



# The Advent Sabbath Review and Herald

Vol. 85

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

No. 14

## REACH THE GOAL

**H**E only attains to success who has acquired that which he can take with him up through the silent air to the throne of God. He only has lived a life worth while who, though poor he may have been as the world calls poverty, attains the riches that are eternal. This is the one high goal toward which every honest-hearted man struggles; and this is the one high reward which every true seeker may gain. Believe me, if you gain that goal and get that reward, it will be because you have sought it; your life's bark will never drift into heaven. You will gain that heavenly port because, all through life's storms and stresses, you kept ever your bark's prow pointed toward that desired haven.—*Charles B. Mitchell, D. D.*

Behold  
He  
Cometh

Go to the Sea and  
to the Testimony

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ald," himself, but to induce the other members of his company to take it if they are not now doing so. That is truly home missionary work of a most important character. It is as important a work to help a brother or sister to hold onto this saving truth as it is to get them to accept it in the first place.

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REVIEW AND HERALD PUBLISHING ASSN.  
New York City      WASHINGTON, D. C.      Battle Creek, Mich.

# 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.

VOL. 85.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 2, 1908

No. 14

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

Terms: in Advance

One Year.....\$1.50    Four Months......50  
Eight Months.....1.00    Three Months.....40  
Six Months......75    Two Months.....25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

## Editorial

ON an old slab in the Cathedral of Lübeck, Germany under the title "Thus Speaketh Christ Our Lord," there is inscribed the following:—

Ye call me MASTER and obey me not,  
Ye call me LIGHT and seek me not,  
Ye call me WAY and walk not,  
Ye call me LIFE and desire me not,  
Ye call me WISE and follow me not,  
Ye call me FAIR and love me not,  
Ye call me RICH and ask me not,  
Ye call me ETERNAL and seek me not,  
Ye call me GRACIOUS and trust me not,  
Ye call me NOBLE and serve me not,  
Ye call me MIGHTY and honor me not,  
Ye call me JUST and fear me not,  
If I condemn you, blame me not.

In an old book are found these words: "Ye call me Master and Lord: and ye say well; for so I am." "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 which is in heaven." To acknowledge Christ in our words but not in our ways is to honor him with the lips while the heart is far from him.

### "In Time of Need"

WE are exhorted to come to the throne of grace with boldness, that we "may find grace to help us in time of need." When do we need help?—Every day and every hour. With the most of us there is quite a sameness in our life experiences. Day after day brings about the same round of duties, and it is for

these everyday experiences that we need sufficient grace that we may rise above discouragement and doubt, gain the victory over besetting sins, and constantly show forth the praises of him who has called us into his marvelous light. Often we do not know the strenuous struggle through which those nearest to us are passing, and we may not be aware that they are in a special time of need, but we may judge something by our own experience. Do we sometimes take up the daily routine with a heavy heart, every fiber of our being crying out for help? Do severe trials come in quick succession until we are sorely buffeted? Perhaps the serene countenance of our fellow worker is hiding a heart as heavy as ours, and possibly one with whom we associate daily is almost ready to fall by the wayside, pressed down by the weight of his burdens. Every one knows the plague of his own heart, and realizes that each day is his time of need, and weak human nature is much the same with us all. The throne of grace is accessible to all, and it is our privilege to ask not simply for ourselves, but for the others who are in a time of need. "My God shall supply all your need according to his riches in glory by Christ Jesus."

### Preaching Righteousness

IN the Sabbath-school lesson for April 11 the first great reform movement is considered under the title "The Flood and the Preaching of Noah." In connection with it we present the following thoughts:—

Let us note first three things: Noah was a righteous man before the flood (Gen. 6: 9, R. V.); Noah was a preacher of righteousness (2 Peter 2: 5); Noah built an ark by faith, and through this ark "he condemned the world, and became heir of the righteousness which is by faith." Heb. 11: 7.

Several conclusions will follow at once from these facts: Noah did not make himself righteous by building the ark, as he was declared to be righteous before the instructions were given him concerning building the ark; Noah was a preacher of righteousness to a world threatened with destruction, and the building of the ark was a part of his proclamation of righteousness; it was through the ark (the antecedent of "which" is "ark") that Noah condemned the world, and became heir of

the righteousness which is by faith. It would, therefore, have been impossible for Noah to be a preacher of righteousness to the people of his time without building an ark, and it was equally impossible that he should himself be an heir of righteousness otherwise than by building an ark. His work of faith was an essential part of his preaching of faith, and it was through his work of faith that God bestowed upon him the reward of righteousness.

Noah is set down as one of the heroes of faith. He believed God, and his faith was counted unto him for righteousness, and the genuineness of his faith was manifested in implicit obedience to the command of God. When he was warned of God concerning things which as yet had never been seen, namely, a flood, and a way of salvation from the impending calamity was made known to him, he accepted the warning as absolutely reliable, he acted upon the warning as far as his own household was concerned, and then he invited others to share with him the ark of safety. Thus he became a preacher of righteousness.

To preach righteousness by faith in Noah's time involved something more than a study of righteousness by faith in the abstract. It took hold upon the conduct. It meant a course of conduct which was in itself a condemnation of the lovers of pleasure, of those who did not believe in a personal God who was in control of nature, and of those who placed reason above revelation. The framework of the ark was the concrete outline of Noah's sermon on righteousness by faith, the ark itself was the real body of his discourse, and he emphasized and punctuated with hammer and saw. He would have saved himself much ridicule if he had discussed righteousness and free grace without antagonizing the scientists of his time by actively preparing for an event which was contrary to all human experience, and which involved in ruin every one who did not believe his preaching. A singular man, that Noah, who claimed to have a message for the world concerning impending destruction, and who by his work of faith condemned to destruction all who did not join his movement.

There was a crisis in Noah's time. "The wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually." A limit was set to the

time during which the Spirit of the Lord would strive with men, after which destruction was decreed upon all those who were not found in the ark. But a proclamation of a warning of the coming flood and of the divine way of salvation from the overwhelming disaster was sent to the world,—a message of salvation by believing-doing, and yet a salvation which was wholly by the power of God, for it was not the natural strength and storm-enduring qualities of the ark which preserved those within it, but rather the direct power of God exercised through ministering angels. Their faith accepted God's gift of salvation to them, and under divine direction prepared the channel through which the salvation was revealed. The world scoffed at the message, rejected the way of salvation by believing,—and perished miserably in the flood. Scientific religion was at a premium until the windows of heaven were actually opened and the fountains of the great deep broken up, and then the consequences could not be avoided.

There is a striking parallel between Noah's time and ours. "As it came to pass in the days of Noah, even so shall it be also in the days of the Son of man." And the details of the parallel are being filled out before our own eyes. Violence prevails to an extent truly alarming, and threats of violence are driving peace of mind from many who are designated for death unless they comply with harsh demands. The struggle of class against class grows more bitter, and must result in outbreaks of further violence. At the same time God is being shut out from his place as the personal Ruler of the universe, and a scientific god is being proclaimed, an Infinite Force which works according to established laws; and such a calamity as the destruction of the world by fire, according to the prophecy, is discounted and discredited. God's judgments already in the earth, both general and special, are explained away as the result of natural causes, and thus the expectation of the day of judgment is dulled. The great cities are reproductions of Sodom and Gomorrah, and the wrath of God is invited upon them.

But now, as in Noah's day, there is a message of righteousness by faith and a divine way of salvation. Then, the world was facing destruction by water; now, it is by fire. Then the righteous rode upon the flood of water in the ark prepared by Noah and his helpers; now, the righteous will ride upon the billows of fire in the New Jerusalem prepared for them by the Son of man. Then from the flood there came forth another world; now, "according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

And the hope of salvation, now as then, rests wholly upon the acceptance of the message of righteousness by faith, proclaimed in the divine setting God has given to it, and revealed in obedience to the commandments of God. This is the third angel's message—the hope of the world.

### Fulfilling Righteousness

LET us regard it as settled, once and for all, that righteousness is an absolutely free gift, that it can neither be purchased nor paid for, and that it can not be secured by good works or works of any kind. Forgiveness is a gift, grace is a gift, righteousness is a gift, life is a gift—everything pertaining to salvation is a gift. "His divine power hath given unto us all things that pertain unto life and godliness." A gift ceases to be a gift as soon as any return, no matter how small, is made for it. A gift must be received without money and without price, or it is robbed of the character of a gift.

We now desire to refer to the result of receiving righteousness as a gift. The gift of righteousness is inseparable from the gift of Christ, and Christ is our life. When Christ is received as our righteousness and abides in the heart by faith, a change will appear in the manifested life. "The loveliness of the character of Christ will be seen in his followers."

The purpose of the gift of Christ was that there might be a transformation of character. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "Ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." "He that saith he abideth in him, ought himself also so to walk, even as he walked." But all this does not secure righteousness nor pay for righteousness; it is the manifested result of receiving righteousness as a free gift through faith in Christ.

It is quite possible, however, to have a perfectly correct theory concerning the Scriptural way of obtaining righteousness, and yet not to manifest in the life the fruits of righteousness. It is easier to correct other people's theology than to live a correct life. And one who lives up to all the light he has, may put to shame by his manner of life another

who has seen great light, but has a greater burden to point out the mistakes in the theology of others concerning righteousness by faith than to reveal in his own life the works of righteousness.

It is a nice thing to keep an even balance in our experience and in our teaching, and not to substitute a theory of the truth for the manifestation of the truth. It brings a reproach upon a correct theory of salvation from sin when one who preaches it eloquently either commits open sin or by condoning sin in others becomes a partaker of the sin with them. Men would rather see an outward righteousness by works than constantly to hear about a righteousness by faith which is made an excuse for sin. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" or dost thou defend the course of others who steal? "Thou that sayest a man should not commit adultery, dost thou commit adultery?" or dost thou condone the guilt of others who commit adultery? A man whose brain is befuddled with drink, and whose tongue is thick, may make a good temperance speech, but it only wounds the temperance cause.

Men are needed now who will both preach righteousness according to the Scriptures and in whom the righteousness of the law will be fulfilled. Such a preacher of righteousness was Noah, and therefore the ark was built, through which "he condemned the world, and became heir of the righteousness which is by faith."

### Contrasts and Counterfeits— No. 4

THERE is perhaps no institution of divine origin that Satan has sought more earnestly to counterfeit, disparage, contradict, and dishonor than he has the family institution—marriage. His warfare upon this sacred institution began while the first pair were still living, and he used a descendant of the fratricide Cain as his instrument.

Cain was the father of Enoch (not the Enoch who was translated), Enoch was the father of Irad, Irad was the father of Mehujael, Mehujael was the father of Methushael, and Methushael was the father of Lamech. Lamech was the first polygamist, so far as the record shows, the first man who set himself against the Creator's plan for the perpetuity of the race; and he was not only the descendant of a murderer, but he was a murderer himself. Concerning him we read: "And Lamech took unto him two wives. . . . And Lamech said unto his wives: . . . I have slain a man for wounding me, and a young man for bruising me: if Cain shall be avenged



sevenfold, truly Lamech seventy and sevenfold." Gen. 4:19-24. The murderer reasoned thus: My provocation was greater than Cain's, therefore my assurance of protection is greater. But from that descendant of a murderer, who was himself a murderer, the world has inherited the scourge of a system of conjugal relations as much opposed to the purposes of God for man as Cain's hate and the fruit of his hate are opposed to God's love and the fruit of that love.

This is not overdrawn. We read in the sixth chapter of Genesis, only a few generations later than the days of Lamech, that when men began to multiply on the face of the ground, "they took them wives of all that they chose;" and immediately the record states, "And Jehovah said, My Spirit shall not strive with man forever. . . . And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth." Gen. 6:3-6. Is there no connection between this abundant, overflowing wickedness of thought and act and the disruption of the divine plan for the family? The Word indicates that there is the closest connection between the two. More than that, it is shown by the analogies of history. Where the divine plan has been followed closest, there has been the least of the practises of moral degradation. Where the divine plan has been thrown aside and the plan of Lamech followed, the imagination has wrought with fierce endeavor to debase and ruin the morals of men and women. We can find the trace of that debasing propaganda in all portions of the earth; and expounders of the theory of evolution attempt to show, by the existence of various degrees of bestial practises in different parts of the world, that there has been an evolution of the marriage institution from a state of animal promiscuity up to the monogamy of to-day, through polygamy, polyandry, concubinage, and marriage by capture and by barter; and the terrible conditions out of which the propounders of that theory drag the marriage institution are such as can not be told here. The imagination can picture nothing darker or more shamelessly debasing. Out of polyandry grew the murder of infant girls, a practise which has been kept up in certain lands long after polyandry gave way to monogamy. That murder and the debasing of the family institution should go hand in hand is not strange when we consider the history of Lamech, who instituted polygamy.

One writer on ethnography, who is a believer in evolution in general, and in the evolution of marriage in particular, says: "It is in animality that humanity

has its root; it is there, consequently, that we must seek the origins of human sociology." Reasoning from such an atheistic standpoint, his conclusion is natural that "our moral sentiments are simply habits incarnate in our brain, or instincts artificially created."

That leaves out of the question entirely all authority in morals, and makes human instinct alone the director of our destinies, the judge of righteousness. It was because men in the time of Lamech and Noah had come to look upon the matter from that standpoint, or to act upon that premise, that the race sank into the unmentionable immoral conditions which the ethnographer has found. Paul found the same conditions, and gave a better reason for them. Instead of those conditions being a step upward from the unreasoning anthropoid ape toward the plane of the manhood of to-day, they were a long step downward and away from the purpose of God, showing the inevitable result of pandering to fleshly passion and trusting to human habits as a guide in moral sentiment. Paul says: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. . . . Wherefore God gave them up in the lusts of their hearts unto uncleanness. . . . For this cause God gave them up unto vile passions. . . . And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting." Rom. 1:21-28.

This earth, through centuries, has reeked with the disgusting iniquities that have grown out of the example of Lamech, who, under the tutelage of Satan, opposed the plan of God with a counterfeit family institution. Every evil tendency has been accentuated by the influences growing out of that counterfeit institution, because of its power to weaken every moral fiber of the being. It was a deliberate attack upon the law of God, especially the seventh commandment, just as truly as Satan's contradiction of God in Eden was an attack upon the truthfulness of the Lawgiver himself.

The plan of God was one man and one woman: "I will make him a helpmeet for him," not several helps for the one man, as in polygamy, nor one help for several men, as in polyandry, nor a slave for him as in the concubinate and in the lowest forms of monogamy as now existing in many countries; but "an helpmeet for him." So we read: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:24. Our Saviour, in calling to the mind of his hearers these words above quoted, makes them more specific.

perhaps. He says, "The two shall become one flesh." Matt. 19:5.

Nothing could be plainer than these statements of Inspiration in reference to the marriage institution; and nothing could be more certain than that Satan has deliberately sought to pervert God's purpose in this as in other things. In so far as he has succeeded, he has brought degradation, sorrow, misery, and dishonor, with the blasting of brightest hopes and the ruin of souls.

Some quote the example of the polygamous kings of Israel as justification for polygamy to-day. It is a sufficient answer that the Israelites demanded a king that they might be like the nations around them. They got the king, became like the nations around them, and their kings copied the customs of the kings of those nations. But "from the beginning it was not so;" and in the plan of God it had no part.

C. M. S.

### Count Zinzendorf and the Sabbath

THE biographers of the famous leader of the Moravian missionary movement represent him as holding decidedly to the view that the seventh day of the week was the day of Sabbath rest for Christians. Thus, in the life of Zinzendorf, by Bishop Spangenberg, one of his closest associates, we are told of the agitation of the Sabbath question in Pennsylvania, during the count's visit to America, in 1741:—

As a special circumstance it is to be remarked that he determined, with the church in Bethlehem, to celebrate the seventh day as a rest day. The matter was previously fully gone into in the church council, with consideration of all the reasons for and against it, when the unanimous agreement was reached to observe the day Sabbatically. . . . The count had already long held the seventh day of the week in special honor.—"Zinzendorf's Leben," Band V., pages 1421, 1422.

Another biographer, Barnhagen von Ense, gives the Bethlehem incident in very nearly the same words:—

Here he determined also, after thorough consideration and unanimous conclusion regarding the matter in the church council, to celebrate the seventh day of the week as a rest day. He had already long especially honored this day, which alone appeared to correspond to the divine institution of the Sabbath.—"Biographische Denkmale."

It appears that Zinzendorf saw the importance of the Sabbath sufficiently to keep it himself, and to call the attention of others to the fact that it was the only divinely ordained day of rest. In that early time he evidently failed to see that the final test in the great controversy was to come over that same Sabbath truth which he was agitating as he met with the Moravian believers.

It may be that it was his agitation of the Sabbath question in the Pennsylvania colony that drew upon him the attention of the officers charged with enforcing the colonial Sunday law. A French biographer, Felix Bovet, says:—

It was a habit with Zinzendorf to set apart the Saturday as a day of rest and prayer,—not out of conformity to the Mosaic law, but because of the blessing that God pronounced on that day when he had completed the work of creation. While, however, he was careful to let it be understood that he considered all persons free to do as they thought fit in this matter, he observed the Lord's day in common with the Christian church at large. But though he thus kept two Sabbaths instead of one, this was not enough to satisfy the rigid notions peculiar to American Puritanism; and one Sunday evening, when he was engaged with his daughter in composing some hymns, the justice of the peace made his appearance, and ordered them, in the king's name to cease writing. The next day they were summoned to answer for their crime, and were fined six shillings each for profaning the sabbath.—“*The Banished Count*,” Translated by John Gill, pages 223, 224.

Thus, a century and more before the time of special Sabbath reformation came under the advent movement, Zinzendorf, the pioneer of missionary leaders, was teaching the Sabbath truth as he moved about the world.

W. A. S.

### On Baptism

A CORRESPONDENT makes the following inquiry concerning the subject of baptism: “Is there a shadow of a doubt about baptizing or immersing in favor of washing or pouring? What is the Greek version on the subject in full? A Presbyterian minister here makes the claim that the Greek meaning admits of pouring or washing for baptizing.”

The English word “baptize” is taken directly from the Greek verb *baptizein*. This Greek word is itself derived from the Greek word *baptein*, which is defined in Liddell & Scott's Greek lexicon “to dip; to dip under,” and the definition given in the same lexicon to the word “baptizein” is “to dip repeatedly; to dip under,” and in the middle voice it means to dip one's self; that is, to bathe. Other secondary meanings are given to both words, but it is not necessary to deal with them in this connection.

It will thus be seen that the primary definition of the word would indicate that the English meaning of “baptizein” would be to put under water, but in addition to the definition given in the dictionary, it is also necessary that we should consider the use of the word in Scripture. Such passages as Rom. 6:4 and Col. 2:12, in the connection in which they are found, make it clear that baptism, both in its essence and in its form, is a memorial of the death and resurrection of Christ, and in view of

this fact, such a mode of baptism is proper as implies a burial of the candidate in the water, and is necessary in order to make it a proper memorial of Christ's burial. A death and burial and a resurrection are indicated by the ordinance of baptism.

Furthermore, it is perfectly clear on reliable authority that in the early church only one mode of baptism was practised, and consequently that there is at present only one form of real baptism. Thus we read in the foot-note on Rom. 6:4 found in “Life and Epistles of the Apostle Paul” by Conybeare and Howson, as follows: “This passage can not be understood unless it be borne in mind that the primitive baptism was by immersion.”

Also the following note on Acts 8:38 found in the same work: “It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to the popular apprehension some very important passages of scripture.”

Thus the definition of the original word, the use of the word in the Scripture, and the practise of the early church, all testify to the fact that the only Scriptural mode of baptism is immersion.

We hope this will be clear to our correspondent, and to any others who have been in uncertainty in regard to this question.

## Note and Comment

### “Pro-Romanism”

UNDER this title there has appeared in *The Living Church* a series of articles by the Bishop of Fond du Lac, an eminent leader of the Protestant Episcopal Church, who frankly admits a “Pro-Roman tendency” within his own communion. In one of these articles he says:—

There is much now to depress the most courageous and heroic of our brethren. The growing indifference to all religion is so great; the disbelief in the Bible, the church's authority, its traditions, is so increasing; the aggressive movement of the Boards to liberalize the church by an open pulpit and other methods is so attractive to the world; the sacrifice of principle to popularity in the divorce legislation, the observed diminishing spirituality of the church, the humbled condition of the clergy, the arrogance of the laity,—no wonder the work of Catholicizing the church is so

slow. Then the attractiveness of Rome in its zeal and its devotion, their people's fuller realization of the supernatural, of the guardianship of the angels, the communion of saints, the devotion to the Blessed Sacrament (that pledge of Christ's abiding presence with his people)—all this must affect any devout soul. We are willing to confess that we believe our Lord loves the Roman communion in the United States, perhaps more than our own timid, unspiritual, uninstructed communion. It may also fairly be said that the errors in Rome, like those of the papal infallibility and supremacy, the modern dogma of the immaculate conception and that of indulgences, do not touch or scarcely hurt the spiritual life of the people; while our defects, and unbelief in the real presence and sacraments, do. No wonder the hearts of the clergy sometimes fail in the presence of our divisions and their own failures, and the arguments of the Roman Church loom large.

This is one more straightforward testimony to the lack of spiritual life and power in the professed church of Christ, and another proof of the increasing tendency to hope for an improvement by uniting with Rome. What will the end be?

### Macaulay's Warning

THE present industrial depression and the increasing bitterness of the strife between capital and labor lend a timely interest to the words of Lord Macaulay, who prophesied thus concerning this country:—

You will have your Manchesters and Birminghams, and in those Manchesters and Birminghams hundreds of thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. Distress everywhere makes the laborer mutinous and discontented, and inclines him to listen with eagerness to agitators who tell him that it is a monstrous iniquity that one man should have a million while another can not get a full meal. . . . There will be, I fear, spoliation. The spoliation will increase the distress. There is nothing to stop you. Your constitution is all sail and no anchor. As I said before, when a society has entered on this downward progress, either civilization or liberty must perish. Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by the barbarians in the twentieth century as the Roman empire was in the fifth; with this difference, that the Huns and Vandals who ravaged the Roman empire came from without, and that your Huns and Vandals will have been engendered within your own country and by your own institutions.

In this connection a recent interview with Hon. E. H. Root, Secretary of State, published March 15, will be of special interest. He said, in part:—

With regard to the immigration problem the United States is now in the position of the Roman empire, invaded by

the barbarians who overran it in search of riches. The barbarians—Sarmatians, Dacians, etc.—were miserably poor, and the rich countries of the Roman empire, with their high culture, irresistibly attracted them. The same peoples—I mean people from the same countries that sent barbarians Rome-ward—Croatsians, Bohemians, Slovaks, Rumanians, Poles, Ruthenians, Jews, and uncultured South Italians—are overrunning the United States now.

Is the Cæsar or Napoleon of whom Macaulay speaks, yet in sight?

