



The Advent Sabbath
Review and Herald

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No. 2

God's Guidance

Our Father, our Father, who dwellest in light,
We lean on Thy love, and we rest on Thy might;
In weakness and weariness joy shall abound,
For strength everlasting in Thee shall be found;
Our Refuge, our Helper in conflict and woe,
Our mighty Defender, how blessed to know
That Thine is the power!

Thou knowest our dangers, Thou knowest our
frame,

But a tower of strength is Thy glorious name;
O, lead us not into temptation, we pray,
But keep us, and let us not stumble or stray;
In Thee as our Guide and our Shield we confide,
Thy children shall under Thy shadow abide;
For Thine is the power!

Our Father, Thy children rejoice in Thy reign,
Rejoice in Thy kindness, and praise Thee again!
Yea, Thine is the kingdom and Thine is the
might,

And Thine is the glory transcendingly bright;
For ever and ever that glory shall shine,
For ever and ever that kingdom be Thine,
For Thine is the power!

— Frances R. Havergal.

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Takoma Park, Washington, D. C.

THE REVIEW AND HERALD

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

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Editorial

ANY interpretation of the revelation of God which robs us of a childlike trust in his fatherly care, and which requires us to deal with a scientific personality instead of with a person, is a perversion of the gospel of our salvation, an enemy of our peace, and a false guide. Let us "ask for the old paths, where is the good way."

No form of godliness, not even the right form, will take the place of the fruits of righteousness in the life. The divinely prescribed form of godliness ought to be simply the channel of expression for a life in harmony with the will of God—the revelation of the indwelling Christ. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

THERE is much comfort and assurance to the child of God in that promise, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." In dealing with Jacobites, persons in whom is found that spirit of scheming and twisting to carry out their own plans, God manifests an unswerving, straightforward course, founded in his own attribute of *eternal* truth. Therefore, unconverted professors are not consumed. But salvation is not found here. The experience of Israel, that of wrestling until victory is obtained, must be experienced. The attribute of unswerving truth must be inwrought into our characters also.

Such will not be tossed about, to and fro, by every wind of false doctrine raised by him who has *no truth* in him—the one possessing the very opposite attributes of our God who "changes not." By walking in the truth, we may become like Jesus, who "is the same yesterday, and to-day, and forever."

The Daily Life

It is for the common experiences of life that we need the grace of Christ. To be patient under trial, to be kind to the unthankful and the unfriendly, to be faithful in little things, to refrain from saying or doing the things which worry and annoy, and to cultivate an atmosphere of contentment and hope,—these are the evidences of Christianity which, in the daily association of the home and the neighborhood, will far outweigh in their convincing power all the formal arguments of the theologians. "It is easy to join in devotional exercises, to quote promises, to extol the beauty of the Scriptures; but there are many who do these things whose religion utterly fails them in the very places and at the very times when it ought to prove their staff and stay. . . . It is no heroism to live patiently where there is no provocation, bravely where there is no danger, calmly where there is nothing to perturb. Not the hermit's cave, but the heart of busy life tests as well as makes character. If we can live patiently, lovingly, and cheerfully amid all our frets and irritations day after day, year after year, that is grander heroism than the farthest-famed military exploits; for he that ruleth his own spirit is better than he that taketh a city."

"If only we strive to be pure and true,
The foam of the sea will lower its crest,
And the weary waves that we used to breast
Will sob and turn, and sink slowly to rest
With a tender calm all over and through."

A Humanized God

THE real meaning of the New Theology and of the scientific religion which is now so widely advocated is being developed in such a significance that no one need be longer in doubt as to what is involved in them. Those conclusions which at one time it was necessary to infer from the premises and principles adopted are now plainly stated and ac-

cepted by the exponents of these modern views of religion, and we can therefore quote their own words as to these revolutionary teachings.

The acknowledged leader of the New Theology in England is R. J. Campbell, who succeeded Dr. Joseph Parker as pastor of the City Temple, London, for a long time the home of liberalism. Mr. Campbell's exposition of his views has now been published in a recent book which has been reviewed by a friendly critic in *The Outlook* of Dec. 14, 1907, from whose summary of its teaching we take the following paragraph:—

The ancient and recently recovered truth of the immanence of God and his indwelling in humanity [God in man]—the distinctive note of the "New Theology"—saturates his thought and controls his interpretation of the New Testament. To him "the spiritual idea is to reach the stage where we can say with fulness of knowledge, and not merely as an act of faith, 'I and my Father are one.'" He will not recognize that there is any *real* dividing line between the being of God and the being of man: "our being is God's, not some of it merely, but all of it, although our present consciousness of it is our own." It is this apparent if not real denial of individual personality, which seems to many of his readers to carry with it a denial of individual responsibility and an obscuring of divine personality, which has aroused the popular criticism against Mr. Campbell, and given significance to his theological critics. In thus treating of essential humanity as essentially divine, Mr. Campbell entirely humanizes Jesus, and thereby scandalizes the adherents of the traditional Christology, though he declares "the all-pervading Presence represented and summed up in the name of Jesus."

Here we have a plain statement of the real essence of the New Theology,— "the immanence of God and his indwelling in humanity,"—and this is interpreted as removing "any *real* dividing line between the being of God and the being of man." Of course this denies individual personality both to God and to man, when any proper idea of personality is entertained, and with this go the Biblical teaching concerning sin and the atonement, and all the essential features of the gospel of salvation through faith in Christ.

This may be called "new theology," but it is in truth very old theology, being identical in its essence with the Hindu theology, although the forms of expression are adapted to modern times. In corroboration of this assertion we will quote some statements from "The In-

tellectual Development of Europe," by Draper:—

The theology of India is underlaid with pantheism. "God is one because he is all." . . . They [the Vedas] convey the idea that while there is a pervading spirit existing everywhere of the same nature as the soul of man [no "real dividing line between the being of God and the being of man"], though differing from it infinitely in degree, visible nature is essentially and inseparably connected therewith. . . . As to the relation between the Supreme Being and man, the soul is a portion or particle of that all-pervading principle, the Universal Intellect or Soul of the World, detached for a while from its primitive source, and placed in connection with the bodily frame, but destined by an inevitable necessity sooner or later to be restored and rejoined—as inevitably as rivers run back to be lost in the ocean from which they arose. . . . Considering thus the relation in which all animated nature stands to us, being a mechanism for purification, this doctrine of the transmigration of the soul leads necessarily to other doctrines of a moral kind, more particularly to a profound respect for life under every form, human, animal, or insect. . . . The fundamental principle of Buddhism is that there is a supreme power, but no Supreme Being. . . . It asserts an impelling power in the universe, a self-existent and plastic principle, but not a self-existent, an eternal, a personal God.—*Vol. I, pages 59-60.*

As further showing the identity of the fundamental ideas of the modern, scientific religion with the heathenism of ancient India, we will quote from an article in the *Christliche Welt* (Christian World), a German publication, written by Pastor Faut, who defines the latest religious views of scientists:—

The world no longer is regarded as a soulless machine, but as an organism endowed with a soul. Scientists are teaching that the world has a soul, which is the mysterious background or foundation of the activities of the world. All things are saturated with the world spirit or world soul. . . . Formerly it [science] deprived the world of its God; now it makes a god of the world itself. The God of the old faith is regarded as a visionary conception; and science still adheres to the tenet that a transcendental God can not exist. Rather the world itself, the whole universe, is God, and accordingly the soul has now again an object to which it can consecrate itself. . . . This new religion is not identical with the old, which in childlike confidence trusted the fatherly love of God; but religion has been entirely humanized, and is no longer a faith in transcendental things. Religion has been restored to mankind; and this is the religion of the modern man on the basis of the pantheistic teachings of modern science. The result is the "religious common sense" of the modern thinker, which is to take the place of the former absence of all religions. . . . It teaches a divine immanence in nature, and is a kind of pantheism.

Those who were obliged to deal with the teachings urged upon this denomination, but repudiated by it, and which are still being put out from the same

source, need only to read these quotations to see that we were being asked to accept the pantheistic principles of the New Theology and of the religion of modern scientists, a mere variation of Hindu theology. There was the same "profound respect for life under every form, human, animal, or insect," which led to the assertion that "there is likewise a greater brotherhood, which includes not only man, civilized man, savage man, Christian man, heathen man,—all men,—but likewise man's humbler relatives of the animal world, into whose nostrils, as well as man's, God breathed the breath of life," and which designated the slayer of an animal as "an assassin;" and there was that definition of life as "that divine spark of infinite energy which animates all living things, and makes all sentient creatures kin." There was also that same idea of "that all-pervading principle, the Universal Intellect or Soul of the World," which is found in the Hindu theology, as may be seen from the following quotation:—

The more one learns of nature, the more deeply one looks into the secrets of God's creative work, the more clearly does one recognize the kinship which exists between the human mind and the infinite, between the higher and nobler manifestations of human thought and the divine thoughts which are expressed in the sunlight, the clouds, the flowers, the trees, the fields of waving grain, the fragrant meadows, the rushing torrent, the heaving ocean, the whole moving, speaking universe about us. . . . Nature reveals to us an infinite personality [not a person] working constantly, harmoniously. The uniformity of law is due, not to the fact that the power behind is blind, unintelligent, unreasoning force, but to the fact that the power [not the person] at work in nature is possessed of such infinite intelligence that every act was perfect the first time it was done, and not being susceptible of improvement, can only be repeated.—"*The Miracle of Life*," pages 454, 455.

This third angel's message was designed to be a protest against all this perversion of the revelation of God and the gospel of Christ, and we are thankful that it has not yielded to the blandishments of this self-exalting and God-debasing, scientific theology. The truth of the gospel needs now to be proclaimed to all the world "with a loud voice."

The Strangers at our Door

WE have all read of the migrations of the tribes who came down from the north of Europe upon Rome, and carved the Western empire into the ten kingdoms. But according to the *National Geographical Magazine*, the migration from Europe into the United States is the greatest in history. Writing last year of the peaceful invasion from across the Atlantic, this journal said:—

No migration in history is compar-

able to the great hordes that have crossed the Atlantic during the past twenty years to enter our territory. In 1905, 1,026,499 immigrants were admitted; in 1906, 1,100,735, and in the present year the total will exceed the record of 1906 by many thousands. Since June 30, 1900, 6,000,000 have been admitted.

The analysis of the immigration records shows that more than one third of the arrivals intended to remain in the State of New York. One sixth were destined for Pennsylvania. One twelfth were expecting to go on to Illinois.

These figures show how great a proportion are flocking into the large centers of population, as New York, Philadelphia, and Chicago. While thousands find their way to the West, the vast body are congregating in the Eastern States. It indicates the great responsibility upon our conferences in these Eastern districts for the evangelization of these strangers of many tongues.

Not many days ago there was a terrible explosion in a coal-mine, in western Pennsylvania, in which nearly two hundred lives were lost, and the mining town of Jacob's Creek was plunged into mourning. The people were mostly Russians and Bohemians. Announcements regarding relief and information to the people had to be given in these languages. Passing through on a train shortly after the accident, and seeing the disconsolate groups, waiting for the slow clearing of the mines, I wondered if by any possibility any of our Russian or Bohemian literature had ever been distributed among these people. Very likely not.

We have not until lately been prepared to handle the leaflets and papers in the Russian, Hungarian, Polish, Bohemian, Finnish, Italian, and other tongues, aside from the German and the Scandinavian. Now, however, the New York office of the Review and Herald is a depository for publications in all the languages of Europe. Our people who know of settlements of foreign-speaking peoples should find out their nationality and write to A. Boettcher, Review and Herald, 32 Union Square East, New York City, making inquiry regarding tracts and books available. He is the agent of the General Conference, recently come from Helsingfors, Finland, to give special attention to fostering this work among peoples who have been largely neglected. There are true hearts among them to be reached, and now we have the literature that must prove the life-line thrown out to the perishing.

In the North Michigan *News Sheet* Brother O. Montgomery gives an interesting report of work among the Finns. A Finlander named Evans had come into the truth through reading our Finnish books. The report continues:—

After reading "Great Controversy," he was so delighted with the new light which he had found that he began to talk it to his neighbors; he loaned the book to a friend by the name of Loganin, who, upon reading the book, and carefully comparing it with the Bible, was convinced of the Sabbath, and began to keep it with his family before he had finished the book.

The next week after Brother Evans came to our home, I visited these people, holding meetings among the settlers, Brother Evans acting as interpreter, as he can speak the English. He lives several miles back in the woods in a scattered community of Finnish homesteaders. Following a trail of several miles through the deep woods, we came to the house of Brother Loganin, with whom we spent the afternoon and night in studying the Bible.

In tears, this man said, through the interpreter, "Surely God must have some great message to give, that he would move upon the heart of an Englishman to tramp through the woods in the rain and mud, to look on the poor Finn." He said he did not feel worthy that I should come under his roof. He wanted me to tell him the message God had sent to him. I assure you it gave me pleasure to give him the third angel's message and see the joy with which he received it.

The same report tells of a growing interest among Finnish communities in several parts of northern Michigan. Providence has surely guided many souls across the sea to find the truth in this new land. Let us make use of the means provided for working in behalf of the strangers at our gates. W. A. S.

A Solemn Message

THE mark of sin has been upon this race since the fall of man. All have borne that mark. It is seen in man's weakening vitality, in his shortened years, in his diminishing power to resist temptation, and in his inherent proneness to choose the broad way that leads down, rather than the narrow way that leads upward to light and liberty and endless life. We see the mark of sin in constitutions unable to resist the attacks of an ever-increasing number of diseases.

But there is coming a day when the author of sin himself will place his individual mark of identification upon every soul in the world save those only who have refused to do his bidding, and whose names therefore are recorded in the "Lamb's book of life." While we may not know just what that mark will be, or how it will be made, yet it is possible for those who wish to do so to know the characteristics of that mark so they may be able to identify it when it comes. Against the reception of that mark the last and most solemn warning in all the Bible is directed; for those who receive that mark can have no part in the everlasting inheritance of the saints. It is the last great test over which men will decide their destiny, will

decide whether they will be loyal to God or will join in the great confederacy against him.

Those who constitute that company which stands upon the sea of glass, having the harps of God, are those who have triumphed over that power which would place upon them that disloyal mark identifying them as the enemies of God and his government. Of these it says: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. This is the company whose destiny is everlasting life. They have listened to God's warnings, and have triumphed over the things against which he warned them. Here is that warning, the most solemn that has ever been given to this world; for it is the last warning contained in the Book of God, and it ushers in the last epoch of his work in the earth:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

The beast, the image, and the mark, —these are the things against which God warns his people, the things over which the redeemed triumph; and they are the stones over which the great mass of humanity will finally stumble. That a mighty concourse go down to ruin over the worship of the beast and his image and the reception of his mark is shown by the following scripture:—

"And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world. . . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

In the warning of God against the beast, the image, and the mark, and in the insistence of that beast power that its worship and its identifying mark shall be accepted by the world, we see the great lining up for the final conflict. There will be no neutral ground. God will know who will be loyal to him, and that company of faithful ones will be sealed, having the name of the Lamb and of the Father written on their foreheads. See Rev. 14:1.

By what sign shall we know the mark against which we are warned? In the first place, it is the mark, or badge, of authority of a power opposed to the government of God. It demands worship—a thing prohibited by the first and second commands of the decalogue. The people who are saved are spoken of as keeping "the commandments of God;" and it is this company against which the beast power is specially incensed, and whose death it decrees. Therefore the beast power which is seeking to enforce its mark upon all the people of the world is a power opposed to the commandments of God as they stand, and opposed to those who keep them. So when we see a power which persecutes and threatens those who keep the commandments of God, we have located a power which will have a mark to enforce. That mark will have to do with the law of God in some way. We know what power has attempted to change the law of God; we know what power has sought to abrogate and trample under foot the Sabbath of the decalogue; and we may know that this culminating test will come through the instrumentality of that same power which has for so many centuries trampled upon the law of God.

But the world will have been warned, faithfully warned—is being warned now. It will be easier to yield to the demands of the beast power than to withstand it and triumph over it; but upon those who yield will come the judgments which God has in store for the power to which they yield. To the loyal there is trial, but after the trial everlasting life. C. M. S.

A Sixtieth Anniversary

SUCH is the uncertainty of life that it is granted to comparatively few couples to celebrate the sixtieth anniversary of their wedding day, but this privilege has been enjoyed by Mr. and Mrs. J. L. Prescott, of this city, the father and mother of the editor of the REVIEW, familiarly known to many of the readers of this paper as "Father and Mother Prescott." To unite with them in the observance of the occasion there were gathered twenty children, grandchildren, and great-grandchildren—a large family circle, including nearly all their immediate descendants and their families. Owing to "Mother Prescott's" rather feeble condition, it was not deemed advisable to have any general gathering of the friends of the family, or to provide any formal program, but all the members of the family sat down together at the anniversary dinner, after which there were brief informal talks, and a presentation to the worthy couple of a bronze bust of Abraham Lincoln, as a souvenir of the occasion, the joint

gift of all present. The presentation was made by Mr. A. L. Prescott, of New York City, the eldest son.

Previous to the dinner a picture of the assembled company (reproduced herewith) was taken in the parlor of the home, constituting a group which it is not easy to duplicate. In the front row are six of the great-grandchildren; seated in the center are Mr. and Mrs. J. L. Prescott; sitting at their right is Mr. A. L. Prescott, of New York City, and at their left their only daughter and her husband, Mr. and Mrs. A. J. Bristol, with whom they make their home; standing in the rear, beginning at the right, are Mr. and Mrs. C. H. Prescott, of Saco, Maine; Dr. and Mrs. W. D. Tracy (Mrs. Tracy, a granddaughter), of New York City;

promulgation of the advent truth as held by those who were still seeking to readjust the prophetic periods to make them reach until the second advent, but in 1859 he began the observance of the seventh-day Sabbath, and afterward embraced all the views taught by the Seventh-day Adventists. In this faith he has maintained a firm confidence until the present time. "Mother Prescott" began the observance of the Bible Sabbath at practically the same time, and thus for nearly fifty years they have walked together in the way of the Lord's commandments. For many years they have taken a deep interest in the advancement of this message, contributing their means for this purpose as the Lord has prospered them, and have been



THE FAMILY GROUP AT THE SIXTIETH ANNIVERSARY

Mr. and Mrs. J. E. Prescott (father and mother of the great-grandchildren), of Passaic, N. J.; Mr. and Mrs. W. W. Prescott and their son, Lewis W.; and Dr. and Mrs. M. C. Tracy (Mrs. Tracy, a granddaughter), of New York City. It is not often that twenty-two members of the same family are thus brought together.

"Father Prescott's" experience with this advent movement began with the preaching of William Miller previous to the great disappointment of 1844. As the appointed time drew near, he joined with his father in leaving their crops unharvested in view of the expected event, and tasted the bitterness of the disappointment, and bore his share of the ridicule which followed the disappointment. On Dec. 23, 1847, about three years after the passing of the time, he was married to Harriet M., daughter of Jeremiah and Chloe Tripp, of Epsom, N. H., Elder Gorham P. Ramsey, a Freewill Baptist minister, officiating. Later "Father Prescott" was ordained as an Adventist minister, and took a prominent part locally in the

readers of the REVIEW since they first embraced the Sabbath. Their hope is still bright, and their courage good, looking for the glorious consummation.

The ancestors of "Father and Mother Prescott" were among the early settlers of New England, and their own home was always in New Hampshire and Maine until 1894, when they removed to Battle Creek, Mich. There "Father Prescott" took an active part in pastoral work, and many will remember the profitable seasons enjoyed with him. Soon after the removal of the denominational headquarters to Washington, they came to this city, and have since resided at Takoma Park. Although their health has been rather uncertain for quite a number of years, yet, "Father and Mother Prescott" still enjoy the best things of life—a conscience void of offense toward man or God, the association of many faithful friends, and the comfort of "that blessed hope." We know that we voice the desire of a goodly number of well-wishers when we express the hope that they may be spared until the dawn of "that crowning day."

Note and Comment

A Striking Likeness

THE work going on in this country at the present time, designed to enforce a religious practise by law, partakes of the same nature as the inquisitorial work of the Dark Ages and possesses the same characteristics. We have mentioned many of these characteristics in the past; we will mention two more.

In an article in the *Northwestern Christian Advocate*, of Dec. 11, 1907, Dr. W. F. Crafts, in speaking of the new Idaho Sunday-law, says:—

The Pacific Coast secretary of the International Reform Bureau combined in this bill the best elements of forty other State Sunday laws. It is especially a model to be studied and copied in that it provides that any executive officer found guilty of neglecting to enforce it is ineligible for any public office for two years. Every politician will see genius in that penalty, and will not be surprised to hear the law is well enforced.

Note the striking likeness between the penalty laid upon civil officers for failing to enforce the above law and the penalty laid upon civil officers in the days of the inquisition for failure to enforce the judgments of the inquisitors. The following rule was adopted: "Any civil officer who refused to co-operate in the work [of the inquisition] was himself excommunicated, and all who would hold intercourse with him. Next, the city of his residence was laid under interdict. If more stress was needed, the officials were deposed." Is it too much to say that the same spirit inspired both these provisions?

Again: During that long reign of terror "a system was devised by which men with traveling orders, were to spy out and correct all forms of heresy." In the year 1229, in the Synod of Toulouse, "it was agreed that each bishop should appoint one priest and from one to three or more laymen to inquire after heresy, under oath and with the greatest secrecy." At the present time a very similar arrangement is being carried out in Indiana County, Pa. In that county one is employed to go from place to place to appear as prosecuting witness against any whom he finds doing work on Sunday or conducting themselves in a manner out of harmony with his idea of how Sunday ought to be observed. To make the likeness more complete "secretaries" are appointed in every town to report upon all cases of Sunday work. In the days of the inquisition these "secretaries" were Jesuits disguised as mechanics, tradesmen, laborers, and even beggars, and they mingled with people in every walk of life to hunt out heretics and report them for trial to the officers of the inquisition. The plans laid for the enforcement of the Sunday sabbath

betray at once its lineal descent, and show as plainly as anything can be shown that the inspiring spirit is identical in the two cases. If the work of the inquisitors and their hired spies was unchristian—antichrist—so is the work now going on in this country to enforce the observance of Sunday upon the people.

