

The Advent Sabbath Review and Herald

Vol. 85

Takoma Park Station, Washington, D. C., October 8, 1908

No. 41

O Love of God!

O Love of God! how strong and true,
Eternal, and yet ever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought!

O heavenly Love! how precious still,
In days of weariness and ill,
In nights of pain and helplessness,
To heal, to comfort, and to bless!

O wide-embracing, wondrous Love!
We read thee in the sky above;
We read thee in the earth below,
In seas that swell, and streams that flow,

We read thee best in Him who came
To bear for us the cross of shame;
Sent by the Father from on high,
Our life to live, our death to die.

O Love of God! our shield and stay
Through all the perils of our way;
Eternal Love, in thee we rest,
Forever safe, forever blest.

—Horatius Bonar.



The New Prophetic Chart

Revised and Enlarged

Showing all the Principal Prophetic Symbols of Daniel and Revelation, Designed Especially for Ministers and Bible Workers



THE "New Prophetic Chart" represents the product of over a year's work in corresponding, planning, and executing. We have been ably aided by suggestions and drawings from our brethren in the ministry, and the result speaks well for the painstaking efforts put forth. Every energy was bent to make this prophetic chart meet the demands of both ministers and Bible workers.

The lithographing was done by August R. Ohman & Co., New York City, long recognized as one of the leading map publishers of the United States. The new chart is twice the size of the old one. It is lithographed in five colors on a very fine quality of *unglazed* muslin, thus making it possible to fold the chart without hurting it in any way. With ordinary wear it will never be necessary to purchase another.

Every detail in the manufacture has been carefully watched. The symbols have all been redrawn, and the Bible description carefully

followed. For instance: Of the ten-horned beast mentioned in Daniel 7 the Bible says: "*In this horn* were eyes like the eyes of a man, and a mouth speaking great things." Other charts have shown a head on one of the horns, but in this one we have shown the features of a man *in the horn*.

Each point in the description has been carefully noted, and everything done to make the chart perfect as far as possible. We have arranged Daniel 2, 7, and 8 chronologically in parallel columns. The absence of a symbol for Babylon in chapter 8 left a blank space, which we filled with the symbol of the Apostate Church. This and the illustration of the United States are therefore out of chronological order. The symbols are large enough to be easily distinguished from any part of an ordinary sized lecture-hall or tent.

As a result of the arrangement of the symbols in their proper order, the chart may be folded so as to show only the subject which it is desired to present. This is in itself quite a useful feature.

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THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 8, 1908

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

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Editorial

ALL that heaven gave it gave that man might be again dowered with his lost estate, and that sin and sorrow might cease to be; all that Christ suffered he suffered for that purpose—not that he might condemn, but that he might save. "Look unto me, and be ye saved, all the ends of the earth." "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."

Last-Day Conditions

EVEN those who hold what we regard as unscriptural views concerning the nature of the second advent are able to discern clearly the fulfilment of those statements in prophecy which mark the coming of the Lord as near. Thus in the current issue of a magazine which teaches what is known as "the rapture" doctrine, and the return of the Jews, we find a forcible application of those passages which describe religious conditions just previous to the second advent. We quote the following:—

From the beginning of this age the mystery of iniquity has already worked. Error and evil have developed from the very start; but as the age nears its close, all becomes more pronounced, more intense. Let us see first what these predictions are. We find them mostly in epistles which were written after the year sixty. About that time evil showed itself very strongly in the church; false doctrines came up, and ate like a canker. Then the Holy Spirit gave a solemn warning against the encroaching evils,

and predicted that the evil begun would develop throughout the age till the last times are reached. He predicted then what should be in the days immediately before the coming of our Lord.

The predictions speak of denial. The spirit that produces the latter-day conditions is the spirit that negates, the spirit of disobedience. We can group these predictions around six things:—

1. Denial of the faith.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons." 1 Tim. 4: 1. The epistle which unfolds the conditions in the last days more than any other, the epistle of Jude, exhorts to contend earnestly for the faith, because the faith will be denied. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude, verse 3.

2. Denial of sound doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3.

3. Denial of the power of godliness, and therefore unholy living.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." 2 Tim. 3: 1-5.

4. Denial that Jesus Christ is come in the flesh.

"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4: 3.

5. Denial of the Lord himself.

"But there are false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter 2: 1.

6. Denial of authority.

This is given in the epistle of Jude. There the way of apostasy is described. It begins with the way of Cain, continues with the error of Balaam, and ends with rebellion like that of Core. And it is written:—

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignitaries." Jude 8.

From these predictions we learn that all that which God has revealed will be denied. Everything in the faith is included. The denial of the Bible as the Word of God, the denial of the person of Christ, his deity, his virgin birth, the denial of his miracles, his sinlessness, the denial of his atoning work on the cross, his resurrection, his presence with the Father in glory, and his coming again. Then we have the denial of sound doctrine, such as the absolute necessity of the new birth, the corruption of human nature, the denial of the work of the Holy Spirit, the denial of the eternal punishment of the wicked, and the denial of every other sound doctrine. Then, as a result, an increase of worldliness, unholy-living, loving money and pleasures more than God, ending in rebellion and the fullest opposition against God. All this is predicted for the last times, the closing days of the church on earth.

It is only necessary to take note of some of the so-called religious teaching of the present day in order to find evidence that this description of last-day conditions is now fully met. Since the rejection of the second advent doctrine, which began to be presented to the churches three fourths of a century ago, the course of apostasy has been rapid. What passes for Christian doctrine to-day would rightly have been labeled infidelity in the days of William Miller and his associates.

The denials of true doctrine constitute in themselves a call for the teaching of "the everlasting gospel" in its purity, that by this means there may be a gathering out of a remnant who shall be ready to meet the Lord when he returns.

The Hollow Square

A FAVORITE battle formation to meet an attack from superior numbers is that of the hollow square. Shoulder to shoulder and back to back, facing toward four sides, the hollow square is a hard thing for the enemy to break.

By this formation at Waterloo, Wellington met the assaults of the French. Napoleon said of those lines of British troops: "I covered them with artillery; I flooded them with infantry; I deluged them with calvary; but when the smoke of battle was lifted, there stood the red line yet."

The lines of our own work stretch out four-square to meet the final assaults of the enemy of truth. There are just four leading departments of work,—the evangelistic, the educational, the publishing, and the medical missionary departments.

On one side or the other of this four-square formation every one prepared to engage in the service may find a place. No power of the enemy can break through the united front presented on all sides, as the workers stand loyal and true to the message. Each department of the work, each side of the square, stands not only for itself but for the whole.

Thank God for one great system of truth, four-square and complete, given us in these last days, and for the united advent movement, organized on the very lines of that truth to carry the last message to the world. W. A. S.

The Rise and Fall of Religious Liberty in America

State Constitutions and Freedom of Conscience

FROM the birth of the colonies to the birth of the nation the consciences of men were struggling for freedom from the merciless grasp of a religious system made powerful and oppressive by its unholy wedlock with the secular power. The battle in each colony was waged for the same principle and against the same foe, and yet the result was achieved in a different way in each colony, and that difference manifested itself later in the constitutions of the different States, when statehood had been reached. Some of the men who labored for the recognition of the rights of conscience in the State constitutions carried on the same struggle for its recognition in the federal Constitution. Some of the State constitutions were adopted previous to the federal Constitution and some later. It can not be laid down, as a general proposition, therefore, that the federal Constitution drew its inspiration from the State constitutions or served entirely as their example. All these documents grew out of the same great struggle, which was going on in all the colonies at the same time. Nevertheless, it can not be denied that the Declaration of Independence planted germinant truths which did bloom into constitutions, both State and federal. Concerning this document, Mr. A. T. Innes, in his work entitled "Religious Liberty," says:—

On 4th July, 1776, their representatives met in Congress, and prefixed to their Declaration of Independence a statement of principles such as had hitherto been found only in the works of thinkers, theorists, and men under persecution: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; and that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

In all the State constitutions those principles are found differently expressed,

but practically identical, and plainly indicative of common origin. The doctrine of the equality of man, if adhered to, was certain to develop into religious liberty; for two men can not be equal if one has a right to dictate the religious obligations and practises of the other, or formulate a declaration of belief to which the other must subscribe. But even with the adoption of that great principle as the guiding star of the new nation, that grander liberty—the liberty of mind and soul—did not receive recognition in the individual State constitutions without individual State struggles. There has always been in this country an element that has stood for the doctrine of civil oversight of things religious and religious control of things civil—a paradox in statement and a Babel in action. That element contended as strongly against the separation of church and state as the Tories ever did against the separation of the colonies from the mother country. The Tories, however, have ceased to be, but that element has never ceased, and continues even to-day to agitate for a return to the principles that antagonized soul liberty in colonial days.

Our federal Constitution, drafted in 1787, was declared by Mr. William E. Gladstone to be "the most wonderful work ever struck off at a given time by the brain and purpose of man." That document, in the matter of the religious rights of mankind, speaks plainly in its declaration that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and also in its first amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In that first-quoted declaration the national government accepts the principle that every man has the right to choose for himself what religion he will profess, or whether he will profess any religion at all; while in the second the national government recognizes the principle that religion is a field into which human law can enter only to trespass. Against such trespass that amendment is a prohibition upon the national legislature, and must stand as a protest wherever State legislatures attempt the same thing. It can not prohibit them; but if the violation of that principle is iniquitous in the nation, it is equally iniquitous in the component parts of the nation, the individual States.

There was much discussion and much diversity of opinion among the national representatives who drew up the federal Constitution; and if we are to judge the state of the public mind upon the question of freedom of conscience by the diversity of sentiments expressed in the State constitutions adopted about that time, it is nothing less than a marvel

that the national Constitution should speak so clearly, truly, and unequivocally upon that matter.

It is in the constitution of South Carolina, adopted in the year 1778, that we find the greatest divergence from the federal Constitution upon the principles of religious liberty. The constitution adopted by that State in 1776, unlike the others adopted that year, said nothing upon the matter of religion; but the one adopted two years later more than made up for that lack. It did for that State what the federal Constitution prohibited the nation from doing—it established the "Christian Protestant religion" as the religion of that State. Article XXXVIII of the constitution of 1778 reads, in part:—

That all persons and religious societies who acknowledge that there is one God, and a future of rewards and punishments, and that God is publicly to be worshiped, shall be freely tolerated. The Christian Protestant religion shall be deemed, and is hereby constituted and declared to be, the established religion of this State. That all denominations of Christian Protestants in this State, demeaning themselves peaceably and faithfully, shall enjoy equal religious and civil privileges.

The framers of that constitution considered only Christians—and Christians of the Protestant type—as possessing any rights, civil or religious, within the bounds of that State. It is worthy of note also that this constitution says nothing in reference to the equal rights of man. It was consistent in this silence, if religion were to be established by law in that State; for the equality of man and an established church can not exist in the same territory at the same time.

The constitution of 1778 not only established the Christian religion as the religion of South Carolina, but it prescribed a creed which must be signed by every denomination of Christians before those denominations could be considered as legal religions within that State. Following are the five tenets of that creed as they appeared in Article XXXVIII:—

1st. That there is one eternal God, and a future state of rewards and punishments.

2d. That God is publicly to be worshiped.

3d. That the Christian religion is the true religion.

4th. That the Holy Scriptures of the Old and New Testaments are of divine inspiration, and are the rule of faith and practise.

5th. That it is lawful and the duty of every man being thereunto called by those that govern, to bear witness to the truth

It is an indication of progress toward the light that in the South Carolina constitution of 1790, Article XXXVIII of the previous constitution is repudiated, and in its place we read:—

Article VIII, Section 1. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be

allowed within this State to all mankind: *Provided*, That the liberty of conscience thereby declared shall not be so construed as to excuse acts of licentiousness, or justify practises inconsistent with the peace or safety of this State."

The constitution of 1865, Art. IX, Sec. 8, repeats the foregoing declaration. The constitution adopted in 1868 changes the form of expression, but makes it no less emphatic: "No person shall be deprived of the right to worship God according to the dictates of his own conscience."

Art. I, Sec. 9. Section 10 of Article I seems to take direct issue with Article XXXVIII of the constitution of 1778. Whereas the latter establishes the "Protestant Christian religion" as the religion of that State, Section 10, Article I, of the constitution of 1868 says this:—

No form of religion shall be established by law; but it shall be the duty of the general assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of worship.

This was a great advance from the position taken in 1778, establishing one form of the Christian religion as the religion of the State, and outlawing all who professed anything else or nothing; and though this constitution makes no declaration in reference to the equality of men, the recognition of that principle is seen in the instrument itself, and it furnishes a striking illustration of how the doctrine of soul freedom was gaining ground among the people. c. M. s.

(To be concluded)

He Wanted to Help

It is a simple little story of a farmer's wife who longed to do something for missions, and of a stranger who was led to help also.

Our sister prayed the Lord to send her a purchaser for a calf that she owned, in order that she might give the proceeds to missions. One day a stranger called, and offered ten dollars for the calf. The price was quickly accepted, and our sister thanked God that she was able to realize so much for the cause.

A little time passed, and the stranger appeared again. He reported that the animal had died soon after he purchased it, and remarked upon his misfortune, after having paid a good price. Our sister then told him how she had prayed the Lord to send a purchaser so that she might give the price to foreign missions. She told how glad she had been when he himself offered so liberal a price, and expressed her sorrow over his loss.

He put his hand in his pocket, took out ten dollars, gave it to her, and told her to send that also to the cause of missions, along with her own ten. Her interest in the missionary cause touched his heart, though a stranger to our cause and people.

How many such neighbors there are all about, who would gladly help the cause of foreign missions, if they had a chance, we do not know. But the plan for handling the special Mission number of the *Review* during Thanksgiving week is to afford a chance to let these neighbors have an opportunity to share in the blessedness of helping on the cause of foreign missions.

W. A. S.

An Opportunity to Render This Cause Great Service

At no time since our work begun has the outlook been more encouraging for the speedy completion of the message than at the present time. In the foreign fields, especially, the Lord has gone out before us, and great progress is everywhere indicated by the reports which come from our faithful missionaries stationed in all these lands. Every mail brings most urgent calls for more workers, not only better to develop the work in the stations already opened, but to push out into new territory. While this "Macedonian cry" brings joy and courage to our hearts, it brings also great perplexity to know how to respond to these urgent calls for help. And the strain upon our finances is very great. In fact, we are working continually with a treasury practically empty; not because nothing is coming in, but because so much is required to carry forward the work. And when we have gone to our utmost limit, it seems that we have made but a feeble response to the calls which come to us.

What shall be done? We can not be true to the message and work committed to our hands, and turn a deaf ear to the cry which is coming from the millions who as yet have not heard the good news of a Saviour who loves them and is soon to return. Our watchword constantly must be "Onward!" From the one hundred thousand loyal believers in all the world we seem to hear the command, "Go forward." Till our Captain says, "It is finished," we must conduct an aggressive campaign, which reaches out into the most dark and destitute parts of the habitable earth. Never, till the warfare on earth is ended, can we consistently slacken our efforts, or enter upon a policy of retrenchment. Our expenditures in foreign missions must be increased year by year. The appropriations for the present year are much larger than those for last year. We are glad of this; for if it required no more funds to finance this work this year than it did last, it would indicate delay in our work.

We have now come to the place where to carry forward the work already in operation in mission fields, it requires approximately one thousand dollars a day.

That is, every time the sun rises, from some source a thousand dollars must be provided to meet expenses.

It is evident that some plan must be devised and set in operation by which this large sum of money will be provided. While the gifts of our people are liberal, they are not adequate to meet fully the demands of this growing cause.

"Thanksgiving week," November 22-28, affords an opportunity not simply to bring relief to our financial strain, but to make provision for a great forward movement into "the regions beyond." The possibilities which this plan affords to secure financial help, and quickly secure a large sum to help spread this message, are almost without limit. All the gold and silver belong to God; and why should we not go to those who have it, yet know nothing concerning this blessed truth, and, having placed before them a copy of the *REVIEW AND HERALD*, prepared with the view of telling them what we are doing to give the gospel to all the world, ask them for a donation? Soon they will cast their silver and gold to the moles and the bats. Why not extend to them an invitation, not only to embrace the message, but to give to its advancement some of the Lord's money with which he has entrusted them?

The success of this excellent plan rests in the faithfulness of our people. An excellent number of the *REVIEW AND HERALD* may be prepared, and the most perfect organization possible be put into operation in all the union and local conferences; but if our people in the local churches fail to respond, and put into practical operation the plans suggested, the effort will to a great extent be a failure. The success or failure of the plan rests with us as individuals. If fifty thousand of our people would secure an average of five dollars for each, it would bring in for the advancement of our work the handsome sum of a quarter of a million dollars. An effort, I am sure, proportionate to the greatness of the work and the shortness of time would bring in even a greater sum than this.

I must earnestly appeal to our people everywhere to take hold of this plan. Let the officers in the local churches do their duty, and organize the work. Find out how many papers you can use, and order them at once. If every church makes a determined and persistent effort, the plan will prove a great success. By doing this we shall not only help our work financially, but save the souls of some of our neighbors as well.

The curse came on Meroz because "they came not to the help of the Lord, to the help of the Lord against the mighty." Let none of us merit the displeasure of the Lord by a failure to help the needy cause of God at this time.

A. G. DANIELLS.

Note and Comment

Christian or Pagan?

A METHODIST clergyman recently wrote a letter to a New England paper (*The Day*, New London, Conn.), in which he discussed the question of Sunday observance, and among other things said:—

The Christian civilization differs from the pagan and all others in its legislation. The civil law separates the Sabbath as a day of rest and worship.

One essential difference between Christian and pagan civilization is the separation between church and state, a principle clearly enunciated by Christ. When an appeal is made to civil authority for the enforcement of a religious observance, the Christian idea of civil government is set aside, and the pagan principle is adopted. The observance of the true Christian Sabbath of the fourth commandment is based upon the divine law, and does not ask the support of the civil law.

The Opium Danger at Home

THE curse of opium is not restricted to China. That country has entered upon as energetic a war of extermination against opium as New England has against the gipsy-moth; but the United States is coming to face the same problem that has confronted China for so many years. There is no question but what opium dissipation in the United States was of Chinese origin; but the Chinese population in this country has not greatly increased since 1878, and yet the importation of that drug has increased in that time more than two hundred fifty per cent. In 1907 there were imported into the United States one hundred fifty-seven thousand pounds of opium, according to the report of the American commissioners appointed to investigate the growth of the opium habit; and this increase in opium importations has continued in spite of the fact that the Chinese are striving to give up the habit, and the young Chinese are being systematically taught its dangerous and destructive character. The fact of the matter is that a great many white persons are taking up the use of the drug. There are said to be no less than three thousand white smokers in New York City alone. San Francisco also has its great corps of white opium-smokers, and other large cities furnish their quota. The press report of this matter closes with these words:—

What surprises Dr. Wright most is that it is not among the slums, but in the professional classes, where the highly keyed nervous systems seem to crave narcotics, that the habit is most in evidence. Many reports indicate that the "strenuous life" is, in a measure,

responsible for recourse to the drug.

The "strenuous life" has come to be a characteristic of our times. It is but another way of designating the conditions foretold in James 5: 1-6. The craving for riches induces the strenuousness, and the strenuousness the desire for the effect which the drug produces.

Wine and Bibles

It has been the studied attempt of the liquor interests in this country for many years to instil into the children of the land, even in their infancy, an appetite for strong drink. This has been undertaken in a number of different ways, only a few of which, it is safe to say, have ever been brought to the attention of the public. For instance, candies have been flavored with liquor; sidewalks have been sprinkled with the dregs from beer glasses and kegs, that the odor of this beverage might assail the nostrils of those passing; play-rooms have been fitted up in which children have been given drinks flavored with alcoholic beverages; the leaders in the liquor interests have advised saloon-keepers to give young boys free drinks, thus creating in them an appetite for liquor, and so obtaining recruits to take the places of the older drinkers when they passed away; and now comes the latest from California, — a proposition of the liquor men to educate the people to the use of wine at meal-time, under the specious plea that children educated to the use of this beverage will not become inebriates. The full purpose of that campaign of education is laid bare in the words which are given below. They declare it their purpose —

to assist in the campaign of education which has been inaugurated by the association to counteract the influence of the prohibition movement, and educate the American people to the proper use of wine at table, thereby wiping out the evils of drunkenness.

