

The Advent Sabbath  
Review and Herald

Vol. 85

Takoma Park Station, Washington, D. C., September 3, 1908

No. 36

### TO-DAY

*The sun breaks forth in all his morning's  
splendor,*

*To-day sweeps into view with regal state;  
It swingeth open an inviting door*

*To those who toil in hope, or, patient, wait  
For what to-day may offer, worth the while.*

*What tribute have we at its feet to lay,  
Which may induce to-day to sweetly smile*

*Upon us in the very happiest way,*

*Approvingly of deeds of yesterday?*

*What gleaned we, when we crossed the  
ripened field*

*Of opportunity, which to-day might yield  
Fruitage of joy, within our hearts to sing?*

*Upon the silent wheel of yesterday*

*Was spun the thread which Destiny doth  
weave*

*Into a web of happiness or woe.*

*Let no illusions fond our souls deceive!  
If Wisdom leads us in her way, we know*

*Peace shall await us with each new to-  
day:*

—Amelia Robbins.



# Life and Health

A Practical Health Journal

**P**UBLISHED with a view of assisting the public in the application of the hygienic principles of health; teaching how to preserve the health; prescribing simple hygienic remedies that aid nature in resisting disease by throwing off accumulated poisons rather than by adding more poisons through the use of drugs; suggesting how to avoid disease, how to manage

in case of sickness, and how to combat disease through the application of simple principles. Equal to a trained nurse in every home.

The August edition of *Life and Health* was 55,000 copies.

## *The September Issue*

### A Temperance, Food, and Home Number

*The great question of temperance in eating, drinking, and working presented. Foods best adapted to the needs of the body suggested. The home, its making and maintenance essential to health and happiness.*

**G**OOD and Bad Things to Drink; The Best Things to Eat; A Vacation for Bad Habits; What to Do for Neuralgia; Detecting and Avoiding Typhoid Carriers; Cause of Increased Drunkenness; Benefits of the Public Bath; Sources of Typhoid-Fever Germs; Street Dust as a Factor in the Spread of Disease; and a General Health Catechism.

*Good Points* on Sleeping, Milk Foods, Hydrophobia, Snake Poisoning, Tuberculosis, and Food Preservatives. It also contains much other important matter that will prove to be decidedly practical in every home during the month of September in the general care of the health and prevention of disease.

Single copy, 10 cents; 2 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy; special rates on orders for 500 or more copies. The regular subscription is 75 cents. Ten or more copies one year, to one address, one order, 45 cents a copy; foreign subscriptions, including Canada, \$1 a year.

## LIFE AND HEALTH

Takoma Park Station

Washington, D. C.

# THE REVIEW AND HERALD

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

Vol. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 3, 1908

No. 36

**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

UNDER the pressure of public opinion, or even from motives of self-respect, one may be able to lead an outwardly correct life, and to maintain what the world regards as a high standard of character; but there is in this no basis for a hope of salvation. There must be a transformation of heart and mind, a new creation, before one becomes a member of the household of God. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." "Be ye transformed by the renewing of your mind." "Create in me a clean heart, and renew a right spirit within me." The very springs of conduct must be purified. The old must pass away, and all things must become new. Then the evidences of such a conversion will appear in the life.

THERE is a great difference between the mystery of the gospel and a mystical gospel. The mystery of the gospel, which is "Christ in you the hope of glory," can never be solved by human reason, or explained by human philosophy; but the fact can be realized in human experience. This union of divinity and humanity will ever remain an inexplicable mystery; but it is a revealed mystery, the glorious results of which may be known by every sincere believer. A mystical gospel is an altogether different thing. It is the product of human philosophy, an unsuccessful effort to counterfeit the genuine gospel by claiming for humanity divine qualities and at-

tributes, while denying that Jesus was in any unique sense the Son of God, and thus cutting off the only channel of connection between God and sinful men. With great swelling words and sonorous phrases, which no one can clearly define, the advocates of this mystical gospel confuse the minds, and bewilder the imaginations, of those whose self-assertion leads them to seek some other way of salvation than the way of the cross. A careful analysis of this mystical gospel in all its varied forms of manifestation leads to this verdict: it is only the reappearance in a modern and pleasing dress of the old assertion, "Ye shall not surely die," coupled with the flattering teaching that man is able by his inherent power to overcome all opposing forces, and even to demonstrate over death. The only antidote for this mystical gospel is the proclamation of the mystery of the gospel.

### Protestantism, Modernism, and Catholicism

THE attempt to readjust religious belief in harmony with the conclusions of the "Higher Criticism" is developing an entirely new line of theological literature, in which the old ideas and the old platforms are repudiated, and a new interpretation is placed upon the Bible, and a different future for the church is predicted. Among the books which have thus attracted attention is one<sup>1</sup> which gives a somewhat unique analysis of the present religious situation, and suggests the hope of a reunion between Protestantism and Roman Catholicism.

In the first portion of the book, an effort is made to show that Protestantism which had its rise in the sixteenth century has served its generation, and is now falling into decay. The second portion of the book deals with "Modernism," which is defined as "a renovating movement within the Roman Catholic Church," and it is further stated that "some Protestant observers, who are in close touch with it, believe that it is destined to be the greatest religious movement since the time of the Reformation." As to the underlying principle in this movement, Dr. Smyth declares that Modernists "have generally adopted the present evolutionary manner of thought,"

<sup>1</sup>"Passing Protestantism and Coming Catholicism," by Newman Smyth. New York, Charles Scribner's Sons, price \$1, net.

and he further mentions "the Modernist belief in the immanence of God in man." From this it will be seen that this movement in the Roman Catholic Church, which is known under the name of "Modernism," corresponds very closely to the movement among Protestants which passes under the name of the "New Theology."

In the third part of his book, Dr. Smyth treats of "Coming Catholicism" as being neither the continuance of Roman Catholicism nor the extension of Protestantism, but as a new expression of religion, the union of Roman Catholicism and Protestantism, transformed by the renewing power of Modernism. He declares that "the rise of Roman Modernism brings a new challenge to the Protestant churches," and asks, "Shall the new Roman Catholicism find, when it comes, a Catholicism that has arisen from Protestantism, waiting to meet it and to match it?" This reads like a distinct call for the healing of the breach which was made in the sixteenth century, and a reunion between the two great divisions of Christendom.

In the recent movement for federation among Protestant churches, Dr. Smyth sees a hopeful indication, to which he refers in these words: "Nevertheless, one sign of Catholicity is now written large over the whole diversity of Protestant denominationalism,—it is the universal desire for Christian unity." He continues:—

The reunion of the Protestant churches would be the completion of but one column only of the triumphal arch of the one true church. The other column stands apart—the Roman Church—its base, as it claims, the rock on which the church is founded, built on the memorial stones of the ages, unshaken in its massive proportions. Shall the two columns remain forever apart? Rather has it not already come to the point where on either side may be discerned the beginning of the curve, which, when carried up to completion, shall make the one perfect arch?

As to the present attitude of Protestant churches toward the papacy, Dr. Smyth writes:—

Generally the old-time cry, "No popery," is now regarded as superfluous. To fill our Protestant trumpets with that sound would be a vain call to a civil strife against imaginary foes.

Those who are familiar with the outcome of this movement as foretold through the spirit of prophecy will hardly need to be reminded of the words written many years ago:—

When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.—“*Testimonies for the Church*,” Vol. V, page 451.

When in connection with this suggested union between Protestantism and Catholicism we consider to what an extent the essential doctrines of Spiritualism have permeated the Protestant churches, we may see in how short a time the threefold union may be realized. In the light of these developments, it appears more plainly than ever that the only teaching of the gospel which can meet the present demand is that message which denies evolution both in science and in religion, and which places the Word of God above all human authority. That divine wisdom which foresaw the apostasy of this generation has provided the needed remedy.

### **The Rise and Fall of Religious Liberty in America**

#### **The Virginia Legislature Is Besieged by the Baptists**

AMONG all those who struggled for religious liberty in the early days of Virginia, the chief credit must be awarded to the Baptists; for they alone pursued a consistent course, in their attitude toward the state and toward the establishment of religion by law. This statement has no reference to the Quakers; for, while their course was consistent, they can hardly be said to have struggled to attain liberty of conscience. They suffered under the conditions then prevalent, and did little to alter them. The Baptists, from the time of their entrance into the colony, insisted upon worshipping God according to the dictates of conscience, taught the inconsistency of state interference in matters of religion and of religious interference in matters of state, and stood opposed to the legal establishment of religion in any guise whatsoever. They suffered much, but their cause won adherents rapidly.

The Methodists, affiliating with the established church, upheld the church-state in its course, and opposed the efforts of the Baptists and Presbyterians to bring about a change in the oppressive conditions. The Episcopalians held tenaciously to the privileges they had so long enjoyed, and opposed every move looking toward liberty of conscience in Virginia. The Presbyterians, because of their agreement with Governor Gooch, were practically estopped from doing anything

aggressive against the establishment until Revolutionary times. Nevertheless, they did protest against some of the oppressive conditions in Virginia, which affected them directly, as early as 1775.

In the year 1768 Baptist ministers began to be imprisoned in Virginia. Two years later the Baptists began to petition the House of Burgesses for a redress of some of their grievances. The House journal of May 26, 1770, has this record of the matter:—

A petition of several persons, being Protestant dissenters of the Baptist persuasion, whose names are thereunto subscribed, was presented to the House and read; setting forth the inconveniences of compelling their licensed preachers to bear arms under the militia law, and to attend musters, by which they are unable to perform the duties of their function; and further setting forth the hardships they suffer from the prohibition to their ministers to preach in meeting-houses, not particularly mentioned in their licenses; and, therefore, praying the House to take their grievances into consideration, and to grant them relief.

One week later the committee to which the petition was referred reported as follows:—

*Resolved*, That it is the opinion of this committee that so much of the said petition as prays that the ministers or preachers of the Baptist persuasion may not be compelled to bear arms or attend musters be rejected.

The recommendation to reject was agreed to by the House. The Baptists, however, were not discouraged, and two years after the rejection of their reasonable petition concerning their ministers serving in the militia, four petitions were presented to the House from the Baptists, all within the month of February, 1772. Concerning the first of these the House journal of February 12 has this record:—

A petition of several persons of the County of Lunenburg, whose names are thereunto subscribed, was presented to the House and read; setting forth that the petitioners, being of the society of Christians called Baptists, find themselves restricted in the exercise of their religion, their teachers imprisoned under various pretenses, and the benefits of the Toleration Act denied them, although they are willing to conform to the true spirit of that Act, and are loyal and quiet subjects; and, therefore, praying that they may be treated with the same indulgence, in religious matters, as Quakers, Presbyterians, and other Protestant dissenters enjoy.

The first favorable mention of these petitions occurs in the journal of February 25, as follows:—

*Resolved*, That it is the opinion of this committee that the petition of sundry inhabitants of the counties of Lunenburg, Mecklenberg, Sussex, and Amelia, of the Society of Christians called Baptists, . . . is reasonable.” The resolution was agreed to by the House, and the “committee for religion” was ordered to bring in a bill in harmony

therewith. Accordingly, on February 27, this entry appears in the journal:—

“A bill for extending the benefit of the several Acts of Toleration to his majesty’s Protestant subjects in this colony, dissenting from the Church of England, was read a second time,” and “committed to the committee for religion.”

This committee, in harmony with its instructions, prepared a bill which was read the third time, on July 1, 1772; but it proved objectionable to both Baptists and Presbyterians, and never became a law. In the meantime another Baptist petition had been presented, this one from Caroline County. On account of the disagreement between the governor and the House of Burgesses, nothing was accomplished in the line of legislation between the years 1772 and 1774. It was just at this time that James Madison, a young college graduate of twenty-one years, began to be heard on behalf of liberty of conscience. His first known expression of sentiment upon this question occurs in a letter to a college friend at Philadelphia, by the name of Bradford. From that letter the following quotation is taken:—

I have nothing to brag of as to the state and liberty of my country. Poverty and luxury prevail among all sorts; pride, ignorance, and knavery among the priesthood, and vice and wickedness among the laity. This is bad enough; but it is not the worst I have to tell you. That diabolical, hell-conceived principle of persecution rages among some, and, to their eternal infamy, the clergy can furnish their quota of imps for such purposes. There are at this time in the adjacent country not less than five or six well-meaning men in close jail for publishing their religious sentiments, which, in the main, are very orthodox. I have neither patience to hear, talk, or think of anything relative to this matter; for I have squabbled and scolded, abused and ridiculed, so long about it, to little purpose, that I am without common patience. So I must beg you to pity me, and pray for liberty of conscience, to all.

The clergy of whom Madison speaks thus deprecatingly were the clergy of the established church; and the conditions which he depicts are the conditions that have always prevailed where religion, or a particular form of religion, has been established by law. The letter above quoted was written on Jan. 24, 1774. On the first day of the following April, Madison again wrote to the same friend in reference to the matter; and this letter is interesting, as showing the difficulties against which the advocates of religious liberty had to contend. He says:—

Our Assembly is to meet the first of May, when it is expected something will be done in behalf of the dissenters. Petitions, I hear, are already forming among the persecuted Baptists, and I fancy it is the thought of the Presbyterians also to intercede for greater liberty in matters of religion. For my own part, I can not help being very doubtful of their succeeding in the attempt. The

affair was on the carpet during the last session; but such incredible and extravagant stories were told in the House of the monstrous effects of the enthusiasm prevalent among the sectaries, and so greedily swallowed by their enemies, that I believe they lost footing by it. And the bad name they still have with those who pretend too much contempt to examine into their principles and conduct, and are too much devoted to ecclesiastical establishment to hear of the toleration of the dissentients, I am apprehensive, will be again made a pretext for rejecting their requests. . . . That liberal, catholic, and equitable way of thinking, as to the rights of conscience, which is one of the characteristics of a free people, and so strongly marks the people of your province, is little known among the zealous adherents to our hierarchy.

The agitation then being carried on by the Baptists and Presbyterians, and such defenders as Madison and Jefferson, began to make the priests and officials of the established church fear for the continuance of their dominance and special privileges. Concerning this the historian Semple says:—

The zealots for the old order were greatly embarrassed. "If," say they, "we permit them to go on, our church must come to nothing; and yet, if we punish them as far as we can stretch the law, it seems not to deter them; for they preach through prison windows, in spite of our endeavors to prevent it."

The struggle was now on in earnest. It was the beginning of the grapple between the oppressor and the oppressed in Virginia.

From this year, 1774, the hierarchy began to lose ground. It was in this year that the Presbyterians first petitioned the assembly for relief from what they considered an unsatisfactory condition. Of this, and of the vigorous work which both Baptists and Presbyterians did from 1774 to the close of the Revolution, we will speak in another article.

C. M. S.

### Catholics on Record

THE American Federation of Catholic Societies, in its meeting in Boston, August 11, registered a protest against any religious test in civil service in these words:—

RELIGIOUS TEST.—*Resolved*, That this Federation stands for the abolition of any and every religious test in all public employment, and we more particularly condemn any and all inquiry as to the religious belief of applicants for such public employment.

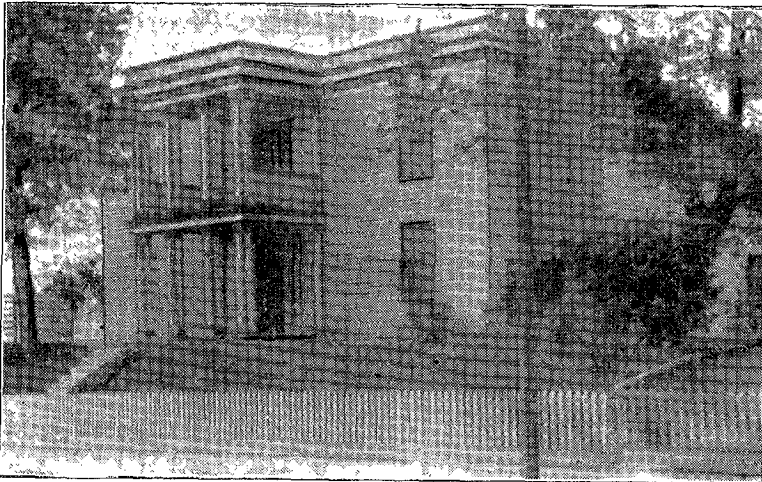
It is an admirable declaration, and one can only ask why, if this is Catholic doctrine in the United States, it is not emphasized by the church in Catholic lands,

where that church is supreme? Very likely the refusal to apply the principle in Catholic lands is based on that other principle which Lecky quotes from Veuillet, a French journalist, who said to the Protestants and Liberals:—

When you are masters, we claim perfect liberty for ourselves, as *your* principles require it; when we are the masters, we refuse it to you, as it is contrary to *our* principles. W. A. S.

### The Call of the Hour

WE are told by the spirit of prophecy that the South ought to have been entered years ago; that the work for the colored people could have been done then much more easily than now. The opportune time was allowed to pass by unimproved. Now God by his providence is giving us another opportunity, and upon every hand are to be found open doors through which access can be had to the colored people of the different States.



THE MISSION HOME FOR COLORED WORKERS, NASHVILLE, TENN.

Race feeling is increasing rapidly in almost every part of the South; and even now the work is much more difficult in some respects than it was a few years ago. On the other hand, influences are at work which make the present a most opportune time in which to give to the colored people "this gospel of the kingdom."

As the temporary withdrawal of the Roman army from before the walls of Jerusalem gave the Christians of that day opportunity to escape from the doomed city, so the noble stand taken by such men as Ex-Governor Northen, of Georgia, in favor of Christian and industrial education for the negro of the South, gives us as a people what the writer firmly believes is the final opportunity to do for the negroes of our own land the work that ought to have been done years ago.

The Testimonies call for the establishment of small schools and sanitariums, in which colored people can be taught to labor for their own race. The whole South is open just now for this kind of

work as it has not been open before for more than a decade.

The Ethiopia of the South is stretching forth her hands unto God, and upon every side is heard the Macedonian cry, "Come over, . . . and help us." What shall our response be?

During the past year simple buildings to serve as schoolrooms and meeting-houses have been provided in three cities of the South as a means of reaching the colored people; but what are they among so many? Property which cost \$3,650 has been purchased in Nashville, Tenn., to serve as treatment-rooms and a mission home for colored workers. This was in response to the plain statements of the Testimonies that such facilities should be provided in that city. But the property is not fully paid for, and it must be fitted up for the work for which it is designed.

Something like seven hundred dollars has been raised to provide needed facilities in Atlanta, Ga.,—barely enough to buy a plat of ground eighty by one hundred feet for the needed buildings. Elder W. A. Westworth writes me that he thinks the necessary buildings can be provided for about thirty-five hundred dollars. Shall we not rally to the work and quickly provide needed facilities in these and other places, that the necessary work may go forward in these strategic points?

Then there are the touching appeals which come to us from faithful colored teachers who from the firing-line ask us to send them help in the way of humble school buildings, books, and appliances.

At the Oakwood Summer School our mission teachers told the simple story of their labors, their hardships, their conflicts, their victories. They told of crowded rooms, of pupils who had no books, of schoolrooms furnished only with soap-boxes, of walls unadorned by blackboards or maps, and of rooms lighted only by an open door and unglazed windows. But there was no note of complaint or discouragement.

Brethren and sisters, let us send reinforcements to these earnest, humble workers. Let us say to them by a liberal offering the first Sabbath in October: Go forward, extend your work, enlarge your borders, gather in the children, instruct the ignorant, comfort the sorrowing, and minister the gospel to all; and we will minister to you of the substance of which God has made us stewards.

C. P. BOLLMAN.

## Note and Comment

### *The Catholic Solution*

In an address before the delegates to the American Federation of Catholic Societies at Boston, Bishop McFaul, of Trenton, N. J., declared:—

The Federation desires no privileges; it claims for Catholics only what is just and fair. It endeavors to create sound public opinion on the problems of the day, and to proclaim the Catholic solution.

We grant the right of Bishop McFaul and his associates "to proclaim the Catholic solution," and we ask in turn the same right to make clear to all the people what "the Catholic solution" will mean. What the papacy has done for other nations it would be glad to do for America.

### *The Wall of Partition*

THE difficulty of conducting missionary work among the Jews is illustrated by the following extract from a circular of warning issued to Jewish parents in Chicago:—

Your homes, friends, are in danger! Your tents, O Israel, are in peril! Danger, grave and serious, is lurking round about your home! Seducers, vile and crafty missionaries, lie in wait for your homes! Your children are being lured away by soul-catchers! At — there is a mission maintained by misguided Christians, who hire these renegades to lure the Jew from his moorings, and the Jewish children from parents' home. Under the guise of teaching your children how to sew, they urge them to embrace Christianity. Under the mask of love, your children are taught by these vile and detestable soul-catchers to mock at and ridicule the religion of their fathers.

It is through such watchfulness as this that the Jews have prevented Christian teachers from making many converts among them; and when one does abjure his faith, he is subjected to a fierce persecution.

### *Hypocritical Zeal*

ONE of the leading brewing companies of the United States has filed a bill in the United States Court, asking that the prohibitory law which recently went into effect in the State of Georgia should be declared unconstitutional, on the ground that it restricts people from worshipping God according to the dictates of their consciences. It is alleged that the prohibitory law interferes with the rights of conscience, because under that law the purchase of fermented wine for use in the celebration of the Lord's Supper is illegal. Two things may be noted concerning this remarkable action on the part of a brewing company: First, it is not necessary to purchase fermented wine for use at the communion table, and, sec-

ond, the ebullition of zeal in behalf of religion on the part of a brewing company, whose real purpose is to nullify the action of the people in restricting the sale of intoxicating liquors, is enough to make the most confirmed hypocrite ashamed of his record. We recommend that the churches of Georgia and every other State should use unfermented wine in celebrating the communion.

### *Church Control of Education*

IN a recent local election a Catholic priest used his official influence to defeat one of the candidates, which led the *Chicago Israelite* to make this comment:—

The city, state, and nation have reason to stop and think when the church commences to mix in politics. The time has come for the statesmen of the nation to emphasize the ground principle of this great American nation—the separation of church and state. It is next to suicidal to allow a marriage to take place between them.

If the Roman Catholic idea of the relation between church and state should obtain in this country, the absolute control of elections would pass into the hands of that church, and the pope would thus be able to do for America what he has already done for other countries.

### *The Gospel for Africa*

THERE is a great work to be done in Africa before that dark continent shall have been lighted with the glory of the gospel. It is even stated that the tenets of Mohammed are being extensively spread among the tribes of the interior. A veteran German missionary gives rather a startling view of the situation:—

Among the heathen on the coast, in so far as Christianity is known, there seems to be little danger of Islam gaining further ground. But in the heart of Africa the Moslem missionary is doing most effective work, and when these districts become better known, Christians will probably be amazed and deeply saddened by what they will see to be the condition of affairs.

Only such a gospel as Paul preached, and which won so many converts throughout Asia, can meet and conquer the opposing forces in Africa.

### *Ripening for the Harvest*

As one of the signs of the times, Jesus declared that "as it was in the days of Noe, so shall it be also in the days of the Son of man." An observer so conservative as the well-known English preacher, Prebendary Webb-Peploe, bears testimony in the following words to the similarity between the present time and the time of Noah:—

As in the days of Noah gross immorality had ripened; as in the times of our Lord men had ripened in luxury and art,

and yet they were living grossly immoral lives, so that the Lord was compelled to bring judgment again; so we have advanced marvelously in regard to the veneering of gross sins,—but behind all this there is undoubtedly the manifestation of self-assertion, the attempt to deify and glorify humanity, the rejection of the Lord Jesus Christ. So we are ripening in the assertion of human nature as against the deity; and, ere long, though it may be by subtle terminology, God will be laid aside altogether.

Those who mistake mental culture for religion, and who regard beautiful and costly church buildings as an index to character, reiterate the assertion that the world is growing better; but those who look beneath the surface, and are able to perceive the actual conditions in society and in the church, are not deceived by this claim. To the Pharisees who prided themselves in the glories of the temple, and were sticklers for all the forms of religion, Jesus declared, "Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." This is the indictment which we present against the men of this generation.