Portugal and Religious Liberty

IN the *Episcopal Recorder*, of December 12, is an editorial note upon the recent decision of the Lisbon Court of Appeals in reference to the charge brought against the agent of the British and Foreign Bible Society. His offense was the distribution of Bibles, and he was charged with "acting prejudicially to the religion of the state." The judges declared his act could not be so construed, and further that "the Constitutional Charter grants free permission for the exercise of the Protestant religion." Concerning this matter the journal above named says:—

We are always on the lookout for signs of the progress of religious liberty, and time and again search the world's horizon as far as we can for such events. . . . The decision of the Court of Appeals has been received with no little enthusiasm by the Portuguese people, and the official *Gazette* warmly congratulates the court upon its decision, and declares that it is high time that "the courts of a civilized and liberal country should repudiate the almost savage ill-treatment accorded to colporteurs." A decision of this kind can not be without its influence in other Catholic countries.

It is indeed encouraging to see such a manifestation of purpose on the part of Portugal's high judges. It will mean much for the circulation of the Bible in that country. But had the Portuguese court manifested toward colporteur work in Portugal the same spirit that many religious weeklies of this country are manifesting toward the decision of the New York School Board over religious exercises in the public schools, the *Recorder* would have had no opportunity to record the noble court decision. Religious liberty is as dear to Americans as to the inhabitants of Portugal, as dear to Jews as to Gentiles; and yet the compelling of Jewish school children to sing Christian songs can hardly be denominated religious liberty. In behalf of religious liberty the New York School Board has ruled out the singing of Christmas carols in the schools. The opposers of this just decision declare, "This is a Christian nation; if the Jews do not like our Christian customs, they do not need to come here." The Portugal judges might have said: "This is a Catholic nation; if Protestants do not like our Catholic customs, they do not need to come here." But the spirit of genuine religious liberty does not inhere in any such declaration.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Dec. 31, 1907

Atlantic Union Conference	
*Central New England.....	\$ 2,772.18
Chesapeake	569.06
*Eastern Pennsylvania	2,507.67
Greater New York	1,430.17
*New Jersey	1,148.26
Maine	744.38
New York	2,288.50
*Southern New England	1,210.50
*Vermont	1,330.74
Virginia	762.14
West Pennsylvania	1,603.90
*Western New York	2,030.84
West Virginia	466.61
Total	18,864.95
Canadian Union Conference	
Maritime	317.43
Quebec	97.27
Ontario	778.15
Newfoundland	16.80
Total	1,209.65
Central Union Conference	
Colorado	2,638.65
Kansas	2,849.63
Missouri	1,675.48
*Nebraska	5,730.90
*Wyoming	780.99
Total	13,675.65
District of Columbia	
*Washington churches	1,367.19
Lake Union Conference	
East Michigan	2,549.09
*Indiana	5,198.52
North Michigan	1,403.14
*Northern Illinois	2,834.86
*Ohio	5,732.31
Southern Illinois	1,206.69
West Michigan	6,733.03
Wisconsin	4,340.92
Total	29,998.56
North Pacific Union Conference	
British Columbia	210.50
Montana	579.33
*Upper Columbia	2,931.75
Western Washington	2,373.36
Idaho	1,171.86
Western Oregon	2,628.46
Hawaii	16.05
Total	9,911.31
Western Canadian Union Conference	
Alberta	200.80
Manitoba	305.30
Saskatchewan Mission Field..	47.60
Total	553.70
Northern Union Conference	
Iowa	4,789.20
*Minnesota	5,481.68
*South Dakota	2,647.47
*North Dakota	2,011.09
Conference not specified.....	73.82
Total	15,003.26

Pacific Union Conference	
*Arizona	463.54
California-Nevada	9,019.02
Southern California	1,988.16
*Utah	434.58
Total	11,905.30
Southern Union Conference	
Conference not specified.....	49.65
*South Carolina	230.09
Alabama	513.14
Tennessee River	1,251.01
Florida	795.24
*North Carolina	940.56
*Cumberland	1,184.63
*Louisiana	567.54
Mississippi	343.83
*Georgia	441.47
Total	6,317.16
Southwestern Union Conference	
Not specified	22.82
Arkansas	516.35
Oklahoma	3,016.75
Texas	1,949.90
Total	5,505.82
Unknown	
Unknown	159.20
Foreign	
*Algeria	13.33
Australia	163.84
Bermuda	36.00
China	155.60
South Africa	328.16
Jamaica	13.41
Yukon Territory	20.00
England	274.84
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	186.54
South America	76.43
Switzerland	9.69
Panama	24.00
Nicaragua	4.00
Central American Mission....	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	3.00
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	1.00
Straits Settlements	10.08
Pitcairn Island	10.00
New Zealand	1.52
Total	1,550.39
Grand Total	\$116,022.14
I. H. EVANS, Treasurer.	

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

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.

The City Elysian

PAST the setting of suns stands the city
Elysian,
Unrevealed save to spirits anointed
and free,
Which the chosen behold as a glorified
vision
In splendor unveiled by the crystal-
line sea,—
The clear, azure sea,—the wide-flash-
ing sea,—
The wonderful, odorous, music-toned
sea,—
That flows round the shores of the
country of God,
Which only the feet of his freemen have
trod.

Its walls stand superb in the sunshine
eternal;
Round its turrets in ether the cloud-
billows curl;
Not a fair stone is stained with a shadow
diurnal;
And each massy gate is a portal of
pearl,—
One lustrous great pearl,—a bewildering
pearl,—
A glorious, fathomless, mystical
pearl,—
That haunts me and taunts me with far-
off delight,
In visions of day-tide and dreams of
the night.

I dream of it often when sickness and
sorrow
Pass over my spirit and scourge as
a rod,
And fill me with longings for some glad
to-morrow,—
Some glimpse of that city whose
builder is God,—
Whose founder is God,—whose maker
is God,—
Where the blest reign forever and
ever with God;
And then how it seems to grow nearer
—so near
That the strains of its music break low
on my ear.

And then as its splendors are spread out
before me,
Enchanting my senses, alluring my
soul,
What billows of rapture roll o'er me and
o'er me,
Till earth and its troubles from under
me roll;—
Beneath me they roll,—far away from
me roll,—
As distant as east from the west is
their roll;—
And I seem like a child on the warm,
loving breast
Of a mother who soothes it and lulls it
to rest.

Shall we see it?—Ah, yes! for us it
was builded,—
For us its foundations were measured
of old,—
For us were its turrets of ivory gilded,
Its battlements burnished with silver
and gold,—

With virginal gold,—with yellow
bright gold,
And metals more precious than silver
and gold,—
For us it is waiting who wearily roam
As aliens afar from our country and
home.

How often, God help us! far from it
we wander,
Our bruised feet marking the way
with our blood;
Of the joys of this life growing fonder
and fonder
As if over yonder no proud city
stood,—
No bright city stood,—no light city
stood,—
No royalest, comeliest, white city
stood,—
While we who are heirs by a kinship
divine
Are content with the huts and the husks
of the swine.

—Springfield Republican.

The Return of the Exiles

—No. 9

Joshua and the Angel

MRS. E. G. WHITE

(Concluded)

ZECARIAH'S vision of Joshua and the angel applies with peculiar force to the experiences of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control of the apostate churches. But here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will be betrayed "both by parents, and brethren, and kinsfolks, and friends."

Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and as they look upon themselves, they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never

be washed away. He hopes so to destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above his service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another."

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring, "Will God banish me and my angels from his presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them."

But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, "The Lord rebuke thee, O Satan. I gave my life for these souls. They are graven upon the palms of my hands."

The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon his people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed.

At times, the Lord may seem to have forgotten the perils of his church, and the injury done to her by those who follow principles which he can not indorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as his church. He marks every action of the members. It is not his will that worldly policy shall corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as injury done those whom he died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave his people to be overcome by Sa-

tan's temptations. He will chastise those who misrepresent him. But he will be gracious to all who sincerely repent. Christ loves his church. He will give all needed help to those who call upon him for strength for the development of Christlike character.

The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon his perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners; for they shall be comforted.

The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see the angels of God encamped about them, by their brightness and glory holding in check the hosts of darkness.

As the people of God afflict their souls before him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A "fair mitre" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they

that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Now is reached the complete fulfillment of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Christ is revealed as the Redeemer and Deliverer of his people. Now indeed are the remnant—"men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

The Lord Our Righteousness

T. E. BOWEN
(Concluded)

THAT sixth day, on Calvary, was the most important day for our world since the sixth day of creation, when the human race found its birth in the creation of Adam and Eve. That day the Father fulfilled the text in 2 Cor. 5:21. He, then, that very day, made his Son to be sin on our behalf. This was actually done. Had it not been so, death could not have claimed by its power his holy Son. But how could this be? one may ask. No one but God knows. The *how* of it can never be told, but the blessedness of it for us is that it is so.

Sinner, stop and ponder this truth. God's own Son, after thirty-three years of resisting temptation successfully,—more powerful, more subtle, than any of us ever endured or met,—at the end of such a life as that, with the testimony of that voice from heaven only a few days before, proclaiming, "This is my beloved Son, in whom I am well pleased," was actually treated by his Father as if he were one of the veriest sinners. From this some faint idea can be had of the terrible enormity of sin. This Jesus endured for us. And this agony the Father endured for us, that it might be possible for him to present to those who believe, and who with Jesus "endure temptation," the blessed "gift of [Jesus'] righteousness." Jesus knew no sin. We know no righteousness. God made Jesus to be sin, that we who know no righteousness "might be-

come the righteousness of God in him." O, the blessedness of it all! It is a living truth. It is that blessed truth for us all to receive by living faith.

It was through the disobedience of one, Adam, that "the many were made sinners." It is through the "obedience of the one," Jesus, that the many are "made righteous."

Now shall we conclude that since Jesus has won righteousness back, we can continue in sin, and meet the approbation of the Father?—God forbid! For if disobedience was so severely dealt with in the angels who rebelled against God, and in the father of our race, let us not think we shall escape the penalty if we likewise transgress. Here is where thousands fail, and miss obtaining the gift of righteousness. The one extreme is to think there is nothing to do, since Jesus won it; the other extreme is to conclude that by our own works we can in some manner earn righteousness. The one is as fatal as the other.

Jesus placed his merits within our reach, but it is only through faith and obedience to God's revealed will that righteousness is imputed to us. Never can it be earned. God places the righteousness of his Son upon only the humble, obedient believer in Jesus (although by right it is not his, nor ever could be), just as surely as he made Him who knew no sin to be sin in our stead. So it will be eternally true that Jesus was made sin when he did not deserve to be so counted. It will equally be true eternally that God counted the redeemed from earth righteous, when in very fact they deserve not to be so counted. Well may we exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

God's plan will eternally exalt that Son who left the glory which he had, freely laying that all aside, that he might win back to loyalty, through his love and life of self-sacrifice, a lost world. No true follower of Jesus will take any pleasure in magnifying himself or counting as meritorious anything he has ever done, in view of such wonderful condescension as is exemplified in the life of Christ Jesus. All such glory becomes contemptible, fitly compared to "filthy rags." All such glorying is worse than vain, because it at once proclaims to the universe that the subject of divine grace and mercy does not appreciate what Jesus has suffered to make it even possible for sin to be forgiven. Like the man in the parable, who had not the wedding garment, he fails to appreciate the worth of Christ's righteousness by thinking his own will be accepted of God.

God's holy law stands guard at the city's gate. None will be admitted who can not present in that supreme hour of eternal destiny the spotless righteousness of our Lord and Saviour Jesus Christ. To each saint that truth presented by Paul to the church at Cor-

inth will have become literally true: "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Takoma Park, D. C.

Character of the Papacy—No. 7 Resultant Corruption from Its Divine Claims

J. O. CORLISS

WITH the Inquisition finally established in nearly every corner of Europe, and with paid employees of the "holy office" at every turn to spy upon unsuspecting ones, it is little wonder if hypocrisy and deceit became the rule, rather than the exception, among all classes. Not only were Jesuits to watch for heretical expressions in religious gatherings, and so subdue speech there, but, as the policy of the order was to control the world in the interests of the papacy, these secret agents were instructed to become members in all social, educational, and governmental stations. They accordingly were found in all walks of life, serving as public teachers, private tutors, physicians, lawyers, merchants, missionaries, servants, and even as beggars.

No class of people was neglected by these emissaries of the papacy. Not a single person in any calling, or class of society, was supposed to escape the shadow of these papal sleuths. The result of this system of espionage was to beget in every one, old or young, a distrustful nature, and to create in them imitative powers, in order to appear like those in authority, that they might avoid falling under suspicion.

It was not long until "like priest like people," became the universal condition. Each vied with all the others to secure immunities and privileges, until every district reeked with corruption. Every accent of hope disappeared from the utterances of the church, and men's minds in general were held in bondage to a low and narrow trend of thought. All seemed to comprehend the fact, however, that reformation was necessary, but of what use would it be for them to attempt so much when the clergy all around them were so corrupt?

History has left on record the awful declaration concerning the church of the fifteenth century that "in whole dioceses and countries of Christian Europe clerical concubinage was so general that it no longer excited any surprise; and it might be said of certain provinces that hardly one clergyman in thirty was chaste."—"Pope and Council," page 346. This was the word brought from Rome by every one who returned from a pilgrimage to that head and center of the papacy. It was said, moreover, that when the vicar of Innocent VIII wanted to correct this state of things, the pope forbade him to do so. This from the Roman annalist, Infessura, in his diary given in Eccard. Corp. Hist. 2. Men

of no conscience prospered, and rose to the highest positions, because every preferment within the gift of the church was sold to the highest bidder, and so every just and honorable man was ruled out of the race for such honors. So far indeed were matters carried that Machiavelli was induced to say: "The Italians are indebted to the Roman Church and its priests for our having lost all religion and devotion through their bad examples, and having become an unbelieving and evil people."—"Discorsi," I. 12, page 273, ed. 1843. Indeed, Isidore Chiari, Bishop of Foligno, said: "In all Italy, among two hundred fifty bishops, one could scarcely find four who even deserved the name of spiritual shepherds."—Quoted by Bishop Lindanus in "Apologet. ad German" (Antwerp, 1568), page 19. With such antecedents how could the people be otherwise than corrupt?

But when "evil men and seducers" had thus gone to the depths of depravity, light began to dawn upon hitherto benighted minds. The art of printing had so far advanced as to produce copies of the Bible, which were quietly circulated, and eagerly read. As the sentiments of the precious volume were absorbed, doubts were entertained as to the doctrines and claims of the church. To heighten this reaction, there was sprung upon the people the controversy about indulgences. These under certain conditions had been granted by various pontiffs, with different objects in view. In papal theology, "an indulgence is a special use of the absolving power [reference is here made to Matt. 16:19]. While in the tribunal of penance, the guilt, and at least the eternal punishment of sin are taken away; an indulgence cancels, wholly, or in part, the remaining penalty still to be borne in this world or in the next. . . . Plenary indulgences release from all penalty, as far as the person, under the unknown laws of God's providence, is capable of being thus benefited."—"Systematic Study of the Catholic Religion" (ed. 1906), pages 248, 249.

Until the sixteenth century, indulgences were supposed to be granted only upon sincere repentance, or as stated by Catholics, after having done penance. But when Leo X ascended the papal throne in 1513, he found the treasury of the church almost empty. Some way must be devised by which to carry on the expensive undertakings he had in mind, among which was the rebuilding of St. Peter's Cathedral. In view of this, he determined to issue a grant of indulgences to all who were willing to pay the price demanded.

The full text of these indulgences was as follows: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred, and then from all thy sins, trans-

gressions, and excesses, how enormous soever they may be, even from such as are reserved from the cognizance of the holy see; and as far as the keys of the holy church extend, I remit to you all punishment which you deserve in purgatory on this account, and I restore you to the holy sacraments of the church, to the unity of the faithful, and to the innocence and purity which you possessed at baptism; so that, when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."—"Prescott's Robertson's Charles the Fifth," Vol. I, page 461, note. (Phila. 1881.)

Armed with this formidable document, the Dominican friar, Tetzel, pushed his way through Saxony, as the deputy of the archbishop of Magdeburg, to whom the power of dispensing them throughout Germany had been delegated. A great scandal was created by the immoderate language used by Tetzel when seeking purchasers for these papal exemptions. The sale of these promised absolutions is well authenticated by reliable history, and is not, therefore, an invention of enemies of the papacy, as has been stated sometimes by those who would defend Catholicism.

The voice of Germany's indulgence hawker proved the death knell of the papacy's absolute control of the world. People had patiently endured for centuries almost every exaction of the Church of Rome, and still rendered homage to that authority, but this last step was a revelation which called for instant reform. When Luther nailed to the church door of Wittenberg his ninety-five theses, opposing papal merchandise in past and prospective sins, he little saw the outcome of his act. Europe was stirred by the boldness of the man; but when he dared to burn publicly the papal bull which condemned his propositions, and at the same time denounced the pope as the Antichrist of Revelation, the entire country was plunged into a tumult of controversy, which was destined to reveal the wickedness of the "man of sin," who had so long posed before the world as "God upon earth." 2 Thess. 2:3, 4.

There was to be a "time" for this revelation (verse 6), and the papacy itself had disclosed it by its crowning act of assumption. From that period its shadowy footsteps have been traced through the Dark Ages, revealing by degrees its sunless course, until the by degrees its sunless acts, until the world has stood aghast at the dismal record. Time but waits for the revelation of its final insidious exploit of cunning diplomacy, when we are assured that the Lord will remove him and his work, by the brightness of Christ's coming. 2 Thess. 2:8.

A study of the seventeenth chapter of Revelation, we believe, justifies this application of the scripture before cited. In this chapter a woman and her nefar-

rious work form the theme of discourse. The closing verse explains this woman to be "that great city, which reigneth over the kings of the earth." No city has ever done this so fully as Rome; hence the application is easy. In verse 3 the woman is seen seated upon a seven-headed, ten-horned beast. Thus she is exhibited as being sustained in her throne by the kingdoms over which she rules, while she holds out to them a golden cup filled with "abominations and filthiness of her fornications." Verse 4.

One other reference, and the picture of ecclesiastical Rome is complete, according to the history already presented in these papers. With the title of Mystic Babylon, and Mother of Harlots, written across her forehead, and drunken with the blood of the saints and martyrs of Jesus Christ, she yet professes to be the church of Christ, with power from heaven both to forgive sin and to cancel its penalties. Such a sight might well cause angels to weep, as it caused the seer of Patmos to wonder with great astonishment. But like all things earthly, this performance must come to an end. The prophet follows her dark career until he sees her made desolate, by the very kings over whom she ruled as queen. Even while boasting that she sits a queen, and is no widow, though having lost the support of her former associates, and gained their hatred, her plagues, mourning, famine, and death by burning, follow in quick succession. Compare Rev. 17:16 and 18:7, 8.

But as these last have not yet overtaken this apocalyptic woman, she has still a brief history. Let us study it thoughtfully and reverently that we may know whether we ourselves are walking in the light of saving truth, or in the shadow of deceitful error.

Mountain View, Cal.

"Born Again"

WILLIAM COVERT

NICODEMUS manifested great surprise when Jesus told him that a man must be born again before he could see the kingdom of God. John 3:3. The ideas which he had of what man would be in the everlasting kingdom and of the life which would endow him there are not told in the narrative that John has given, but it is certain that there was, and is, great need of instruction upon this vital theme of man's salvation. It is impossible to have consultation with a man about his fleshly birth before he is born; but he can desire and seek to be born of the Spirit, and, also, present conditions give him opportunity to choose his own eternal destiny.

The Lord pleadingly invites men to make a right choice, saying, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He then says, "If ye be willing and obedient, ye shall eat of the good of the land." Isa. 1:18, 19. Not one is forced to accept, nor will a soul ever be denied, the right to become a son or a

daughter of God. For it is said, "As many as received him [Jesus], to them gave he power [or the privilege] to become the sons of God." John 1:12. And he said that those who received him "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. Here is a birth, and a life is given, where flesh and blood have not operated in its generation, but God has wrought through a divine agency.

The Holy Spirit works the divine word into the yielded mind of man, imparting light and hope to his receptive faculties, so that the man who believes is born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. 1 Peter 1:25. And again it is written: "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1. The word used as a means in the new birth is that incorruptible seed which will "live" and "abide forever," and, dear reader, this "is the word which by the gospel is preached unto you." 1 Peter 1:25. It is the simple, but blessed "everlasting gospel" through the Eternal Spirit that is the power of God unto salvation. Paul says God's word "is living, and active, and quick to discern the thoughts and intents of the heart." Heb. 4:12, A. R. V. Christ says of the words which he speaks, that "they are spirit, and they are life." John 6:63. His words are spoken in truth and steadfastness, and will never pass away. By them the earth and the heavens were made, and through their infinite power all things consist. God's wonderful words of life are endowed with potency to generate a new man to take the place and live in the stead of a crucified sinner.

All teachings that he receives come to him through the new creation. His hopes, his aspirations, his most cherished plans, are all breathed into his mind by the Spirit of God, which controls his thoughts and actions. This new man is dead to the old man of the past, and is joined to Christ for time and for eternity, and is ever to remain "a new man." If the change is genuine, the life that he now lives in the flesh he lives "by the faith of the Son of God." Gal. 2:20. Having received divine life through the living word, he naturally, as a newborn babe, seeks to feed upon the milk of that word from which he received his life in order that he may grow strong and mature in the new life.

The word of God is more to him than his daily physical food, because through the word in the Spirit he feeds upon the living bread that comes down from heaven, and so is nourished by the very life of the Life-giver. A new birth connects the newly born creature with the life of the Lord, to be nourished and kept by him. In expressing this thought the apostle said, "Ye [Christians] are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:16-18.

The sacred relationship described in the foregoing citation, is a present reality known to none except those who have tasted of the spirit of sonship received through Jesus Christ.

Such can know by experience the truth of the divine word which declares, "Now are we the sons of God." 1 John 3:2. They can also see the importance of yielding to the purifying process of the divine word and spirit until sin has been eliminated, and the divine likeness is manifested through them. The members of the church at Philippi were admonished and encouraged with the following impressive word from the great evangelist who taught and wrought for their salvation: "It is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. 2:13-16.