**A National Evil**

BRITISH publicists are renewing their assertions that the British race is rapidly deteriorating, and are giving warning that the days of the British empire will soon be numbered unless something is done to restore the old-time strength, hardiness, and virility. Investigations have been made to get at the cause of this physical degeneracy, and the investigators are laying the blame upon the present-day rush to the cities. Sixty-seven per cent of the population of England is found in the cities, and the last census showed an increase of fifteen per cent in the migration to the cities over the previous ten years. Poisonous air of overcrowded cities, evil associations, the increase of liquor drinking among women, these are contributory causes of the all-to-evident deterioration in size and strength. But these are not conditions that are found in Britain alone. The same tendency is manifested on this side of the Atlantic. The Washington Post says, editorially:—

Is there no warning here for the United States? If the British degeneracy is caused by the flocking of the people into the cities, will not Americans be affected injuriously in the same way in due time? The tendency to herd in cities is very marked in this country. It may have its individual merits, but in its effect upon the whole people this tendency is demoralizing in several ways. . . . It is a condition that is getting worse. In good times it was bad, but in bad times like the present it becomes a menace. Both in its immediate effects and in its effect upon the stamina of the people, the rush to the cities is a national evil.

Our people have heard this warning from other sources in the past before the result of the tendency was so apparent. Surely, we have no business now in the cities unless we are engaged in giving God's last warning to those who dwell there. The iniquities of Sodom and Gomorrah are duplicated in every large city in the world, and even the smaller cities and the larger towns in very many instances have shown themselves apt students and ready imitators of the evil practises of the great cities. Men of the world see the danger and cry out against it, but are powerless to sweep back the tide.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

**Received up to March 24, 1908**

*\*Atlantic Union Conference*

*Central New England .....	\$ 2,772.18
Greater New York .....	1,501.31
Maine .....	852.89
*New York .....	2,326.50
*Southern New England.....	1,210.50
*Vermont .....	1,344.74
*Western New York .....	2,071.09

Total ..... 12,079.21

*Canadian Union Conference*

Maritime .....	317.43
Quebec .....	167.44
Ontario .....	805.18
Newfoundland .....	20.15

Total ..... 1,310.20

*Central Union Conference*

Colorado .....	4,518.19
Kansas .....	3,698.05
Missouri .....	1,965.12
*Nebraska .....	5,819.18
*Wyoming .....	808.00

Total ..... 16,808.54

*\*Columbia Union Conference*

Chesapeake .....	624.53
*Eastern Pennsylvania .....	2,548.91
*New Jersey .....	1,202.45
*Ohio .....	6,301.43
*Virginia .....	1,034.77
*West Pennsylvania .....	1,969.46
*West Virginia .....	558.86

Total ..... 14,240.41

*\*District of Columbia*

*Washington Churches .....	1,384.54
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*Lake Union Conference*

East Michigan .....	3,155.46
*Indiana .....	5,243.02
North Michigan .....	1,705.22
*Northern Illinois .....	2,913.36
Southern Illinois .....	1,425.71
*West Michigan .....	8,733.70
Wisconsin .....	5,044.25

Total ..... 28,220.72

*North Pacific Union Conference*

Montana .....	691.64
*Upper Columbia .....	3,936.43
*Western Washington .....	3,308.13
Idaho .....	1,019.40
Western Oregon .....	2,955.15
Hawaii .....	21.05
Alaska .....	20.00

Total ..... 11,051.80

*Northern Union Conference*

Iowa .....	7,444.63
*Minnesota .....	5,728.28
*South Dakota .....	2,664.47
*North Dakota .....	2,134.93
Conference not specified .....	73.82

Total ..... 18,046.13

*Pacific Union Conference*

Southern California .....	3,582.10
*Arizona .....	466.79
*California-Nevada .....	10,249.03
*Utah .....	440.58

Total ..... 14,738.50

*\*Southern Union Conference*

Conference not specified .....	97.41
*South Carolina .....	266.09

Alabama .....	613.14
*Tennessee River .....	1,405.31
*Florida .....	951.48
*North Carolina .....	954.70
*Cumberland .....	1,347.32
*Louisiana .....	572.54
Mississippi .....	413.08
*Georgia .....	457.97

Total ..... 7,079.04

*Southwestern Union Conference*

Not specified .....	22.82
Arkansas .....	894.63
Oklahoma .....	3,924.79
Texas .....	2,488.90

Total ..... 7,331.14

*Western Canadian Union Conference*

*Alberta .....	1,211.30
British Columbia .....	222.00
Manitoba .....	336.55
Saskatchewan Mission Field..	59.60

Total ..... 1,829.45

*Unknown*

Unknown .....	161.70
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*Foreign*

*Algeria .....	13.33
Australia .....	178.71
Bermuda .....	36.00
China .....	165.60
South Africa .....	439.02
Jamaica .....	66.01
Yukon Territory .....	20.00
England .....	278.61
*West Africa .....	50.00
Mexico .....	65.97
Costa Rica .....	6.25
India .....	187.50
South America .....	76.43
Switzerland .....	9.69
Panama .....	27.11
Nicaragua .....	9.00
Central American Mission ..	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Hayti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. .....	1.22
Cuba .....	8.00
Hungary .....	3.00
Tahiti .....	14.88
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	1.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	1.52
Fiji .....	4.87
St. Kitts .....	7.51
Ireland .....	1.21
Russia .....	5.00
Denmark .....	14.59

Total ..... 1,893.65

Grand Total ..... \$136,175.03

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.

### Behold the Man!

FRANK LESLIE BENNETT

ONE has his evil passions traced;  
The other's visage is passion free:  
Barabbas, low-browed, evil-faced;  
Christ's face is purity.

Before, the crowd as lions roar,  
Yet there he stands, his piercing eyes  
Serenely blue as summer skies;  
Above, the Roman eagles soar.

Though heathen, hated in the land,  
In sad and solemn strife for right  
Let Pilate preach one sermon grand,  
His eyes lit up with sudden light.

His subject stands; all see his face,  
Behold his mien, his features scan;  
Then Pilate cries to all the race:  
"Behold the man! Behold the man!"  
Warrensburg, N. Y.

### "Stablished in the Faith"

MRS. E. G. WHITE

A MESSAGE from the Lord has been given me for the churches that claim to believe the truth for these days. I am bidden to say to you, Study carefully the parable of the talents. This parable, spoken by the lips of the greatest of teachers, was given us as an object-lesson.

The light of present truth is a precious talent lent to God's people by him who is truth. It is not to be hoarded, but constantly imparted. The Lord desires that his professed people shall themselves profit by the truths received. It is given, first for their own development—of heart and mind and affections; then for the help and enlightenment of those in the darkness of unbelief.

In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and tongue. Many of our church-members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are. All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and especially the subjects of prophecy which were opened to us when the message of Christ's soon coming was first heralded.

We are living in a time when, the Word of God declares, Satan will come down with great power, to work with all deceivableness of unrighteousness in them that perish. He will work with such subtilty and power that, if it were possible, he would deceive the very elect. God's professed people need to heed the danger signals, and ever be on the watch.

A great danger threatens us in the

influence of some who have not followed on step by step to know the Lord. False doctrines have come into our ranks in some places, doctrines that are creating a careless neglect to keep the way of the Lord. There are among us men who in the past God has used to his name's glory, but who are now being ensnared by Satan's deceptions. Many who once prized the truth, because they have refused to heed the instruction God has sent, have become independent and full of self-justification. These men are not to be entrusted as guides for us or for our youth.

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these."

The Jews flattered themselves that in spite of departure from him, the Lord would protect from injury their temple and those who worshiped in it. They put their trust in outward advantages, and overlooked the necessity of purity of character, which alone God could bless. "Trust ye not in lying words," the prophet declared, "saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever."

"Thus saith the Lord of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. And they harkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they harkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers."

When men's hearts are softened and subdued by the working of the Holy Spirit, they will give heed to counsel; but when they turn away from the ad-

monitions of the Lord, their hearts gradually become hardened until all their religious service is tainted with self. When men thus turn away from reproofs and warnings because they do not want to hear or receive truth that condemns their course of action, the Lord leaves them to be led by other influences. Because they refuse the truth, he allows them to accept falsehoods which become snares to their own destruction. They are given over to blindness of eyes and hardness of heart.

I call upon our churches to heed the warnings that have been coming to us for years. Let us remember that God lives and reigns, and let this thought lead us to walk humbly and trustingly before him. Our chief study should be how we can best glorify God. The servant of God whose life and character reflect most of the likeness of Christ is the one who will bring to God the greatest honor.

My brethren and sisters, keep your lamps trimmed and burning. If you will cling steadfastly to a "Thus saith the Lord," you will learn the science of true education. Those teachings and questions that arise that have not for their authority a "Thus saith the Lord," let them be unrepeatable by you. We need, dear people of God, a modest simplicity, and a great increase of faith. We need to have the soul-temple cleansed, that the Holy Spirit may come in and take up his abode with us. We are to stand forth in the world to the praise of him who has called us out of darkness into his marvelous light.

There comes to our people at this time the exhortation and warning: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

### The Light-Keeper's Cry

M. B. VAN KIRK

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55: 1, 2.

"Ho, . . . YE!"—the call of Christ through the prophet Isaiah—a voice heralded through the ages to every human soul. Why this startling cry? There are rocks ahead; shoals on the right hand and on the left. Men, God's creatures, are making continual ship-



wreck of life on these rocks and shoals. In his intense anxiety to save these helpless mariners, God sends his Son with the Light-bearer's call, "Ho, ye! ho, ye! ho, ye!"—yes, you!

"Every one that thirsteth." This message is to you. There is a Living Water which satisfieth. Come to this fountain and drink, drink long and deep. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:37-39.

Only the Spirit of God can satisfy the famished mariner. "Come ye to the waters." This living water, this cleansing stream, is poured freely. Wealth can not purchase it. Personal influence can not buy it. It is offered without money and without price. O weary, sin-sick soul, this precious gift is for you, weak, degraded man or woman, whose soul cries for help. This living message sent directly from the throne of God, comes to you, also, who feel yourselves above the common plane of humanity. Whether clothed in rags or in costly array, sin needs the same remedy. The call is urgent. "Come ye, buy, and eat."

He who answers this call receives both water and bread. "I am the living bread." "I am the bread of life." God's gift, Christ heralded through the ages, is still offered to man. "For my flesh is meat indeed, and my blood is drink indeed. . . . The words that I speak unto you, they are spirit, and they are life."

"Wherefore do ye spend money for that which is not bread?" The bread from God—the living bread—is not sold. Its value is of infinite worth. It cost untold agony. It is the free gift of the Father. Do not think to obtain it by human power or by purchase. Accept, then, the proffered invitation. You who are sinking in sin's dark waters, look up, heed the call. Follow the light. Breakers may threaten, the angry waves may still lash the waters into fury; but the Pilot, who never lost a ship, knows every rock and shoal. He has tested the power of the mighty billows, and is able to guide the storm-tossed voyager into a peaceful haven.

"Harken diligently unto me. . . . Let your soul delight itself in fatness." Let your life be nourished by this living bread. God would fit man to delight in him. Can you longer withhold your allegiance to the Captain of the Lord's host? Can you longer refuse the proffered gift? "My Spirit shall not always strive with man." Behold the whirlpool! See the rocks! Look at the wrecks slowly beaten into pieces, or sucked into the maelstrom. There is only one hope: "Looking unto Jesus the author and finisher of our faith; who for the joy [the redemption of man]

that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Graysville, Tenn.

### The Rejected Ordinance

WM. A. WESTWORTH

How many times ignorance of God's plans for us, and of the lessons that he would teach us, robs us of the greatest blessings, and causes us to lay aside or to esteem lightly the plans that he has, in his love, marked out for us.

The ordinance of feet washing as established by the Master, and recorded in the thirteenth chapter of John, is a forceful illustration of the above. Rejected by the large majority of professed believers in the Christ life and teachings, and misunderstood by almost all, it is, nevertheless, one of the most blessed of all the rites of the Christian church, and to him who knows "these things" it is indeed a means to make him "happy." John 13:17.

Many who are anxious to follow their Lord in all the way that he has marked out for his children, take part in this ceremony, solely because they desire to follow the admonition given by the Master when he said, "Ye also ought to wash one another's feet," but without understanding why he thus spoke; others see in it but little more than an act of humility; and how many times do we hear it said that the Master has given this as a rite whereby his children may show *their* humility. Continually it is represented as an example set by the Lord to evidence the Christian grace of self-abasement.

But methinks it far from the intent of the Saviour to institute any rite which would give his children merely a chance to parade whatever graces they might, through his goodness, develop, or to sound abroad their goodness. While he did say that he left us "an example" that we "should do" as he did, it was not to flaunt our graces, but to accomplish that same purpose which he accomplished when he girded himself and washed his disciples' feet. The reason why so many miss the real depth of the lesson, is simply because they fail to consider just what he says. Let us briefly examine the text.

John 13:3: "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet," etc.

Notice that because he called to mind, or "knew," a certain thing, he began to do another certain thing. The knowledge prompted the action. "He was

come from God, and went to God;" but for what purpose? Luke 19:10 tells us that "the Son of man is come to seek and to save that which was lost"—not *in* their sins, but *from* their sins. "Thou shalt call his name Jesus: for he shall save his people from their sins." He came for the distinct purpose of cleansing men from sin; and ere he could return to the Father, he desired to leave with his children an evidence which they could themselves perpetuate, which would show that they appreciated for just what purpose he did come from the Father. Bear in mind the cause, which the Word gives, why he rose from supper and began to wash the disciples' feet. It is vital. Then, in due time, he came to Peter. The question is asked, "Lord, dost thou wash my feet?" What means this? Could not Peter see his Master doing this very thing? Was there really a question as to the nature of the act to be performed? Did Peter want to know if his feet were to be washed, or is the real intent of his query rather, "Lord, *why* do you wash my feet?" Surely the latter. This is evidenced by the reply vouchsafed to the Lord: "What I do thou knowest not now, but thou shalt know hereafter." Certainly Peter could see that outward act, but that there was an inner meaning is plain from the Saviour's response. Again, Peter saw humility in the act, for he exclaimed, "Thou shalt never wash my feet." He to whom it had shortly before been revealed of heaven that this was indeed the Christ, the Son of the living God, could not see the Master in the position of the servant, doing that which should have been done by any of the disciples who was lowly enough of heart to serve his fellows. He would not brook such debasing of his Lord. But the Lord had said that Peter did not know what was in the ordinance, and inasmuch as it is plainly evident that he did see humility therein, it is also positive that there is more, far more, for us to learn in this rite than the lesson of our Lord's humility.

Then comes the explanation, showing what is really in the rite. "If I wash thee not, thou hast no part with me"—a double negative, and therefore with the power and meaning of an affirmative. If I wash thee, thou hast a part with me.

Peter understands, and exclaims, "Lord, not my feet only, but also my hands and my head." The washing of any physical defilement can not give a man part with the Lord; and realizing this, the forward disciple grasps at the light held out to him—this washing was O, so much more! it was that cleansing which gives men communion with the Redeemer—the washing from sin—the very thing the Saviour came from the Father to accomplish. In his joy at the new light, he cries out for full washing, and with quick perception seems to recall the ceremony recorded in Leviticus 8, where the blood of the lamb of consecration was to touch the

head and hands and feet, a full work. The Lord replies, "He that is washed needeth not save to wash his feet, but is clean every whit." Plain it is to the dullest that a physical washing of the feet will not cleanse the rest of the body and make a man clean every whit, and therefore we can come to no other conclusion than that this washing signifies a higher cleansing, that same cleansing which unites us again with our Lord after our "sins have separated" us from our God.

And how forcefully the Master emphasizes the real intent of the ordinance in its true inwardness: "For he knew who should betray him; therefore said he, ye are not all clean." Verily there is no other conclusion than that this rite symbolizes a washing from sin. "If ye know these things, happy are ye if ye do them," and why? Will the mere following of the outer ceremony because we simply desire to do something that Jesus did, make us really happy? But if we realize that this washing is a heaven-given rite to tell us that we are "clean every whit," washed by the blood of the Lamb; if it ever recalls to us that he came from God to cleanse his children, and that the Master himself washed away the sins, truly *then* we have a reason to be "happy." And while there is without question a blessing in following the Master and serving in his stead, we remember that the primary blessing is to him who is washed and cleansed, and not first in importance to him who does the washing.

But the objection comes that if this is really the intent of the rite, it overlaps the ceremony of immersion: Not at all! Baptism is indeed for the remission of sins; it is for the washing away of the old life of sin; it is indeed the burial of the old man; but it is also a symbol of the washing away of that accumulation of sin committed *prior* to our taking on the vows of the Christ-life. But how many have not sinned since they took upon themselves the service of the Master? How many can look back quarter by quarter and see no fault, no waywardness, no stain of self? Shall we then go on thus stained and unwashed, or shall we be rebaptized, whenever the Spirit reveals to us a stain of iniquity? No, it is not necessary thus ever to be washed in the waters of baptism, for "he that is washed needeth not save to wash his feet, but is clean every whit." As the first immersion was for the remission of the sins that were past, the life of waywardness, so now, quarter by quarter, or whenever the opportunity is given, we can be cleansed of all the impurities that are upon us since last we were washed.

Then to us the rite of feet washing becomes, not as it is to many, a mere formalism, but a real joy; not merely the acquiescence to a rule of the church, but an evidence of the love of our Lord in keeping his children clean. Each time the opportunity is afforded, the

same sense of relief that came when, through the waters of baptism, we were conscious of that inner spiritual work of saving from sin, so now we see, in the service of the brother who ministers in place of the Master, a ridding of those weaknesses and sins which so often worry us, and which are ever used by the arch-enemy to discourage the believer in his struggle for supremacy over sin.

And now we are washed,—clean, the Master says,—fit, through his love, to partake of the new life—his body and his blood. Passing strange how men can eat of that bread and drink of that cup with bodies all polluted with sin! But here is an ordinance established for all the church to follow, which brings us into a condition fit to receive the precious emblems. How entirely out of harmony with the divine plan then for men to celebrate the Lord's supper without first enjoying the way that God marked out as a fit preparation for that solemn act. It seems almost sacrilege to eat and drink, with lives all polluted by contact with the elements of sin.

"Ye also ought to wash one another's feet"—not to parade our righteousness, but that every child of heaven may be clean, pure, spotless, ready for the reception of the life divine. Christ's humility is all the humility there is in it. The sacrifice *he* made, the self-abnegation *he* practised, the love *he* manifested,—these are what we should endeavor to show as we kneel before our brother. By these things we are made clean. "If ye know these things, happy are ye if ye do them."

*Hartford, Conn.*

### Lessons from Past Experiences

#### —No. 25

GEO. O. STATES

As the light came to us on the health reform, and our people were in danger of making hasty moves and laying aside a meat diet without putting something else in its place, the Lord gave counsel on the very points where some were in danger of going to extremes. "We advise you to change your habits of living; but while you do this, we caution you to move understandingly. I am acquainted with families who have changed from a meat diet to one that is impoverished. There should not be many kinds at any one meal, but all meals should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with a nicety which will invite the appetite. You should keep grease out of your food. Will the people who are preparing to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures and subsist on their flesh and enjoy it as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things. . . . Light has shone upon the pathway in

which the people of God are traveling, yet all do not walk in the light and follow as fast as the providence of God marks out and opens the way before them. Until they do this, they will be in darkness. If God has spoken to his people, he designs that they shall hear and obey his voice."

It hardly seems possible that this counsel was given forty years ago. If the health reform was important at that time, it certainly must be now when we are so much nearer the coming of Christ. In this same Testimony we were told that "fine flour bread can not impart to the system the nourishment that you will find in unbolted wheat bread. The common use of bolted wheat can not keep the system in a healthy condition."

In the early days of the message people were ridiculed who would eat unbolted wheat bread. When it was first introduced they used to call us bran-bread eaters. Now it is hard to go where you can not find Graham flour. All along the way as our people have been in danger of departing from the light, the Lord has sent us counsel; and those who have heeded this counsel are the ones who have advanced in the message.

In the REVIEW of May 27, 1902, we were told that "health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them. . . . Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear. . . . The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light."

For years I have noticed that our people have not been as strict in living out the health reform as they were in the early days, and I am sure it has been brought about by neglect on the part of the ministry in teaching health reform. During the past year I have visited some of our churches, and have found that part of the ministers in laboring in our churches are very neglectful in teaching the principles of health reform, or even in living to up to them.

In the early days of the health reform movement our ministers were united on this question, and one min-

ister did not visit a church and teach us that the principles of health reform are as closely allied to the third angel's message as the right arm is to the body, and another, by his practise, teach the opposite. I was much pleased to notice in a late REVIEW a suggestion that the time has come for holding health schools at our camp-meetings and public gatherings. Twelve years ago we were told that "the light which God has given upon health reform can not be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while, by precept and example, he acts in opposition to the light which God has sent."

I believe as our people unitedly start health schools, we shall see an improvement in our ranks upon this matter, and that this will be one thing that will prepare us for the loud cry of the message.

*Cedarvale, Colo.*

### The Influence of Religious Faith upon Civil Government

J. O. CORLISS

MANY and strange have been the earlier forms of civil government. Indeed, some phases of medieval rule have been such as almost to challenge our utmost range of credulity. It mattered not what religious sentiment happened to lodge in the brains of leading churchmen of the time, that was quickly formulated into law, and imposed upon all subjects, as fundamental to the protection of life and property.

Believing in the "divine right of kings," as did the people of that age, to rule absolutely over men, they most naturally extended this "right" to their guidance in religious as well as in civil matters. In fact, so little distinction was observed between temporal and spiritual relations, that to most people these amounted to one and the same thing. It will not do to attribute this state of affairs wholly to ignorance; for some of the most ingenious arguments were adduced to maintain such order. Besides, magnifying-glasses are not necessary to discover in our own day those who, with all the advantages of scholastic opportunity, are earnestly advocating the same principles, by somewhat different, yet by more specious lines of logic.

Considering how strongly the sentiment of the divine right of kings had permeated human reasoning, it can not be thought so strange that Louis XIV announced from his throne, without fear of defiance, "I am the state." Consequently this monarch permitted himself to be addressed by idolizing courtiers as *le roi soleil*, which means the sun-king. Such hedging about of absolute monarchy with this added dignity, could not fail to lead into distasteful extremes, and sooner or later bring about constrained reaction.

Much the same sentiment was rife in England at that time, with the same results. As the great earthquake of the

French Revolution, a century and a half later, tore away the mask of rule by divine right, so the Cromwellian era brought to the English nation a brief respite from this soul-destroying theory. Early in the reign of Charles I, opposition to his persecution of the Puritans and the parliament became quite manifest. The question raised took this form: "Who is sovereign of England, parliament or the king?" Notwithstanding that a renewal of magna charta was obtained in 1628, nine years later the king attempted to force upon the Presbyterians of Scotland the use of the Episcopal prayer-book, and the practises of that communion as followed in England. The Scots rose as one man in rebellion against such an innovation. They drew up a national oath, or covenant, by which they pledged themselves to resist to the utmost every attempt to change their religion.

War was therefore declared against the recalcitrant Scots, and was won by the Presbyterian Covenanters. Out of the confusion rose Cromwell, a staunch Puritan, who, while opposing the intolerance of England against Covenanters and Puritans, sought to establish a government which would tolerate every belief but the papacy. While constantly affirming that every man ought to be a Christian, and that he ought to be allowed to worship God after his own fashion, Cromwell and his adherents were so short sighted as to see no obligation in civil government, beyond protecting any religion but that of Protestantism. For a time this principle was permitted to include Episcopalians, as well as Presbyterians and Puritans, but so fierce did the religious temper of those times become, that when Episcopalians antagonized Puritanical desires, Cromwell was led to persecute all who held to the Book of Common Prayer.