### *Undermining the Critic*

FOR some years the critic has been "undermining" the Bible. Now the spade of the excavator is undermining the critic. A few years ago the critics proved that there never was such a nation as the Hittites. Not long after the publication of this "proof," the very stones began to cry out, and proved the critic to have borne false testimony against the Bible. The record of the existence of the Hittites was found upon the rocks as well as in the Word of God. The critic has disputed the existence of any place in Palestine by the name of Sychar, and has charged up a mistake to the author of the fourth Gospel in his record of the incident at the well of Sychar. Now the stones have cried out again, and declared the existence of the place where Jesus taught the woman at the well. In 1896, when preparations were being made for the erection of a Greek church at Medeba, in eastern Palestine, a mosaic map of Palestine was discovered among the ruins of an ancient edifice. The value of the mosaic map was not understood by the workmen or the natives, and was not preserved with any degree of care. Later, however, the librarian of the Greek patriarchate, on a tour of inspection, discovered what was left of the mosaic, preserved it, and has made known its existence. The exact date of the map can not be determined; but it bears within itself evidence that it could not have been made later than the sixth century, nor earlier than the third. Upon this map occurs the name Sychar, and there can no longer be a question as to its existence.

## 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.

### Confession

God told some one to soothe an aching heart,

To wipe somebody's tear of bitter pain,  
To heal a gaping wound with love's restoring art,

To sing to weary ones a sweet refrain;  
But, lo, the heart has not been soothed,

The tears have not been wiped away,  
The wrinkle of pain has not been smoothed,

And no one's sung that cheering lay.

God sent some one to give a beggar bread,

To put new garments on the destitute,  
To watch with those who weep their precious dead,

To visit shut-ins in their solitude;  
But O! the beggar goes an-hungered yet,  
The destitute are still unclothed, unshod,

And mourners weep alone in sore regret,  
And sick ones yearn to rest beneath the sod.

God bade some one; but lo, that one forgot,—

Forgot the aching heart, the wretched pain,

Forgot the gaping wound, remembered not

The singing of the sweet refrain.  
God sent some one; but he forgot it, too,—

Forgot the beggar and the destitute,  
Forgot the quaffers of life's rue,  
Forgot the sorrow-stricken multitude.

God sent—was't you or I whom he did send

Into the feverish world of deepest care?

God told some one—was't you or I, my friend,

Whom God commanded life to share?  
We need not ask: God sent both you and me

To do love's kindly deed each day,  
But we forgot: too occupied were we  
With self, to ease the want and misery.

—Eugene B. Kuntz, in the Westminster.

### Provision for Our Schools

An Appeal to Ministers, Physicians, and Teachers in Southern California

MRS. E. G. WHITE

THE men who stand as leaders in any part of the solemn work of the last gospel message must cultivate and cherish broad views and ideas. It is the privilege of all who bear responsibilities in the work of the gospel to be apt learners in the school of Christ. The professed follower of Christ must not be led by the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a follower of Christ's methods of work.

Our brethren should not forget that the wisdom of God has made provision for our schools in a way that will bring blessing to all who participate in the enterprise. The book, "Christ's Object Lessons," was donated to the educational work, that the students and other friends of the schools might handle these books, and by their sale raise much of the means needed to lift the school indebtedness. But this plan has not been presented to our schools as it should have been; the teachers and students have not been educated to take hold of this book and courageously push its sale for the benefit of the educational work.

Long ago the teachers and students in our schools should have learned to take advantage of the opportunity to raise means by the sale of "Christ's Object Lessons." In selling these books the students will serve the cause of God, and, while doing this, by the dissemination of precious light, they will learn invaluable lessons in Christian experience. All our schools should now come into line, and earnestly endeavor to carry out the plan presented to us for the education of the workers, for the relief of the schools, and for the winning of souls to the cause of Christ.

In the cities of Riverside, Redlands, and San Bernardino a mission field is open to us that we have as yet only touched with the tips of our fingers. A good work has been done there as far as our workers have had encouragement to do it; but there is need of means to carry the work forward successfully. It was God's purpose that by the sale of "Ministry of Healing" and "Christ's Object Lessons" much means should be raised for the work of our sanitariums and schools, and that our people would thereby be left more free to donate of their means for the opening of the work in new missionary fields. If our people will now engage in the sale of these books as they ought, we shall have much more means to carry the work in the way the Lord designed.

Wherever the work of selling "Christ's Object Lessons" has been taken hold of in earnest, the book has done good. And the lessons that have been learned by those who have engaged in this work, have well repaid their efforts. And now our people should all be encouraged to take part in this special missionary effort. Light has been given me that in every possible way instruction should be given to our people as to the best methods of presenting these books to the people.

I have been instructed that at our large gatherings, workers should be present who will teach our people how to sow the seeds of truth. This means more than instructing them how to sell the *Signs of the Times* and other periodicals. It includes thorough instruction in how to handle such books as "Christ's Object Lessons" and "Ministry of Healing." These are books which contain precious truths, and from which the reader can draw lessons of highest value.

Why was not some one appointed at your camp-meeting [in 1907] to present the interests of this line of work to our people? In your failure to do this, you lost a precious opportunity to place large blessings within the reach of the people, and you also lost an opportunity of raising means for the relief of our institutions. My brethren, let us encourage our people to take up this work without further delay.

There are some who have had experience in the sale of health foods who should now interest themselves in the sale of our precious books; for in them is food unto eternal life. Los Angeles has been presented to me as a very fruitful field for the sale of "Christ's Object Lessons" and "Ministry of Healing." The thousands of transient residents and visitors would be benefited by the lessons they contain, and those who bear responsibilities in our sanitariums should act wisely in this matter, encouraging all, nurses, helpers, and students, to gather by this means as much as possible of the money required to meet the expenses of the different institutions.

Why are our people so slow to understand what the Lord would have them do? Our leading workers should prepare beforehand to use their opportunities at our large and small gatherings to present these books to our people, and call for volunteers who will engage in their sale. When this work is entered into with the earnestness which our times demand, the indebtedness which now rests upon our schools will be greatly lessened. And then the people who are now being called upon to give largely of their means to support these institutions, will be free to turn a larger part of their offerings to missionary work in other needy places, where special efforts have not yet been made.

Great good will result from bringing these books to the attention of the leaders in the Woman's Christian Temperance Union. We should invite these workers to our meetings, and give them an opportunity to become acquainted with our people. Place these precious books in their hands, and tell them the story of their gift to the cause, and its results. Explain how, by the sale of "Ministry of Healing," patients may be brought to the sanitarium for healing who could never get there unaided; and how through this means assistance will be rendered in the establishment of sanitariums in places where they are greatly needed. If our sanitariums are wisely managed by men and women who have the fear of God before them, they will be a means of bringing us in connection with workers in the Women's Christian Temperance Union, and these workers will not be slow to see the advantage of the medical branch of our work. As a result of their contact with our medical work, some of them will learn truths that they need to know for the perfection of Christian character.

One point that should never be for-

gotten by our workers is that the Lord Jesus Christ is our chief director. He has outlined a plan by which the schools may be relieved of their indebtedness; and he will not vindicate the course of those who lay this plan aside for lack of confidence in its success. When his people will come up unitedly to the help of his cause in the earth, no good thing that God has promised will be withheld from them.

In places like Los Angeles, where the population is constantly changing, wonderful opportunities are presented for the sale of our books. A great loss has been sustained because our people have not more fully embraced this opportunity. Why should not the teachers and students from the San Fernando School make Los Angeles a special field for the sale of "Object Lessons"? If with earnestness and faith they will work out the plan that has been given us for the use of this book, angels of God will attend their steps, and the blessing of heaven will be upon their efforts.

It would have been an excellent thing if the teachers of the San Fernando School had, during the vacation, availed themselves of this opportunity to push the work with "Christ's Object Lessons." They would have found a blessing in going out with the students and teaching them how to meet the people, and how to introduce the book. The story of the gift of the book and its object would lead some to have a special interest in the book and in the school for which it is sold.

Why have not the teachers in our schools done more of this work? If our people would only realize it, there is no more acceptable work to be done in the home field than to engage in the sale of "Object Lessons;" for while they are thus helping to carry out the Lord's plan for the relief of our schools, they are also bringing the precious truths of the Word of God to the attention of the people.

The indifference that has been manifested by some toward this enterprise is displeasing to God. He desires that it shall be recognized by all our people as his method of relieving our schools from debt. It is because this plan has been neglected that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thus made for them, there would be more money in the school treasury, and more money in the hands of his people to relieve the necessities of other needy departments of the cause, and, best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service.

I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our medical and educational workers, if they would get all the benefit that God intends shall come to them through the use of "Object Lessons" and "Ministry of Healing." I ask you, my brethren, to

read these words to our people, that they may learn to show the spirit of wisdom, and of power, and of a sound mind.

### Visiting

C. MC REYNOLDS

THE great apostle to the Gentiles laid down a principle concerning visiting that should be studied and applied by gospel workers to-day. The messenger of God, the man or woman sent of the Lord to labor in his great harvest-field, has a special purpose to accomplish, a definite work to do. It is pleasant to enter a neat, well-kept home, and enjoy the hospitality there afforded by the thrift of the diligent husband and the faithfulness of the frugal wife; but these hearts are longing to be fed also. In Rom. 1:11, Paul says, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

What was the purpose of his visit?—To "impart some spiritual gift," of such a nature as to build up the spiritual life. It is well to be acquainted with the current news of the day, and to have a general knowledge of most lines of ordinary business, so that we can converse intelligently on such topics as occupy the minds of the people. In that way we can come close to them. A social spirit breaks down the barriers that Satan has reared in their minds. But all of this is only a means of approach. The purpose of your visit is to give spiritual instruction. If you fail to impart that, you may have lost the last opportunity you will ever have to bring to those souls what God has for them. He has chosen you for a channel through which the light of the gospel is to flow to them.

You may be sure Satan will work hard to prevent the conversation from being turned into the line of spiritual things. But if our hearts are all aglow with the light of heaven, possessing the glory of Immanuel, we shall see an opportunity to turn the conversation to the things in which we are most interested.

In this same letter Paul assures the church of the purpose of his visit, of what they may expect him to bring to them (Rom. 15:29): "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." "Out of the abundance of the heart the mouth speaketh." If our own lives are filled, and our hearts are overflowing, with the blessings of the gospel of Christ, we shall not be able to leave a home without having made an impression for good. The soon coming of Christ will become the theme of our conversation when it becomes the one purpose of our lives.

A lighted lamp shines; and the greater the darkness, the brighter the shining. In the REVIEW of April 30 the servant of God, speaking of the provision that Christ has made for his people says: "It is his purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace."

The most important part of the work of the evangelist, the preacher, or the Bible worker is visiting,—visiting to impart spiritual life. "The words that I speak unto you, they are spirit, and they are life." "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon the heart, and lives a life wholly consecrated to God."—REVIEW, April 30. What encouragement! Let us labor and pray to become good visitors.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" If we carry to the people God's truth by the power of his Spirit, the heart-strings will be touched, the purse-strings will be loosened, voluntary gifts of means will flow in to support God's work, and we shall be able to say, with Paul, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

*Grand Rapids, Wis.*

### Lessons From the History of the Levites

DAVID OSTLUND

"But who may abide the day of his coming? . . . And he shall purify the sons of Levi." Mal. 3:2, 3.

IN the history of Israel we find a special record of the tribe of Levi, and of this it is written, as of the Old Testament writings as a whole, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

When God called his people out of Egypt, we learn that he looked on his people as a son. This we read in Ex. 4:22, 23, where the Lord says to Moses: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." We all know that the Lord slew all the first-born, whatsoever openeth the womb born out.

The Lord instituted a holy custom among the Israelites, in order to remind them that the whole people was, or, rather, ought to be, to him the "first-born son." "And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine." Ex. 13:1, 2. As this was done in every family in Israel, it should remind them all of the great privileges that were given them as God's chosen people, and of the most holy responsibility that they had to meet.

In Ex. 19:4-6 the Lord speaks of his care for the "first-born son," and of the work he had appointed for him: "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore if ye will obey my voice in-



deed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."

Israel as a whole did not meet these conditions. When Moses went away up on the mountain, in order to fully establish this covenant for the people with God by receiving the holy commandments, they turned away from the Lord, and had the golden calf made; so that Moses found them dancing around that calf, and worshipping it as their god, when he returned from the mount.

In his great distress he broke the two tables asunder. The covenant itself was also broken by this gross idolatry.

Had all the tribes gone astray into this great falling away? Was there not one who still recognized the Lord's call, who would be his on the conditions before mentioned?—Yes. We read: "Then Moses stood in the gate of the camp and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." Ex. 32:26.

This response of the sons of Levi meant much for them. In Num. 3:41 the Lord says to Moses: "And thou shalt take the Levites for me (I am the Lord) instead of all the first-born among the children of Israel." See also verse 45. Not only were the Levites taken instead of all the firstlings, or instead of all the people; but they had conferred upon them the work of the priesthood, which at Sinai was designed for all the people, if they had remained true and loyal to the Lord. In Deut. 10:8 we read: "At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name unto this day.

One item more: When the land of Canaan was divided among eleven of the tribes of Israel, the sons of Levi, on account of their faithfulness to the Lord, received no inheritance in the land. "Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him." Deut. 10:9. Blessed was Levi! high was his calling! great was his inheritance!

"These things . . . are written for our admonition, upon whom the ends of the world are come." The people who are going to stand in the great day of the Lord will be true Levites. Mal. 3:2, 3. In our day there is a great falling away from the covenant. The commandments of the Lord are trodden under foot. Holy Writ has long ago foretold this state of things. Matt. 24:12; 2 Tim. 3:1-5. Men, who clothe themselves with the name of the Master, are dancing around the golden calf as actually as did the Israelites in the days of Moses. As the Lord then, by Moses, called on those that were the Lord's, so he is calling now on every sincere man and woman to come out and take a stand for him and for his truth.

The message is still more solemn now

than it was in the antitype: "Fear God, and give glory to him; for the hour of his judgment is come." The falling away from the true God is just as actual now as then. Therefore the message is: "Worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6.

God had some part of his holy work to give to every one of the sons of Levi. So to-day he has a special work for all who respond to his call. He says to them all: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

Levi received no earthly inheritance. So in our time God is calling us to loosen ourselves from the possessions of earthly things, that he himself may be our inheritance. Shall we respond to his call? Shall we do the holy work that he has for us? Shall we be true Levites? "Who may abide the day of his coming?" "He shall purify the sons of Levi." Are we to be numbered among them?

*Reykjavik, Iceland.*

---

#### My Comforter

I LOOK to Thee in every need,  
And never look in vain;  
I feel thy strong and tender love,  
And all is well again;  
The thought of thee is mightier far  
Than sin and pain and sorrow are.

Discouraged in the work of life,  
Disheartened by its load,  
Shamed by its failures or its fears,  
I sink beside the road;  
But let me only think of thee,  
And then new heart springs up in me.

Thy calmness bends serene above,  
My restlessness to still;  
Around me flows thy quickening life,  
To nerve my faltering will;  
Thy presence fills my solitude,  
Thy providence turns all to good.

Embosomed deep in thy dear love,  
Held in thy law, I stand;  
Thy hand in all things I behold,  
And all things in thy hand;  
Thou ledest me by unsought ways,  
And turn'st my mourning into praise.

— Samuel Longfellow.

---

#### Our Church Services

E. K. SLADE

"LET us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers. Let us remember that our praises are supplemented by the choirs of the angelic host above." These words, quoted from "Testimonies for the Church," Vol. VI, page 367, indicate the sacredness that should characterize all the services in our churches. While they may primarily refer principally to the Sabbath meetings, they without doubt have reference to all meetings connected with our churches, whether of a business

character or otherwise, and whether of the local church or more general in their nature.

The following words from page 362 of the same volume strongly indicate that we come far short of meeting the mind of God in our public services. "We do not obtain a hundredth part of the blessing we should obtain from assembling together to worship God." There are many things that contribute to this sad failure which should lead us carefully to examine our ways, and endeavor earnestly to have everything connected with our meetings such as to permit the free bestowal of heaven's gifts. The fact that heavenly intelligences are present in our assemblages is well known to all, yet it seems evident at times that many fail to bear this in mind. It is the privilege of every worshiper not only to place himself before God in a way that will be pleasing to him in the services of the church, but it is his privilege to contribute much to the conditions that should exist in all our services. "We must carry to every religious gathering a quickened spiritual consciousness that God and his angels are there, co-operating with all true worshipers. As you enter the place of worship, ask the Lord to remove all evil from your heart. Bring to his house only that which he can bless."

It is not our purpose to enter into a lengthy consideration of this matter in this article, but merely to present the subject, and to ask our church elders especially to consider carefully the thoughts suggested by these brief quotations. If we were receiving but a hundredth part of the blessing that should be enjoyed in our meetings, it is certainly high time that we carefully inquire to know what God's will is, and to understand, if possible, what our failures are in this respect. There are two extreme conditions, either of which may prove equally fatal in connection with our church services. We have reference to formality and the extreme absence of formality. Doubtless opinions will differ as to which of these extremes prevails the most extensively in our churches. There may be some question, too, as to which would most effectually defeat the object of our public worship. We believe that it is possible for us to have a pretty good understanding of what the Lord's way is, that both extremes may be avoided. We may be permitted with his help to present some thoughts on this subject in the future that may be of help to our leaders and elders in the churches.

The sacredness of the place of worship, and of all connected with the services and the house of God, should ever be borne in mind. It is not a time or a place for carelessness or indifference or unbecoming manners of any character. Children should be led to understand that the time and place of worship will not admit of some of the freedom that they enjoy in their homes or on the playground. It is not a time or a place to take a nap. The services in our churches

are not bettered by those who merely desire to have a place to go, or who attend to see and be seen. Visiting and freedom of manners should not characterize any part of the services in our churches.

Shall we not aim by every means possible to know the will of God concerning our church services, and so to perform his will that we may receive the fulness of his blessing rather than to have it said that we did not obtain one hundredth part of the blessing that we should have obtained from assembling together to worship God?

Holly, Mich.

### Recognizing the Voice

WM. COVERT

JESUS teaches that his followers hear and follow his voice, but that they refuse to follow strangers. And this peculiarity of hearing and distinguishing voices is noted by one who says, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21. A high degree of attainment in spiritual matters is required to know this voice at times. There are many sounds which claim to be the voice of God, and many trumpet calls are blown which are of such a nature as to deceive the ear of all but the very elect.

In the days of their gladness and on all occasions of joy, the musicians of ancient Israel were instructed by Moses to blow with a trumpet certain calls which were rendered in strains of rejoicing, and the ears of all the people were expected to recognize the true significance of every one of these calls.

Two trumpets of silver were provided for this service. A certain call with one would assemble the princes. The same call with both trumpets would gather the whole people at the door of the tabernacle. To blow an alarm was equivalent to marching orders. All these were understood by the people; for they were trained to distinguish one from another as readily as the veteran soldier can tell the morning "reveille" from the evening "taps," or the long roll from the marching step.

The calls of gladness in the days of their worshipful assemblies, with the joyful strains of music rendered on these occasions, were designed to fill the hearts of the people with courage and confidence in the Lord's work. It was with reference to this ancient custom of glad trumpet calls that David wrote those parts in the eighty-ninth psalm in which he said, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength."

Elijah could hear a "still, small voice" and understood its teaching, and because he heeded the lessons it gave, he was kept in the way which led to translation.

1 Kings 19:12. Job admonishes us to "hear attentively the noise of his voice, and the sound that goeth out of his mouth." Jesus heard a voice which spake to him and some others when he came from the water at his baptism; and on other occasions during the ministry of Christ on earth a voice from heaven spoke audibly to him in the hearing of the people.

But apart from the audible is a voice which speaks to the heart, and eyes of the heart, which see things invisible to optical nerves. Abel's blood had a voice which cried, and his life is yet speaking for the Lord to instruct the people. Also the Spirit of God teaches, and the voice of the Spirit is heard by those who are of quick understanding in divine things.

Concerning the manner of communication Christ said to Pilate, "Every one that is of the truth heareth my voice." It is of this manner of communication that Christ is speaking when he says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. The hearing of the voice and the opening of the door, are done through the Spirit's working, which the natural man can not discern. The voice of God is mute to him, and the wisdom which comes from above he does not understand. But he who sups with Jesus is taught of the Holy Ghost, and listens to the voice of the Teacher, thus learning things which none of the princes of this world know.

Chicago, Ill.

### Ten Ways of Praying

1. The *formal* way—when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of a *habit* which has lost its real motive-power.

2. The *hurried* way—hastening through it as a disagreeable and irksome duty—a *duty* indeed, but not a delight, and to be dismissed as quickly as may be.

3. The *selfish* way—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. The *impulsive* way—praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. The *faithless* way—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. On the contrary, there is the thoughtful way, seeking to meditate upon God and intelligently understand both the nature of prayer and the good we seek.

7. The *earnest* way—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The *trustful* way—coming in the spirit of a child; first believing that God's promises justify prayer, and then

that we are coming to a Father, both able and willing.

9. The *consistent* way—that is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. The *spiritual* way—so cultivating acquaintance with the Holy Spirit that he can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail, and how we may succeed.—*Missionary Review.*

### The Sabbath in the Bible

OUR readers who desire to see the Sabbath as it appears in the Bible will be aided by the following references. These can be followed easily: they show how the Sabbath, like a thread of gold, runs through the Book. It is better to know just what the Bible teaches than to know what men say about it. One of the most important features of this picture is seen in what Jesus, the Christ of God, said and did about the Sabbath. His authority as teacher, interpreter, and guide, ought to settle any questions that may arise in the minds of those who follow him. We ought to rejoice in following Christ who is "Lord of the Sabbath" and "Head of the church:"—

Gen. 2:2.	Eze. 46:1-4.
Ex. 6:23, 25, 29.	Amos 8:5.
Ex. 16:20.	Matt. 12:1, 8, 11.
Ex. 20:8, 10, 11.	Matt. 24:20.
Ex. 31:14-16.	Matt. 28:1.
Ex. 35:2, 3.	Mark 2:24, 27, 28.
Lev. 16:31.	Mark 3:2.
Lev. 23:11, 15, 16,	Mark 6:2.
24, 32, 39.	Mark 16:1.
Lev. 24:8.	Luke 4:16.
Lev. 25:2.	Luke 6:1.
Num. 27:16.	Luke 13:10, 15, 16.
Num. 28:9.	Luke 14:1.
Deut. 9:15.	Luke 23:54, 56.
2 Kings 4:23.	John 5:10, 16, 18.
2 Kings 11:5-7.	John 7:22.
2 Kings 16:18.	John 9:14.
1 Chron. 9:32.	John 19:31.
1 Chron. 36:21.	Acts 13:14, 17, 42,
Neh. 9:14.	44.
Neh. 10:31.	Acts 15:21.
Neh. 13:15, 16, 18,	Acts 16:13.
19, 21, 22.	Acts 18:4.
Isa. 56:2.	Heb. 4:9, see mar-
Isa. 58:13.	ginal reading.
Isa. 66:23.	

—A. H. Lewis, D. D., in the Sabbath Recorder.

### Possibilities Everywhere

WHATEVER kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have different circumstances surrounding them, but here are yours. You had better make up your mind to accept what you can not alter. You can live a beautiful life in the midst of your present circumstances.—*Selected.*



**Aunt Mary's Second Meeting**

MRS. EDITH E. BRUCE

ON the day set for the second meeting of the Good Housekeeping and Cooking Club, the seven original members were joined by three others who were anxious to learn improved methods for their daily work.

Aunt Mary was made very happy to see the interest manifested, and her heart was often lifted to God for help to know just the right course to pursue. She noted with satisfaction that most of the women were particular in their personal appearance, and each appeared happy, and contented. "Now," said Aunt Mary, in her usual business-like yet pleasant manner, "let us begin by taking down in our note-books a few principles that we shall need in preparing our every-day bill of fare; for I believe we decided at our last meeting to take up the subject of cooking to-day.