Paul, with other gospel workers, went to Philippi, of Macedonia, under the guidance and call of the Holy Spirit, to preach the gospel of Christ to a people who were for the most part pagans. It appears that they began their labors with a company of Sabbath-keeping merchant women, but soon they were beaten and thrown into a Roman prison, with the happy result that the jailer and all his household were converted to Christianity, and were baptized. Thus the foundation of the church organization at Philippi was laid, and a strong company was raised up there for the Lord.

Here the fearless preaching of the gospel of Christ in the demonstration of the Spirit gathered many souls out of the dense darkness of paganism into the marvelous light of Christianity. And those who turned from idols to serve the true and living God became shining lights to guide many others into the living way.

The shining glory of this beautiful picture seems to have been in the mind of Paul when he wrote of these things to the Philippians. If the gospel in Paul's day could gather out jewels for God's kingdom from the Greek and Roman pagans of that day, the same gospel, when preached with the Holy Ghost sent down from heaven, can gather in genuine converts from the heathen of this time. Yes: it is bearing fruit to-day. Souls are being born again wherever the gospel of God's everlasting kingdom is being preached, and it will continue to accomplish this glorious work unto the end of the world.

Chicago, Ill.

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

The Richest Fifty-One in the United States

[The subjoined article is a remarkable comment upon the statements made in James 5:1-3. It is taken from the speech of Hon. Jeff Davis, of Arkansas, in the Senate of the United States, Dec. 11, 1907.—Ed.]

WHEN the average present-day millionaire is bluntly asked to name the value of his earthly possessions, he finds it difficult to answer the question correctly. It may be that he is not willing to take the questioner into his confidence. It is doubtful whether he really knows.

If this is true of the millionaire himself, it follows that when others attempt the task of estimating the amount of his wealth, the results must be conflicting. Still, excellent authorities are not lacking on this subject, and the list of the richest fifty-one persons in the United States has been satisfactorily compiled.

The following list is taken from *Munsey's Scrap Book* for June, 1906, and is a fair presentation of the property owned by fifty-one of the very richest men of the United States.

NAME	TOTAL FORTUNE
John D. Rockefeller	\$600,000,000
Andrew Carnegie	300,000,000
W. W. Astor	300,000,000
J. Pierpont Morgan	150,000,000
William Rockefeller	100,000,000
H. H. Rogers	100,000,000
W. K. Vanderbilt	100,000,000
Senator Clark	100,000,000
John Jacob Astor	100,000,000
Russell Sage	80,000,000
H. C. Frick	80,000,000
D. O. Mills	75,000,000
Marshall Field, jr.	75,000,000
Henry M. Flagler	60,000,000
J. J. Hill	60,000,000
John D. Archbold	50,000,000
Oliver Payne	50,000,000
J. B. Haggin	50,000,000
Harry Field	50,000,000
James Henry Smith	40,000,000
Henry Phipps	40,000,000
Alfred G. Vanderbilt	40,000,000
H. O. Havemeyer	40,000,000
Mrs. Hetty Green	40,000,000
Thomas F. Ryan	40,000,000
Mrs. W. Walker	35,000,000
George Gould	35,000,000
J. Ogden Armour	30,000,000
E. T. Gerry	30,000,000
Robert W. Goelet	30,000,000
J. H. Flagler	30,000,000
Claus Spreckels	30,000,000
W. F. Havemeyer	30,000,000
Jacob H. Schiff	25,000,000
P. A. B. Widener	25,000,000
George F. Baker	25,000,000
August Belmont	20,000,000
James Stillman	20,000,000
John W. Gates	20,000,000
Norman B. Ream	20,000,000
Joseph Pulitzer	20,000,000
James G. Bennett	20,000,000

John G. Moore	20,000,000
D. G. Reid	20,000,000
Frederick Pabst	20,000,000
William D. Sloane	20,000,000
William B. Leeds	20,000,000
James P. Duke	20,000,000
Anthony N. Brady	20,000,000
George W. Vanderbilt	20,000,000
Fred W. Vanderbilt	20,000,000

Total \$3,295,000,000

It will thus be seen that fifty-one persons in the United States, with a population of nearly 90,000,000 people, own approximately one thirty-fifth of the entire wealth of the United States. The Statistical Abstract of the United States, 29th number, 1906, prepared under the direction of the Secretary of Commerce and Labor of the United States, gives the estimated value of all property in the United States for that year at \$107,104,211,917.

Each of the favored fifty-one owns a wealth of somewhat more than \$64,600,000, while each of the remaining 89,999,950 people get \$1,100. Not one of these fifty-one owns less than \$20,000,000, and no one on the average owns less than \$64,600,000. Men owning from \$1,000,000 to \$20,000,000 are no longer called rich men. There are approximately 4,000 millionaires in the United States, but the aggregate of their holdings is difficult to obtain. If all their holdings be deduced from the total true value of all the property in the United States, the average share of each of the other 89,995,000 people would be less than \$500.

John Jacob Astor is reputed to have been the first American millionaire, although this is a matter impossible to decide. It is also claimed that Nicholas Longworth, of Cincinnati, the great grandfather of Congressman Longworth, was the first man west of the Alleghany Mountains to amass a million. It is difficult to prove either one of these propositions, but they prove that the age of the millionaire in the United States is a comparatively recent thing. In 1870 to own a single million was to be a very rich man; in 1890 it required at least \$10,000,000, while to-day a man with a single million or even ten millions is not in the swim. To be enumerated as one of the world's richest men, you must own not less than \$20,000,000.

An Important Document

[The epistle of the Emperor Justinian was a decisive factor in establishing the authority of the papacy. It is here given first in the original Latin and then in an English translation.—Ed.]

Epist. Justiniani ad Joannem Rom. Pont., A. D. 533

REDDENTES honorem apostolicæ sedi et vestrae sanctitati (quod semper nobis in voto et fuit et est) ut decet patrem honorantes vestram beatudinem, omnia quæ ad Ecclesiæ statum pertinent, festinavimus ad notitiam deferre vestrae sanctitatis: quoniam semper nobis fuit magnum studium, unitatem vestrae apostolicæ sedis et statum sanctarum

Dei Ecclesiarum custodire, qui hactenus obtinet et incommote permanet, nulla intercedente contrarietate. Ideoque omnes sacerdotes universi Orientalis tractus et subjicere et unire vestrae sanctitati properavimus. In presenti ergo quæ commota sunt, quamvis manifesta et indubita sint, et secundum apostolicæ vestrae sedis doctrinam ab omnibus semper sacerdotibus firme custodita et prædicata: necessarium duximus ut ad notitiam vestrae sanctitatis perveniant. Nec enim patimur quicquam quod ad Ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit quod movetur, ut non etiam vestrae innotescat sanctitati, quæ caput est omnium sanctarum Ecclesiarum. Per omnia enim (ut dictum est) properamus honorem et auctoritatem crescere vestrae sedis.—*Baronii Annales Ecclesiastici, tom VII, p. 204, Ed. Antverpiæ, 1758.*

The Epistle of Justinian to John, the Roman Pontiff, A. D. 533

Rendering honor to the apostolic see, and to your holiness (as always was and is our desire), and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before the notice of your holiness, all things pertaining to the state of the church: Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition. Therefore we hasten to subject and to unite to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer any thing which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as has been said or resolved) we are prompt to increase the honor and authority of your see.—*The Ecclesiastical History of Baronius, Vol. VII, page 204, Antwerp Edition, 1758.*

THE first step in the rise of the papacy therefore was necessarily the complete downfall of the *Western Empire of Rome*, which, as we have seen, took place under Romulus Augustus, A. D. 476. From that time forth the claims of the bishops of Rome increased continually, based at first on the metropolitan character of the see of Rome, and by degrees on more supernatural and spiritual grounds. But their claims to supremacy over other bishops received no *legal sanction* until A. D. 533, when, by his celebrated decretal letters, the Eastern Roman Emperor, *Justinian*, recognized the bishop of Rome as "*head of all the holy churches, and all the holy priests of God.*" "*The Approaching End of the Age,*" by H. Grattan Guinness, *Fourth Edition, London, 1880, pages 374, 375.*



What Would You Take?

WHAT would you take for that soft little head
Pressed close to your face at time for bed;

For that white, dimpled hand in your own held tight,
And the dear little eyelids kissed down for the night?
What would you take?

What would you take for that smile in the morn,
Those bright dancing eyes, and the face they adorn;
For the sweet little voice that you hear all day
Laughing 'nd cooing—yet nothing to say?
What would you take?

What would you take for those pink little feet,
Those round, chubby cheeks and that mouth so sweet;
For the wee, tiny fingers, and little soft toes,
That wrinkly neck, and that queer little nose?
Now, what would you take?

—Mrs. T. D. Prosser, in *Good House-keeping*.

“Showing Hospitality”

THE Bible lays much stress upon the practise of hospitality. Not only does it enjoin hospitality as a duty, but it presents many beautiful pictures of the exercise of this grace and the blessings which it brings. Foremost among these is the experience of Abraham.

In the records of Genesis we see the patriarch at the hot summer noon-tide resting in his tent door under the shadow of the oaks of Mamre. Three travelers are passing near. They make no appeal for hospitality, solicit no favor; but Abraham does not permit them to go on their way unrefreshed. . . . With his own hands he brought water that they might wash the dust of travel from their feet. He himself selected their food, while they were at rest under the cooling shade. Sarah, his wife, made ready for their entertainment, and Abraham stood respectfully beside them while they partook of his hospitality. This kindness he showed them simply as wayfarers, passing strangers, who might never come his way again. But the entertainment over, his guests stood revealed. He had ministered not only to heavenly angels, but to their glorious Commander,—his Creator, Redeemer, and King. And to Abraham the counsels of heaven were opened, and he was called “the friend of God.”

Lot, Abraham’s nephew, though he

had made his home in Sodom, was imbued with the patriarch’s spirit of kindness and hospitality. Seeing at night-fall two strangers at the city gate, and knowing the dangers sure to beset them in that wicked city, Lot insisted on bringing them to his home. To the peril that might result to himself and his household he gave no thought. It was a part of his life-work to protect the imperiled and to care for the homeless, and the deed performed in kindness to two unknown travelers brought angels to his home. Those whom he sought to protect, protected him. At nightfall he had led them for safety to his door; at the dawn they led him and his household forth in safety from the gate of the doomed city.

These acts of courtesy God thought of sufficient importance to record in his Word; and more than a thousand years later they were referred to by an inspired apostle: “Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.” Heb. 13:2.

The privilege granted Abraham and Lot is not denied to us. By showing hospitality to God’s children we, too, may receive his angels into our dwellings. Even in our day, angels in human form enter the homes of men, and are entertained by them. And Christians who live in the light of God’s countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes. . . .

These admonitions have been strangely neglected. Even among those who profess to be Christians, true hospitality is little exercised. Among our own people the opportunity of showing hospitality is not regarded as it should be, as a privilege and blessing. There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board, without embarrassment or parade. Some plead that “it is too much trouble.” It would not be if you would say, “We have made no special preparation, but you are welcome to what we have.” By the unexpected guest a welcome is appreciated far more than is the most elaborate preparation.

It is a denial of Christ to make preparation for visitors which requires time that rightly belongs to the Lord. In this we commit robbery of God. And we wrong others as well. In preparing an elaborate entertainment, many deprive their own families of needed attention, and their example leads others to follow the same course.

Needless worries and burdens are created by the desire to make a display

in entertaining visitors. In order to prepare a great variety for the table, the housewife overworks; because of the many dishes prepared, the guests overeat; and disease and suffering, from overwork on the one hand and overeating on the other, is the result. These elaborate feasts are a burden and an injury. . . .

God is displeased with the selfish interest so often manifested for “me and my family.” Every family that cherishes this spirit needs to be converted by the pure principles exemplified in the life of Christ. Those who shut themselves up within themselves, who are unwilling to be drawn upon to entertain visitors, lose many blessings. . . .

Those who travel from place to place as evangelists or missionaries in any line, should receive hospitality from the members of the churches among whom they may labor. Brethren and sisters, make a home for these workers, even if it be at considerable personal sacrifice.

Christ keeps an account of every expense incurred in entertaining for his sake. He supplies all that is necessary for this work. Those who for Christ’s sake entertain their brethren, doing their best to make the visit profitable, both to their guests and to themselves, are recorded in heaven as worthy of special blessings.

Christ has given in his own life a lesson of hospitality. When surrounded by the hungry multitude beside the sea, he did not send them unrefreshed to their homes. He said to his disciples, “Give ye them to eat.” Matt. 14:16. And by an act of creative power he supplied food sufficient to satisfy their need. Yet how simple was the food provided! There were no luxuries. He who had all the resources of heaven at his command could have spread for the people a rich repast. But he supplied only that which would suffice for their need, that which was the daily food of the fisher folk about the sea. . . .

And while he fed them with the barley loaves, he gave them also to eat of the bread of life. Here is our example. Our fare may be plain, and even scanty. Our lot may be shut in with poverty. Our resources may be no greater than were those of the disciples with the five loaves and the two fishes. Yet as we come in contact with those in need, Christ bids us, “Give ye them to eat.” We are to impart of that which we have; and as we give, Christ will see that our lack is supplied. . . .

To his faithful servants to-day as well as to his first disciples Christ’s words apply, “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.” No act of kindness done in his name will fail to be recognized and rewarded. And in the same tender recognition Christ includes even the feeblest and lowliest of the family of God. “Whosoever shall give to drink,” he says, “unto one of these little ones,”—those who are as children in their faith and their knowledge of

Christ,—“a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”

Poverty need not shut us out from showing hospitality. We are to impart what we have. There are those who struggle for a livelihood, and who have great difficulty in making their income meet their necessities; but they love Jesus in the person of his saints, and are ready to show hospitality to believers and unbelievers, trying to make their visits profitable. At the family board and the family altar the guests are made welcome. The season of prayer makes its impression on those who receive entertainment, and even one visit may mean the saving of a soul from death. For this work the Lord makes a reckoning, saying, “I will repay.”

Brethren and sisters, invite to your homes those who are in need of entertainment and kindly attention. Make no parade, but as you see their necessity, take them in, and show them genuine Christian hospitality. There are precious privileges in social intercourse.

“Man doth not live by bread alone,” and as we impart to others our temporal food, so we are to impart hope and courage and Christlike love. We are to “comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” 2 Cor. 1:4. And the assurance is ours, “God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work.”

We are in a world of sin and temptation; all around us are souls perishing out of Christ; and God wants us to labor for them in every way possible. If you have a pleasant home, invite to it the youth who have no home, those who are in need of help, who long for sympathy and kind words, for respect and courtesy. If you desire to bring them to Christ, you must show your love and respect for them as the purchase of his blood.

In the providence of God we are associated with those who are inexperienced, with many who need pity and compassion. They need succor; for they are weak. Young men need help. In the strength of Him whose loving-kindness is exercised toward the helpless, the ignorant, and those counted as the least of his little ones, we must labor for their future welfare, for the shaping of Christian character. The very ones who need help the most will at times try our patience sorely. “Take heed that ye despise not one of these little ones,” Christ says; “for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.” Matt. 18:10. And to those who minister to these souls, the Saviour declares, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matt. 25:40.

The brows of those who do this work will wear the crown of sacrifice. But they will receive their reward. In

heaven we shall see the youth whom we helped, those whom we invited to our homes, whom we led from temptation. We shall see their faces reflecting the radiance of the glory of God. “They shall see his face; and his name shall be in their foreheads.” Rev. 22:4.—“*Testimonies for the Church*,” Vol. VI.

Don't

HELEN A STEINHAUER

DON'T what?

Don't make old people feel as if they were “back numbers,” and therefore not wanted.

Don't shut them out of your lives and your homes as if they were intruding. Remember that if they have kept their hearts green, they still take the liveliest interest in the young people whom they have been permitted to see grow up into useful manhood and womanhood.

Don't forget how their pathways have narrowed, and their lives been shadowed by the dropping of their contemporaries out of the race, leaving them almost alone, and—O! so lonely.

Don't forget that if time lasts, you, too, will grow old and crave just what you are withholding from them. Therefore now do as you then would fain be done by, and see if you as well as they are not happier for so doing.

Believe me, this course of action pays!

Battle Creek, Mich.

God's Care

THE late D. L. Moody once told of a man who enlisted in the war and left a wife and two children. One cold day in November, in the first year of the war, news came that he was shot in battle, and the mother was in great sorrow. Sometime after, the landlord came for his rent, and she told him her trouble, and said she would not be able to pay the rent as regularly as before, as she had only her needle by which she could obtain a livelihood. Sewing-machines were just coming in then, but as she could not buy one, she had a very poor chance. The man said that if she did not pay the rent regularly, he would put her out. After he went away, the mother began to weep. Her child, not quite five, came up to her and said:—

“Mama, is God very rich?”

“Yes, my child.”

“Can't God take care of us?”

“Then what makes you cry? Mayn't I go and ask him?”

The mother said that she might if she liked. The little child knelt at her cradle bed, where the mother taught her to pray, and the mother said the child never looked so sweet. She stood weeping over her misfortunes, and the child knelt and said: “O Lord, you have given and taken away dear father, and the landlord says he will turn us out of doors, and my mama has no money. Won't you lend us a little house to live in?” And then she came out to her mother and said: “Mama, don't weep.

Jesus will take care of us. I know he will, for I have asked him.”

It is upward of twenty years, and that mother has never paid any rent from that day to this. A beautiful cottage was provided for her and her two children, and she has lived there without paying any rent. When the fire swept over Chicago and burned up her house, a second little home was put up for her, and there she is.—*Selected.*

“A Mighty Rich Man”

ONCE in New England I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked, “Is he a man of means?”

“Well, sir,” the old farmer replied, “he ain't got much money, but he's mighty rich.”

“He has a deal of land, then?” I asked.

“No, sir, he ain't got much land neither, but still he's mighty rich.”

The old farmer saw my puzzled look, and said: “You see, sir, he ain't got much money, and he ain't got much land, but he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he don't owe anything, and he ain't afraid of anybody; and does his duty by himself, his family, and his neighbors; his word is as good as a bond, and every man, woman, and child in town looks up to and respects him. No, sir, he ain't got much money, and he ain't got much land, but still he is a mighty rich man, because he's got all he needs and all he wants.”—*Selected.*

The Upward Climb

NOR all ascents are followed by descents. Some mountains have only one side. “The road continued up, up,” writes a traveler in Persia, “the gorge became narrower until we could cross it by a short bridge, and then wound from ridge to ridge across the top of the mountain. The view was grand. As far as the eye could see were the crests of the mountains; between, the beginning of valleys and river courses. There were so few trees that the whole configuration was spread out before us. Finally the horses began to go a little easier, and we knew we were over the top, but there was no going down on the other side of the mountain. Before us stretched out a wide, almost level plain, sloping away very gently from the crest we had crossed. In sixty miles we had ascended forty-five hundred feet, but in the next one hundred seventy miles did not descend seven hundred feet. It gives one a queer sensation after spending so much time climbing a mountain not to go down on the other side.” This is life. The heights which we scale we keep. Life is not meant to be up and down, but up and up; and beyond the steep ascent lie the table-lands of God.—*S. S. Times.*

THE WORLD-WIDE FIELD

Santalia and the Santals—No. 6

W. A. BARLOW

Costume

THE costume worn by the women is the *sari*, a piece of cotton cloth about a yard wide, and, if she can afford it, six yards long, wrapped around the waist like a skirt, thrown over one shoulder, brought under the opposite armpit, and fastened at the side. The men, when at work, wear only a waist-cloth, but when visiting friends or going to market, they wear a cloth thrown over the shoulders like a plaid. The women are very fond of brass ornaments, worn on the fingers, wrists, arms, neck, ankles, and toes, and usually wear flowers in their hair, which is well smeared with oil. It is not at all uncommon for a Santal girl on a gala or *mela* day to wear ornaments weighing altogether more than fourteen pounds.

The Occupation of the Santals

The occupation of the Santals is almost exclusively agriculture. The work in which they excel is that of reclaiming jungle land. Selecting some remote spot in the jungle, where no one but themselves could live, they begin to clear the forest, plowing among the stones, and eking out their scanty living by hunting and gathering wild berries. Once his land has become arable and worth cultivating, the Santal is apt to fall into the clutches of the wily Hindu money lender who advances him money, say at the rate of three hundred per cent, and then seizes his land in payment; or the rent, which was at first nominal, is increased by the landlord. The Santal, often too ignorant to see through the wiles of the money lender, and too poor to fight against his landlord in court, flits by moonlight to some still more remote region, to begin the laborious process over again, reclaiming land for the benefit of the landlord, tilling fields to fatten the money lender. There is always at least one family of blacksmiths in a good-sized Santal village, who make agricultural implements and arrowheads out of the country iron, often receiving as payment the weight of the tool in rice or some other grain. They are not Santals, but Kols or Kamars. The latter were nominally Hindus, one of the "semi-Hinduized aboriginal" tribes, but in many cases they have lived among the Santals for many generations, and speak the language as their own.

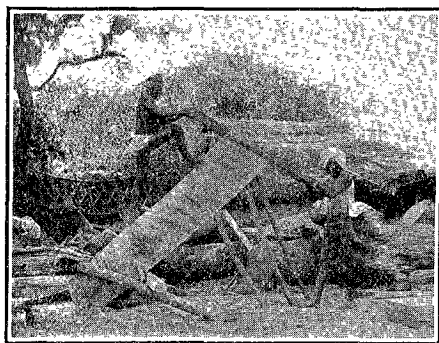
Education

It may be inferred, from what has already been said, that education, in the usual sense of the term, is at a low ebb among the Santals. Their instincts and ambitions are not literary.

"Iron jointed, supple-sinew'd, they shall drive, and they shall run,

Catch the wild goat by the hair, and hurl their lances in the sun;
Whistle back the parrot's call, and leap the rainbows of the brooks,
Not with blinded eyesight poring over miserable books."

That still represents the Santal's idea of juvenile happiness. In the census returns they hold a high place among the illiterates. Out of every 1,000 males 994, out of every 1,000 females 1,000, were returned as unable to read or write in 1901. Apart from Christianity, they are in this respect making very little progress. Although they have no desire to keep abreast of the march of civilization, numerically they more than hold their own. During the ten years from



NATIVES OF INDIA SAWING LUMBER

1891 to 1901 they increased by twenty-four and one-half per cent, while the increase in the entire population of Bengal was only four per cent for the same period. Although they are mingling more than they formerly did with other people, and are inclined to imitate the social and religious customs of the Hindus, neither the race nor the language show any signs of dying out. Both, in fact, appear to be exceptionally virile.