They propose to teach American mothers to give their children a little wine and water with their meals as soon as they are old enough to sit at the table, "just the same as the mothers living in the wine-producing countries of the world have done for generations past, and where children, becoming accustomed to the use of these non-intoxicating beverages at the table, will have no desire for stronger beverages between meals, and thus become proof against intemperance."

But those who know anything of the conditions prevalent in wine-producing countries, such as France, Spain, and Italy, know that the use of wine is no preventive of intemperance. In fact, the most conservative figures show that in France, which produces more wine than any other country in the world, three

times as much alcohol is used per capita as in the United States, and that nation is cursed by one of the most terrible beverages that has ever been invented — that is, absinthe, which even Frenchmen themselves have designated as the "green dragon." We can imagine no more detestable undertaking than that proposed by the liquor interests of California; namely, to instil into infants an appetite for strong drink; but the fact that such a proposition could be entertained by a body of men is in itself conclusive proof of the demoralizing influences of the liquor business.

Lifting the Embargo

JESUS said to his disciples: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24: 14. That could not be done, and the Bible be a forbidden book in any part of the world. A mighty power set itself against the distribution of that book in every country where it could bring any kind of influence to bear, and did make the Bible a closed book for millions upon millions of the people. An illustration of the success of that power, and of its vindictiveness against the Bible, is given in the following extract from the *Missionary Review of the World*:—

Nov. 10, 1852, a man named Perandelli, mate of an Italian ship, obtained a Bible in New York, which was discovered by the custom-house officers upon the return of the vessel to Naples. The possession of that Italian Bible was treated as a criminal offense. An inquiry was at once instituted, and Perandelli bravely came forward, in order to free his comrades from suspicion, acknowledging the book as his property. The poor fellow was tried by court-martial, and sentenced to ten years' hard labor in the galleys for the crime of bringing a Bible into the country. At present such punishment of a Bible reader is possible, thank God, in one or two Mohammedan countries only!

The Word, in spite of the embargo of the Roman Church, is making its way into all the world "for a testimony unto all the nations." Neither Catholicism nor Mohammedanism can prevent the consummation of this purpose of the Almighty. In fact, Rome herself has been compelled to pose in this country of late as the advocate of Bible reading among the people; and into other countries long dominated by that power, the Bible is going in spite of the warnings and protests of her priests. It is nothing less than the power of God that is accomplishing this bursting of the bands of restriction, and is an unmistakable evidence of the fact that God has set his hand to the work, to cut it short in righteousness.

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.

Our Conflict

C. M. SNOW

I CAN not lift the drowsy veil
Of time that is to be,
Nor tell what wonders lie unsung
In God's eternity.
Nor mine the tongue to charm the ear—
Nor yet the ear that hears
The cadence of the universe,
The music of the spheres.

In God's good time the veil will lift
That blinds the eye of sense,
And sight shall crown our stumbling faith
In God's omnipotence.
Between the muster and the crown
There lie the weary years,
Filled up with conflict and with pain,
With struggles and with tears.

With Hope's far eye made clear by Faith,
We view Time's vista long,
And step by step God's mountain scale
To meet his angel throng.
'Tis not in strength of human limb,
Nor wisdom of our own,
That we must conquer on the hills
Where hosts are overthrown.

The battle is not ours, but God's;
The strength to win is his;
Yea, his the helmet, shield, and sword,
Yet ours the victory is.
But not in pampered indolence
May we go on, if then
We would in heaven the ransom share
Of God's accepted men.

Six thousand years in battle-line,
God's hosts have struggled on
Through desert drear or fen or flood
Up toward Time's reddening dawn;
And now the Day-Star lights the east,
The final charge has come;
Through every vale the bugle calls,
On every hill the drum.

We can not camp between the lines;
We can not neutral be;
For this side or for that we choose
For all eternity.
For such a time God give us strength,
Give sight, give wisdom, grace,
That in this mighty conflict we
May fill no coward's place.

God give us men who know his power,
And to his Word conform;
God give us men who fear not man,
Nor quail before the storm.
Ah, 'tis a time to try men's souls—
The climax of a world—
Where truth and falsehood stand arrayed,
With battle-flags unfurled.

God's banner over us is love,
And his omniscient form
Will shield the cohorts of his grace
From this onrushing storm.
Stand fearless, then, whate'er the place
Our God may give you here;
'Tis only they who quit his ranks
That need to harbor fear.

In God's strength find the power you
need;

For counsel seek his face;
Where'er your Leader stations you,
That is your safest place.
Thus armed and clothed with power di-
vine,

In wisdom thus arrayed,
Go forth, go forward, valiant go,
Nor ever be dismayed.
Takoma Park, D. C.

Teacher, Know Thyself

MRS. E. G. WHITE

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 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 the truth cleanses, refines, and ennobles, whose heart is stayed upon Christ, will speak and act like a Christian. Such an 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 being 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. He is not only the faithful and true witness to the Word of God, but he is the searcher of the thoughts and purposes of the heart. He 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; his 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.

Character and Work of Nehemiah

[Those who have been interested in the study of the book of Nehemiah in the Sabbath-school during the past quarter will find the last chapter of the book, "Ezra and Nehemiah, Their Lives and Times," by George Rawlinson, intensely interesting and profitable reading. A few excerpts from the chapter referred to follow.—Ed.]

THE character of Nehemiah has provoked the admiration of all those who have made it their study. "Every act of his during his government bespeaks one who had no selfishness in his nature. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. To stern integrity he united great humility and kindness, and a princely hospitality. . . . But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for his blessing and guidance, and to have sought his reward only from God."—*Harvey*.

In our opinion the most striking feature in Nehemiah's character is this last-mentioned one, his piety, and especially his prayerfulness, at all times and under all circumstances.

A second main feature in Nehemiah's character is his patriotism. . . . Because his people were downtrodden; because

they were "in great affliction and reproach" (chap. 1:3), with the wall of their city "broken down," and the gates "burned with fire" (*ibid.*); because they were "feeble" (chap. 4:2), and despised (chap. 1:9), and poor, and ground down, and oppressed (chap. 5:1-8), therefore his heart clave to them, and he was drawn by the cords of love to cast in his lot with theirs,—to exchange a position of ease, wealth, and dignity for one of ceaseless toil, of no small danger, and of exposure to scorn and reproach. Few patriots have ever succeeded in doing so much in so short a time. And, as his course began, so it continued.

Very conspicuous, too, and very admirable, are his activity and energy. Never was light-footed Greek or energetic Roman more constantly employed, more active, earnest, vigorous. He travels from Susa to Jerusalem (chap. 2:9-11), and from Jerusalem to Susa, and back (chap. 13:6), as if the arduous journey of five hundred miles or more were nothing but a pleasure-trip. Within three days of reaching Jerusalem, he makes a careful survey of the ruins (chap. 2:11-16). Then he assembles the head men, opens his design to them, plans and arranges the work. Within fifty-two days it is completed (chap. 6:15). By constant and almost incredible exertions; by taking his full share in the labors that he exacted from others (chap. 4:15, 21); by watchfulness both day and night (verse 9); by fresh expedients devised to meet every new danger; by an unwearied persistence, which reached to the extremity of neither himself nor his special followers ever taking off their clothes (verse 23), he brings his enterprise to a successful issue in little more than seven weeks from the time of its inception. Does he then take a prolonged rest?—No. Almost immediately he addresses himself to a new and far more arduous task than the one which he has just completed,—a task which elsewhere has scarcely ever been accomplished except by a social revolution. He takes up the cause of the poorer classes, interferes between the oppressors and the oppressed, shames the rich into the relinquishment of their evil practises, extorts from them the spoil on which they have laid their greedy hands (chap. 5:11-13), and rescues the poor from the gulf of destruction, on the brink of which they were standing. Meanwhile his emissaries are searching out enslaved Jews, and ransoming them (verse 8), and restoring them to their place in the city; and he himself is daily entertaining at his table more than a hundred fifty guests (verse 17), while at the same time he is contending with his foes, both within and without the city (chap. 6:2-9), frustrating their schemes, rejecting their specious overtures, not suffering himself to be turned away from whatever work he has in hand by open foes or pretended friends, by idle threats, or spurious prophecies, or artful cajoleries (verses 10-19). . . . With unwearied energy he next proceeds to take a census of the inhabitants of Jerusalem (chap. 7:5); and,

a little later, he adds to the number by drawing into the city one out of every ten of the inhabitants of the villages and country districts (chap. 11:1, 2). Next he engages in what is perhaps the most difficult task of all those to which he puts his hand, the reformation of religion,—the uprousing and quickening into life and vigor of the moral and spiritual natures of the people. Checked in this work by a sudden recall to court, and the necessity of traveling, in going and returning, more than a thousand miles, he hastens back as soon as he may (chap. 13:6), and, like a giant refreshed, plunges once more into the fierce struggle whereby alone it is possible to bring about a real and permanent improvement. Opposition meets him everywhere, but he combats it with all the vigor and all the tenacity of purpose which he displayed twelve years previously. Priest, and Levite, and people, and the high priest himself, have to succumb to his energetic initiative. The temple chambers are cleared (chap. 13:8, 9); the Levites are fetched back from their fields (verse 10); the tithes are collected and brought in (verse 12); the strict observance of the Sabbath is enforced (verses 15-22); the heathen wives are repudiated and cast out (verses 3, 23-27); the one stubborn recalcitrant is sent into banishment (verse 28). Nehemiah, up to the moment when he disappears from our sight, is still the same unweariedly active, zealous, stirring, striving individual, that he was when first introduced to us.

Yet with all his vigor and his energy, he is prudent. He does not launch out into a world of bitter adversaries without taking every precaution. He accepts a guard from the king (chap. 2:9) to protect him on his way to Jerusalem. He takes care to have abundant firmans accrediting him to persons of influence (verses 7, 8). He knows when to hold his tongue, and keeps his designs secret until he has obtained a tolerably complete knowledge of the state of affairs (verses 12-16), and sees his way clearly to the accomplishment of his purpose. . . .

A minor trait in Nehemiah's character is his courage, both physical and moral. He takes his position with the armed force wherever there seems to be the greatest danger; he marshals the men at his disposal personally (verse 13); he moves from place to place, and takes his trumpeter with him, to summon aid where it may be most wanted (verses 18-20); he is there, watching, commanding, encouraging, overseeing, night and day, and scarcely takes off his clothes while the peril continues (verse 23). Such courage is unusual even in a commander who is a trained soldier; in Nehemiah, the royal favorite, the dainty courtier, the "cup-bearer," it is astonishing.

Nor does his moral courage fall short of his physical. Considerable moral courage was shown, when, notwithstanding that he "was sore afraid" (chap. 2:2), he made his request for leave of absence of the king (verse 5). Still

more was exhibited, when, to the scornful and spiteful words of Sanballat, Tobiah, and Geshem, "What is this thing that ye do? Will ye rebel against the king?" (verse 19), he answered, "The God of heaven, he will prosper us; therefore we have no portion, nor right, nor memorial in Jerusalem" (verse 20). . . .

It has been said that in the character of Nehemiah it is almost impossible to detect a single fault. But this praise is a little exaggerated. Nehemiah's nature was strongly emotional, and he did not always control his emotions sufficiently. His "fiery soul" was sometimes "roused to burning frenzy."

It may be justly said that this is a slight flaw in an otherwise most admirable character; but still it is a flaw, and should not be overlooked. We can never too strongly impress, either upon ourselves or others, the fact that there is but one flawless character in the whole range of history, one perfect pattern and example, the man Christ Jesus.

The Circulation of Our Literature

R. J. BRYANT

THE circulation of our literature is something in which every man, woman, and child in our ranks should be interested. About ten years ago there lived in the old Limestone City of Kingston, situated at the head of the St. Lawrence River, in Ontario, a young man who was canvassing for worldly magazines. While engaged in this work, he met a Seventh-day Adventist canvassing for our books. Becoming interested in the truth, he accepted it, and took up the sale of our books.

Shortly after this the president of the conference visited him, and was met at the station by our brother, who, offering to carry the minister's baggage, found it so heavy that he could carry it but a little way before stopping to rest. After arriving home, he asked the minister what made the baggage so heavy. The minister showed him a good supply of books which he was selling. That was in the days when the canvassing work was progressive in the province of Ontario. The fact that the minister was selling books at every opportunity, indicated his belief in the idea that all of God's people should be doing all they could to scatter the printed page. This left such an impression on that young man's mind that he is still in this good work. The writer is that young man.

I know from experience that when our ministers and other workers again fall into line, and by precept and example urge our people to scatter the printed page, this message will go with a mighty power. The time has come when the canvassing work is to be revived. I believe we are now in the place where the children of Israel were when they came up to the borders of the land of Canaan the second time. They came there the first time with great power; but because

of murmurings, complainings, fault-finding, etc., they were driven into the wilderness until the grumblers were destroyed. The second time they came, they had a remnant of these complainers, who were destroyed in sight of the land. After their destruction, the people of God rose up as one man, and did the work he wanted them to do. Neither the swelling Jordan, the Moabites, nor the walls of Jericho, were barriers to them; but with a strong arm God led his people. We have been told that we should now be in the kingdom. Now I believe that a few years ago we were in sight of the land. We came up there with power, too. Everywhere the people were working. Books were being sold by the thousands, not only by the people, but by the ministers. Every one wanted to have a part in scattering the printed page. But a change came. Murmuring and complaining were heard on all sides. Then the Lord turned us back into the wilderness. But now we are told that delay shall be no longer. We are in sight of the land again. The murmurers and fault-finders are rapidly falling out. How many of us, ministers and workers, will rise up and lead the people on in this good work?

Let us use the power of the press which is in our hands, to scatter the printed page everywhere, and the earth will soon be lighted with the glory of God. Then we shall be at home in the kingdom of our God.

Saratoga Springs, N. Y.

Individual Obligation and Personal Effort

G. A. IRWIN

"BUT of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Mark 13: 32-37.

These are the words of our Saviour in regard to his second coming. There is a similar statement in the record as given by Luke. After indicating the signs which would precede his coming, he closes the instruction in each instance with a warning to the people of God who should live in the time when this prophecy should be fulfilled, lest they should become drowsy and careless as to their duties and obligations.

This scripture does not refer so much to the coming of our Lord in the clouds of heaven, with all the holy angels, as to his coming to individual names in the investigative judgment now going on in the heavenly sanctuary. That is quite

clearly brought out by one or two expressions in the thirty-fifth verse: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." We know by other scriptures (Job 34: 20; Matt. 25: 1-13), and by the spirit of prophecy ("Early Writings," page 145), that the coming of the Lord in the clouds of heaven to deliver his people will be at midnight; so that this must mean a coming to the names of individuals in the investigative judgment, and of that time we know nothing.

The thirty-fourth verse contains the thought I wish to present for consideration: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." This language is not addressed to the disciples alone, but to every child of God.

Christ has given to every man his work. Hence the question that should arise in every mind is, Am I doing the work that God has given me to do, so that when my name is called in the judgment, whether in the morning, or at evening, or at noon, or at midnight, I shall be found faithfully discharging that work, and thus be entitled to an entrance into the Master's kingdom when he shall return from the wedding?

We have now been many years in the time foretold by our Saviour; and, as we continue, we can see more and more the reason for this admonition at the end of each of our Saviour's discourses. He evidently looked down to the time in which we are living, and saw that a desire for ease and self-gratification would take hold of the people of God, and this would be one of their greatest dangers in this time. While having a knowledge of the theory of the truth, their love of ease and self-gratification would overbalance and outweigh their love for it; so that at a time when God would expect them to be active agents in spreading a knowledge of the truth, many, very many of God's people would be doing practically nothing in that line. In other words they would be sleeping when God would expect them to be wide-awake and active.

We are told in an unpublished Testimony that "there has been so much preaching in our churches that they have almost ceased to appreciate the gospel ministry. The time has come when this order of things should be changed." Now the object of the gospel ministry and all the instrumentalities which God has placed in his church is not that the members of the church shall be fed from Sabbath to Sabbath, and carried along by these agencies and instrumentalities, but that they might be teachers to instruct the church as to how its whole membership might be engaged in the work of the ministry; that is, in dis-

seminating the light of truth that God has given it.

Concerning the gifts in the church and their object, we read, in Eph. 4: 11-15:—

"And he it is who gave to the church apostles, prophets, missionaries, pastors, teachers, with a view to fitting his people for the work of the ministry, and so for building up the body of the Christ. This work will continue until we all attain to that unity which comes from a fuller knowledge of him, until we reach the perfection of manhood, and that degree of development of which the ideal to be found in the Christ is the standard. We shall then no longer be like children, tossed backward and forward, and blown about by every breath of human teaching, and driven toward the snares of error by the trickery and craftiness of men; but by following the truth in the spirit of love, we shall grow up into complete union with our Head—Christ himself. For it is from him that the whole body, which is closely joined and held together by every link in the system, derives its power to grow in proportion to the activity of each individual part; and so it is being built up in a spirit of love."—*Twentieth Century Translation.*

We see, then, that the church derives its power to grow not by those agencies alone which are placed in it. They are placed there to teach the people, and fit them for the ministry. The body will grow just in proportion to the activity of each individual part. A church whose members simply settle down, and depend upon the minister to feed them from Sabbath to Sabbath, they themselves exercising none of the gifts God has given them,—that church will deteriorate instead of grow.

We read from the Testimonies:—

"Let the ministers call out the individual church-members to help them by house-to-house work in carrying the truth to regions beyond. Let all co-operate with the heavenly intelligences in communicating truth to others. What though it be in weakness? It is Christ who speaks to the heart; it is he who creates an interest where there has been no desire to hear."

There is one mistake we are all liable to make. We think we must be possessed with some power of our own that will compel a hearing and the acceptance of the things we preach and teach. We can only speak to the ear. "It is Christ who speaks to the heart; it is he who creates an interest where there has been no interest to hear."

In Ps. 68: 11 we are told, "The Lord gave the word: great was the company [margin, army] of those that published it." This text was a favorite one with our beloved Sister S. M. I. Henry; and before she accepted the present truth, she applied it to the work of the W. C. T. U. But I believe it applies more especially to the work of the gospel in these closing days. You will see by comparing this with other scriptures that it is a latter-day prophecy. Reading from the fifth verse of this chapter, we can see where the connection should be made:—

"A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it is weary. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word: great was the company of those that published it."

The expression "plentiful rain" found in the ninth verse refers to the outpouring of the Holy Spirit in the latter rain of the third angel's message. This whole psalm is especially applicable to the remnant church in the closing work of the third angel's message.

Connecting this psalm with statements like the following, found in the fifty-eighth chapter of Isaiah, one can readily see that it is a latter-day prophecy, and must meet its fulfilment at the same time: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward."

You can see from this that it has an application in the last days. "The Lord gave the word; great was the army of those that published it." If there is to be a great army to publish the word in the last days, it must mean more than the ministers and the accredited workers of the denomination. It must certainly mean that; because the ministers of the denomination could not be said to be a great army. At present they would only make a small battalion. So, then, in order to make a "great company," or "an army," the whole denomination must be included.

He who gave the word, and calls for a great army to publish it, not only promises to create an interest, but to give the increase. So the one who plants is nothing, the one who waters is nothing; but it is God who works in and through all, so that no flesh can glory in his presence.

Takoma Park, D. C.

(To be concluded)

Has the Church any Protection From Inward Foes?

G. I. BUTLER

INWARD foes are the most dangerous of any. Civil wars are the worst kind of wars. Inward foes of the family, church, or nation, by the advantage they possess of being in the closest relations with each, can make the most trouble of any kind of enemies. Has the church any means of protecting itself against troublesome elements in its own bosom? When the nation has conspirators, secret enemies, it can banish, arrest, and im-

prison, or even put to death such dangerous foes. In the family relation, in extreme cases, the troublesome member can be ousted, and the disturber can be driven out. Must the church always tolerate mischief-makers, and hold in its bosom, and fellowship, destructive elements which tear down that which others are building up?