As an example of how far unchecked religious prejudice may carry one beyond the pale of humanity, let us for a moment view Cromwell's attitude toward the Irish. Near the close of Elizabeth's reign, an Irish chief named O'Neill, of a northern tribe, led a violent rebellion, which was finally smothered by James I in the early part of the seventeenth century. To celebrate the control thus gained over these insurgents, the king confiscated six counties, in the province of Ulster, and gave them over to English and Scotch colonists. The Irish thus crowded out of home and country, felt toward the English as only bitterly oppressed people can feel toward their oppressors.

This was in 1610. Later when the trouble arose between King Charles and his parliament, the Irish fell upon the colonists of Ulster, and murdered all who did not flee before them. The revenge for this act was necessarily delayed until after the murder of Charles, when Cromwell, invested with power, undertook to reconquer Ireland in 1649. His confession reveals that in carrying out his purpose he shed blood "like a common butcher."

Apart from religious considerations, it would be hard to understand why such severe measures were thought necessary. It must be remembered, however, that to a Puritan the Irish were not only national enemies, but being papists, were also enemies of the true faith. As such every Irishman was regarded as standing outside of the law of humanity. The immediate result of this religious fury was the confiscation, for the benefit of the English, of three of the four provinces of Ireland,—Ulster, Leinster, and Munster.

Following the battle of the Boyne in 1690, more territory was confiscated, until the Irish became a "landless people on their own soil." Through succeeding merciless acts of parliament, the people of Erin were gradually reduced to mere tenants, day-laborers, and beggars, and thus they have in a large measure remained to this day, as the legitimate outcome of religious intolerance.

This paper is already too far advanced to notice the insidious steps by which these consequences were reached. But suffice it to say that, so insistent was religious emotion in controlling civil rulers, that when Charles II, under the lead of Louis XIV, embraced Catholicism, he dared not announce his sentiment in the ear of parliament, but hypocritically posed before that body as an Episcopalian.

Henry of Navarre, a Protestant by birth and custom, until his progress to the throne of France was debarred thereby, solemnly abjured his religion, and, as a purely political matter, united with the Catholic faith. "Paris is well worth a mass," was the comment he tendered his friends in explanation of his conduct. The historian artlessly remarks that "under these circumstances, since his Protestantism and his Catholicism were morally of equal value, it was perhaps wholly a wise thing to drop the religious pretense, which alone separated his country from a desired peace."

However this may be, it still remains to be seen that religious beliefs controlled civil governments in their actions then, to the detriment of men's consciences. Should the same influence mark the control of modern civil government, would not the result be the same? Since human nature is the same in all ages, what could possibly hinder the repetition of this history? Already there may be seen omens of the return of medieval methods in governmental affairs. But let those who know the history of past religious legislation beware, lest they encourage its growth in these later days.

*Mountain View, Cal.*

"You can not believe little things and do great things; you can not believe in half successes and accomplish whole ones. A man's faith sets the boundaries of his work. He will do what he believes, and accomplish what he believes can be accomplished."

## Aids for Bible Readers

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

### The Division and Fulfilment of the Seventy Weeks

THE whole period of seventy weeks is divided into three successive periods, seven, sixty-two, one, and the last week is subdivided into two halves. It is self-evident that, since these parts—seven, sixty-two, one—are equal to the whole, viz., seventy, it was intended that they should be. Every writer wishes to be understood; the vision is announced at the beginning as one which is, on thought, to be understood. "I am come to give thee skill and understanding; . . . therefore understand the matter, and consider the vision." Yet, on this self-evident fact that the sum of the parts is intended to be the same as the whole, every attempt to explain the prophecy so that it should end in Antiochus Epiphanes, or in any other than our Lord (as we shall see), shivers. On the other hand, the subordinate periods, as well as the whole, fit in with the Christian interpretation. It were not of any account if we could not interpret these minor details. "*De minimis non curat lex.*" When the whole distance is spanned over, it matters not whether we can make out some lesser details. Men believe that Mount Athos was severed, because they can trace here and there a portion of the canal. Science assumes, as certain, whatever is presupposed by what it knows already. But in the prophecy of the seventy weeks, the portions also can be traced. The words are, "From the going forth of a commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks; street and wall shall be restored and builded; and in strait of times. And after threescore and two weeks shall Messiah be cut off."

Obviously, unless there had been a meaning in this division, it would have stood, "shall be threescore and nine weeks," not, "shall be seven weeks, and threescore and two weeks." For every word in this condensed prophecy has its place and meaning, and the division would be unmeaning unless something were assigned to this first portion. The text does assign it. It says, the street shall be restored and be builded; and that, in troublous times.

The books of Ezra and Nehemiah give the explanation. Ezra came to Jerusalem, B. C. 457; he labored in restoring the Jewish polity, within and without, for thirteen years before Nehemiah was sent by Artaxerxes, B. C. 444. Nehemiah, as governor, labored together with Ezra for twelve years, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, twelve years. Then he returned to the

king, and after an undefined time, "at the end of days," he says, "obtained I leave of the king, and came to Jerusalem." The interval probably was not short; for there had been time for corruptions to creep in, nor is the king likely to have sent him back soon; else why should he have returned at all? The mention of Eliashib's son, Joiada, being high priest then, in place of his deceased father, fixes this second visit probably in the reign of Darius Nothus, in whose eleventh year Eliashib is said to have died. The expulsion of one of his sons who had become son-in-law to Sanballat, and regulation of the wards of the priests and Levites, are among the last acts of reform which Nehemiah mentions in his second visit; with them he closes his book. Now from the seventh year of Artaxerxes to the eleventh of Darius Nothus are forty-five years. But it was in the period of the high priesthood of Joiada, not precisely in the very first year, that this reform took place. We have, anyhow, for the period of the two great restorers of the Jewish polity, Ezra and Nehemiah conjointly, a time somewhat exceeding forty-five years; so that we know that the restoration was completed in the latter part of the seventh week of years, and it is probable that it was not closed until the end of it. In regard to "the strait of times," amid which this restoration was to take place, the books of Ezra and Nehemiah are the commentary. Up to the completion of the walls, there was one succession of vexations on the part of the enemies of the Jews. Their abiding condition they confess in both periods to God: "For our iniquities we have been delivered into the hands of the kings of the lands, to the sword, to captivity, to a spoil, and to confusion of face, as at this day. And now for a little space grace hath been showed from the Lord, to leave us a remnant to escape, . . . to give us a little reviving in our bondage. For bondsmen are we, and in our bondage our God hath not forsaken us." In Nehemiah's time, the great public confession of sin closes with the same statement: "Behold we are bondsmen this day, and the land which thou gavest to our fathers, to eat the fruit thereof and the good thereof, behold we are bondsmen in it; and it yieldeth much increase unto the kings which thou hast set over us, because of our sins; and over our bodies they have dominion, and over our cattle at their pleasure, and in great distress are we."

The next division, sixty-two weeks, completes the period up to the time of the Messiah. Its two extreme points were marked, its beginning by the close of the seven weeks or forty-nine years, its end by the coming of the long-looked-for, the Christ. It is in harmony with the other prophecies of Daniel, that what is filled up in one place, is bridged over in another. In the vision of the four empires, the second and third are but slightly touched on; the brief notice is expanded in the seventh and eleventh chapters. Other prophecies had, as their

foreground, the events of world empires. The subject of this was the people of God and the Messiah.

The ever-recurring character of prophecy is thus apparent here also, that those two points, which concerned them most, are the most prominent;—the restoration of the polity in the nearer future, and, in the distant future, the crowning acts of God's mercy and judgment, the blessings in Christ and the close of the temporal relation of God to his people.

Not *in*, but *after* those threescore and two weeks, it is said, Messiah shall be cut off; and there shall not be to him, i. e., as the context implies, the city and the sanctuary shall be his no more. Then follows the subdivision of the last week, or seven years, wherein he was to be cut off, since he was to be cut off, and yet not in the sixty-nine weeks. "He shall make firm a covenant with many during one week; and in the midst of the week he shall make sacrifice and oblation to cease." He speaks not of a temporary suspension of sacrifices, but of the entire abolition of all which had been offered hitherto, the sacrifice, with the shedding of blood, and the oblation, the unbloody sacrifice which was its complement. These the Messiah was to make to cease three years and a half after that new covenant began, whether this was at first through the ministry of the Baptist or his own. It seems to me absolutely certain that our Lord's ministry lasted for some period above three years. For S. John mentions by name three Passovers; and S. Matthew's mention of the disciples rubbing the ears of corn relates to a time near upon a Passover, later than the first (for John had been cast into prison), yet earlier than the last but one, for it preceded the feeding of the five thousand, which itself preceded that Passover. This bears out the opinion, which is in itself nearly certain, that the intermediate feast, mentioned by S. John, is the Passover. Our Lord's parable of the fig-tree virtually asserts that a period of some three years of special culture of God's people had preceded: "Behold, these three years I come seeking fruit on this fig-tree and find none;" and that one year remained: "Let it alone this year also." The cursing of the barren fig-tree and its instant withering, just before his passion and the final pronouncement of its sentence, seems to be the symbolical declaration that that year of respite was over, and its doom was fixed.

The city was devoted, the punishment irreversible; the Messiah's office would be, not with the people as a whole, but with the many who would be saved out of it, with whom the new covenant would be confirmed. The remaining three and one-half years probably mark the time during which the gospel was preached to the Jews, before the preaching to the Samaritans showed that the special privileges of the Jews were at an end, and that the gospel embraced the world.—"*Lectures on Daniel the Prophet,*" by E. B. Pusey, D. D., London, 1869, pages 172-178.



### Who of Us?

Who of us know  
The heartaches of the men we meet  
Each day in passing on the busy street,  
The woes and cares that press them,  
Forebodings that distress them—  
Who of us know?

Who of us think  
Of how hot tears have traced the smiling  
cheek  
Of some we meet who would not dare  
to speak  
The pangs they feel, the burdens that  
they bear,  
Each hour that passes through the sol-  
emn year—  
Who of us think?

Who of us care  
To try to think and know their pain and  
grief,  
And help to bring the breaking hearts  
relief,  
To help to bear the burdens of their care,  
By tender word and loving look and  
prayer—  
Who of us care?

— S. C. Allen.

### Temperance in the Home

AUGUSTA C. BAINBRIDGE

OUR brains are like seventy-year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the Resurrection.—*Oliver Wendell Holmes.*

"There's poor old Mike drunk again," said Nellie. "You can always tell when he's drunk. He wriggles his fingers, and mumbles and grumbles. Just see him now; he's trying to turn the corner."

"Well, I wonder why liquor makes people act so queerly, and say and do such strange things. Dear me! how glad I am that none of my folks ever act that way!" said Kate Meyers, as the two girls walked home from school together.

"People think with their brains, and all actions proceed from the brain, so it must be that whisky affects the brain," said Nellie, meditatively.

"In our lectures on physiology, Professor Mann told us that the brain is very delicately constructed, and is about four-fifths water, and that the brain cells are constantly wasting and building. Whenever we think, or perceive an odor, or hear a sound, or move, some change takes place in a cell of the nerve tissue of the brain," said Kate. "So the brain, above every other organ of the body, needs good blood, blood full of nourishment from good food, and oxygen from fresh air."

"O, how glad I'll be to get in his class, where you learn all these wise things," said Nellie.

"Yes, but it will be easier for you than for many of us, because you get so much of it at home. I never go to your house but I hear something on the life of the body that does me good, and now, to-day, if you were to ask your father or mother the very selfsame question you asked me just now, they could give you an answer equal to anything Professor Mann could say, and very likely, in words that we should understand on hearing them."

"Let us try it. To-day is Thursday, and mama will be at home," said Nellie. "There she is, picking sweet peas."

"Mrs. Gray," said Kate, after greetings had been exchanged, "we were wondering about the brain, and the way drunken people act."

"Yes, and you've brought your questions to me? Well, lay your books on this bench, and help me sort these sweet peas while we talk. Put the very long-stemmed ones here in this basket, the medium here, and the short ones in this pan," cheerily answered Mrs. Gray.

All the sick folks in town knew of Mrs. Gray's flower mission, so the girls fell to working and talking, explaining their difficulty, and telling of poor Mike.

"Knowing that the brain requires good blood, you can see that it can not act properly when intoxicants are used, because they bring to it poisoned blood, and a very limited supply of oxygen," said Mrs. Gray. "Then as the brain acts constantly during our waking hours, it is absolutely necessary that the supply of blood be constant, a continuous flow. When intoxicants are used, the nerves regulating this flow become paralyzed, and the blood rushes to the brain, a surging tide, reddening the face, and destroying the power of clear, accurate thought."

"There! I see two things clearly now," said Kate—"impoverished blood and irregular flow."

"That's right," said Mrs. Gray. "Now you may tell me the names of the two parts of the brain."

"The cerebellum, or center for the control of equilibrium, and the cerebrum, which is the seat of our highest mental power," said Kate, as she had recited in school.

"Right! Now, Kate, you may tell me how this poison, this narcotic poison, would affect the cerebellum," said Mrs. Gray.

"It would cause our movements to be uncertain; we could not do things in an orderly way."

"Yes, and now the cerebrum."

"The centers of thought would be overpowered, judgment and reason would lose control, and we would be

like animals," said Kate, slowly and thoughtfully.

"There, you have answered your own questions; and further we learn, first, that alcohol, having a great affinity for water, deprives the brain of its due proportion of this useful element, and the result is a hardening or degenerating of its tissues; second, this overcrowding of the blood-vessels weakens them, and they often burst, causing apoplexy; and, third, it impairs the substance of the brain itself," continued Mrs. Gray.

"I suppose one would have to be a hard drinker to reach such a state as that," said Kate.

"No, indeed! The daily use of intoxicants in what is politely called 'moderation' will produce them all."

"I think my brain is too precious to me, to run any such risk," said Kate.

"Now, Miss Nellie, you see what it means to have a mother who knows. I wonder what Professor Mann would say if I should put some of this in our next examination in physiology! I'll try it. Thank you, Mrs. Gray."

"You're welcome, Kate, and come again. But here, take a bunch of these sweet peas to your mother, and ask her to come to our mothers' meeting to-morrow. Our subject is 'Intoxicants in the Home.'"

"Thank you, I'll tell her."

"These long-stemmed ones are for our decorations to-morrow. Are they not handsome?" said Nellie. "And I guess the short ones are for the flower mission, are they not?"

"Yes, we do not have to waste any time being sick; so we have time to help others," said Mrs. Gray. "The children will soon be here."

San Francisco, Cal.

### The Art of Self-Defense

"HAVE you ever studied the art of self-defense?" said a young fellow to a man of magnificent physique and noble bearing.

The elder man looked at his questioner with a quiet smile, and then answered, thoughtfully: "Yes, I have studied and practised it."

"Ah!" said the other, eagerly.

"Whose system did you adopt?"

"Solomon's," was the reply.

Somewhat abashed, the youth stammered out: "Solomon's! What is the special point of his system of training?"

"Briefly this," replied the other:

"A soft answer turneth away wrath."

For the moment the young man felt an inclination to laugh, and looked at his friend anxiously to see whether he was serious. But a glance at the accomplished athlete was enough; and soon a very different set of feelings came over the youth as his muscular companion added, with a quiet emphasis: "Try it."—*Sunday School Times.*

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that publisheth salvation." Isa. 52:7.



# THE WORLD-WIDE FIELD

## West Coast of Africa

D. C. BABCOCK

It has been quite a while since I last reported the progress of the cause in this field, but heavy burdens and an overpressure of work have prevented me. Nevertheless, I am cheered to know that the work moves on amid difficulties. Since our arrival in Sierra Leone, there have been many earnest appeals for us to come to Gold Coast (about one thousand miles from Sierra Leone), and again start the work in that field. After several efforts to meet these calls, on the morning of August 5 Mrs. Babcock and I left Freetown, Sierra Leone, for that field. We secured passage on a steamer that called at the ports along the Liberian coast, thus affording us an opportunity to visit that unentered field with the message.

Our first call was at Monrovia, the capital. The city is built on a hill, and makes a very pleasing appearance as one nears it on the steamer. Our vessel cast anchor about one mile from the shore, and I boarded the first boat going ashore. I first visited the United States consul, and made inquiries of him concerning Dr. Camphor, to whom I had a letter of introduction from Mr. Minick, of New York City. As Dr. Camphor had left for America just a few days before, by invitation of the United States consul, I was introduced to Dr. Reid, the president of the Methodist Episcopal College. I had the privilege of visiting the different departments of the college, and it was quite interesting to note the advanced steps taken in the educational work in the republic of Liberia. The science of medicine occupies one of the departments of this school. It was with keen interest that I noticed the quietness of the students as they pursued their studies. I could but compare this school with others that I have visited along the west coast of Africa. In most schools, it is only confusion, each one trying to make himself heard.

After visiting several places, I made notes on the life of the natives. It will be remembered that Liberia was first settled in 1820 by American negroes. This was accomplished by the organization of the American Colonization Society, in Washington, D. C., in December, 1816. The first emigrants sailed from New York City on the ship "Elizabeth," Feb. 5, 1820. This vessel carried eighty-eight souls. Their first stop was made on the island of Sherbro, now belonging to the Colony of Sierra Leone. The deadly miasma of this coast soon brought many of them to their graves. The following year, 1821, the second expedition was sent out in the brig "Nautilus." This expedition joined the first, and all were carried to Fourah

Bay, a suburb of Freetown, Sierra Leone. In the month of January, 1822, they were all landed on the little island of Providence, at the mouth of the Mesurado River, just opposite the city of Monrovia, the present capital of Liberia. This little island gave them some protection from invading natives, but trouble soon arose, and war and strife have been the history much of the time since.

The principal native tribes in Liberia are the Passies, located about one hundred miles in the hinterland; the Kroos, occupying the coast line; the Vies, inhabiting the territory between the Passies and the Kroos; and on the southern border, the Graboes.

The Kroos are, probably, the most active tribe found along the West Coast of Africa. They demand much more for labor than any other tribe. Many of them are semicivilized, but should one pass down the coast from Grand Bassa alone, he is not very likely to return again. Let it be remembered that cannibalism is still practised in several places in West Africa.

The Vie tribe has a much wilder temperament, and while they are quite shy, yet they are friendly. This tribe is a split off from the Mendies of Sierra Leone, and their language is quite similar, but there is a vast difference in their disposition.

I learned but little of the Passies while there, as they were at war with the republic at that time.

The Graboes, located along the southern line of Liberia, and up the Gavalla River bordering on the French Ivory Coast, are quite intelligent in their general appearance. It was among this people that Bishop Taylor did such noble work for dark Africa. One can but be deeply impressed with the diligent work done by this faithful servant of God. Several good schools are in progress in southern Liberia, as the result of his labors.

Southern Liberia was settled by the Maryland Colonization Society, organized in Baltimore, U. S. A., and for some years was separate from the republic of Liberia, but has been annexed by mutual agreement.

Cape Palmas is the principal seaport, and to my mind, the most pleasing point along the entire Liberian coast. Here I met the vice-president of the republic, two senators, and the commissioner of agriculture. They gave me every encouragement possible to establish our work in the republic. Land was offered us free, if we would establish an industrial school.

I had an interview with the king of the Graboes. He had just arrived in town from his home in the interior. He was a man of more than ordinary size,

some inches above six feet. His paraphernalia had evidently seen many a severe West African storm, but there was nevertheless something quite pleasant in his general appearance. I placed before him our work, and our wish to be a real help to them. He seemed much pleased, and offered a hearty welcome.  
*Gold Coast, West Africa.*

## A Tour among the Tamil Sabbath-Keepers of South India

OUR hearts are being greatly stirred as we are visiting among the Tamil Sabbath-keepers of Tinneveli, a fertile district in the southernmost point of India, bordering on the Indian Ocean, a short distance from the island of Ceylon. We are made very happy to be able to give you a report of our visit among this people.

About three years ago our workers first came in touch with them. Elders G. K. Owen and H. Armstrong, who were then working in Ceylon, held meetings with a few of their traders who came to Colombo, and a tract in Tamil on the Sabbath question was prepared and circulated among them, copies of which different families are carefully preserving. We also find letters from Elder F. M. Wilcox, written fifteen years ago, when he was secretary of the Foreign Mission Board, together with books which he sent to them.

The urgency of opening up work among these people was presented at our biennial conference one year ago, and Brother J. S. James was asked to go to South India and settle at Bangalore, where an interest among English-speaking people was being developed, with the idea of further instructing them, and at the same time studying the Tamil language preparatory to working among the Tamil people of South India, and especially the Tamil Sabbath-keepers of whom we had heard.

While at Bangalore, providentially the teacher whom Brother James engaged to teach him and his wife the Tamil language was acquainted with the Tamil Sabbath-keepers, and had lived near them for some time, and was able to furnish him with the names of their leaders, so that through him Brother James was able to get in touch with them by correspondence. He learned that there were about one thousand of them, counting men, women, and children.

When written to, they immediately replied, and sent a cordial and very urgent request that a visit be made to their villages. Tracts were prepared and sent to them in their own tongue, the first one bearing the title, "Which Day Do You Keep, and Why?" to which they immediately replied, asking for more, and sending money for the same. Another tract, "Is the End Near?" was equally well received, and a number were purchased by them for distribution.

As soon as the cool season came, a trip to the home of these people was arranged by the writers of this letter, and we met at Bangalore, about eight

hundred miles from where the Tinneveli Sabbath-keepers live. The journey to their nearest railway station took two days and nights. Upon alighting from the train at this station, we received a cordial welcome from five representatives of the sect of Sabbath-keepers who live in a village twenty-two miles distant. As the day was far spent, they had secured a room for us in a travelers' bungalow, and made every provision possible for our comfort.

This was the first of a series of kind acts accumulating as the days passed, anticipating our every want, that spoke in the language of kindness and hospitality easily understood by us, though we speak different tongues.

Two bullock bandys, a very comfortable one for ourselves and the other for



A BULLOCK CART OF INDIA

the luggage, conveyed us through a fertile country, with beautiful green paddy (rice) fields, fringed here and there with cocoanut and palmyra palms, stretching away in the distance.

At the outskirts of their main village (the name of which, being interpreted, means the home of the Sabbath-keepers), on emerging from a fringe of low bushes, we saw a little way from us a company of about one hundred fifty men dressed in their very best, their clean, white clothes and beautiful turbans showing to splendid advantage in the morning sun.

Upon our near approach to this large company so respectfully assembled, we received a most cordial greeting in true Oriental style, with many salaams. Then immediately the band struck up what was supposed to be a most joyful tune. This band was composed of six pieces, two cornets, one clarinet, one alto horn, one tenor horn, and a bass drum.

Words can not express the feeling which swept over us as we grasped the fact that this vociferous music and large procession was intended solely for us, and was to convey us through the streets of the village. At the entrance of the narrow village street we were met by the women and children. Immediately the entire congregation, now numbering hundreds, began to sing in Hindi meter a joyful song, the title of which, translated freely, was "Gentlemen, We Thank You for Your Coming," followed by the twenty-third psalm chanted in wonderful unison. When our stopping place in the center of the village was reached, the crowd had increased tremendously, pressing in upon us on every side, and extending away behind us.