"The Santal Rebellion"

The most important event in the recent history of the Santals, an event which brought them into prominence and attracted the attention of the government of India to them, was the rebellion in 1855, two years before the great mutiny. Exasperated beyond the limits of endurance by the exactions of the Hindu money lenders, and alarmed by threats of imprisonment for debt, they rose in a body, twenty thousand strong, armed with their ancestral weapons, bows and arrows, determined to march to Calcutta to lay their grievances before the governor-general. They were badly advised, and at the instigation of two hot-headed leaders, Kanhu and Sido, whose names are still held in remembrance, they began to massacre Hindus indiscriminately, right and left, and a few Europeans also were slain. Troops were marched against them from Calcutta. Had a single official who could talk with them in their own tongue been

sent instead, many lives and much money would have been saved; but probably there was no European in India in those days who could speak Santali. White-headed Santals still tell us of the deplorable bloodshed which followed. The Santals knew nothing of the rules of civilized warfare; called upon to surrender, they had not the slightest idea of what was meant. Places are still pointed out where they fought the unequal fight with their backs to the wall till not a man was left. They compelled the admiration of their foes. "They were," wrote an officer who fought with them, "the most truthful set of men I ever met; brave to infatuation. A lieutenant of mine had once to shoot down seventy-five men before their drums ceased, and the party fell back." Their wrongs, however, were then fully inquired into, and within a certain tract of country they were placed under special legislative protection. Among the older generation of Santals everything still dates from the *hul*, as they call the rebellion. The nearest approximation a very old man can give to his age is to tell you how many children he had at the time. In many respects it marked the beginning of a new epoch in the history of the Santals.

"From her night shall China wake;
Africa's sons their chains shall break;

Egypt, where Thy people trod, shall adore and praise our God.

India's groves of palm so fair shall resound with praise and prayer;

Ceylon's isle with joy shall sing,
'Glory be to Christ our King!'"

Simultala, India.

Japan

R. A. CALDWELL

THE great country of Nippon has many interesting features. Its inhabitants number more than forty-five million. On the whole, the people are very industrious and provident. In whatever phase of life you meet the Japanese, they are always courteous and agreeable. Their politeness, in fact, is too profuse. Upon first impression it seems laughable. At a railway station, when a train departs, almost all the people spend the last few minutes in bowing to their departing friends. When a servant answers your call, he—more usually she—humbly bows, and even touches the floor with the forehead. People have told me that it is all superficial. Perhaps that is so, but the probability is there are exceptions. In any case, it is not at all an unpleasant experience. It is much better than the stoicism that prevails in some Western countries. In this respect Japan is somewhat similar to her neighboring empire of Celestials; in fact, possibly, the high-class Chinese are more deliberate in saluting and farewelling their friends.

The agreeableness, and the apparent patience of the Japanese on the whole, are very striking. Slowness to take offense, or to express themselves as offended, is a trait of character that is

very strongly developed. Quarrels are almost unknown, or at least are seldom encountered. Of course they have trouble and domestic unhappiness, which at times terminate fatally.

The marriage ceremony is cold and soulless. The affair is arranged by a go-between, when the parties concerned are deemed of age. This friend is one who inquires into the social standing and monetary position of the families on both sides, and when the match is completed, naturally is remunerated. The friends gather together on this event, and perhaps for the first time the couple meet, at least for conversation and acquaintance. A number of rounds of the favorite and inebriating *saki*, or rice wine, and the ceremony is over. It is finally reported to the local authorities, and is then binding—till the head of the house decrees otherwise, when his wishes are carried out.

The people are not very religiously inclined. Many of them have the forms of some of the different sects of Buddhism, but it is in many cases because of custom. Of late years the idea of Christianity has been, taking hold of them to a great extent. Whether they realize what it really means to them, only time will determine. It has been stated that one reason for their acceptance of Christianity is commercial advantages. Undoubtedly this is true in many cases; but is this unlike many people of your acquaintance in more favored Christian lands? That is something to be encountered the world over.

Numerically the Protestant societies have something to show for their efforts. The Salvation Army has been at work a little over a decade, and thus far has a corps of about two thousand. The martial arrangements of their followers are very attractive to the patriotic, aggressive Japanese.

Along the lines of industry the Japanese rank very high. It is impressive to note that their large towns are given over to factories. This indicates that commercially this country will in the near future be a strong competitor for trade in this far Eastern world. But for some time to come, strenuous efforts will be required to develop and build up its recent possessions. One of the methods used to provide revenue for the island of Formosa is a monthly lottery, the first prize of which represents twenty-five thousand dollars.

One of the largest enterprises is the handling of ships in the Kobe dockyards, which provides employment for more

than six thousand men. In the vicinity of this town is a large manufacturing city of upward of a million inhabitants. Situated on a river, hundreds of bridges are required for the passing traffic. These are all fairly substantially built. In the town there are a museum and library, the latter containing many books in the English language. The electric street-cars and the steam railway are not feeble by any means. A fast service, at frequent intervals, is well patronized; for the Japanese are very fond of traveling and sightseeing. The railways are numerous, and have a total mileage of almost five thousand miles. They have all been controlled and operated by natives, but are gradually coming under government control. It is well known that the government manifests a fatherly interest in the welfare of all industries, especially when the financial returns are satisfactory. Many of the trades are exclusively in its hands, and entirely monopolized. The rate of duty on practically all goods is enormous, and is



PREPARING RICE-FIELD FOR PLANTING

almost prohibitive to foreign merchants.

As regards cheap labor, this country can take the lead. The highest rate for skilled labor is one shilling and two-pence—about thirty cents gold—a day; while ordinary laborers receive as little as sixpence—twelve cents—a day.

Very few of the women have adopted Western customs, but among the men it is becoming very common. Many can be seen who have adopted some foreign item of clothing, the more common being footwear and hats.

The people are by no means good musicians, though under good training they can do creditably. Only a few evenings ago it was my privilege to hear the naval band discourse some excellent pieces, which were well rendered. On Sabbath the members of our little church make a noble effort to carry the singing, believing in that scripture which says "singing and making melody in your heart to the Lord."

The capital of Japan is an excellent place for mission work. Among the eighty thousand students are about ten thousand from China, many from the higher class. A few well-behaved and attractive boys attend the English Bible

class every evening. And it is good to hear, as I did on more than one occasion, the voice of prayer ascending to the true God in several different languages. The missionary meetings are much the same as in the home land. Papers are wrapped and sent out, prayer is offered on behalf of these silent messengers, and experiences are related, and donations received for aggressive work.

The Japanese are all anxious to learn English; and while waiting at the depot, or traveling in the train, one will approach you, and expect you to correct his composition or help him with his reading lesson. Even one of the servant class, while waiting on you, will inquire the name of articles, and make reference to a note-book, which is his constant companion.

The country has many attractions. It is very mountainous, and the surrounding plains are well populated with agriculturists, or, rather, gardeners. It somewhat resembles a great patchwork quilt. The shapes and designs of the various plots of the different products under cultivation form a pleasing scene. Plots of the tobacco plant and peanuts, and here and there a patch of tea plants, as well as many different vegetables, not, of course, excluding the inevitable rice (the accompanying cut shows how the rice-field is prepared for sowing), with larger fields of the mulberry shrubs for the benefit of the silkworm, form an interesting sight. The world-famed lotus plant, found in every pond, with its beautiful and exquisite blossom, is indeed pleasing to the eye.

One attraction is mountain climbing. This was enjoyed by the writer, with a party of three, during the past summer. Securing two coolies to carry our blankets and provisions, and a pair of ponies to carry us over a portion of the journey, we set off in the rain. By nightfall we were at a high elevation, and had just passed a few patches of snow in some of the valleys. The surface of the mountain was strictly volcanic. As we ascended, the vegetation decreased, until it was entirely absent. A few hundred people were on the path, most of them on the return trip. This is to many a sacred mount, and as many as ten thousand had already made the ascent during the summer.

The accommodation house, or shed, consists of one room. There we were packed like sardines—forty of us—only one other foreigner being among the number. In the morning another two miles remained before reaching the summit. A dense fog obscured everything, and rendered the atmosphere damp. As we neared the top, a little snow was under foot, and by the time we shouted "*Banzai*," it was about two inches deep. There we were, twelve thousand feet above sea-level, in the stillness of the early morning, with the throat of the yawning giant at our feet. We could indeed feel our nothingness. It was an experience long to be remembered. The descent was made in a driving rain-storm.

Earthquakes are of very common occurrence. Almost every week one is felt. A few weeks ago we had a tremor that lasted four minutes. These tremors have been going on for years, and rarely anything approaching seriousness has occurred. It all reminds one of the uncertainty of things earthly, and calls us to build on the sure foundation, so that when the mountains shall "be carried into the midst of the sea," we shall not fear, nor be ashamed.

Tokyo.

The Seventh Annual Meeting in the Caucasian Conference

GUY DAIL

TO-DAY the best session this conference ever had has been closed. Sixty delegates from the twenty-three churches and companies of the Caucasian field have been abundantly blessed in their deliberations concerning the well-being of the cause of God in this part of Europe and Asia. From the beginning of the meeting (the conference was held October 16-20), about three hundred of our own people were in attendance. Of these one hundred were native Russians—nearly four times as many as when we visited this place four years ago.

The conference was held in the new hall erected by the Alexandrodar Music Society. The Bible studies and the business sessions were conducted in German and Russian. There were no dry or formal business meetings, for the reports rendered and the subject-matter considered in the resolutions were of such a practical nature that all felt a deep concern in what was before the house. It was reported that in one neighborhood as many as fifty Molocaners (a Russian sect numbering thousands, whose motto is, "Love, Unity, Freedom, and Equality") are keeping the Sabbath, and ask that one of our workers be sent to instruct them. In other places there are inquiries for the message God has given us. Although we have been operating in this part of the country for about twenty years, still there are German colonies that we have as yet not entered, notwithstanding the fact that our chief efforts have been put forth among the German-speaking people. We have also done very little for the cities. It is felt that a change must be inaugurated. This winter it is planned to enter Tiflis, the "Hot Town," so called because of the sulphur springs near by. This is an important city, with a population of 161,000; it is located at the southern terminus of the great post and military road passing through Dariel Pass from Vladikavkaz. Dr. V. Pampaian will extend the sphere of his influence by entering one or two of the larger towns within easy reach of Erivan, where he is now laboring among the Armenians. Other cities should be opened, as Baku, of 112,000 inhabitants, the most important commercial center on the Caspian Sea. It is in this neighborhood that the more than seven hundred oil-wells are

playing such an important rôle in the production of Russian petroleum. Then we should not forget Batum, Poti, Kars, Jekatorinodar, Alexandropol, and Stavropol, some of which have been well-known to history.

As to territory, this conference embraces Ciscaucasia and Transcaucasia. It is probable that nowhere else in all the world are there so many different races, speaking such a variety of languages. Indeed, the Persians have dubbed this "the Mountain of Tongues." Such peoples they are, too—these hardy mountaineers, who resisted the Russian arms for nearly a century. Some say that there are no less than one hundred fifty peoples scattered among the 11,759,600 inhabitants of these regions, and that there are as many as seventy languages represented by them. The Georgians and the Circassians, famed for their personal beauty; the isolated, half-savage Svans, or Svanithians, who, although they number only 14,000, yet, aided by the almost inaccessible glacier-crowned ridges that surround their Upper Inghur Valley, have successfully withstood every attempt Russia has made to collect taxes from them; the hardy Lesghians, "one of the finest races in Caucasia;" the Armenians; the Kurds; the Mingrelians,—these, and many other nationalities are to be found here. Then, too, of course we are not to forget the Russians and the Germans, whose influence will help us to gain access to these various peoples; nor should we omit the Kalmucks, through whose steppes we passed on our way down from Saratof. The Kalmucks have strong Mongolian features. Many of them are large landowners, and wealthy stock-raisers. One of our brethren has been holding Bible readings with an educated Kalmuck, who hears the message gladly, and spreads it among his fellow countrymen wherever he has opportunity.

Jan. 1, 1907, the Caucasian Conference transferred about three hundred of its members to the East Russian Mission. During the past three quarters, sixty-three new converts have been received, raising the Caucasian membership to 706; the tithe for this time has been \$1,412. Heretofore, some erroneous ideas have been abroad in Caucasia, as to the manner in which the accounts of the workers are audited. Near the close of the business session, a number of the newly elected auditing committee (after they had gone over the time and expenses of the laborers) made a voluntary statement to all the delegates as to just how this work is done—that the ministers and workers do not set their own wage, but that all is determined by the committee, the large majority of whom are composed of lay members not in conference employ. They vouched for the justice of what is done, and earnestly requested all our people to be true to God in bringing the tithes and offerings into his storehouse, especially in view of the great amount of work yet to be accomplished, and the need of

more laborers to proclaim this message.

The educational problem, the work of the Sabbath-school and tract departments, the care of the poor, the importance of the canvassing work, church order and organization, the circulation of "Ministry of Healing," and the strengthening of the material fund (toward which they gave \$675)—these and kindred topics were thoroughly and conscientiously considered in the resolutions brought before the brethren. Everything was done in brotherly love and a spirit of union, without friction of any kind.

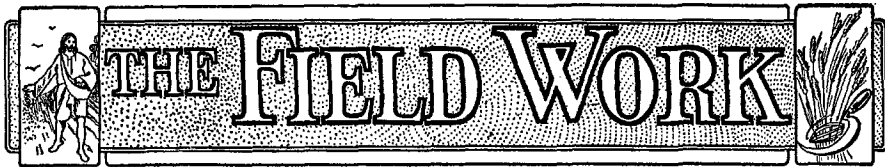
The Lord showered down upon us a rich blessing on the Sabbath. Elder L. R. Conradi spoke freely in the forenoon, and the word of God met response on the part of the hearers; both the Russians and the Germans gained new experiences, and received rich blessings from the Lord. The afternoon social meeting was in charge of Elder J. T. Boettcher; and the testimonies given showed great appreciation of the blessings the conference had brought to all. Dr. V. Pampaian and Elder H. K. Loeb-sack, as well as all the local workers, also rejoiced for the privileges of the meeting. Eleven were baptized Sunday afternoon.

Elder H. J. Loeb-sack was again unanimously chosen president of the Caucasian Conference. He will be assisted the coming year by one ordained minister, three Bible workers, one medical missionary, and three colporteurs.

We wish for them all God's Spirit and power, as they have a field that is in many ways truly a difficult one. We believe every Seventh-day Adventist will remember them in prayer, that God may go before them, and open up the way.

Alexandrodar.

A SEVENTH-DAY ADVENTIST missionary of long experience in a tropical climate, who has been able to preserve good health while working hard, says: "We have never had the idea that the foods which are grown in the islands [tropical] were not so wholesome as those of temperate climes; but, on the contrary, we consider them to be just the food best adapted for this climate, with the addition of bread, which to those who have always had it, seems indispensable. Our diet is composed principally of yams, taro, breadfruit, sweet potatoes, bananas, mummy-apples, mangoes, oranges, the cocoanut, rice, and bread. When we have been compelled by circumstances to use much imported foods, we have not enjoyed as good health as when we were living mostly on the native foods. Our systems do not require so much food in a warm climate as where it is cold; for when it is cold, more food must be burned in the body to keep us warm; and when we come to a hot climate, if we do not cut down our rations, we are more liable to feel weak and feverish, and be troubled with colds and other unpleasant symptoms."



THE FIELD WORK

Another Union Conference Organized

THE Gland Council of the General Conference recommended various changes in the territorial lines in North America. One of these recommendations was that the Atlantic Union Conference be divided, so that a new union might be formed of the States of Pennsylvania, New Jersey, Delaware, Maryland, Virginia, West Virginia, and Ohio. The council advised that the last-named State be released by the Lake Union, to form a part of the new union.

The way being fully prepared by actions of the Atlantic and Lake Unions, in harmony with the recommendations of the General Conference Council, the new union was organized at a meeting held in Philadelphia, Pa., at 3 P. M., November 17. Each conference was represented by a full delegation. Elder C. F. McVagh was chosen temporary chairman; and Elder Geo. W. Spies secretary pro tem. It was voted that the new organization should be known as the Columbia Union Conference. At this first meeting of the Columbia Union, Elder A. G. Daniells and others expressed earnest desires that this union should, in the very beginning of its existence, make full provision for well-organized and effective departments to promote every phase of the great work committed to us.

The following standing committees were selected to report matters to the session for consideration and action: A joint committee to adjust financial and other relations between the Atlantic and Columbia Unions; a committee on constitution and by-laws; on plans and recommendations; on licenses and credentials; on nominations; and on distribution of labor.

Recommendations and resolutions were adopted as follows:—

“Whereas, The blessing of God has attended the work of the various conferences in our field during the past biennial term, so that marked advancement has been made in carrying the message to the people of the great cities in this field, therefore,—

“1. Resolved, That we express our gratitude to our Heavenly Father for his blessings that have attended our work, and reconsecrate ourselves to service, and implore his blessings upon us during the coming term.

“Whereas, The territory of the Atlantic Union States has been divided into two unions, Ohio joining the new Columbia Union, in order to bring greater efficiency in administering and developing the cause of the message in these populous fields, therefore,—

“2. Resolved, That we as a union and as conferences represented, call for the consecration of every resource to service, and that we will earnestly press our work into unentered portions of our field and in the great centers of population, in order that the warning of the Lord's soon coming may reach every community in our union.

“3. Resolved, That we arrange for

the full departmental organization of our work, making provision for publishing, educational, medical missionary, religious liberty, and young people's missionary volunteer departments, and that persons be chosen to the oversight of these departments.”

Arrangements were made for strengthening and building up the distributing agencies of the Publishing Department. To this end it is proposed to enlist the entire rank and file of the believers in this message in active missionary work. Each conference will have its field missionary secretary, who will have entire charge of this work in his conference. A general missionary secretary, supported jointly by the Columbia Union Conference and the wholesale house, will have the general supervision of this work throughout the union conference.

A committee was appointed to bring about a uniform system of accounting throughout the union.

Recommendations were also adopted pledging the new union conference to the work of assisting the mission work among the Jews and Italians. It is proposed to take up systematic correspondence missionary work among the better class of Jews, also to do all in our power to counteract the work of that class among the Jews who are advocating the abandonment of the true Sabbath and the keeping of Sunday. As far as possible the magazine *Liberty*, with other literature, will be placed in the hands of Jewish lawyers, doctors, and judges.

In view of the need among church officers of instruction in regard to their duties, a recommendation was passed to the effect that we encourage the conferences of this union to hold institutes for church elders and deacons, to instruct them more fully in their important work.

Recognizing that “much has been lost to the cause of God by lack of attention to the young,” it was voted that more vigorous and systematic efforts than ever before should be put forth through our newly organized Missionary Volunteer Department to enlist our youth in the service of God where they are, and to encourage all our young people to obtain a preparation in our schools for some branch of the work.

Realizing that something should be done to assist our sanitariums in securing a better patronage, it was recommended that we call the attention of those in need of medical help to these institutions.

The new union took action definitely pledging itself to labor earnestly to increase very materially the contributions to foreign mission work. To bring this about, it is proposed to raise an amount equal to ten cents a member each week to be used in the foreign fields. Besides this, every conference in the union will be urged to make an earnest effort to secure the payment of a full tithe in every church.

The executive committee of the union was asked to advise with the executive committee of the Ohio Conference, with a view to making the *Welcome Visitor*

the official organ of the Columbia Union Conference, and that the operating expenses of the paper be mutually shared by the several conferences in the union.

It was also recommended that the Mount Vernon College be made the training-school for this union, and that the young people of this territory be encouraged to avail themselves of the privileges offered by this institution.

The conference adopted the usual constitution and by-laws.

The officers elected for the biennial term are: President, W. J. Fitzgerald; Vice-President, H. H. Burkholder; Secretary and Treasurer, E. R. Brown; Auditor, E. R. Brown. The other members of the executive committee elected are J. B. Clymer, D. W. Reavis, G. W. Bailey, M. D., and A. C. Shannon. One place was left vacant to be filled by the committee.

The report of the joint committee, which was unanimously adopted, reads in part as follows:—

1. That the division of territorial lines as adopted at this session take effect Jan. 1, 1908.

2. That officers and employees who have heretofore been under the direction of the Atlantic Union Conference continue the service as heretofore until the above date.

3. That the president of the Columbia Union Conference be, from this date of division until Jan. 1, 1908, paid from the funds of the Atlantic Union Conference.

4. That all tithe received by the conferences of the old Atlantic Union Conference up to and including Dec. 31, 1907, be considered as undivided assets of the old Atlantic Union Conference, and shall be promptly forwarded on Jan. 1, 1908, to the Atlantic Union Conference treasury.

5. That all unpaid tithes owing to the old Atlantic Union Conference by local conferences be considered as a valid asset, and be paid before Dec. 31, 1907.

6. That all money not paid out in the settlement for salaries and legitimate expense for work during 1907, be divided upon a pro rata basis. [Sixty-two per cent to the Atlantic Union Conference, and thirty-eight per cent to the Columbia Union Conference.]

7. That the institution known as the South Lancaster Academy remain under the control of the Atlantic Union Conference constituency, the said constituency to finance the enterprise.

Enthusiasm and courage were very manifest in the introductory session of the Columbia Union. The spirit which is guiding this great movement ever forward possessed the hearts of the delegates. May the progress of the work in this territory during the ensuing term prove the wisdom of the severing of long-existing territorial relations, and the forming of new conference ties.

During the session considerable time was devoted to Bible study. Elder Daniells, Professor Prescott, and others gave instruction which all considered to be meat in due season. This instruction aided greatly in making the conference session a spiritual refreshing.

The officers of the Columbia Union earnestly solicit the prayers of devoted lovers of the message, that the union may do its appointed work and accomplish the purpose of its existence.

W. J. FITZGERALD.

Danish West Indies

ST. THOMAS.—Since my last report to the REVIEW our meetings have continued three times a week, with a good attendance. Some have taken their stand fully for the message. We have baptized ten since coming to this field three months ago, and we feel to praise God for this manifestation of his saving power.

Our little church building, which is not yet finished, is far too small for our work in this place. Sunday night it will not accommodate half of those who come. This badly cripples our work, and we feel that the building must be enlarged at once.