The church of God is an institution of heavenly origin. What is a church?—"A formally organized body of Christian believers worshipping together." "A body of Christian believers holding the same creed," "observing the same rites, acknowledging the same ecclesiastical authority; a denomination," etc.—*Webster*.

God has had a church in all ages. We read of the "church in the wilderness." Acts 7:38. So God certainly had a church in Old Testament times. A host of scriptures speak of the Christian church.

Does the Bible give any information as to how to get rid of unworthy, disorderly, or rebellious characters? Or does it teach that such elements should always be tolerated, or held in fellowship?—Abundant provision is made in each dispensation for getting rid of such elements. In the Old Testament the expression is used "be cut off from his people." See Ex. 30:33, 38; 31:14; Lev. 17:9. It is well known that excommunication for certain causes was practised in the Jewish economy in the Saviour's time. Excommunication is "to put out of communion; especially to cut off or shut out from communion with the church by an ecclesiastical sentence."—*Webster*. It is in substance to do exactly what those scriptures just referred to state; namely, to cut them off from among the people of God for doing things forbidden by the Word of God; in common parlance, it is to turn them out of the church, as unworthy of fellowship. Communion and fellowship are very nearly the same thing. When one's conduct is wicked, contrary to the principles of true religion, the church labors with the person to show him the wrong. If he still persists in it, and does not admit or confess that wrong, but justifies himself in it, what can the church do? They can not justify the wrong. There comes a conflict of opinion. There must be a giving up of the standard of right on the part of the church or fellowship must be withdrawn.

We have an illustration in the Saviour's time of the method in use among the Jews,—methods existing for ages among that people,—in the case of the man born blind whom Jesus healed on the Sabbath: John 9. "The Jews had agreed already, that if any man did confess that he [Jesus] was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him." Verses 22, 23. "And they cast him out." These words, no doubt, refer to his excommunication. Our Lord warns his disciples that they will have to suffer excommunication at the hands of their countrymen (John 16:2), and the fear of it was such that people of good

repute were prevented from acknowledging Christ. When we come into the Christian dispensation, we are instructed by Christ himself and by the apostles in reference to this subject of excommunication; how and when people should be cut off from the fellowship of the church. Our Saviour in Matthew 18 gives us a lengthy lesson concerning it. We can not in this brief article enter into all the particulars. Our object in writing it being mainly to establish the fact beyond question that it is a feature of the great scheme of the gospel designed of God to keep his church pure in doctrine and practise, and to exclude from it influences leading to confusion and corruption.

In the scripture referred to, verses 15-18, our Saviour teaches us what steps should be taken in cases of trespass, where the rights of a member have been violated. The person injured should show to the trespasser the injury done him; lay his fault before him. If he would not listen, he should take with him one or two others as witnesses. If he would not hear them, the matter should be laid before the church. "If he neglect to hear the church, let him be unto thee as an heathen man and a publican." He further states that if these steps have been taken in the proper manner, that decision of the church will be ratified in heaven. All such matters are of deep moment to the one trespassing and not repenting. They affect his eternal destiny. It must be evident to every fair mind that when one becomes to the church "as an heathen man and a publican," he has ceased to be a member of the church. He stands, in fact, on the same ground as one who has never been a member, but not to be hated or treated unkindly. When one will not hear the church, the church can no longer be of benefit to him or he to the church. The only relation he can then sustain to the church is that of one who is to repent and confess his sins. Union and fellowship must be restored before he can sustain any closer relationship. These are the personal directions of our divine Lord, designed to keep the church pure and its members in peace with one another.

Boxing Green, Fla.

(To be concluded)

Christian Contentment

POVERTY is largely a matter of fancy. The real poverty is in the mind—in the mind's attitude. There is such a thing as being rich without money. That man is rich who is rich in integrity, and who has that best of all blessings, a contented mind, Christian contentment. This last great boon is gained through making the most of our little enjoyments, through making the least of our little lacks, through doing our best at our little duties, through trusting in God and doing the right. We can all be millionaires of character and of faith, possessing that godliness which, with contentment, is the real gain.—G. B. F. Hallock.

The Hour of Trial—the Shaking Time

A. E. HASSELL

THERE will be a time of trial for the people of God before the appearing of Christ in the clouds of heaven. Rev. 3: 10. It will try all on the earth; and when it is ended, the declaration is: "I come quickly." We are entering upon that time now; already is the beginning of the shaking, or sifting, time. "Intensity" has "taken hold of everything." The powers from beneath are indeed exerting their baneful influence, and will continue to do so more and more powerfully until the time comes for the climax of the controversy. Who will be able to survive the deadly influences of such a time?—God alone can tell. The whole world is contaminated. Would that it could be said of those who have professed this truth that they are free indeed; but such a declaration can not be made of them at present. "To our people, ministers and lay-members, I am instructed to say: 'Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord,'—for many ministers and people are walking in strange paths,—and he will have mercy upon him; and to our God, for he will abundantly pardon.' Isa. 55: 6, 7. Let every soul be on the alert. The adversary is on your track. Be vigilant, watching diligently lest some carefully concealed and masterly snare shall take you unawares. Let the careless and indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God."—*Testimonies for the Church*, Vol. VIII, pages 99, 100.

It is sad indeed that any of us should walk in strange paths, but sadder still that we should fail to listen to this merciful call to return and be healed, until, blinded and bewildered, we lose the path to the city of the living God. Because of our blindness and self-satisfaction, Satan will come in—yea, is even now coming in—with his subtle and pleasing theories and fables in one form or another, picking us off, one by one, thinning out our ranks, even as a sharpshooter picks off his victim. Pantheistic and spiritualistic theories are doing their deadly work, and other, if possible more subtle, deceptions will follow.

"The experience of the past will be repeated. In the future Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized."—*Testimonies for the Church*, Vol. VIII, page 293. "The hypnotic influence of Satan

will rest upon those who turn from the plain Word of God to pleasing fables."—*Ib.*, page 294.

"It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, 'Be not deceived; God is not mocked.' God has not laid upon any one the burden of encouraging an appetite for speculative doctrines and theories. . . . He [Satan] will employ the power of mind over mind to carry out his designs."—*Ib.*, pages 295, 294.

We must awake to the danger, and put on the whole armor of God, that we may be able to stand in this evil day against the wiles of the devil. We need to clear the King's highway by repentance, confession, and earnest prayer; and if we do this, the power of the Spirit will be ours to strengthen and protect. This power is what we stand in need of now, but it will not come to us by accepting wild theories concerning God, or other theories that tend to disestablish the great principles of present truth. Let us take heed to the light already given us in his Word and through his Spirit, and humble ourselves before the Majesty of the universe, seeking his loving face with all our hearts. Then we shall see his glory among us as never before; the enemy will be defeated in his purpose concerning us, and we shall shout for joy over the victory gained. But if we do not take heed now, we shall have to experience sad things among ourselves according to these infallible Testimonies from the Spirit of God.

"Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility, and reaches her high calling in Christ, standing on the platform of eternal truth, and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, his representatives."—*Id.*, page 250.

Shall we heed these warnings, and live? or shall we refuse to heed, and join at last the hosts outside the city? When we think of the infinite price paid for our redemption, how can we afford to be indifferent? How can we cling to anything that will jeopardize our salvation? Wrong decisions or indecision are alike fatal in such a time as this. Let us each decide as did one of old, "Cost what it may, I will serve the Lord."

Seattle, Wash.

The School of Sorrow

CELIA CHRISTENSON

THE greatest lesson in life is the lesson of implicit trust in God. It is an easy matter to say that we trust our all-wise Father; but to make this trust a reality is quite another thing. We know that God is true and faithful, and that he weighs every burden before it is allowed to rest upon one of his children; but in times of affliction, when dark clouds overhang the sky, and it seems that the load will crush us if its weight be not quickly lifted, the Christian should seize the opportunity for making religion a reality. Then is the time for him to exercise faith in God, and show his courage by bravely bearing the given task, be it ever so hard.

"Every pilot can steer his ship in calms, but he performs the skilful part who manages it in storms." It is in the hour of severe trial that we are to show our Heavenly Father our belief in his declaration that "all things work together for good to them that love God." We can not always see them work, but God can; and so we rest in him, knowing that he who holds the helm must know the course. Thus we journey on in his strength, sweetening the bitter cup with patience; and though the way be ever so dark and thorny, looking forward to the time when God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things will have passed away.

But before we reach that time, we must pass through the waters of trial and affliction to wear us from this world. Only thus can we be made to see the littleness of this life with its pleasures, which are but for a moment, and the vastness of eternity, with its pleasures untold, which shall never pass away.

Many times it takes years of intense suffering to teach frail humanity some lessons which must be learned before the Master can use as he wishes the one he died to save. Why, then, blame the loving Father, who sends the sunshine with the rain? One is as essential as the other for spiritual growth.

It may be that our most cherished plan does not meet his approval; and so, to turn us and have our feet travel in the right path, he must allow the storm that we may appreciate the calm, and see clearly the hand that firmly yet so tenderly leads us in the way wherein we can work more successfully for him.

We need to grasp and claim his promises, and rely wholly and completely upon them. They are sure. No matter how dark the way, if you are sure you are in the right path, don't give up, but persevere; and success shall be yours in the end. Remember that Jesus knows all about our struggles; "he knoweth our frame; he remembereth that we are dust." Cast "all your care upon him; for he careth for you," remembering also his promise, "I will never leave thee, nor forsake thee."

Boulder, Colo.



Surrender

MIL0 D. WARFLE

O HEART of mine! be still;
Thy God is guiding thee;
Press on and do his will,
And thine the victory.

O heart of mine! be brave;
Thy Saviour leads the way.
He died thy soul to save,
He'll keep thee day by day.

O heart of mine! be strong;
Thy labor shall be sweet;
He'll come for thee ere long;
Thou shalt thy Saviour meet.

O heart of mine! be true;
Be ever for the right;
He will thy soul imbue
With spirit for the fight.

O heart of mine! fear not;
Thy Master's way is best;
He'll choose thine earthly lot,
And fix thy time of rest.

Boulder, Colo.

The Patent-Medicine Habit

G. H. HEALD, M. D.

AFTER publishing an article showing the folly of attempting self-treatment by means of patent medicines, and giving some particularly glaring examples of patent-medicine fraud, the writer has received inquiries as to whether certain patent medicines were "good to take;" and he would like to answer, once for all, that the man who attempts self-treatment has in himself a combination of credulous patient and ignorant doctor.

Even admitting that the medicine is made on some prescription used by a successful physician (which is not usually the case), it must be remembered that a progressive physician does not give one prescription indiscriminately to all his patients, even when they are apparently suffering from the same disease. The successful physician first ascertains the exact nature of his patient's disorder, considers the patient's temperament, idiosyncrasies, etc., and writes a prescription to fit the case.

The self-treating patient thinks, after reading the symptoms on the patent-medicine label, that he knows just what is the matter with him—and that is where he makes his mistake. An intelligent physician, if seriously ill, does not attempt to treat himself, but goes to another physician, because he knows his judgment is likely to be faulty in his own case. If the physician can not trust to self-treatment, much less can one who has not made a special study of the human body.

Many are persuaded to use these nostrums because they have a vague idea that anything in a bottle must possess some mystic virtue, and that, somehow, it will probably do them some good. The pretty and cunningly-worded labels help out wonderfully. If the "medicine" happens to be a whisky dope, the patient will "feel better" after each dose, and so will fall easily into the "bracer" habit, which is little different from the whisky habit.

The safest procedure for every one is to depend on hygienic measures, and leave alone all stuff intended to enrich the charlatan. If the illness does not yield readily to hygienic measures, it is far better to consult some honorable physician than to trust one's self to self-medication with phosphates, iron, or any patent or proprietary medicine whatever, no matter how smoothly the literature is written up. The safest place for all patent-medicine samples is your ash-barrel.

Takoma Park, D. C.

Benefits of Walking

THE average man does not walk enough. Most every man should walk from five to ten miles a day outdoors, besides outdoor and indoor exercise of other kinds. Never ride when you can take time to walk. Walking is the exercise that you should take the most of from youth to old age.

To do the most good, walking must not be taken by fits and starts, but in regular daily periods, say somewhat after this style. After breakfast walk an hour or so toward your office, store, or shop. After lunch walk for thirty minutes on the sunny side of the street when possible. After supper walk an hour or two before bedtime. If you follow this easy and simple rule, you will have walked from five to ten miles, or more, according to your speed, in the best and largest and healthiest of all gymnasiums—the great outdoors.

One vital rule you must obey in walking—stop short of fatigue. If you do not follow this rule, walking will do you more harm than good. Don't be guided in the length of your walks by what some other seasoned or unseasoned walker may do; be guided only by your own feeling. Gradually lengthen your walks week by week as the walking muscles gain in strength. Your daily walks should better fit you to take up your work or pleasure with greater zeal. Fairly fast walking in the outdoor air is nature's own hygienic stimulant to fit you again to take up the duties of life, and better to perform them.

Thoroughly to enjoy your walks you must dress loosely, especially around the neck and chest and waist. Wear easy-fitting, medium thick-soled and low-heeled shoes. Have two pairs of shoes; wear one pair one day and the other the next; this will ease your feet, and your shoes will last longer. Keep the mouth shut and carry the chest high; lean the body a little forward, bend the knees a little, take an easy and not too long stride, and move smoothly along on your way. A perfect walk is a sort of glide; it is a joy to do, and a pleasure to see.

Don't dress too warmly or heavily, as this will hinder the free play of your arms, body, and legs. The more you are outdoors moving around moderately fast, the less liable will you be to catch cold; for your system is stronger to resist anything that might work it ill.

The man who lives outdoors is generally healthier and longer lived than one who lives indoors.—*Selected.*

Home-Made Nuttolene

ADDIE S. BOWEN

3 CUPS raw nut meal
1 cup corn-starch
1 teaspoon salt
1 teaspoon pulverized and sifted sage
1 teaspoon grated onion
1 cup cold water
3 cups, boiling water

Moisten the corn-starch with the cold water, add the boiling water, stirring constantly. Add the nut meal and seasonings. Mix thoroughly, strain into tin cans or pails with tightly fitting covers, leaving an inch or more space; otherwise the covers will be pushed off as the food swells while cooking. Put the cans, tightly covered, in a large kettle or wash-boiler, and boil six hours. Care must be used to have something under and around the cans, to keep them in place.

Nice nut meal is made by putting the raw meal dry into cans or pails, and cooking same as the other preparation. This, with hot water and a little salt, simmered a while, makes a butter good with vegetables and bread. It is excellent to enrich and season soups, and for sandwiches, in custards, and cake.

To make raw nut meal, blanch raw Spanish shelled peanuts, or guber peas as Southerners call them, by placing in a moderate oven on tins, to dry the skins. Care must be taken not to roast them. When the skins are brittle, put into a cloth (salt or sugar sacks will do) and beat from side to side as you stand in a doorway, or knead as bread, to break up the skins, turn from one dish to another, in the wind, or rub around in a colander, till the skins are off. Grind the blanched nuts with a nut-mill, set loose enough to leave the ground nuts in the granular form, not in a paste. A food chopper can be used instead of a regular nut-mill.

The foregoing suggestions have been thoroughly tried, and have proved very satisfactory for home use.

Buffalo, N. Y.

THE WORLD-WIDE FIELD

Honan, China

J. J. WESTRUP

"THERE is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while. If there was ever a crisis, it is now."—*Testimonies for the Church*, Vol. VI, page 16.

Great changes are certainly taking place in China. If there were any who foresaw that the China of to-day would arise out of the confusion of 1900, they were few and far-sighted. Yet after seven years, we call the time before 1900 "the past," and we are living in China, not wholly reformed as yet, but differing in its spirit and prospects from the China before the year of martyrdoms. "So it is that the missionary of to-day stands at a different point, and has need of a different policy, than the missionary who came before 1900. We were trained in the ancient classics, and China is turning away from them. We studied the models of Chinese style; and the new learning is introducing a new literary style, and in some points altering the very language. We accustomed ourselves to Chinese manners, and even to Chinese costume; and young China too often forgets the one and discards the other."

These words give a faint idea of what young China is reaching out for. O, that in their great thirst for knowledge, their minds might be directed to "the Author and Finisher of our faith!" As you read some good inspiring book at home, how often you say, "What a precious book! My friend must read it too. But in China we have no such books, except a small tract on the Sabbath question, to put into the hands of these poor souls. According to the truth we have received above others, we are debtors to impart the same to them. We have no time to lose. The end is near. O, may none of our brethren fall as a prey into the hands of the wily enemy. How brethren with thousands of dollars in their possession can really "love his appearing," and still continue to disregard the call for means to carry on work in the needy fields, is more than I am able to understand. There is a blessedness in spending and being spent to carry this glorious message to all nations, thus hastening the coming of Jesus. Dear brethren, we need means to translate and print this Spirit-filled literature, and then missionaries enough to establish at least one or two central stations in each province to spread this all-important message among China's four hundred millions of people.

Now it is comparatively easy to give the truth to this nation, but things are taking place that will make it very hard to give the message to them not long in the future. "Everything will be placed to obstruct the way of the Lord's mes-

sengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare."

In a late number of the *Fortnightly Review* there appeared an article entitled "Asia Contra Mundum" (Asia Against the World). The writer notes the signs of such a movement at the present time, and the causes which are arousing a sense of continental unity and common interests among the peoples of India, China, and Japan, and outlines very clearly how this movement is being forced on by the discrimination against the peoples of Asia which is everywhere taking place in those parts of the world inhabited by the white races." Foreigners from the white races are, as a rule, very unwelcome guests even now, but when Asia takes her position against the world, the feeling will be almost unbearable.

Another still more important movement is arising to hinder the message more than anything else. This relates to "the image of the beast." Bishop Greaves, in the *Chinese Recorder*, speaking of what the church hopes to accomplish in China, says: "The formation of a sort of glorious federation of Protestant churches is the way to real unity, which would include Protestant and Catholic alike." When such a unity is realized, it will be harder to give the truth to this people than we now imagine.

"The home missionary work will be further advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for, the prosperity of foreign missions: for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God, that we bring our souls in touch with the Source of all power."—*Testimonies for the Church*, Vol. VI, page 27. We should no more think of comparing ourselves with the other denominations than John the Baptist thought of comparing himself with the priests and Levites of his day. The self-sacrificing spirit of John the Baptist is needed in these last days to take men into the highways of this soon-to-be-doomed world, crying mightily, Prepare to meet thy God! The hour of his judgment is come! The spirit of prophecy points out that "scarcely a thousandth part of the work is being done that ought to be done in missionary fields." This being so, it calls loudly for confession and heart-searching. In the ancient worship, God's people were called upon to afflict their souls and confess their sins on the day of atonement. Now

is the great day of atonement. Let us not become careless. Whoever desires to "follow the Lamb whithersoever he goeth," must now in this time be willing to unfurl the banner of the cross in the very strongholds of the enemy. "Who-soever will save his life shall lose it."

We are staying in the plain this year with our Chinese brethren, and by God's blessing are able to hold meetings and carry on all our work even through the great heat. Recently I visited our Shang-tsai station thirty-five miles south of us. The road was flooded in many places, but we managed to get through. On Sabbath the chapel was full of believers and inquirers. We held three meetings. I preached about the new earth and some wept for joy. Yesterday (July 25) as the brethren came to meeting, their clothes were soaked with perspiration, it being 122° F. in the sun. We are earnestly praying the Lord to keep us well through this heat. At present we are well; have not felt better since we arrived in China. "The just shall live by faith." Thank God we are learning more and more to trust him for each day. Surrounded on every hand by swarms of heathen, who at any time may be aroused to fury by the enemy of souls, we rest in God, and are ready to sacrifice all, and even to be sacrificed, whenever it pleases the Lord. We daily find sweet rest in such never-failing assurances as John 10:28, 29.