"Many people think that, in order to live hygienically, they must have all the manufactured health foods; but this is a mistaken idea. While health foods are good, they are not within the reach of all, and a perfectly wholesome and nutritious diet may be had without their use. God has given us a complete and perfect diet in the vegetables, grains, fruits, and nuts, if we but know how to prepare them, and how to make good food-combinations. There is much in the combination of foods, you know. Good foods may be so combined as to be very unhealthful. Our daily meals need much thought. Too many women cook just anything they happen to think of, or that which is most easily prepared, without reference to the needs of the family, or the food value of the material to be cooked.

"I am glad to see that you all have your note-books, and I'm going to ask you to copy in them some tables that show the relative food values of the more common articles of diet. If you will copy these on a large piece of heavy paper, when you get home, and hang it up in your kitchens, it will help you to remember the value of different foods, and also their combinations when you are preparing your meals. You know that the body demands certain substances to nourish it properly.

"The nutritive food elements are classified into three groups,—the nitrogenous, or tissue-building; the carbonaceous, or heat- and energy-producing; and the mineral, or bone- and nerve-building.

"Albumen, gluten, and casein belong to the nitrogenous; starch, sugar, and fats to the carbonaceous; and salts, cel-

lulose portions, and inorganic substances to the mineral. The nitrogenous elements are of greatest importance, as they nourish the brain, nerves, muscles, and the more highly vitalized tissues of the body. The carbonaceous, however, are required in much larger quantities, the correct proportion being about eight or ten carbonaceous to one of nitrogenous.

"Now it will take a little time to copy this table, but I believe you will find that it will repay you in the days to come."

For a few moments there was a busy scratching of pencils, as the ladies copied neatly the following tables, which had been placed on a blackboard:—

**Combinations of Foods**

**GOOD COMBINATIONS.**—Grains and fruits; grains and milk; grains and vegetables; grains and eggs.

**BAD COMBINATIONS.**—Milk and vegetables; fruits and vegetables; acid fruits and milk; milk and meat.

**FAIR COMBINATIONS.**—Grains, sweet fruits and milk.

FOODS	NITROGENOUS	CARBONACEOUS	MINERAL	TOTAL NUTRITIVE VALUE
Wheat	10.8	72.5	1.7	85.
Barley	6.3	76.7	2.	85.
Oats	12.6	69.4	3.	85.
Corn	11.1	73.2	1.7	86.
Rice	6.3	80.2	.5	87.
Potato	2.1	22.2	7.	25.
Sweet Potato	1.5	27.5	2.6	31.6
Peas	23.8	60.8	2.1	86.7
Beans	30.8	50.2	3.5	84.5
Lentils	25.2	58.6	2.3	86.1
Peanut	23.8	60.8	2.1	86.7
Walnut	15.8	60.4	2.	88.2
Almond	23.5	60.8	3.	87.3
Hazelnut	17.4	60.8	2.5	89.7
Banana	4.8	20.2	8.	25.8
Dates	9.	58.	.0	67.
Grape	.8	14.3	.3	15.4
Apple	.2	10.3	.4	10.9
Pears	.2	10.2	.3	10.7
Peach	.4	7.8	.4	8.6
Cherry	.9	15.3	.6	16.8
Lean mutton	18.3	4.9	4.8	28.
Lean beef	19.3	3.6	5.1	28.
Pork	9.8	48.9	2.3	61.
Poultry	21.	3.8	1.2	26.
Salmon	16.1	5.5	1.4	23.
Egg	14.	10.5	1.5	26.
Milk	4.1	9.1	.8	14.

"And now I see," said Aunt Mary, that our time has nearly expired, but I want to give you a few don't's before we close:—

"Don't worry!

"Don't do things haphazard, and then say you had bad luck.

"Don't look untidy before husband and children.

"Don't wear a greasy dress or apron. Print and gingham are cheap; so are soap and water.

"Don't forget that you should be an example to your neighbors in home-making as well as in Christianity.

"Next Thursday we will have something real practical in cooking."  
*Mussoorie, India.*

**My Fireless Cooker**

MRS. M. E. STEWARD

I took a typewriter box, and put three inches of paper trimmings in the bottom, pressing down hard. Hay, straw, excelsior, or fine shavings would have answered instead of the paper. I placed on this, in the middle of the box, a round of thick paper, which had been cut a trifle larger than the bottom of my kettle.

This kettle is heavy graniteware; an iron kettle would do as well, but all kinds of food can not be cooked in iron. My kettle is flat on the bottom, with a tight-fitting cover, and a bale; a handle would not pack well.

I tied heavy paper round my kettle, then cut it off even with the bottom and the top of the kettle, and placed the kettle on the round of thick paper in the box. When the kettle is removed, this makes a nice nest, and keeps the filling in place.

I then took oat straw, which had been cut while green, wet it lightly in water, and packed it as tightly as I could around the kettle, till it reached the top of it. Over this is placed a cheese-cloth pillow three inches thick, filled firm with excelsior and straw. The "hay-box" closes with a cover as nearly air-tight as possible; mine is hung on hinges. It was now ready for cooking.

I bring my food to a brisk boil over a fire; let potatoes cook there five minutes; oatmeal twenty minutes. Rice, after soaking in water half an hour, can be put into a smaller dish,—water added as in common cooking,—and placed in the kettle with other foods filled around it. It takes just as long to cook as potatoes; other things accordingly. One can soon learn how long to cook different articles.

I am delighted with my fireless cooker. The food is better, as all flavors are retained, and everything is in better shape than when cooked over a fire. I can heartily recommend it to all. It saves fuel, heat, and trouble, for nothing ever burns, and it requires no attention. Should food be underdone, it can be brought to the boiling-point again, and replaced in the cooker.

A candy-pail, or a deep box with a close fitting cover, can be used for the cooker.

*Sanitarium, Cal.*

CHRISTIANITY brings the pure joy of worthy occupation. Worthy work gives one of life's greatest incomes of happiness. The three great fundamental laws of the kingdom of heaven are service, sacrifice, and love.—*Selected.*

# THE WORLD-WIDE FIELD

## The Work in Hunan, China

P. J. LAIRD

YESTERDAY I took a picture of a group of those assisting us, which I am glad to send. Our evangelist, Brother Chang Kangheo and wife of Honan province, sit in front, with her daughter between.

God has certainly blessed this brother since he came to us, soon after our arrival at Chang-sha. Whatever measure of success God has vouchsafed to the mission here is in no small measure owing to this man's faithfulness. Soon after coming to us, he was excommunicated from his former mission, and later the Chinese Christian Union took a like action. Personally, we feel that this was beneficial rather than detrimental to his faith, helping him to develop character.

The first on the right, Mr. Shih Tingchen, is our translator and teacher. After we came into this house, he would come every now and again after meeting was over to chat with Brother Chang or me, but did not seem to be much impressed with the gospel. In fact, on one occasion, he told Brother Chang he could not expect to bind him with the beliefs that had bound himself. But while we were away at Shanghai this spring, his heart was softened toward the message considerably. He is exceedingly bright, and very critical, but not overbearing. He is well connected at Chang-sha. His home is in the Anhwei province. Since coming into our home, he has had to suffer some persecution at the hands of these friends and relatives. We long and pray that the message may get complete control of him. Last week he drew up a tract, in classical Chinese, confuting the argument that man has an immortal soul.

Second from the right is Brother Lü Chuanleo, of Kiangsi province. He tendered his resignation to the Methodist mission there last year. One regrets the cause which has delayed even an answer to his registered letter; for these seemingly trifling incidents can be taken to mean so much. Brethren, pray for us, that we may have the meekness, gentleness, and above all, the courtesy of Jesus

in dealing with these Chinese friends. These will probably speak plainer than our language, be it ever so perfect to their ears. The breach between Chinese and Westerners is not decreasing very rapidly just now.

Brother Lü was in their school for



NATIVE HELPERS AT THE CHANG-SHA MISSION

eight years, and felt this slight very keenly. He has been employed as our probationary canvasser, and has done faithful work, although his sales have not run high for a few weeks past. We have given him instruction in the message, and trust he will yet see his way clear to unite fully with us.

Third from the right in the picture is Huang Hanyong, of Hunan. He acts as writer and teacher. He has been attending our meetings regularly for many months past.

The man on the extreme left, Ho Chintsin, of South Hunan, is a teacher of English in his own district school at Chang-sha. He attended our classes last year to become more conversant with the English language. As he is also a good Chinese scholar, we felt it would be a splendid thing for our translation work to obtain his services, but it was a trifle difficult to know just how to approach him. However, we feel that the Lord opened the way for us. He came into our home, and takes lessons from me five mornings each week from seven to eight and with my wife from nine to ten, while I take the service in Chinese. In return he gives us the afternoons for translation work with Mr. Sz and myself. His textbooks in English have been "Christ's Object Lessons;" "Patriarchs and Prophets;" "Christ our Saviour," and a book of readings in the words of Scrip-

ture. In addition he attends our family worship in English morning and evening. It is with very deep regret that we find he has to seek other quarters because of the heat and noise in his room, which is just over the street; but if he goes, he is desirous of returning in the fall. He has become interested in the message, and refused to teach on the Sabbath. Incidentally we discovered that he gave a splendid testimony as to the world's being created by Jehovah, before a gathering of teachers last week. In effect he said, If God was not the Creator, who was? They answered that they did not know. Should he become a real Christian, he would be a great help to the work in Hunan. This is our earnest desire.

Last month the missions in Hunan held a sort of Bible institute for four days for their Chinese workers. We were not invited. At its close a party of Chinese made an appointment to come and study the Sabbath with us. After waiting long beyond the time, my wife and I went for our usual stroll on the city wall. Returning we found Brother Chang had been taking them through the Scriptures, and they told me they were convinced that the seventh day is the Sabbath. Moreover, they invited us to visit with them in their homes. So, the dragon-boat festival being over, and as they thought it better for me to stay at Chang-sha, Brethren Chang and Lü left yesterday with a good supply of the gospel in Chinese. Pinchiang is about three days' journey direct, but they may take a circuitous course to visit the tea markets with their books. May God bless them abundantly!

You will be interested to know these Pinchiang men were originally strict vegetarians, and experience proves that they make the most earnest Christians. There appears to be quite an interest springing up among them.

Chang-sha.

## Rays of Light and Liberty From Austria

JOHN WOLFGARTEN

RELIGIOUS liberty has recently been proclaimed in Russia, and Bavaria and Austria quickly followed. Though to us as a denomination, liberty of propagation has not been granted officially by the government, yet under a certain organization we are allowed to hold public meetings, and to give lectures throughout the country, and thus we can now proclaim the precious truths of the third angel's message in this stronghold of Catholicism.

In the fall of 1906 we were sent to Austria to take up the work; but not much time elapsed before we experienced what it meant to be in prison for the truth's sake. According to the laws of this country, members of one creed may assemble in their homes for family worship; but it is unlawful for their friends and acquaintances to attend such gatherings. The possibility of spreading the message in such meetings is therefore

entirely cut off. On the other hand, religious liberty is fully granted to every individual on the statute-books; every one may worship his God according to the dictates of his conscience, without being allowed to proclaim his religion in public.

Here is another act of Roman toleration: children under six years of age may attend meetings of those of another faith. This is a great privilege for the mother who visits our lectures, as she may bring with her the baby or the other small children. From the age of six to fourteen the children are under the school laws, and in this period only the "mother church" has the "right" to educate the youth.

The first of January, 1907, after we had labored for three months under the blessed hand of God, I prayed that the Lord might give us more freedom the coming year. I expressed this thought and our great need at different times, and had the conviction that this year must establish a waymark in the history of our work here. In April of the same year Bavaria received liberty, and this encouraged us to pray without ceasing that God would also answer our petitions in regard to Austria. I consulted different members of the Parliament for advice, and also obtained an audience with the minister of public worship and education; at last one of the representatives said to me, "Why don't you organize a society?"

This occurred between the council of the General Conference at Gland and the camp-meeting in Friedensau. At the latter meeting it was planned that I should change my field of labor, and go to Hungary. I asked the brethren to let me stay in Austria as I had laid some plans, the result of which I expected would bring the long-desired liberty. My request was granted. In the fall of that year, Brother Gruber, one of our workers and a native of Austria, in whose name everything had to be undertaken, my wife, and I worked out the constitution and by-laws of the society which was to be organized. We had carefully examined the constitution of a similar organization, but had to adapt them to suit our needs.

We presented this document to the administration of the state, and, with some alteration, it was approved by it about the last of November. The name of the organization is a "Society of Christian Men and Women."

The object is the fostering and promotion of humanity, of Christian life, and education in general; the promulgation and advocacy of the knowledge of acquiring and preserving physical strength and spiritual life, thus leading humanity upon a way that is in harmony with God and beneficial to mankind.

The method of accomplishment is by lectures and instruction on scientific and profitable subjects, according to the needs and desires of the members, and by public meetings, lecture tours, etc., with practise in singing and music.

One paragraph about the practise of

prayer was crossed out by the administration.

Thus our prayers were answered, and our faith strengthened. In December we made all necessary arrangements and preparations, and on Jan. 3, 1908, we began public lectures. Since then fourteen dear souls have accepted the precious truth, and followed their Lord in baptism. Six others are deeply interested, several of whom keep the Sabbath, and have expressed their desire to be among the next company for this ordinance.

"The Lord has done great things for us; whereof we are glad."

Vienna.

### Evangelistic Work in Italy

HORACE GIRALDI

SEVERAL weeks ago I was invited to go to Gravina, a town of twenty thousand inhabitants, situated south of



A SQUARE IN ALTAMURA, ITALY

Naples, and on the eastern side of the Apennine Mountains. Here Brother Creanza lives, with his family. They were converted in New York, at our Italian mission at One Hundred and Eleventh Street, and now they are back in their home country.

I was very glad to receive this invitation; for it afforded me an opportunity to preach the message in a new field, and to see our brother, whom I had known in New York. So, as soon as possible, I started for Gravina.

The trip, although rather a long one, is delightful, because the train winds through a beautiful country, gradually ascending from the sea-level up to the Apennines, to descend again to the sea-level at Bari, on the other side of Italy. Several hours before reaching Gravina, the train passes through a magnificent plain, bounded on each side, in the far distance by a range of blue mountains. It looks like the immense plains of the West, in the United States, only here one can not find an acre of deserted land: all is cultivated.

At 7 P. M., after a fourteen-hours' journey, I arrived at my destination, and had the pleasure of meeting Brother Creanza. We went to his house, and were greeted by his wife and children.

As soon as the children saw me, they recognized their old Sabbath-school teacher; they have not forgotten their lessons, nor the hymns that they used to sing so nicely.

That evening we went to visit some families. We did the same next day, speaking to them about the message, and extending an invitation to a meeting to be held in the evening. At the appointed hour, about fifteen persons gathered at the home of Brother Creanza, where we preached to them the third angel's message. At the close we announced another meeting the following Monday night.

In this town the only Protestant church is the Baptist. We called on the minister, and had a long talk with him. At the end of it he asked us to go away from Gravina, and not to trouble the peace of his people. Of course we could not grant such a request as this.

As soon as we began our work, the power of Satan was aroused against us. The Second meeting was not nearly so well attended as the first. When I again visited the families I had visited before, they began to talk about charity as the most necessary virtue of Christians, especially to Italian Protestants. A little incident was typical. In one family I asked several questions

about the Sabbath and the third angel's message, but could not get a word from them: they would not talk on these subjects, but presently began to talk about charity. We could easily recognize that they were repeating a lesson learned from some one.

Nevertheless one family accepted the truth, and began to keep the Lord's Sabbath. Another has promised to join at least the Sabbath prayer-meeting that Brother Creanza will hold in his home, and two other families are disposed to study the message.

In order to hold public meetings in Gravina a hall would be necessary.

Naples.

### Trial by Conjuror

D. C. BABCOCK

A MENDI court was in session, just in front of our house. Instead of our boys being at work, as I expected, I found them and all the Mendi boys and women in the neighborhood at court, to be tried for stealing a glass tumbler. I tried to get my boys to go to work, but it was of no use. They had their conjurer seated on a stone, his medium completely under his control, with a whip, consisting of a handle about ten inches long,

and three strands of rope, with knots tied in them, plying the whip over each one, until the guilty one was found.

Each one had to sit down before the judge, and then the whip was tried on him. If not guilty, he was released. One after another was tried, but no one seemed to be the right one. Then they remembered that one of the suspected ones had gone to town, so they chose one to be tried in his place, as his representative. The very fellow who had stolen some of our lumber the day before was selected, and took his seat.

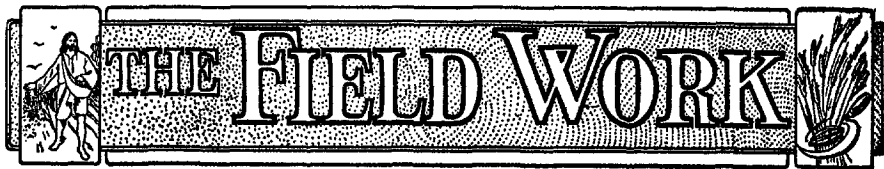
Although the fellow had taken our lumber, I must confess that my sympathy was deeply aroused for him. I can not understand how he ever stood the flogging he got. He bore it as long as he could, and then ran for life. All the Mendies started a shout, "Tief! Tief! Tief!" and ran the poor fellow almost to death. When they brought him back, he was almost exhausted.

But the matter did not end there. In the afternoon the really guilty man returned, and again the court was called. I had begun work for the afternoon (I had some boys building a better roadway up to the house), and soon all were gone to see the final trial. I went to see what they could possibly do with that fellow, as they had given the other boy such a whipping in his place that I could not think they would whip him. He was soon found guilty, and took his treatment like a man. At first he denied; but when they whipped him, he confessed his crime. It is useless for one to say he is not the guilty person; for if he is tried, and their god says he is the one, that is the end of all controversy.

The man who is under the spiritual influence of their god is in a desperate condition. They always choose a strong young man to be used as the medium. He very soon becomes wild, running about the room, out into the yard, and down the road, frothing at the mouth. When his work is over, five or six young men pounce on him, to take the whip from him. This is a desperate struggle. It took four to hold him, and another held the hand that the whip was in, and the sixth man had all he could do to get the whip from him with both hands. As soon as they got the whip from him, and the conjurer put a little water in his hands, he was as helpless as a babe. He dropped exhausted on the ground. This is spiritism in its darkest form. Their worship is real devil-worship—sometimes in a snake, sometimes in an alligator, or in anything that suits them. The son of one of our sisters killed a snake in this city which a young woman was worshipping, and she actually went insane over the matter.

We need men and women who are not tainted in the least with spiritism—those who know from personal experience that there is a personal God. To tell these people that God is in the trees and in the creatures which he has created, would only encourage them in their present form of worship.

*Freetown, Sierra Leone, West Africa.*



### Western New York

As the result of the tent effort held in Medina, N. Y., where Elder J. W. Raymond and wife, and Brother Theodore B. Westbrook and wife, have been laboring, fourteen persons are made to rejoice and praise our Heavenly Father for this last message which he has impressed upon their hearts. Some of these are heads of families. Some come from churches where they have been active members.

We have organized a Sabbath-school here. Many are interested, and we feel sure that more will soon step out on the promises of God.

The work is onward. Let us work as never before, for the night will soon come, when no man can work.

LIDA MAY WESTBROOK.

### Asia Minor

KOZOLOUK.—This is a village near Tarsus, on a high mountain, composed of about one hundred houses. The people are Armenians. We have had a Sabbath-keeping family there for several years. Lately Brother A. Buzugherian made a visit to this village. He writes the following:—

"Several weeks ago I had written you that a sister from Aintab, named Victoria, had accepted the truth, and that her husband, a Kurd, was persecuting her. This sister at last was obliged to quit the truth, not being able to endure. But when the people relate the persecutions she has borne, heart can not bear it. Her husband has beaten her many times with a half-burned stick, and with heavy stones. One day, while his Kurd companions were drinking liquor, and had become drunk, they counseled to go and kill her and Brother Kasbar; but her husband did not consent, but said, 'Wait a moment; let me go first, and if I can't convince her back, then you may go and kill.' He came home and gave much trouble, and she was obliged to run away to Brother Kasbar, who, seeing that something terrible would happen, advised her to go home, and obey her husband. Sister Naomi says that they did not encourage her, else she was willing to die. Though she is away from us now, her heart is with us. She would have us pray for her. Her husband has strictly forbidden her calling on us, but she called twice. Her whole desire is to obey. I spoke many encouraging words to her. Would God that she might rise once more.

"Here there is a Bible woman. She called many times to study the Bible. Others also came, but very few. This case of Victoria and the case of the priest's wife have frightened the people. The priest's wife would call on me every time I visited this village, but this time she feared to call. That priest has spoken many hard words to the Armenian priest, whose wife has advised Sister Victoria to keep the Sabbath. He

caught a stone weighing about ten pounds, and cast it at the priest. Good that it has not touched him. The priest also has cast a stone at him to oppose him, while the priest at that time was coming to give advice to Victoria that she obey her husband.

"Brother Charles Simmons was also with me here. He, too, advised Sister Victoria to obey the truth. Sister Victoria dared come to our meeting, and we prayed for her."

If a Kurd can dare to do such evils when the protection of the government is upon us, what evils can he not do when we are excommunicated. Indeed, we shall more and more understand that it will mean death to be a Christian. Brother Alexan writes again from Adana, June 26:—

"To-day Brother G. Keshishian came here from Tarsus to be baptized. Last Sabbath day Elder H. Kupelian baptized Brother Stepan, and the church celebrated the Lord's Supper. Brother Keshishian also was baptized."

Brother Keshishian was in the truth once, but last year went back to the world. Thank God that he did not long serve the world, but soon returned to the Lord.

Z. G. BAHARIAN.

### The British Union Conference

AFTER attending three of our good camp-meetings in the Columbia Union Conference, which have already been reported through the REVIEW, I left New York, August 9, on the steamship "Baltic" of the White Star Line for England. July 17 we landed in Liverpool, and at once proceeded to Watford, the headquarters of our work in this field. From this time to the beginning of the union conference, which convened in Watford, Friday, July 31, I spent visiting through the field, and generally assisting in the work, also making preparation for permanently leaving England.

Sabbath, July 25, in company with Elder W. H. Meredith, the president of the South England Conference, was spent at Bristol, where we organized a church of twenty-one members. This church consists very largely of new members, who have embraced the truth through the labors of Elder G. A. Nickels, Brother and Sister Brooks, and Sister Brewer during the last year. Others are awaiting baptism, and following this ordinance will unite with the church.

The camp-meeting was held on a beautiful field in the suburbs of Watford, on the opposite side of the town from the Stanborough Park estate, where our institutions are located.

The attendance of our own people was somewhat larger than at any previous meeting, there being about five hundred present. These were comfortably lodged among the people of the town, while meals were provided on the grounds in a large dining-tent.

The interest from the outside was quite good from the first. A somewhat novel feature in the way of advertising

was adopted by the Watford church and the publishing house. Three editions of nine thousand each of a sixteen-page paper, called *The Gospel Tent*, were printed and circulated, one of each number being placed in each house in the town. The first number contained an announcement of the meetings, especially dwelling upon its novel features. The two following numbers were devoted to the reporting of sermons and various other meetings. This appeared to be a real success. The expense of printing the paper, I understand, was met by the advertising matter it contained.

The first Sabbath was a most blessed

to take the place in Scotland made vacant by Elder Haughey's removal. Elder J. J. Gillatt, of North England, was invited to take the superintendency of the Irish mission, made vacant by Elder Altman's removal.