It is also important that we have a place for a school, for the question of education is a serious problem to us here. The law demands that children attend public school six days in the week. This compels them to attend upon the Sabbath. Up to the time we came here, our people had been sending their children

ing men are Danes, it will do much toward reaching them if our teacher can speak Danish. I find that it makes a great difference in my work to be able to use the mother tongue. Any one who has a burden for the work of teaching here will please correspond with Prof. Frederick Griggs, chairman Educational Department of the General Conference. I am sure it is a good opening for the right person.

In regard to raising money to build an addition to our church, we can expect but little financial aid from the brethren here, as nearly all are very poor, so we shall be obliged to appeal to our brethren in America. We feel sure that many will be glad to aid this needy field. If so, send the money through the regular channel to the General Conference, stating what it is for.

St. Thomas is an important business center, not only for the Danish islands, but for many other islands near; and we wish to have our work well estab-

lished in this place, so that we can better reach other places. Some of the best people here are deeply interested at present.

The climate is delightful, not too warm, but just pleasant, and it is practically the same the year round. So in that respect one could hardly find a more agreeable field. Brethren, remember the work here in your prayers. Address me at St. Thomas, Danish West Indies. Letters require a five-cent postage-stamp for each ounce or fraction thereof.

H. C. J. WALLEKER.

Michigan

BATTLE CREEK.—Thinking our people would be pleased to learn how the work is progressing at the former headquarters of the denomination, we furnish the following report:—

The week of prayer has been a season of unmeasured blessing to the church. The writer conducted three services each day: one at 9 A. M. with the academy students, one at 3 P. M., and another at 7:30 in the evening. All these services were characterized by the presence of the Holy Spirit. Many who had been cold and backslidden renewed their vows of consecration to God, and quite a number made their first start to serve the Lord.

During the past nine months seventy-six persons have been baptized and received into the church. The attendance at the Tabernacle varies from seven hundred to a thousand each Sabbath. Nine district missionary societies are carrying forward the missionary interests of the church, and each reports excellent progress during the past year.

The Battle Creek Industrial Academy has an enrolment of one hundred twenty-five students in all the grades from the first up to the tenth. Five teachers are employed. We are operating the academy as a free school this year, and the finances are in an excellent condition. The Lord is certainly blessing our educational work.

The canvassing is not neglected. One would naturally suppose that Battle Creek would be a rather unpromising field for the sale of our publications, in view of the fact that the message has been established and taught here for so many years. However, that is not the case. During the past seven weeks one brother has sold three hundred fifty dollars' worth of our denominational books. Another brother sold eighty dollars' worth of "Bible Readings for the Home Circle" in one week. Thus the work goes steadily forward.

Quite a large number of our true-hearted people have removed from the city during the year, and many more plan to do so in the immediate future as the way opens for them.

The Battle Creek church has taken a decided stand for the old-fashioned third angel's message, and it is uncompromisingly opposed to the interpretations of the message which have been presented to the people of late. It is a subject for profound thankfulness that this people alone of all Protestant denominations, has had sufficient spiritual vitality to cast off the pantheistic delusions which are taking the world captive at this time.

The Battle Creek church has been



CHURCH AT ST. THOMAS, DANISH WEST INDIES

to school on the Sabbath, but when we presented the matter to them in its true light, they refused to send them longer. Then they paid a few fines, but upon seeing the principle involved in this, they refused to pay fines, and were about to be imprisoned. Denmark has a law exempting the children of Seventh-day Adventist parents from school on the Sabbath, but that law does not help us here. I appealed to the judge in their behalf, and he let them go until further notice. I have laid the matter before the school director and the governor, but do not know what the outcome will be. The governor stated, when I laid the situation before him, that he would be glad to see us open a school here. The fact is, there are no good schools on the island. All admit that the public schools are poor, and none of the better class attend them. We believe that if we had a good school here, it could be made self-supporting almost from the first.

We have no teacher in view, but are praying that God will impress some one to come. If possible, we want one who speaks the Danish language. Of course English is the prevailing language, but as all the officials and many of the lead-

British Columbia

VANCOUVER.—While looking over the reports from the different parts of the field, I thought some of the brethren might like to hear from British Columbia. We have no word of discouragement to offer. It is very encouraging to see how the message is spreading over the earth. The earth is surely being lighted with the glory of God.

We are glad to say that the work here in Vancouver is moving forward encouragingly. We have just finished a series of meetings, at the close of which fourteen were added to the Van-

compelled to withdraw the hand of fellowship from quite a number who formerly stood high in the councils of this denomination. One of these, who once shone as a bright light in the medical branch of our work, was disfellowshipped from the church, and has since sent out a letter to many of our ministers, in which he claims that his faith has not materially changed in the last thirty years. This letter is designed to reflect on the Battle Creek church for disciplining him. Its contents are in plain contradiction to the statements of the Testimonies and the experience of the Battle Creek church. The fact that the vote for his expulsion was absolutely unanimous, indicates what those who know him best think of his faith in this message. The business meeting at which this action was taken, was an exceptionally large one, nearly four hundred members of the church being present.

In the trying times through which we have been passing, we have sought to move very carefully in the fear of the Lord. Our motives have been systematically misrepresented by our foes both in public and in private. However, this is no more than we should expect, as many years ago we were told, through the spirit of prophecy, that those who would leave the ranks would become our bitterest enemies, and would not hesitate to resort to any scheme to injure their former brethren.

Lately the press of the country has been publishing a report to the effect that the writer called a secret meeting of the church, and read a Testimony which urged our people to flee from Battle Creek by the first fast train in order to escape destruction which was to fall on the town. This report was a pure fabrication, which originated in the fertile brain of a local reporter who cared more for sensation than for truth. For some reason one of our local papers has prostituted its columns to the most unjust and vicious attacks upon our church. These attacks are greedily seized upon by a sensational outside press and reprinted, and thus these false reports are being scattered to the four winds.

These experiences, however, are serving to draw our people closer to one another and to God and we believe they are having a strengthening influence upon the loyal ones.

The apostate element located in this city is now sending forth publications in the form of booklets and tracts, attacking the Testimonies, the sanctuary, and various other leading points of our faith. These attacks are cunningly written in an apparently candid spirit, and make a show of fairness, but they constitute the "cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. A thorough understanding of the Scriptural foundations of our faith is a certain specific for these quibbles, and now is the time for our people to search the Scriptures and become rooted and grounded in the message, else the fierce blowing winds of false doctrine and deception will blow them off their feet.

Dear brethren, we solicit your earnest prayers that we who must constantly face the trying situation in this place, may have grace and strength to stem the tide and give the trumpet a certain sound.

M. N. CAMPBELL.

Greater New York

THE work in Greater New York is advancing slowly, but steadily. While we have not seen accomplished all that we had desired, or all that we ought to have seen, yet we can but feel grateful to our Heavenly Father for the measure of success that has attended the efforts of his servants during recent years.

At the present time we have about eight hundred Sabbath-keepers, who compose twenty-one church organizations. These churches are divided into the following nationalities: thirteen English, two colored, two German, one Scandinavian, one Swedish, one Italian, and one Bohemian.

At a recent union meeting in the city the following nationalities were represented: American, English, Irish, Scotch, Swiss, French, German, Italian, Spanish, Slav, Jew, Bohemian, Russian, Filipino, Swede, Dane, Norwegian, Finn, West Indian, and Chinese.

During the last year one hundred eighty believers have been added to our membership, and five new churches were admitted to the conference; and there are three or four companies at this writing awaiting organization.

During the past summer six tent-meetings were held with varying success.

Surely the dear Lord has blessed his servants abundantly, when we think that in the past four years the conference has considerably more than doubled itself. Over five hundred believers have united with us during that time, and eleven churches have been accepted into conference membership.

In the last two years we have started work among the Italians, the Spaniards, the Bohemians, and the Chinese.

We already have one Italian church of about twenty-five members, and in a few days will organize another of about twelve souls. We also have one Bohemian-Slavish church of nearly twenty members, and others are about ready for baptism.

The Spanish and Chinese work is moving very slowly indeed; but the harvest is sure at last.

Our tithes and offerings have grown steadily in proportion to the growth of membership. The following figures will illustrate this growth for four years:—

During the year 1904, we received \$13,490.60; the following year, 1905, we received \$15,814.09, a gain of \$2,323.49. The next year brought us \$19,564.90, a gain over the previous year of \$3,750.81. The past year, 1907, has given us the sum of \$23,658.02, a gain over the year before of \$4,093.12. Thus in four years our receipts jumped from \$13,490.60 to \$23,658.02, a gain of \$10,167.42.

The tithe alone for 1907 amounts to \$19,808.83; this, allowing a membership of 800, would give an average of \$24.76 a member, but as only about seventy-five per cent pay tithes, we have an average of nearly \$33.

For this gain in membership and finances we wish to emphatically repudiate any personal credit to ourselves. The work has been so desperately perplexing, and the efforts so feeble, we feel assured that to the Lord belongs the honor and glory for what has been accomplished.

Our workers have labored faithfully and loyally; they have sacrificed at every step, and thus the Lord has blessed their efforts.

C. H. EDWARDS.

Current Mention

—Mount Vesuvius, after a month or more of comparative quiet, has again resumed activity. A huge volume of flame and smoke is arising from large fissures at the summit of the crater.

—At the session of the Russian Douma, December 28, a famine appropriation of \$7,500,000 was made. This sum will be immediately available for relief in twelve provinces, but additional help will be necessary later on.

—A joint naval demonstration against Turkey has been suggested by the powers that are now negotiating regarding the refusal of Turkey to accept the collective note of the powers recommending judicial and financial reforms in Macedonia.

—Fears are entertained for the Canadian Pacific Line steamer, "Mount Royal," which left Antwerp, Germany, December 7 for St. John, N. B., having more than 400 persons aboard. No word had been received from her when she was ten days overdue.

—The trial in St. Petersburg, Russia, of 169 members of the first Douma, who published from Viborg, Finland, a manifesto after the Douma was dissolved, has resulted in the conviction of 167 on the charge of "treasonable practises." They were sentenced to three months imprisonment; but have appealed to the Senate.

—John D. Rockefeller has added \$2,191,000 to his gifts to Chicago University, which brings the total of his benefactions to this institution up to more than \$23,000,000. In this connection it is interesting to note that statistics for the year 1907 show that known gifts of wealthy persons for various philanthropic purposes for the year were \$148,902,130.

—A strike of the street-car employees at Muncie, Ind., followed the refusal of the traction company to renew the wage agreement that has been in effect for five years. Mobs attacked the cars run by strike breakers on three successive days, demolishing the cars and injuring 16 persons. The police have made 100 arrests, and the governor has ordered out the militia, and declared martial law.

—A series of revivals is planned to be held in every county of Kansas during 1908. Hundreds of ministers of various denominations, assisted by numerous evangelists, will conduct these meetings. The movement will be under the supervision of a board composed of two preachers and two laymen from each denomination. This board has already been organized with fifteen denominations represented.

—A street fight between three firemen and scores of Japanese at Vancouver, British Columbia, on New Year's day in which the firemen were severely wounded, has revived bitter racial feeling. Two thousand Japanese are said to be armed to resist the slightest interference, and at a meeting of the Vancouver trades and labor council it was seriously proposed that, if there was no legal means by which the police could disarm the Japanese, the laboring men should arm themselves for cases of emergency.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Sanitarium in Friedensau, Germany

In the very heart of Germany, far removed from the noise and bustle of the city, is a small place which has been attracting more and more attention during the last six years, for it is here that the Friedensau Sanitarium was erected in the summer of 1901. Surrounding the institution, and protecting it on every side, are fine forests of pine, so intersected with lanes and roads that it is possible for the pedestrian to abundantly enjoy the pure, fresh air, heavily laden with the aroma of the woods; while the eye is pleased with the ever-changing panorama of color—here the tender green of a miniature forest of saplings, yonder the foliage of a lot of more somber-clad trees whose size and strength tell you that they have weathered the storms of many winters. The hare, the squirrel, the deer, and the cuckoo inhabit the woodland, and they all make the visitor aware of their presence. The quiet beauty of the landscape is enhanced by the Ihle, a branch of the Elbe, which flows along a few hundred steps from the sanitarium building. On the right bank of this stream are inviting foot-paths, decorated now and then with hidden bowers, where the convalescent may spend many a pleasant hour.

The sanitarium was built upon the highest point of land in the settlement, although the sandy soil makes dampness almost impossible, as the heaviest rainfall quickly flows off. Within the last few years a park has been laid out before the sanitarium buildings, and this adds much to the attractiveness of the grounds. The full benefits of this piece of landscape-gardening will be reaped in later years. Aside from the fountains, grottoes, and arbors, there is a miniature mountain landscape, with an artificial spring emptying its waters into an artificial lake that is alive with sporting fish of various kinds.

The Friedensau Sanitarium was opened under the superintendency of Dr. A. J. Hoenes, who accepted the call to come from the States in 1899. It fell to him to educate a staff of male and female nurses, whom he had to train in our principles,—principles altogether too little known in this field,—teaching them our manner of living and of treating the sick.

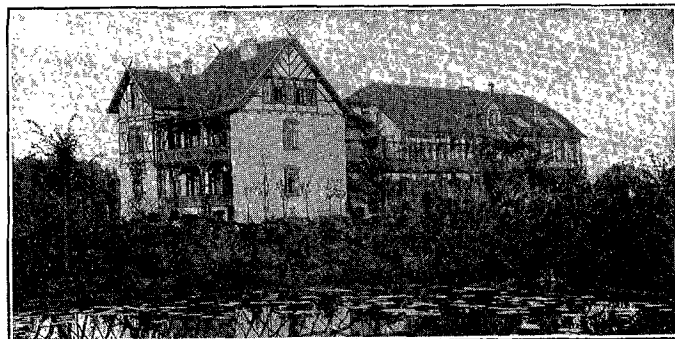
Soon after the sanitarium opened, patients and guests began to come—and ever in greater numbers: during 1902 there were 108 patients; in 1903, 140; in 1904, 165; in 1905, 247; in 1906, 300; and in 1907, 328 received treatment. In addition to these, many have spent their vacations here, and others have visited us simply in quest of medical advice. These guests have come from all parts of Germany, from Russia, Scandinavia, England, France; from Austria-Hungary and the countries around the

Mediterranean; from Asia; from America; and from Africa. Our best season is during the summer, when both of the sanitarium physicians have their hands full.

Since the institution was founded, eighty-two nurses have been trained here. The larger number of these are employed in Germany, but some are in Russia, Austria-Hungary, Palestine, and Africa, acting as medical missionaries in the cause of their Master. Not only is it the aim of these nurses to give treatments; they use some of their free time in the circulation of our literature—the German *Good Health*, and the German “Ministry of Healing,” a book which has proved a great blessing to many. Accompanying their regular reports, our nurses frequently speak of the precious experiences they have in spreading the principles contained in these works, and in the sale of the publications themselves.

There are now forty nurses in training, whose course extends from two to two and a half years. We are happy that our nurses can attend the Friedensau Industrial School, located near the sanitarium; here they attend the classes of competent teachers; they secure a theoretical course, and they gain a thorough knowledge of the Holy Scriptures.

Last August the work suffered a great



FRIEDENSAU SANITARIUM

loss by the return of Dr. Hoenes to America. Dr. E. Meyer, his former assistant, was chosen medical superintendent; Dr. A. W. Peterson is associated with him, and is especially engaged in holding health and temperance lectures, and in looking after the nurses engaged in the field work. The matron is Miss Helen Bartel; business manager, W. Krum; treasurer, P. Brandt. The legal owner of the property is the “Deutscher Verein für Gesundheitspflege.”

Our increased patronage has compelled us to make a number of additions to the sanitarium building, the last of which was made this autumn, so we now can accommodate sixty-six patients. We rejoice that the Lord has so richly blessed his work. We trust that his weak instruments at this place may be filled with his wisdom, meekness, patience, and love for humanity, so that the light of the third angel’s message may be shed abroad in Germany and in the surrounding countries through this instrumentality of his planting. Many of our former patients have been brought to a knowledge of the precious truth during their stay here. Others write us letters expressing their gratitude and happiness that they have learned of the principles we teach. So writes, for example, an aged professor who was with us for a short time:—

“As I made up my mind to take treatment at Friedensau, I thought I should come into contact with just such a sanitarium as one finds everywhere—that the chief thing would be business, merely. But I can now state that he who leaves Friedensau does so with regret; and he can always look back with pleasure upon the days he spent there; for the management earnestly care for their guests. It is no wonder that my digestion, which had been impaired for thirty-five years, has been so much improved, and also that my bodily powers, happy disposition, and joy of living have been restored, and that I, after a six weeks’ stay, felt like a new man. I, who am seventy years of age, could then keep step with all the younger guests in the gymnastic exercises; I could walk about barefoot for an hour before breakfast, in the woods, without being wearied; and my old trouble, cold feet, disappeared. Similar results, experienced by other guests, are due not only to the proper course of medical treatment, but also to the benevolent and unselfish execution of their duties on the part of the nurses, who are actuated in their work by a genuine spirit of Christian love for the good of humanity.”

Although such results are a great incentive to us to strive for greater perfection in our work, yet that which constrains us the most is the command of the Saviour: “Go ye therefore, and teach all nations.” Our greatest reward, aside from the appreciative look of the patient, is to be the everlasting reward given us in that glad day when Christ appears. We trust for his help in our difficulties. We hope our brethren and sisters in other lands will remember us in their prayers. May the Lord bless his world-wide work.

E. MEYER, M. D.

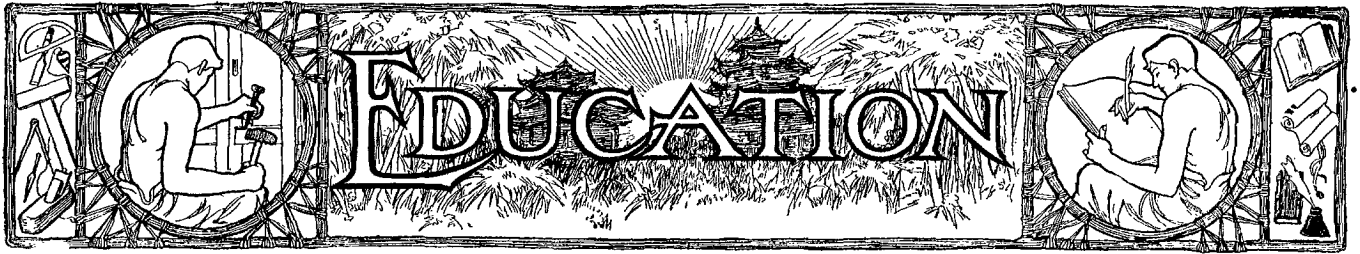
Paradise Valley Sanitarium, National City, Cal.

THE week of prayer was much enjoyed by the workers at this institution. We had meetings every evening, when the reading was given. The inspiring words brought new courage and zeal to all, and a desire to do everything possible to assist in hurrying the blessed message of truth to the uttermost parts of the earth, so as to hasten the Master’s coming.

All realized that the best way to prepare to become successful foreign missionaries is to be successful Spirit-filled home missionaries. There is no place where more good can be done than in an institution of this kind, provided all the workers are devoted, as this work was established for the sole purpose of saving souls.

We were visited by Elder W. M. Healey, of the San Diego church, and Elder H. W. Cottrell, president of the Pacific Union Conference, during the week.

J. J. WESSELS.



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*.

CHRIST was enabled to do his wonderful work on earth because of the love which he bore for those for whom he labored. Likewise will the teacher who loves most do best. Do you feel your work a failure? Ask yourself the candid question, "Do I love my pupils?" Give yourself a candid answer. If you find that you must answer this question in the negative, then rest not satisfied until you have found that love. It brings not only success, but a most wonderful peace.

A FAILURE is a stone. It falls upon us and crushes us, or we rise on it, and thus become the higher. Peter denied his Lord in his hour of greatest grief and humiliation. What an awful failure for one to make who had been so favored as had Peter! But he took a wise course regarding it. He truly repented and gave himself anew to his Saviour. With blinding tears he sought the garden where his Lord had so greatly suffered but a few hours before. This failure might have crushed Peter. Judas's failure crushed him. But Peter chose the wise course. He left the garden a humbled and changed man. There had come into his life a marvelous power. Thousands were converted by his preaching. So are we to deal with every mistake. Be strong and of good courage.

We should not destroy the individuality of our pupils. We should seek to preserve it by removing those elements which are unpleasant, and by developing those which are right and agreeable. The most effective means of removing the unlovely is to develop the pleasing — working upon positive lines. We should never flatter, but we should very often commend. A wise old teamster once said that he had learned that oats were the best whips for his horses. No two pupils are alike, and so all must be treated differently. Not that there should be different school regulations

for different children, but there needs to be different means of dealing with each in the observance of these same regulations. No grander work is given to man than that of dealing wisely, kindly, and well with the developing mind of the child.

1908

A NEW year has come to us. With it have come new opportunities. We may well form new resolutions and put forth new efforts to attain greater proficiency in our work. During the past year our educational work has grown in common with all other departments of our message. But, in view of the fact that we are nearer the end of our opportunities to work, we must accomplish far more during this new year than we did in the one now passed into history. The rapid advance of this message into the remote places, and its soon finishing in all the earth, depend very much upon the efficiency of our schools. So it is very fitting that all our educational workers should form one large resolution to make our department of this great work count for much more during the year before us than during any previous year. May God hasten the work greatly because of greater conscientiousness on our part in all we find to do.

The Financial Problem

THERE is no problem confronting our educational institutions more perplexing than that of their finances. Nearly all our schools have had difficulties, more or less serious, with this question. We have undertaken enterprises upon a larger scale than were justified by the results. We have expected the Lord to supply our needs and to make effective our plans. We felt that we were exercising faith, but the results would make it appear that we exercised presumption. We have this satisfaction, however: we were honestly doing what we thought to be for the best.