The Burned Bible

THE *Bible Society Record* reports the following incident from Bitlis, Turkey:—

"A priest from a certain village bought a Bible in the ancient language, practically a dead language, but still the language of worship. Another man, learning of what the priest had done, went to the shop, and bought a New Testament in the vernacular. The priest, very much displeased, seized the Testament, and threw it into the fire, exclaiming, 'Have you, also, become a Prot?' This conduct of the priest excited some feeling among the villagers, and many said, 'The priest should give a goat in payment for the book he has burned.' The man said he did not wish a goat; he wanted his New Testament. He even refused to accept money. And so one of the neighbors settled the difficulty by seizing the priest's goat, and selling it for a dollar. Then he went to the city, found the colporteur, and bought another copy of the book, which he carried back in triumph, and gave it to the man whose book had been burned."

A Visit to Spain

S. JESPERSSON

ON our way to America we improved the opportunity to visit some places we had not seen before, and where, so far as I know, the message had never before been introduced. As we could not have direct boat from Algiers to New York,

we had to go by way of Gibraltar. This last-named place is considered the strongest fortress in the world, and has long been said to be strong enough to resist the most determined attack of the strongest army in the world. Indeed, it seems to be fortified in every way possible. I was told that there are no less than 1908 cannons in its various batteries. One cannon is added every year, their number thus corresponding to the number of the year.

It is not my intention to describe the place, but I will say that Gibraltar is a good example of what can be done for an old, filthy, and uncivilized town. The streets, though extremely narrow, as in most ancient towns, are very clean and well kept in every respect. The English soldiers, who are seen everywhere, as well as the policemen, are polite and courteous, and we felt quite at home there during our seven-days' waiting for the steamer to take us across the ocean. We distributed a good many copies of the *Watchman* and other papers containing the message for this time, and our prayers went up to God that he may soon send workers there, and make it also a stronghold for his truth.

Morocco being just two hours distant, we also visited Tangier. What a contrast between this place and Gibraltar, in regard to cleanliness and civilization! But, on the other hand, this place, too, has no representative of the third angel's message.

Having been several years in the eastern countries, we were not surprised at the appearance of such an Arabic, or rather, Moor-and-Morocco town, as Tangier. It very strongly reminded us of Jerusalem and Jaffa and our experience in the Holy Land. The only thing we could do during our brief stay was to distribute a few French and Spanish papers. But we feel thankful to God for this privilege of sowing some seeds of truth in this country where our standard has not yet been planted.

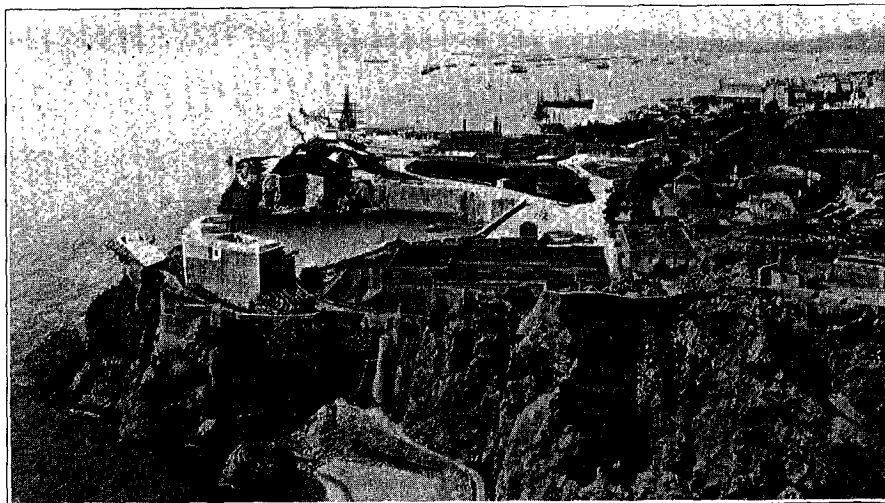
Tangier is the most European town in Morocco, and will no doubt be the first place to be entered by a Seventh-day Adventist missionary. It is now quiet, and a worker could begin labor at any time without danger. A young worker who knows French and perhaps some of the other leading languages, could, I believe, be sent there at once, provided he be imbued with a real missionary spirit, and not with the desire simply to see the country.

I write to emphasize the Saviour's statement that the harvest is great. What a blessed thing it would be to have a

mission station in Gibraltar! This is a subject for our English brethren to consider, and only workers who are English subjects should be sent there. And then not only Tangier, but the whole Moroccan empire—when is it to be entered and worked?

As a missionary to north Africa, I take the liberty to speak of and for that part of the world-wide field. In Egypt we have a few workers. Next comes Tripoli, where there is not a single representative of the message. The whole protectorate of Tunis has not one worker. Algeria has just a beginning; and the whole of Morocco, as stated before, has had only a visit by the way.

Let us not begin to think that the work



BIRD'S-EYE VIEW OF GIBRALTAR FORTRESS

is done as long as we have whole countries and empires unentered; but let us send more, give more, work more, and pray more, until we can truthfully say that the message has been preached to every nation and kindred and tongue and people.

As I walked up the streets of Algeciras, I thought, When will our dear brethren in Spain be able to come to this place to bring its inhabitants the message of true peace and joy?

The harvest is indeed great, and the laborers are few. Let us, therefore, pray the Lord of the harvest to send more laborers into his harvest. The work is overwhelming, and if we were to look only to ourselves, we would say that it is impossible for us to do the work that is to be done in the short time we have left; but in looking to God, we say, with Caleb: "Let us go up at once and possess it [the land]; for we are well able to overcome it."

Hunan, China

W. C. HANKINS

SABBATH morning, April 11, found quite a little company of foreign Sabbath-keepers assembled in the home of Brother and Sister P. J. Laird at Chang-sha, Hunan, China. The company consisted of Elder J. N. Anderson, Dr. A. C. Selmon, Elder and Mrs. R. F. Cottrell, Miss Pauline Schilberg, Brother and Sister Laird, and the writer.

At the appointed hour all assembled in the room that had been set apart to serve as a chapel. There were about twenty native inquirers present at this service. Brother Laird first preached in Mandarin, after which Elder Anderson talked a few moments, Brother Laird acting as interpreter, as the Cantonese language, which Brother Anderson speaks, is almost as unintelligible to the ordinary Hunanese, as is English. Dr. Selmon also talked a few moments, and then the meeting was closed with prayer and song. The service was nearly two hours in length, but the Chinese brethren paid good attention throughout.

In the afternoon Brother Cottrell spoke to us foreigners concerning the promises

of God, and his words were as meat in due season to all. It seemed good to hear an old-fashioned sermon once more. It is seldom that the workers in China get such a treat. A Bible study together is about as near as we generally get to anything of the kind.

Chang-sha is a very fine Chinese city, and we feel sure that the Lord has some honest souls there. We hope that you will, with us, remember

our brethren there in your prayers.

Sabbath, April 18, Elder Anderson, Dr. Selmon, and the writer spent the day with Elder and Mrs. J. J. Westrup and their little boy, Joseph, at their station in Shang-tsai, Honan. In the morning one of the native evangelists from Siang-cheng, Honan, who was with our party, spoke to the people, after which the writer gave a short address, Brother Westrup acting as interpreter. In the afternoon Elder Anderson spoke, and Dr. Selmon interpreted for him.

In the morning there were about thirty men assembled in the men's chapel, and about twenty women in the room set apart for their use. In the afternoon the men and women all met in the same chapel to hear Brother Anderson.

The work at Shang-tsai seems to be moving forward. A number have been baptized, while there are about fifty who regularly attend the Sabbath services. Elder Westrup also reported quite a good interest in a city some thirty-five miles north of Shang-tsai. And, while every such interest does not necessarily mean the opening of a permanent work in that section, yet it does mean that the truth has penetrated to that place, and that the people of that locality have been given the opportunity to accept or reject this "gospel of the kingdom" which has been "preached for a witness" in that place. And then, too, in some of these places the seeds of truth fall in fertile soil, and, springing up, bear fruit.

We found Brother and Sister Westrup of good courage in the Lord, and we were very glad indeed for the good visit we were permitted to have with them, both at Shang-tsai, and, later, for a few hours, at another place farther north.

While we did not have time to stay over the Sabbath at Siang-cheng, where the Drs. Selmon and Brother and Sister Allum have been located, yet we had the pleasure of meeting with the native workers and their wives, and speaking to them concerning the great truths that have made us all brethren.

Sabbath, April 25, Elder Anderson, Dr. Selmon, Brother Allum, and the writer spent in a Chinese inn in Cheo-Chia-K'ou. It was not a very pleasant place to spend the Sabbath, but Brother Anderson gave a good Bible study, and we felt the presence of the Lord with us.

Dr. Selmon and Brother Allum have secured very commodious quarters at Cheo-Chia-K'ou and will, from now on, make it their headquarters. This city is much easier of access from the railroad than the other stations in Honan, being connected with a railroad station by a river, and this same river has a number of cities located on its banks, which will be comparatively easy to work from that place.

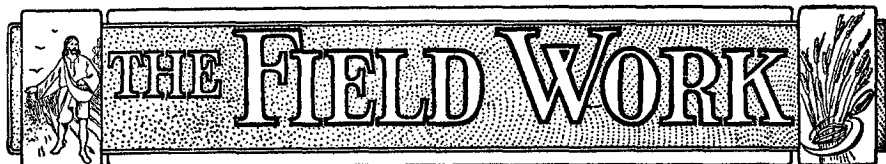
Humanly speaking, it looks like a big proposition to carry this message throughout the length and breadth of China in this generation, but we are persuaded that our Leader is well able to accomplish it, and that he will supply both the men and the means, while all we need to do is to follow where he leads.

May God grant that not only the workers in the fields, but all the children of God, whether at home or abroad, may so consecrate their lives to God that he may be able to use them to finish the work and finish it quickly.

Kulangsu, Amoy, China.

The New Testament as a Missionary

WHEN William Carey went to India more than a hundred years ago, he translated the New Testament into Bengali. It was a very imperfect translation, but it went on its way in the power of God. Seventeen years after, when the mission extended to the old capital of Decca, there were found several villages of Hindu-born peasants who had given up idol-worship, were renowned for their truthfulness, and, as searching for a true teacher come from God, called themselves *Satya-gurus*. They traced their new faith to a much-worn book kept in a wooden box in one of their villages. None could say whence it had come; all they knew was that they had possessed it for many years. It was Carey's first Bengali version of the New Testament. In the wide and elastic bounds of Hinduism, and even amid fanatical Mussulmans beyond the frontier, the Bible, dimly understood without a teacher, has led to Puritan sects like this.—*Dr. George Smith's "Life of William Carey"*



Port Antonio, Jamaica

In presenting this report we feel to render thanksgiving to our Heavenly Father for the measure of success with which he has blessed our efforts. During the week of prayer our brethren and sisters reconsecrated themselves to the Lord and his work, and since then the blessing of God has been with us in the work. As a result of two months' labor between Fairy Hill and Sherwood Forest, we now have ten rejoicing in present truth, also one from Boston has joined us. The latter has come into the truth as a result of Elder J. A. Strickland's visit.

These brethren and sisters are suffering persecution. One young sister about eighteen years of age was turned out of her home, and her clothing thrown after her. The husband of another sister threatens to kill her if she does not give up the Sabbath. Those who labor in this part of the field can recognize in all this the spirit which inspired the papacy to put to death the thousands who did not agree with it in matters of religion.

Work has been done here by prominent workers without direct results, and the people boast of their stability. Some have said to the writer that he need not worry, since no one is going to join the Adventists up this way. However, this assertion has not proved true. Truly we can say that the Lord hath done great things for us, whereof we are glad.

A. E. SPEID.

The Nebraska Camp-Meeting

THE annual camp-meeting of the Nebraska Conference was held at Hastings, August 27 to September 7. The camp was a large one, located on a beautiful plat of ground known as Hartwell Park. This park adjoins the conference headquarters, and the grounds of the new twenty-five-thousand-dollar sanitarium which is nearing completion. The grounds, electric light, and water were all donated free by the city. The work of establishing the conference headquarters in the city has been conducted in such a way as to win the confidence of the city officials and the best class of the citizens. Many of these attended the evening services, and listened to the stirring themes of the message presented by different speakers.

Contrary to the custom for several years, the annual conference was held in connection with the camp-meeting. The delegates were called a few days before the meeting, and the plans perfected were later laid before the entire conference for their counsel. An effort was made to transact only such business as should properly come before such a meeting. In this way the spiritual interests of the meeting were not hindered, and a large number were present to take part in the consideration of conference matters.

The attendance of our own people was very good, much better, I understand, than for several years. An excellent

spirit seemed to characterize the meeting throughout. A number of revival efforts were held, backsliders renewed their covenant with God, and a number of the youth as well as others gave their hearts to the Lord, and enlisted in his service.

The last day of the meeting forty-seven willing candidates were baptized in a lake in the park. Five had been previously baptized, making fifty-two who received the rite during the meeting.

No effort was made during the meeting to raise money for local enterprises. What was done in the line of raising money was for fields outside of the conference. One entire day was set apart for the consideration of the foreign work. A stirring talk by Elder G. A. Irwin, on the needs of Africa, was followed by other sermons on mission themes. The collection taken in cash and pledges amounted to \$4,957.38. Besides this, the conference at the business meeting in the morning, voted five thousand dollars surplus tithe to missions. Also, on the previous day, in response to an appeal for the Oakwood Industrial School, about twenty-three hundred dollars was raised in cash and pledges. This, with a Sabbath-school collection of about one hundred forty-seven dollars, and some thirty-five dollars given for the work for the deaf and dumb, made a total of about twelve thousand four hundred dollars raised for work outside of their own conference. This was a very encouraging and liberal offering. A deep interest was manifested by all present in the growth and development of our work in the regions beyond.

Besides the conference laborers, Elders G. A. Irwin, E. T. Russell, H. Shultz, L. H. Christian, S. Mortensen, Charles Thompson, Luther Warren, and the writer were present during some part of the meeting. Elder A. T. Robinson was unanimously re-elected president for the coming term.

Considered as a whole, the meeting was an excellent one, and tended to inspire confidence in the message. All returned to their homes with renewed determination to be more faithful in the Master's service, and finally share in the glorious reward of the overcomers.

G. B. THOMPSON.

The Iowa Camp-Meeting

THIS meeting was held about one mile from the center of the town of Nevada in a beautiful grove on the grounds purchased for the new sanitarium. The meeting continued from August 27 to September 6. The local papers of the city gave excellent and liberal reports of the meeting. The citizens of Nevada have given our people fifteen thousand dollars to assist in the erection of the sanitarium plant, which is to cost not less than fifty thousand dollars. The town has also expended a considerable amount of money in building a road to the sanitarium grounds. It is one of the most beautiful sites for a sanitarium that I have seen in the West. Our brethren

ren hope to have the sanitarium built and in full operation before another camp-meeting season.

Nearly one thousand persons were encamped. A little over twelve thousand dollars was raised in cash and pledges for the erection of the new sanitarium building. They have already in cash and pledges and other resources forty-seven thousand dollars with which to erect the sanitarium; but will need to secure from three thousand dollars to five thousand dollars more. This can easily be done by the conference, as not one half of the conference membership was present at the camp-meeting. The contribution for foreign missions amounted to \$3,385. Aside from this, eleven hundred dollars was donated for the Scandinavian work in New York City and for the circulation of literature in that language. About three hundred dollars was given to the State tent fund, and the Sabbath-school donations were one hundred forty-six dollars.

The conference turned over to the General Conference two thousand dollars from its surplus tithe to be used in advancing the work in more needy fields. This appropriation would have been much larger had there not been appropriations made by their committee to support laborers in many fields during the past year, thus cutting down their surplus tithe to a little over twenty-five hundred dollars all told.

The workers present to assist in the meeting, aside from the laborers in the conference, were Elders A. G. Daniells, G. F. Haffner, L. H. Christian, S. Mortenson, M. L. Andreasen, Prof. P. T. Magan, and a number of the members of the Northern Union Conference Executive Committee, who held a business session in connection with the camp-meeting. All these brethren labored more or less in the interest of the success of the meeting. Elder Daniells was with us only two days. Professor Magan remained during the entire meeting, and his labors were much appreciated.

The first Sunday afternoon there was a temperance rally, in which the ministers from the city occupied most of the time. There was also a temperance lecture given by a traveling temperance worker the last Saturday evening of the meeting. Two sermons were preached on the Sabbath question, which led some to decide to observe the Sabbath, and others became deeply interested. One of the most interesting meetings was one held at half past five on Sabbath morning, when Brethren J. T. Spriggs, O. M. Kittle, R. E. Burke, E. Rosenwold, A. F. Ferguson, J. W. Dorcas, and W. J. Johnson were ordained. Elder M. N. Campbell was elected president of the conference.

Forty-seven persons were baptized during the meeting. The most encouraging meeting was one held on the closing Sabbath, conducted in the form of a consecration service, which led many to dedicate themselves to definite work in the cause. From this company there will be some to enter nearly every branch of the work.

The Missionary Volunteers' work was conducted by F. J. Wilbur and Prof. J. G. Lamson, with others to assist. There is a large number of young people in Iowa, and a goodly number of these have consecrated their lives and services to the cause of Christ in a way they

had not heretofore. The brethren return to their homes feeling of good courage, and hope to see the work greatly prospered the coming year.

I trust that God will greatly increase not only the efficiency of the corps of laborers, but will add to the number of believers in this conference during the coming year.

R. A. UNDERWOOD.

North Michigan Conference and Camp-Meeting

THE annual conference and camp-meeting were held at Bay View, near Petoskey, August 27 to September 6. The conference was well represented at its first session on Friday morning, August 28. There were sixty-nine family tents pitched and occupied.

While forest fires were raging all around, the campers were favored with two good showers, which freshened the earth and cleared the atmosphere. It was one of the best meetings ever held in North Michigan, and souls were seen to turn to God from the first to the last. Some who for years had been subjects of prayer yielded themselves to the winning power of God's love, and are now happy in the third angel's message. Thirty-nine were baptized.

A temperance program was given the first Sunday afternoon, temperance workers from Petoskey participating. Some of the citizens expressed their satisfaction that the cause of temperance had gained a victory.

Many of the readers of the REVIEW know of Petoskey as a great summer resort. Many of the summer visitors attended the afternoon and evening meetings, and some became so interested they purchased books and tracts in order to become informed further in regard to the truth.

The meeting was favored during all or part of the time with the labors of Elders Allen Moon, W. A. Spicer, C. P. Bollman, E. K. Slade, and A. R. Sandborn, Profs. Frederick Griggs and O. J. Graf, and Brethren J. B. Blosser and W. A. Straw. The people donated liberally to foreign missions, for the work among the colored people in the South, and for the work at home.

Officers were elected for the ensuing year as follows: President, J. J. Irwin; secretary, Edith McClellan; treasurer, E. A. Bristol; educational superintendent, Mrs. Jennie M. Willaman; field secretary, H. W. Johnson. Executive committee: J. J. Irwin, M. C. Guild, E. A. Bristol, R. J. Bellows, M. Stephens.

S. E. WIGHT.

West Virginia Camp-Meeting

THIS meeting was held August 27 to September 6 in the city of Charleston. The location was good for West Charleston, but not so good for the principal part of the city of Charleston.

A splendid interest was shown on the part of the citizens of West Charleston, especially at the evening meetings, when our large tent was filled to overflowing with attentive listeners. At these meetings the trumpet was given no uncertain sound. The message was given in its entirety as far as time would permit.

Seventy-five of our people were camped on the ground. This was the first camp-

meeting ever held so far south in the State, and had it been farther north no doubt the number of campers would have been doubled. However, we feel very much gratified over the meetings held in the capital city. They have given us prestige we could not have gained in any other place at this time. The people knew very little about Seventh-day Adventists before the meeting. While the tents were being pitched, many expressed themselves as being glad for the privilege of attending the meetings and thought we were closing too soon. We left our largest tent pitched farther up in the city with a corps of workers from whom we expect to hear good reports.