It was voted to divide the Scotland mission field along the line of the Grampian Mountains, following the southern boundary of Inverness, Aberdeen, and Kincardine, and to place the northern division immediately under the direction of the union conference; also to organize the southern division, consisting of all of Scotland south of the above-mentioned line, into a conference to be

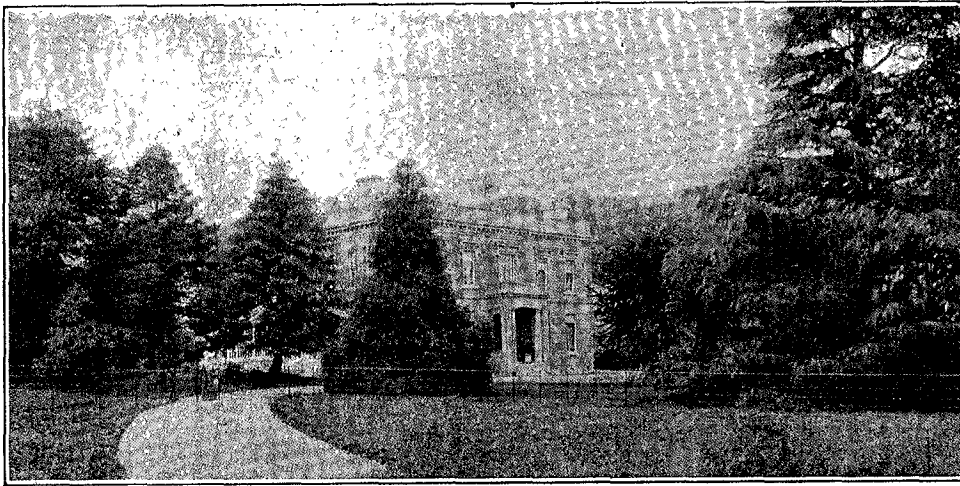
The work in this union conference never appeared to be so prosperous throughout the field as now. The Lord has greatly blessed in the efforts which have been put forth to build up our institutional work. Plans were laid at this meeting for the erection of a college building and dormitories to accommodate about one hundred fifty students, at a cost not to exceed six thousand pounds. Over five hundred pounds was raised in cash and pledges on the grounds.

After Elder MacLay had become so well acquainted with the field, it seemed sad that it should be necessary for him to leave; but this had been anticipated for more than a year. Long before I had any thought of having to leave so soon, plans were laid for their departure; but they continued to labor on as long as it seemed at all wise. They will be greatly missed in that field.

Before the meeting closed, August 8, my son Celian and I had to leave for Liverpool. From there we sailed on the R. M. S. "Lucania," of the Cunard Line, for New York.

During a little more than nine years of labor in Great Britain we had all become greatly attached to the people and the work; but however much we have enjoyed our labors there, and regret the necessity of a change, we are content to labor on where God directs, awaiting the glad morning of our reunion, which we are more than persuaded is very near at hand.

E. E. ANDROSS.



A VIEW ON THE ESTATE AT WATFORD, ENGLAND

occasion. At the close of the morning discourse, based on Rev. 7:13-17, fully one hundred persons responded to the invitation to those who were conscious of unpreparedness for the end, and would now seek forgiveness and cleansing in the precious blood of the Lamb. The Spirit of God brooded over the congregation, and all hearts were melted to tenderness. Victory came to many hearts in the inquiry meeting which followed. The results of this meeting were due in part to the splendid meeting on Friday evening, conducted by Elder W. J. Fitzgerald. He first spoke of this great movement as a fulfilment of prophecy, then of the need of the Holy Spirit in order to finish the work. In the afternoon Elder W. D. MacLay led out in a service where the sweet strains of praise from all hearts blended harmoniously. Thus the meeting was started in such a way as to place all the business of the conference under the direction of the Holy Spirit. This same attitude was maintained as long as I remained. Monday Elder L. R. Conradi and Brother Guy Dail arrived from Holland, and remained to the close of the meeting.

Elder Fitzgerald was unanimously elected president of the Union Conference, and Elder S. G. Haughey vice-president. On account of the precarious condition of Sister MacLay's health, making it necessary that they should seek a drier climate, Elder MacLay presented his resignation of the presidency of the North England Conference, where he has successfully served two and one-half years, to the delegates present, which was regretfully accepted. On the recommendation of the British Union Conference, Elder S. G. Haughey of Scotland was elected president of the North England Conference, and Elder M. A. Altman, of Ireland, was invited

known as the Scottish Conference, these changes to take place Jan. 1, 1909.

It was also voted to organize the Welsh mission field into a conference, this to take effect at the date given above. The organization of these fields is to take place within a few weeks, at meetings of their constituency, to be held in their territory. I regard this as a great step in advance. We have long looked forward to this move, and though I am deprived of the privilege of continuing my labors in that field, it was a source of great pleasure to me that I could assist in making these plans, and see them so heartily adopted by the union conference.

Friday afternoon the writer had the privilege of baptizing nine candidates in a temporary baptistery erected on our estate. Following the evening discourse, an ordination service was conducted. Brother W. A. Shafer, who came over from America some six years ago with a company of canvassers, and Brother Chas. E. Penrose, formerly a Baptist minister in Wales, but who about two years ago embraced the truth, and brought with him a number of his congregation, and has since been laboring successfully in this cause, were set apart by prayer and the laying on of hands to the sacred work of the ministry.

A very pleasing feature of these meetings, which I feel deserves mention, was the service of song very successfully conducted by Brother Glen Wakeham. He and those assisting him had put forth much effort previous to the meeting in training for the occasion, and the music produced greatly added to the effectiveness of the services. I am convinced that vocal music, and especially choir and congregational singing, should be given a much larger place in our colleges than they have ordinarily received.

Cuba

AFTER several months of waiting in suspense we left Walla Walla, Wash., May 19, and an unexpectedly prolonged stay in the East gave us a longer visit than we anticipated with friends, and an opportunity to attend the good camp-meeting at Wilmington, Del.

Owing to some developments in eastern Cuba, it was thought best for us to ship to Havana. Hence, after two days' most cordial entertainment in New York, by Elder Knott and wife, German laborers there, we sailed on July 9, and arrived in Havana four days later.

The island has a territory about the same as that of Pennsylvania, and a climate that permits of growing crops the year round. The agricultural and horticultural resources are great; and with the methods and thrift of the United States, rich returns can be reaped.

The Cubans are far from being up with the spirit of the New World, and are even behind the Orientals in learning and advancement.

The excellent pasture lands here, where both cattle and goats do well, afford good opportunity for those of our brethren who have means to come and engage in the stock business, and at the same time be representatives of the truth, and help form bases for our churches and schools.

The Roman Catholic religion became the established religion of Cuba under Spanish rule, and public services of any other denomination were prohibited. The churches and religious orders were very rich, possessing great estates and

plantations, and here in pomp and solemnity the functions of the church were unrivaled by any in Europe. In a circular issued by a Spanish governor to induce immigration, it was provided that none "but Roman Catholics can be inhabitants of the island." The Protestant Bible was interdicted in the custom house, and the British government made repeated but futile efforts to secure for its subjects living in Havana permission to build a chapel for Protestant worship. So late as 1898, the bishop of Havana refused to comply with the request of Captain Sigsbee that the Protestant burial service might be read over the Protestant dead.

The Spanish-American war changed all this, and there are now in Havana representatives of various Protestant denominations. As we sat in a home in the suburbs of Havana some evenings ago, and beheld how interestedly two or three families drank in present truth as it was presented by Elder E. W. Snyder, and as we see some of the native brethren engaging in colporteur work, selling our papers and tracts, we can but know that surely God is gathering from this generation a people to his honor from every nation, kindred, tongue, and people.

We are now located here near San Cristobal, and, so far as we know, the only representatives of the third angel's message on the south side of the mountains in this western province (Pinar Del Rio) of Cuba. San Cristobal is the town of records for this division or part of the province, and is a place of perhaps a thousand or more population.

S. H. CARNAHAN.

### West Pennsylvania

ALTOONA.—On Thursday, August 13, we held a baptismal service at which nine persons were baptized. On the following Sabbath these were added to the Altoona church, receiving the right hand of fellowship. We praise the Lord for the privilege of seeing souls obey the truth.

W. F. SCHWARTZ.

### The Missouri Camp-Meeting

THE annual conference and camp-meeting for Missouri was held at Sedalia, August 6-16. The camp was well located in Liberty Park, at the edge of the city, with good street-car service. The attendance of our own people was fair, and an excellent spirit was manifested throughout. Quite a good work was accomplished along spiritual lines, and a number gave their hearts to God. Elder Meade MacGuire, Sister Merrell, and others did a good work among the young people. Forty-two were baptized.

One of the principal things accomplished was the dividing of the State into two conferences. The Missouri River is the dividing line, with the exception of the counties of Jackson, Saline, and LaFayette, which lie south of the river and include Kansas City. These go to the north. This gives a population to the northern conference of 1,250,000, with seven hundred twenty Sabbath-keepers, and a tithe last year of \$5,949. The southern conference has a population of 1,750,000; Sabbath-keepers, 930; tithe last year, \$8,916.

Both conferences were able to fill the various offices with capable laborers.

Elder D. U. Hale, the former president of the State conference, was elected president of the Southern Missouri Conference, and Elder A. R. Ogden, of Kansas, president of the Northern Missouri Conference. The headquarters of the Northern Missouri Conference will probably be at Chillicothe; that of the Southern Missouri Conference at Springfield. We are fully convinced that this division is a wise one, and will work a new era of progress in the great State of Missouri. The utmost unity was manifested in the division, hardly a discordant note being heard throughout the meeting.

A liberal spirit was manifested toward the work. Almost six hundred dollars was raised for the Oakwood Industrial School, and \$4,360 in cash and pledges was given for foreign missions. The Sabbath-school donations were greatly increased over those of last year.

Elders G. A. Irwin, E. T. Russell, G. F. Haffner, Meade MacGuire, and J. S. Wightman, Profs. C. C. Lewis and B. E. Huffman, and the writer attended the meeting, and shared its burdens with the conference laborers.

Our prayer and desire for these two conferences is that the unity and power of the Holy Spirit may characterize their work, and that progress proportionate to the greatness of the work and the shortness of time, may be seen during the coming year.

G. B. THOMPSON.

### A Canvassing Institute in Mexico City

ACCORDING to the arrangements made by the committee appointed at the last General Conference Council, a canvassing institute was held in Mexico City, July 19-29. It was attended by Brethren J. A. P. Green, Earl C. Hackett, J. L. Brown, and A. A. Reinke, of California, who had been selected to open the book work in that field. They arrived the seventeenth, in company with Brother L. E. Borle, of the Pacific Press, who is to take charge of the printing-office there. Brethren S. Marchisio, Christian Schulz, and E. Fernandez, who have been engaged in colporteur work in the republic, were also present. Mrs. Burgos, a Bible worker, and Dr. W. S. Swayze, Elder G. W. Caviness, and Brother Placencia attended nearly all the meetings, and assisted in our language study.

Our first meeting was certainly one that we shall all long remember. Brother Caviness welcomed the new workers, and expressed his conviction that the work among the fifteen millions of Mexico must be carried on largely by means of the printed page. Dr. Swayze related some interesting incidents proving that many people were anxious to know the truth, and closed his talk with these words: "It is the literature that is going to do the work in this republic."

We began at nine o'clock in the morning with a season of prayer, in which nearly every one pleaded for ability to learn this new language quickly, so as to present our books intelligently. This was followed by an hour's general instruction, led by Brother Green. After a ten-minute recess, we studied the Spanish canvass for "Coming King." (Copies of this canvass in Spanish may be obtained by addressing the writer.) This continued for another hour, follow-

ing which we took up the study of "Gospel Primer" in Spanish, and the Spanish language.

At three o'clock each day we held a council meeting, in which the various questions relating to the work in Mexico were carefully considered. Following this, we again took up the study of the "Coming King" canvass.

I have seen canvassing classes who thought it was hard to memorize an English canvass. How I wish they might have been with us as we struggled with this one in Spanish. But in the ten days we had practically mastered it, and were able to apply it to the Spanish book very intelligently.

As a result of our council meetings, it was decided to make special effort among the better classes. We found these classes accustomed to simple contract forms similar to the guarantee blank we use in the States. Therefore we decided to print some of these in Spanish, and see if they could not be used.

Dr. Swayze is well acquainted with the leading men in Guadalajara, and volunteered to assist Brother Green after he had mastered the language, in meeting and securing the orders from these gentlemen. Every canvasser will appreciate the advantage such names will give our workers there. While learning the language, and getting familiar with the best methods of entering the Spanish homes, the English-speaking portions of the city will be worked. Brethren Marchisio and Schulz, who have been doing colporteur work with the paper and tracts, will continue in that line for the present. At the close of the institute they started out on a trip that will probably last six months.

Just before I left, Brother A. G. Nelson, of New Mexico, sent in a list of over fifty subscriptions for *El Mensajero* the Spanish paper, which had been taken in connection with his other work in a week's time. This makes something over six hundred subscriptions he has sent in this year. The record for another colporteur was over one thousand subscriptions in a year. Brother Bowers, who is working near Mazatlan, on the Pacific Coast, has sold books during the past three months to the amount of four hundred ten dollars Mexican.

Any one desiring additional information concerning the book work there, should write to J. A. P. Green, who has been elected canvassing agent. His address is Num. 1420 Avenida 20, Tacubaya, D. F., Mexico.

H. H. HALL.

### Russia

RIGA.—As I go from place to place, and tell our people that our American brethren have voted to give five thousand dollars toward a school in Russia, they shed tears of joy and gratitude. They know the influence this truth has had upon their hearts, and are very anxious that it shall shine to others. They are willing to give their children to this cause. Many of these children are bright and intelligent. We have no place to send them except Friedensau, and this is at a great expense to us, on account of the passport fee, which is thirty rubles a year. Then they must learn German, which is of no great worth to them in the Russian work. We hope and pray



that the day may soon come when we shall have a school in this great field, with its teeming millions. We are selling the German "Ministry of Healing" wherever opportunity offers. On my last trip I sold about seventy copies. But this is a slow way of getting the necessary amount together. However, we shall keep on, selling what we can.

We are glad our American people take an interest in the work of Russia. Could some of them come over, and see how the Lord opens the way for his truth, they would gladly donate freely to this work.

Our work is extending into central Asia. Brother H. H. Löbsack, who is at present visiting that field, writes that we must send two Bible workers as soon as possible; for the people are ready for the third angel's message. Brother Reifschneider writes that he arrived in Omsk, but finds everything very high-priced. Our laborers are willing to go even to the hardest places, when they see how our brethren are willing to give of their means to advance this gospel. Our efforts are not in vain, as this quarter's report shows. Even with the few workers, we have nearly four hundred new converts, among whom are Russians, Armenians, Poles, Germans, Letts, Estonians, etc. One of our laborers has even been up to Mt. Ararat. We are glad to see the work go.

Our little depository is doing quite well. We are getting new canvassers out into the field as fast as we can. As yet we have no book in the Russian language, only pamphlets. We must get out some book on the prophecies, and then we shall see the truth spreading more rapidly. Our canvassers are having many difficulties to meet. Sometimes they are put into prison, and their books are confiscated. Yet they press onward, amid trials, knowing that God is at the helm.

In a few weeks I shall make a trip to the middle Russian field.

Our little daughter lies at present in the city hospital, where, this morning, she had to undergo an operation on her neck. Our hearts have been very heavy; but at noon we received a telephone message that she was doing well. Aside from this, we are all well.

J. T. BOETTCHER.

### Louisiana

I WAS most graciously received and entertained by the brethren at New Orleans, and met with a few of the Sabbath-keepers in their regular weekly prayer-meeting. I was sorry that the distance prevented many from New Orleans from enjoying the camp-meeting. The people are patiently awaiting the coming of Elder W. H. Saxby, and I am sure that he will receive a hearty Southern welcome, and find a field ready for the harvest. The mission property is, in my judgment, a valuable acquisition, as it is well located and adapted to the needs of the work.

From New Orleans I journeyed by the Southern Pacific Railway through fields of sugar-cane and rice to Lake Charles in the southwestern part of the State, where the camp was pitched in a beautiful park. There were about twenty tents on the grounds, and while less than one hundred persons were encamped, considerably more than that number were

in attendance at least part of the time. But what pleased me most was the spirit of consecration, sacrifice, and willingness to work that prevailed from first to last. The revival spirit came in the first Sabbath of the meeting, and nearly half the camp came forward to seek the Lord. Young people and others surrendered for the first time, and others were revived and reclaimed.

The donation to missions the first Sabbath was \$13.92, more than six times as much as for the first camp-meeting Sabbath a year ago. But when the second Sabbath was reached, a donation of over twenty dollars testified to the genuineness of the consecration. During the meeting three hundred dollars in cash and pledges was given to the general work, and nearly five hundred dollars to the emergency fund for home work, besides a canvassers' fund and other donations aggregating over nine hundred dollars. As might be judged from this record, there was a beautiful spirit of harmony in every meeting, and many of the citizens of the place came out to enjoy the feast of good things with us.

In the temperance rally, one of the local ministers and the State president of the W. C. T. U. assisted. The following conference officers were unanimously elected: President, E. L. Maxwell; vice-president, E. H. Rees; secretary and treasurer, Mrs. C. A. Saxby; Sabbath-school secretary and corresponding secretary, Mrs. E. H. Rees; young people's and educational secretary, Miss Kate Bickham. The general laborers present were Profs. B. G. Wilkinson and M. B. VanKirk, Dr. W. A. George, A. F. Harrison, and the writer. The outlook for the coming year in Louisiana is most encouraging.

C. F. McVAGH.

### The Georgia Camp-Meeting

THE annual conference and camp-meeting of Georgia were held in the city of Atlanta, August 6-16, upon pleasant grounds, kindly granted by the railway company. A good attendance, considering the membership of the conference, was present, the number enrolled in Sabbath-school the last Sabbath of the meeting being one hundred forty-six.

The good spirit in the camp-meeting showed that the work in Georgia is coming up. The tithe showed an increase of over two hundred dollars above the tithe of the previous year. The report of the State agent gave evidence of a decided improvement in the canvassing work. A larger per cent of canvassers have kept steadily in the field this year than in the past; and the State agent proposes to build up this department of the work.

Almost the same corps of officers were re-elected for the incoming year. Elder G. W. Wells was again elected as president, Sister R. T. Dowsett was chosen as conference secretary and treasurer to take the place of M. L. Woodall, who desired to enter evangelical work. He is planning to attend the Foreign Mission Seminary.

In view of the resolution that all conference laborers put their time in new fields, the committee planned for three tent efforts this season.

During the first part of the meeting, Brethren W. A. Westworth, R. T. Dowsett, V. O. Cole, and Prof. M. B. VanKirk were present; Brother I. A. Ford,

of the Southern Publishing House, and the writer came in during the latter half of the assembly. Splendid revival services were held the two Sabbaths of the camp. Three merchants of the city, who were under conviction touching the Sabbath, came forward on the last Sabbath, and declared their intention to observe the commandments of God.

The following Sunday the whole camp responded to the presentation of the needs of foreign missions by a gift of \$387.82. As the brethren had previously given \$125 for the Atlanta Sanitarium and \$88 for home work, it will be seen that for a conference of approximately one hundred fifty members, the spirit of liberality abounded.

Resolutions favoring the ten-cent-a-week plan, and preparing for an energetic campaign in behalf of our missions during Thanksgiving week, were enthusiastically passed. Altogether this camp-meeting was one of the best ever held in Georgia, and will surely count for a decided advance in the work the coming year.

B. G. WILKINSON.

### The Indiana Scholarship Company

AT our Young People's Convention held at Beechwood Academy, June 5-7, 1908, the plan of earning scholarships by the sale of our books and periodicals was discussed, and a plan set on foot for the organization of a company to tour the conference, and sell our periodicals as a means of securing scholarships.

There were those who, when they "viewed the land," became faint-hearted when they saw the giants and fenced cities, and rather than try the experiment with the company, will probably not be able to attend school next year. But there are always a few Calebs and Joshuas in every company, who expect great things of the Lord, and are willing to attempt great things for him. A company of seven of these was organized, and plans of work were talked over and agreed upon before leaving the convention. Our conference president, Elder W. J. Stone, was interested in the enterprise, and agreed to furnish tents for the company and to ask the committee to pay the freight expense, and the board of the chaperon.

The company came together at Anderson, and began work on the afternoon of their arrival. Since that time we have worked nineteen towns and cities quite thoroughly from house to house, camping about three weeks in cities of largest size, and working them, and then all the outlying towns that can be reached by interurban trains within a radius of thirty miles or thereabout.

The company is provided with three good family tents with flies and suitable equipment for camp life, including tables, benches, beds, oil and gasoline stoves, cooking utensils, dishes, etc.

The company uses one tent for dining and cooking purposes, and each one contributes equally to the commissary department. The average expense of the company a member is about \$1.25 a week, including traveling expenses.

Our average sales a week for the entire company of seven, including Saturday nights, when everything is favorable, amounts to about nine hundred magazines. This week we have sold eight hundred of the August number of *Life*

and Health in three days. We find it a very rapid seller.

The company is composed of Misses Hazel Vance, Linnie Vance, Vella Sparks, Leone Sparks, and Katherine Blake from Beechwood Academy, Fairland, Ind., Grover R. Fattic, from South Lancaster Academy, South Lancaster, Mass., Floyd Thompson, Indiana Medical College, and Mrs. Ida Fattic, chap-eron.

We pass this account along to the REVIEW, that our experience may be an inspiration to others who plan for a similar campaign next summer.

We believe it to be the surest, best, and most profitable way for students to provide the necessary means for school expenses, and we have conclusively proved that any one who will go out in the fear of the Lord, hoping to do a work that will glorify him, and help to upbuild his cause of truth in the earth, can secure a scholarship during one summer vacation by faithfully applying himself to the work, and trusting in Omnipotence for help, health, and strength.

We have been accorded every courtesy wherever we have gone by the city officials, and have been given the best locations their parks and city grounds afforded.

We are now camped on an island surrounded by the waters of the Wabash River at Logansport; this island belongs to the city, and affords every advantage to campers. As we gather around our camp-fire each evening, and tell of the experiences of the day, no word of discouragement is ever heard. And as we kneel before retiring, we always have much to thank our Heavenly Father for, and are not unmindful of the truth that God is over all. G. R. FATTIC.

### The Indiana Camp-Meeting

THE meeting at La Fayette was the largest ever held in the conference, it was said, and the best also, according to the testimony borne generally in the closing meeting. Every year, and practically in every place, the meetings are better than ever—because the prize is nearer, and the believers are receiving deeper and deeper experiences in the things of God.

By the close of the meeting over five hundred were in the camp. Others will report the earlier part of the meeting, as I was not present. There was a good spirit in the meetings, and day by day the believers drank deeper, and souls made surrender to God. Twenty-one were baptized, and others await baptism at home. The attendance from the city was not large, but there was apparent a deep interest on the part of those who did attend, and it was planned to follow up the meeting with a brief effort.

One day the camp met for the morning session on the grounds of the Wabash Valley Sanitarium, the new conference institution on the banks of the Wabash. All were evidently pleased by what they saw here; and well may the believers in Indiana rally with courage to make this institution a training center for missionary workers as well as a place where the sick are healed. Already the patronage is good, and success is assured.

In the earlier part of the meeting the people responded to a call for help from the South, and made an offering for missions. I did not learn the amounts

given. A call was made for further financial help for the sanitarium, to put it where it can readily thereafter care for its obligations by its own earning capacity. Some hundred-dollar pledges were made, and many pledges of less amounts. Even more will be realized, surely, from the pledge made by many to devote one day's work a month to the sanitarium during the coming year. This pledge was gladly made by many present, and surely many more who were not at the meeting will join this effort.

Two thousand believers in Indiana, praying and working, and doing business for God, can quickly place every home interest on vantage-ground, and at the same time pour an ever-increasing stream of means and workers into the mission fields. The reports from the laborers showed that the truth is winning converts wherever evangelistic efforts are made in Indiana. And the Indiana believers are "home folks" in the faith of the message. I was glad to meet with them for the first time, and to see their earnestness in the truth. In the earlier part of the meeting a number of general laborers were present, some for a short time only, on the way to other meetings. Thus the La Fayette meeting, in addition to the local laborers, had the services of Brethren K. C. Russell, F. Griggs, H. R. Salisbury, M. E. Kern, and C. P. Bollman, as well as of Elder Allen Moon of the Lake Union Conference. And the blessing of the Lord was in the camp throughout. W. A. SPICER.