It can not be disputed that our schools are, in the nature of the case, perplexing financial problems. However, these problems can and must be solved. The solution may be summed up in this: we must raise the price of board, room, and tuition until our income covers all necessary and legitimate expenditures. Another means of financial success is to

have accurate financial statements at regular, stated intervals. One of the most prolific sources of failure in conducting the business of our schools is a lack of proper financial statements. Then there are always the "leaks," to be most carefully guarded against and stopped. It is, however, possible to spend more energy in curtailing expenses than in developing the resources of the school. We have thousands of children and youth who are not in our schools. If these were brought to attend, it would assist very materially in making the schools a financial success. We should profit by our past failures, but we must not become discouraged. We must make the school a financial success, for there is no lesson that we can teach our students that will be of more value than this one.

A Lesson in Finance

THE balance sheet of the Avondale School for Christian Workers, located at Cooranbong, N. S. W., Australia, shows that the school gained £887 14s. 2d., or approximately forty-four hundred dollars over its expenses during the last year. The school owes £1884 4s. 2d., and has owing to it £1888 11s. 8½d., so that it is practically out of debt. It pays interest on only £500 of its indebtedness, and it is confidently expected that this interest-bearing indebtedness will be removed this coming year. We all greatly rejoice in the material prosperity of this school, situated in this important field. It is to be noted that this prosperity is due to a great extent to heeding carefully the instruction of the spirit of prophecy in the matter of establishing and maintaining industries. The enrolment this past year has been something above two hundred, and during this time there has been paid the students for labor in the various industries over fifteen thousand dollars. It is well known that this school is situated in a semitropical country, that the land can be worked during nearly the whole year, and that it does not have to meet the heavy expenses incident to rigorous winters, as do many of our schools. Nevertheless this is a most commendable showing of business management, and witnesses well to the value of industries as a financial aid. It will pay our schools to heed most closely the counsel which the Lord has given concerning the im-

portance and benefits of industrial education. The managers of each school need to study most carefully the possibilities of various industries. One school may succeed admirably in certain industries which would be a failure in other localities, owing to local conditions. If we study and learn, see our errors, and profit wisely by them, we shall succeed.

Discipline

WHETHER right or wrong, a teacher's work is generally measured by the order which he preserves in his school, and in the conduct of his pupils going to and from school. Not every one is fitted to command. There is perhaps no form of examination to be given to a teacher to test his ability in this direction before he undertakes his work. But while in his work, every teacher is, in this respect, as in others, under constant examination. He himself should be his most critical examiner. Only by so being, can he become a good disciplinarian. He alone is fitted to command who can obey. The greatest failures in discipline are due to the fact that the teacher does not hold himself to the same standard of obedience as that to which he wishes to hold his pupils. To illustrate, he gives a certain direction, and certainly, at the time he gives it, he expects to have it obeyed. The pupils, when it is given, have none other than the spirit of obedience, but they straightway forget the instruction which he has given. They, however, forget it no sooner perhaps than does the teacher. After a time, he arouses to the fact that his wishes are being disregarded, and punishment follows. Care on his part might have prevented this disobedience; but he forgot, and so did his pupils; and the pupils suffer.

The good disciplinarian is the one who is moved by principle in the making of all his requirements. His requests are based not upon whim, but upon a proper understanding of the relation existing between pupils in their associations one with another. Were there only one pupil in a school, the question of discipline would be limited, owing to the fact that this one pupil has all the rights and privileges of the place, and of the teacher's effort; but as soon as a second pupil comes, his rights and privileges are divided; and the larger the number of pupils, the smaller is his share of the teacher's efforts, and the greater his need of sharing with others. All requirements must be based upon consideration for the common good of each and every student. When this is the case, and when proper explanation is given, and the judgment and good-will of the pupil is appealed to, discipline is made easier.

The Educational Missionary Movement

The School at Rome

[This school is established for the purpose of enabling our workers to become acquainted with the people, that they may present the message to them. Gospel work can not be carried on in Rome as in most other places. But few of the students of the school are of our faith.—F. G.]

THE school work at Rome is making good progress. We now have over eighty students in the school, and new ones are coming every day, so that by the end of this month I am sure we shall have one hundred students. We are giving special attention to the school work.

We have seven teachers now in the school, counting myself, and Mrs. Everson, who contributes her services. Professor Orlando teaches in the day-school, Professor Borghese in the school of music and the night-school, Sister Schell, Mrs. Everson, and myself in English, Sister Rochat in French, and Miss Doncker in German. Of course I do not teach as much as the others, as my time is so well occupied in other ways, but I am endeavoring to bring this work as soon as possible to a self-supporting basis, that thus we may have a strong center of influence for our work here, without burdening the conference. We have already done considerable in this direction, but will need some special help in the beginning, so that we may advertise the school and gain a reputation for it. Once the reputation of the school is established, it will not be so difficult a matter. Naturally it takes some good hard work to wake up these people. Things move slowly in these old nations, and especially in one like Italy. Here the energy and life of the nation have been stifled by the papacy, which takes special pains to keep the people in ignorance. So a school proposition is not an easy project. However, we have reason to be thankful to God for the progress made thus far. Last month we took in from tuitions nearly sixty dollars, which we consider a good beginning in a country like this.

We have a day-school in which we accept the students who come from the public schools. They remain with us every day from two to six in the afternoon, except Sabbath and Sunday, and thus we get in close contact with them and their parents. They have assistance in their lessons, and are thus enabled to present themselves at their schools with their lessons prepared. The help that we give them is such as the parents are often unable to provide.

In this department we have a splendid course of physical culture, which we hope to make a prominent feature of the school. The government is much interested in the introduction of physical culture into the public schools, and has a special committee working on this problem. With the splendid system which we have, and of which the others are ignorant, we can do a good work. We will prepare our pupils so that they can make a good showing, and then we shall give an exhibition of the physical culture work.

Then we have our night-school, where

those who have had to leave school early in order to make a living, can come and take up their studies and prepare themselves for greater usefulness in life. In this department we have policemen, mechanics, tradesmen, etc.

Our music work is developing satisfactorily, and promises to be an important feature of the school.

In our school of languages we teach French, German, and English. There is a great interest manifested in this school, and many are enrolling in it. There is an awakening all over the world in the study of languages at the present time. Just now all Rome is talking about our school, as the result of a striking advertisement on the American order. Every one has read it, and comments very favorably on it. It was an advertisement that reads as follows:—

"An Englishman Amazed" [in large head letters].

"But you have been in England?" said an Englishman to an Italian student.

"No, I have never been outside of Italy," he replied.

"Can it be possible, and yet you speak English so well?"

"Yes, sir; I learned it all at Petrarch School [the name of our school], 185 Cavour St., where they teach French and German by the same method."

"Why, that is remarkable; but, however, they charge a good deal?"

"On the contrary, very little — only three francs a month."

"Can it be possible?"

"Yes, sir; and the school also furnishes beautiful, large class rooms."

"Why, I am amazed to hear that there exists at Rome such a school, that offers so many advantages for that price. I must go and visit it."

"Well, don't forget the address — 185 Cavour St."

"O, I won't forget it; thank you. Good day."

"Good-by, sir."

We had this poster, about two and a half yards long, pasted all over town, along all the principal thoroughfares; and in fact the company put two on the side of the large Jesuit church, where Ignatius Loyola, the founder of the Jesuits, is buried. It made a big stir in town, and that day the door-bell of the school was continually ringing. Many new pupils have been enrolled. One of the students of our school said that the morning when the poster came out, he was passing a prominent street corner, where he saw a big crowd gathered. He at first took it to be a street fakir performing tricks, but afterward he saw the people intently reading our poster.

C. T. EVERSON.

An Appeal

THE object of this appeal is to lead our young people to consider that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The work before us is great; and the laborers are few. Young people, you should enter our schools, which have been provided by the mercy of God. Seek the wisdom of God, which is able to make you wise unto salvation. Receive that instruction that will qualify you for gospel service. Our schools provide facilities whereby young persons

may obtain an education under influences that are favorable to the development of Christian character. These schools are to prepare and qualify them to assist in carrying the threefold gospel message of Rev. 14:6-14 to the entire world in the present generation. "Remember now thy Creator in the days of thy youth." I trust this appeal will touch the hearts of all who love the cause of Christ.

J. W. MANNS.

Work

WORK is one of the greatest blessings our Creator has bestowed upon the human family. It is a heaven-born gift to all mankind. Work was first given to Adam and Eve in the garden of Eden. The Lord intended that these two should set an example for all to follow. It was with a wise purpose that our Father gave us the blessing of work. Work is not a curse, as some suppose, but a blessing to every one who performs it with his might. Listen to the words of Jesus: "My Father worketh hitherto, and I work."

When the Lord touched Isaiah's lips with a live coal from off the altar, he could then exclaim, "Here am I; send me." He did not ask about the climate nor the environment, but gave himself to the Lord, knowing that the Lord would give him the right work and send him to the right place.

Who among the young men and women, both white and colored, will give themselves to the Lord to-day to be used anywhere he wills to place them? Shall we longer procrastinate? We may all hear these sweet and loving words pronounced upon us when he comes: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." But to those who have done nothing for the Lord, he will exclaim, "Depart from me, ye that work iniquity." May the work of each of us be just as the Lord would have it, and not as we think best.

THOMAS MURPHY.

The World's Education Versus Christian Education

THE Japanese government began, a number of years ago, to send its young men to the schools of other nations. A few years later they returned to it as teachers, doctors, lawyers, statesmen, warriors, architects, and civil engineers. As the result of the work of these students, railroads have crept over their land; buildings have grown higher; navy yards have taken their place along the coasts; schools have been built; and Japan now stands, as the result of education, a world power. The army which the United States sustains in the Philippines is not accomplishing more, perhaps, to bring civilization with all its benefits to those islands than is the system of public schools which is being introduced. Worldly education leads to worldly citizenship, and there is no other logical result. But if we as Christians depend upon worldly education, our altars will be robbed, our sanctuaries deserted, our ministers will lack power, and our missionaries zeal. We shall transplant to the beds of the world's conservatories our rarest plants to blossom for a master

who will use them for his own pleasure.

"God created man in his own image, in the image of God created he him." And though that image has grown faint and marred, our Father has never lost sight of his own. "Render . . . unto God the things that are God's." We can render to him nothing but that which is his own—all our children. He asks us to plant them in the vineyard of the Lord, where the Heavenly Gardener can care for them, where in the great harvest day their fruit will be after its kind—in the image of God.

The apostles and prophets claimed their citizenship in the world to come. They looked for a city whose builder and maker was God. They taught the faith of Jesus; they studied to show themselves approved unto God; they stood between the inhabitants of this world and their ruin, pointing them to a better country. They taught all to behold the beauty of their Father's kingdom. Joseph and Daniel, though engaged in the busy marts of Egypt and Babylonia, did not join in the intrigues of the politicians around them. Their political views were changed by the views which they entertained of the better country, and they were true citizens of that land, though abiding for the time being in this. They so conducted the affairs of this world's kingdoms that they led men to acknowledge their God as the King above all kings.

Which shall we choose for ourselves and our children, worldly citizenship with its temporal reward and peace, or the heavenly with an everlasting habitation in an earth made new? Which shall we trust to bear its fruit in our families? For remember its seed is in itself, and the harvest comes surely to the sower. Surely we will choose that education which leads to the everlasting citizenship of heaven.

MRS. NORA B. AMMON.

Preparation for China

CHINA is a vast country. It has about five times as many people as the United States. Out of twenty-two provinces only four have Seventh-day Adventist mission stations, and in these only a small beginning has been made. This message must be carried not only to every province, but to every part of these provinces, and that right early. While we feel thankful to God for the good beginning that has been made in the five years that our workers have been in China, yet in the future the message must be proclaimed in this land with a hundred times greater power, for "the night is far spent, the day is at hand." We must have many more volunteers for this field, and all should have a preparation before coming. I had my heart set on China for four years before I was permitted to come, but the Lord knew that I was not prepared to come. We are glad to hear of the establishment of the Foreign Mission Seminary at Washington, and hope hundreds of our young people will take advantage of the opportunities it offers to fit them for the world's harvest-field.

In China the Lord is preparing the way for our workers. New schools are being opened by the government. Steamships and railroads are being built, that it may be possible for our workers to go

quickly from place to place with the message, and that the people may be prepared to receive it.

In suggesting what constitutes a proper preparation for this field, I would mention, first, the importance of a thorough conversion, and a love for this truth more than for anything else in this world. In order to love the truth we must become acquainted with it. In conversation with Elder S. H. Lane, eight years ago, I told him of my desire to go to China. His reply is well worth considering. He said, in substance: "Get our books and study thoroughly the doctrines we hold as a people." One of the best ways of becoming familiar with the doctrines is by teaching them to others. This will make it necessary for one first to sit down and study them out for himself. Before going to a foreign land as a Bible teacher one ought to have some experience in teaching the Bible at home. As a beginning for this kind of work there is nothing better than the experience of teaching Bible in the Sabbath-school. The teacher who through love for the members of his Sabbath-school class can mingle tears with his prayers in their behalf, will learn to know what it means to work for the salvation of souls. We must have definite persons in mind and work untiringly for their salvation. When these have received the truth, they, in turn, will work for others. This is the Saviour's own plan of spreading a knowledge of the gospel. May the Lord speedily prepare many of our young people for the regions beyond.

E. H. WILBUR.

The Need of Answering the Macedonian Call

"AND a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." The Lord had commissioned his Holy Spirit to visit the people of that country to prepare the way for the entrance of the gospel; and when he saw a favorable opportunity, he made it known to the apostle Paul by means of a vision, so that he might see the situation and the opportune moment to introduce the gospel message in that land.

Now let this experience of the apostle Paul, and the Macedonian cry, "Come over . . . and help us," serve to illustrate the true situation in our work as it is to-day: (1) God is sending forth his Holy Spirit into every nation on the globe, preparing the nations all over the world to receive our missionaries favorably. (2) Paul was educated, not only in the sciences of that day, but he was educated in the Old Testament Scriptures. They proved a great blessing to him and to his work in turning many people from darkness to light. (3) He responded at once to the call to go into Macedonia as a missionary; so it should be now, for the call is extremely urgent for men and women to go into the different parts of the world, and thus respond to the Macedonian cry, "Come over . . . and help us," which is bursting forth from every land. (4) As the spirit of prophecy was manifest in those days, pointing out the fields that should be entered, so it is to-day. The spirit of prophecy has been urging upon this people for many years the importance

of educational institutions where young men and women could be qualified to go into other countries, and thus carry the light of this closing message to the entire world.

We are unable to supply the demand made upon us at this time for laborers, for the call comes not only from Macedonia, but from every kindred, tongue, people, and nation on the face of the globe. We should have more Hannahs giving their children to their Saviour for service. We should have more Samuels giving their young hearts to the Lord to be used in saving souls. There should be more Isaiahs crying out, "Here am I; send me." May God roll the burden of souls upon us as a people, and enable us to respond to this Macedonian call for laborers.

M. W. LEWIS.

Principles and Methods

Relation of Parents to Teachers*

UNITY and co-operation are fundamental factors in making any work a success. Union is strength; division is weakness. "United we stand; divided we fall."

We can think of no kind of work where union is more necessary than that of training the youth. Between the parents and the teacher the closest union and co-operation certainly should be maintained. Without this nothing permanent will be accomplished. I do not understand that the church-school is designed to do the work of the parent. It is not a reformatory, to which petted, spoiled, and ungovernable children are to be sent to be trained and brought into subjection. This is the work of parents in the home. The church-school is an auxiliary to the home and to the work of parents, and can render great assistance in the tremendous task resting upon parents of fashioning in their children, in the midst of a wicked generation, a character after the divine similitude. The home and the school must work together. United they become strong agencies for the salvation of the children. But unless there is co-operation in the home, the teacher will have a hard task, and but little, if any, good will be accomplished.

It is comparatively easy for parents to undo in the home the work of the best church-school teacher in the denomination. We concede the fact that you have good children, better than any of your neighbors, near or afar off. You can see no defect in them. It is hardly to be expected that you should. Love is said to be blind. But in spite of the lovely traits of character and the sweet disposition which your child has inherited, and the splendid environments with which you have always surrounded him, it is within the bounds of possibility that in the schoolroom he might need correction. My child? — Yes; impossible as it may be for you to see how, *your* child might need to be chastised by the teacher. If this should occur, do not lose your temper or get impatient. Do not take him out of the school, and have him educated in a worldly school. The following Sabbath when you see the teacher at Sab-

bath-school, or some other service, do not frown and look black and hateful, and pass down the other aisle so you will not have to speak, or even nod at him. Do none of these wicked things. Be a Christian. Instead of criticizing the teacher, and giving the child some unwise sympathy, help the teacher in his work. One way you can do this is to signify to your child that you entirely approve of the discipline administered, and that, if it is necessary for the teacher to do so again, you will help him.

Again: don't censure the teacher in the home. Much of this is done, not only in the matter of church-school teachers, but of Sabbath-school teachers, and preachers also. Some may go from this meeting and do so. Meal-time furnishes a splendid opportunity for this work, as all the family are generally present then, and it is usually thought essential that they hear what you have to say about things. The spirituality of many a home has been permanently wrecked in this way. Beware of this. Parents should not allow a single word of criticism concerning the teacher to pass their lips, especially in the presence of their children. Commend rather than condemn.

Your teacher is human, and you can easily see imperfections. But, you say, Am I to approve of everything, and say nothing? — Not necessarily; but there is a right way, as well as a wrong way, to do this. If you have a grievance, or see something which, in your judgment, should be corrected, go to the teacher alone. Likely he will thank you for it. Talk the matter over with him like a Christian. Do not allow yourself to gossip to others concerning the frailties of the teacher, but prayerfully point out to him wherein you think he is making a blunder. And when in the presence of others, do not stab him in the back with some unkind criticism, but be his friend; stand by him, and uphold his work. Whatsoever things are lovely and of good report, think and speak of these things. This will bring a blessing to you, to the teacher, to the church, and to the school. And it might not be out of place to suggest that we should be as free to speak to the teacher of things that we can commend as we are to criticize. It is not necessary to conclude that he will become lifted up with pride and fall into the condemnation of the devil, if he should hear from some parent that his work is giving satisfaction, and is being blessed of God to the good of his children.

On the other hand, the teacher should do his best to co-operate with the parents of the pupils. He should show himself worthy of their confidence, and seek in every way possible to win their love. "A man that hath friends must show himself friendly." So far as possible he should visit the homes of his pupils, and become acquainted with the parents, and with the peculiar conditions and environments of every pupil. It will help over many a hard place to have the teacher come to the home, and before leaving bow with parents and children and pray for the Lord to bless the home. If suggestions are made by parents or others, be thankful for them. The highest qualification a teacher can possess is to be teachable. If some reforms are suggested, do not regard them as criticisms. Sensitiveness is a great evil. It is selfishness in the most malignant form. It

has been aptly defined as "conceit with a hair trigger," and is as dangerous when possessed by the teacher as by the parent. This spirit of sensitiveness, and magnifying of atoms till they appear as mountains, has in some instances resulted in an alienation and estrangement between parents and teachers, and in the end practically wrecked the success of the school.

In conclusion, I urge that that love which "suffereth long, and is kind," that "seeketh not her own, is not easily provoked," and "thinketh no evil," that "beareth all things, believeth all things, hopeth all things, endureth all things," be the motto of every parent and of every teacher. Then the "peace of God," which passeth all understanding," will rule in the heart, in the home, and in the school, and many of the children and youth for whom the enemy has set snares will be saved and trained for a place in the work of God.

G. B. THOMPSON.

A Novel School Yard

THE following appeared in the Chicago *Daily News* some time ago; it is suggestive to our teachers. They may not care to follow the ships of war in their courses and battles, but they can with advantage locate properly and illustrate the work of our missionaries in far-off lands. Few, if any, of our schools can make a map on such a large scale, but they can make similar maps on smaller lines. In this connection it might be well again to call the attention of our teachers to the "Outline of Mission Fields," a little pamphlet prepared by our Mission Board. This outline describes our missionary operations in all lands, and is a great aid in the teaching of geography from a missionary point of view.

How Geography Is Taught on the Eastern Shore of Maryland

"John W. Gibson, principal of the public school at Fairbank, Tilghman Island, one of the veteran teachers of Talbot County, teaches geography on a big object-lesson scale, says the Baltimore *Sun*. On about a quarter of an acre of the school yard he has laid a map of the world on Mercator's projection, showing continents and islands, the oceans, seas, lakes, and rivers, the mountains and the valleys. The water for the gateways is mechanically conveyed from the overflow of a semi-artesian well near by. The natural lay of the land gives the plane surface, the mountains are built up with oyster shells, gravel, and earth; and sand from the river shore has been spread to show the deserts. The work is done to a scale, Mr. Gibson being a surveyor and civil engineer of no mean capacity. His pupils helped him enthusiastically in the work. The various mineral and vegetable products of the different countries are assigned to the respective places. Mr. Gibson does not claim that the idea of a school-yard map is original with him, but the work, probably, has never been done on so large a scale before, nor with such attention to accuracy of detail.

"There is large enough scope to show the progress of the naval side of the Spanish War; constructing ships of tin and the bark of the pine-tree is not difficult; every country boy living on the

* Paper read at an educational meeting of the Takoma Park, Washington, D. C., church.

salt water can whittle out a ship with his jack-knife as easily as a factory can make a match; and when the daily newspapers come, what a delight they take in changing the positions of the squadrons, according as the news warrants it. This is both constructive and applied geography, and makes the maps and letterpress of the text-book much more interesting and more easy of comprehension. Principal Gibson's novel school yard attracts many visitors."

Our pupils must be made to feel that the most important consideration in the study of geography is to know the world as the gospel harvest-field. F. G.

Labor — Its Import

WHEN God saw the awful condition into which man had plunged himself by eating of the forbidden fruit, of which he commanded him, saying, "Thou shalt not eat of it," he immediately pronounced a curse upon the ground. This curse was not a penalty or judgment meted out for man's sin, but was for his good. Notice that the record says "for thy sake." Satan always finds mischief for idle hands; and now that man had fallen, God would not leave undone one thing that would help man to regain what he had lost. It was according to the divine plan, then, that labor was enjoined, for labor is ennobling, and brings man nearer to the image of his Maker.

But even before Adam fell, he had his appointed tasks to perform. "And the Lord God took the man, and put him into the garden . . . to keep it." Besides this, he was given dominion over every living thing.