A number of laborers were present from other States, none remaining more than a few days; yet their help was very much appreciated by all. Among these were Elder L. F. Starr, president of the Chesapeake Conference, Prof. S. M. Butler, of Mount Vernon College; and Elder F. H. Robbins, of West Pennsylvania. I. D. Richardson spent several days on the ground, looking after the book work, and his labor among us was very much appreciated. The last Sabbath of the meeting, Prof. B. G. Wilkinson arrived, and just at a time when he could help us most. The Lord greatly blessed his efforts, making it a day long to be remembered by the people of West Virginia. With but few exceptions, all the members of the encampment came forward, confessing and putting away their sins, and reconsecrating themselves to the Lord. In fact, both Sabbaths on the ground were days of seeking the Lord and putting away sins.

Several meetings of the conference were held, all the work being attended to with despatch. One new church was taken into the conference. Little change was made in the officers for the coming year.

An effort was made the last Sunday of the meeting to raise money for foreign missions. Nearly four hundred dollars were contributed for that purpose. Following this nearly one hundred dollars was raised in money and pledges on the tent- and camp-meeting fund. The conference has bought this year new tents to the value of \$261.10, most of which is paid.

For all this good work, we go to our homes with courage, feeling in our hearts that West Virginia is taking her place among sister conferences in the Columbia Union Conference.

J. M. REES,
President.

Western New York Camp-Meeting

THE meeting was held on the old driving park, East Ferry St., Buffalo, N. Y., September 3-13. Six large tents and about fifty family tents made a nice-looking camp, especially as twenty-seven of the latter were fresh from the factory. Over two hundred camped on the grounds, and quite a number had rooms near by.

The pavilion seats five hundred, and at a number of the meetings, besides the Sabbath meetings, it was filled to overflowing, with many listening outside.

At the close of the morning sermon on Sabbath about one hundred came forward for prayers, many of them acknowledging with deep sorrow their sin in withholding the Lord's tithe, in un-

kindness, and impatience. A goodly number gave their hearts to the Lord for the first time. Many victories resulted from this precious day. The Sabbath-school offerings for foreign missions on the two Sabbaths amounted to \$104.

On the first Sunday afternoon there was a general temperance rally. The president of the Erie County W. C. T. U., Mrs. Lottie Coburn, Pastor Morrell of the Grace Universalist church, and Elder K. C. Russell gave stirring addresses. Dr. D. H. Kress also gave two important and timely talks, which were greatly appreciated. Appropriate music was rendered by the choir, and by Prof. F. Miller's family, of Tonawanda.

Besides the conference ministers, Elders E. W. Farnsworth, K. C. Russell, and C. S. Longacre were present; also a part of the time Dr. D. H. Kress, Brethren R. J. Bryant, L. W. Graham, and F. M. Dana, Profs. B. F. Machlan, M. E. Kern, and W. J. Blake. A donation of \$110 was made for the Oakwood School at Huntsville, Ala. About twelve hundred dollars in cash and pledges was raised the last day of the meeting for the Tunesassa School, and for the tent-and camp-meeting funds.

Twenty-nine persons were baptized, nearly all of them new converts. An excellent interest was shown in the religious liberty work, the home and school work, and the plan for work during Thanksgiving week. Two sisters asked for two thousand each of the special REVIEW, one brother, fifteen hundred, and others made up the number to nine thousand to be used in the conference.

Brother T. B. Westbrook, who has been laboring in our conference, was ordained to the sacred calling of the gospel ministry on the last Sunday of the meeting.

It was decided that in the future the business meeting would be held apart from the regular camp-meeting. The election of officers resulted as follows: President, H. W. Carr; vice-president, J. W. Raymond; secretary and treasurer, Mrs. H. W. Carr; assistant secretary and treasurer, Delight M. Landon; Sabbath-school secretary, Effa Gilbert; Missionary Volunteer Secretary, Mrs. Addie V. Clapp; missionary secretary, R. B. Clapp; religious liberty secretary, T. B. Westbrook; educational secretary, A. E. Manry. Conference committee: H. W. Carr, J. W. Raymond, E. J. Dryer, F. H. Hicks, and T. B. Westbrook.

Credentials were given to H. W. Carr, J. W. Raymond, F. Peabody, E. J. Dryer, and T. B. Westbrook. Ministerial license was given to E. C. Townsend, F. H. Hicks, R. B. Clapp; and missionary license to Mrs. H. W. Carr, Mrs. Eva Jenks, Delight Landon, Effa Gilbert, and Wilhelmina Miller.

Six of the leading papers of the city of Buffalo published liberal advertisements of our meetings, and gave some of the prominent features of the doctrinal discourses. In this way our work was introduced wherever these papers were read. While the expense and responsibility of holding the camp-meeting in such a large city as Buffalo caused us to hesitate somewhat at the undertaking, we feel that the object of doing so has been largely reached.

The work in Buffalo has grown to such an extent that a place of worship seemed to us to be a necessity. The conference committee entered into consideration of

this matter with the Buffalo church, which resulted in the purchase of a church and parsonage, at the corner of Gray and Cayuga streets. The church building is in excellent condition, and to build one like it would cost more than we paid for the entire property. It was secured for \$4,500. We believe the Lord directed in this step.

The weather was exceptionally fine, and there was a general expression of gratitude for this good meeting, the first one ever held during the forty years of camp-meetings in the Empire State.

H. W. CARR.

Southern Illinois Camp-Meeting

THIS meeting was held at Vandalia, August 27 to September 9. The churches were well represented, and an excellent spirit was manifested throughout the entire meeting. A special effort was made for the young people, and a very decided stand in favor of the true Christian life was taken by nearly all present. Many are preparing to enter our schools to fit themselves for the Lord's work, some going direct from the camp-ground.

Several times during the meeting opportunity was given for the people to confess their sins, and unite with the believers in the third angel's message. Parents and children were made to rejoice by the conversion of their loved ones. Thirty-one were buried with their Lord in baptism.

The conference was held in connection with the meeting. The business meetings passed off pleasantly. The following officers were elected: S. E. Wight, president; Nettie Eaton, secretary and treasurer of the tract society; Chancy Wood, educational secretary; and C. J. Tolf, field secretary.

In addition to the regular conference laborers, there were present during some part of the meeting, Profs. Frederick Griggs and M. E. Kern, also Elders C. P. Bollman, Allen Moon, J. B. Blosser, and the writer. The outlook for the coming year in Southern Illinois is most encouraging.

W. E. STRAW.

A Remarkable Growth

No one can fail, as he looks over the pages of our periodicals, to observe that there is a general growth through all the departments of our work. The colleges report an increase of students over last year, and some are so crowded as to be scarcely able to find room. The publishing work shows almost double the receipts for 1907. Surely the Lord has put his hand to the work, and is now pushing it forward to completion.

Speaking in behalf of the work of the Pennsylvania Sanitarium at Philadelphia, I can only report for the last six or seven weeks. We have felt that the Testimonies are correct when they say, "Every worker, from the one in the highest position to the one in the position most humble, should be telling on the side of truth." In the sanitarium work we have endeavored to impress this upon the minds of the workers; and they have been glad to press on, doing thorough, conscientious, consecrated work.

We have had some very encouraging experiences, and after coming here we felt the need of having some friends among the physicians of Philadelphia,

to whom we might go for consultation.

A case came to us requiring such advice, and I pleaded with God to open the way for me to go to one prominent man and ask his assistance. My interview with this man was most pleasant, and he offered his services in all cases. For those who were poor, he would come just the same, and freely give his time. Indeed, this was but the beginning of our blessings; the house began to fill up, and patients came in by threes and fours a day, engaging rooms or looking for treatment.

Our increase over one year ago to-night (September 23) has been remarkable. At that time, we had one patient who paid twelve dollars a week. To-night we have patients and friends, twenty in number, with a weekly income of over \$300. These figures do not include the income from operations and the many outside cases we have every week.

The new nurses' class is just forming, and we hope to train efficient workers in this department.

We trust God will guide us at every step, using us in a humble way to carry on this blessed work.

W. H. SMITH, M. D.,
Superintendent Pennsylvania Sanitarium.

German Swiss Camp-Meeting

It was my privilege to attend the camp-meeting in German Switzerland, July 8-12. I was glad to visit en route the churches of Zurich, Thalwil, Adliswil, and Basle, where I saw many new faces among those having accepted the message since last year.

The camp was very beautifully situated at Zofingen, Ct. Aargau. In the distance the Alps could be seen. Fine weather prevailed throughout the meeting. But the best of all was, the Lord visited us by his good Spirit. From the beginning to the end of the meeting we enjoyed his richest blessings. About two hundred thirty of our people were present. From abroad, were Brethren J. Erzberger and J. H. Shilling, besides myself.

A collection of five hundred twenty francs was taken for the tent fund. Four brethren received ministerial credentials, one ministerial license, and three went out as Bible workers. Elder J. G. Oblander was re-elected president.

May the Lord grant his blessing throughout the coming year upon this interesting field, that many souls may be brought to Christ.

H. F. SCHUBERTH.

The Vermont Camp-Meeting

THE Vermont camp-meeting was held at Waterbury, Vt., August 20-30. It was the second time the Vermont Conference had held its camp-meeting in this place. The weather was ideal, and the attendance was good, both of our own people and of those from the outside.

The first Sunday a very successful temperance rally was held, which not only interested our own people, but also served to advertise the meetings, and awaken an interest among the citizens of the place.

The plan for the ingathering campaign during Thanksgiving week was responded to heartily by all, and also the ten-cent-a-week plan. A lively interest

was taken in the question of religious liberty, and a goodly number of copies of the magazine *Liberty* were subscribed for use in the religious liberty campaign this fall in the local churches. The parents', young people's, and children's meetings were of great value to these various classes. The principles of health reform were presented by Dr. C. F. Ball, of Vermont, and Miss Ethel Hartman, a nurse from the Melrose (Mass.) Sanitarium. Prof. B. F. Machlan, principal of South Lancaster Academy, gave most helpful and practical instruction along educational lines, which resulted in several young people arranging to attend South Lancaster Academy the coming year. The publishing work was represented by L. W. Graham, of the New York branch of the Review and Herald, and R. J. Bryant, general agent of the Atlantic Union Conference. Other workers from outside the conference in attendance were Elder H. F. Ketring, president of the Central New England Conference, and F. M. Dana, missionary secretary of the union conference.

A spirit of harmony prevailed in the business sessions of the conference, and we trust the same spirit will characterize the work throughout the conference during the coming year. Elder O. Montgomery, from the North Michigan Conference, was elected president. We believe that prosperity will attend the work of this conference, as a new life has taken possession of both workers and people.

It was a very great pleasure for the writer to be in attendance, as it was the first visit he had made to this field since acting as president a number of years ago. K. C. RUSSELL.

The Arkansas Camp-Meeting for the Colored People

THIS meeting was held according to appointment, August 8-18, at Pine Bluff, Ark. There were not quite so many in attendance this year as last, the principal reason being a lack of means. But in spite of all obstacles, the meeting on the whole was a success. Those who did attend seemed to receive much spiritual benefit, and expressed themselves as desirous of being more faithful in paying tithes and in laboring for souls, in the future.

Several of those who came had barely enough money to pay their railroad fare to and from the meeting, and hence came expecting to canvass or do something else a part of the time to keep themselves while here. Some brought a quantity of books with them to sell during the meeting, and Elder V. B. Watts had three hundred copies of the *Watchman* sent to be sold to help needy ones. I ordered fifty "New Testament Primers" also. With this stock of literature on hand to sell, all were able to care for themselves very nicely.

In order to give ample time for selling the literature, it was necessary to have exercises only during the forenoon and at night. I fear some who have not had opportunity to witness the condition of the colored people here in the South are inclined to doubt what has been written concerning their poverty. But I have lived here practically all my life, and I have never read anything from the pen of any of our brethren on the field which

I considered overdrawn. It is true there are a few well-to-do ones among us, but what are these among so many?

I wish I could report donations taken up during the meeting for different phases of our work, as is the case at the white camp-meetings. But the conditions were such that this was impossible. We did not fail, however, to urge upon them the importance of helping all they can as the calls come from time to time. One was baptized during the meeting.

Our greatest need is house-to-house workers and mission schools. Tent efforts among this people should follow house-to-house work instead of preceding it or going with it. The people must be educated by systematic distribution of our literature, Bible readings, etc. Then when a tent is pitched, the interested one can be given a special invitation, and we have an audience that has not come merely with "itching ears," to go away disappointed. I have never yet seen any tangible result from a tent effort in this field that was not preceded by house-to-house work.

J. W. DANCER.

Tennessee

CLEVELAND.—The camp-meeting for the colored people closed September 21. The ten days spent here were days of spiritual refreshing. The early morning prayer-meetings will be remembered for God's blessings. Our program, arranged for practical instruction on all lines indicated by the spirit of prophecy, was carried out as far as possible. Instruction from this source was especially helpful, and we praise God for this precious light. The mothers' meeting drew the parents near to God. Elders J. F. Pogue and W. L. Bird cheerfully assisted, and rendered invaluable service in presenting the truth in its beauty. The law was presented in a most convincing manner, the eager, interested faces of all the hearers revealing the power of the Word.

This meeting has produced gratifying results; many are in the valley of dis-cision, and a few have taken their stand for the truth. The field is fully ripe for a good worker to remain, and turn the interest into a complete victory for the truth, in gathering out a commandment-keeping people to meet the Lord. Our brethren, poor in this world's goods, returned home with happy hearts, grateful for the signal blessing of our gracious Lord, the purifying doctrine of the Lord's soon coming welding them together in Helpful talks on health were given by bonds of brotherly love as never before. Sister Worthington, who remains behind to give some sufferers the benefit of valuable treatments.

PAGE SHEPARD.

Switzerland

GENEVA.—Our Swiss and French camp-meetings are just over, and I am glad to be able to state that they have been a success in every respect. In connection with the Swiss meeting we had a meeting of the Latin Union Committee. Elder J. Curdy has again been chosen president of the Roman-Swiss Conference. This conference will continue to pay a second tithe, and, besides, will support a worker in northern France. It has been decided to divide France into two parts, limit the French

Conference to the south, and organize the north into a mission field. This will take place Jan. 1, 1909.

Brother Paul Steiner, who has been stationed at Algiers this last year, will remain in Switzerland to work among the many Germans of this country. Having the French and German languages at his command, it seemed best that he should undertake that work. Elder U. Augsburg, who has been laboring with success in Paris for several years, will go to Algiers. Thus we shall have ordained ministers in every field of our union conference. Brother Abella, a young Spaniard who has been three years in our school at Gland, will also go to Algiers, and give special attention to the many Spaniards of that city. Elder H. H. Dexter will undertake to work in Lyon with two others. When shall we be able to send laborers to Marseilles, Bordeaux, and other great cities of France? We long to give them the message of warning while there is yet time.

While we are thankful for all the blessings and encouragements we meet in our field, yet our hearts are made sad because we have been obliged to cut down the list of our workers, to bring our expenses within the appropriation which we receive. If our people in general, and perhaps especially in America, could see the sorrowful needs of one hundred ten millions of people living in the darkness of Romanism and Mohammedanism, and entirely unconscious, because unwarned, of the doom which hangs over their heads, the treasury of the Lord would be filled in a few days, and the work of warning the world would not be hindered by lack of money. We have in our union conference some most promising young people. Had we the means with which to train and support them, we could put one hundred consecrated laborers at work.

Our school will open its doors, October 1, with about twenty-five students. We shall have representatives from France, Spain, Portugal, Italy, Belgium, and Switzerland. I hope that next year we shall also have Algeria represented.

Our sanitarium is full of patients. Of late three of them have accepted the message, and have been baptized. We are all full of courage and hope, and thankful for the great privilege we have of laboring for the salvation of souls in these last days. L. P. TIECHE.

South Africa

CAPE TOWN.—We reached Cape Town on the morning of August 23. It was a beautiful day. As we looked out of our port-hole, we saw Table Mountain reaching far into the clouds. The city below looked as good to me as any place I have ever seen.

I must give you a bit of our experience coming from England to Cape Town. The first evening out from Southampton I was talking to a spiritualist concerning the personality of God, when a tall, portly man, with open countenance, came into the gathering, and testified to the fact that he himself had once been a spiritualist. "Now," he said, "I am a converted man. And do you know that the very moment I was converted, I was using the devil's power?" He went on, trying to convince the man of his wrong, for which purpose

he used several quotations from the Old Testament.

This man had never heard of Seventh-day Adventists, but was hungry for truth. I presented the Sabbath question to him. He and his wife both accepted it at once, and kept the first Sabbath on board the ship. We were together three weeks, during which time, by God's help, we presented most of the subjects taken up in tent-meetings. I found him very ready to accept any light God had to give him. He told me that three days before the boat left London, he did not know that he was going, but the money for the voyage came from an unexpected source, and he knew God wanted him to sail on that boat. He goes on to Durban, South Africa; and as the ship stayed here in Cape Town over the twenty-third until the evening of the twenty-fourth, Elder W. S. Hyatt and I went down to the docks to have a visit with our new brother. We found him glad to see us, and eager to hear more truth. Elder Hyatt put in good time talking the message. In Durban one of our ministers is holding meetings. This brother will stop to attend them; and when the church is organized there, which will be in a week or two, he and his wife will present themselves for membership, God works by land and sea. To his name be all the glory.

We leave Cape Town for Basutoland, September 6. M. E. EMMERSON.

West Pennsylvania

LOCK HAVEN.—Fifteen days were spent with this new company; and in the midst of trials such as come to all new companies, their faith is strong, and they are of good courage in the message. While there, we held two baptismal services, baptizing four persons. Before leaving, we held quarterly meeting, which was a rich feast to all. At this meeting five were received into church fellowship. The Lord is still working in this field, and many opportunities are given for work. W. F. SCHWARTZ.

Dedication of the Rural Sanitarium at Madison, Tenn.

JUNE 24 I left California in company with Mrs. E. C. Gray, of Armona, Cal., and Prof. E. A. Sutherland, of Madison, Tenn., for the purpose of visiting the South, and especially the Nashville Agricultural and Normal Institute, and the Rural Sanitarium, with which I had been invited to connect.

Since the founding of the Madison Agricultural Institute in 1904 I have watched its growth with more than usual interest. Its published reports had all been carefully read by me; and I had thought that if the time ever came that I could unite with the institute, I would gladly do so. This last spring the Lord opened the way for me to leave my interests on the Pacific Coast, and come to the South, which appeals to me in many ways.

I must confess that I was agreeably surprised at the beauty of the country around Nashville. I had prepared myself to see a country with many disagreeable features; but when our train brought us into Kentucky, and then into Tennessee, I found myself thinking, "How much

this country reminds me of my old home in Illinois."

It is a very pretty drive from Madison to the school farm, about two and one-half miles. The road is narrow, but macadamized, lined on both sides with trees of many kinds, of which the most striking are the many beautiful, well-formed cedars. The school buildings can not be seen until one is almost upon them. I was again pleasantly surprised when I saw the Rural Sanitarium and the buildings of the school. The farm upon which the institute is located is an old plantation, with several stone fences, an old plantation house, and other buildings that remind one of long ago. The farm slopes from the main road to the river a mile away, and the buildings are situated about one half of the distance between the road and the river, on several hills two hundred fifty feet about the river. The grounds about the buildings are covered with large trees and many clumps of red cedar. Where the farm is not cultivated, there is an abundance of blue grass and white clover. It seems to me that this is an ideal location for a school and a sanitarium.

The school is composed of a number of cottages for teachers and students, and two halls for recitation purposes. I like this cottage plan very much for the school. While I have never known of a sanitarium built on the cottage plan, yet I can see that it has many advantages over the old idea of large buildings. Here every room is an outside one; patients are not compelled to have their rooms open into halls, where there is more or less danger of contamination. The buildings are all of one story, removing the danger of fire that exists in large buildings. There are no elevators, no stairs to climb. It is practically outdoor life, with all the advantages of neat, comfortable rooms. I can see that this idea of the cottage plan for a school and sanitarium would require much less capital to start an institution than the old plan, where practically the whole plant had to be erected and furnished before business could be started. On the cottage plan, with ample grounds, it is possible to start with few facilities, and develop without being compelled to destroy the original buildings as the institution is enlarged.