Immediately in front of the church-school building of the Sabbath-keepers, one of the best in the village, we were surprised to see a nice arch supported by four large banana trees, with the English word "Welcome" in large bright colors across the top. Dismounting, and making our way in the dense crowd, through the school building, we found a booth sixty feet long and twenty-four feet wide very nicely ornamented with white cloth covered with rows of rosettes neatly arranged, and pretty festoons.

About twenty feet from the farther end was a table, behind which were three large easy chairs. By this time the overwhelming heartiness of the ovation had so overcome us that it was under a feeling akin to embarrassment that we were escorted to the seats of honor, while more than one thousand people crowded into the booth. Immediately behind us was a solid phalanx of more than one hundred school children, while to our right, seated upon mats on the ground, were about three hundred women of the Sabbath-keepers.

The leaders of the congregation, six in number, then came forward and placed two wreaths of sweet-scented jasmine flowers about each neck. Only one of the leaders could understand a very little English, yet he had composed a brief address of welcome, which he read to us.

Each of us then responded through an interpreter, saying a few words from the Bible as to our doctrines, purposes in coming, and presenting them with greetings from our people across the seas.

The large congregation then chanted the one hundred forty-ninth and one hundred fiftieth psalms. These psalms, in Tamil meter, were set to a tune that was an expression of joyful feeling. The chant was ended by saying amen twice. "And all the people answered Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground." Neh. 8:6. This is precisely what was done by these Sabbath-keepers as they thanked God for sending us to them.

After the benediction was pronounced, and we were about to separate, as is usual at the close of a service, the people, particularly the children, carried out in a most literal manner the instruction found in Ps. 47:1. This showed us from the very beginning that we had come among a people well acquainted with the Bible.

We can not express to our people in other lands our feelings through all these experiences. Our nerves were relieved when the trying ordeal was over. Yet

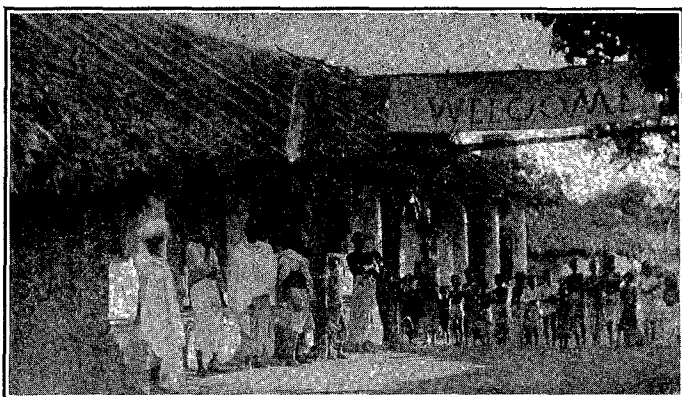
it seemed clear to us that the entire demonstration was but the expression of great joy and praise to God for our presence among them, as is customary among Oriental people.

For fifty years they have withstood the most bitter persecution both from the heathen and from professed Christians. Only their splendid organization, and their simple devotion to a plain "Thus saith the Lord," had brought them through.

As we come near to the people, we find what seems to us a remarkable purity of doctrine when we consider their surroundings. They have been surrounded by heathenism on the one hand, and on the other about all the Christianity they have known is represented by that branch of the Anglican Church, known as the High Church, very similar in some of its beliefs to the Roman Catholic Church.

Yet in the midst of such surroundings they hold tenaciously the following points as taught in Scripture:—

1. The inspiration and infallibility of both the Old and the New Testament, which they study diligently.
2. Strict observance of the seventh-day Sabbath from 6 p. m. Friday to 6 p. m. Saturday, in this latitude nearly equivalent to from sunset to sunset.
3. Baptism by immersion.
4. Systematic giving for the support



CHURCH-SCHOOL BUILDING OF TAMIL SABBATH-KEEPERS

of gospel work in the form of tithes and offerings.

5. The use of unleavened bread and unfermented wine in the Lord's supper.
6. Reverence for the house of God.
7. A simple and efficient organization by which the congregation rules.
8. A church-school system.
9. Ability to withstand bitter persecution.

On the other hand, they hold the following errors from which it seems necessary to lead them:—

1. The extreme Jewish setting of many of their beliefs and practises.
2. Ritualism.
3. Observance of Passover, Pentecost, new moons, and feasts of the seventh month, from which they seem, however, to have lost most of the typical meaning.
4. A modified observance of caste according to the Hindu custom.
5. Errors concerning the nature of man and the state of the dead.

6. The wearing of jewelry, especially by the women.

We were surprised to see the permanent facilities used by these people in carrying forward their work. This village, where the greater part of the sect resides, contains about five thousand people. Here they have their largest school building and church. They believe very strongly in the education of their own children, and have labored against great odds in the past to preserve their members from the inroads made by other Christian sects with their

church. This congregation is sending their children to the main school, which we first visited, until they can start a school of their own.

It is a most wonderful thing that these native Christians have maintained their educational system and their form of services for over fifty years without any European supervision or counsel. They pay their own teachers and meet their own expenses. Their organization and discipline is something to be admired, and compare very favorably with some of our schools at home. These people

have had to fight the fiercest opposition on the part of other missionary societies.

The Sabbath truth came to them about thirteen years after Elder Joseph Bates wrote his book on the Sabbath question. It would seem that while light and truth were shining upon the ten commandments, making clear the Sabbath to the pioneers of this cause in America, a light was kindling in the hearts of native Christians in South India, which, thank God, is yet burning. We have visited the home of the

man who led out in the Sabbath reform. He is now eighty-five years old, and bowed with age. In 1857 he broke away from the Church of England, and in

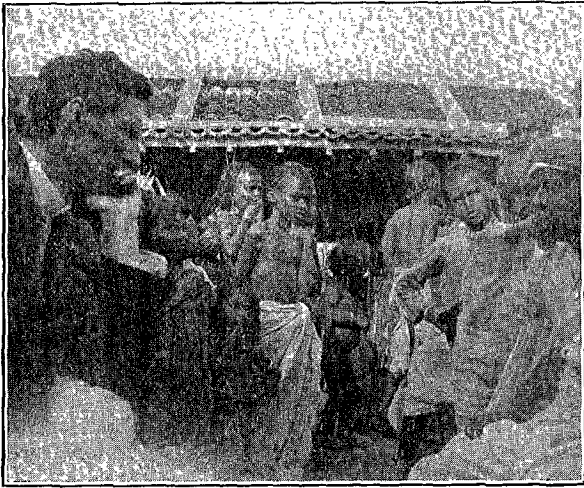
1860 began to preach the Sabbath openly. Blessed by nature with a keen and studious mind, his ability as a scholar in ancient and modern languages and in the knowledge of the Bible and religious history became widely known in South India. We visited his library, consisting of six thousand volumes. It is well classified, and comprehends various religious and historical subjects in different languages. As we talked with this aged man and his two scholarly sons, they assured us of their joy that Sabbath-keeping Americans had come among them, for they believed it to be but the fulfilment of a dream

the father had thirty years ago. We were shown a diary for the year 1878, old and brown, in which this dream was at the time recorded. The figure 1878 and the word "Americans" written in English we could read. The rest in Tamil they translated, which was to the effect that Sabbath-keeping missionaries from America would come among them as teachers. They therefore welcome us as sent of God, and are continually beseeching us to locate a missionary in their village to take the oversight of their schools, and further instruct their young

people in the truths of the Word of God.

For years these people had no definite knowledge that any other people in the world were keeping and teaching the fourth commandment, and to keep the light of truth burning they have endured bitter persecution. They are not Seventh-day Adventists, but they are Sabbath-keepers, and have accepted the light on the second coming of Christ as far as it has been presented. They have some ideas borrowed from Judaism and others of a Hindu nature, as, for example, the wearing of jewels. The ears and necks of the women hang heavily with gold and silver ornaments, and it will be a great cross when they are asked to give them up. Yet who knows that these gold and silver ornaments are more objectionable to God than the flowers, ribbons, and costly dresses with frills and tucks and laces which many of our more enlightened sisters in the home land wear? One long strip of cloth wound modestly about them, with their ornaments, forms their attire.

We are visiting a number of their homes. There are no glass windows or papered walls. Their houses, closely packed together, are made of mud, thatched over the top with palm leaves, having earthen floors; yet there are many earnest-hearted men and women in these rude houses, who, with their families, seem to be reaching out for more light and truth. They have not less than three or four hundred young people and children whom they wish to place under our teaching, and the question uppermost



INTERIOR COURT OF HOME, WEALTHY CLASS

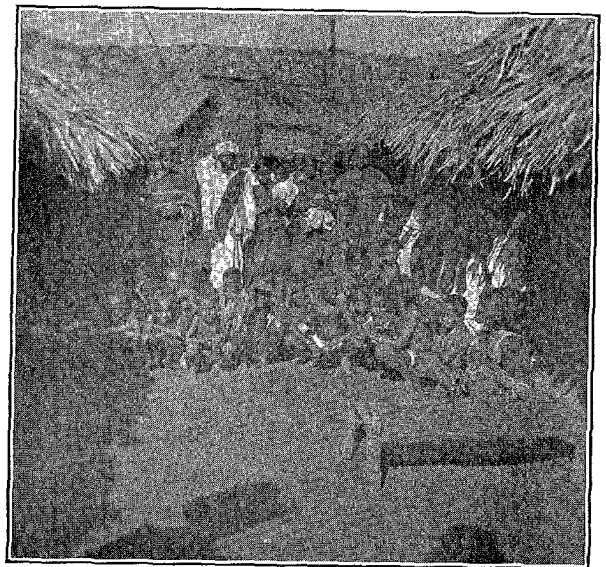
worldly educational system. Their school building is one of the best in the village. It is built of brick and cement, covered by a strong tile roof, and completely surrounded by a five-foot veranda. The building is eighteen by fifty-four feet, and is divided into two rooms. It is provided with all the necessary furniture for a native school.

A few yards north of this building stands their church. This building is thirty by fifty-four feet, with high, tiled roof. It is fully enclosed by a wall, around which is a space covered by tile roof. Between this and the main building except the front, is an open space forming an outer court. In front of the building is a large covered veranda. In the north and southwest corners of the inner court are two rooms, one of which is used to store the first-fruits, and the other is the treasury. This church building is nicely furnished inside with tables, lamps, candlesticks, etc. No chairs are used, as the people sit on the floor in Oriental fashion.

In another village three miles and a half east of their main city is another church building the same size as the one already described. This congregation is maintaining a church-school for their children. They have no school building at present, but the court of the church building is used for that purpose. A good school can be built at this place, and they are calling loudly for help.

Eight miles from their headquarters is another village, and a church, which is endeavoring to maintain a school of forty children. They have a building of their own.

One mile north is another village and

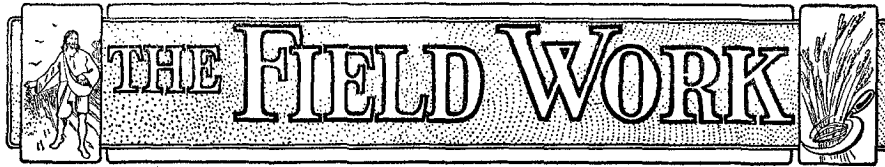


INTERIOR COURT OF HOME, POORER CLASS

in our minds is how we shall meet the situation.

Dear brethren and sisters in America, we ask you to pray for these people. It may be that here are the forces that shall swell the loud cry among sixteen millions of Tamil-speaking people, and from them to kindred tongues, of whom there are more than fifty million in South India. We beseech you, pray unceasingly for the Tamil Sabbath-keepers.

J. L. SHAW,  
GEO. F. ENOCH,  
J. S. JAMES.



# THE FIELD WORK

## China

SHANGHAI.—When Brother Anderson's invitation came to us to attend their conference of workers in Shanghai, the water in our river had dropped so low that the large steamers had ceased to ply. But fortunately, when inquiries were made, it was found that a small steam launch was to leave soon. As it might be our last chance, we decided to take it. But the first-class compartment had been booked by the British consul, and the second-class section had been secured by an official. There were two berths available in the third-class. It was a case of take those, or leave on a sailing-vessel, which might be weeks with the strong head wind that was blowing all the way down. We decided to be brave, and travel with the Chinese.

The room was a small one, but contained thirty berths. These were arranged in sets of three, one over the other, ours being on top. There being no room between the rows of bunks for baggage, we had to take up one berth for our lunch baskets and small things. The smoke from the men's pipes and cigarettes, as well as from the kitchen, just in the rear, made it a trifle uncomfortable. When we were not lying down, we had to stand up straight; for there was no place to sit. However, we survived, and reached Hankow after three nights and days, with no further mishap than running onto a sand-bar, which delayed us about an hour. But we would not care to take a like trip in the hotter weather.

Our quarters in the Japanese steamer from Hankow were very comfortable. We arrived in Shanghai on Sunday, January 12. I do not remember better opportunities for witnessing for Jesus than we had on this steamer. Even the Chinese clerks, etc., came and listened as we talked with one and another. One man appealed to our sympathies—a man of means, but a slave to opium. The doctor said his case was hopeless. Finding he was going to Shanghai to consult a Chinese practitioner of some repute, I showed him his hopelessness in this life, and tried to point him to the Lamb of God.

On seeking out a good, clean Chinese hotel, we were not disappointed. The only things Chinese in our room are those we brought with us from Changsha. None of the brethren have come in as yet, but we expect them every day. We are praying for God's richest and fullest blessings to attend our gatherings. May he enlarge our capacity to receive of his divine life and power for the stupendous task that lies before us. Praise him, he is able, because he is almighty. Ours is no small privilege to be associated with a Commander who always wins.

We rejoice to relate that the cause of God is onward in Hunan. For obvious reasons, it was thought unwise to wait an indefinite time for the mission press to be working again. Having the tracts already translated, we had them

cut from slabs of wood. This at least secures an exact copy of the Chinese handwriting.

Two of the men we have in training study the Bible with me part of the time, and go out canvassing the remainder of the day. The first edition of the tract showing the evil effects of tobacco smoking was soon sold. Then another, on "Signs for Good and Evil," was published. Later, a third was added—"No One Cares for My Soul." We began translating "The Nature of Man" just before leaving. Such success attended our prayers and labors, that tracts were being disposed of at the rate of more than one hundred a day. Brother Chang Kangheo said he had never seen such success since he had known the city. Shall we not praise God for his goodness in coming to our assistance at this hour, and encourage ourselves in him?

It was with feelings of reluctance that we left the little flock; yet they all realized the greater issues at stake, when we should assemble to discuss the needs of their countrymen. I wish you could have heard their prayers, as they bore us up before the God of missions. Even our language teacher, seeing my time was fully taken up in getting off the annual report, while my wife was preparing some food for the journey, requested permission to go out and sell tracts. His face glowed with pleasure when, on his return, he told me that he had sold a few tens of cash worth. I think it is of the Lord that our canvassers are not such as one usually meets doing such work.

I am looking forward with much interest to the meetings to be held here.

PERCIVAL J. LAIRD.

## Iowa

MUSCATINE.—We moved to this place during the week of prayer, and have been holding public meetings most of the time, also giving readings during the day. We are reaching more people at each Bible reading than sometimes attend meetings in a tent effort. Often we begin readings with one family, and at the second reading there are ten persons present, then twenty, and sometimes thirty. Our first public meetings were held in the church. As a result of them, seventeen, thirteen adults and four youth, have united with us. The people of Muscatine have had a great spiritual awakening as a result of a six weeks' meeting held by Evangelist Wm. Sunday. There were more than three thousand converts. Many of these are searching their Bibles for the truth, and we have not been able to fill a tenth of the calls for reading. We have longed for ten lady Bible workers to assist us in giving the message in the homes now open to the third angel's message. But our church people have stood by us nobly, and in all our associations with them we have never heard a word of criticism. If it had not been for their kind words of good cheer and their prayers, we could never have carried the

amount of work that we have carried since coming here.

We are now holding meetings in a hall in South Muscatine. This hall is rented and furnished almost entirely by those not of our faith who are eager to hear the preaching of the commandments of God and the faith of Jesus. The hall is full every night, and we expect to see many of them soon take their stand with this people. This has been the happiest winter of our experience, and we have never enjoyed our work so much among any people. Remember us in your prayers.

MR. AND MRS. G. P. HAWKINS.

## Hayti

LEAVING San Juan, Porto Rico, November 4, the morning of the seventh found our boat putting into the harbor at Cape Haytien. I landed about 8 A. M., and found Elder W. J. Tanner on the wharf, waiting for me. We spent one day in the Cape, visiting several men of influence who have become interested in the truth and are doing what they can to make it stand in a favorable light before the government and people.

Friday morning we boarded the train for Grande Rivière, distant about twenty miles inland, where we were to hold a general meeting. Brethren Fawer and Isaac, with a number of others, met us, and escorted us to the house rented for meeting purposes.

After paying our respects to the general in command of the militia of that part of the republic, we were free to meet all the friends, as they came in to give us the polite welcome, which has become a part of the life of the people of Hayti—from custom rather than feeling.

Beginning Friday night, we had meeting as often as opportunity would permit, until Sunday night. Sabbath morning I spoke to the people, and Brother Fawer interpreted. That afternoon Elder Tanner baptized five dear souls in the river, and returning to the place of worship, he conducted a good social meeting. Although I could not understand a word of what they were saying, I enjoyed the meeting very much. Sunday morning I spoke again to the people on the subject of organization. In the afternoon Elder Tanner laid before them the responsibilities as well as the privileges of each member of Christ's body. At the close of these remarks a church organization was formed, and officers were elected and ordained. The presence of the Lord was very manifest during the latter part of this service, and the members of this company, with the friends present, were impressed that everything connected with the service of God is holy. And so the first church representing this last message, was organized in Hayti, with a membership of twenty-five. There are several others to be added, and the membership will soon be forty. Let us pray that the work may be hastened, so that soon there may be in many places companies of believers growing up into church organizations. There are more than eighty Sabbath-keepers in Hayti at the present time, and the hearts of many people are becoming stirred to seek after truth.

Quite a number of brethren from other companies were present at this meeting. I think the believers in attend-



ance numbered more than fifty. Brethren Fawer and Isaac conducted the night services, presenting the general topics of present truth.

Elder Tanner, as his reports show, attributes the prosperous condition of the work in Hayti to the scattering of the printed page during the last twenty-eight years. This should be an encouragement to all, for if the Lord can use our books and papers in Hayti, shall we neglect to scatter them in the more favored fields?

Hayti is no easy place in which to work. Only the love for souls would keep one there. Of all the different fields in this union conference, I can say emphatically, Hayti is the least inviting. Is any land poverty stricken? Hayti more. Is any suffering from moral pollution? Hayti more. Do any feel the blighting, degrading effects of papal rule? Hayti more. One might go on through the whole catalogue of curses that rest upon the human race, and it will be found that poor Hayti is struggling under the burden of all. When I say conditions there politically, financially, and morally are terrible, you can only form an idea of what that word terrible means, by comparing it with the worst you know, and then you have not comprehended, unless you have been in and known Hayti.

This last message, which is to go to every nation, is the only hope of Hayti's sons and daughters. What a glorious light, as it breaks through the darkness that surrounds them! Many are responding to the light, and as these believers have multiplied, it has become apparent that we must have a little sanctuary in which to worship. The brethren in Hayti are very poor in this world's goods, and can not bear all the burden of acquiring this meeting-place.

While I was there, we located a very desirable property which could be obtained for about six hundred dollars. In their recent council, the union conference voted to raise funds with which to purchase this place. It will be a day of rejoicing in Hayti when this is secured. It will be our first property there. May God prosper the work until there shall be many more memorials erected for the truth.

Remember at the throne of grace those who have given their lives to the promulgation of the third angel's message in benighted Hayti. U. BENDER.

### Ecuador

AMBATO.—After my last writing from Guayaquil I had a good visit there with the two resident brethren. One of these, a printer, keeps the Sabbath very strictly, and the other is trying to arrange his business so he can not only observe the day better, but go into the work.

I regretted leaving the province of Manabi so soon, where the Lord was giving me such wonderful success in the sale of "Patriarchs and Prophets." The idea that these people will not buy large books is a wrong one, as the longer I work on the large books, the more orders I take.

It seemed providential that I returned to Ambato sooner than I had expected. I found my baby seriously needing my care, and my presence here permitted Elder G. W. Casebeer to leave on his trip sooner than he expected. Brother

F. L. Perry had invited Brother Casebeer to accompany him into the interior of Peru before leaving for the South American Union Conference. They have found some interested ones as far up as Lake Titicaca, over twelve thousand feet above sea-level.

As I would be tied down here in Ambato on account of my children, it was thought best for me to have charge of the school work, taking the English class in the college, and the day-school for children, and teaching the young men who were coming at night. I can say I am about as busy as I have ever been in my life. However, I can thank the Lord for such good health as Ambato provides with its bracing atmosphere.

We are strongly hoping that some one will come as a self-supporting missionary to take charge of the school work here. Several towns which have good colleges want American teachers, and will pay from fifty to one hundred sucres a month, requiring three lessons a week, of an hour each, which would leave the teacher nearly all his time to teach private classes and do missionary work.

THOS. H. DAVIS.

### North Carolina

"IN the Southern field are many thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up his ease, his riches, and his life?"

As you meditate over an answer for this question, study Phil. 2:4-9. Here we are admonished not to be wholly wrapped up in our own interests, but to consider our neighbor's needs. This is the attitude which Christ manifested toward us. He the Son of God, "made himself of no reputation," but became a "servant," humbling himself, "and became obedient unto death," and for this reason God has "highly exalted him."

After doing all that he did for us, he commissioned us to carry to the world the news of his return, and the need of a preparation for that event.

Referring to the Southern field, the following is to the point: "God holds us accountable for our long neglect of doing our duty to our neighbors." "Here is a field in America that is nigh at hand. There is a variety of work which must be done now while the angels continue to hold the four winds. Many who desire to do missionary work may labor in this field. There is no time to be lost." "The Lord has long been waiting for human instrumentalities through whom he could work. How much longer shall heavenly agencies be obliged to wait for human agents who will respond to the words of Christ, 'Go work to-day in my vineyard?'"

North Carolina is a part of this great Southland, and much work is yet to be done for its inhabitants. The angels are holding the four winds, that the work may be done which should have been done long ago. Jesus invites us to work for him. Shall we accept the invitation? When the call comes, "Whom shall I send, and who will go for us?" send back the answer clear and distinct, "Here am I; send me."

The needs of this field appeal loudly for help; and carrying the last message of mercy to this people is indeed a

blessed privilege to the God-fearing, truth-loving canvasser. If the Spirit of the Lord is speaking to you in behalf of this needy field, do not quench it.

Any one desiring information concerning the canvassing work in North Carolina may address the writer at 276 Boulevard St., Winston-Salem, N. C. H. B. TILDEN, State Agent.

### Argentina

FLORIDA, F. C. R.—I have just returned from a six-weeks' trip among some of our churches. My first stop after leaving home was at Concordia, which place I reached by a twenty-four-hours' boat ride up the Uruguay River. In 1904 four canvassers arrived in that town, where they were able to sell a goodly number of books, and found some souls who were interested in the truth. Later, Dr. Habenicht, with several native workers, held a tent-meeting there for a few weeks. Since then, other workers have labored there more or less, with the result that there is a company now of about twenty who keep the Sabbath, the greater number of whom are natives. I spent ten days there, laboring in connection with Brother Jacob Mangold; and during that time we organized a church of eighteen members. This company has been one of the most active in the conference, in missionary work, so we expect to see its numbers increase.