### West Coast, Africa

WATERLOO, SIERRA LEONE.—Our work here has been steadily progressing, through much opposition. Although no new members have been added to our number, a general interest is exhibited, and two are expecting to be baptized shortly. Owing to the many churches, and consequently distracting influences, the field seems hard; but we heed the command to "go forward."

Our school was started April 6, with twelve students. This number has increased to twenty-six. There is a gradual increase in interest, as our children are not slow in giving away something of what is imparted to them. Some parents are threatened with being turned out of their church if they persist in sending their children to us; but they are bent on having them taught of God and Christ.

At Freetown we had our quarterly meeting on Sabbath, July 4. On Sunday morning, at about 8:30, nine precious souls were buried in baptism, after a soul-stirring address by Elder D. C. Babcock. Those who came to mock went home wiser and more sober.

Though we have only a few workers here, we feel much encouraged, and hope with God's assistance to fan the spark of Adventism already kindled to a blazing flame. The number of Sabbath-keepers connected with the Freetown church is forty; at Waterloo there are twelve. C. E. F. THOMPSON.

A LETTER from Elder H. W. Reed states that a company of twelve awaits baptism at Adkins, Wis., and three at Crandon, only two miles distant. These two companies will unite in building a church and school-house.

### Field Notes and Gleanings

AUGUST 7 three persons were baptized and received into the church at Keokuk, Iowa.

TEN persons were baptized recently at Logan, Utah, as the fruit of a series of meetings held there.

AT South Woodstock, Maine, Brother H. C. Giles recently baptized twelve persons. Nine have united with the church.

A REPORT from Wewoka, Okla., states that on Sabbath, August 8, five came into the church; one by letter and four by baptism.

BAPTISMAL services were held in the First Springfield (Ill.) church on Sabbath, August 15, at which time four candidates were baptized.

ON a recent Sunday four persons were buried by baptism with their Lord at Sickles, Mich. Others, it is expected, will be baptized soon.

FOUR persons from Tunnel City, Wis., were baptized recently at Sparta. These, with a sister from Tunnel City, joined the Sparta church.

A MOTHER who has known the truth all her life has recently been baptized and joined the church at Ann Arbor, Mich., and her two daughters are awaiting baptism.

SIX have already taken a stand for the truth at Langford, S. D., as a result of the meetings held there. One of these converts is planning to attend Union College this year.

BROTHER C. R. MURPHY, reporting from Waterbury, Conn., says: "Last Sabbath we had seventeen at our Sabbath meeting, nearly all of them keeping the Sabbath for the first time."

A LETTER from Elder S. G. Huntington, of Utah, contains the following: "The interest here in Salt Lake City is rising, and I think will develop in the salvation of some souls. This morning I baptized one sister. Brother Nelson also baptized eight persons last week."

ON the first Sabbath in August a church of twenty-eight members was organized at Furlong, Cal., a suburb of Los Angeles. Sister Jennie Ireland has been working in this locality for more than two years. A strong work has been built up there, and a neat and commodious chapel has been erected and dedicated.

THE following paragraph taken from a letter written by Elder H. H. Dexter, of the French mission, will be of interest: "Last week I visited eastern France on the frontier of Alsace-Lorraine. Here we have, in the city of Montbeliard, a company of fifteen earnest Sabbath-keepers. During my recent visit I baptized five converts, and received two more by vote. Four others are preparing for the ordinance."

# The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

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

## Notes From the Field

NEVER before in the history of our work have we been able to present such a summary to our people as we give this week, covering the work done during the month of July, 1908. This summary shows a gain of forty-five thousand dollars, or sixty per cent, over the banner month last year. This is the more striking on account of the industrial depression and political excitement through which this country is passing this year. It is also a remarkable evidence that our people are becoming more alive to the fact that now, as never before, is the way open for the circulation of our literature. Let us press forward, and seize the favorable opportunities which the Lord is giving us for bringing the truth before the people through the medium of the printed page.

The report from the West Indian Union Conference is the first we have been able to publish from this field, and represents the work done for the first six months of 1908. The work in that field is being thoroughly established on an organized basis, and the brethren have promised reports of their work each month in the future.

The Lake Union Conference summary for the month of July, 1908, shows a total of \$5,928.20 as against \$2,733 last year for the same month, in the same territory,—a gain of one hundred sixteen per cent. Thus does the Lord bless perseverance in systematic, organized effort in the sale of our publications.

Cheering reports from the band of student canvassers in the North Pacific Union Conference have come to this office this week. Up to Aug. 12, 1908, thirty-five of these young people had taken orders of a sufficient amount to entitle them to scholarships.

The value of orders reported by our canvassers for the five weeks ending July 31, 1908, is \$6,639.32, while the amount reported for the corresponding five weeks of 1907, is \$3,882.14. This is certainly encouraging.—*Atlantic Union Gleaner.*

It is stated in the *Northern Union Reaper* that two families in Herrick S. D., have accepted the Sabbath through the efforts of Brother J. Fisher, who is canvassing in Gregory County. Elder Valentine Leer has gone to give them further instruction.

It will be noticed that three of the union conferences in North America are well over the eleven-thousand-dollar mark this month.

Many of the readers of the REVIEW have followed with interest the sales of the conference which led all others in the United States last year in subscrip-

tion-book sales.—California,—and have wondered at the seeming falling off of the work in that conference. This falling off has not been so great as has appeared from the reports in the REVIEW; for the sales from their tract society office on subscription books for the first seven months of 1908 show a decline of only eleven per cent, with a marked increase in the sale of other literature. The channels through which this literature has been distributed are such as to make it almost impossible to give full reports of work done.

From the Chesapeake Conference comes the following model report for one week's work with "Daniel and Revelation:" Hours, 45; exhibitions, 41; orders, 15; total value, \$54.25. This report is not remarkable for the total value

of orders taken, but to many it may well serve as a model; for it shows an average of nine hours worked each day; patient, conscientious work on each exhibition; and as a result an average of better than one order to three exhibitions.

The first week's report from the four agents who have gone to Mexico to circulate our literature in the Spanish, shows an average of one dollar an hour, American gold, for the time worked. This is surely an encouraging beginning for men who know practically nothing of the language of the country.

Our hearts are made glad as we note the energetic way in which our brethren in mission fields are taking hold of the book work, and the advance steps which are being taken for its systematic organization.

## Canvassers' Summary for July, 1908

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England .....	15	1464	354	\$ 1367.05
Southern New England .....	6	412	71	323.15
Western New York .....	20	2050	810	1874.85
New York .....	17	1888	572	1745.35
Vermont .....	8	608	119	387.15
Maine .....	8	480	158	851.50
Greater New York .....	12	979	345	1121.60
Total .....	86	7881	2449	7670.65
<b>Columbia Union Conference</b>				
New Jersey .....	28	2678	949	2866.20
Chesapeake .....	21	2101	1113	2094.95
Virginia .....	17	1548	659	1473.79
Ohio .....	17	1230	821	1097.45
East Pennsylvania .....	21	1619	645	1049.73
West Pennsylvania .....	9	734	198	568.55
West Virginia .....	10	624	141	399.08
Total .....	123	10534	4526	9549.75
<b>Lake Union Conference</b>				
East Michigan .....	24	2289	663	1667.05
Wisconsin .....	19	1985	549	1555.10
Northern Illinois .....	12	1164	293	914.15
Indiana .....	10	1173	257	614.15
Southern Illinois .....	12	623	314	563.80
West Michigan .....	11	181	45	380.75
North Michigan .....	6	230	72	233.20
Total .....	94	7740	2193	5928.20
<b>Southern Union Conference</b>				
Louisiana .....	7	664	255	434.15
Alabama .....	23	1548	1199	1559.10
Kentucky .....	23	2589	1046	1448.50
Mississippi .....	8	995	409	642.90
Tennessee River .....	14	995	407	758.45
Total .....	75	6781	3316	4843.10
<b>Southeastern Union Conference</b>				
Cumberland .....	11	1224	369	723.85
Georgia .....	6	1075	204	749.55
North Carolina .....	8	983	404	438.25
South Carolina .....	10	652	468	708.30
Florida .....	6	323	313	622.25
Total .....	41	4257	1758	3242.20
<b>Southwestern Union Conference</b>				
Texas .....	33	4219	1571	5112.25
Oklahoma .....	28	3088	946	3057.70
Arkansas .....	21	2084	781	2280.00
West Texas .....	4	433	219	574.75
New Mexico .....	2	316	320	370.20
Total .....	88	10140	3837	11394.90
<b>Canadian Union Conference</b>				
Quebec .....	2	48	23	30.75
Ontario .....	10	1424	709	1440.85
Maritime .....	17	1183	935	1477.80
Total .....	29	2655	1667	2949.40

**Central Union Conference**

Colorado	11	1150	231	724.40
Kansas	32	1932	731	3016.25
Nebraska	20	1815	475	1838.75
Missouri	26	1495	420	1563.85
Wyoming	16	767	274	939.90
<b>Total</b>	<b>105</b>	<b>7159</b>	<b>2131</b>	<b>8083.15</b>

**North Pacific Union Conference**

Montana	12	583	221	761.60
Southern Idaho	7	410	110	386.95
Upper Columbia	15	1117	570	1760.85
Western Oregon	28	3736	1627	4543.15
Western Washington	35	2329	1368	3759.65
<b>Total</b>	<b>97</b>	<b>8175</b>	<b>3896</b>	<b>11212.20</b>

**Northern Union Conference**

Minnesota	31	5645	1464	4194.37
South Dakota	21	3574	1123	3451.77
North Dakota	10	1623	683	2267.55
Iowa	16	1406	535	1284.55
<b>Total</b>	<b>88</b>	<b>12248</b>	<b>3805</b>	<b>11198.24</b>

**Pacific Union Conference**

Arizona	..	....	...	.....
California	28	1480	828	1937.10
Southern California	14	647	485	740.45
Utah	1	148	67	199.50
<b>Total</b>	<b>43</b>	<b>2275</b>	<b>1380</b>	<b>2877.05</b>

**Western Canadian Union Conference**

Alberta	7	266	128	329.05
British Columbia	16	1039	432	1232.00
Manitoba	5	860	424	1200.00
Saskatchewan	6	972	364	1078.10
<b>Total</b>	<b>34</b>	<b>3137</b>	<b>1348</b>	<b>3839.90</b>

**Foreign Union Conferences**

West Indian Union Conference <sup>1</sup>	..	....	...	8179.33
Australasian Union Conference	58	3468	1232	4811.05
Scandinavian Union Conference <sup>2</sup>	83	19359	13417	10246.79
Latin Union Conference	16	2570	2706	1157.70
German Union Conference	271	....	...	7078.56
British Union Conference	79	5533	2081	6529.06
Mexican Mission	..	....	...	108.64
China Mission	2	....	...	73.12

<sup>1</sup> Six months.  
<sup>2</sup> Two months.

Total North American union conferences ..... \$82,788.74  
Total foreign union conferences and mission fields ..... 38,185.15

Grand Total ..... \$120,973.89

**Comparative Summary**

THE following figures are the grand totals of the canvassers' summaries for the first seven months of the last three years. It will be noticed that with but one exception each month has shown a healthy increase over the corresponding month of the preceding year:—

	1906	1907	1908
January	\$21,000.00	\$26,325.50	\$25,929.06
February	15,000.00	26,369.61	30,466.40
March	18,000.00	36,253.65	36,390.09
April	23,700.00	35,276.76	43,858.29
May	36,800.00	51,097.51	67,445.44
June	46,300.00	65,317.23	82,878.67
July	52,218.04	75,691.57	120,973.89

**A Report From a Mission Field**

THE report from the Saskatchewan mission field for the week ending July 31, 1908, is of special interest from the standpoint of time put in, and value of orders taken. We reproduce it as follows:—

AGENT	BOOK	HOURS	ORDERS	VALUE
John H. Betz	Great Controversy	56	15	\$ 46.85
J. P. Hoffman	Great Controversy	54	14	44.35
T. T. Bobienko	Great Controversy	39	15	46.00
Peter Paulson	Heralds of the Morning	40	11	47.55
V. Rader	Heralds of the Morning	46	24	65.55
E. F. Locker	Heralds of the Morning	59	22	44.20
<b>Total</b>		<b>294</b>	<b>101</b>	<b>\$294.50</b>

This report shows an average of time worked of forty-nine hours for each agent, and orders to the value of one dollar an hour for each agent.

**Young People's Work**

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

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

**Young People's Work at Camp Meetings**

REPORTS from various parts of the field indicate that more than ordinary efforts are being made for the young people at our camp-meetings this summer. And the young people are responding by giving themselves to the Lord, and by organizing for work on the camp-grounds. In some places there has been a marked turning of "the heart of the fathers to the children, and the heart of the children to their fathers."

Surely as we see the day approaching, it is time that our youth shall spring into service as never before. A large regiment of our "army of youth" are this summer in the field, selling our message-filled literature, and at the same time earning their way to school for another year.

M. E. K.

**The Missionary Volunteer Reading Course**

"If you should read with the one object in view to improve the mind, and should read only as much as the mind can comprehend and digest, and would patiently persevere in such a course of reading, good results would be accomplished." The object of our Missionary Volunteer Reading Course is to help our young people to do this. The world is flooded with books. Our young people are reading, and will read, and should read; but as a people who are seeking perfection of life, and a preparation to meet the Saviour, we should read only the best. In our homes and in our churches the youth should be encouraged to do this.

Most young people waste enough time to obtain a good education. How often might we have fortified ourselves against temptation if we had occupied our spare moments in useful reading.

There are many interesting and profitable themes, but the most interesting of all themes is the great conflict between good and evil. "The student should learn to view the Word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation."

This we have decided to do in our Reading Course for the coming year. The course will begin in October, and the principal book to be used is the "Great Controversy Between Christ and Satan." This is one of the most remarkable books ever written. It gives a wonderful view of the history of the controversy in this world since the first advent of Christ, sweeping through the pagan persecutions or the early church, the great apostasy,

the Reformation, and giving the great deceptions and the reformation of this present time, including the end of the controversy, when "the kingdoms of this world" will "become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

Our parents and church officers should be deeply interested in all that pertains to our children and youth. We therefore announce these things in the REVIEW, trusting that a general interest will be manifested, and that as young and old we may advance together. As older ones we need the young people, and the young people need us. We need the life and fresh enthusiasm of youthful spirits, and they need our sympathy, our wise guidance, and our encouragement.

M. E. K.

### Educational Number of the Instructor

CHRISTIAN education is one of the chief equipments for efficient service. Neesima, who gave his life for the salvation of Japan's youth, said that Christians need the highest possible culture to meet the educated world, and the spirit of prophecy tells us that "mental culture is what we as a people need; and what we must have to meet the demands of the time."

Many young people realize this, and are making the most of themselves and of their opportunities. But you know of young men and women who need encouragement. A spark may kindle their dormant energies, and a word arouse their sleeping ambitions. Perhaps the Educational number of the *Instructor* has just the word that they need. Can you not give or send a copy to each of them? It can not do any harm, and it may do much good. The articles in it are interesting. Their earnest appeals are founded upon the firm foundation of sound reasoning and the urgent needs of the passing hour. Let us work; and as we work, let us pray that soon the heart of every youth in our ranks may throb with the animating purpose of preparing for efficient service.

The supply of the Educational number of the *Instructor* has not yet been exhausted. Write to the Review and Herald, Takoma Park Station, Washington, D. C. Single copies, five cents each, twenty-five or more, two cents a copy.

M. E.

### The Standard of Attainment

IN these stirring times there comes to all our Missionary Volunteers with renewed force Paul's admonition to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Our young people are called to labor where they are, engaging in any branch of the work in which they are qualified.

To do this they must prepare where they are. For this reason the standard of attainment was established. The following resolution, passed in the Sabbath-school and Young People's Convention at Mount Vernon, Ohio, explains the plan:—

"We recommend, That the members be encouraged to reach a standard of attainment, which shall require the passing of an examination in the history of our denomination and the cardinal points

of our faith; that with the quarterly report of the society shall be given, not only the regular membership, but also the membership of attainment; that these examinations be provided for as follows:—

"(a) The General Conference Young People's Department shall prepare questions once every six months, and in response to orders shall send them to the Young People's secretaries of the local conferences, or if there be no such secretaries in a conference, then to the church elder.

"(b) The church elder or some one appointed by him shall conduct these examinations during the first week of March and September of each year. [This fall it may be held any week in September.]

"(c) The papers shall be sent to the local conference Young People's secretary, and he shall grade the papers, and issue, to those passing, a certificate of attainment."

This plan appeals to all our people, young and old. Our youth are ambitious, and every one of them should be encouraged to pass the examinations in Bible doctrines and denominational history. Let our church elders, upon whom special responsibilities rest in regard to this, consider the matter at once, and see how many of the young people in their churches will take one or both of these examinations at this time. Send to your conference Missionary Volunteer secretary at once for as many copies of these examinations as you can use. When the examination is written, send the papers to the Missionary Volunteer secretary.

Those who pass both examinations are granted the certificate of attainment, but both examinations need not be taken at the same time.

M. E. K.

## Current Mention

—A fire destroyed the hoisting apparatus and cut off air from the men in an Oklahoma coal-mine, and thirty-nine miners perished as a result.

—The announcement is made that Governor Cummins, of Iowa, has decided to call a special session of the legislature to elect a successor to the late Senator Allison.

—All employees on the Arkansas division of the Rock Island Railway have been notified by a bulletin that cigarette smoking will not be permitted, and that the violators of the order will be discharged.

—A recent despatch from St. Petersburg stated that Count Leo Tolstoi was dying in his country home in the province of Tula. His last utterance was a defiance of the czar and a demand for vengeance upon him.

—Hon. John Worth Keen, the democratic candidate for vice-president, was formally notified last week of his nomination, by the chairman of the committee appointed for that purpose, and accepted the honor in a speech delivered to fifteen thousand persons assembled on the State fair-grounds at Indianapolis. Hon. William J. Bryan, the democratic candidate for president, was present, and spoke at length on the subject of trusts.

—A fire which broke out August 23 in the Stamboul quarter, the Mohammedan part of Constantinople, destroyed fifteen hundred houses and shops, burning for more than six hours.

—The Methodists of Nebraska have commenced an organized campaign for the defeat of W. H. Taft for the presidency, on the ground that he is a Unitarian, and does not believe in the divinity of Christ.

—Both North Carolina and South Carolina were visited by a very heavy rain-storm last week, as a result of which about forty lives were lost, and property valued at several million dollars was destroyed. No such flooded condition has prevailed in those States since 1840.

—Baron Speck von Sternburg, the German ambassador to the United States, died rather suddenly in Heidelberg, Germany, last week. The immediate cause of his death was inflammation of the lungs, although he was seeking medical aid for another malady at the time.

—A case of leprosy has appeared at Washington, D. C. The unfortunate victim served as a soldier in the Philippines, where it is more than likely he contracted the disease. Before the nature of his trouble was discovered, he had exposed a large number of persons.

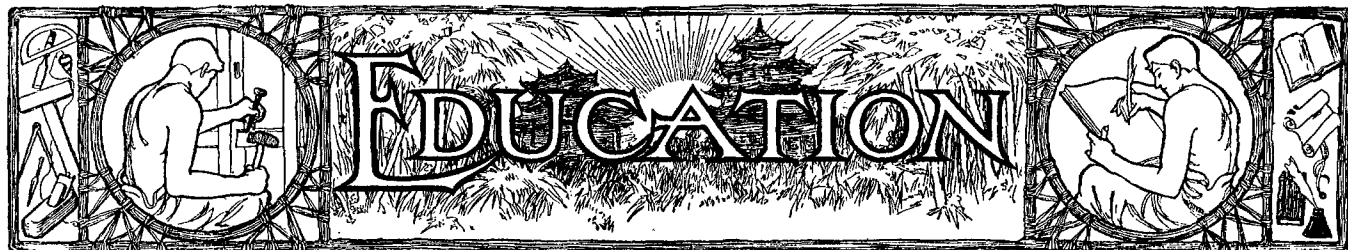
—A financial flurry in Wall Street last week was followed by the failure of a large brokerage firm, with liabilities estimated to exceed one million dollars. The firm's indebtedness to other brokers and to stock-exchange houses is greater than that resulting from any failure of previous years.

—The little daughter of an Italian rag-dealer in Philadelphia was kidnapped last week, and the father afterward received a letter in Italian, signed "Black Hand," in which he was told that he would never see his child again unless he deposited two thousand dollars in the place designated in the letter.

—As a result of recent political changes in Turkey, the Turkish minister to the United States, Mehmed Ali Bey, was deposed. Sensational charges have since been made against the Turkish minister, who, it is stated, appropriated three thousand dollars belonging to the legation, and left many unpaid bills in Washington.

—A retired Presbyterian clergyman, who at one time occupied a leading position in Chicago, committed suicide in New York City last week. Five years ago he attracted general attention by a vigorous defense of the Higher Criticism, at the time when Dr. Charles A. Briggs was on trial for heresy. He made full preparation for the suicide, and wrote letters to his children and a special friend.

—George W. Fitzgerald, formerly assorting teller in the subtreasury of the United States in Chicago, has been arrested, charged with having stolen \$173,000 from the subtreasury about a year and a half ago. Suspicion was directed against Fitzgerald some time ago, but in the absence of any proof he was discharged from government employ for culpable neglect in permitting such a theft to be committed. An effort to pass several one-thousand dollar bills led to his arrest.



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*.

OUR Lord is ever on the giving hand. His ear is not heavy, that he can not hear our cries; neither is his arm shortened, that he can not extend needed help. He is always ready to give power for righteous living, wisdom for heavy responsibilities, and grace for the little perplexities of life. These will give to every Christian teacher a sweetness of character that will make his pupils desire to be like their divine Master.

### Another School Year

ANOTHER leaf has been turned, the page before us is clean, the record is unmade. The new school year offers great possibilities for good to the Christian teacher; a year makes great advancement in the life of every growing boy and girl. These years pass all too rapidly; and before we are aware of it, our little children are men and women, with the burdens of life resting upon them. Every day the Christian teacher has an opportunity to lay in the lives of the children and young people foundation-stones of great strength upon which the superstructure of life may safely rest. It is almost impossible for us, in the busy, carking cares of the school life, to realize the great possibilities in our work. We can not too highly appreciate the value of taking time to study and consider our mission. If we expect to do a great work, we must first feel that our work is great. We must appreciate its vast importance, we must recognize that every word and action has a vast influence upon the lives of those whom we teach. Our children and young people come to us with their souls wide open to receive; and whether we will or not, the mistakes which we make, impress them just as much as do well-chosen words and guarded actions.

Upon this page open before us we must record victories each day; we must march nearer the goal. The fiercest

struggle which has ever fallen to the lot of humanity is before us. We are to prepare men and women, yes, boys and girls, to bear their part in this struggle, to stand in defense of truth, and to carry its banner aggressively into the darkest corners of the earth. Our schools are one of the mightiest factors in the finishing of the work in this generation. Let each teacher write well upon the page of this school year.

F. G.

### An Important Suggestion for the New School Year

I WAS a student in — for one and one-half years. My bills were all paid in advance, and I gave my teachers no cause of complaint whatever, except that I took studies too advanced for me; but not one of the teachers nor pupils asked me to return to the school for the next year. When the class of 1894 was formed, every pupil who was in the class with me, and who was not a member of some other class, was invited to join, but myself. I felt that I had not one friend among teachers, and scarcely one among the students, who cared whether I lived or died; and but for the reproach that would have been brought upon the truth among my friends, I should have left long before the school year closed, for I was so unhappy. I went to a near-by high school; and before I was there two weeks, both teachers and students were asking me to complete a course. I was as happy there as I was unhappy in our school, and in one of the teachers I found one of the best friends I have ever found outside of my own family. After completing my course in the high school, I took a course in a female seminary and later in the State normal. In both of these places I had the same experiences that I had in the high school. All were friendly.