The principal idea of the promoters is to bring people back to God's natural ways of living. They feel that the patients should not only be taught to make reforms in diet, dress, medical treatments, and exercise, but that they should be led by precept and example back to God's idea of a proper home and its location. To come back to nature's home we must have a little farm or garden away from the city. I believe this idea must have been in the minds of the early health reformers. Our sanitariums have done a grand and noble work in teaching people to abandon unwholesome foods, to avoid complex and injurious methods of preparing foods; thousands also have abandoned foolish and hurtful ways of dressing. Why not take a step farther, and get away from the standard of city life, that tends continually to break down correct habits of eating, dressing, and living? To carry out the whole idea of health reform I see great advantages in having patients in an institution where they are compelled to a large extent to live in small cottages in

the country. There is no attempt made here to attract the idle rich, who require much waiting upon, and who do not come especially for the recovery of their health.

One novel feature of this institution is that patients will be given physical exercise that will lead them to do useful things, such as cultivating flowers and vegetables, raking and keeping the lawn, sawing wood, working with tools, etc. The patients come in contact with teachers and students who love manual labor. Many come to the sanitarium because they have not correct ideas of taking exercise. I find that the young people here do not care for ordinary outdoor sports. They are very busy doing useful things; they are just as anxious to learn how to do these useful things as other young people whom I have known are to play lawn tennis and other games. I believe that the patients will gain a great deal from coming in contact with this spirit of cheerful manual and intellectual labor.

It has been over four years since the founders began to build this institution. They have brought the work to the place where it is felt by all who are connected with it that it should be dedicated; so on October 22 the institution will be dedicated by appropriate exercises. This will take place during the conference of self-supporting missionaries. Elder S. N. Haskell has just written: "You can say that I will be there, and that I expect Sister White will be present." A number of other leading ministers are planning to attend, and will be present at the dedication. I have been permitted to visit several enterprises conducted by self-supporting missionaries since coming here. I am deeply impressed with the value of this kind of work, and feel that it is the beginning of a new movement, which will put thousands of our people at active missionary work, and which will, at the same time, enable them to make their own way. I look forward with much pleasure to this conference. Those who have been out trusting the Lord while doing self-supporting missionary work surely have very live experiences to relate. I feel sure, from what I have seen that we shall hear some good things, and learn much about putting God's work on a more simple and economical basis.

The Nashville Sanitarium will be dedicated October 20. I have visited this institution twice since coming South. They are in a position to do excellent work. Dr. W. A. George, the superintendent, seems to be working hard to build up the work of this institution. I believe it will not be long before it will enjoy a very good patronage. I hope also soon to see the food factory which is being started at Edgefield, two and one-half miles from Madison, in a position where it can manufacture foods for this great Southern country. Brother M. Hare, who so successfully conducted the food plant at Avondale, Australia, is in charge of the factory at Edgefield.

Sister Emma Gray and myself are so deeply interested in this Southern work that we have both consented to connect with the Nashville Agricultural and Normal Institute and Rural Sanitarium. Sister Gray will act as business manager of the institution.

I feel very thankful to God that he has permitted me to be connected with the

work in this Southern field. I am willing to throw myself fully into this work, in order that the field that the Lord has spoken of so many times may be quickly worked. If the rank and file of the people would enter self-supporting missionary work, it would only be a little while before we would all be in the kingdom.

For the benefit of inquiring friends I wish to state that I have never enjoyed better health than since coming South. The climate so far has been delightful. I am impressed that Satan is anxious to make you believe that you can not stand the climate in this Southern field. If God is calling you here, you will find that your health will be better, if you obey his call, than if you stay in a country with the most desirable climatic conditions.

JOSEPHINE GOTZIAN.

Field Notes

ELDER A. D. EWERT reports the baptism of two persons at Winnebago City, Minn., a short time ago.

AFTER holding some meetings with the New Hope (Tex.) church, Elder N. V. Willess baptized thirteen persons there.

At Newport News, Va., six persons are rejoicing in a knowledge of the true Sabbath as a result of the tent-meetings at that place.

THREE persons at West Newton, Maine, have recently begun the observance of the Sabbath; others are much interested.

As a result of the tent-meetings held at Stockton, Cal., seven persons have been baptized, and two others are keeping the Sabbath.

A MOTHER and daughter from the country near Henning, Minn., were recently baptized. Others at that place expect to be baptized soon.

BROTHER C. SVENSSON, reporting from Denver, Colo., says that three were baptized there on August 15, and that others have begun to keep the Sabbath.

SUNDAY, September 13, eleven persons were baptized at Hagerstown, Md. Eight or nine more are keeping the Sabbath, and it is expected that some of these will be baptized in the near future.

THE following report comes from New Castle, Colo.: "Our hearts were made glad on Sunday, August 8, when we buried twelve with their Lord in baptism. The same day we organized a church of seventeen members. There are a few more who will be baptized soon."

As a result of the tent effort at Las Cruces, N. M., four persons decided to obey the truth. These, with the two families of Seventh-day Adventists living there, were organized into a Sabbath-school of ten members.

BROTHER J. W. BEAM, reporting the work at Lynch, Neb., says: "Two gave their hearts to the Lord, and one sister, who has a family, has stepped out into the light of present truth. We have hopes that two others will begin the observance of the Sabbath soon."

SIX were added to the church at Spencer, Va., by baptism recently, and one backslider returned to the truth.

It is stated in the *West Michigan Herald* that six persons were recently baptized and added to the church at Kalamazoo. The attendance at the tent-meetings there is increasing.

A REPORT from Brownville, Maine, states that there have been two baptisms since camp-meeting, one there and one at Milo. At least two others have begun to keep the Sabbath, and the interest is good.

IN the Greater New York Conference during the last year work has been carried forward among ten different nationalities, and good results have followed the work among nearly all these peoples.

As a result of the labors of Brother W. T. Ramsey, at Roseland Schoolhouse, Okla., a family of five have covenanted to keep all the commandments of God; some of these will receive baptism soon.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Chairman
W. A. COLCORD Secretary

Personal Liberty

It is insisted by many that prohibitory liquor laws interfere with personal liberty; but the contention is false. No man has a right to do anything that needlessly places the life or property of others in jeopardy. No man has a right to domicile even his own family in an unsafe building. If he lives in a city, he has no right to maintain defective flues or use defective stovepipes. The law takes cognizance of these things, for the reason that by occupying unsafe buildings and using defective flues one jeopardizes life and property. For a like reason, civil law may properly prohibit the sale, and even the use, of intoxicating beverages, since every intoxicated man is a menace to the peace and safety of his neighbors, and a source of danger to their property.

It is not true that whisky does not hurt those who let it alone. It lays a heavy tribute of loss of property, of happiness, and even of life, upon thousands of innocent victims every year.

Have those who are taxed to support courts, jails, hospitals, and asylums, no rights the saloon-keeper and the tippler are bound to respect? Has the sober workman no right of protection against the unsteady hand or the dizzy head of his intoxicated fellow workman? Have the men, women, and children who throng our streets or traverse our country roads no right of protection against the numerous accidents due not to their own personal indulgence but to the indulgence of others in intoxicating liquors? Have the wives and children of

drinking men no right of protection against the drink demon?

Truly it is not only the right, but the bounden duty, of the state to extend protection to all these. As well claim personal liberty in justification of the reckless automobilist, the sneak thief, the thug, the murderer, as for the drunkard and the saloon-keeper.

C. P. BOLLMAN.

When to Flee

"AND when they persecute you in this city, flee ye into another." You are not to expose yourself when it is not necessary for the glory of God, and have your life cut short when there is no occasion. When you are endangered because of the spirit of persecution, seek another refuge. This is what Jesus did, and there are other places besides the one in which you are, where God will manifest his power through your efforts for the salvation of souls.—*Mrs. E. G. White, in Review and Herald, May 3, 1892.*

Circulate the Literature

THE following from a letter recently received from a brother in the South indicates how fast the principles of religious liberty are fading from the minds of the people in this country, and how far they have drifted from the fundamental principles of our national government:—

"The religious Sunday is so enthroned in the hearts of the people here, that they look upon one as worse than an infidel when he opposes Sunday legislation. I worked for several hours one time in — among the lawyers with a petition, and could not get even one to sign it. Nearly every one was ready to defend the Sunday and Sunday legislation. I was much surprised that this class of professional men seemed so utterly unable to see the evil of such legislation. All I could do was to leave them some literature; some refused to read, while others were indifferent.

"In some places here the circulation of petitions among all classes only arouses the most bitter prejudice, and hedges up the work for the public. We must make free use of our literature, and give it a wide circulation. We shall do all in every way we know how to stay this terrible tide of religious intolerance that is sweeping over the land."

God has made us the custodians and standard-bearers of these great principles of religious liberty for this time, as he has of his law and his Sabbath, which are so intimately bound up now, as in former ages, with the question of religious freedom, or the right to worship God according to the dictates of conscience. We must not, therefore, be recreant to duty in failing to sound the great message of warning which God has commissioned us to give at this time, though it arouses enmity and opposition. But wisdom and good judgment are needed in order to know how best to present the truth. The free circulation of literature, as recommended in the foregoing letter, is of primary importance, and is a wise course to pursue. Writing of the campaign now on in California, Brother A. J. S. Bourdeau says: "We have found that it is better first to distribute the leaflets, and then call for signatures to

our anti-Sunday law petitions." This is a good plan to follow everywhere. The silent but potent influence of good, well-prepared literature is a mighty factor in influencing men's minds and in molding public opinion in times of reformation and great crises. Let the good work go on.

W. A. C.

An Age of Combination

In his letter of indorsement of the Foreign Missionary Conference, composed of missionaries and missionary workers from all parts of the world, to be held in Edinburgh, Scotland, in June, 1910, President Roosevelt says: "The forces of evil are more mighty than ever before; but so are the forces for good. It is an age of combination; and if we are to accomplish anything of value, we must all strive together for a common end." It will be interesting to watch and note whether this world's missionary conference takes any action in regard to the question of Sunday enforcement, to accomplish which the churches are federating more and more every year.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Another Medical Missionary Council

FEW of us realize the importance of the medical work in preparing the way for the entrance of the third angel's message, or perhaps I should say as an advance guard in presenting this closing message to the world. Many times have we been told that medical missionary work, including the sanitarium effort, is the right arm of the gospel message for this time. It has been urged upon us repeatedly to establish centers for health work in every city in the United States, and to push more vigorously than ever before this branch of work in other lands. We realize the difficulty there is in reaching all grades of society, especially the more fortunate classes, with the message. The advantages of sanitarium work in accomplishing this have been urged upon us again and again.

In every large city we should have companies of trained workers,—nurses' exchanges, if you please,—from which consecrated young people could go to homes, and by ministry to the sick obtain opportunity to present the message for this time. In the time of the Waldenses, men and women adopted the plan of selling different wares from house to house, in order to secure access to the people, that they might tell them of Jesus. A plan of work with far greater possibilities has been opened up before us, which will bring us into touch with all classes. The need for such work is also a crying one; for despite the fact that physicians are increasing in number every year, and medical knowledge is also increasing, disease is making greater ravages than ever before. This condition of affairs is destined to go on until

the fulfilment of the prophecy takes place: "A thousand shall fall at thy side, and ten thousand at thy right hand." Who can fail to see in this coincidence an overruling Providence, bringing people of all classes where they are glad to accept anything that will promise them better health, at the same time developing a people trained in principles underlying health, who have, with it all, the saving message for this time?

But what has all this to do with a medical missionary council? Just this: Wisdom is needed in conducting such a stupendous work as lies before us, and "in a multitude of counselors there is safety." The appalling question comes to every one who has any realization of the importance of this movement: "Who is sufficient for these things?" Surely not the officers of the Medical Missionary Department; not the General Conference Committee; not the combined efforts of our sanitariums and other medical institutions, but the people of this denomination. Every true Seventh-day Adventist must repeat the work of the great Medical Missionary. Wherever he goes, he must be prepared to heal the sick, as well as to say, "The kingdom of heaven is at hand."

We are in need of a medical missionary council of men and women from all parts of the world, that we may plan the best methods for making of the medical work what God wants it to be in this closing campaign. Surely it is time to cease making merchandise out of God's heritage. We must no longer sell our birthright for a mess of pottage. God calls to us to arouse and arise to the great work before us. Thousands dying in sin about us every day offer a fertile field for our unselfish labor, the like of which has never before been open to any people. Shall we take up this work as we should? Shall we come together with one desire, and that to finish this work at the earliest possible moment by uniting as one man to give all our energy to it? Shall we have a council that will unite us in this supreme effort?

The plan has been adopted by the General Conference Committee to hold a medical missionary council at Takoma Park, Washington, D. C., in connection with the next General Conference in May, 1909. The writer has corresponded with all the local and union conference presidents throughout the world regarding this council, and over forty have responded, heartily promising their support in helping to make this the best council we have ever held. Delegates to the conference will be appointed from our medical men throughout the world to take an active part in the proceedings of the conference, and all our representative men will take part in the proceedings of the medical council. Could there be any better way of strengthening the union between the medical work and the general work than this? It is necessary that a common interest in the medical work and the other work of the conference be shared by every worker, and, in fact, by every Seventh-day Adventist.

The following are a few of the expressions used in these letters referring to the above:—

"I am in favor of something definite for the furtherance of the medical work among our people and before the world. The Central Union Conference will be willing to co-operate with the Medical

Department of the General Conference in having that branch of the work well represented at the coming General Conference by representatives from our territory."—*President Central Union Conference.*

"I firmly believe that there should be a reform in this denomination along the line of health reform, and I am with you heart and hand in this work. I will remember your request, and do my very best to secure a representative of our medical work."—*President Southern Illinois Conference.*

"It seems to me that the plan of holding a large medical convention at the next General Conference is a good one; for there is no time when so many of our medical and evangelical men can come together as at that time. I see no reason why, if plans are laid far enough ahead, very much might not be done toward lifting this work at that time, and placing it on the plane that it should occupy."—*President Pacific Union Conference.*

"I think it would be a good plan to hold a medical council in connection with the General Conference. If that shall be the plan, I shall encourage the selection of one or more physicians in our union conference as delegates in the next General Conference."—*President Northern Union Conference.*

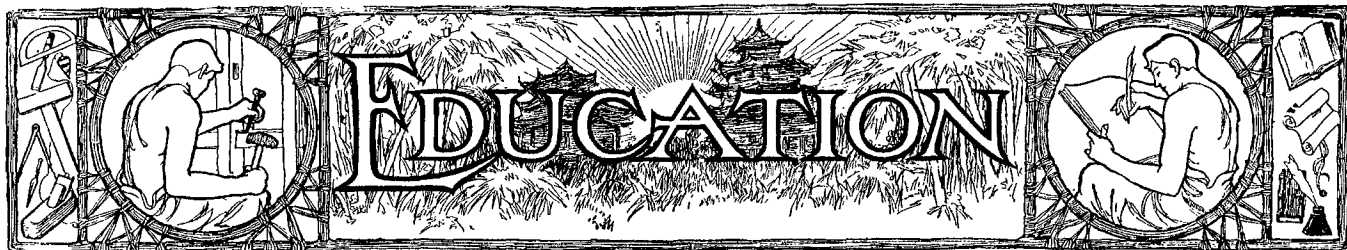
"In my judgment medical people ought to be selected as delegates along with ministers to attend the General Conference in Washington. It will be a splendid opportunity to get the medical men together for council, and to lay plans for the furtherance of the work in that line of missionary endeavor. I am heartily in favor of the plan you outline."—*President Lake Union Conference.*

"I would think it well to have a goodly number of our medical men attend the next conference as delegates, and take a hearty part in the doings of the conference, and also to hold a medical council as you have suggested. There is certainly great need of a coming up on the question of health reform and healthful living among our people; and if a forward movement is started at the General Conference session, it will penetrate the whole body."—*President Canadian Union Conference.*

More than forty such testimonies might be given here, but these suffice to show the hearty response to a suggestion to advance the medical missionary work in any way possible. We hope to receive such suggestions from any who are interested in this movement as will cause this gathering to give a powerful impetus to the medical missionary effort as a part of the third angel's message.

It might be mentioned here that the next annual meeting of the American Medical Association will be held at Atlantic City, N. J., at about the same time as the General Conference. This will enable our physicians and others to secure reduced railroad fare to this part of the country, at that time. It is desirable that progressive physicians attend these meetings of the Medical Association as far as possible. The two meetings occurring near together, as they do, will make it possible for physicians to attend both at a comparatively small cost. Let as many Seventh-day Adventist physicians as possible plan to attend the General Conference and the medical missionary council.

W. A. R.



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*.

"He took upon him the form of a servant." As our great example, the Master taught us the lesson of service. He was ever helpful, and his helpfulness was inspiring—it led others to service. He said, "My Father worketh hitherto, and I work." In like manner the true teacher is one who is not only energetic, but one who by his activity inspires and encourages his pupils to unselfish service, a service that is born of love. Looking not upon our own things, but also upon the things of others, is the rule of action in every Christian school.

CHOOSE the right standard, and erect it high. In nearly seven hundred schools of this denomination the true standard of education is being again erected. For the next nine or ten months twelve or thirteen thousand children and young people will look to it. Each teacher's conception of this standard is determined almost entirely by his study of the principles of Christian education as set forth by inspiration and by the personal application of these principles to his own life. The more nearly the teacher approximates the standard, the higher will he lift his pupils.

DAVID was called a man after God's own heart. What a wonderful distinction to be given to a human being! David had sought for, until he possessed, the characteristics of God's heart of love. One reason why he could be so called was because he persevered in every good work. He was a victor over himself. "When I fall, I shall arise," was a rule of his life. It was prophesied of Christ that he should "not fail, nor be discouraged." God perseveres in all his work until he accomplishes his design. He who has a high, noble purpose, should never falter until he attains it. Perseverance in every good work is well pleasing to God.

As a result of Christ's journey to Samaria, so far as we have record, but one soul acknowledged him as her Master. In this journey and work Jesus gave to teachers a valuable lesson. To the conscientious teacher the retiring, bashful pupil is an especial object of solicitude. He seeks to help *each* individual, no matter at what cost. The under-shepherd who is possessed of the spirit of the Great Teacher searches out the lonesome, homesick, and disheartened one, and draws him to courage and hope and good cheer by the cords of love and tender sympathy. This principle particularly applies at the beginning of the school year.

The Teacher's Motives

"WHY am I teaching? What are the motives underlying my work?" are questions which each teacher may well ask himself. No teacher succeeds best in his work unless his motives are pure and his ideals lofty. It is easy to enter the work of teaching without due comprehension of the underlying processes. No greater work is given an individual than teaching. Christ might have pressed his work through many different avenues than that of a teacher, but he chose this one. Teaching is a gift of God, and it ranks high among his gifts. The true motive of a teacher is not a pecuniary one; money is necessary, but it is far from the chief thing in the work of a teacher. The most precious gems of all the earth are given into the teacher's hands, that he may assist in polishing and refining them to shine as diamonds in the crown of the Saviour's glory throughout all eternity.

Many persons make teaching a stepping-stone to some other work. While it is true that every day's duties, and every line of work in which we may be engaged should be but a stepping-stone to higher and broader usefulness, yet we should not regard any work in itself as a stepping-stone. We should recognize that each work has a completeness and a fulness, and that it demands the most thorough and effective effort on our part. If this be our motive, we are not likely to enter upon our work unprepared, nor are we likely to be careless with it. We are led to realize that every question which we ask has a direct effect upon the character of the pupil, that the very tone of our voice has its influence, that the very carriage of our body, and, in

fact, everything that we do, teaches that which is helpful or the opposite. Many teachers are found in schools without the proper motive, and none of us can too often inquire into our purposes for work for the Master.

Our Duty

THIS denomination is now engaged in the greatest missionary campaign which it has ever undertaken. Definite plans have been laid for appraising the people of the United States, and indeed of some of the foreign countries, of the missionary enterprise of this people. It is planned not only to instruct hundreds of thousands, but to raise a large sum of money for the maintenance of our gospel workers, and for the extension of missionary enterprises in heathen lands. Here is a work in which old and young can most heartily engage.