Says the psalmist: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

The dressing of the garden was not a wearisome task, but was a source of pleasure, and brought strength to the body and vigor to the mind. Not only man, but God and his angels are assiduous workers, ministering to the needs of the children of men. Christ said to the Jews, "My Father worketh hitherto, and I work." In all the universe God has prepared no place for the idle and indolent. Even one of the tiniest of God's creative works, the ant, stands as an object-lesson to the sluggish man. "Go to the ant, thou sluggard; consider her ways, and be wise."

The duty of labor is reiterated in the ten words of the decalogue. As long as health and strength are given, the Lord expects his children to occupy their hands in useful employment. The scripture, in both Old and New Testaments, declares the idle man as out of harmony with the purpose of God. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Since the fall, work is hard and exhausting. This is because of the dying process which is constantly going on in our bodies, and also because of the mental attitude we hold toward our work. Many look upon work as drudgery. This idea is the product of heathen minds, and not of Inspiration. Almost all peoples of ancient times regarded the toiler as

an inferior creature, and work as degrading. For this reason every man who wished to be looked upon as honorable maintained a number of slaves. The philosophers, almost without exception, despised work, and looked upon the slave institution as a necessity. Aristotle says: "It follows that in the best-governed states, where the citizens are really men of intrinsic and not relative goodness, none of them should be permitted to exercise any low or mechanical employment or traffic, as being ignoble and destructive to virtue; neither should they who are destined for office be husbandmen; for leisure is necessary in order to improve virtue, and to perform the duty which they owe the state." Thus we find in Athens at one time 400,000 male slaves and only 20,000 citizens; in Sparta 244,000 slaves and only 36,000 freemen. It is estimated that in Rome, from 146 B. C. to 220 A. D., there were three slaves in the city to every freeman. Though the horrors of the system are beyond our conception, few condemned it. "Plato regarded it as one of the marks of an educated man that he despised his slaves."

How different and how sublime an ideal is that presented by Christianity! "Christ and his apostles were working men whom Aristotle would have deemed unworthy of citizenship." Christianity asserts the honorableness of toil, which is the exact opposite of what the Greeks and other ancients taught. The ideas of Christ concerning labor come in so illogically in the order of evolution of the economic science that some have seen therein a proof of the divine origin of Christianity. His ideas were exact opposites of those entertained by all others of those times. Wherever nations have adopted the sentiments of Christ and lived up to them, prosperity prevailed; where they rejected them, they were slow to advance in the scale of progress.

E. C. JÆGER.

(To be concluded)

Singing in Our Churches and Schools

Sing Praise

THE Lord has chosen and formed a people for himself, that they might set forth his praise. Isa. 43:21. The Saviour said, "In the midst of the congregation will I sing thy praise." Heb. 2:12. "As a part of religious service singing is as much an act of worship as is prayer."—*Education*, page 168. "The earliest as well as the most sublime of poetic utterances known to man are found in the Scriptures."—*Ibid.*, page 159.

From these statements we learn that God's people are chosen to praise him; that our Saviour's example to the congregation was praise to God in song; that, important as prayer is, singing is equally important as an act of worship in religious service; and that the Scriptures furnish us the most sublime songs for this purpose.

All Sing

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob." Ps. 81:1. "At their deliverance from Pharaoh's army, the whole host of Israel had joined in the song of triumph. Far over desert and sea rang the joyous refrain, and the mountains

re-echoed the accents of praise, 'Sing ye to Jehovah, for he hath triumphed gloriously.' Often on the journey was this song repeated, cheering the hearts and kindling the faith of the pilgrim travelers."—*Education*, page 39.

Thus we see that the song of praise for deliverance was not sung alone by Miriam or Moses, but that "the whole host of Israel had joined in;" that it was so loud that the mountains re-echoed it; that thus they cheered one another on their way; that God would have us sing his praise aloud and with a joyful noise, and "as the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children to-day gladden their pilgrim life."—*Ibid.*, page 167. If God bids us do this, shall we say we can not?

Fixing God's Word in Mind

"As the people journeyed through the wilderness, many precious lessons were fixed in their minds by means of song."—*Ibid.*, page 39. "There are few means more effective for fixing his words in the memory than repeating them in song. And such song has wonderful power."—*Ibid.*, page 167.

It is plain that if all would learn to sing God's Word, that word would be in them a power for good. Do you not want this wonderful power of song?

Chanting the Commandments

"The commandments as given from Sinai, with promises of God's favor and records of his wonderful works for their deliverance, were by divine direction expressed in song, and were chanted to the sound of instrumental music, the people keeping step as their voices united in praise."—*Ibid.*, page 39.

"As they journeyed [to the several yearly feasts held at Jerusalem], . . . the songs that had cheered the wilderness wandering were sung. God's commandments were chanted, and . . . forever fixed in the memory of many a child and youth."—*Ibid.*, page 42. If we would train up our children in the way they should go, let us not forget this divine direction.

Our School Songs

"Samuel, by the Lord's direction, established the schools of the prophets. . . . The chief subjects of study in these schools were the law of God, with the instruction given to Moses; sacred history; sacred music and poetry."—*Ibid.*, pages 47, 48.

Our schools are, as we believe, established at the Lord's direction. In these schools, let sacred music and poetry take its place among the "chief subjects."

Is the Time Now?

"Amid the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—*Ibid.*, page 166.

In the Hereafter

In the school of the hereafter "there will be music there, and song. . . . 'As well the singers as the players on instruments shall be there.' 'They shall lift up their voice, they shall sing for the majesty of Jehovah.'"—*Ibid.*, page 307; Ps. 87:7; Isa. 24:14.

"The life on earth is the beginning of the life in heaven."—*Ibid.*

JOHN B. DYMOT.

The Necessity for a Knowledge of Physiology

"THE people need to see the bearing of health principles upon their well-being, both for this life and for the life to come."

"They need to be awakened to their responsibility for the human habitation, fitted up by their Creator as his dwelling-place, and over which he desires them to be faithful stewards."

That the need for this is imperative, is evidenced to us in the death of a million people every year in the United States alone. It is believed that of this number a large proportion might be saved. The spirit of prophecy tells us that "ignorance of physiology and neglect to observe the laws of health, have brought many to the grave, who might have lived, to labor and study intelligently."—*Healthful Living*, page 14.

It is stated that one half of the children born die before they are five years old. About one infant in every six dies before it reaches the first anniversary of its birth. There is not a doubt but that the larger portion of these deaths might be prevented by proper care.

The eminent physician, Dr. Pryor, is authority for the statement that consumption alone sweeps off the earth annually one million ninety-five thousand people. He says that New York City alone yields up nine thousand yearly to this dread disease.

Other diseases are increasing correspondingly. For instance, statistics show that insanity, imbecility, and epilepsy have increased three hundred per cent in the last fifty years.

Have we need of further evidence that it is our duty as well as privilege to acquaint ourselves with physiology, and the laws that relate to our physical well-being? When the spirit of prophecy tells us that "it is therefore of the highest importance that among studies selected for childhood, physiology should occupy the first place," shall we not say, Amen?

In "Healthful Living," page 145, we are told that the first education that children should receive from their mother in infancy should be in regard to their physical health.

From "Ministry of Healing" we read that too much importance can not be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood have more to do with the formation of the character, and the direction of the life, than have all the instruction and training of after years. Parents need to consider this. They should become acquainted with the organism of the human body. They need to understand the function of the various organs, and their relation and dependence. They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each.

This precious volume, "Ministry of Healing," tells us that to assume the responsibilities of parenthood without such preparation, is a sin. There, too, we learn that we are to "lead the people to study that marvelous organism, the human body, and the laws by which it is governed. Those who perceive the evidence of God's love, who understand something of the wisdom and beneficence of his laws, and the results of obedience, will come to regard their duties and obligations from an altogether different

point of view." "Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, an inestimable blessing." How can it be regarded in any other light, since through this observance, very largely, we are to acquire the fitness that will enable us to stand in the day when "a thousand shall fall at thy side, and ten thousand at thy right hand"? How great a blessing these laws have been to us we shall never fully realize until we become citizens of that country whose inhabitant shall not say, I am sick.

ELSIE A. BROWN.

Two Notable Examples of the Result of Proper Education

THE following selections show most clearly the necessity and value of using the greatest care in the education of our children if we would have them fitted for the service of God.

First, let us study our pattern, Christ: "In the days of Christ the Jews gave much care to the education of their children. . . . Jesus did not go to these schools, for they taught many things that were not true. Instead of God's Word, the sayings of men were studied, and often these were contrary to that which God had taught through his prophets. . . . Every child may gain knowledge as Jesus did. We should spend our time in learning only that which is true. Falsehood and fables will do us no good. Only the truth is of any value, and this we may learn from God's Word and from his works. As we study these things, the angels will help us to understand. We shall see the wisdom and goodness of our Heavenly Father. Our minds will be strengthened, our hearts will be made pure, and we shall be more like Christ."

Second, let us notice some things in the life of John the Baptist. "The prophet John separated himself from his friends and kindred, and made his home in the wilderness. He denied himself the ordinary comforts of life. . . . It was his choice to be secluded from the luxuries of life, and from depraved society. Pride, envy, jealousy, corrupt passions, seemed to control the hearts of men. But John was separated from the influence of these things. . . . He lived in the quiet retreat of the wilderness, and occasionally he mingled in society; but would not remain long where the moral atmosphere seemed to be polluted. . . . John did not feel strong enough to stand the great pressure of temptation he would meet in society. He feared his character would be molded according to the prevailing customs of the people, and he chose the wilderness as his school. . . . In the wilderness, John could the more readily deny himself and bring his appetite under control, and dress in accordance with natural simplicity. And there was nothing in the wilderness that would take his mind from meditation and prayer. Satan had access to John, even after he had closed every avenue in his power through which he would enter. . . . He sought the favor of God, and the Holy Spirit rested upon him, and kindled in his heart a glowing zeal to do the great work of calling the people to repentance, and to a higher and holier life. John was fitting himself, by the privations and hard-

ships of his secluded life, to so control all his physical and mental powers that he could stand among the people unmoved by surrounding circumstances."

It was necessary for Christ and John to separate themselves from the false system of education in their day, that they might be fitted for the work of their Heavenly Father. These examples are for our benefit. Our children need an education in the Bible and the sciences. We should place them under the best influences to obtain this education.

Parents, dedicate your children to the work of giving the last message of warning to the world. Our young people, like John and Christ, should choose a school for their education which will fit them to be strong in the truth of his Word, men and women of faith and prayer. The Master has need of such.

J. W. LAIR.

Methods in Primary Schools

An Exercise in Phonetics

THE sounds of the letters may be made into an interesting drill for an exercise given by the school.

Select the proper number of pupils, giving one all of the sounds of *a*, another *e*, and so on with each of the vowels; to another the diphthongs; give to another the sounds of *c* and *g*; to another the different sounds of *ch*, *sh*, *th*, etc. While listening to each other drill, each learns all the sounds.

Where there is ample blackboard space, the class may be taught to pass to the board in exact order, keeping step, facing about, writing and marking their letters, standing in position to the right, so those observing may see the letters, erasing, turning, and sitting in such perfect order that the movements will be looked on with pleasure.

Before passing the class to the front, it is well for the teacher to give a little talk on the importance of teaching phonetics. When the pupils are ready, the one at the head gives the sounds of *a* in clear, distinct tones, pointing to the different markings. Then follows *e*, *i*, *o*, *u*, etc., in the same manner until the last. Let them exchange letters in the practise, and they will soon be able to give all the sounds, which they once looked on as being a great task.

When board space is not accessible, cardboard (six by eighteen) may be used for each pupil, putting large letters on with ink.

Have class pass with the cards in the left hand at the side; at the signal each pupil raises the card to his breast so the visitors may see; have the pupil point to the letters as he gives the sound.

MRS. JESSIE YOUNG.

A Thought on Teaching Reading

As I enjoy teaching reading to the little ones, I will say a word about my method. I usually begin the teaching of reading by talking to the children about creation. After talking about the great, dark earth, and how the Spirit of God brooded upon the face of the waters, I ask the children this question: "What did God make?" They nearly always reply promptly that he made the light. After impressing upon their minds what

a desolate, dreary condition the earth was in before light was made, and talking with them upon the pleasure which light gives, I can usually deeply interest them in the story. I then ask them if they would like to have the chalk tell them the story. All are anxious for this, and of course each one knows what I am to write, and so when the sentence, "God made the light," appears on the board, each is anxious to read it. I have them read the sentence until it is easily distinguished from any others which may be written. I introduce new stories by changing a word or two, as, "God made the light," "God made flowers," "God made the sun," etc. I find the children always anxious to use the chalk in telling these stories upon the board. We always have a list of the new words, and review them continually.

After the children have learned well the sentences and words, I begin to teach them the sounds of the letters, and have them tell me the appropriate letter. After a few weeks I find that I can teach them to distinguish the long and short sounds of the vowels, and by the time they are ready for spelling, it is easy to learn the words. When the pupils have a vocabulary of fifty to seventy-five words, I then take up a suitable book. CLARA L. SEAMAN.

Household Economy in the Church-School

"THE youth need to be taught that life means earnest work, responsibility, and caretaking. They need a training that will make them practical,—men and women who can cope with emergencies. They should be taught that the discipline of systematic, well-regulated labor is essential, not only as a safeguard against the vicissitudes of life, but as an aid to all-round development."

There was a time when just such a training was given to every child—given by the mother in the child's first school, the home. Children were taught to make the beds, sweep the floors, and perform their part in all household duties. Consequently these children grew up with a love for home life and home duties.

But in modern life there seems to be a new order of things. The art of home keeping, with the twentieth-century child, would sometimes seem to have quite passed away; and with it, his love for home duties.

In the eyes of the world to-day, the girl who must make her livelihood by cooking the meals for the family, has an inferior sort of education, and the boy who works with his hands is taught to look forward to the time when he may occupy a position of prominence as a physician, teacher, or lawyer.

What may the church-school teacher do toward bettering this condition, and carrying out the instruction given by the spirit of prophecy? This question has come to my mind many times, and I have arrived at the conclusion that the solution of the problem may be found in the schoolroom, and worked out, with very little effort on the part of the teacher, by means of rightly conducted industrial work.

In most of our schools now we find classes in sewing, carpentry, cooking,

etc., in the older grades, and this is right; but if we would accomplish our object, we must begin, not with sixth, seventh, or eighth grades, but with the very first. We must have one central thought in all our industrial work, that of teaching a love for the common, ordinary duties of every-day life, and then plan our work to accomplish this object.

Briefly, I will give a plan that has proved a great help to me in teaching household economy in the lower grades. During the manual training period, let the second, third, and fourth grades model from cardboard, on a small scale, the articles of furniture needed in the four rooms of a house—kitchen, dining-room, bedroom, and living-room.

As the child makes the kitchen furniture, opportunity is afforded for daily instruction on such subjects as setting the table, systematic way of washing dishes, care of kitchen while preparing food, care of the cupboard, kitchen sink, refrigerator, care of table linen, silverware, tea towels, etc.

In making the little cardboard stove, naturally one would take up the subject of cooking. Right there the child may be given some lessons in simple cooking. Let him make a little note-book of his own, containing proper combinations of food, some menus to be followed on each day of the week, and some simple food recipes.

Then the bedroom is studied,—first by making the articles of furniture needed, studying meanwhile the proper care of the sleeping apartments, sanitary conditions, proper making of a bed, etc. Sewing is then introduced, by making the little sheets, pillow-cases, and quilt to fit the cardboard bed; and with these, demonstrations of bed making are made by the child.

A study of the rest of the house is made in the same way, the first grade also taking part in it, making their models on a still smaller scale, and with paper instead of cardboard.

Then the days of the week are taken up, the duties of each day being systematically outlined and studied.

Here sewing plays an important part also. For instance, Tuesday is our day for ironing and putting away clothing; so we actually make the little garments needed for demonstrating this. Then Wednesday, being generally devoted to mending, darning, and patchwork, we learn to do this work also. Special attention is paid to Friday, as this is preparation day, and affords opportunity for teaching proper observance of the Sabbath.

The first grade also have their part in this study by modeling from clay the articles needed for each day's work, as tub, wash-board, irons, broom, cooking utensils, vegetables, etc.

Thus in simple manner, they are taught a love for home duties, and that there is a pleasure in performing these duties well. They learn that sweeping, dusting, and cooking may all be done to the glory of God. Then no household duty, however simple, should be passed by without drawing from it a spiritual lesson. "Christ did draw his lessons from the day of rest, but also from the week of toil," and I believe he wishes us to do the same. When children learn to see in all homely cares and duties that thread of gold, the thought of God, they will learn to do all to the glory

of God, taking him with them in their play as well as in their work, and it will be the means of drawing them nearer the great Teacher—Christ.

GRACE O'NEAL ROBISON.

Letter Writing

NEARLY all children and many adults think it a difficult and disagreeable task to write a business letter. It is our duty as teachers to present these distasteful subjects in as pleasing a way as possible. In the first place, we must not let them think for a minute that they are doing anything that is unpleasant or in the least distasteful to them. This is the plan I tried:—

I had a number of business letters to write, ordering books, pamphlets, and tracts; and as I was very busy, I told my language classes that it would be a great help to me if they would write them for me. Of course it was delightful to write teacher's letters for her, and all were interested. I told each one what his letter was to contain, and when the different letters were written and "done just right," I gave each one the money needed for his letter. After school closed, I went with them to the post-office, where each one got the stamps or money-order that he needed for his letter. It was a great pleasure to prepare "real letters." Children like to do real things. ETHEL VOORHEES.

Our Schools

From South Lancaster Academy

OWING to the fact that many of our students had planned to spend the holidays at home, and the time of their departure came during the time set by the General Conference for the week of prayer, it was decided to hold our week of prayer one week earlier than the appointed time. The beginning and ending were marked by a day of fasting and prayer. The hour from 8:50 to 9:50 was set apart each day for the readings, and the time was spent in listening to the readings, in prayer, and in testimony service. The blessing of God attended all our meetings, and a number of our students decided to obey the Lord. Altogether, we have witnessed forty-five baptisms since the beginning of school. During the entire time a true missionary spirit has prevailed, and when, at the close of the week of prayer, the annual offering was taken, it was found that the students of the academy had given \$193.84, and the primary department \$34.23, making a total of \$228.07.

Although the fire demon has wrought havoc among us, we are not discouraged nor cast down, but are happy in the knowledge that God is with us. It is told of two children who were looking through colored glasses, that one remarked, "The world is blue," while the other said, "No, the world is bright." By the blessing of God we have been able to take our place with the latter; and as we look into the future, it seems very bright to us, and we are seeking God earnestly for wisdom to know how to labor that it may grow brighter and brighter.

We have recently enjoyed a visit from

Professor Kern. Our society of Missionary Volunteers was reorganized, and taught how to plan for future work, and was much encouraged by his visit; his chapel talks were also much appreciated.

The work of repairing our building is being pushed very rapidly, and should nothing prevent, by the first of January order will have been restored. Much of the work is being done by students, and they appreciate the experience it affords them.

Prof. R. F. Cottrell will soon leave us for his new field of labor in China, and Elder C. S. Longacre will assume his duties as teacher of Bible and history.

A number of new students are expected after the holidays, and our enrolment will be materially enlarged. Our present enrolment is two hundred seventy-eight. We are of good courage in the Lord.

B. F. MACHLAN.

The Northwestern Training-School

THIS little school, located at Portage la Prairie, Manitoba, Canada, numbers at present fifteen, and more are expected the coming week. We are glad to say that even though our numbers are few, the quality makes up for the quantity. If it had not been for the failure of the wheat crop in this region, every room in our building would now be occupied. Nevertheless, we thank God that he has opened the way for even these few to obtain an education that will enable them to become more efficient workers in this portion of the Lord's vineyard. All are working hard, and are making good progress, and the Lord is adding his choicest blessing.

Five of our students were engaged in the canvassing work the past season, and expect to enter it again after the school closes in the spring. They seem to have the true missionary spirit, and are anxious to help in every way possible in publishing abroad this truth.

The good meetings we had during the week of prayer were a great benefit to us. A deeper spirit of consecration was felt among us, and each expressed an earnest desire to have some part in this closing work. We thank God for this spirit among our students.

B. C. HAAK.

The Southern Training-School

SINCE the report of the opening of our school, published in the REVIEW, a number of interesting experiences have come to us. Among these was the baptism of ten of our students on November 30. A number of others have signified their desire to become earnest Christians, and some of these will evidently desire baptism in the near future.

The general tenor of our school life is even and full of industry. Our enrolment in the training-school department has reached more than ninety.

A lecture course is being planned and carried out for the entertainment and instruction of the students, two lectures having already been given to large audiences.

We are glad for the willingness to work and the cheerful compliance with the regulations of the school on the part of the large majority of the students.

Few of us realize that the first half

of the year has already nearly passed, and only a few days more before the organizing of the classes to be formed at the opening of the second term of school. Quite a number of students have been heard from who are planning to take the special course to be given for three months following January 28. Plans are being matured for some special gospel work to be carried on in connection with schools and colleges of other denominations.

When we look over the vast area of this Southern Union Conference and think of the great work that lies before this people and the students of this school, we are led to say, "Who is sufficient for these things?" Then we remember that God has said that one should chase a thousand, and two would put ten thousand to flight," and that he will cut the work short in righteousness." It is the aim of the faculty of this school to put themselves in the channel of right, so that God may use them in his own way to do their part in carrying the message here.

M. V. VAN KIRK.

Notes

ON December 9 the total enrolment of Union College, College View, Neb., had reached five hundred three.

Prof. J. B. Clymer, president of Mount Vernon College, has been elected chairman of the Department of Education of the new Columbia Union.

The names of M. E. Kern and E. R. Palmer have been recently added to the Department of Education by action of the General Conference Committee.

The Educational number of *Life and Health* for October is never too old to read and reread. It contains most excellent and helpful matter for parents and teachers.

Prof. M. E. Kern met with the students and teachers of South Lancaster Academy during the week of prayer, and Elder W. A. Spicer was with the Mount Vernon College.

The church-school building at Takoma Park, Washington, D. C., was dedicated on Sabbath, December 7, with appropriate exercises. The Takoma Park church holds its regular services in this building.

The Southern Training-School, Graysville, Tenn., is conducting a course of six or seven lectures during this school year. These lectures are of a nature that will be helpful and inspiring to the young men and women preparing for life's work.