From Concordia Brother Mangold accompanied me to the province of Corrientes, where formerly there were but two companies of believers. Every member of one of these companies had removed to other places, so we were unable to see them. But in Bella Vista we had the privilege of visiting a company for the first time. In this place Dr. Habenicht baptized fifteen souls about eighteen months ago. Since then they have been left largely to themselves, and the enemy has known how to take advantage of the opportunity. A large mob, headed by the Catholic priest of the town, swore death to one of the brethren there, and gathered about his house to carry out their threat. But others who were his friends heard of what was going on, and they also gathered there at the same time, so the priest and his mob left. We were able to restore the confidence of these souls to some degree.

We next crossed over the Paraná River to the Chaco, where we spent nearly two weeks visiting the brethren and holding meetings. These Sabbath-keepers are very much scattered, and we had to make some long journeys on horseback, in order to see them all.

In every place we visit we can see that we are truly in the shaking time. Those who are true to God and his truth are making progress in the divine life; while those who are half-hearted hangers-on are losing their grip.

On arriving home, I found that the masons had just finished plastering the printing-office and the offices on the outside. The different departments are already installed in their respective places. We have a good place now in which to carry on our work.

There is no discouraging word to send in regard to the progress of the work in general. Since our annual meeting in October, twenty persons have been baptized. Our canvassers are having good



success, principally with *La Verdad Presente*. Leaving out the wages of the editor, last year that paper gained about eighty dollars, gold. In our tithe receipts for Argentina there was also a gain of more than two thousand dollars over the previous year. Our school buildings and printing plant are humble affairs, in comparison with some of our larger institutions; but they have been paid for from funds raised here in the field, and are practically free from debt. The printing plant is entirely free, and the school has only a small debt. Our union meeting in March will be held in the Camarero school, and we hope at that time to be able to dedicate the new school building we are putting up.

N. Z. TOWN.

### Costa Rica

JIMINEZ.—The Spanish tracts have arrived, and I am starting out to distribute them. I am very thankful to the Lord for these. When the people receive them, they begin to read, just as little children in school. There are very few unable to read. Many run races to get the tracts. Not a few have been asking me for Bibles. Some of the people of Costa Rica have never seen the Old Testament. A few have seen the New Testament, but their priest told them it was not safe to read it. About twelve years ago some New Testaments were burned by a priest, under an orange-tree, at a village called Juan Vifias.

These people are in dense darkness, with all manner of vices and wickedness, but many are tired of priestcraft. The harvest is great here. I can speak, read, and write their language, but I am not perfect in it, and would like to get a little training; for I wish to devote my remaining years to the work. Pray that the Lord may use me for this work.

J. F. E. ANDERSON.

### Georgia as a Promising Field

FREQUENTLY we receive letters asking questions with reference to the canvassing work in Georgia. We are always glad to reply to these inquiries, and do not hesitate to say that Georgia is a promising field. We find the people ready to give us a hearing, and many are willing to purchase our literature when approached in the proper manner.

It will be recognized by those who desire to make the comparison, that the reports of our canvassers show very favorably with those of other fields, and further we wish to say that the God-fearing, faithful canvasser need not have any fears from a financial standpoint in this field.

We have found that the large books sell as readily as the smaller ones, and we have abundance of unentered territory. In this State, the largest one east of the Mississippi River, we have one hundred forty-six counties, and scores of them are virgin soil; here we shall find nearly three million people, many of whom are kind, hospitable, and waiting for light. "Many are on the verge of the kingdom, waiting to be gathered in." God will not let the end come while there are honest souls looking up to heaven, stretching out their hands, praying for light. These seeking ones will find what they long for, and God sends us to search them out.

I know of no work just now that is of greater importance than that of scattering our publications like the leaves of autumn. There is no work that will yield larger returns financially, intellectually, mentally, and spiritually.

Inasmuch as the servant of the Lord has said that "the canvasser is engaged in an honorable business," and that "the work is a good one, the object high and elevating; and there should be a corresponding dignity of deportment," I am sure our field missionary agent, A. L. Manous, whose address is 602 Capitol Ave., Atlanta, Ga., will be pleased to correspond with any who look upon this work as an "honorable business," and from a missionary standpoint desire to take hold of the work with us and fill some of the grand openings in this State. The writer's address is 77 Beecher St., Atlanta, Ga.

GEO. W. WELLS, *President*.

### Asia Minor

CILICIA.—In my former report I wrote of the experience of our minister, Brother A. Buzugherian—how he was arrested and sent back to Adana (Cilicia) from Iconium, and tried and sentenced to one week's imprisonment by the court of justice. Later I received word from him that he had appealed his case to the higher court, and there the sentence had been changed into one dollar fine and the cost of the court. He himself did not appear in the court at the appointed time; some one else had signed the official invitation paper without his knowing it, and he was wholly unaware of the appointed day. His case has been one of much thought in the higher court. The president has been filled with prejudice through the lower court, and has tried much to pass a heavy sentence against our brother; but one of the members has stood for us, and has succeeded in convincing the president that this is only a religious question, and not a political one; so only one dollar fine has been determined, his guilt being disobedience to the government's command not to preach. Brother Buzugherian writes as follows:—

"This week I called on Mr. —, one of the members of the higher court, and he told me several things—how he stood in my place and protected my right, etc. I was much astonished, and firmly believed and know that He who helped us in Ourfa, in that crisis, is the same God and Helper here too, and everywhere. I did not know this man formerly, but another friend of mine has told him about my case. The president of the higher court, he said, was a man of justice; but those who were grieved at my bold answers in the lower court, stirred him against me, but this man has convinced him for me."

Indeed, God is a present help to us. We must put our confidence only in him. When he sees that we are in danger of trusting in man, he quickly removes him away from us. The overseer of the courts of justice of two provinces—Cilicia and Haleb—became an intimate friend to us after he delivered us from the jail in Ourfa, and helped us very much in these provinces. Through him Brother Enock Ayvazian, our worker, could be established in Haleb. Through him I was able to visit Adana, and go as far as Erzincan and return. When

I returned from my journey, I found him removed from these provinces to Pontos. Well, he is removed, but our God is not removed. Through several experiences we learned that God is almighty, our Saviour, our Helper, our all in all. This friend's removal at first made my heart sorry, but God comforted me through his eternal promises.

A few days ago I received word from Brother Ayvazian that his father had died of pneumonia, in Haleb. He accepted the message about fourteen years ago, and stood faithful amid the storms of persecution. This was an unexpected visitation to Brother Ayvazian, our worker, but he bravely met it, and was comforted.

Our work in the province of Iconium also is in progress. Brother G. Simionyan, our worker now in Nevshahr, writes that the Armenian and Protestant nations have been stirred to anger on account of several new converts, and have caused him to be imprisoned. God has saved him this time also. Pray for this field. It is an interesting scene in this last message.

Z. G. BAHARIAN.

### Chile

ESPEJO.—We are most thankful to an all-wise Father that Mrs. Steele has been restored to health. Although she is always somewhat delicate, we hope, with the help of the Lord, to continue the work until he sees fit to call us elsewhere. We have had some severe trials here, but these have only bound our hearts more closely to the work. As we see the ignorance and superstition of the people (slaves they virtually are to the priests), our hearts are drawn out to them, and we long to teach them the pure Word of God.

The work moves slowly in these countries, because the darkness is so great. Yet it grows, for it is God's work. We are glad to be accounted worthy to have a part in it.

We find many inconveniences here, being so far from a post-office, but in time no doubt all these obstacles will be overcome. This is only a small place, with many Catholics. We find it very difficult to get any one to do anything for us. But we hope, with the help of the Lord, to see the people softened little by little, and become interested in the truth.

To show how the Lord has been preparing the way for us, we may say that during the time the houses were being repaired, two families accepted the truth. One of the men has been of great service to us.

Mass is held here every Sunday. Recently two young girls on their way to mass, came to the corner of our place, and were afraid to pass. Finally one said, "Let us run," and they ran until they were far past the house. Some one has made several crosses on the side of the house, and also some sort of five-pointed sign, which it is thought will cause the devil to leave.

This Sabbath we did not go to Santiago, but held Sabbath-school in our house. During the session, two boys came in. We have heard that they have gone to many parts of the town, saying that what we teach is the truth. We have heard some threats of burning the house, but this does not frighten us.

If only the believers in the United

States could know by experience the needs of the foreign fields, and the conditions that prevail, how cheerfully and liberally would they give of the means with which the Lord has blessed them! We need the prayers of our brethren in the home land for the success of the work here, that we may act wisely in order to win souls to the truth.

WM. STEELE.

### India

BURMA.—During the dry season we must do the larger portion of our work for the year. This season the good hand of our God has been with us. We have set our hearts and hands to the task of doubling our numbers, at least, during the present year. We are praying and working with this end in mind.

Mrs. Votaw and I have just returned from a trip to Upper Burma. We saw many evidences that the field is ripe, and that God has put his hand to the finishing of the work. We spent a little over two weeks in Meiktila, and five adults have taken a decided stand on the Lord's side. Some of these had been reading the *Oriental Watchman* for some time, and of course they already had gained a partial knowledge of the message. We were compelled to return in order to prepare for Elder Shaw's visit, and consequently were unable to present all the points of truth. The Sabbath, the condition of man in death, the punishment of the wicked, the reward of the righteous, the second coming of Christ, the millennium, and some of the prophetic lines were presented, and all saw the points clearly and accepted them.

There are many children in the homes of the believers, and we were able to organize a Sabbath-school of about seventeen members. A number of other adults showed a real interest in the studies, and we feel sure that some will obey when we again visit Meiktila.

Of those who began the observance of the Sabbath two are attorneys, and it was recorded in the court journal that because they had become Seventh-day Adventists, they would no longer appear in any cases upon the Sabbath.

One woman had been a Catholic nun for seven years in her earlier life, and when we showed the prophecies concerning Rome, she could testify that we were telling the truth when we showed the fulfilment of the word.

While we were on the train on our way to Meiktila, Mrs. Votaw was taken suddenly ill. We were helpless, as we had no medicines, and no physician could be had. When we reached the station where we had to change cars, we felt very much like returning home. But after giving the matter thought, we felt that this would be wrong, so we knelt in the station and asked help of God. From that time there was an improvement. After we saw how eagerly the people received the truth, we were convinced that the enemy had endeavored to hinder us, as he was afraid that some would obey.

Brother and Sister Cook are getting a good hold upon the work in Rangoon, and we appreciate their help very much, as their being here leaves us free to answer some of the urgent calls that we have been receiving for a long time. There are several souls in Rangoon who seem much interested, and we feel sure

### Canvassers' Summary for February, 1908

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England .....	16	1,216	271	\$ 893.80
Southern New England .....	2	131	23	66.90
Maine .....	4	126	47	95.10
Vermont .....	5	66	33	116.35
Western New York .....	15	560	195	347.27
Greater New York .....	8	221	134	389.40
New York .....	5	450	171	285.85
Totals .....	55	2,770	874	2,194.67
<b>Columbia Union Conference</b>				
Ohio .....	8	491	296	492.80
West Virginia .....	10	354	94	220.20
Virginia .....	4	235	49	189.45
Chesapeake .....	7	97	87	134.95
West Pennsylvania .....	4	75	46	117.80
New Jersey .....	1	76	29	78.00
Totals .....	34	1,328	601	1,233.20
<b>Lake Union Conference</b>				
Southern Illinois .....	6	276	85	228.40
Northern Illinois .....	1	18	10	25.50
North Michigan .....	6	231	52	268.65
Indiana .....	7	236	64	143.90
Totals .....	20	761	211	666.45
<b>Southern Union Conference</b>				
Alabama .....	1	25	6	36.50
Louisiana .....	6	432	255	387.05
Tennessee .....	8	223	49	192.85
Totals .....	15	680	310	616.40
<b>Southeastern Union Conference</b>				
Cumberland .....	6	208	376	198.60
North Carolina .....	4	294	184	224.10
South Carolina .....	10	1,281	837	867.50
Georgia .....	5	976	461	1,017.25
Florida .....	1	17	....	3.10
Totals .....	26	2,776	1,858	2,310.55
<b>Central Union Conference</b>				
Nebraska .....	4	152	43	182.10
Wyoming .....	2	55	20	55.00
Colorado .....	10	502	223	361.00
Missouri .....	6	452	152	445.65
Totals .....	22	1,161	438	1,043.75
<b>Southwestern Union Conference</b>				
Oklahoma .....	8	565	134	404.25
<b>Northern Union Conference</b>				
Iowa .....	9	314	82	200.00
South Dakota .....	2	70	30	55.50
Totals .....	11	384	112	255.50
<b>North Pacific Union Conference</b>				
Upper Columbia .....	1	11	6	20.00
Southern Idaho .....	2	35	42	149.25
Western Oregon .....	1	23	3	10.00
Western Washington .....	2	132	48	108.05
Totals .....	6	201	99	287.30
<b>Pacific Union Conference</b>				
California .....	....	....	....	763.12
<b>Australasian Union Conference</b>				
.....	....	3,555	1,397	5,429.00
<b>South African Union Conference</b>				
.....	....	358	120	283.75
<b>Canadian Union Conference</b>				
.....	....	373	224	476.50
<b>British Union Conference</b>				
.....	....	6,791	2,792	3,326.00
<b>German Union Conference</b>				
.....	....	....	....	8,401.04
<b>Mexican Mission</b>				
.....	....	....	....	157.10
<b>Latin Union Conference</b>				
.....	....	1,814	3,359	301.42
<b>Scandinavian Union Conference</b>				
.....	....	4,778	2,976	2,316.40
<b>General Summary</b>				
Atlantic Union .....	55	2,770	874	2,194.67
Columbia Union .....	34	1,328	601	1,233.20
Lake Union .....	20	761	211	666.45
Southern Union .....	15	680	310	616.40
Southeastern Union .....	26	2,776	1,858	2,310.55
Central Union .....	22	1,161	438	1,043.75

Southwestern Union .....	8	565	134	404.25
Northern Union .....	11	384	112	255.50
North Pacific Union .....	6	201	99	287.30
Pacific Union .....	..	....	....	763.12
Australasian Union .....	..	3,555	1,397	5,429.00
South African Union .....	3	358	120	283.75
Canadian Union .....	4	373	224	476.50
British Union (two months).....	58	6,791	2,792	3,326.00
German Union .....	..	....	....	8,401.04
Mexican Union .....	..	....	....	157.10
Latin Union .....	15	1,814	3,359	301.42
Scandinavian Union .....	64	4,778	2,976	2,316.40
Grand Totals .....	341	28,295	15,505	\$30,466.40

that some will obey. In these lands, I find that the people are more accustomed to being bound by the opinions of their leaders, and are less independent in thought, than the people in America. Sometimes we feel almost discouraged in regard to those for whom we have labored long, but after a while they obey, and the joy of seeing a soul step out causes us to forget the long hours of labor and waiting.

Dr. Oberholtzer seems to be as busy as she can be. During a recent visit to Moulmein, I found her fairly overwhelmed with work. She must have some one stationed with her soon.

H. H. VOTAW.

## Current Mention

— The lower house of the New Jersey Legislature, on March 17, defeated by a vote of 15 to 44 a local-option bill.

— Troops have been ordered from Fort Seward, at Haines, Alaska, to preserve order on Douglas Island, where 800 miners have gone on strike.

— Some disquieting news, the nature of which has not been made public, caused the dispatch of two more war-vessels to Hayti, on March 25.

— Nearly 300 of the passengers and crew of the "Matsu Maru" were lost when that steamer was sunk by another Japanese steamer, March 23, in a fog off the coast of Japan.

— The czar of Russia has confirmed the death sentence passed upon General Stoessel for prematurely surrendering Port Arthur to the Japanese. He also confirmed the recommendation of the court that the sentence be commuted to ten years' imprisonment in a fortress.

— The emperor of China has given his sanction to a three-years' experimental decrease in the importation of opium, with the purpose of determining the effect it will have upon the domestic cultivation and the use of opium. Great Britain has agreed to the regulation, which, if it proves successful, will be continued. The emperor has further ordered the regulation of the opium evil, and appeals to the nation at large to abandon its use entirely.

— Five days after publishing the plans for the movements of the battle-ship fleet after leaving San Francisco, the United States government received an invitation from the Japanese government that the fleet visit that country. The invitation was immediately accepted, as was also the invitation of China, which came a few days later. The fleet will also visit Australia, returning to the Atlantic via

Suez. It is understood that all other invitations, should any be extended, will be declined, that the fleet may be back in the coast waters of this country by Feb. 22, 1909.

— On March 19 the senate of the Maryland Legislature passed a bill, without amendment as it came from the House, which will prevent Christian Scientists practising for fees in the State.

— Trouble was narrowly averted in Chicago the night of March 16, when, at the beginning of an address on anarchy, the police arrested Emma Goldman. There were 200 anarchists in the hall.

— Many letters threatening death by the "black hand" have lately been reported to the police of Philadelphia. Ten such letters to prominent citizens were reported in one day. The mayor, all the heads of the city government, and two priests have received such letters, and some of the officials are constantly attended by detectives.

— Soon after the release of the Japanese steamship "Tatsu Maru" by the Chinese, large meetings were held in Canton, in which resolutions were passed that the anniversary of the day of the release be observed as a day of mourning, and that a boycott be proclaimed on Japanese goods. Japan has asked China to prevent the boycott, and to put an end to the anti-Japanese agitation.

— In response to an appeal from the mayor of Paterson, N. J., that the socialistic publication, *La Question Sociale*, be excluded from the mails, President Roosevelt not only recommended that this be done, but has requested the Department of Justice to make every effort to prosecute criminally those responsible for its publication. On March 26, after a hearing granted the editor and business manager, Postmaster General Meyer ordered that the second-class mailing privileges of the publication be annulled, taking the position that "freedom of the press" does not mean freedom of the mails.

— At a special election held March 21, Worcester County, Md., voted for prohibition to become operative April 1. There was a large vote for prohibition cast by the colored voters. Worcester County was the last of the nine counties east of the Chesapeake to vote for prohibition. There are two other counties of the State also that prohibit the sale of intoxicants. On the same day the Maryland Senate passed the bill previously passed by the House, which gradually increases the cost of licenses for the city of Baltimore from the present price of \$250 to \$1,000 on and after May 1, 1910. While this is not all that

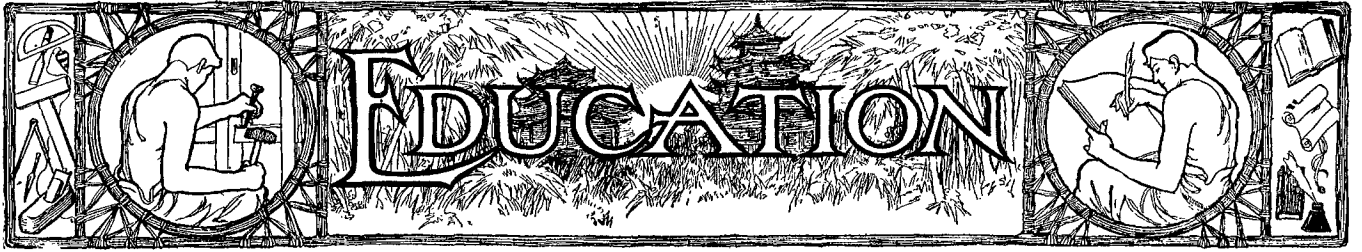
might be hoped for, it will probably reduce the number of saloons in the city by 500.

— Because of the failure of the State authorities to search out the perpetrators of the outrages committed by the "night riders," prominent citizens of Lexington and central Kentucky are circulating a petition asking President Roosevelt to interfere in that State. The petitioners know that the President can not interfere, unless so requested by the governor, but they hope by this means to get the two executives together in quelling the disorder.

— The emergency currency bill introduced into the Senate January 9 by Senator Aldrich, passed that body March 27, and at the present time the outlook seems favorable for it to pass the House. The main provision of this bill allows the national banks of the country to issue in times of stringency currency notes not to exceed in total \$500,000,000, by depositing in the treasury of the United States as collateral United States bonds, state bonds, and bonds of certain counties and municipalities. These notes are to be subject to a progressive tax to insure their withdrawal when the emergency has passed.

— The report of the American consul, James A. Smith, in reference to the conditions imposed on the natives of the Kongo, depicts so many abuses that Secretary Root has made strong representations to King Leopold. The report of the consular agents sent to investigate have not been made public, but enough is known to warrant the statement that millions of these natives of Africa are kept in practical slavery, as the goods given in return for service are no adequate compensation. Taxes are also levied upon both men and women. Although the maximum time which may be required in service for the state is by law forty hours a month, by actual test under favorable conditions it was found that the average time spent in collecting the three kilograms of rubber required by the state was nineteen and one-half days.

— On March 21 there was introduced in the Senate a liquor bill for the District of Columbia, framed by the Anti-saloon League, which contains a local-option provision, and some regulations. If the majority of the residents and property owners in any one or more squares petition the excise board for the removal of the saloons from its district, the Board will be compelled to revoke the licenses, which can not be renewed for three years. Applicants for wholesale or club licenses must each year obtain the consent of the majority of the residents and property owners of the three nearest squares, as well as the one in which the shop is located. The wholesale license allows the sale of not less than a gallon, instead of not less than a pint as at present. Saloons will be allowed to be open only from 7 A. M. to 7 P. M., and will not be allowed to use screens in the doors. The sale of liquor in buckets or similar receptacles is prohibited. The bill also provides for stricter regulations for the sale of liquor by druggists. While the provisions of this bill are satisfactory to some temperance workers, the W. C. T. U. and others are entirely opposed to any such compromise.



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

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

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

We must not for a moment forget that our daily lives may be made a record of divine things which others will read, and by which they may be inspired. What we *are* oftentimes speaks so loudly that our associates can not hear what we say. But when we are what we say, and what we wish others to think we are, then it is that our words become like the hammer and anvil in shaping the lives of those with whom we mingle. There is no limit for good to the pure life of a godly teacher.

EVERY true teacher is a student. No love of ease, nor dread of hard work, nor false desire for wealth or honor, nor fear for the consequences of straightforward action, will hinder the true teacher from the prosecution of those studies and principles which are most essential to his work. A student is one who thinks; one who seeks not to follow the accustomed path, unless he sees it to be the shortest distance between two points. Thinkers are, after all, rare in this world. It is so easy for us to "tread the same paths that our fathers have trod." The great law of habit prevails, not only to our advantage, but oftentimes to our hindrance in progress. The true teacher is an inventor. He continually seeks for those new appliances and economic means which will enable him to do work most effectively.

### "That Tired Feeling"

A CERTAIN patent medicine has been advertized all over this country as a most valuable remedy for the tired feeling supposed to be incident to spring. As a consequence of this and similar advertisements, and much corresponding talk, the idea has seemed to prevail that spring is the time when nature in its work of caring for our bodies seems to lag. Whether this be actually true or not, as the warm days of spring come

on, the children appear to become listless and drowsy in their work, and the teacher, too, perhaps. What is the remedy? Nothing better can be suggested than outdoor school work, together with plenty of simple calisthenics in the room. On the other hand, it may be well to question as to whether there is not a mental attitude in this matter of which we may disabuse ourselves. The awakening of life in inanimate nature, which comes with the spring, ought to awaken in the pupils an invigoration which will help much in the closing of the year's work. This idea that the summer is a poor time for study does not meet with acceptance on the part of all our teachers; for arrangements are being made in some schools to conduct the work during the warm portion of the year, and to have the long vacation in cold weather. This whole problem is one for study.