Inasmuch as the one purpose of our schools is to qualify efficient gospel workers, and inasmuch as we learn best by doing, here is one of the most valuable opportunities to impart lessons of inestimable worth to the children and young people in all our schools. As teachers, we must not shirk responsibility, its faithful discharge gives to us added strength for greater service. We must be wide-awake to assist in every practical way in the finishing of this work; for the finishing of this work should be to us the most real and intensely interesting occupation with which we are connected. Our great school organization can by proper effort circulate thousands upon thousands of the missionary REVIEW, and derive a vitality and power from so doing which will be of inestimable value. Here is our opportunity; let us heartily embrace it.

Teaching as a Profession

TEACHING should be a profession. There is a great deal of difference between "keeping school" and serving as a true teacher. Thorough instruction, normal and technical, on the part of teachers will do more than anything else toward lifting the standard of their work. Every teacher is bound to do all that he can to elevate his work. Lord Bacon said, "Every man owes a debt to his profession." In every work of progress, in the church, in the community, the teacher should lead. He should recog-

nize that as he is supposed to be highly intelligent, he will be called into responsible positions. He should energetically endeavor to magnify and make honorable, not himself, but his office. To this end, it is binding upon him that he should work energetically to improve himself, that he should seek constantly to increase his storehouse of knowledge.

The strong, progressive teacher is not only wide-awake to all opportunities for self-improvement, but is ready to fill positions of responsibility where these gifts which he has acquired may be used in a manner helpful to others. He is ready to speak, to read, to take part in all that comes for the uplifting and betterment of the church and the community as well as the school. He is ready to make himself a factor of usefulness. Such a teacher is constantly seeking to employ the latest and best methods in his work, and as a consequence his standard of education, and the ideals which he holds before his pupils are constantly advancing. This constant advance is the spirit of every real profession, and this continual improvement makes him the ideal teacher, and enables him to carry into his work a professional feeling.

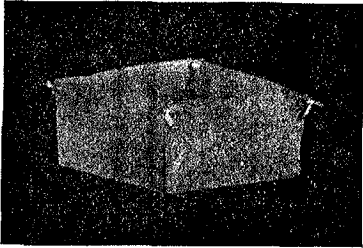
Association with fellow teachers helps to increase a sense of the importance of the work of the teacher. In our work these associations are not easily carried on during the school year, but this may be supplied by correspondence with those whom we believe to be energetic and capable teachers,—those whose hearts are in their work, and whose rule of life is progress. This interchange of progressive ideals between teachers stimulates and enlivens the teacher, and enables him to do his work more joyfully and successfully.

Methods

Manual Training for Our Primary Grades—No. 2

Model No. 3

This is a square box. For the drawing, first make a point two inches from each corner on each side of the paper.



MODEL NO. 3

Connect opposite points with straight lines (Fig. 1). Mark the places for tying, as indicated by the small circles, or rings. Cut away the parts marked X.

In cutting, be careful to stop exactly at the intersection of the lines. Fold the remaining lines. To insure

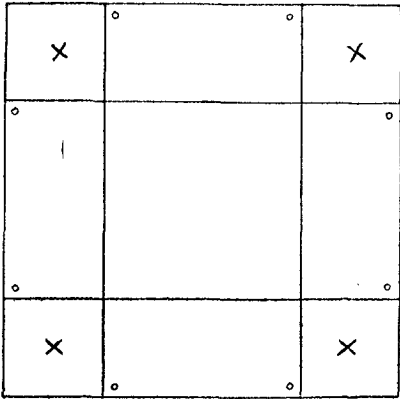
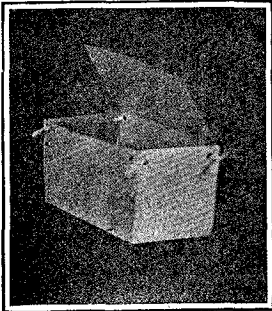


FIGURE 1

a good fold, teach the children to lay the edge of the ruler along the line that is to be folded, then, holding it firmly in place with the left hand, lift up the free part of the paper with the right, and press it closely against the edge of the ruler. The fold may be made sharper after removing the ruler. Tie so that the corners just meet. This makes a good handkerchief box.

Model No. 4

Is an oblong box with a cover. A two-



MODEL NO. 4

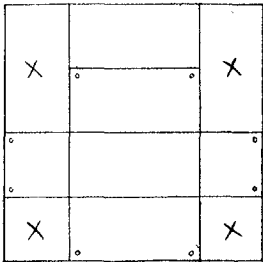


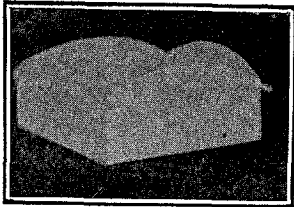
FIGURE 2

to the upper edge of the front of the box. The cord which comes around store packages may be wound into neat little rolls, and kept in the boxes, ready for use when wanted.

Model No. 5

Is another square box, but instead of a straight, it has a curved top. The straight lines are located the same as for Model No. 3. Then find the center of the paper, by placing the ruler across diagonally, so that it just touches the corners, and draw a very short line as near, the center as you can by the eye. Place the ruler across in the opposite direction, just touching the other two corners, and draw another short line. This

should cross the first one, and the point of intersection will, of course, be the exact center of the paper. (Fig. 3.) With a radius of three and one-half inches,—that is, with the compasses open that distance,—place the point at the



MODEL NO. 5

center of the paper. It may slightly prick the paper, so as to keep it from slipping out of place while the pencil revolves around it. Hold the compasses lightly, by the very top, and with the thumb and forefinger

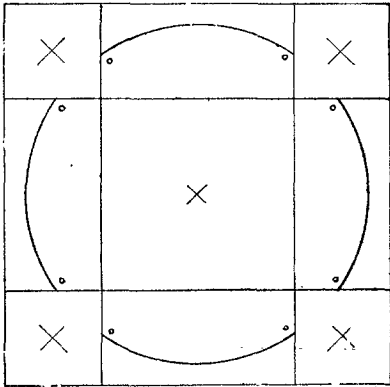


FIGURE 3

only. Use very slight pressure, and let them lean slightly in the direction in which they are moving. Beginning on one of the lines, move the pencil point steadily from left to right, across the paper until it touches the corresponding line on the opposite side. Let this movement be accomplished by rolling the top of the compasses between the thumb and forefinger. Begin and end exactly on the lines. Repeat on the three other sides.

If you have not compasses, you can make a substitute that will answer the purpose just as well. All that is needed is a strip of thin cardboard, one fourth of an inch wide, and four inches long. A strip cut from one side of a post-al-card will do nicely if one side is free from writing. Make a point one fourth of an inch from one end in the center of the cardboard. Mark this O. (Fig. 4.) Measuring from this point, make points one, two, three, and three and one-half inches above, along through the center of the cardboard. Mark them as you see in Figure 4.

Take a common pin, and perforate each point by pushing the pin through to its head. Your pencil should be kept so well sharpened that the point will pass through these perforations. Put the pin into the one marked O, let it slightly prick the paper in the center to prevent it from slipping. Hold the pin upright with the left hand. Put the pencil point through the perforation marked three and one-half inches, and draw the curved

lines as directed above. Of course it is important that the cardboard compasses should be kept flat on the paper. A little practise will enable the children to do as good work with this simple instrument as with an expensive one.

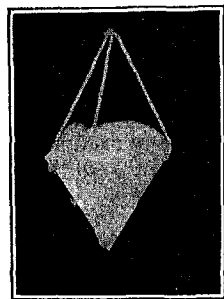
Mark the places for tying. Cut out the corners as marked. Give special directions and cautions for the cutting of the curved lines. It will be much more difficult to secure smooth curved cuts than straight ones, but do not lower the standard. Teach the children to take pride in doing their work well. Remind them to open the shears wide, and make long, steady cuts. It is also better to steady the right arm against the body, and with the left hand swing the paper slowly around to meet the shears.

Teach the children to test the smoothness of a curved edge by passing the finger-tips lightly over it. The irregularities can be felt even better than seen. Also show them how to further test their work by the corners, which should fit together perfectly when folded and tied.

Do these things seem unimportant? They are not unimportant to the children. They are forming habits of accuracy or inaccuracy, of efficiency or inefficiency, of thoroughness or slackness, and consequently are laying the foundation of success or failure, and it rests largely with you to say which it shall be.

Model No. 6

This is a triangular hanging-basket. Make a point in the center of opposite sides of the paper, and connect with a straight line.



MODEL NO. 6

Mark the center of the line with a point. With this point for a center, and a radius of three and one-half inches, draw half a circle above the line. (Fig. 5.) To divide this into three approximately equal parts, place the point of the compasses at one of the points where the curved line meets the straight one, and mark off the length of the radius on the curved line. Repeat

on the opposite side. Make a distinct point where each of these short lines intersects the curved one. Connect these points with the center. Mark the places for tying, and cut out the half-circle. Examine carefully the curved edge to see if well cut. Fold on the lines. Tie and attach handles.

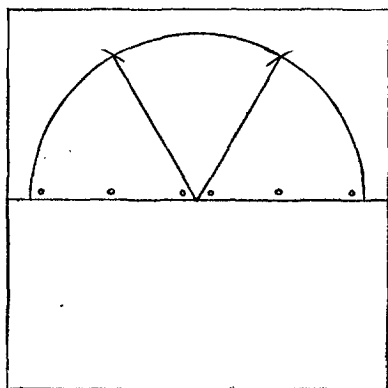


FIGURE 5

Figure 6 is an exercise in drawing circles. Spend whatever time may be neces-

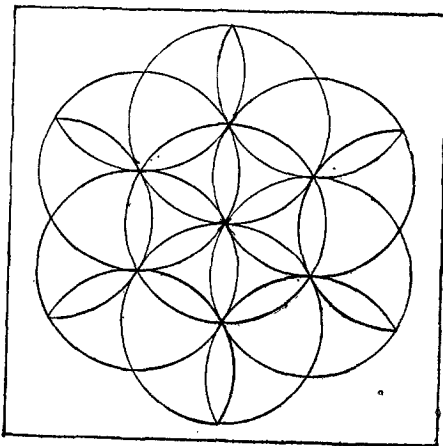
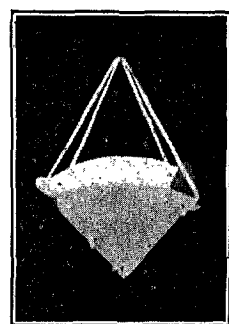


FIGURE 6

sary to make the children proficient in this.

Find the center of the paper, as directed for Model No. 5.



MODEL NO. 7

With a radius of two inches draw a circle around this center. Place the ruler across the circle, so that the edge just touches the center, and make a point in the circumference at each side just where it is crossed by the ruler. With the same radius that was used in drawing the circle, place the point of the compasses at one of

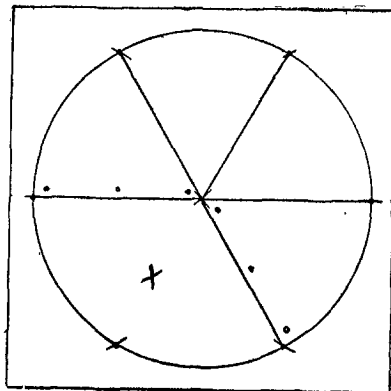


FIGURE 7

the points just made, and measure off the length of the radius on the circumference at each side of the point. Repeat on the opposite side of the circle. This divides the circle into six approximately equal parts. The children learn very readily to do it, so that after one or two lessons it is only necessary to ask them to divide their circle, and no help need be given.

Still with the same radius, and using the six points as centers, draw a circle around each. Each of these circles should pass through the center of the first one. The next row is made up of part circles, with the points where the first row of circles cross each other used as centers. This work will just reach across the paper. If desired, the outline may be cut, thus forming a lamp-mat.

Model No. 7

Is a square hanging-basket. The drawing shown in Figure 7 is made with a three and one-half inch radius. Divide

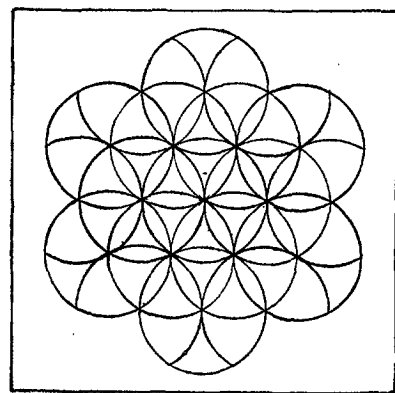


FIGURE 8

the circle as directed above. Draw two and one-half diameters, as shown. Cut out the circle, then cut away the part marked X. Fold, tie, and attach handles.

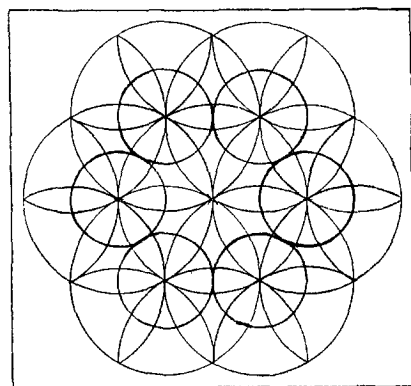


FIGURE 9

Figures 8 and 9 are practise exercises. Figure 8 is made with a one-inch radius only. Figure 9 uses first a two-inch radius, and then a one-inch.

MRS. E. M. LONG.

Some Principles Underlying Government and United States History

HISTORY is a record of events. That record shows that a controversy has been going on between unseen forces as well as the forces that are visible. In studying the history of the United States we find this to be true. The unseen forces are Christ and Satan.

The conflict began with Satan in heaven. He was cast out, and with his forces determined to get possession of this world. God created the earth to be inhabited, Adam and Eve had dominion over all things. Satan usurped the kingdom, and thus became prince of this world. Since that time Satan has been working to bring the people of all the world into subjection to him, while Christ has been working to counteract this evil.

God has the ideal form of government, and he desires men to be self-governing and free, but Satan wishes them to be in subjection. Under Satan's evil influence, man wandered further and further from God, until the race was completely in subjection to Satan, and every imagi-

nation of the thoughts of the human heart was "only evil continually." God saw that something must be done, so an ark was provided for the few who were righteous, and the whole earth was destroyed by a flood.

After the flood the people were told to scatter abroad and replenish the earth. A great portion of the inhabitants of the earth became wicked again; so God chose one man to become the father of a nation through which he could teach the true principles of government. This he did through the person of Abraham. The Israel of God, as these people were called, departed from the true principles given them, until they rejected God, and chose a king, that they might be like other nations. God now endeavored to teach the true principles of government, not through nations, but through individuals, so God's chosen people to-day are found to be of every nation, kindred, tongue, and people, and will be until the close of time.

Beginning at the time when Israel chose a king, we find in studying their history that they as a nation had forsaken God, only a few among them being loyal. The nation grew so rebellious and wicked that they actually stoned the prophets of God. From this time on, the people who were really striving to serve God found it very difficult. God's once-true Israel rejected Christ, and not long after his ascension a persecution began which waxed steadily worse. The Christians were persecuted on every side. Then followed the most terrible era of ecclesiastical crime known in history,—the Dark Ages. During this time the persecution was fearful,—how fearful we know from the Bible, which says, "Except those days should be shortened, there should no flesh be saved." God saw that something must be done to save his few loyal people. First, he raised up such reformers as Huss, Jerome, Wyclif, and Luther. Then began what history calls the Reformation, which gave light to the poor souls in darkness. Then God prepared an ark for his people, as in the days of Noah, in the shape of the New World; for in 1492 all the world was startled by the discovery of lands across the "Sea of Darkness."

Here a refuge was prepared for the persecuted. Homes were made in this new world, explorations were conducted by the different nations until by the eighteenth century, the thirteen colonies had been settled by the English; France held territory in Canada and along the Mississippi; and Spain possessed Florida and Mexico. God's hand was in all this, for he permitted the English people instead of the Spanish or French, to settle the greater part of the New World, and in the French and English war which followed the settlement, the English, a freedom-loving people, gained possession of the greater portion of what later became the United States.

The great War of the Revolution made the colonies free and independent States, and at the close of the war, the Constitution of the United States was drawn up, and a new nation was born, destined to rise foremost among the nations of the world.

In 1619 slavery was introduced into the colonies. This awful traffic grew most rapidly in the South, because it was found more profitable there than in the North. A strife between the North and

South grew out of slavery and related questions until the Civil War was the result; but the Union was preserved, and the slaves were freed.

Peace once more reigned, and attention was given to improvements, and rapid advancement has since been made in every line of civilization. The nation has grown in wealth until men of great monied interests have succeeded in getting a large control of its affairs. Much distress among the laboring classes has been caused. The strife between capital and labor will continue. Again a spirit of religious intolerance is rising in fulfillment of the prophecy of Revelation 13. The saddest part of this country's history is the part now developing, the growth of religious intolerance in the "land of freedom." But what God says is true, and soon the crisis will be upon the people. It is interesting and helpful to study the history of the United States, seeing through it all the mercy of God, and his tender care in endeavoring to lead the world to see his principles of government.

LAURA WAGNER.

Our Star Study for 1907-1908

By "our star study" I do not mean the study of astronomy, as might possibly be inferred, but rather the study that magnifies Him who says of himself, "I am the bright and morning star."

As I planned my school work for the year, I resolved that this study of the Life of lives in the Book of books should indeed be our "star study;" for I wished to place this beautiful life in the best possible setting for the children to behold, study, and love. To the same end, I also resolved that this study should have the bright, new morning hour of each day, when the children are their sweetest and best, and when their minds are in the best possible condition for receiving lasting impressions.

I tried a new plan of procedure, which held the children's attention the entire year.

On examining the catalogue of G. P. Brown & Co., Beverly, Mass. (other companies have just as good a line of material, however), I found that nearly every story in the life of Christ could be illustrated by one of his miniature pictures. Since we were to correlate our Bible study and other lines with language, thus doing away with the need of buying a text-book either in Bible or language, we decided that we could afford to indulge in rather a liberal supply of these pictures, which cost only one-half cent each in small quantities, with a discount on a larger purchase.

Having laid in a good supply of these little helps, we were ready for work in earnest. Beginning with the birth of Christ, each morning I told the class a story of Christ's life, as studied in the Bible, supplemented by "Desire of Ages." After telling the story, all the pictures I could find on the subject were shown to the children, usually by one of the class. Next one of the children was called forward to tell the same story to the class. If this second telling revealed that the teller did not have a good understanding of the story, I either brought out the missing facts by questioning the remainder of the class or called for a volunteer to strengthen the story. Following this, one or more songs appropriate for the day's lesson were sung. (As the

year passed we were surprised to find how many charming songs of Christ's life are to be found in our various books.)

After this oral work each child wrote the story of the day, which I later corrected and returned. Each story was then rewritten, and returned to me for safe keeping until we had enough papers to make a little booklet.

When enough stories had thus accumulated, each child arranged his own in the right order, pasted his pictures in appropriate places, and fitted a cover to his book, usually of gray or white drawing-paper with one of the most striking pictures pasted on the front. Then, as the last step, he punched holes in the top or left side, and tied the booklet neatly with bright raffia or ribbon.

Each booklet represented much labor on the part of both pupils and teacher. But the pleasure and profit derived amply repaid us.

It took the entire school year thus to complete the study of the life of Jesus. At the end of that time, however, each child had a very attractively illustrated life of Christ in many dainty volumes, all written and bound by his own hands.

CARRIE E. ROBIE.

The Missionary Map

THE missionary map of the world should be in every schoolroom in this denomination. It can be purchased very cheaply from the treasurer of the General Conference, I. H. Evans, Takoma Park Station, Washington, D. C.

The third angel's message has been sounding in all the earth for a long time. Time is nearly finished, and yet there are great multitudes of people to hear of the soon coming of the Saviour. There is no feature of our school work that should be more thoroughly impressed upon the minds of the pupils in our schools than that they are to take part in this finishing work of the gospel in all the earth.

This map should be where they can continually see the great dark portions of the world where heathenism reigns supreme. If it is continually before them, they can but be deeply impressed with the great work to be done; and in view of the fact that time is so short, they need to be taught to seek the Lord for power with which to do this work.

Pictures are necessary and valuable for every schoolroom. The walls should be decorated tastefully and instructively; but there is no picture nor any decoration which will mean so much, and teach so worthy and valuable lessons, as will this missionary map of the world. Let our teachers and our school boards recognize the importance of having it in every schoolroom.