The foregoing words are quoted from the letter of a former student in one of our schools, and they are full of suggestion and have a lesson of great value. This person was of a rather retiring nature, and as a consequence did not force her way into the society of her fellow students and teachers. She has always remained loyal to the truth since these days, but has not taught in our schools, though all of her time has been spent in teaching. It is very easy for teachers and students to fail to encourage and draw out reticent and quiet students. It is very easy to associate with those who are more congenial. It is a sad thing that any student in our schools, should have it to say that no one took a special interest in him, or talked with

him in reference to his soul's welfare.

The new school year is upon us, and many students are coming to our schools, leaving homes from which they have never been away more than a few days at a time. It is the solemn and sacred duty of teachers and students to throw round about such the most friendly, cheerful, and home-like atmosphere possible, to receive them most cordially and to make them feel that they are thoroughly welcome. Every effort should be made to draw out those who are of a reticent nature, and particular interest should be taken in those who are homesick. This cheerful atmosphere, this kindly friendship, may mean salvation to a soul, and it surely will mean a bringing of happiness into some life.

Let us learn the lesson taught by the experience given above.

F. G.

### "Wiser in Their Generation"

THE *Washington Post* of Sunday, July 19, quotes Cardinal Gibbons as saying, in an interview concerning the political situation just before leaving this country on a pilgrimage of devout Catholic prelates to Rome:—

I am much concerned over the political conditions of this country. There seems to be such a gradual trend toward unrighteousness in the great mass of our people that thinking men must realize that the problem must be met without delay. There is no politics without morality, there is no morality without religion, and without religion there is no God. The cardinal continued that the place to begin training future citizens is in public schools. He suggested the plan that each religious denomination maintain its own schools, the expense to be borne by the state.

This is ever the attitude of the Catholic Church. It recognizes the great value of child-training, and there is no other line of effort which is more persistently followed in its endeavor to bring about a union of church and state than the division of the public funds for educational purposes. Once the state takes this step, it has surrendered the principle of its separation from the church. Believers in the Christian faith should forever hold to the principle, recognized by the early Christians, that God lays upon them a peculiar and special duty to educate their own children in things divine. Public schools have a right and just sphere, but it is not in giving a religious education.

F. G.

## The Teacher

### A Moment in the Morning

A MOMENT in the morning, ere the cares  
of day begin,  
Ere the heart's wide door is open for the  
world to enter in;  
Ah, then alone with Jesus in the silence  
of the morn,  
In heavenly sweet communion let your  
duty day be born.  
In the quietude that blesses, in the pre-  
lude of repose,  
Let your soul be soothed and softened,  
as the dew revives the rose.

A moment in the morning, take your  
Bible in your hand,  
And catch a glimpse of glory from the  
peaceful promised land;  
It will linger still before you when you  
seek the busy mart,  
And like flowers of hope will blossom  
into beauty in your heart;  
The precious words like jewels will glis-  
ten all the day,  
With a rare, effulgent beauty that will  
brighten all the way.  
When comes a sore temptation, and your  
feet are near a snare,  
You may count them like a rosary, and  
make each one a prayer.

A moment in the morning, a moment if  
no more,  
Is better than an hour when the trying  
day is o'er;  
'Tis the gentle dew of heaven, the manna  
for the day,  
If you fail to gather early, alas, it fades  
away;  
So in the blush of morning take the prof-  
fered hand of love,  
And walk in heaven's pathway and the  
peacefulness thereof.

—Selected.

### Teacher, Know Thyself

To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. No teacher can do acceptable work who does not bear in mind his own deficiencies and who does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity.

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they can not take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life.

Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of

others who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory.

Every teacher needs to receive the truth in the love of its sacred principles; then he can not fail of exerting an influence that is purifying and uplifting. The teacher whose soul is stayed upon Christ will speak and act like a Christian. Such a one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and his voice, saying, "This is the way; walk ye in it," will be heard and obeyed.

The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the Man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely.

The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. It is not only the faithful and true witness of the Word of God, but it is the searcher of the thoughts and purposes of the heart. It is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; its transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven.

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly guest, God will make you laborers together with him. In co-operation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place.

In the night season these words were spoken to me: "Charge the teachers in our schools to prepare the students for what is coming upon the world." The Lord has been waiting long for our teachers to walk in the light he has sent them. There is need of a humbling of self, that Christ may restore the moral image of God in man. The character of the education given must be greatly changed before it can give the right mold to our institutions. It is only when intellectual and moral powers are combined for the attainment of education, that the standard of the Word of God is reached.

These words were clearly and forcibly spoken: "Confess your faults one to another, and pray one for another, that ye may be healed. Press together; press together, and love as brethren. Pray together." The Lord has paid the price of his own blood for the salvation of the world. He suffered every indignity that men could devise and Satan

could invent, in order to carry out the plan of salvation. Let not the teacher seek to exalt self, but let him see the necessity of learning of Christ daily, and making him the pattern. For teachers and students our Lord and Saviour Jesus Christ should be the only example.

Bear in mind that the Lord will accept as teachers only those who will be gospel teachers. A great responsibility rests upon those who attempt to teach the last gospel message. They are to be laborers together with God in the training of human minds. The teacher who fails to keep the Bible standard always before him, misses an opportunity of being a laborer together with God in giving to the mind the mold that is essential for a place in the heavenly courts.

ELLEN G. WHITE.

### How to Put Questions

1. A QUESTION may be put to the whole class. The advantage in this method is that the attention of all the pupils is necessary. Various plans may be followed as to the manner of receiving the answer:—

(a) The pupils may be permitted to think for a moment, and then some particular one be called upon for an answer.

(b) When the question is put, all who are able to answer may be permitted to raise the hand; then the teacher selects some one to recite.

(c) Some one may be called upon to answer in part, and suddenly another member of the class may be directed to finish the answer.

(d) The answer may be given in concert.

2. The question may be put to a single member of the class. This plan also has its advantages, and the attention of all may be secured almost as well as by putting the question to the whole class. Several variations of this plan may be followed:—

(a) When one pupil has partially answered a question, another may be called upon to finish it.

(b) A pupil may be called upon to answer not only the first question propounded, but also such others as may naturally follow.

(c) A pupil having answered his question, as an occasional exercise may be accorded the privilege of putting a question to some other member of the class.

CAUTIONS.—The following cautions are important:—

1. Do not question your pupils in alphabetical order.

2. Do not question your pupils in the order in which they are seated.

3. Do not fall into the habit of permitting your pupils to answer in concert.

4. Do not help your pupils to answer by suggesting an important word here and there.

5. Do not depend on the text-book for question and answer.

6. Ask your questions promiscuously.

7. Frequently call upon the inattentive to answer.

8. If some pupils remain inattentive, keep on asking them questions, even if they recite the greater part of the lesson.

9. Put your questions in proper tones of voice.

10. Do not scold a pupil for failure to answer.

11. Rarely repeat a question. Your pupils should be attentive, and hear it the first time.

12. Always give your slow pupils time to think. Pupils vary greatly in their ability to express themselves promptly.

13. Put your questions so as to make your pupils discover truth for themselves.

14. Encourage your pupils to ask questions, and when you have time, let other pupils answer.

15. When you make an explanation, see that your pupils understand it, and then call upon some of them to repeat it.—*Selected.*

### True Romance of Missions

THE preconceived ideas of almost every missionary are likely to receive a rude shock on reaching the mission field. The usual thought is that the heathen world is full of amiable people, eager to welcome the missionary, and to lend themselves immediately to the carrying out of all the teaching with which the missionary is charged. A very brief experience easily upsets all this. The "heathen" are found to be as tenacious of all their beliefs and modes of thought and habits as others; nor are they always ready to admit the value of the strange missionary's message, nor to see why they should change their ways, derived from generations of revered ancestors. The missionary early learns that the taking of the heathen world for Christ is not a romantic gospel promenade, but a very serious piece of business, which taxes the utmost resources of the best endowed and most fitly prepared men and women through successive generations. Happy is that missionary who, when the mere romance of the foreign aspects of his work is staled by experience, falters no whit.—*Selected.*

### Chinese Schools at Chang-Sha

In "China's Only Hope," written by Chang Chitung, one of China's ablest statesmen, and formerly governor-general of Hunan-Hupeh, we read: "We need not feel discouraged if there is a dearth of efficient teachers at the outset. This difficulty will soon be obviated. This year there are numberless books which treat of foreign subjects being published in Shanghai. Any man of understanding can, by the use of these, equip himself in three months to teach in the high schools. In two years the colleges will graduate men who are qualified to teach. There need be no fear on this score." It may be that Chang-sha acted on her august statesman's advice; for Chang-sha's first trade report (1905) informs us that "the schools of the new learning . . . are continuing to spring up like new shoots in a bamboo grove." At any rate it would be hard to report how many schools have opened, and closed again, since that date. But there being no official reports obtainable, and as those who know are so reticent about imparting their information, it is impossible to give any satisfactory comparisons of recent years. Last month we wrote to all the presidents of leading schools here, enclosing a short printed list for brief replies. Only four have been returned. Unwillingness may be a reason for this.

Unfortunately, thoroughness is as conspicuous by its absence in government

schools at Chang-sha, as it is in other departments of life. *Chapuhto* (which can be translated "nearly the same") may be said of the attainment to a set standard, or pattern. The many schools being opened provided a new office for those contemplating government service. Whatever their other qualifications, they appear to be completely ignorant of the new learning. Being uncertain of their tenure of office, their policy is largely a "go-as-you-please" one. Presidents, being unable to select their own staff of teachers, because themselves ignorant of the subjects, have had to be content with a set of mediocre men, who possessed a very inadequate knowledge of their subject presented in class, but who received good salaries for their work. Much money is being squandered in keeping up a retinue of followers much like those seen at the civil and military officials' offices.

Japanese are being requisitioned, and teach by interpretation. Cases have come to my personal knowledge where the knowledge of the interpreter has been grossly insufficient for the task, and was not discovered for quite a time. Some of the Yale University Mission foreigners are teaching in English at some schools, where the writer had to refuse an offer of two dollars (gold) an hour, on six days a week.

Students, and not the authorities, often dictate what text-books they shall use. We had proof of this right here in our own classes in this house; also when the students of the largest normal school here petitioned me through the authorities to come and teach English books which they demanded should be taught; and they were not slow to help themselves out by appealing to me in person. But my only qualification for the office, so far as they were concerned, consisted in my being an Englishman.

Some of the schools have been erected at considerable expense, and are well-built and commodious; but the buildings are generally too close together to be perfectly sanitary, and must have a high wall all around. The latter is a help to deaden the sound of the squeaky wheel-barrows and sedan-chairs, also the many hucksters' cries in the city; but away across the river in a lovely situation it would appear to be unnecessary. When the ancient examination halls were demolished, and modern school buildings erected on the site, we used to pay periodical visits of inspection. No one seemed to be in charge; every one pleased himself how much work he did; and the wages of the men went up by bounds. But the foundations were what interested me most. They consisted of sticks of wood, say two feet long and four inches in diameter, sometimes less; these were knocked into the ground with wooden mallets. The bricks were laid on these, and so the walls grew up. But I must not tell too much, yet when one reads such glowing accounts of the transition in China, it is necessary to write some things as they are.

Outdoor gymnasiums are provided in several of the schools that we visited, and some students do creditable work on the horizontal bar. I omitted to ask whether or not this was compulsory. Maps, charts, diagrams, and models are greatly in evidence; but as one teacher remarked, the students do not know how to use such things very well.

At present there are three medical schools being operated by the government along purely Chinese lines. I hazarded a question as to what they would do if the students were unfortunate enough to break their limbs, or their eyes gave out while at school. The reply came, "No plan." Fortunate for their students, there are some foreign physicians at Chang-sha. The industrial school interested us most of all. Seeing their show-cases full of well-made tools and other articles, we began to suspect there was hope of success for the diligent students along these lines. Imagine our dismay when we found these things were all made by artisans hired from Hankow. Calling one day to have a small stove repaired, I noticed the students staring in amazement at these artisans while they were at work, but not turning a hand themselves. But they do a little weaving of mats and coarse cloth, and even this is encouraging to those contemplating school work in China. Here, again, manual labor is optional. But then for centuries China has been taught that "the scholar is not an utensil."

The government takes no account of instructing its women, but private enterprise has arranged for one school of two or three hundred pupils, with some Japanese women teaching by interpretation. If only the girls could stay long enough to get a good foundation knowledge, there would be a good work in this direction.

We were much pleased with the kindergarten school for children of both sexes. Here, too, there is Japanese teaching by interpretation. There was evidence of care being taken to make this branch a success. Primary schools are legion; and from these there is a faint hope that a system may yet be drawn up which will be a systematic grading of the lower schools with the higher. At present each school is more or less independent of the others. Continuity is greatly lacking. Even the Hunan Provincial High School is contented with a knowledge of the old Chinese classics as a test for admission for boys from sixteen to twenty years of age.

To us the saddest feature of all is that these masses of students at Chang-sha, and, alas, in other cities, are being led away from the Bible; hence we are not surprised that they are developing a class of youth whom it may soon prove a knotty problem to handle. I have already written of the ill effects of the large number of students from Hunan going to Japan and elsewhere without proper preparation. Inability to speak the language of their new country, and consequent inability to understand the lectures given, have caused many to return more than discouraged; for they have also become contaminated with a wrong spirit. Others have been recalled so much as even a real interest in their subjects. Returning to their native places, they have been snapped up with sometimes direful results. Many had become an easy prey for Satan's own devices. They vainly imagined, with their but half-opened eyes and ears, that these revolutionary ideas of the very worst type were all good and proper. Satan's emissaries were only too ready to point to Japan as an example of those who held such ideas and worked them out. Arriving at their native cities,— Chang-



sha, for instance,—these men readily aired their views. Others were busy with anti-dynastic literature to follow up the impressions made. Even into the girls' schools this pernicious stuff found its way. Alas, many paid the penalty by execution. One man was hurried out and decapitated in all his gay silks and golden trinkets. This being done without trial, the student population was in a ferment for many days, and it was hardly known which way events would turn. As a result the schools were broken up earlier than scheduled. Previous to this, the students had caused one of their number, who had committed suicide, to be buried on Chang-sha's sacred mountain; and defied the authorities for a time to remove the body. Later, when the excitement had died away, the coffin was transferred.

"Lookers-on," it is said, "always see most." Let us not be too eager to condemn either the government or those we are discussing in this paper. That there is a terrible need for reform in many, many ways, goes without saying. The thing for the churches of Christendom to do in China, is to keep their hands clear of all questionable practises, and let her adherents show their fellows that the gospel of Jesus Christ is able to undo the work which Satan has been doing for centuries. The time is short; and we who believe the Lord will soon perform a quick work in righteousness, plead with our fellow believers in the third angel's message to let us have a greater measure of your prayers. Either we have it or there is no other message in this wide world which can do for these individual students, and their acquaintances in the class room what they can not do for themselves, and what a one-sided system of instruction will never produce; that is, a perfect character, which will fit them for the kingdom of God. The return of Jesus Christ for his people, is nearer than any of us can imagine. Then let us work and pray to-day; for the night cometh when no man can work. That the people are still friendly toward us, and desire to be taught by us, is plainly to be seen in the numbers who have been to make inquiries as to when we are going to open our classes in English. But with the arrival of our reinforcements, we have not one single spare room for the purpose. We can not tell how many houses we have inspected for rent, but have not been successful up to the present. Our woman teacher, who was to have joined us here, was forbidden absolutely by her foreign pastor; and, like many others, does not seem to have a mind or will of her own in the matter of faith and practise. Those that have, are not considered desirable by many foreign pastors. Recently there have been a few bright exceptions to this rule, and they have preferred to leave mission employ rather than be domineered over in this way. One man recently informed me that there was no other way open for him but to join our people; for he is convinced we have the truth. He was in charge of four or five mission schools at a city not far distant from Chang-sha. God keep him faithful to his resolve. We are being continually brought face to face with the question of the Lord's will for our people at this great center, but we know he will reveal it in his own good time and way. We had eight

Chinese at our Sabbath-school yesterday. They were all the friends of our friend, Ho Chingchin, who is assisting me in translation work. He was our reward for many hours spent in the class room teaching English last year.

P. J. LAIRD.

*Chang-sha, Huanan, China.*

### Teaching a Fine Art

I HAVE done my work, inspired with the idea that teaching is a beautiful art and a noble vocation. To me the teacher has seemed to be an artist, shaping the minds of his pupils into higher forms, and through them molding the generation in which they live. The true teacher has seemed to be painting pictures on the canvass of mind that shall last through the generations, and fade not in eternity. My own work was largely inspired by the spirit of the sentiment so felicitously phrased by an English writer,—“that divine and beautiful thing called teaching.”

—Edward Brooks.

### How to Teach

THERE are right ways and wrong ways of doing things; but when things are done in the wrong way, they are not really done, only attempted. If those who attempt to teach, pursue wrong methods, go at it in the wrong way, they do not teach, no matter how much time and labor are expended.

In this life nearly everything is unreal, perverted, and deceptive. There is much falsely so-called teaching, just as truly as there is a “science falsely so called.” But God recognizes as non-existent those things that exist only in name. Teaching that is not performed right, is in his opinion not done at all. Then, let us teach; that is, let us teach right.

But before we can teach, we must be sure that we know what teaching is, and then learn how to do it. According to worldly authority “teaching is the art of promoting human growth.” But human beings grow, or should grow, in three different respects,—mentally, physically, and morally. Much of the teaching that is now done, and which has been done, has resulted in mental growth only. Such is teaching as far as it goes, but it falls far short of complete teaching, lacking two thirds of the results,—mental, physical, and moral growth.

There never was a time when there were so many schools, facilities, and opportunities for mental development as now; neither has there been a time—unless we except the antediluvian age—when the world has been as wicked as now. In view of these facts, who can not see that if the teachers in our schools should neglect to train the physical and moral powers of the youth, they would make a most serious mistake? Such work might enable the students to make this life a success; but a success that does not extend beyond this life is a great failure.

The mental powers of man are closely dependent upon the physical. While the mind controls the body, it can not exist without it; and the ideal is, “a sound mind in a sound body.” Students, then, should be taught how to preserve their health and strength. The training of the physical powers, their growth and development, and their relation to the mental activities, should be a part of the

school curriculum. As far as possible the teacher should shoulder this responsibility with parents. He must do this, not by precept only, but by example. If he disregards the laws that govern his being, wilfully or carelessly, pursuing wrong habits of eating, etc., the observing youth (and they are all observing) will have but little confidence in his instructions, and will fail to realize their importance. All teachers should be model health reformers. Are they?

With the training of the mental and physical powers the teacher's work is still unfinished. The most important of all, the moral and spiritual powers, need daily attention; but if the former have been properly trained, the development of the latter will be far less difficult and more successful. Much depends upon the teacher in the accomplishment of this work. “Let the pathos of your voice, its deep feeling, make an impression on hearts. Urge your students to surrender themselves to God. . . . As you follow Christ's example, you will have the precious reward of seeing your students won to him.”—“*Testimonies for the Church*,” Vol. VII, page 268.

W. C. MATHEWSON.

### Neatness

TAKE special care that the schoolhouse and its appurtenances are kept in good order. This is a part of every teacher's duty. He should have an eye that is constantly on the alert to perceive the smallest beginnings of injury to any part of the premises. It is often painful to see a new schoolhouse, that has with much care and expense been put in perfect order, very soon cut and otherwise disfigured by the pupils,—the glass broken, the ceiling soiled, the desks and floors stained with ink, and everything bearing the marks of youthful destructiveness. The teacher should be held accountable for such results; for he can by proper vigilance prevent them.

Some of his first lessons to his pupils should be upon the subject of practical neatness, in regard to everything that pertains to the school. They should be impressed with the belief that he holds neatness as a cardinal virtue. Daily should he watch to discover the first violation of propriety upon the premises. This first violation should be promptly met. There is great wisdom in the adage which enjoins us to “resist the beginnings.”

So, too, he should exercise an oversight of the books belonging to the pupils. Many books are speedily destroyed by children for the want of a little care of the teacher,—probably more than are worn out by use. He should also occasionally inspect the desks, with a view to promote a commendable neatness there. The teacher has an undoubted right to inspect any part of the premises,—but by a little adroitness he can interest the children in a reform of this kind, and then they will desire that he should witness their carefulness.

I may add, further, that the children should not only be taught to respect the schoolhouse and its appurtenances, but they should be taught to regard the sacredness of all property either public or private. The neighboring garden or orchard should be held to be inviolable. The teacher may not have the authority to compel compliance with his direction or

advice beyond school hours, but he should endeavor to exercise a moral influence in the school which will be more powerful even than compulsion. So in regard to public buildings, such as churches and court-houses; and all public grounds, as parks, commons, and cemeteries,—the teacher should inculcate not only the duty to abstain from injuring them, but a commendable desire to see them improved and beautified.—Page.

### True Education

"TRUE education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers." If the student develops one of these powers to the neglect of the others, he is not living up to his privilege, nor will he grow up into the perfect man.

From the following statement we can see the importance of forming a good character while we are gaining our education. "True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power, above power goodness, above intellectual acquirements, character."

We have many examples of noble characters who have surmounted the difficulties of to-day, and have reached their aim in life. There is encouragement for those who are self-distrustful, and whose lack of self-reliance leads them to shrink from care and responsibility. Let these rely fully upon God. Thus many a one who would otherwise be but a helpless burden will be able to say with the apostle Paul, "I can do all things through Christ which strengtheneth me."

Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view an aim worthy of his endeavor. The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. We need to follow more closely the example of our Saviour. When he worked in the carpenter shop with his father, he developed his physical powers; as he sat by his mother's knee and learned the sacred truths of the Scriptures, his mental powers were developed; and his spiritual powers were developed by those seasons when he spent all night in prayer to his Heavenly Father.

L. B. RAGSDALE.

### Growth and Temptation

THE stronger we grow to be, the stronger will be our temptations. The nearer we grow into the likeness of Christ, the fiercer will be the onslaughts of the enemy. We can not escape life's battles by moving into a different or higher sphere. Each stage, or sphere, has its own temptations. As Jesus was tempted, so will his disciples be tempted. But, as he was made perfect through sufferings, so our trials, which are but for the moment, will work for us a far more exceeding and eternal weight of glory.—Selected.

## Methods

### Consecrated Music

"THE melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song." It is said that when the earth was first created, "the morning stars sang together, and all the sons of God shouted for joy."

Music is one of the best means of impressing hearts with spiritual truths. Cheerful, happy songs drive away the gloom and despondency that come so often to each one. The adversary is well aware of this fact, and in order to make the broad way attractive, has caused to be written a class of music which is bright, but which has no depth of feeling, and whose influence is not uplifting.

The way of the children of Israel was cheered by the sacred songs of their deliverance; so are the children of God to-day bidden to lighten their pilgrim life by song. Such songs have power to transform lives. How important, then, that we study the principles of music, in order that these songs may be sung with the harmony that will approach that of the heavenly choirs.

"As an act of divine service, singing is as much an act of worship as is prayer." Indeed, many of the songs we sing are prayers, and if sung with the spirit and the understanding, have a power that can not be realized. "If the child is taught this, he will think more of the meaning of the words he sings, and will be more susceptible to their power." "As the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise." RUTH WATSON.

### Manual Training for Our Primary Grades—No. 1

[As announced last month, a series of articles on manual training is to be presented in these columns during the coming school year by Mrs. E. M. Long. We plan to have one of these articles to appear each month. They will afford sufficient suggestions and help, we believe, to enable our primary teachers to give a thorough course of instruction in manual training continuing throughout the school year. The paper needed for the work may be obtained from the Review and Herald Office. For twenty cents they will send twenty sheets of manila paper, eight inches by eight inches, and the same number of sheets of colored assorted "cover" sheets.—F. G.]

THE courses of work which will be outlined in the following articles may be used with equal success in either graded or ungraded schools. The first course, which is paper work, is designed for children from seven to nine years of age. Younger children have done the work, but for them it is better to omit the more difficult models. More harm than good results from giving work too difficult to be successfully completed by the child's unaided efforts. Unaided effort is not *undirected* effort. It is the teacher's business to direct, but more than that should not be necessary.