### School Gardens

THE year has rolled around, and the time "to make garden" is again here. This brings to our teachers everywhere a new line of thought in the work of the year. This new work should come as a source of delight to each teacher; for, if rightly conducted, it gives excellent opportunities for nature study, and in a practical way—and enjoyable, too.

The plans for school gardens should be well matured. It is good that they be talked over with the pupils until there is that enthusiasm created which lasts. The vast majority of our schools are confronted with the problem of the summer vacation when considering the question of the school garden, and indeed the whole agricultural problem. But in nearly all instances if the motive for having the garden is correct, it is possible to make arrangements for the care of the garden during the summer vacation, and for gathering the fruit in the fall.

No better motive can be suggested for the children in this work than the missionary one. It is possible for the pupils in our church and intermediate schools to obtain a very substantial sum of money as the result of their efforts in gardening. A definite field to which these funds are to go may be chosen, and it may be studied from time to time throughout the summer with the children. The co-operation of the parents in this good work should be heartily en-

listed. This subject will certainly form a most excellent one for an enthusiastic parents' meeting.

F. G.

## The Educational Missionary Movement

### The Most Highly Educated People in the World

SEVENTH-DAY ADVENTISTS should not be satisfied with a cheap or superficial or one-sided education. They should seek by the aid of the Great Teacher to attain to the very highest cultivation, the very highest development of the powers of hand and mind and soul.

An industrial training is most valuable and practical. To become an intelligent farmer or a skilled mechanic, is a most worthy attainment. It would be a serious mistake for us to look upon this training as unnecessary or of little value, but there ought also to be developed every power of the mind.

The highest skill and knowledge attainable in the study of science should certainly be sought. How marvelous are many of the scientific inventions of these last days! In the facilities for travel, for transmitting knowledge, we see God's mighty purpose is being worked out that the message may be quickly sent to all the world; and yet everywhere, working in the development of these marvelous inventions, are mathematical, scientific principles, which our schools should teach, and which our young men should be trained to understand. Mechanical ingenuity should certainly be encouraged. There is one art in which Seventh-day Adventists should excel. We should certainly have among us printers, book-makers, and skilful artists, who can do the very best work possible to be done.

What people can better use the lessons that history teaches than Seventh-day Adventists? Our young people should have the highest possible literary training. Not all that the world counts high literature is valuable. With the empty fictitious works, clothed with a false and fascinating beauty, even with some of those which are counted classics, an intimate acquaintance is only dangerous. Our people should know the highest principles of true literary skill. They should be trained to be keen, correct, simple, yet powerful writers.

As students of languages Seventh-day Adventists should excel. How absolutely necessary to the people who are carrying the message to every nation, kindred, tongue, and people, that there should be a training in all the principal languages of the world. There are certainly also to be among us (the more the better) those who can use correctly some of the ancient languages, especially the languages in which the Bible is written, Hebrew and Greek.

Higher than any other department of education is that of the heart and soul. The mightiest power in the universe, that of love,—the tenderest, truest, God-implanted instincts of the heart,—should be developed, not artificially, but on the right foundation of true and eternal motives. How to reach individuals, how to win, and not to overthrow and destroy, should be dwelt upon and taught as far as it is possible to teach that which must be in a measure first divinely planted in the heart before it can be developed to the highest state of perfection. Yet even those who are blundering, coarse, unsympathetic, and who naturally give offense to those whom they approach, can be helped greatly by the teaching of him who is a channel of the Holy Spirit. No individual, therefore, among Seventh-day Adventists can be a true educator who is not himself taught constantly by the Holy Spirit. Of that teacher our Lord said: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It is true that experience itself is a great teacher, and yet much of a preparatory nature can be done in our schools and colleges. An army of skilled, trained workers, developed under earnest, consecrated teachers, aflame with the power of the message is to go forth from our schools to the speedy conquest of the world, whose wise, keen, developed intellects, and Spirit-taught and directed minds, shall fit them to be to all men a "savor of life unto life" or of "death unto death." Every soul in this world whom God can reach and save will thus be won to him and his truth. Others, rejecting the clear light, will bring upon themselves eternal loss.

J. S. WASHBURN.

### **Friedensau Missionary and Industrial School, Friedensau, Germany**

At the July meeting in Magdeburg (1898), it was voted to establish a school for the education of young men and women who had dedicated their lives to the Lord, to serve either as evangelical or medical missionary workers in the third angel's message. The institution, in harmony with the Testimonies, was to be located in the country, and to offer an education in practical manual training.

"Klappermuehle," as it was called, was found located in the heart of Germany. This was a piece of land containing about ninety American acres, passing through whose meadows and forests is the Ihle, a stream furnishing the water-power for the grist-mill located on the estate.

From the first, the health food factory, as well as the sanitarium opened in 1900, has been a help to the school, by furnishing opportunity to the students to engage in practical labor.

The Friedensau school opened in November, 1898, with one teacher and seven pupils. During that year Dr. A. J. Hoenes began to teach in the nurses' department, while the writer conducted the missionary course. The small schoolroom had only twenty-four seats; it also served as our meeting hall and office. Part of the sleeping apartments were in the garret. This was our school outfit—a

modest beginning, with, however, an important educational influence.

In 1900 followed two provisional dwellings,—used afterward as workshops,—and after July there was a two-room schoolhouse, which would accommodate about forty, and the attendance varied from thirty to forty, against twenty-two, the largest number in attendance the first year.

Permanent conditions began to be established by the erection of the south wing of our present school building, in 1902. First of all, there was a larger room that would accommodate fifty pupils. On the second floor were living rooms for the lady students, while on the third floor the gentlemen lived. More teachers were now necessary to give the thorough instruction demanded. Until 1904 students with an excellent education, and two lady teachers for the English and Russian languages, were employed.

In 1904 came the completion of the school building, furnishing us four class rooms, forty-nine living-rooms and workrooms, and a neat chapel, with a total value of from one hundred thirty to one hundred forty thousand marks. Every extension of our room was accompanied by a corresponding increase in our enrolment, so we can say that to-day our last place has been taken, as we have one hundred fifty students in the school.

However, the school still seems small in comparison with the greatness of the German Union Conference, for which it is intended to train workers. During the history of the school we have sent about two hundred evangelical workers and one hundred nurses into the field. During the examinations of this school year, held last July, fifteen Bible workers, ten lady nurses, and five brethren who take up labor in other departments of the work, completed their courses. One of these brethren was drafted into the military service.

The classes which finished their work in December, turned out nine nurses and sixteen Bible workers; that makes, in all, fifty-four workers who finished the two-year course in 1907. (The course included two years of instruction up to July—for those who have remained until now, it makes two and a half years.) The following studies have been taught: Bible and history in all courses; natural sciences, arithmetic, canvassing, Bible work, rhetoric, church order, and foreign languages. All these studies, have been obligatory, while those in the nurses' department receive special scientific instruction in addition to the above.

There are now twelve teachers. Two of these are occupied almost wholly in teaching the Bible; one has the German language; one has the natural sciences; two give their attention to foreign languages; three are engaged in the Russian department, which was opened in the autumn of 1906. The sanitarium physician and his two head nurses assist in the medical missionary department.

A further extension of the school is planned for the future, which will mean a broader foundation for the elementary sciences, as well as a raising of the standard of the school. A continual advancement seems to us to be the only normal condition in the development of the school that serves the growing work of the third angel's message.

OTTO LUEPKE.

### **"Ye Shall Know"**

ONE of the most assuring statements in the Scriptures is the expression, "Ye shall know the truth." No matter how highly educated he may be considered, he who knows not the truth is groping in the darkness of error, which is never satisfying, never final nor conclusive.

While attending a meeting of a ministerial association composed of clergymen of different denominations, the writer was privileged to listen to a paper on "Reflex Action and Theism," a review of a book by a prominent college professor. It was certainly a wonderful display of technical phraseology, and afforded a striking reminder of the statement in Jude, "Their mouth speaketh great swelling words." The paper was followed by a discussion by the other ministers. Very little reference was made to the Bible, but frequently such expressions would be made as, "I am inclined to think that perhaps Professor — was — etc.;" and after the assembly broke up, no one was any nearer the truth than at the beginning.

This vague, indefinite kind of belief is an illustration of the modern higher education. Men who are to pose as leaders in religious thought, and exponents of truth, are taught this science of uncertainty. Speaking of candidates for the ministry, David James Burrell, D. D., LL. D., of New York, says their examination is "usually a diaphanous farce. A theologian who is prepared to say that he is more than half inclined to believe that two and two make four, or that a straight line is the shortest distance between two points, is morally certain to get in." Sad to say, many of these men who go out professing to be teachers of the Bible do not believe it, and the result is that nearly all Christendom believes almost everything directly contrary to what the Bible teaches.

With education as with nearly everything else in this world, there are two kinds, the false and the genuine. The genuine leads to a satisfactory, practical knowledge of the truth. The false, like a will-o'-the-wisp, leads its followers to be "ever learning," but "never able to come to the knowledge of the truth." True education will never be contrary to the Bible, which is God's revelation of the truth.

The wise men of this world, however, are not content with God's revelation; and cutting themselves adrift, they sail like a ship without chart or compass through the fogs of mythology, mysticism, and science, much of which is "falsely so called." Men with naturally powerful minds delve deeply into these things, and develop brilliant scientific theories, but far removed from the truth. These men, if basing their research on a right premise, would be a mighty power for God, but violating the principles of truth at the very start, their conclusions are unsatisfactory and bewildering; their very brilliancy is like the flash of a comet, and having never found their proper orbit, they are like "wandering stars, to whom is reserved the blackness of darkness forever."

Thank God, there are men who still have faith in the Bible. Thank God for a people who are holding to the ancient landmarks, and who are endeavoring to educate men to know the truth. It is time for God's everlasting gospel to be proclaimed with power that honest



hearts now wandering in the mazes of confused ideas may know the truth as it is in Jesus.

All who will embrace the opportunities that God offers may gain an education that will prepare them to give the reasonable, definite gospel of hope and certainty, as did the apostles, and as did Jesus, who "taught . . . as one having authority, and not as the scribes." Who will embrace these opportunities?

H. C. HARTWELL.

### Fiji Training-School

MANY of the readers of the REVIEW are aware of the fact that we have a training-school for native workers in Fiji. We believe that God has been leading in this enterprise, and it will be interesting to all our brethren to recount some of the experiences in getting this work started.

We had considerable difficulty in finding a suitable place. We desired to get near the center of the group in a healthful location, but it seemed that every avenue was closed. Suitable property was held at a high price, and little was available at any price. Good locations have long since been taken, and the properties usually available are far from the sea coast, and would be undesirable for a school. Yet we did not wish a place in a large town, or very near one. We knew what the Testimonies say about locating schools and institutions of other kinds in the country. We wanted the youth away from the influences of their native towns. We had many seasons of prayer over the matter, and at last our minds turned toward a certain location. We made inquiry, and received word that we could not have the property, that the owner did not wish to sell or lease. We kept on looking for a place but a little later received word from the owner of the property we desired that he would lease it. We were very thankful indeed, for we were sure that the Lord had guided; and now, to make a long story short, we leased the property. In making out the lease the owner was willing to give us a long term; but after it was made out, he became sorry that the term expressed was so long, so he decided that he would sell to us. His first price was fifteen hundred dollars, but later he agreed to take twelve hundred fifty dollars. This has been paid, and we have the property. It is an excellent place of nearly three hundred acres, central in location, and has a good harbor. It is some distance from any native town, so that the students are away from the contaminating influences of town life; yet it is near enough of approach to the surrounding towns to enable students and instructors to do missionary work. The soil is excellent, and there are a number of acres planted to cocoanuts, which bring in several pounds every year. There are two small fresh-water streams on the property, which increase the value of the place.

There are two European dwellings, which have been built since we took possession of the property, a printing-office for our little Fijian paper *Rarama*, a native-made school building, a church building, and ten cottages where the students are domiciled. These cottages are all of native architecture.

The object of this school is the train-

ing of native workers. But it is not to train workers for Fiji alone. Our school has a broader field before it. We are training workers also for the "regions beyond." Our native brethren have received with enthusiasm the thought that they can be used to carry this message to other fields. We have now about thirty at the school, mostly young men, though some are of a somewhat mature age. All of these have some branch of the work in view, and some are looking to other groups outside of Fiji. Already one young native from the school is on his way to New Guinea as a missionary. Brother and Sister Carr, who have had charge of the school in Fiji for some time, are going to New Guinea, and this student is accompanying them, to assist in the work there.

Special attention is given in this school to teaching the principles of present truth. The common branches are not neglected, however, but are taught fully. The missionary features of our work are kept before our students, and we are pleased to note the interest taken by them in seeing the work advance.

Opportunity is given the students from time to time to go to the different towns to distribute literature, sell books, and visit the people. Good has already resulted from their labor. We know of one family that was brought into the truth as the result of missionary work put forth by one of the students of the Buresala school.

Our little paper is printed at the school. Some of the students assist in the printing, and so get a knowledge of this kind of work. The young man who is going to New Guinea knows considerable about printing, and when that work is begun in that new field, he will be ready to assist.

In bringing our school to its present condition, there has been some very hard work done, some "sowing in tears." Many of the experiences might be interesting would space permit to relate them. But we believe that all will recognize the Lord's hand in this work. We have a great field. There are many thousands to warn, and we believe that this school will be the means in God's hand to bring the truth before many isles of the South Seas, isles that "wait for his law." Pray for the work and for our workers.

J. E. FULTON.

### Principles and Methods

AMONG thoughtful persons there is a conviction that the education of the present time is radically defective. In too many instances, instead of making useful men, it produces shrewd rascals. The great criminals, that loot banks, wreck insurance companies, rob public treasuries, devise unlawful schemes, and oppress the weak under the forms of law or in defiance of law, are not unlearned and ignorant men. Usually they are the scions of the schools, but of defective schools. Instead of being a blessing to them and the world, their education is a curse.

Pres. Woodrow Wilson, speaking both as a philosopher and as a practical observer in a great institution, touches the vital point in these words: "Education

is not, after all, when properly viewed, an affair of filling and furnishing the mind, but a business of informing the spirit; and nothing affects spirit but spirit." A greater than he has taught that no man knoweth the things of a man save the spirit of man which is in him. Any person occupying the place of teacher necessarily teaches more than is printed in text-books. He teaches himself. Excellence in arts, sciences, languages, literatures, or other branches of learning, is important; but vastly more important is the personal character of the teacher. Moral rectitude, involving faith, fidelity, high principles nobly maintained, counts for more than all the forms of technical knowledge; and happy is the parent who realizes this fact in choosing a school for his child.—*J. J. Taylor.*

### Sayings

THERE is no free-trade measure which will ever lower the price of brains. There is no California of common sense.—*John Ruskin.*

A student should be as frugal of his time as the miser of his money. He should save it with as much care, and spend it with as much caution.—*John Mason.*

To educate children properly ought to be for the teacher only the second part of his undertaking. The first, and most difficult, is to perfect himself.—*Mde. Pope-Carpentier.*

All who would become efficient workers must give much time to prayer. The Bible should be diligently studied. The truth of God, like gold, is not always lying right on the surface. It is to be obtained only by earnest thought and study.—*Mrs. E. G. White.*

### The Opportune Time

WHEN the city of Rio Janeiro, Brazil, was founded several hundred years ago, little care was given to the laying out of its squares and streets. Crooked and narrow streets, with their extreme inconvenience and unhealthfulness, were the result.

Now the city authorities have found it necessary to borrow sixty million dollars with which to cut four broad avenues through the city. These were cut through the most thickly populated districts, and many an old house and stately mansion had to give way before the seemingly destructive hands of the engineers.

This expensive method has only partially accomplished what might have been, had the founders, when the city was in its infancy, laid out the streets as they should have done. Hundreds then would have accomplished what now requires millions.

How like the unseeing founders of that city are we. Worldly influences are permitted to wield a powerful influence on the lives of those of tender and receptive years, and, later, when worldliness has gotten a firm foothold, we stand ready to make great sacrifices to redeem the wayward, misinstructed youth.

Our colleges and academies may not in later years be able to correct what evil association and false instruction did for the child while under the influence

of the worldly schools. Brother, sister, have you children in your church? Where will they spend six hours a day five days in the week during the coming school year? Now is the opportune time to implant the truth in their little hearts. You can not afford to give them to the world to be trained; a soul is too precious, and God's work too needy. Let us heed the instruction the Lord has given us through his Spirit.

If your church supported a school last year, by all means plan to let the good work go on. If you have not had a school before, arouse yourself and the brethren and go forward in the strength of God. Read the first chapter of Joshua.—*O. J. Graf, in Northern Union Reaper.*

### Something Better

THE watchword of true education is, *something better*. Literary acquirements and scientific knowledge are a part of true education, but there is an attainment which is of more value and above all this, and that is *character*. From the kindergarten to the college, character building is the highest aim in true education. The world needs men and women of real character, who are true to principle, and who will stand for the right.

We want our children, our youth, our young men and our young women, taught in word, in deed, and in truth, as it is written in the prophets: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." If our children are to wax strong in spirit and be filled with wisdom, they must have the education that imparts this wisdom. The momentous issues and the great perils that are confronting our young people to-day should impress every father and mother, as well as every teacher, with the necessity of giving them an education, from the cradle up, that will make them men and women of principle, of character, and of real worth.

"Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," is the divine law. That law is the true foundation of character building. It is the only sure foundation and the only sure guide. Our children, youth, and young people should be taught that God is, and that he is what the Bible says he is, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." We do not want our rising generation to follow the lead of the superficial education of to-day, which appeals to selfish ambition, greed of power, disregard of the rights and needs of humanity, and is lacking in true Christian courtesy, integrity, and self-control. We want something better. "And we know that the Son of God is come, and hath given us an understanding [a mind]." A mind has been given us, and this mind is to be developed to the glory of God. To know God and his will concerning us individually is the underlying principle of all knowledge. Divine wisdom and knowledge should be instilled into the minds of our children, youth, and young people, but this can be done only by those who know the Lord, those who are daily taught of him.

In our educational work there must be hearty co-operation of parents and teach-

ers. Success can only attend order and harmonious action. The first instructing, disciplining, and training of children, begins in the home, and is supplemented by the teacher. If the children are taught in the home to love God, to be true to principle, and true to themselves; if they are taught self-government, purity, and Christian courtesy, they will not cause trouble and anxiety when they are sent to school, but will be an example to others. When children are placed in school under teachers who know the Lord and daily claim the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," the parents will feel it their duty as far as possible to sustain, and honor, and pray for those who share their responsibilities. Prayer then takes the place of criticism, counsel the place of indifference, and together the parents and teachers labor for the education and salvation of the children, the youth, and the young people. Our children are an heritage of the Lord, for whose training we are held accountable, and we can not afford to neglect it. Both parents and teachers should pray for, and with, the pupils, remembering that the effectual, fervent prayer of the righteous availeth much. Also the students should be encouraged to pray for parents and teachers, claiming the promise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," and then act accordingly.

The study of language, science, and literature needs the divine touch, and character building should be the highest aim in all our educational work. Parents as well as teachers should spend more time with the divine Teacher. We need more effectual prayer, more unwavering faith, to realize that the gift of God is in his promises.

The task of giving our children a Christian education is not a hopeless one. The promises of the Great Teacher are unequivocal when the conditions are met. Let all take courage, and we shall be able to say with the apostle Paul, "I can do all things through Christ which strengtheneth me."

W. H. THURSTON.

### The Lord's Prayer

#### Showing the Successive Changes in the English Language

FEW scholars even are aware of the great changes through which the English language has passed in successive centuries. Following are specimens of the Lord's prayer as used at various periods in English history:—

A. D. 1158: Fader ur heune, haleweide beith thi neune, cumin thi kune-riche, thy will beoth idon in heune and in erthe. The euryeu dawe briend, gif ous thilk dawe. And vorzif uer detters as vi yoursifen ure dettours. And lene us nought into temtation, bot delyvor eus of evel. Amen.

A. D. 1300: Fader ure in heuvene, halewyn be thi name, thi kingdom come, they will be done as in heuvene and earthe. Oua urche days bred give us to daye. And forgive oure detes as we forgive oure dettours. And lead us nor in temptation, bote delyveour us of yvil. Amen.

A. D. 1370: Oure fadir that art in

heunes, hallowid be thi name, thi kingdom come to, be thi wille done in earthe as in heune, geve to us this oure breed oure other substance forgene to use oure dettis as we forgauen to oure detouris, lede us not into temptation, but delyeur us yvel. Amen.

A. D. 1524: O oure father which arte in heven, hallowed be thy name. Let thy kingdom come. They wyoll be fulfilled as well in earth as it is in heaven. Give us this daye oure dayly brede. And forgive us our trespaces even as we forgive our trespassers. And lead us not into temptation, but delyver us from evell. Fyr thyne is the kindome and the power and the glorye for ever. Amen.

A. D. 1561: Our father which are in heauen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heauen, in earth also. Give us today our superstantial bread. And forgive us our dettes as we forgive our detters. And lead us not into temptation. But delivere us from evil. Amen.

A. D. 1711: Our father which are in heauen, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heauen. Give us this day our dayley bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thyne is the kindome, and the power, and the glory forever. Amen.—*Selected.*

### The Place and Work of the School

WE teachers had been rereading the first of the biographical sketch in Volume One of the Testimonies.

"Why is it," one queried, "that the preaching of the gospel to-day has not the effect upon the young people it had then? Or does it have, and is our observation faulty?"

"It does not have," answered the positive Youngest Member.

"We have sometimes a 'revival' service, when many young people are brought to the penitent's seat; but, as we teachers have had to observe, in very few cases is the effect lasting." This from the Oldest Member.

"And," resumed the Youngest Member, "it is not lasting because there is no foundation to build on; and the reason for that is that the homes have been growing more negligent ever since those early days. If you will observe, the impression made upon Ellen Harmon by the preaching of the first angel's message was due to her home training."

"Of course," said a Lady Teacher, "there were many then who rejected the message, and some, no doubt, because of their neglect of religious instruction at home. We must consider the personal factor in this: some, with the most careful home training, reject the truth; while others are rescued by the truth from the most evil conditions."

"Yet," interposed the Doctor, "when we find to-day fewer who receive the truth from the minister's public effort, it is natural to refer the cause to the home, because we know that lies at the foundation of society, and does the greatest work of mind-molding."

"And if we may rightly charge it to the home," said the First Member, "what is evidently the most essential work in the giving of the gospel to-day?"

What will fill the breach made by the failure of the home, so that our young people may be saved?"

"The school," said the Youngest Member, "is left with the burden by the failure of the home."

"Certainly the school," said the Oldest Member, "is left almost wholly with the problem of their salvation. It must fill to a great extent the place of the home. It really must be a combination of the teaching and the evangelistic forces."

"Consider," said the First Member, "what are the results of public preaching to-day. Once in a while we hear of ten, fifteen, or twenty-five brought out by a tent effort. Most commonly, however, there is but a gleanings of a few berries from the topmost branches. There may be a question of whether ministerial effort could be more profitably made in other plans and through other methods; but *our* main problem is how to fit the school to the conditions it must meet."