Prof. Kenneth R. Haughey, principal of Mount Ellis Academy, Bozeman, Mont., reports that their school has thus far raised sixteen dollars in pledges and cash to assist on the fund for the establishment of a training-school in the Latin Union Mission Field.

At a recent meeting of the Department of Education held at Takoma Park, D. C., some changes and additions were made to the text-book committee. The committee now stands: Chairman, Frederick Griggs; Secretary, M. E. Kern; other members, M. E. Cady, B. E. Huff-

man, Miss Sarah E. Peck, Mrs. Fannie D. Chase, Mrs. Sarah J. Hall, Mrs. N. H. Druillard, Mrs. Flora H. Williams, and H. R. Salisbury.

Brother G. E. Johnson, principal of the Meadowglade Intermediate School, located at Manor, Wash., says: "About fifteen candidates have presented themselves for the baptismal service which takes place to-morrow, December 17. Nearly all the other students are members of the Seventh-day Adventist Church. Our enrolment has reached nearly one hundred.

Brother H. M. Hiatt, superintendent of the Department of Education of the Kansas Conference, says of their work: "We have twenty-three schools, all told. Four or five are small; one is a family school. Some of the schools have an enrolment of thirty-five or forty pupils. There are, in all, three hundred seventy pupils, seventy of whom are above the seventh grade. All the schools seem to be doing very nicely."

On November 30 the school board of the Chicago schools voted not to have the Bible read in the public schools of that city. A resolution favoring Bible reading was tabled after the report of the subcommittee, composed of Dr. Alfred Cohn, J. Addams, head of Hull House, and Miss Anita Mc Cormick Blaine. "The non-sectarian character of our schools is one of the most precious possessions," said Miss Addams. "On this ground we are putting ourselves on record."

The manuscript of the Teachers' Manual, authorized by the last educational convention, held at College View, is in the hands of the publishers, the Review and Herald. This promises to be the most helpful and complete manual which has been presented to our educational workers. It will be invaluable to all our teachers, and its many suggestions upon the question of education and training of children will make it a most indispensable aid for parents. It is hoped that it will be ready for distribution in February.

The Mission Board has prepared a Supplement to the "Outline of Missions." This Supplement covers the work of the last two years. "The Outline of Missions" has been most helpful to many of our teachers in teaching geography from a missionary view-point, and they will be pleased to secure this Supplement, which brings the account of our missionary operations up to date. The "Outline" and the Supplement are both furnished free. They can be had, on request, of the Mission Board, Takoma Park Station, Washington, D. C.

The students and teachers of South Lancaster Academy, on the evening of December 18, tendered to Prof. R. F. Cottrell and Mrs. Cottrell, a farewell reception in the assembly room of the young men's dormitory, prior to their leaving for their new field of labor in China. Professor and Mrs. Cottrell were presented with an air mattress, two steamer rugs, and an autograph album. These good friends of the South Lancaster Academy are leaving with the sincere prayers and good wishes of all the friends of the school, for their safe journey and prosperous work in distant China.

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

Religious Liberty Notes

JANUARY 11 has been appointed by the Colorado Conference as a day when each church should hold a religious liberty convention.

The program of the Religious Liberty day, of the Greater New York and New Jersey union workers' meeting, December 24, was a decided success.

Elder R. C. Porter, president of the Southwestern Union Conference, writes: "We expect to make a vigorous effort to enlighten the people while these issues are on."

Elder S. B. Horton, of New Orleans, La., writes: "The next Louisiana Legislature will be called upon to enact statutory prohibition and more stringent Sunday laws."

The members of our churches in the District of Columbia have been thoroughly organized into small companies for the purpose of placing special literature on the question of religious liberty and prohibition in the hands of the citizens of Washington.

Elder J. W. Watt, of Indiana, Pa., writes that a lively Sunday-closing crusade is in progress in Indiana County, Pa., and that forty arrests have already been made. Now is the time to enlighten the people in that county on the true principles of religious liberty.

Begin to plan for Religious Liberty day, Sabbath, February 1, which has been appointed by the General Conference Religious Liberty Department. The annual collection on that day will be taken for the support of the department, and the prosecution of this important work.

Brother T. B. Westbrook, Religious Liberty secretary of the Western New York Conference, writes that he is doing what he can in this work. The Empire State is becoming a storm-center for Sunday-law enforcement. Further legislation may be expected. Supply your legislature with tracts.

The Christian temperance forces in the District of Columbia are to hold a joint meeting in this city, Jan. 15, 1908. We are cordially invited to participate, and inasmuch as it is a straight temperance issue without involving Sunday legislation, we will gladly join in this commendable movement.

The following is a list of the States whose legislators have been supplied with *Liberty*: Alabama, Arizona, California, Colorado, Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Louisiana, Maryland, Minnesota, Missouri, North Carolina, North Dakota, Ohio, South Carolina, Tennessee, Texas, Utah, West Virginia, and Washington. Let the conferences that do not appear in this list, take note, and supply *Liberty* at once to their legislators, and then be placed on the roll of honor.

Two men were tried at Iola, Kan., Nov. 14, 1907, for violation of the Kansas Sunday law. For lack of sufficient evidence the parties were not convicted. Our people improved the occasion by distributing reading-matter, and holding a mass-meeting, at which Elder Chas. Thompson spoke.

From an article by Brother James Cochran, which appeared in the *Workers' Record* of November 20, it appears that there is a possibility, as one of the fruits of the Kansas City Sunday-Closing Crusade, that Judge Brumback may render a decision that will make void the provision in the Sunday law of Missouri that exempts Seventh-day Adventists from prosecution for Sunday work.

The *Boston Journal* of Nov. 11, 1907, quotes the following by Rabbi Charles Fleischer, with a brief comment, from his second address after deciding to conduct Sunday service in his synagogue: "We have just instituted a Sunday service to supplement that of the traditional day which you men find yourselves unable to attend. This service has been established not merely because I knew you need it, but because I believe you wanted it." Notwithstanding the fact that the more orthodox leaders of the faith have criticized his innovation, Rabbi Fleischer will continue to hold the Sunday service. The orthodox seventh-day service will be held for the present the same as hitherto, but it is his firm belief that its abolishment is merely a question of time." This illustrates again the difficulty there is in attempting to keep the Sabbath or any other command of God without Christ.

NOTICES AND APPOINTMENTS

North Pacific Union Conference

NOTICE is hereby given that the first biennial session of the North Pacific Union Conference will be held at College Place, Wash., Jan. 31 to Feb. 9, 1908. The first meeting of this session will take place at 9 A. M., January 31. All accredited delegates are requested to be present, if possible, at the first meeting. W. B. WHITE, *President*.

South Carolina Institute

A CANVASSERS' institute will be held at Greenville, S. C., 317 Buncombe St., Feb. 6-20, 1908.

To our faithful canvassers who expect to continue in the work, board, room, fuel, etc., will be free; also railroad fare to and from their territory.

We will be glad to have any who desire a spiritual feast to attend. Board may be had at fifteen cents a meal, and other expenses will be reasonable.

What to Bring

Bedding, Bible, "Hymns and Tunes," "Coming King," "Daniel and the Revelation," "Story of Daniel," "Seer of Patmos," and "Ministry of Healing."

All those coming are requested to notify the undersigned as soon as possible. It is a paying investment to give the canvassers a free institute. Of course this must be paid for from some source. We believe the brethren and sisters of South Carolina will gladly respond with donations for this purpose; also those in more favored conferences in the North who can not come themselves, but

wish to help the work along in this needy field. Now is your opportunity. Send all donations to Mrs. R. T. Nash, Campobello, S. C., or to the undersigned, at 317 Buncombe St., Greenville, S. C.

C. F. DART, *Field Missionary Agent*.

Notice!

THE annual meeting of the Indiana Association of Seventh-day Adventists will be held in Lafayette, Ind., in the church used by the Seventh-day Adventists on North Ninth St., at 3 P. M., Jan. 16, 1908, for the purpose of electing officers, and transacting such other business as may legally come before the association.

W. J. STONE, *President*;
W. A. YOUNG, *Secretary*.

Notice!

THE annual meeting of the Indiana Medical Missionary and Benevolent Association will be held at Lafayette, Ind., in the church used by the Seventh-day Adventists on North Ninth St., at 10 A. M., Jan. 16, 1908, for the purpose of electing officers, and transacting such other business as may legally come before the association.

W. J. STONE, *President*;
W. W. WORSTER, *Secretary*.

Central Union Conference Association

THE third biennial session of the Central Union Conference Association of Seventh-day Adventists will be held in connection with the session of the conference at Boulder, Colo., Jan. 23 to Feb. 2, 1908. The board of directors of the association will be elected at this session, and such other business transacted as may legally come before the association. The first meeting will be called at 9:30 A. M., Monday, January 27. All accredited delegates to the conference are members of the association, and are requested to be present at the first meeting.

E. T. RUSSELL, *President*.

Central Union Conference

THE third biennial session of the Central Union Conference of Seventh-day Adventists will convene in the Seventh-day Adventist church in Boulder, Colo., Jan. 23 to Feb. 2, 1908.

In connection with the regular business of the conference, a number of topics of great importance will be considered. We are now facing the perils of the last days. Let all our churches remember this meeting. Those entrusted with the responsibility of planning for the work of God need the prayers of God's people. We hope all the delegates will be present at the first meeting of the session, which will be held at 9 A. M., Thursday, Jan. 23, 1908.

B. E. HUFFMAN, *Secretary*.

Pacific Union Conference Biennial Meeting

THE fourth biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist church at Sanitarium, Cal., Jan. 17, 1908, and continue until the 25th, for the purpose of electing the officers and executive committee of the Pacific Union Conference for the ensuing biennial term, and transacting such other business as may properly come before the meeting.

Each local conference is entitled to one delegate in the sessions of the conference, without regard to numbers, and one additional delegate for every three hundred church-members.

The conference will be organized at 9:30 A. M., Sunday, Jan. 19, 1908.

H. W. COTTRELL, *President*;
J. J. IRELAND, *Secretary*.

Meeting of the Colorado Medical Missionary Association

NOTICE is hereby given that the first meeting of the Colorado Medical Missionary Association will be held at Boulder, Colo., Jan. 28, 1908, at 4 p. m., for the purpose of filling expiring vacancies in the board of trustees, and for the transaction of any other business that may properly come before the meeting.

Article 6 of the Articles of Incorporation reads: "The members of this Association shall consist of the Executive Committee of the General Conference of the Seventh-day Adventists, the Executive Committee of the Central Union Conference of the Seventh-day Adventists, the Executive Committee of the Colorado Conference of the Seventh-day Adventists, and the Board of Trustees of the Colorado Medical Missionary Association."

By order of the Board of Trustees,
F. M. WILCOX, Secretary.

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

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper must send with their 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.

FOR SALE.—Cooking oil; users say, "Best we ever tried;" \$4 a 5-gal. can; freight prepaid to points between Colorado and Ohio. Other States, please write for prices. Address R. H. Brock, Arkansas City, Kan.

FOR SALE.—Four 160-acre tracts of land in Yuma County, Colorado; all good soil, level land; will raise good crops of wheat, oats, barley, rye, and potatoes. For particulars, write to A. L. Kissinger, Yuma, Colo.

FOR SALE.—We will sell any cooker we make, at a discount of 25 per cent off list during the winter months only; so place your order at once, and get the best cooker made. Address Rapid Steam Cooker Co., Laura, Ohio.

FOR SALE.—Absolutely pure peanut butter, only 11 cents a pound. Purest imported olive-oil, \$3 a gallon. Purest coconut oil, per pound, in lots of 25 pounds, 16 cents; 50 pounds, 15 cents; 100 pounds, 14 cents. If west of Rockies, write us. Vegetarian Meat Company, Washington, D. C.

WANTED.—Position by Adventist as cook in sanitarium or restaurant. Experienced hotel chef. Will take second place until acquainted with sanitarium style. Recently worked at car building; handy with tools; age 30; have family; position in East preferred. Herman Ermshar, Greenville, Wayne Co., Mo.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1.15; 5-gal. can, \$4.50. Also pure virgin olive oil, gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address, E. W. Coates, 535 W. 110th St., New York City, N. Y.

FOR SALE.—Sanitarium cooking oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of

4 or 8 one-gal. cans at 70 cents a gal; ½-bbl. or bbl. lots at 60 cents a gal. Shipped direct from factory at Louisville, New York City, Baltimore, Philadelphia, Chicago, and St. Louis. Address Sanitarium Cooking Oil, Box 442, Louisville, Ky.

Publications Wanted

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

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

Thoma De Moulpied, R. F. D. 1, Box 17, Central Lake, Mich., periodicals for missionary work.

Tobias Hicks, R. F. D. 1, Tell City, Ind., can use a continuous supply of *Liberty, Life and Health*, and *Signs*.

Albert Priest, Box 162, Coalgate, Okla., periodicals, including *Earthquake* number of *Signs, Watchman, Life and Health*.

C. A. Meyer, National City, Cal., wishes to thank those who supplied him with papers and tracts for ship work in San Diego Bay, and desires a continuous supply of English periodicals, and especially foreign printed matter, bearing the third angel's message; he also wishes to transmit the many thanks of sailors and officers for papers received.

Addresses

THE post-office address of Elder John F. Jones is Ford's Store, Md.

The address of M. L. Woodall, secretary and treasurer of the Georgia Conference and Tract Society, is changed from 26 Beecher St., to 16 Whitehall Terrace, Atlanta, Ga.

Obituaries

MARCHUS.—Died at San Pasqual, Cal., Nov. 28, 1907, Dorothy Marchus, daughter of C. G. and Marie Marchus. While Dorothy tarried in this "vale of tears" for only seven months, her life was like a sunbeam, and every day was an inspiration to her parents and three little brothers.

W. M. HEALEY.

JONES.—Died at his home in Calistoga, Cal., Lewis Jones, in his sixty-fourth year. Brother Jones was a faithful and beloved member of the Calistoga church, and fell asleep in the blessed hope. His wife, a son, and a daughter feel their loss keenly. Words of comfort were spoken by the writer.

J. H. BEHRENS.

FINCH.—Died in Hanford, Cal., Nov. 28, 1907, of pneumonia, Mrs. Susan A. Finch, aged 86 years, 8 months, and 20 days. She had been a faithful member of the Seventh-day Adventist Church for over twenty-five years, and died with a bright hope of a part in the first resurrection. The funeral service was held at the Seventh-day Adventist church, and was conducted by the writer.

J. W. BAGBY.

LEDUC.—Died at her home in Belgrade Township, Minnesota, Dec. 11, 1907, of pneumonia, Emily Leduc, aged nearly 81 years. She was married to Joseph Leduc in Vermont fifty-six years ago. She, with her companion, moved to Minnesota forty-four years ago. They have been keeping the Sabbath about thirty years. Her husband, now eighty-three, and six children, are left to mourn. The funeral service was conducted by the writer in the Congregational church at Belgrade, the local pastor assisting; text, Ps. 116:15.

R. A. UNDERWOOD.

HARVEY.—Died at Beaver City, Neb., Dec. 3, 1907, Eugene W. Harvey, aged 65 years, 3 months, and 18 days. In 1878 he was converted to the Seventh-day Adventist faith under the labors of Elders Boyd and Cudney. He remained a faithful Christian until death. His wife and two daughters survive him. The funeral service was held in the Christian church of Beaver City, and was conducted by the writer, assisted by the pastor, Rev. Lemon; text, John 10:10.

B. M. GARTON.

STEARNS.—Died at Lemoore, Cal., Aura J. Stearns, wife of L. J. Stearns, aged 41 years. She was sick only a few hours, dropping from apparently perfect health into the grave. The stroke was heavy upon the husband and children, but their firm trust in God showed the blessedness of the Christian's hope in time of trouble. Sister Stearns accepted the truth under the labors of Brother Hilliard, and remained firm in the truth to the last. Funeral service was conducted by the writer.

B. L. HOWE.

SMITH.—Died at San Francisco, Cal., Dec. 6, 1907, Rachel Smith, wife of O. P. Smith, of North San Juan, Cal., aged 64 years, 1 month, and 28 days. She was a Methodist before accepting present truth about fourteen years ago, at North San Juan. She was being taken to St. Helena Sanitarium, but collapsed at Oakland. Funeral service was held in the Methodist church at North San Juan, and as there was no Seventh-day Adventist minister at hand, the Methodist minister kindly officiated.

* * *

COFFIN.—Died at Elgin, Ore., Nov. 25, 1907, Sarah Frances Coffin. She was born in Kentucky, Aug. 27, 1840, and professed Christianity in early life, uniting with the Dunkards. About twenty years ago she accepted the third angel's message; and although an invalid for many years, she remained faithful until the end. The Methodist minister conducted the funeral service, and she was buried in the cemetery beside her husband, who was laid to rest less than two years before.

S. H. CARNAHAN.

SMITH.—Fell asleep at Barrow, Wis., Dec. 4, 1907, Sarah A. Smith, aged 47 years. Five years ago she heard the third angel's message, and united with the remnant people of God. She has ever remained a faithful Christian, and true to the message. Many live to bless her for her kind ministry to them in times of sickness. Her death is mourned by an aged mother, one brother, one sister, and seven children. Words of comfort were spoken by the writer from John 14:19.

J. B. SCOTT.

DONALDSON.—Died at his home at Kent City, Mich., Nov. 15, 1907, Dr. G. W. Donaldson, aged 65 years, 3 months, and 10 days. In 1888, under the labors of Elder J. L. Edgar, both my husband and myself accepted the third angel's message. He was a firm believer in present truth, and I believe that it is well with him. It was hard to part after walking life's journey together for forty-five years, but "He doeth all things well," and I have the blessed hope of meeting the loved one again in the first resurrection. Words of comfort were spoken from the text, "I will never leave thee, nor forsake thee," by Elder Rexford (Baptist).

MRS. G. W. DONALDSON.

GARDNER.—Died at Spokane, Wash., Nov. 9, 1907, of nervous prostration, Mrs. Elizabeth Gardner, aged 54 years, 3 months, and 23 days. At the age of thirty-four years Sister Gardner gave her heart to Christ, and united with the Seventh-day Adventist Church, of which she was a faithful member at the time of her death. She was a loving and devoted wife and mother, beloved by all who knew her. She was the mother of nine children, eight of whom still survive. At the time of her death, she was visiting her children in Spokane. The remains were brought to Michigan for burial. The writer spoke words of comfort from 1 Cor. 15:26 and Rev. 14:13.

W. C. HEBNER.



WASHINGTON, D. C., JANUARY 9, 1908

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

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WE welcome to the family of our publications *The Student Idea*, published by the students of South Lancaster Academy. The undertaking is a laudable one, the publication a creditable one, and the REVIEW wishes it success.

By invitation of Elder W. H. Heckman, president of the East Pennsylvania Conference, Elder K. C. Russell attended the institute for church elders held at Reading, Pa., spending last Sabbath and Sunday with the other workers there.

PROF. M. E. KERN, chairman of the Young People's Department, returned to Washington last week from a visit to South Lancaster Academy, and goes this week to attend the Southern Union Conference meeting at Nashville, Tenn., in the interests of the Young People's work.

AFTER the general meetings in Mexico, Elders A. G. Daniells and W. C. White returned to the southern field, and are to be at the union conference meeting beginning this week in Nashville. Before returning to Washington, Elder Daniells will attend the meetings of the Pacific and North Pacific Union Conferences.

LAST week Prof. F. Griggs, chairman of the Educational Department, left Washington for the South. After visiting the Huntsville School, and doubtless Graysville, he expects to attend the Southern Union Conference meeting at Nashville, and later will attend the sessions of the union conferences on the Pacific Coast.

THE January issue of the *Oriental Watchman* (Calcutta, India) will be a special number treating upon the prophecies of Daniel, the second coming of Christ, the cleansing of the sanctuary, and the eastern question. This issue will be well illustrated, and will have a colored cover. It is the purpose of the publishers to make it the best issue of that journal ever published, and to give it the widest possible circulation throughout India.

As a result of the pope's recent encyclical against "modernism," the Catholic clergy of all countries are expected to establish and exercise a stricter censorship over the reading-matter that goes into the homes of the laity. This will naturally affect the circulation of religious books among Catholics, especially such books as show the place of that church in prophecy and the work it will do in the closing years of this dispensation; and this confirms the statement ut-

tered some years ago to the effect that the work which we might have done in times of peace and quietness would have to be done under discouraging circumstances.

THE date and place of the North Pacific Union Conference meeting were incorrectly given in our issue of December 19. That meeting will be held at College Place, Wash., January 31 to February 9, as per announcement on page 30 of this issue.

DURING the year 1907, the *Bible Training School* issued one hundred sixty-five thousand copies of its special numbers. Most of these have been sold by a few agents, working in large cities. The good thus accomplished can not be determined by any means at our command, but the results will surely appear in the great day.

A TELEGRAM from Elder E. W. Farnsworth received just as we were going to press conveys this good news: "Atlantic Union Conference out; remittance follows. Give us a star." This is the second union conference to finish its quota on the \$150,000 fund, and we hope we may soon have the privilege of adding others to the list.

IT is a matter of much gratification to the editors of the REVIEW to receive from week to week, and from all parts of the field, words of appreciation for the paper. While it is impossible to acknowledge all these personally, we wish to assure our good friends that we appreciate these kind words of encouragement. It cheers us to know that the prayers of our readers are ascending for us that our weak endeavors may be blessed of God, and for the REVIEW that it may be his instrument to warn, to strengthen, and to guide.

The Religious Liberty Collection

THE annual collection for the religious liberty work will be taken this year on Sabbath, February 1. This date has been fixed by the General Conference Committee. There will be a special religious liberty program prepared to be carried out in all our churches on that day. This program will be published in the next REVIEW.

We would urge that all do their best to make the services on February 1 the very best of the kind that have ever been held, by earnestly studying the true principles of religious liberty, and by making generous offerings to aid the Religious Liberty Bureau in its work of enlightening those who have never heard the warning message against the beast, his image, and his mark.

K. C. RUSSELL,
 Chairman Religious Liberty Bureau.

WORD comes from Elder I. H. Evans reporting his safe arrival in Trinidad, at the opening of the West Indian Union committee meeting in Port of Spain.

FROM many parts the reports come of excellent meetings during the week of prayer. It has been a season of refreshing, and it is hoped that the annual thank-offering to missions will also prove that God has specially blessed those who have sought him.