If inaccurate work is accepted, the child's standard is lowered, and thus, in a great measure, the object of the work is defeated. If the teacher does the difficult parts, the finished model is not a true expression of the child's ability, and his own sense of honor recognizes that fact, and thus he is robbed of the pleasure and honest pride which he would feel if the work were all his own.

The object of the work is to teach neatness, carefulness, accuracy, attention, and some degree of skill. In short, it is to educate the eye to observe and the hand to perform. It aims to do this through the medium of attractive forms and colors, which appeal to the interest of the child.

The tools needed for each child are a foot rule, a pencil, scissors, compasses, and a coarse darning-needle. The ruler should not be marked finer than one eighth of an inch. The pencil should be sharpened to a fine point. Scissors with long blades are preferable. Do not use poor compasses; that is, compasses that can not be locked, or that "wobble." A good pair can be procured for twenty-five cents at retail, or for about fifteen cents by the dozen. If you can not obtain good ones, use a home-made substitute, directions for making which will be given later.

The materials needed for this work are two eight-inch squares of paper for each model. One square of plain paper for the drawing, and one of colored for the model. Also have some yarn or ribbon for tying. The best paper for the purpose is what is known as "cover" paper. It can be procured in assorted colors, and be cut to the required size, at almost any job printing-office.

Everything should be in readiness, and an eight-inch square for the teacher's use drawn on the board before the class is called. The teacher should also have a finished model to place before the class. Let no teacher attempt to give instruction in manual training who has not herself done the work, and recently enough so that every point is fresh in mind.

Show the children the model, explain its use, and call attention to its good points of workmanship. Give them a high ideal to work to, and inspire them with an ambition to reach it.

The child, of course, sees only the model, but the teacher should see the deeper and more lasting results which may be gained through his efforts to reproduce the model, and should spare no pains to secure excellence of workmanship. Let no negligence or short-sightedness on the part of the teacher defraud the child of the benefits which he should receive. Teach him that carelessness in only one point will result in an imperfect model. Let perfection be the standard, and remember that it is made up of trifles.

One model, with the drawing, is all that should be given for one lesson, and as the more difficult models are reached, it is sometimes well to let the drawing constitute one lesson, and the making of the model another.

Give each child a square of the drawing-paper, and carefully explain how, by placing the fingers of the left hand on the ruler near its center, and letting either the wrist or the thumb and little finger rest on the paper, lines may be drawn across without either ruler or paper slipping out of place. This exer-

cise should be practised until thoroughly mastered.

Then you are ready to take up the work of the first model. In every case the drawing on plain paper should precede the actual work of the model. The drawings should be preserved, and may be placed in the envelope which is the last model of the course, and each child's complete set be given to him at the close of the term.

**Model No. 1**

The first model is a very simply made envelope. For the drawing (Fig. 1), place the ruler across the square diagonally, and draw a line entirely across. Call attention to the fact that the line runs exactly into each corner. Emphasize the importance of this, and ask the children to draw similar lines on their paper. Pass around, and see how successfully they have done this. Make any needed suggestions. Then return to the board, and with the same care as before,

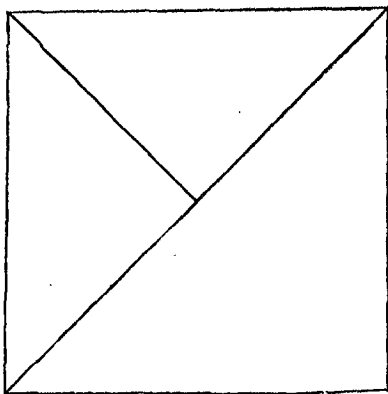
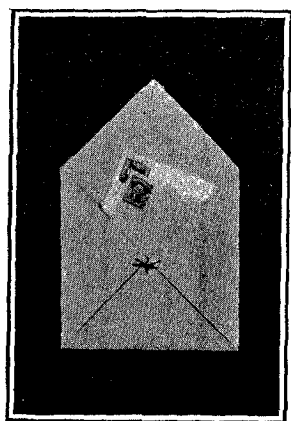


FIGURE 1

place the ruler across the square in the opposite direction, and draw a line from one corner to the point where it meets the first line. Stop *exactly* at the point of meeting. Make a special point of having each line of every drawing begin and end just where it should. Examine each child's work. If well done, let each write his name on his own, and give him a sheet of colored paper. If not well done, he may turn the paper over, and try on the other side.

In every case as soon as the colored paper is received, let each child repeat the drawing on that, without any suggestions from the teacher. Teach the children to work independently, and not to expect help, after the first drawing is completed.

To form the envelope, fold the corners which have lines through them over to the center. Place them, one at a time, so that the very tip of the corner is exactly at the point where the short line meets the long one. Hold with the left hand in such a way that it can not slip out of place while the fold is being made with



THE ENVELOPE

the right hand. If correctly done, the edges will just meet, and the corners made by the folding will be true and square.

Provide each child with yarn of suitable color, and a darning-needle. Teach them how to thread the needles properly, and see that each child threads his own. Show them how to roll the needle between the thumb and forefinger, as it draws the yarn through the paper. This will prevent the paper from being torn.

Then show them how to push the needle *in* through the right-hand flap, *out* through the lower one, and *out* through the left-hand one. Carefully draw the corners together. Slip the needle under the stitch formed by passing from the lower flap to the left one, bring together at the center, and tie.

When finished, the envelope may be hung on the wall to receive unanswered letters, or letters ready to be posted.

**Model No. 2**

This is a windmill. To make it, the teacher will need for each child, in ad-

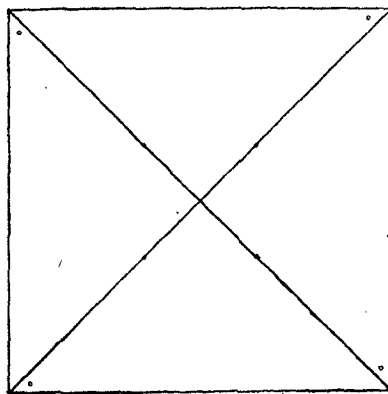


FIGURE 2

dition to the paper, a good-sized common pin, two quarter-inch squares of cardboard, or heavy paper, and something for a handle. Willow or alder shoots may be used, or a smoothly whittled pine stick, as large around as a lead-pencil. If none of these can be readily obtained, half-inch strips cut from a heavy pasteboard box may be used.

The drawing is the same as for the envelope, except that both lines are drawn entirely across.

With each drawing let the children follow, step by step, your work on the board. Pass around often enough to assure yourself that they are following correctly. Notice the points on each line not far from the intersection of the lines. These are located by measuring four inches from each corner of the paper. If the children do not know how to measure, they must be taught now. Teach them also the correct way of making a "point," that is, to place the point of the pencil exactly where the "point" is needed. With the pencil upright, press lightly, and roll between the thumb and forefinger without moving it along on the paper. This makes a small, round dot. Accept nothing else.

Notice the very small circles near each corner of the drawing in Figure 2, and be sure that similar ones are placed on the board, and correctly copied by the children. On the colored paper these should be perforated with a pin; also perforate the center, where the lines cross. Cut each line from the corner of the paper to the four-inch point near the center. The cuts should be straight and smooth, and right in the center of the line. This can be done easily by opening the scissors wide, and closing them steadily on the line. A long, steady

cut gives better results than short, clipping ones.

Now show the children how to put their models together, but let each child have the pleasure of doing his own.

First push the pin, clear to its head, through one of the small squares of cardboard. With the windmill lying before you, pick up one of the perforated corners, bring it over so that the pin can enter the perforation from the under side of the drawing, and slip the pin through. Also through each of the other perforated corners in the same way; then through the perforation in the center, through the second small square of cardboard, and well into the end of the handle. The squares of cardboard serve as washers.

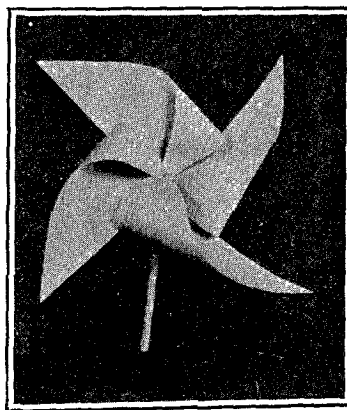
MRS. E. M. LONG.

**Politeness**

THE teacher will find frequent opportunity to give instruction on the duty of being polite to strangers, to teachers, and to companions. Schoolchildren frequently insult, or in various ways act impudently toward, strangers who may happen to pass the schoolhouse during play-hours. The teacher should try to check any such conduct at once, and take the opportunity to give a lecture on politeness. Pupils fail sometimes to speak in a respectful manner to the teacher or to each other. The teacher should call attention to these points, and remind the pupil of his want of politeness. The teacher should always speak and act politely toward pupils wherever he may meet them, thus teaching by example.—*Selected.*

**Correlation in History**

THIS is only one of the fields where correlation suggests rich improvement in our methods. A young friend wrote me not long since, concerning the study of history: "A boy learns from his study of Persian history that Darius fell at Arbela, and the Persian power was crushed. He may also remember from his study of Greece that Alexander won a victory at Arbela in 331 B. C., but it never occurs to him that Darius and Alexander were in one and the same battle."



THE WINDMILL

How can a proper understanding of our own early history be obtained without a study of the history of Spain, Holland, England, and France? The different motives of settlement and colonization can be appreciated only by a study of the conditions that existed in Europe; and why France was our friend in the Revolution will be found to have been not from purely humanitarian impulses, but because it furnished a means of harassing her "ancient enemy."

Another personal experience may as-

sist in making my meaning clear. I learned in geography that "a hill is a small elevation of land," and "a mountain is a vast elevation of land." And yet the "hill" that I had to climb twice a day in taking the cows to pasture and bringing them home was to my mind a "vast elevation." It was not shown to me that such terms are relative, and that what we called a "hill" might sometimes well be called a mountain. I learned, too, that "a river is a stream of water flowing through the land." Now, I had to cross two miniature rivers every time I went to school. There was not the slightest effort on the part of my teachers to correlate these facts, which lay at the very door of the school-house, with the definitions and theories of the books. And yet what an opportunity for practical correlation!

Does not correlation in this sense offer material that is quite within the reach of every teacher? If the young teacher finds something in this discussion that sets him thoughtfully to find a more complete unification of his school work, so that each subject shall sustain, ally, and strengthen every other subject in the school course, he will have reached the best correlation possible.—*Selected.*

### Morning Exercises in Our Church-Schools

THE purpose of this article is to suggest how the morning exercises in our church-schools may be made interesting and profitable to the youth who are seeking a Christian education.

In order to maintain the interest of the school in this part of the daily exercise, we must make changes—not every day or every two days, but at least once a week. Our children, as it was said of Timothy, should know the Scriptures from their youth; but how may the morning exercises be made a factor in obtaining this desired end?

In the first place the children of Seventh-day Adventist parents should know in their simplest form the truths which we hold dear. Suppose we devote one week of each month to the consideration of some Bible topic, making an outline, or short reading. Our first would be on the "Word of God." This exercise, if rightly conducted, may be made very interesting. The children will enjoy looking up the texts at home; and after the weekly study is properly arranged in logical form, they should be requested to copy them in a note-book, for future reference and review. Written tests add greatly to the interest of the exercise, and should be given once a month. So we pass on, devoting the first week of every month to a short reading, which should be so impressed upon the average child's mind that he can, when out selling papers, talk to the people if they ask questions concerning the truth, giving reasonable answers. At the end of a year we have completed the subjects of Christ's Second Coming; the New Earth, the Sabbath, the Resurrection, the Destruction of the Wicked, and Justification by Faith, all of these having been presented simply.

Another very important exercise which can be employed with much benefit to those instructed, is the learning of chapters in the Bible, such as Psalms 1, 13, 19, 23, and 91; also Isaiah 55. These

are all excellent chapters for this purpose, and will prove a great blessing to the school.

The third week of each month can be very profitably employed in looking up, for instance, scriptures concerning the hand, ear, tongue, eye, different animals, birds, hail and frost, rivers, and many other things in nature, besides having readings from the book, "Ministry of Healing."

Some profitable study should be assigned to the fourth week of the month. The miracles of the Old and New Testaments may be dwelt upon, such as Elijah's and Elisha's deeds, the miracles of Christ, noticing the prophecies which relate to his work here on earth, his deeds of kindness, his healing, and illustrations from nature. The books, "Early Writings," and "The Great Second Advent Movement," are especially useful in this part of our school work.

C. H. COUNTRYMAN.

## The School

### What Good Order Is

Good order in the schoolroom is attained when every pupil attends to his own work at the proper time without unnecessary noise, promptly and cheerfully obeys the teacher, and, above all, exercises perfect self-control.

The pupil should never be idle. Idleness in itself is disorder, and the teacher should be disturbed by it. Then the work engaged in must belong to that particular time. A time for everything, and everything in its own time, is an aphorism in school government, which, if observed, will go a great way toward securing good order. It also establishes a habit that is vitally essential to success in after-life. Every child should understand not only that he must be busy, but that he must be busy with the task that belongs to each particular period. Methodical habits will thus be formed, and these, too, are a part of education as well as of good order. Of course this necessitates a statement in the daily program of seat-work to be done, as truly as the work of the recitations; and the teacher should hold the pupils to the one as strictly as to the other. This will save a great deal of confusion, and do much to secure a proper preparation of the lessons. It will also prevent the unnecessary noise which distracts attention, and destroys the respectability of the school. Then it will be easier for the teacher to distinguish between "the noise of busy industry," and the noise which is disorder.—*Selected.*

### With the Children in the School-Room

THE responsibility of the teacher in training the young is a great and sacred one; for much depends on habits formed in early years. Harsh, unkind words may leave upon the mind an impression never to be forgotten, while lack of discipline will result in an equal evil.

A difficult task is assigned the class. To one child it seems almost too difficult to accomplish, but she tries, and, as she thinks, fails. The class is called. One after another recites the lesson until her turn comes. No word is uttered, the

little form trembles, the large eyes droop lower and lower, and, bursting into tears, she exclaims, "Mine wasn't any good." But a loving arm is thrown around her, and words of encouragement bring hope to the fainting heart, and finally the lesson is recited. Not for this lesson only was the hope instilled, but for lessons, even life's lessons, to come.

"I can not study; I do not feel like it." Shall we say, "All right," and permit the habit of idleness to be formed? Of course, should there be a real cause, the lesson might be omitted; but when this is repeated as an excuse for not studying, the lesson must be exacted with a kind but firm command. The child bursts into tears, but duty must rise above pity, until, seeing he can not conquer, he goes to his lessons; and another lesson is learned.

There is trouble,—not a great trouble, for children's troubles are not great, though to their little minds they seem so. Happy is the teacher who so wins the confidence of the children that these troubles will be brought to her. Calling them together in Bible class, the sweet lessons of forgiveness and of loving one another that our Saviour taught are told them, the little wrongs are forgotten, and they are happy again.

And so as the days pass, and the little minds are developed, we learn how to guide each child, and each one grows nearer and dearer to the teacher's heart.

BERTHA LOFTSTAD.

### Don't Be a Mummy

MOSES was once on the way to the royal cemetery of Theban-hill mummies. But he changed his path toward the wilderness, that he might live with the wandering children of God. Had he not made that decision, and cast off the purple vestments of Egyptian glory, we might to-day look upon his mummy in some museum. This change was caused by a knowledge of the true education. There were two paths which appeared before Moses. The distance between them may not have seemed far apart as he viewed them. But as time went by, Moses found that they were as far apart as heaven and earth; for he is now in heaven, and his royal successor a mummy on earth!

You are making decisions to-day which will be as far-reaching in their results as those of Moses. Look for the teacher that will guide you the way Moses was led by his mother.

When you start in your school work, do not "keep back part of the price," but make all your efforts tell. Throw all your strength into getting something definite and eternal.

A little of the right kind of training will do wonders. Do you know that mosquitoes stopped the French nation from digging the Panama Canal? The mosquitoes did not succeed in doing that with the United States. Why?—Because an energetic man ferreted out the cause of the difficulty. Maybe it is some little thing that is keeping you from having success in clearing up the King's highway. Investigate. Talk with some of our faithful teachers; possibly they can discover your difficulty. Have you ever consulted them about it?

One place in the city of Washington which few tourists fail to visit is the Navy Yards. Here are made the monster

guns for the war-ships. Not far from this interesting spot is another important place much less assuming than the navy yards both in size and sound. It is called the "Barracks." Here the government makes its soldiers. In the business of war such institutions are necessary. Cannon must be made; and men must be trained in order to act understandingly and successfully against the foe.

Seventh-day Adventist training-schools, whether they be church-schools, academies, or colleges, bear the same relation to our work as the navy yards, barracks, and forts do to the national government. One discouraging feature of modern warfare, however, is the rapidity with which a weapon becomes obsolete. This is not true with the weapon of the Christian. He has only one,—the sword (the Word of God),—and it never becomes antiquated. Nothing has ever been invented, or ever will be invented, that it can not pierce. The work of our schools should be converged upon one thing,—training volunteers in the use of that sword. To teach them the philosophy and so-called truths of worldly science is like building cannon to-day that will be worthless tomorrow.

While the sword is our only weapon, Paul informs us that we need an armor. Did you ever think that the enemy might get the advantage of you if you have only the sword? The armor is necessary to protect you from the fiery darts of Satan. You know that a sword is useful only in a hand-to-hand conflict. Darts can be thrown from a distance. You need the armor—the helmet of salvation, the breastplate of righteousness, the shield of faith.

As soon as possible, you want to go to one of our schools, and join the classes which teach the art of making such shields, helmets, breastplates, and sandals. Take lessons in using that sword. Goliath made a fatal mistake when he trusted his shield to the hand of another man. What person on his death-bed ever regretted that he spent more time studying the Bible than any other book? How many, if they could have lived a few more years would have searched it more faithfully? Why should we not learn a lesson, and begin where they left off?

Factories take pig-iron and turn out finished cannon. That is their business. Scores of theological seminaries are supposed to be in the business of making well-rounded Christian ministers. Where does the fault lie when students enrol as Christians, and are graduated unbelievers, or perhaps they are infidels when they matriculate and are the same when they step out into the world to wield their influence? To send a product out in no better state than when received would not be tolerated in a worldly institution making material things. Thus while many universities are failing in their purpose, I am glad that our schools are taking decided steps in fulfilling their sacred duty. At the end of the school year we have read of many baptisms. The students are going out into the field to engage in actual work. When such a spirit is implanted in their minds, the schools are doing their proper tasks.

There is one degree that all should endeavor to secure, and that is the degree of B. A. You no doubt think that the degree of Bachelor of Arts is worth having. It looks good after one's name. But that is not the B. A. that you want.

It goes after your character — Born Again. Do not rest satisfied until you possess it.

Our schools are numerous, and do excellent work; and we have scores of young men and women with rare talents. The problem to solve is: How can we get the two together? It won't do to corral and drive them there. I am convinced that the problem has already been partially, if not entirely, solved. The scholarship plan is practical, and will fill our schools with ambitious youth.

Before one will care to attend a school, he must have a desire to learn. The experiences gained by canvassing will place this longing in his heart. As he talks with persons about the truth, he quickly discovers his lack of knowledge and his need of ability to present what he knows. Then he will go to school. Man can not stop him, and God will not.

Do not think that even getting an intellectual training in one of our schools is the end of your efforts. When you are called up before the Judge, you will not be asked to repeat the multiplication table or give selections from some Shakespearian play, but, How have you served your fellow men?

It takes a good heart training to be graceful and skilful in giving cups of cold water to thirsty travelers along life's dusty pathway. Maybe along the way you will find some in prison. Sing a stanza of the song of praise composed by Paul and Silas, and possibly you may free them. Learn how to apply bandages of love to broken hearts, and to give sight to the blind. God will then give you a post-graduate course in the heavenly school. He has one hundred forty-four thousand scholarships ready and waiting for those who will pass the examinations.

CLAUDE E. HOLMES.

### The Rome Mission School

WE have recently moved our school from Via Cavour to Piazza Venezia, the very heart of Rome. This is on the square where all the car-lines meet. We have a flat on the first floor, extending the length of the building, so that we have been enabled to put up a large sign, fifty or sixty feet long, that can be seen across the square. That is what we would call a sign of the down-town district.

It was no small risk to rent such a place, especially as we had a lease on the old flat that entailed an expense of nearly two hundred dollars if we should fail to rent it; but as this was such a magnificent situation for a school, we took it, trusting the Lord to help us. And the Lord did help us to rent the old place so we did not lose a day of school; for we so arranged the moving that the school went on uninterruptedly.

We have an enrolment close to the one hundred mark all the year, and have even passed that number. We have brought our tuition up so that we take in about one hundred dollars tuition a month from the students, which represents a good sum from a poor country like Italy. In fact, if we go ahead next year with the same increase that we have been blessed with this year, we shall be more than self-supporting. However, we are endeavoring to build solidly; for we want this school to prove a power for good in Rome.

We have a faculty of about ten teachers in the school, and come in contact with a very good class of persons. We have students of the university, high school, and other institutions, as well as employees of the government, doctors, lawyers, and other professional men. Our students respect us, and we believe that this same respect they show for us as teachers can, by wise planning and prayer, become an influence to lead them to respect our religion."

C. T. EVERSON.

### Educational Notes

PROF. C. SORENSON, principal of Keene Academy, writes: "The school, including the different industries, has made a gain of over four thousand seven hundred dollars this past year. While, of course, we do not have all that money in the bank, yet the board feels encouraged to make some improvements in the equipment of the school for the coming year."

On account of the resignation of Prof. A. W. Spaulding as principal of Bethel Academy, at Bethel, Wis., Prof. Paul Scheppler has been chosen to act in that capacity. Professor Scheppler has been connected for years with the work of the Bethel Academy, and is well qualified to carry out its purposes. Professor Spaulding is leaving to engage in educational work in the South.

Reference was made some time ago to the call for teachers for the Spanish field. Sister Ellen B. Fattebert, 2a de Maltos, No. 3, San Luis Potosi, Mexico, is desirous of corresponding with persons who are willing to go to Mexico to connect with the teaching work there. This is a needy field, and there is an excellent opportunity for an important work to be done in teaching.

Profound learning can never take the place of familiar and every-day contact with men and women. To move the world we must know the world. To influence men and women we must appreciate their condition and be in some sense familiar with the things in which they are interested. It is only in this way that learning can have its rightful influence over the lay mind.—*United Presbyterian*.

We wish to call the attention of our people, particularly our teachers, to the Church-School Manual, which has recently been issued by the Pacific Press. This book contains outlines of courses, suggestions with reference to text-books, methods of teaching, the principles underlying our school work, etc., and is very comprehensive in the study of the whole general subject of Christian education. It should be in every Seventh-day Adventist home.