"If it is to take the place of the home," said the Lady Teacher, "it must conform as nearly as possible to the plan of the ideal home."

"Do we?"

"There will be the regular family study and worship, there will be the daily duties of house and farm and shop, participated in by teachers (parents) and students alike. There will be the careful personal training in matters of diet and sleep and cleanliness and exercise, and the culture that comes from thoughtful social intercourse."

"But how can we?" exclaimed the Doctor, as if somebody had looked at her. "Where is the time? With medical work and the cooking, I find it almost impossible to teach a single class. I know that many of our boys and girls have false ideas about eating between meals, and the care of their rooms and persons, and all that. Once in a while we reach an individual effectively; but generally talk is not effective."

"It is individual work that tells," admitted the First Member. "Is our family, our school, too large?"

"You can't make it smaller and keep this force of teachers," declared the Oldest Member; "tuition will not allow. And a reduction of student body and faculty is no gain."

"I have dreamed of an industrial school," began the Youngest Member—"of a self-supporting school that I think is in better accord with the 'ideal home.' We read last Sunday in the Fernando Testimony that every teacher should devote several hours each day to working with the students in some kind of manual training. Why?—Evidently that they may become proficient, for one thing. By that means, too, they could be self-supporting, if they should get profitable work."

"Our work has all been profitable, in a way," said the Oldest Member. "It is necessary for the maintenance and building up of the plant."

"But such necessary work may not always last," objected the First Member. "We shall be complete sometime."

"Why not," went on the Youngest Member, "have a class—say in carpentry—that shall do regular work under their teacher in the neighborhood? Why not a blacksmith shop doing custom work? Or, possibly, in some situations, even a bakery, or laundry, or a rug

factory? Done in the spirit of Christ, would not such work open avenues of missionary enterprise?"

"A ten-hour day?" queried the Pleasant Member.

"A union day is eight hours," answered the Youngest Member. "They have helped us that much."

"What time for book study then?" asked the doctor.

"Shorten it," said the Youngest Member.

"Reverse the proportion of time now used in manual and in book work," suggested the First Member. "It would be more rational: the first is living life; the second is reading reports of life."

And then the bell rang.

A. W. SPAULDING.

## Methods in Primary Schools

### Are All the Children In?

ARE all the children in? The night is falling,

And storm-clouds gather in the threatening west;

The lowing cattle seek a friendly shelter;  
The bird hies to her nest;

The thunder crashes; wilder grows the tempest,

And darkness settles o'er the fearful din;

Come, shut the door, and gather round the hearthstone;

Are all the children in?

Are all the children in? The night is falling

When gilded sin doth walk about the streets;

O, "at the last it biteth like a serpent"!  
Poisoned are stolen sweets.

O mothers, guard the feet of inexperience,

Too prone to wander in the paths of sin.

O, shut the door of love against temptation!

Are all the children in?

Are all the children in? The night is falling,

The night of death is hastening on apace;

The Lord is calling, "Enter thou thy chamber,

And tarry there a space."

And when he comes, the King in all his glory,

Who died the shameful death our hearts to win,

O, may the gates of heaven shut about us  
With all the children in!

—Selected.

### Waking up the Mind

THE teacher of any experience knows that if he will excite a deep and profitable interest in the school, he must teach many things besides *book studies*. In our common schools, there will always be a company of small children, who, not yet having learned to read understandingly, will have no means of interesting themselves, and must depend mainly upon the teacher for the interest they take in school. This to them is perhaps the most critical period of their lives. Whatever impression is now made upon them will be enduring. If there they become disgusted with the dulness

and confinement of school, and associate the idea of pain and repulsiveness with that of learning, who can describe the injury done to their minds? If, on the other hand, the teacher is really skilful, and excites in them a spirit of inquiry, and leads them in suitable ways to observe, to think, and to feel that the school is a happy place even for children, it is one great point gained.

I may suggest here, then, that it would be well to set apart a few minutes once a day for a *general exercise* in the school, when it should be required of all to lay by their studies, assume an erect attitude, and give their undivided attention to whatever the teacher may bring before them. Such a course would have its physiological advantages. It would relieve the minds of all for a few minutes. The erect attitude is a healthful one. It would also serve as a short respite from duty, and thus refresh the older scholars for study. I may further add that, for the benefit of these small children, every general exercise should be conducted with reference to them, and such topics should be introduced as they can understand.—David P. Page.

## Helps in Reading

(Concluded)

### The Phonogram Drill

THE phonogram drill is conducted in exactly the same way as is the sight-word drill, described in the previous article, the phonograms used being discovered from known words the same as the words are discovered from known sentences.

The cards prepared for this drill are preferable to the Word Phonetic drill cards, inasmuch as the script used is the Spencerian (the same as that used in the readers), instead of the nameless and out-of-date vertical. This avoids the confusion resulting from the presentation before beginners of two styles of script. On the other side of each card the same phonogram appears in bold print.

New phonograms should be introduced no faster than those already in the drill list are thoroughly mastered by the entire class. If in the drill a pupil fails of recognizing a phonogram, do not *tell* him, or at least make this a last resort. Endeavor first to lead him to discover it for himself, by writing on the board a familiar word in which this phonogram occurs, underlining the phonogram. Several attempts of this kind will generally prove successful.

Skill in instant recognition of phonograms is absolutely essential to the acquirement of the power of independent word getting. If this drill is faithfully persevered in, no pupil ever need be told a new *blend word*, that is, a new word in which occurs only known word elements or phonograms. For instance, suppose the child has already learned the sight word *each* and the phonograms *p, r, pr, t, b, es, er, ers, ing*. From a knowledge of these word elements he can discover for himself the words *peach, reach, preach, teach, beach, peaches, reaches, preaches, teaches, preacher, teacher, preachers, teachers, reaching, preaching, teaching*. More

than this, he is thus coming into possession of a conscious power that is encouraging him to dig the thing out for himself—a power that he will need many times later in his school and life-work.

**The Blend Drill, or Drill in Word Getting**

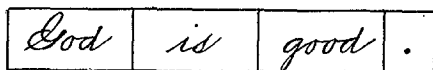
This drill does not require cards, but is conducted from the blackboard, after the phonograms given in the lesson have been mastered (understand this word literally). The list of words from which the drill is given consists of new words as well as some that are known, but those which contain only known word elements. The words copied onto the blackboard for this drill should be (1) the words given at the head of the reading lesson for blend drill, or if such a list is not given, (2) words selected from the reading lesson, containing more than four phonograms, with their phonograms diacritically marked; (3) about twelve shorter phonetic words, with marks; (4) some words that are only partially marked, and (5) some words that are unmarked.

In conducting the drill, never tell a pupil a new word. Allow him the delight of discovering it for himself from its elementary phonograms.

The time of the recitation should not be used for copying the lists onto the blackboard; this work should be all done beforehand. If there is not sufficient blackboard room to allow of this, an ordinary piece of holland window-shade or blackboard cloth, fixed at the top of the blackboard on regular curtain spring rollers, is even better than the blackboard, for the work may then be rolled out of sight when not needed.

**The Drill in Sentence Building**

This is an exercise for busy work. Each pupil is supplied with a box of small word cards like these:—



On some of these cards the word begins with a capital letter. Other cards give the simple punctuation marks—period, exclamation point, question mark, and comma. With these cards the pupil builds sentences corresponding to sentences written by the teacher on the blackboard.

After skill has been acquired in this imitative work, the pupil may be encouraged to construct original sentences from given lists of nouns or verbs, and finally sentences that are wholly original. In this exercise he is not only profitably occupied, but he is learning the elements of correct composition in the expression of thought, and the use of capital letters and simple punctuation marks.

SARAH E. PECK.

NOTE.—Arrangements are now being made to provide sets of word cards, phonogram cards, and sentence-building cards specially prepared to accompany the "True Educator Readers." The Word Phonetic drill cards cost \$1.10 for a complete set of one hundred cards. The cost of the sets above described will depend upon the number of sets printed, and for this reason it is desired to know approximately how many teachers desire them. It is hoped that many will avail themselves of this opportunity; for if this is done, we are assured that the various sets of drill cards can be pro-

vided at probably not more than \$1 a set. All who are likely to need the cards either this year or next should address The Normal Department, Union College, College View, Neb. F. G.

**The Country School**

MANY times the call has come to this people, through the Lord's servant, to leave the large cities. In "Early Writings" we are told that the time will come when all of God's people will leave not only the cities, but the villages also. To those who have children special instruction has been given regarding living where their children can be educated from nature's lesson book.

We all remember the fate of Lot's sons and daughters as the result of his moving into the city. Again, the Saviour spent the educational part of his life in the woods and fields. There also he instructed his followers. Some of Christ's most precious lessons were given as they sat by the seaside and watched the farmer till and sow his land.

Why, then, when the Great Teacher chose nature for his schoolroom, should not we as teachers do the same? Why, then, should not our church-schools be established in the country, where both teacher and pupils can come in close touch with the handiwork of the Creator?

Those who have taught in both the city and country know how much easier it is to teach Bible and geography in the country. For example, suppose the geography lesson to be about the surface of the land, or about the forms of land and water.

Take the children for a walk across the pasture, and you will be likely to find every point in the lesson well illustrated. Before going out, remind them to watch for practical thoughts from God's nature book. Ps. 78:4. When returning, let them write out their thoughts, and it will surprise you to see how much they have learned.

Near one of our country schools runs a brook between two hills, with smaller brooklets joining it. These have been wisely used by the teachers. If you were to walk by them with one of the pupils who a few years ago studied his first geography lesson, he would not fail to point out to you the Mississippi Valley with its drainage system, each brooklet holding the name of some well-known river. A little farther on are to be seen rapids, cataracts, cascades, and a beautiful miniature Niagara.

These are only a few of the many lessons to be enjoyed in the country school. Ps. 40:5. For a closing thought, I can not do better than quote the following from "Christ's Object Lessons:—

"Too often the minds of students are occupied with men's theories and speculations, falsely called science and philosophy. They need to be brought in close contact with nature. Let them learn that creation and Christianity have one God. . . . Let everything which their eyes see or their hands handle be made a lesson in character building. . . . In these lessons from nature, there is a simplicity and purity that makes them of the highest value. . . . As we come close to the heart of nature, Christ makes his presence real to us, and speaks to our hearts of his peace and love."

FLORENCE M. KIDDER.

**Our Schools**

**Educational Work in the North Pacific Union Conference\***

THE progress of the educational phase of the work in the North Pacific Union Conference is very gratifying to those who have been directly connected with this branch of the cause of present truth during the past two years. There has been a steady, substantial gain in every feature of the educational work during this time, as the following figures will show:—

Year	No. Schools	Enrolment	No. Teachers
1907	55	1,497	82
1905	40	930	57
Gain	15	567	25

The preceding figures show a gain of about thirty-five per cent in the enrolment of the past two years.

Of the 1,497 pupils enrolled in all our schools, 836 are in attendance in our forty-eight church-schools; 371 in six intermediate schools; and 250 in the one training-school, Walla Walla College.

The enrolment in both the college and the intermediate schools above the seventh grade is 621; of this number we have the following figures regarding those students who have definitely decided on their future work: ministers, 59; Bible workers, 34; teachers, 101; canvassers, 12; nurses, 45; bookkeepers, 32; stenographers, 12; physicians, 10; industrial work, 31; total, 336. This makes a proportion of more than one half who are working with a definite purpose in mind to prepare for a specific work in the Lord's cause.

The average salary paid to our teachers in the various classes of schools is \$37.66. The total salary of all teachers employed for a school year of eight months amounts to \$22,288.

Our intermediate schools have grown in number and attendance, and the enrolment in the college has increased each year, having nearly doubled within the last three years. The intermediate schools are proving to be a source of strength to the training-school, and are closely adhering to the limits—grades eight to ten—prescribed for this class of schools, at the educational convention at College View, Neb. In the six intermediate schools there are but four pupils who are carrying work above the tenth grade. It is confidently believed that the best results will be obtained in our intermediate schools if they do thorough work in the foundation studies, and leave the training for specific kinds of work to our training-schools.

A new intermediate school will be established in the Southern Idaho Conference, recently organized, and it is probable that an intermediate school will be established soon in the Upper Columbia Conference, probably somewhere near Spokane. All these schools are being established in the country, according to the instruction given for the locating of this class of schools.

Efforts are being continuously put forth to organize more perfectly the educational work in this union conference. Uniform blanks are being used for keeping records and for reporting work done.

One very encouraging feature of the

\* Extracts from biennial report.

work is the establishment of a normal training department in connection with the college. This has been in operation for two years, with very encouraging results. It is gratifying to note that such a large number of the youth now attending our schools are preparing to be teachers.

The preparation of text-books adapted to our work is greatly aiding the teachers in conducting their schools according to the principles of Christian education.

May the next biennial period show even greater progress in our educational work than that of the past two years. With this hope let us take up the grand work of helping to train and educate an army of youth to go forth into all the world to herald the news of Christ's second coming.

M. E. CADY,  
*Educational Secretary.*

### Among the Schools

I WROTE the last report of my visit to the schools while I was at Union College, Neb. From that place I went to Stuart, Iowa. This school has been in the charge of Prof. Floyd Bralliar. He expects, however, that this will be his last year with this school, as he has perfected plans for associating with Brother O. R. Staines, of Nashville, Tenn., in independent school work for the colored people. Brother Staines has already entered upon this work. A farm has been purchased about five miles from Nashville, and improvements are being rapidly made. While I was at Nashville attending the union conference, I visited this school farm. Many of the incidents which led Brother Staines to this place seem to indicate in a decided way that the Lord has directed in the matter. Brother Bralliar will join Brother Staines as soon as possible after the school at Stuart closes. Brother M. Hare, formerly of Cooranbong, Australia, has been chosen principal of the Stuart Academy for the coming year. This school has done much in the way of scientific farming, particularly in seed-raising. Attention has also been given to the raising of good stock.

From Stuart I went to Bethel, Wis. It will be remembered that this school has suffered much from loss by fire. They are at the present time still holding school in the church building. This, of course is not desirable, nor convenient; and yet, one can but be impressed with the spirit of adaptation prevailing in the school which enables them to do such good work under the unfavorable circumstances. Prof. A. W. Hallock, who has for some time been connected with the school as principal, left a few months ago to take up work in a new school, established by the Wisconsin Conference, at Hawthorne. It is called the Walderly school. Brother Charles W. Hess, a former teacher in the school, has also gone to Eagle River, Wis., to serve as principal of another intermediate school opened by the conference. It is called the Clear Water Industrial School. Brother A. W. Spaulding, who had been connected with Bethel Academy, was chosen to act as its principal. These and other changes in the school have made the work of rebuilding from the ruins by fire all the more difficult; and yet, it has gone forward most splendidly. A dormitory has been erected for the young ladies. This work

was done almost entirely by the students and teachers, and is a great credit to the school. It has also meant much sacrifice on the part of those who were engaged in the work, for they received but very little remuneration for their services.

From Bethel I went to Berrien Springs, Mich. At Chicago I met Brother B. A. Wolcott, the principal of the Fox River Academy, and Elder William Covert, president of the board. I had a good conference with them with reference to the progress of their school. They report prosperity in every phase of the work, and are enthusiastically planning many new developments this coming year. At Berrien Springs I found Elder N. W. Kauble and his associates of good courage. I found here a fine class of students and a strong missionary spirit prevailing. I was pleased to see the large barn which they have recently constructed out of lumber sawn from trees which grew on the farm. The logs were hauled to the place where the barn was to be built, and a portable mill was brought there to do the work. The building was erected entirely by teacher and student labor. This building, and the young ladies' dormitory at Bethel, are evidences of the fact that it is possible for industrial training in our schools to show definite results. I was highly pleased to see both of these fine buildings, and believe that they should be a standing incentive to all our schools to prosecute more vigorously the industrial idea in education.

I next went to Cedar Lake, and Holly. These schools are the intermediate schools, respectively, of the West and East Michigan Conferences. In both of these schools I found an excellent class of students, and a good spirit of work prevailing. They are each making plans for more vigorous industrial work the coming year. The buildings of the school at Holly are not yet entirely finished. They will be well adapted to the work of the school. The school at Cedar Lake has eighty acres of land, and the school at Holly has seventy-seven acres.

At Mount Vernon, Ohio, I found the college home full. Prof. J. B. Clymer, president of the school, and his associate teachers are of good courage. The outlook for next year is flattering, as this school is now the training-school of the Columbia Union Conference. This will give to it a much larger field from which to draw students. It appears as if the accommodations would be hardly sufficient for the students who may come. With its enlarged opportunities the school seems to have a splendid future before it.

I was intending to go east from Mount Vernon, visiting the Tunesassa and Lorne Park schools and the South Lancaster Academy, but I received a telegram from South Lancaster Academy requesting me to delay my visit to that place, owing to the fact that Prof. B. F. Machlan and his family were suffering very serious illness. I therefore came directly to Washington; but have since received word from Professor Machlan that he and his family are rapidly improving. This school has suffered much this year, from fire, and from sickness. However, an excellent spirit seems to prevail on the part of teachers and students.

I have greatly enjoyed meeting with

the faculties and students of our various schools on this trip. In our counsels at each school we talked over those things which would best advance the educational interests of the school; and so the interest of the cause in general. We have seen that there are many opportunities for broadening and strengthening the work of these schools, of which we must rapidly avail ourselves. We can not too highly appreciate the possibilities for good which lie in them, and every effort must be made to have them reach the highest standard.

FREDERICK GRIGGS.

### Adelphian Academy, Holly, Mich.

Nor since its beginning had the school enjoyed such a spiritual feast as that experienced during the week of prayer. We believe the secret of our blessing lay in our expecting more than ever before, and in preparing our hearts for it. A week before this special season began, little bands were meeting for earnest prayer. In the first Sabbath meeting an uplifting influence seemed to lay hold on all present. Nearly all bore testimony. There was a breaking up of "fallow ground," and an earnest asking, "Lord, what wilt thou have me to do?" Many made a start for the first time, and some asked for baptism. We, as teachers, have found that such an awakening makes discipline a very small burden in our work. Best of all, this inspiration for work did not die out in a few days, nor was it killed by the holiday spirit. Just now, largely as a result of the work begun then, every student is actively engaged in some kind of missionary endeavor. We count the week of prayer as the turning-point in the spiritual life of the school year. Our only regret was that it came so near the holidays that some of the students left for home during the feast.

R. B. THURBER.

### The Scandinavian Union School

THIS school is now held on a farm called "Nyhyttan," located in Westmæreland, Sweden, and was established for the benefit of the Scandinavian countries, Sweden, Denmark, Norway, and Finland.

The first term of school began Nov. 1, 1906, and continued until Feb. 28, 1907. While we had hoped for an attendance of twenty-four or twenty-five, our regular attendance averaged about thirty-eight. The Scandinavian Union Conference was thereby encouraged to plan for more permanent school work, and therefore decided to have six months school. The second school term opened on Nov. 1, 1907. We thought that if we could get thirty-five or forty students, we should do well; but already fifty-five have been enrolled, and others are expected. Our school is held in two large farmhouses. Classes are conducted in the larger rooms. Two class rooms had to be turned into rooms for the students to occupy, and the two dining-rooms are used as class rooms in their stead. Of course this is very inconvenient, and makes extra work.

The Scandinavian Union Conference has planned a course of study for our school, to cover three years of eight months each, and to include the follow-



ing branches: Bible, history, language (Swedish, Danish, Norwegian, English, German), arithmetic and higher mathematics, geography, zoology, botany, physics, drawing, civil government, book-keeping, hygiene, music, public speaking, missionary work, etc.

An effort is being made to find a permanent place for our school. The school work is at present carried on by four teachers. An excellent spirit prevails. Two have begun to serve the Lord since the opening of the school. There are at present only two more unconverted students.

Of the fifty-five enrolled, twenty-three came from Sweden, fifteen from Denmark, ten from Norway, three (two Swedes and one American) from California, U. S. A., two from Finland, one from Iceland, and one from Russia. Such perfect harmony prevails among these seven nationalities, that it could not be more perfect if they were all of one nation or one family. Most of those in school will take up some kind of missionary labor as soon as school closes on April 30. We are truly grateful to God for the tokens of his blessing and the leadings of his Holy Spirit in our school.

O. A. JOHNSON.

### The School Work in Jamaica

OUR school is located at Willowdene, Jamaica. The schoolhouse stands on the side of a hill, and mountains can be seen in every direction. At the time of writing the school family consists of twenty-four. The house has four rooms above, and an assembly room and a room for the boys below. They dine up-stairs on the veranda. The workers are all well, and are much pleased with the climate and the outlook in general. The summer is not hot. So far the climate has been delightful. At night the students sleep with the doors and windows open, but have as much cover as they would need in Texas. The weather the year round is said to be like fall in Missouri. We have been having much dry weather, but are expecting the rainy season in a few weeks. In the dry season we have a heavy dew and fog nearly every morning, so that the air does not seem dry. We are having no rain to wet the ground or replenish the tank, which is our only water-supply; hence until the rains come on, we have to haul water about two miles. We have bananas all the year round, and oranges until about the first of April. After that we shall be having star apples. Besides bananas there is some other kind of fruit in season throughout the year.

There is a natural bridge six miles and a half from the school. The boys had just completed clearing and plowing a piece of land, and had been working so hard that they were given a holiday, and all the school went with them to see the bridge.

The workers say they never before saw so many poor people. They certainly need schools, and there are nice, devoted young people as material to work with. There is as yet no church erected, hence Sabbath-school is held in the assembly room of the school. A few persons besides the school family meet for worship. The people speak English, but the language is so poor it is difficult to understand them.

MRS. C. B. HUGHES.

### Notes

PROF. C. B. HUGHES in a recent letter writes that the attendance in the West Indian Training-school is now thirty. Others are expected soon. On account of the crowded condition, they are not advertising for students, but are planning changes to admit of a larger attendance.

The Adelpian Tent Company is an industrial department of the Adelpian Academy, located at Holly, Mich. It is at the present time having quite a large run of work. They put out a very neat little circular. It will be of interest to those who are contemplating the purchase of tents to correspond with the brethren at Holly.

The Walla Walla College is in receipt of a donation of two thousand dollars for the erection of a building for the normal department of the school. This building is much needed, and it will greatly increase the efficiency and value of the normal feature of this college. Plans are completed for the building, and its erection will begin at once.

The attention of our teachers is again called to the Supplement to the "Outline of Missions," which has recently been prepared. This can be obtained by request from the Mission Board. Every teacher of geography should make constant use of the "Outline of Missions," and the Supplement. It brings our missionary operations in all lands up to date.

Brother F. A. Page, principal of the Eastern Colorado Academy, reports a total enrolment of twenty-nine for the school thus far for the year. This school began work this past fall for the first. It is so located with reference to our churches that it should be a valuable factor in the education of the children who are old enough to attend an intermediate school.

The holocaust in which nearly one hundred seventy children were burned to death recently at Collinwood, Ohio, should serve as a valuable lesson to all our schools. Every precaution should be taken to see that in case of fire there is no reasonable possibility for the loss of life. As the result of this fire the school boards in many large cities throughout the United States are taking special precaution to avoid a repetition of this horror in their cities. The lesson is an important one, the teaching of which should not have needed such an awful calamity.

Dr. L. A. Reed, president of the Pacific Union College, in a letter recently received says: "The meetings under Elder Warren have closed, but we are still carrying on the good work. Already seventy-four persons have been baptized, and there are about ten or fifteen others expecting baptism soon. Our students have signed an anti-fiction pledge. They have also organized into a band of Christian workers to do active personal work, besides the regular organized Young People's Society. We are expecting to get out a copy of the *Collegian* giving a full outline of the work." We all rejoice with this school in its spiritual prosperity. It will, of course, greatly increase the efficiency of its work. Many may be interested to obtain a copy of the college paper giving an account of these meetings.

Prof. C. Sorenson, principal of Keene Academy, writes: "At a meeting of our academy board there were no changes made in our faculty, but one additional teacher was employed. The sanitarium building was transferred from the Texas Conference to the school, and will be moved onto the academy campus as soon as we can make arrangements. The consideration was eight hundred dollars, which we all think very reasonable on the part of the Texas Conference. At our union conference our educational work received due consideration. It was decided to recommend the plan of paying the church-school teachers out of the second tithe. It was also decided to hold a union conference institute for the training of church-school teachers at this place during the summer."

At a lecture recently delivered at the Columbia University in New York City, Dr. P. P. Claxton, head of the department of history of the University of Tennessee, discussed the marvelous development of educational interests in the Southern United States. He said, in part: "We have come up out of poverty, and in a generation we have risen from weakness to strength. There was no public school system in the South before the war, and nothing that could be called a system until ten years afterward. The start was made in 1873, and by 1890 we had something that was beginning to resemble the system of the North. Since 1902 the appropriations for public schools by the State legislature in Tennessee have increased 125 per cent, in North Carolina they have increased 100 per cent, and in Louisiana 140 per cent. Furthermore, the efficiency of the schools have been quadrupled through the establishment of normal schools and better school supervision. At first we copied the North in the establishment of our schools, but now we are creating a new type of education. To-day we are about as wide-awake on educational matters as any part of the world. We have to-day the best system of agricultural education of any State in the Union." These words indicate a wide opening for our missionary teachers.

### The School Manual

WE are pleased to announce that the "School Manual," which was provided for at the educational convention held at College View in 1906, is now ready. We are certain that this announcement will give pleasure to our teachers and to thinking parents everywhere. The price is fifty cents a copy. It can be obtained from the tract society. The following table of contents will give an idea of the scope of the work:—

Introduction; Principles of Christian Education; Proceedings of the General Conference Educational Convention; School Organization and Management; The Home School; Courses of Study; Text-books; The Bible; History; Nature Study; Geography; Physiology and Hygiene; Manual or Industrial Training; English—Reading, Spelling, Language, and Composition; Drills—Penmanship, Drawing, and Music; Daily Program; Books and School Library.

We sincerely trust that our teachers and parents everywhere will at once avail themselves of the benefits of this book.

F. G.

## 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

### Sunday-Law Agitation in Virginia

DURING the legislative assembly just past, there were five Sunday bills proposed, four of which were killed or died a natural death. Three hearings were given before the House and Senate Committees on General Laws, two of which were impartial; the third, however, was quite different. Various reasons were given for these measures, some of which sought to conceal their religious character under the garb of a civil Sunday.

The bill which finally passed was an amended law increasing the fine from two to five dollars, and reads as follows: "Violation of the Sabbath; how punished. If a person on the Sabbath day be found laboring at any trade or calling, or employ his apprentices or servants in labor or other business, except in household or other work of necessity or charity, he shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not less than five dollars for each offense. Every day any person or servant or apprentice is so employed shall constitute a distinct offense." It may readily be seen how this law can be made an engine of tyranny to work great hardship against those who keep the Sabbath of Jehovah.

H. J. FARMAN.

### Religious Freedom in British Columbia

THE provincial government of British Columbia is opposed to the Dominion Lord's Day act. When the bill was being discussed in the Dominion Parliament, some of the strongest opposition against the measure was from British Columbia.

A provision was incorporated in the act, leaving it with the attorney-general of each province to prosecute violators of the act, or not to prosecute, just as the sentiment of the respective provinces should demand. The prevailing sentiment in this province being against the act, it has not been enforced. Our people have greatly appreciated the religious liberty granted them, and also the stand that the province has taken in the matter. At our last provincial conference a resolution of appreciation was passed, and has been presented to the government through the attorney-general. It reads as follows:—

"We have noted with pleasure the fearless, broad-minded position taken by our government and especially by the attorney-general, in reference to enforcing the Lord's Day act, notwithstanding the great pressure and earnest pleas of the religious organization known as the Lord's Day Alliance; and inasmuch as this denomination known as Seventh-day Adventists are lovers of true religious liberty and equal rights for all; therefore, we recommend that this conference assembled do express to our government, and to the attorney-general in particular, our sincere appreciation of, and our pro-

found respect for, their noble stand for religious liberty in refusing to enforce the Lord's Day act."

During the last days of February a municipalities convention, consisting of delegates from all municipalities of British Columbia, met at Nanaimo, and on the closing day of the convention, February 27, passed a resolution asking the attorney-general to introduce legislation into the provincial Parliament that would enforce the Lord's Day act. The convention also sent a delegation to lobby Parliament. They worked diligently for several days. In the meantime religious liberty literature was distributed among the members, with a short letter calling their attention to religious liberty principles. Some courteous replies were sent to me by the chief government officials.

The matter was not brought up in Parliament, but the experience has brought me to a better realization of the attitude of religious persecutors toward those who honor the Sabbath of Jehovah.

F. H. CONWAY.

### Religious Liberty Notes

PROF. C. SORENSON, principal of the Keene Industrial Academy, in a recent letter said: "A company of young ladies took four hundred copies of the current issue [of *Liberty*] and sold them in the interest of the Latin Union Mission School."

A sister from Ohio, when sending in a number of petitions, says: "In my work of soliciting signatures to the petitions, I find some who want Sunday laws; and, if they get them, would enforce them to the letter; but the four angels are holding the four winds until the servants of God are sealed."

One brother writes that he has sent for a dollar's worth of every issue of *Liberty* since it was first published, selling some and giving away others. In closing, he says, "I think I know the worth of *Liberty*." If our readers do not know its worth, let them subscribe for it for one year.—*Indiana Reporter*.

## NOTICES AND APPOINTMENTS

### New Jersey Canvassers' Institute

THE New Jersey canvassers' institute will be held at Trenton, April 12-26. Already several have expressed their intention to attend, and there is every indication that God is preparing for a grand revival of the canvassing work in this State. Ask God earnestly to show you if this is *your* work; and if you are impressed to attend, write me at once, at 621 Williams St., Trenton, N. J. Pray and work, should be our motto.

B. F. KNEELAND.

### 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.

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

WANTED AT ONCE.—Two more consecrated Seventh-day Adventist lady graduate nurses. References required. Address The Fayette Sanitarium, Connersville, Ind.

FOR SALE.—New dates at \$2.85 a box. Cooking oil: 5-gal. can, \$3.85; 2 5's for \$7.50. Apples, maple sirup, honey, B. gluten and Graham flours. Write for list to New York Food Co., Oxford, N. Y.

WANTED.—To correspond with an experienced photographer. Good proposition. None but a competent man need answer. Must be Seventh-day Adventist with reference. Address A. E. Earll, 120 North Stone Ave., Tucson, Ariz.

WANTED.—A Seventh-day Adventist for foreman in a box factory. Must understand band re-saws and be a thoroughly capable man. Good salary and permanent place to the right man. Address Washington Pine Box Co., Long Beach, Cal.

FOR SALE.—4¼ acres 3 miles from Santa Cruz, Cal. New house, barn, chicken-coops and yard; ½ acre strawberries. Gasoline engine. Abundance of soft well water. Price, \$3,000. Address F. C. Foland, R. F. D. 2, Box 611, Santa Cruz, Cal.

BUY watches, clocks, etc., at right prices, and experience benefits derived from patronizing commandment-keeping jeweler. Have 20-years' experience; am department manager and R. R. watch inspector in a large store. Write to W. H. Merrill (Watchmaker), Washington, N. J.

FOR SALE.—Two hundred single-comb R. I. Red Pullets, \$10 per half dozen; also eggs for hatching; price, fifteen eggs for \$1.25 or \$6 per hundred. Address J. A. Miller, Superintendent South Lancaster Academy Poultry Farm, South Lancaster, Mass.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—Good 7-room house with cement cellar; substantial barn; two hen-houses; other convenient outbuildings; fine well; three acres, rich land. On trolley line. Two blocks from Mount Vernon College. Address W. C. Moffett, 110 Hobson St., Cambridge, Ohio.

ROYAL PEANUT BUTTER is all we claim for it. Made only from No. 1 Spanish peanuts, carefully selected, and everything objectionable removed. Southern California Extracted Honey in convenient packages. Write for prices. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—Gladiolus Bulbs, flowering size, 12 cents doz., 80 cents 100. Largest size, 18 cents doz., \$1.20 100, post-paid. Special rates by 1,000. A special deal in hardy bulbs. Write for list. Everything in seeds, bulbs, roots, vines, shrubs, or trees. Write to Oxford Floral Co., Oxford, N. Y.

FOR SALE.—Kornoil. Bread made with Kornoil keeps moist and fresh much longer than bread made with other shortening. It is the pure oil pressed from grains of corn, no chemicals being used. One letter received to-day reads, "Received the Corn Oil all right. We all think it fine, just the next thing to good dairy butter. Am so well pleased with it that I will enclose \$7.50 for ten gallons." Five gallons, \$4; 10 gallons,

## Obituaries

a 100-lb. shipment, \$7.50. Put up in one-gallon screw-cap buckets, and keeps well. Use one third less than of other oils. Standard fever thermometers, 50 cents, post-paid, until May 1—the dollar kind. Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—Beautiful Imported Bible Card-board Mottoes; all have flowers with silver letters. Cord furnished to hang mottoes with. Special for 60 days: 5 for 50 cents; 12, \$1; 25, \$1.75; 50, \$3; 100, \$5. More you buy, the cheaper they are. All sent by mail. Address Hampton Art Company, Hampton, Iowa.

FOR SALE.—Buff and White Orpington eggs, \$2 per 15. A few Buff cockerels and Barred Plymouth Rock hens left, at \$1 each. We have shipped successfully to all parts of the United States. Order early, or you will not be able to get eggs. Satisfaction guaranteed. Address Union College Poultry Yards, College View, Neb.

FOR SALE CHEAP.—Forty acres: 2¼ black raspberries, 1½ blackberries, ¾ red raspberries, 1/3 strawberries; 150 grape-vines, 50 plum-trees, 20 apple-trees, all bearing, and in excellent condition. Fair improvements. Mail route and telephone. Church and church-school privileges. Good markets. Reason for selling; too much land. Address C. C. Johnson, Mankato, Minn.

### Addresses

The address of Elder A. O. Burrill and wife is McKinney, Ky.

The home address of Elder J. M. Rees is 1702 Park St., Parkersburg, W. Va. His office address is 1200 Seventh St.

The permanent address of V. O. Cole, who has been chosen general missionary agent of the Southeastern Union Conference, will be R. F. D. 4, Riceville, Tenn.

The Seventh-day Adventist church at Topeka, Kan., would like to secure the addresses of the following-named persons as soon as possible: Dr. G. H. Rogers, Mrs. Mary Willson, F. W. Hiddleston, D. D. Pratt. Address Mrs. L. Winston, clerk, 521 Lane St., Topeka, Kan.

The address of the New Jersey Conference of Seventh-day Adventists and of the New Jersey Tract Society, is 619 William St., Trenton, N. J. All tithes and offerings, and all orders for books, periodicals, etc., should be sent to the above address. Make all checks payable to the New Jersey Conference of Seventh-day Adventists.

B. F. KNEBELAND, *President*.

### 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:—

J. S. Killen, Asheville, N. C., periodicals and tracts.

Lizzie Symons, R. F. D. 1, Sterling, Mich., *Review, Signs, Liberty*, and tracts.

J. W. Beckett, R. F. D. 1, Rose Bud, Ark., *Liberty*, also Sabbath and religious liberty tracts.

H. W. Reed, North Crandon, Wis., periodicals, tracts, *Lesson Quarterlies*, etc., in English.

Mrs. Fannie Williams, 630 Eleventh St., Bowling Green, Ky., *Instructor* and *Little Friend*; large quantities desired for use in a mission Sunday-school.

J. P. Sample, Tampa, Fla., wishes to thank those who have been sending him literature for distribution. He would like a largely increased supply of periodicals and tracts.

STAGG.—Died Dec. 28, 1907, at Nashville, Tenn., of scarlet fever and pneumonia, Charles E. Stagg, the second son of Brother and Sister Alfred Stagg, aged 3 years and 3 months. The blessed hope of a joyful and speedy reunion alone gives comfort to the bereaved friends. The funeral was conducted by the writer. C. F. PARMELE.

WHITE.—Died at New Orleans, La., Feb. 7, 1908, Harriet White. Sister White was born Nov. 29, 1882, near Chattanooga, Tenn. She accepted present truth about six years ago, while attending the Oakwood Industrial School at Huntsville, Ala. After some preparation she decided to devote her life to educational work. She came to Louisiana last year, and engaged in mission-school work under the auspices of the Southern Missionary Society and the conference. Contracting a cold, which resulted in complications, while at Newellton, she was removed to the residence of Elder A. C. Chatam, in New Orleans, where she received all possible attention. Sabbath afternoon she was laid to rest, the writer officiating at the funeral. S. B. HORTON.

WATSON.—Died at Mason, W. Va., Feb. 4, 1908, Sister Susan Lewis Watson, aged 62 years and 21 days. Brother and Sister Watson, shortly after their marriage were converted, and united with the Missionary Baptist Church. In the fall of 1898, under the labors of Elder C. B. Rule, she embraced the truths of the third angel's message, and united with the Seventh-day Adventist church of Mason. Her faith and hope grew brighter as she neared the end, and we believe she sleeps in Jesus. A husband, three sons, and four daughters mourn the loss of a loving companion and devoted mother. Elder Gil-mour (Methodist) spoke words of comfort to a large audience in the Welsh Baptist church, and the remains were laid to rest in the Mason Cemetery. L. E. SUFFICOL.

FRY.—Died at her home one mile east of Amory, Miss., Feb. 16, 1908, Mrs. Mary Fry, wife of J. S. Fry, aged 49 years. She and her husband began keeping the Sabbath in the year 1889, but did not unite with the Seventh-day Adventist Church until they came to Mississippi, in 1901. Sister Fry was sick only a few days. She was patient and faithful until the last. Her death is mourned by a husband, two brothers, two sisters, and two adopted children, besides other relatives and friends, but they mourn not as those who have no hope. She was a strong believer in the third angel's message, and died in bright hope of a part in the first resurrection. Words of comfort were spoken by the writer from 1 Thess. 4: 16, 17. We laid her to rest in the Hatley Cemetery. JAMES BELLINGER.

LOWRY.—Died at Mannsville, N. Y., Jan. 6, 1908, of cancerous affection, Sister Jane Lowry, aged 88 years, 10 months, and 2 days. Thus another of the pioneers and firm adherents of the cause of present truth has fallen. Sister Lowry was converted at the age of sixteen, and became one of the charter members of the First Baptist church at Mannsville. In 1843 she embraced the advent message, and came through the disappointment to find light and relief in the message of the third angel. She began the observance of the Sabbath in 1848, and was also one of the charter members of the Seventh-day Adventist church of Mannsville. Her husband died in 1890, and her last days were spent with two daughters, who did all that loving hearts and hands could do for their mother's relief. Her love for the coming of the Lord grew stronger and her hope brighter till the last. Three of her six children survive their mother's death. The funeral service was held in her home, which was filled with sympathizing friends and neighbors. S. B. WHITNEY.

GIBBS.—Died at Greenville, Mich., Feb. 2, 1908, Charles N. Gibbs, aged 69 years, 10 months, and 18 days. He began keeping the Sabbath about fourteen years ago, and was a consistent, earnest Christian until the time of his death. He leaves a devoted wife, one son, two daughters, and an adopted son to mourn their loss. The funeral was conducted at the house by the writer; text, 2 Sam. 14: 14. W. R. MATTHEWS.

HENDON.—Died at his home one mile east of Amory, Miss., Feb. 10, 1908, J. D. Hendon, aged 55 years, 2 months, and 15 days. In 1897, through the instruction of Brethren Nash and Owens, he and his wife accepted the truths of the third angel's message and united with the Seventh-day Adventist Church. His patient, unselfish, devoted Christian life won for him many friends, who with his bereaved wife and relatives deeply mourn their loss. The funeral service was conducted by the writer, words of comfort being spoken from 1 Cor. 15: 51-54. We laid our brother to rest in the Amory Cemetery, where he awaits his Master's call. JAMES BELLINGER.

ALBIN.—Died near Niangua, Mo., Dec. 25, 1907, of la grippe and general breakdown due to old age, Mrs. D. Ann Albin, aged 92 years, 8 months, and 22 days. She had been a member of the Seventh-day Adventist Church over thirty years. She accepted the Sabbath truth through reading, and joined the church under the labors of Brother R. L. Lawrence, and has been a constant reader of the *REVIEW* ever since. She was ever ready to help with her means to advance the cause of truth. The funeral service was conducted by Elder Speck (Christian). Her two daughters and granddaughters and sympathizing friends laid her to rest till the Life-giver comes. MRS. S. I. TEGART.

WHITE.—Died at Maywood, Ill., Jan. 29, 1908, Ora Reta White, daughter of Charles A. and Rachel Slaught. She was born Oct. 6, 1874, in Leesburg, Ohio, where she spent her childhood days. At the age of twelve she became a member of the Seventh-day Adventist church at that place, but in after-life changed her membership to Chicago, Ill., where she remained a member until death. She was quiet, unassuming, a great reader, and a deep thinker. Her last words were an expression of her hope to meet Jesus. She bore her many weeks of suffering with Christian fortitude. A husband, one son, mother, and two sisters survive to mourn their loss. M. C. KIRKENDALL.

OSBORNE.—Died in San Pasqual, Cal., Feb. 24, 1908, of typhoid fever, Howard Ederly Osborne. He was born Sept. 13, 1873, in Hartland, Maine, and was the son of Elder P. B. Osborne, for many years a Seventh-day Adventist minister of that State. Brother Osborne attended the South Lancaster Academy for four years, and the Battle Creek College for two years, after which he spent several years in the religious liberty work and the ministry, in the States of New York and Maine. He was two years secretary of the General Conference, when a severe attack of pleuropneumonia caused him to resign his position, and go to California for his health, which was quite rapidly restored. Dec. 21, 1904, he married Miss Jessie Barber in San Pasqual, Cal. He taught one year in the Healdsburg College, and was teaching in the Fernando Academy when his health again failed. He was a man of more than ordinary mental ability, coupled with the graces of humility and brotherly love, which made him useful and highly esteemed. His wife and little daughter, his parents, and a brother and a sister mourn their loss, but not as "others which have no hope." As we lay him away to rest, we know that "precious in the sight of the Lord is the death of his saints." W. M. HEALEY.

[As this notice contains information concerning Brother Osborne's life not found in the obituary published last week, we give place to it in this issue.—Ed.]



WASHINGTON, D. C., APRIL 2, 1908

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

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ELDER G. A. IRWIN, president of the Southern Union Conference, arrived in Washington last week, and will remain until the close of the General Conference Council.

It is interesting to note that a new union conference, the Southeastern, leads the union conferences in America in the canvassers' summary, while the German Union Conference reports sales

amounting to nearly as much as the total sales reported in all the union conferences in the United States.

ELDER W. A. SPICER returned last week from his visit to the general meeting in Central America, which was held in Honduras, March 5-15. Brother Spicer was away from the General Conference Office one month on this trip.

It should be remembered by all our churches that the Sabbath following the date of this paper is the Sabbath on which a general offering is to be taken for the support of the orphans and aged poor among us. Remembering the liberality of God's blessings to us, let us give to this cause with gladness and liberality.

THE steamship "Minnesota," with Dr. Miller's party for China on board, arrived safely at Yokohama, Japan, on Sabbath morning, March 14, having covered this stage of their journey in twelve days. Brother H. H. Winslow, who sailed from San Francisco for China on January 30, and was joined by his family at Honolulu en route, was doubtless at Shanghai to welcome Dr. Miller's party on its arrival there. Brother Winslow will act as secretary and treasurer of the China Mission.

NOTWITHSTANDING the fact that an extra large edition of *Liberty* for the first quarter of 1908 was printed, and that a second edition of twenty thousand was subsequently issued, the indications are that a third edition will soon be necessary. More than sixty thousand copies of that number have already been sold. The way many of our people have taken hold of the circulation of this magazine has been an encouragement to our leaders, and to those who have had charge of preparing the matter contained in the journal. There has been no time in the history of this message when the circulation of such a periodical was so greatly needed.

On a recent day in the Senate of the United States five senators presented various petitions and memorials relating to Sunday legislation. Memorials from sundry citizens of the States of New Hampshire, Michigan, Indiana, Illinois, North Carolina, New York, South Carolina, Ohio, Nebraska, Kansas, and Missouri were laid before the Senate, remonstrating against the enactment of legislation to protect the first day of the week as a day of rest in the District of Columbia. Memorials were also presented from sundry citizens of the States of Washington and Missouri, remon-

strating against the passage of the bill to prevent Sunday banking in post-offices in the handling of money-orders and registered letters.

ON Friday last there was introduced in the House of Representatives another bill to make compulsory a strict observance of Sunday in the District of Columbia. This is the most comprehensive and the most drastic bill that has yet been introduced, and a reading of its provisions will leave no question in the minds of any as to the religious character of this proposed legislation. All business, save the running of trains and street-cars, the operation of livery stables and restaurants, and the sale of drugs, newspapers, etc., is absolutely prohibited, under penalty of fine and imprisonment. An exception is made in the case of those who "uniformly keep another day of the week as holy time," and do "not labor on that day," and provided they do not labor on Sunday in such a way as "to interrupt or disturb other persons in observing the first day of the week as a holy time or day of rest." The bill therefore aims to require of every person within the District the observance of one day of the seven "as a holy time." For he who would escape punishment for Sunday work must be able to show that he uniformly observes another day "as holy time." In these provisions is unmasked the true character of the whole Sunday-law movement.

PRESIDENT ROOSEVELT was waited upon by an influential committee of Sunday-law advocates on March 23, and strongly urged by them to assist in bringing about a stricter observance of Sunday in the District of Columbia. The spokesman of this committee was Justice Harlan of the United States Supreme Court. Other members were S. W. Woodard; President Needham, of George Washington University; Rector O'Connell, of the Catholic University of America; Presiding Elder Sunwalt, of the M. E. Church; Gen. Geo. Otis Smith, Admiral Endicott, and Dr. Wallace Radcliffe, of the Presbyterian Church. Justice Harlan maintained that there was a growing disregard for the sabbath (Sunday) in the District, and laid the blame for this upon the absence of a Sunday law, and he desired the President to co-operate with the workers for the sabbath in bringing about a better observance of the day. The press report of the visit of this committee says:—

"President Roosevelt placed himself on record to-day as an ardent sympathizer with the movement for a more strict observance of the sabbath. He told a committee that called upon him that he would do all in his power to aid in putting a stop to unnecessary Sunday work, but added that he, as well as they, did not believe it advisable to return to the Puritan sabbath."