In response to the invitation of the Department of Education at a meeting held at Cleveland, Ohio, Brother Gerard Gerritsen is making arrangements with the Walla Walla College Press to publish a musical journal. This musical journal will be published monthly, as now planned, and will contain a series of lessons to be used in our schools throughout the year. Further definite announcement with reference to this proposed journal will be made later.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE	
Western New York, Buffalo.....	Sept. 3-13
Western New York, Norwich.....	Sept. 10-20
CANADIAN UNION CONFERENCE	
Quebec, Waterloo.....	Aug. 27 to Sept. 6
Maritime, Williamsdale, N. S.....	Sept. 10-21
CENTRAL UNION CONFERENCE	
Nebraska, Hastings.....	Aug. 27 to Sept. 7
COLUMBIA UNION CONFERENCE	
West Virginia, Charleston.....	Aug. 27 to Sept. 6
Virginia (local), Newmarket.....	Sept. 8-13
LAKE UNION CONFERENCE	
North Michigan (conference) Petoskey...	
.....	Aug. 27 to Sept. 6
Wisconsin, Madison.....	Aug. 31 to Sept. 13
NORTHERN UNION CONFERENCE	
Iowa, Nevada.....	Aug. 27 to Sept. 6
NORTH PACIFIC UNION CONFERENCE	
Oregon, Roseburg.....	Aug. 27 to Sept. 5
Washington, Meadow Glade.....	Sept. 1-6
Montana, Great Falls.....	Sept. 4-13
Washington, Wenatchee (Upper Columbia)	
.....	Sept. 24 to Oct. 4
Oregon, Medford.....	Oct. 1-10
SOUTHERN UNION CONFERENCE	
Tennessee River, Memphis.....	Oct. 1-10
Mississippi, Jackson (colored).....	
.....	Aug. 27 to Sept. 6
Kentucky, Moreland.....	Sept. 24 to Oct. 4
Alabama, near Mobile.....	Oct. 8-18
SOUTHEASTERN UNION CONFERENCE	
Cumberland, Cleveland, Tenn.....	
.....	Aug. 26 to Sept. 16
Florida, Palatka.....	Oct. 1-12
SOUTHWESTERN UNION CONFERENCE	
Arkansas (State), Fort Smith.....	Sept. 3-13

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

### The New York Conference

The next session of the New York Conference will be held in connection with the annual camp-meeting at Norwich, Chenango Co., N. Y., September 10-20, for the purpose of electing officers for the ensuing year, and transacting any other business which may properly come before the conference. All churches should attend immediately to the election of delegates to the conference, and send their credentials to F. N. Johnson, 317 West Bloomfield St., Rome, N. Y.

Also the first meeting of the fourth annual session of the New York Conference Association will be called Monday, Sept. 14, 1908, at 9 A. M. on the Norwich, N. Y., camp-ground. F. H. DE VINNEY, President.

### Reduced Prices on "True Education" Readers

At the meeting of the principals of our schools held at Cleveland, Ohio, July 3-10, the following recommendations were passed concerning text-books:—

"Whereas, The value, the permanency, and hence the price of text-books are largely dependent upon the thoroughness and care given to their consideration and examination; therefore,—

"We recommend, That the Text-Book Committee continue to give these features careful attention, passing favorably only upon such books as they believe will not need revision for at least five years.

"Whereas, The 'True Education' series of readers is proving eminently satisfactory; and,—

"Whereas, The publishers believe it would

be possible to reduce the price to sixty cents each on Nos. 1 and 2, to seventy-five cents on No. 3, and to ninety cents on No. 5, provided the Educational Department will require no revision for at least five years; therefore,—

"We recommend, The putting forth of special efforts to bring the value of these readers before our people everywhere, and that we agree not to ask for revision within the time specified."

In harmony with the foregoing recommendations, the Pacific Press Publishing Association has reduced the prices on the "True Education" reader series as follows:—

Book No. 1, 204 pages.....	\$ .60
Book No. 2, 256 pages.....	.60
Book No. 3, 304 pages.....	.75
Book No. 5, 353 pages.....	.90
Book No. 7, 392 pages.....	1.00
Books Nos. 4 and 6 are not yet ready.	

Address your tract society.

PACIFIC PRESS PUBLISHING ASSN.

### Notice!

The following names are found on the Trezevant (Tenn.) Seventh-day Adventist church-book, but no knowledge of their whereabouts or experience can be obtained: Sophia, Charlie, Fred, Jane, Haskell, Ed. R., F. R., and G. M. Cook; I. J. Chandler; Mattie Melton, and Mary L. Prickett. The church desires to hear from each one of these persons before the first of October. These persons and all others knowing themselves to be members of the Trezevant church will please send in a report.

MRS. GEO. W. RICH,  
Church Clerk.

### Address

The permanent address of Elder R. W. Parmele, and Dr. Lydia E. Parmele, is Orlando, Fla., care of sanitarium.

### Church-School Teachers Needed

At this writing calls are coming to me to supply church-school teachers for schools in several conferences of both the Southern and Southeastern union conferences. Several of these calls are from Florida, others from Tennessee and Louisiana. These fields need only thoroughly consecrated Christian teachers, persons of good ability, whose preparation will lead them to be willing to make sacrifices for the salvation of the children and youth.

Some of the finest young people it has ever been my privilege to meet are living in these conferences. We want teachers who are well qualified to handle eighth-grade subjects. Schools will open early in September and October. Persons who may be impressed with this call are requested to write to the undersigned at Graysville, Tenn.

M. B. VAN KIRK,

Educational Secretary Southern and Southeastern Union Conferences.

### Did You Ever Read

these words: "Every possible means should be devised to establish schools of the Madison order in various parts of the South?" In order to carry out this instruction we have two requests to make. We need—

1. Men and women who, with a short training in the school at Madison, Tenn., can be prepared to conduct schools of a similar character elsewhere in the South. Some work in a school along practical lines will save many trying experiences that you would have to meet if you entered the work without this training.

2. A number of young married men and women, farmers and lovers of farm life, who are willing to consecrate their ability to self-supporting work in the South. A number of such families have already settled in the South through the influence of the Madison School. They are doing a good work. Many others should come. We can tell you some

interesting things about those who are already here. We can send you two pamphlets written by Sister White concerning this work, and a report of the school. These you may have for the asking. A special six weeks' course of instruction adapted to the needs of those mentioned above will begin Sept. 2, 1908. Address the undersigned at Madison, Tenn.

E. A. SUTHERLAND.

### Business Notices

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

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

#### Conditions

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

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

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

No discount for several insertions.

WANTED.—A first-class baker. One who is capable of handling general health-food line. Application should be accompanied by references and recommendations. Address Sanitarium Food Co., Sanitarium, Cal.

WANTED AT ONCE.—At the Long Beach Sanitarium, consecrated Christian graduate lady nurses. State experience and school from which you are a graduate. Address Dr. Winegar-Simpson, Long Beach, Cal.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; 64 cents a gal. in half barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

NOTICE!—To home-seekers in the famous Clear Water fruit belt, 220 acres with fair improvements, and a church-school building on the place. It can be easily divided into three or four homes. Call on or address J. P. Walker, Myrtle, Idaho.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive Oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; 54 pounds Vegetable Cooking Oil in 6 cans, \$6. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

WANTED.—At once, an experienced Adventist gardener, for Brownsville, Tex., on salary or shares. Must have at least three hundred dollars on hand. Send references and stamped envelope in first letter. Only experienced persons need apply. A. W. Lane, Canon City, Colo.

WANTED.—Sabbath-keeping farmer and wife, without small children, to work farm of one hundred acres under cultivation. Twenty cows, and on shares pay half and have half. Write at once, stating experience and wages expected. Mrs. L. S. Leilous, Box 52, Belmont, N. Y.

FOR SALE.—160 acres; 100 fenced; 75 cleared; balance timber. Three good springs; good creek; room for two missionary families; two houses; barn and other buildings; good settlement in the fruit belt of Arkansas. Price, twelve dollars an acre. Address E. E. Vinson, Siloam Springs, Ark.

FOR SALE.—Eighty-five acres with fences, orchard, creek, house, woodshed, barn, and spring. Good home for small family; located on Pacific Coast; near station, Adventist church, and school. Price, five hundred dollars. Owner will place money in South. Address E. A. Sutherland, Madison, Tenn.

**FOR SALE.**—My residence in Graysville, Tenn. Finest location fronting school campus. Eight rooms, cellar, cistern, summer-house, barn, garden, lawn, etc. Splendid opportunity to secure school privileges. Will exchange for farm property in West or Northwest. Address G. A. Williams, Atlanta Sanitarium, Atlanta, Ga.

**FOR SALE.**—Beautiful Imported Bible Mottoes. Special, 100 Bible cards, \$3; 100 of our heavy 12 x 16 paper mottoes, \$6. 27,000 sold in April and half of May. We have four languages,—English, Danish, Swedish, and German. The more you buy, the less they cost. 15 for \$1 by mail. Address, with stamp, Hampton Art Co., Lock Box 257, Hampton, Iowa.

**FOR SALE.**—Fine bath-rooms with superb equipment and unexcelled location. The establishment has been in operation several years, and has the confidence of the people and the support of physicians. Trade now exclusively for men runs as high as twenty a day. Excellent chance for good operator. Cash or payments with security. Sanitarium Bath Co., 909 Madison Ave., Toledo, Ohio.

**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-named persons desire late, clean copies of our publications post-paid:—

R. C. Wirth, Highland Springs, Va., *Watchman* and *Signs*.

Mrs. J. H. Deadmond, Townsend, Mont., *Signs*, tracts, and pamphlets.

Mrs. Bell Barber, 1520 East 7th St., Muncie, Ind., *Signs*, *Watchman*, and tracts.

Edwin A. Keate, Marlow, Baldwin Co., Ala., denominational papers for general distribution.

Mrs. C. M. Garmly, 2308 Congress Ave., Houston, Tex., denominational literature for free distribution.

R. Holcomb, Box 292, Storm Lake, Iowa, *Signs*, *Watchman*, *Liberty*, and tracts for reading-rack in depot.

Lizzie Symons, R. F. D. 1, Sterling, Mich., *Signs*, *Liberty*, *Watchman*, *Instructor*, *Life and Health*, and tracts.

R. J. Bellows requests that no further publications be forwarded to him.

Sydney Scott requests that literature sent to him for missionary work should hereafter be addressed Corner Jenkins and Greene Aves., Greenville, S. C., instead of Darlington, S. C.

**BAKER.**—Died at Rock Hall, Md., Aug. 8, 1908, of marasmus, the infant son of Mr. and Mrs. Baker. We laid him to rest in the hope of a happy reunion when Jesus comes. Words of comfort based on Luke 18:16 were spoken by the writer.

JOHN F. JONES.

**BACKUS.**—Died at his home in Buffalo, N. Y., May 6, 1908, of heart-disease, Henry S. Backus, aged 68 years, 8 months, and 15 days. Brother Backus was formerly a member of the Episcopal Church, where he served as a church official for many years. Nearly twenty-five years ago he accepted present truth, and has been a devoted believer ever since. All who were acquainted with him recognized that he possessed a gentle Christian character. Words of consolation were spoken by the writer, from Rev. 14:13.

E. J. DRYER.

**DAVIS.**—Mrs. Susan A. Davis was born in Clay County, Mo., Aug. 16, 1833, and died April 25, 1908, near Sheldon, Wyo. She accepted the truths taught by the Seventh-day Adventists about thirty years ago, under the labors of Elder Geo. I. Butler at Sedalia, Mo. Sister Davis was a faithful mother in Israel. She prized the truths of the message above everything else in the world. The last year of her life she was a great sufferer, but bore it patiently. She died in hope of soon being united with her family in the earth made new. Words of comfort were spoken by the writer, based on 2 Tim. 4:7, 8.

J. H. WHEELER.

**CHAFFER.**—Mrs. Prudence Chaffer, born Nov. 27, 1840, near Richmond, Ind., died at the home of her son, at Miami, Fla., June 8, 1908. She was married to Mr. Robert Chaffer, Dec. 24, 1861, and accepted present truth about fourteen years ago, under the preaching of Elder J. W. Collie. The last few years of her life she was called upon to suffer considerably with a complication of diseases, but she manifested that cheerfulness which characterizes the true follower of Christ. Ever ready to minister to the needs of others, she drew around her a large circle of friends wherever she lived. Appropriate remarks were made by a minister, not of our faith, and she rests in peace to await the beautiful resurrection morning.

LEROY T. CRISLER.

**BOOTH.**—Mary A. Booth (*née* Wossner) was born in Rothenback, Wurtemberg, Germany, May 11, 1864, and died very suddenly of heart trouble, Aug. 1, 1908. She was united in marriage with Charles Booth on June 23, 1889. They both accepted the third angel's message fourteen years ago. She was a consistent Christian, a beloved wife, and her three boys, who are planning to enter one of our colleges, are evidence of the training of a loving Christian mother. She was highly esteemed by all her acquaintances, a large number of whom attended the funeral service at the Methodist church. The writer was assisted by the pastor of the church. Words of instruction and comfort were spoken from 1 Thess. 4:13-17 and other scriptures. We laid her away in the hope of soon meeting her again at the coming of the Lord.

M. C. ISRAEL.

**MIDDAUGH.**—Died at Fremont, Neb., May 23, 1908, Sister Grace Middaugh, aged 37 years, 4 months, and 26 days. She was married to Lyman Middaugh, March 17, 1891, and was the mother of seven children, five of whom are still living, one an infant son, less than two weeks old. The circumstances of her death were very sad, but the Man of sorrows came near to comfort the bereaved husband and motherless children. Sister Middaugh was greatly beloved by all who knew her. She had a sweet disposition, and a good word for every one. Every evening she would gather her children around her and read from God's Book, or relate to them some beautiful story. She lived trusting in the Saviour, and closed her eyes in the sleep of death with the blessed assurance of awaking when the Life-giver shall call. Words of comfort were spoken by the writer, from Ps. 116:15.

C. R. KITE.

**PRINCE.**—Died at Cleburne, Tex., in July, 1908, of typhoid pneumonia, Sister Estnole Prince, aged 17 years, 11 weeks, and 2 days. She was conscious till death, and departed this life full of hope and calm resignation. Words of comfort were addressed to the bereaved family and friends by the pastor of the A. M. E. Church.

M. JONES.

**BENTON.**—Died at Pasadena, Cal., June 5, 1908, Lorenzo D. Benton, aged seventy-six years. He was a member of our church for twenty-six years, and an earnest, devoted man. In former years Brother and Sister Benton were constant attendants at our church and annual camp-meetings, and their testimonies of hope and good courage have cheered many. As the result of two falls, Sister Benton became a cripple, and quite helpless. At the same time Brother Benton grew feeble, and their faces and voices were missed in our meetings. In their home they loved to talk and think of the soon coming of Jesus. The funeral service was conducted by the writer.

R. S. OWEN.

**LARSEN.**—Died at Burbank, Cal., June 19, 1908, of spinal meningitis, A. G. Larsen, aged 18 years. During the last eleven years, he has been a student in our academy in Keene, Tex., or at Fernando, Cal. He was a quiet, earnest boy, a good student, and highly esteemed by his teachers for his integrity and punctuality. About one year ago his foot was crushed in a hay-bailer. Since then he has been unable to walk much of the time, except on crutches. During his last sickness he was very patient, and enjoyed the blessing of God. We believe that Jesus will confess his name before his Father and the holy angels. The funeral service was held at Fernando, and he was laid to rest by the side of his father to await the coming of the Life-giver.

R. S. OWEN.

**JENNE.**—Mary J. Jenne, better known as Mary J. Douglas, died at Seaton, Mercer Co., Ill., July 20, 1908. The funeral was held on July 23, which would have been her eighty-third birthday. She was married to Andrew J. Douglas in 1848. About the year 1878 they attended a series of meetings held by Elder R. F. Andrews near their farm in Mercer County, both accepted the message, and began to keep the commandments. To them were born eight children, one of whom was the mother of Dr. F. E. Braucht of the Wichita, Kan., Sanitarium. Brother Douglas died April 12, 1902. In 1905 Sister Douglas married Dr. L. K. Jenne, who still survives, although nearly ninety years old. Sister Jenne remained a faithful member of the Aledo (Ill.) church of Seventh-day Adventists from the time she was baptized by Elder Andrews, about 30 years ago, until she died. Job 14:14 was used by the writer as a text at the funeral service, which was held in the Presbyterian church of Seaton, Ill.

FREEMAN J. HARRIS.

**CHILDS.**—James Addison Childs, who had been a resident of Spokane, Wash., for the last eight years, died in the hospital for the insane at Medical Lake, Wash., May 3, 1908, from softening of the brain, aged eighty-one years. His illness was caused by apoplexy. In 1851 he married Miss Sarah Swain, of Ohio. They lived happily together for twenty-three years, when death claimed the wife and mother. Five children were given to them, three of whom survive him. In 1881 he married Mrs. C. L. B. Aurner, of Swan Lake, S. D., who with the children mentioned are now bereaved. He accepted the Seventh-day Adventist faith in 1882, and served faithfully for years on the conference committee both in Dakota and Nebraska. His home was always open to brethren and friends. He gave thousands of dollars to forward the cause to which he was so devoted. Nothing gave him so much pleasure during his last years as to talk over his past interesting experiences in church work. Many friends from Spokane attended the funeral, which was conducted by the writer in the Presbyterian church at Medical Lake. The discourse was based on 2 Tim. 4:7, 8.

L. A. GIBSON.

**Obituaries**

**MARKHAM.**—Died at his home in Spokane, Wash., Dec. 1, 1907, of heart failure, Brother Hiram Johnson Markham, aged eighty-seven years and eight months. He accepted the truth in 1891, and remained steadfast till the end. He was ill for three years. His wife, two sons, and two daughters survive him. The service was conducted by the writer, the sermon being based on Job 5:26.

L. A. GIBSON.

**McPHERTER.**—William McPheter was born near Pittsburg, Pa., Sept. 4, 1825, and died at Edgemont, S. D., July 21, 1908, aged 82 years, 7 months, and 17 days, leaving three children. At the time of his death he was living with Dr. Butterbaugh, his son-in-law. Father McPheter was converted and united with the Seventh-day Adventist church at Knoxville, Iowa, in 1859. He was baptized by Moses Hull. He remained a member of this same church until his death.

J. H. WHEELER.



WASHINGTON, D. C., SEPTEMBER 3, 1908

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

**CONTENTS**

**Editorial**

Protestantism, Modernism, and Catholicism — The Rise and Fall of Religious Liberty in America — Catholics on Record — The Call of the Hour — The Catholic Solution — The Wall of Partition — Hypocritical Zeal — Church Control of Education — The Gospel for Africa — Ripening for the Harvest — Undermining the Critic..... 3-6

**General Articles**

Confession (poetry), ..... 7  
 Provision for Our Schools, Mrs. E. G. White ..... 7  
 Visiting, C. McReynolds ..... 8  
 Lessons From the History of the Levites, David Ostlund ..... 8  
 My Comforter (poetry) ..... 9  
 Our Church Services, E. K. Slade .... 9  
 Recognizing the Voice, Wm. Covert 10  
 Ten Ways of Praying ..... 10  
 The Sabbath in the Bible ..... 10  
 Possibilities Everywhere ..... 10

**Home and Health**

Aunt Mary's Second Meeting, Mrs. Edith E. Bruce ..... 11  
 My Fireless Cooker, Mrs. M. E. Steward ..... 11

**The World-Wide Field**

The Work in Hunan, China, P. J. L'aird ..... 12  
 Rays of Light and Liberty From Austria, John Wolfgarten ..... 12  
 Evangelistic Work in Italy, Horace Giraldi ..... 13  
 Trial by Conjuror, D. C. Babcock .... 13

**The Field Work**

Western New York — Asia Minor — The British Union Conference — Cuba — West Pennsylvania — The Missouri Camp-Meeting — A Canvassing Institute in Mexico City — Russia — Louisiana — The Georgia Camp-Meeting — The Indiana Scholarship Company — The Indiana Camp-Meeting — West Coast, Africa ..... 14-18

**The Publishing Work**

Notes From the Field — Canvassers' Summary for July, 1908 — A Report From a Mission Field ..... 19, 20

**Young People's Department**

Young People's Work at Camp-Meetings — The Missionary Volunteer Reading Course — Educational Number of the Instructor — The Standard of Attainment ..... 20, 21

**Educational Department**

Another School Year — An Important Suggestion for the New School Year — "Wiser in Their Generation" — A Moment in the Morning (poetry) — Teacher, Know Thyself — How to Put Questions — True Romance of Missions — Chinese Schools at Chang-Sha — Teaching a Fine Art — How to Teach — Neatness — True Education — Growth and Temptations — Consecrated Music — Manual Training for Our Primary Grades, No. 1 — Politeness — Correlation in History — Morning Exercises in Our Church-Schools — What Good Order Is — With the Children in the Schoolroom — Don't Be a Mummy — The Rome Mission School ..... 22-29

Miscellaneous ..... 30, 31

FOR variety and value of contents, and for attractiveness of appearance, the September issue of *Life and Health* is in no way behind the previous numbers. The announcement on the second page will give more complete information concerning this issue of the magazine.

By a mistake for which this Office is responsible, a picture of the Caterham (England) Sanitarium was used in place of one of the Leicester Sanitarium in the report of the latter institution which appeared in the REVIEW of July 9. We regret this error, which has led to some confusion.

ELDER JAMES E. SHULTZ, formerly of the Ohio Conference, who has been compelled, for reasons already stated in the REVIEW, to return from the far East, has accepted an invitation to labor in the city of Washington, acting also as pastor of the M Street church. Brother Shultz and his family have already arrived, and he has entered upon his work.

BROTHER H. S. PRENER and wife (née Sadie Clark) left New York, August 20, for their future field of labor in Brazil. Long has Brazil sent in earnest pleas for help. The workers there are rejoicing in the arrival of Brother and Sister Kroeker, who lately left Nebraska, and they are again made glad that these other missionaries are on the way to join the little band in this fruitful South American field.

THE General Conference Committee has placed with the Review and Herald a definite order for two hundred thousand copies of the special mission number of the REVIEW. According to the present outlook, it is altogether likely that at least double this number will be required, and possibly more. In order to supply the required number of copies of this issue, it will be necessary to begin printing this paper some time this month, and the Office will doubtless be compelled to do considerable night work on it.

WE hope our conference officers and other workers will give due attention to the circulation of *Liberty*, No. 3, the current issue. This number of the magazine contains matter which ought to be brought to the attention of all the people, as it presents a plain exposition of the prophecy relating to the closing history of this country. It is being demonstrated that there are many who are willing to give a candid consideration to the principles which are discussed in *Liberty*, and in this way the door is opened for teaching all the truths of this message. If there ever was a time when we should

be wide-awake concerning this work, it is now; and if there ever was a periodical issued which contained a clear statement of the situation, it is the present number of *Liberty*. Those of our readers who have not seen it ought to send ten cents at once for a sample copy. One order for five thousand copies was received by telegraph last week.

IN every camp-meeting this season where the needs of the work in the mission fields have been presented, there has been a hearty response on the part of the people. In a note from Elder G. W. Reaser, we learn that at the Southern California camp-meeting the total amount of subscriptions and donations for foreign mission work, besides Sabbath-school offerings, was \$11,868.39. From the reports already received, it is evident that the total offerings for mission work at the camp-meetings this year will be far in excess of the amount given in any previous camp-meeting season.

ON the sixth page of this issue there is quoted a statement from Bishop McFaul, of Trenton, N. J., to the effect that the American Federation of Catholic Societies "desires no privileges; it claims for Catholics only what is just and fair." On the fifteenth page of this same number is a report from Cuba, in which it is stated that "so late as 1898 the [Roman Catholic] bishop of Havana refused to comply with the request of Captain Sigbee that the Protestant burial service might be read over the Protestant dead." The contrast between what Roman Catholics ask for in Protestant countries, and what they grant to Protestants in Catholic countries, is a significant index to the true character of Roman Catholicism.

THAT the revival of the canvassing work is a fact and not a theory is proved by the canvassers' summary for July, which is printed in this issue of the REVIEW. The figures tell their own story, and testify to the wonderful growth of this branch of the work. Texas leads the roll of conferences this month, with total sales reported of \$5,112.25; while Western Oregon is a good second, with sales reported of \$4,543.15; and Minnesota is not far behind, with sales of \$4,194.37. In the Eastern conferences New Jersey takes the lead, with sales reported of \$2,866.20, a most encouraging record in view of the fact that in this conference the book work was almost in a state of collapse when the present season opened. Nearly all the conferences are making an excellent showing, only a few of the really strong ones being left behind. The total sales reported for the month, \$120,973.89, is a cheering indication of the way in which the truth is spreading. When we remember that in addition to the book sales, during the same month sixty thousand copies of the *Signs of the Times*, monthly, and fifty-five thousand copies of *Life and Health*, together with a large number of copies of the temperance number of the *Watchman* and of *Liberty* were sold in the United States, we can form a better idea of the number of people whose attention is now being called to this message. This is not a mere spasmodic effort, but the beginning of greater things in the distribution of our literature.