Remarkable Indictment of Our Public Schools

PROBABLY nowhere else can the general effectiveness of our public schools be so well gauged as at the government academies at West Point and Annapolis, remarks Col. Charles W. Larned, of the Military Academy, since "their candidates are drawn from every Congressional district of every State and Territory in the Union, and largely from the class of our citizens who send their children to the primary and high schools

supported by the States." Applying the results of this year's entrance examination at West Point as a measure of our public-school efficiency, Colonel Larned reveals a most depressing condition of affairs. Out of 314 who took the examination, 265, or 84 per cent, failed in one or more subjects; 209, or 66 per cent, failed in two or more subjects; while 26, or 8 per cent, failed in everything. The subjects in which candidates are examined are: elementary algebra through quadratics; plane geometry; English grammar; English literature and composition (very elementary); United States history (high-school); general history (high-school); geography (descriptive, common-school). The minimum mark allowed in any subject is 66 out of a possible 100. To quote further from Colonel Larned's paper, which appears in *The North American Review* for September:—

"Examining the failures by subjects, it appears that 154 failed in algebra, 44 per cent; 237 in geometry, 67 per cent; 129 in grammar, 37 per cent; 144 in composition and literature, 40 per cent; 73 in geography, 21 per cent; 54 in history, 15 per cent. . . .

"Out of the 314 examined mentally it appears that 205, or 90 per cent, have been educated in public schools, and that the average number of years of attendance in these schools was nine years and eleven months. Separating this into primary and secondary attendance, we find that the average attendance in high schools was three years and three months; and in grammar schools, six years and eight months.

"One hundred three candidates had private schooling wholly or in part; 135 had college education of one year or more; 189 studied the classics. Of the 135 who had gone so far as a college education of one year or more, 82 failed to enter. Eighty-two failed and were rejected on physical examination, and 18 were placed on probation; making a total of 100 physically defective. . . .

"That 314 youths, nearly all trained in our costly public schools, with an average of almost ten years' attendance (supplemented in the case of one third of their number by private schooling, and in the case of 43 per cent by college training) should show 84 per cent of failure and the various deficiencies analyzed above, is surely a state of affairs that should make the judicious grieve, and our educators sit up and take notice. That about 30 per cent of these lads were physically unfit is, perhaps, the most serious feature of the exhibit."

The results, says Colonel Larned, indicate a weakness in our methods of instruction which must result in "a vast waste of time on the part of a great portion of the student body;" and he emphasizes his argument by citing a number of "shocking examples" from which we select the two following for quotation:—

"'F,' from New Jersey, had been ten years in grammar school and five months at a technological high school. He made in algebra 33; in geometry 15; in grammar 36; in composition and literature 46; in geography 52; in history 52—failing in everything. He was under the impression that the Seine is in northern Russia, the Ebro in western France. He writes 'orbet,' 'gess,' 'orther,' 'cival,' 'barbarious,' 'cural' (for 'cruel'), etc.

He conceives of Rome as embracing 'all Italy the Holy Land or Jerusalem;' and of feudalism, as 'one family making war on another in their castles;' of the War of the Roses as between Cromwell and the king; of the Reformation as the changing by the people from 'the evil ways to a more Christian way of living.' He is severe on the Inquisition, which he reprobates as 'barbarious methods resorted to in order to try and a person's religion. thees methods were very cural.' As to the causes of the war for the Union, he judges that 'slavery was the main aggitation. So Carolina done most of the disputing and finely ceceeded'—which can not be gainsaid. His grammar is no less original in conception. 'If—is an infinitive. It gives ground to make the sentence possible, and if removed causes to become inoperative.' . . .

"'M,' a young man from Mississippi, of good family, after eight years of mental effort—five in the grammar school and three in the high school—made a clean sweep of every subject. In a buoyant flight over the fields of general history, he finds Athens and Sparta 'on the Tigress.' His memorandum on the Spanish Inquisition is a model of succinct statement: 'Spanish king tried to make every one join the Catholic Church, but the Spaniards protested against it and was carried as planned by the king.' In geography, he is without bias or partiality. Cape Cod is assigned to the eastern coast of North America; Look-out to the northeast coast of Brazil; Hancock, to Japan. The Ganges goes to South America; the Ebro, to Austria; the Seine, to England; the Dnieper, to Canada. Hongkong does duty as the capital of Japan—a sinister suggestion; Cuba settles west of the Philippine Islands, with Hawaii just north; while the Kongo River, disgusted with the performances of his Belgian majesty, flees sadly to China."

Says the writer, in conclusion:—

"Thirty per cent of physical deficiency in our youth is a condition of our civilization which may well give concern, more especially in view of the increasing tendency of population to urban centers. What are we going to do about it? Does education have anything to do with it; and, if so, what does an educational system amount to that shows this percentage of deficiency in its output? If education is concerned with mental development alone, it is fair to ask: If 16,596,503 boys and girls, taught in our public schools at a cost of \$376,996,472, average no better in intellectual attainments than is evidenced by the foregoing, does the result justify the outlay and the ten or more years' apprenticeship of youth it demands?"—*Literary Digest*.

Promptness and Regularity

A MORAL trait which should be instilled into youth at an early age is that of promptness and regularity. Regular attendance at school should be set forth as highly necessary in order to secure the benefits of school. The teacher should talk to parents on this subject, and show them that it would be to their own interest to send their children regularly to school. If they are to keep the children at home half the time, that time should be consecutively and not a day now and then. Train pupils to be prompt to come in when the bell rings, prompt

to come to the recitation, prompt to answer when called upon to recite. Pupils who are in the habit of straggling in when the bell rings should be reminded of the fact by being detained a few minutes after the others are dismissed. They can see the justice of this punishment, for if they persist in disturbing the order of the school by coming in late, and try to gain a few moments for play at the expense of the rest of the school, they should be compelled to make up this time while those who have been prompt are permitted to play.—*Selected*.

The Teacher

The Priceless Lesson

I've learned as days have passed me,
Fretting never lifts the load,
And that worry, much or little,
Never smooths an irksome road;
For you know, that somehow, always,
Doors are opened, ways are made,
When we work and live in patience
Under all the crosses laid.

He who waters meadow-lilies
With dew from out the sky,
He who feeds the fluttering sparrows,
When in need of food they cry,
Never fails to aid his children
In their stress, though great or small;
For his ears are always open
To their faintest, far-off call.

—*Evening Star*.

Man's Lesson Book

IN the beginning, before sin blighted the earth, when there was such beauty in all creation as we can neither understand nor imagine, nature spoke only of the sweet, the unfathomable, depths of the love of the great Creator.

Well do I remember having placed in my hands, in an English city, an unusually beautiful and fragrant rose, and there came to my mind the thought that down through all the ages of sin God was still sending us his infinitely tender and loving thoughts,—thoughts ineffably sweet, and beautiful beyond words to tell. However, we are constantly reminded by the thorns and poisonous plants and the ferocious instincts and selfishness of disposition, even of the lower animals, that there is another power working in nature. Yet to the mind divinely enlightened, nature is a wondrous book, full of hopeful, instructive lessons. I will quote a few words found on page 26 of the book "Education," which beautifully expresses this thought:—

"Although the earth was blighted with the curse, nature was still to be man's lesson book. It could not now represent goodness only; for evil was everywhere present, marring earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin.

"In drooping flower and falling leaf Adam and his companion witnessed the first signs of decay. Vividly was brought to their minds the stern fact that every living thing must die. Even the air,

upon which their life depended, bore the seeds of death.

"Continually they were reminded also of their lost dominion. Among the lower creatures Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his rule; but when he transgressed, this dominion was forfeited. The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation. Thus not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told the sad lesson of the knowledge of evil.

"But man was not abandoned to the results of the evil he had chosen. In the sentence pronounced upon Satan was given an intimation of redemption. 'I will put enmity between thee and the woman,' God said, 'and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' This sentence, spoken in the hearing of our first parents, was to them a promise. Before they heard of the thorn and the thistle, of the toil and the sorrow that must be their portion, or of the dust to which they must return, they listened to the words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ.

"This intimation also nature repeats to us. Though marred by sin, it speaks not only of creation but of redemption. Though the earth bears testimony to the curse in the evident signs of decay, it is still rich and beautiful in the tokens of life-giving power. The trees cast off their leaves, only to be robed with fresher verdure; the flowers die, to spring forth in new beauty; and in every manifestation of creative power is held out the assurance that we may be created anew in 'righteousness and holiness of truth.' Thus the very objects and operations of nature that bring so vividly to mind our great loss become to us the messengers of hope.

"As far as evil extends, the voice of our Father is heard, bidding his children see in its results the nature of sin, warning them to forsake the evil, and inviting them to receive the good."

What a wonderful symbol and promise of the resurrection is the season of spring-time! Death has seemed to triumph. Now again new, and wonderful life is springing forth fresh and young. What hope, what power, even the hope and the power of the blessed resurrection, come to us in the spring-time! Let us never become unmindful of the blessed, wondrous lessons which nature still teaches.

J. S. WASHBURN.

"Misery Loves Company"

MANY of our teachers often have occasion to feel that they are of all teachers the most unfortunately situated so far as schoolroom conveniences are concerned. The following clipping, however, reveals the fact that we are not alone in our discomforts. This is the only reason we have for giving it an insertion in our columns. We have no sympathy whatever with such unfavorable, and, we believe we may truly say, unpardonable conditions. They are not right, and rarely ever are necessary. It is the duty of our school boards to provide hygienic conditions for our pupils. It is incum-

bent upon a people holding such good principles of health as do we, to give a demonstration of these principles in providing good-sized, well-lighted, properly ventilated rooms, equipped with seats, comfortably adapted to the size of the pupils, good blackboards, and to keep all buildings so clean and orderly that they are an ornament to our high profession of Christian education. However, if there is any crumb of comfort for our teachers afflicted with improper schoolroom conditions, here it is:—

"Public-school conditions in Philadelphia are in a bad way, according to the *Public Ledger*, which states that in one school, to which rich and poor alike send their children, the furnishings are so deficient that many children are obliged to sit on soap-boxes. This at what is declared to be one of 'the city's best-known and most-progressive grammar schools.'

"At present the school is crowded with more than five hundred pupils, of whom two thirds are in the grammar grades, and about two hundred fifty in the primary grades, under a corps of eighteen teachers, an average of fifty children to each instructor. Such is the congestion, that even in the higher grammar grades the bigger children sit two by two at single desks. Where the seats, through use and age, have altogether gone, soap-boxes, chairs, and other devices are resorted to. In one class-room with ostensibly thirty-nine desks there are fifty-two pupils. At nine desks there are no seats but soapboxes and chairs. The teachers' desks are as dilapidated as the rest of the furniture. One teacher is without desk accommodations of any kind, and has to write at the window-sills or blackboard ledges.

"The *Public Ledger* describes the building itself, inside and outside, as follows: 'Erected in 1879, the building, which contains eighteen class-rooms and is three stories high, is barely habitable. More than twenty years have elapsed probably since a brushful of paint was put on any of the class-room walls. Overhead the blackened plaster ceilings add to a general dinginess which only the hard work of the janitor and his assistants in the matter of daily cleaning of floors, desks, and walls, and the heart-breaking attempts of the teachers to brighten the rooms, rescue from absolute squalor. Unless the sun shines brightly, the gas has to be kept burning in the class-rooms so that the pupils may do their work. For lack of sash-cords, the window sashes are nailed up. Unpainted for so many years, the woodwork of the window frames is decayed, and through the interstices the snow during last week's storm drifted in until the inside sills were covered. Splintered and broken floors, slate blackboards only kept from falling on the children by care in constantly driving additional nails to hold the decayed headings from giving way, and broken desks and seats, which occasionally give way even under the moderate weight of children, are in keeping only with the general decay from top to bottom of the whole structure.'"

Women in India

INDIA a land of strange contradictions! Here excessive humaneness toward animals exists side by side with harshest and most unsympathetic treatment of women. The Indian woman has suffered,

beyond her sisters of any other heathen land, the disabilities that later Hinduism has put upon her sex. As early as the fifth century before Christ, Manu, the famous lawgiver, in his code defines the place of woman and her relation to her husband as that of a slave to her lord, a creature to her master. He is to exercise the severest discipline in her treatment and in her standing in this world, and any glimmering hope that she may have of a life to come depends upon her obedient service to lordly man.

The sad history of Indian womanhood, as seen by those brought up in the free air of Christian teachings, has been pathetically summed up in three brief sentences, which, though not wholly true, still contain so much truth as to afford a severe arraignment of Brahmanism. This terse history is, "Unwelcomed at birth, unhonored in life, unwept in death." No heavier burden lies upon life in India than the inhuman and debasing treatment of womanhood by the religious prescription of the ruling faith. India can make but little advance in any true progress or civilization, except as the wrongs of child marriage, enforced widowhood, and the social suspicion and disrespect and religious discrimination against her, are lifted off the heart and mind of the Indian woman. No blacker cloud darkens any national sky than the cloud of unhonored womanhood which overhangs India.

Among the most futile of the defenses that are offered is, that the Indian woman desires the conditions under which she lives, and most earnestly resists any alteration of social conditions. This has always been the lame apology of the wrong-doer. The slaveholder has always held his slaves for their good, and has always pleaded their belief in his statement of the case; anything to the contrary has always been the mischievous work of meddling friends of the slave. So with Indian women, there are not a few Western men who are tempted to believe the Hindu putting of the case. But what if the woman, deprived for centuries of the ordinary rights and privileges of a human being, should be sunk through the generations into passivity and even ignorant welcoming of her servile place. Alas, for the captive bird that never knew freedom!

But let any faintest understanding of the true state of the case, any feeblest knowledge of how other women live, and are trusted and honored reach her, and at once the woman's heart in India pines for what she immediately recognizes as her natural right. Listen to the prayer of one of these as recorded by her fellow countrywoman, the Pundita Ramabai: "O Lord, hear my prayer. For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us round; and we are like prisoners in an old and moldering house, choked and buried in the dust of custom; and we have no strength to get out. Bruised and beaten, we are like the dry husks of the sugar-cane when the sweet juice has been extracted. Criminals confined in jails are happier than we; for they know something of the world. They were not born in prison; but we have not for one day, no, not even in our dreams, seen thy world, and what we have not seen we can not imagine. To us it is nothing but a name; and not having seen thy world we can not know

thee, its Maker. We have been in this jail; we have died here, and are dying. O God of mercies, our prayer to thee is this, that the curse may be removed from the women of India!"—*Selected.*

The School

Union College, South Africa

As we read in the REVIEW the good reports of our schools and their work, we feel encouraged as we note the progress made during the last few years. Truly our young people of to-day have many educational advantages that were almost unknown a few years ago; and many are filling places of trust and responsibility as the result of sound teaching and thorough preparation made while in school.

Our attendance is not large, but shows a gain over last year. We have a good class of students, and the older ones are preparing to enter the work. A good spirit came in during the week of prayer, which has continued up to the present time. Our seasons of prayer and meditation are times when God's Spirit comes especially near; and we look back to these gatherings, realizing that prayer moves heaven, and brings us nearer our eternal home. We trust that several of our young people will soon be in active service, and that we in this part of the world may do our part in hastening the Lord's return.

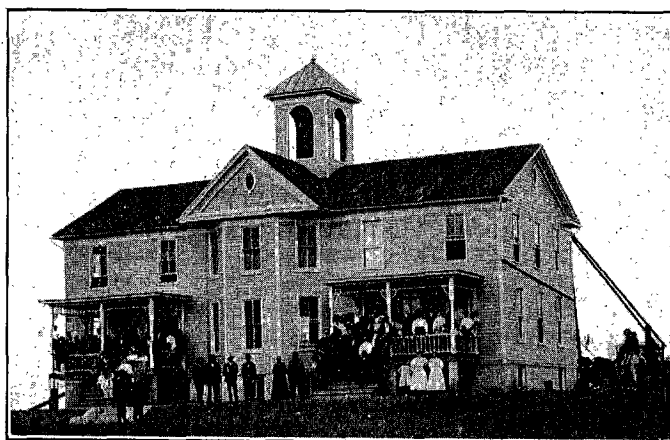
This country is passing through a most distressing financial crisis. Hundreds have been discharged, others are working on half pay, and all have had their salaries greatly reduced. Great numbers have gone home to England, Australia, and the States. Men of means are searching for new and more promising fields for speculation. Business is paralyzed, and enterprise well-nigh ruined. Our people are, also, more or less affected by this unsettled condition, and our institutions are, from time to time, seriously embarrassed in endeavoring to make income balance expenditure. But the Lord's work must be carried on regardless of financial disasters; and we are persuaded that if we hold on to the mighty arm of Christ, our trials and perplexities will be overcome. The walls of Jericho did fall before God's people, and the chosen of the Lord put their enemies to flight; so if we walk in the light of his presence, victory will be ours in the closing conflict of this world's history. J. F. OLMSTED.

A New Intermediate School

ANNOUNCEMENT has been previously made of the beginning of a school, and the erection of buildings, by the Virginia Conference. It is located at Newmarket, Va., in the historic and beautiful Shenandoah Valley. It had its direct beginning in the wish of Brother Charles D. Zirkle, who died March 27, 1905. Before his death he requested his father to give to the Virginia Conference, for the purpose of establishing a school, a portion of real estate, which would have belonged to him had he lived. After his death his father and mother, respecting the request of their son, deeded to the Virginia Conference a tract of land containing a fraction over forty-two acres,

and valued at about three thousand dollars. Upon this ground the conference has erected a neat school building. The total cost of the building is about five thousand dollars. It was dedicated by appropriate exercises on Sunday, September 13. This building is constructed so as to make two separate homes—one for boys and one for girls. As will be seen from the picture, there are two separate entrances. The schoolrooms and the dining-room are in the center of the building, with separate entrances for boys and girls. This plan makes possible the handling of boys and girls in one building with many advantages.

The Shenandoah Valley lies between the Allegheny and Blue Ridge mountains. Its fertile soil, its good climate, and its beautiful scenery make it indeed an ideal



THE SCHOOL AT NEWMARKET, VA.

location for a school. Every view from the building is pleasing.

The school being away from the village, the students can work undisturbed. Prof. R. G. Ryan and his wife are in charge of the school. Mrs. Ryan has been preceptress of South Lancaster Academy for a number of years. They have associated with them instructors who are qualified for excellent work. This school will be of great value to the Virginia Conference.

The Opening of Our Schools

[We delayed the Educational number of the REVIEW one week, and sent out letters to the heads of all our intermediate schools and colleges, asking for a report as to the opening of their school. We are certain that the reports which we have so far received will be read with much interest by our people, particularly by those engaged in school work.—F. G.]

Union College

THIS school opened September 9, one week earlier than usual. The enrolment of three hundred eleven was not quite so large as it was on the corresponding date of school last year, perhaps because school began a week earlier than last year, and also because three new academies are opening in Union College territory. However, every available room for the gentlemen is now filled, and we have begun to locate newcomers in the village. A higher standard of scholarship is noticeable in the new students. Classes in the preparatory grades are smaller than in former years, some being almost entirely eliminated. The good work of our academies and intermediate

schools is thus apparent. The religious conditions opened very favorably. Elder Luther Warren is with us again to hold a series of meetings at the beginning of the school year. Special meetings were held Thursday and Friday evenings and Sabbath forenoon. At the close of the meeting Thursday evening, ten persons signified their purpose to lead a Christian life. Pray for the blessing of the Lord to attend this revival effort at College View. C. C. LEWIS.

South Lancaster Academy

Our school is full to overflowing. We had more at the beginning this year than we did last year. There is particularly a large increase in the number of young men who have entered. Everything started off in fine order. Our new electric plant is installed, and we expect our heating and light, being thus connected, to be much cheaper than it has previously been. Sixteen young people took their stand for the truth at our Friday evening prayer-meeting. This was very encouraging to us.

B. F. MACHLAN.

Cedar Lake Academy

Our school opened Tuesday, September 8, and although this was earlier than ever before, there was

a fair attendance the first day. Others are continually arriving. They are a fine class of earnest, wide-awake young people. The students' rooms in both the boys' and the girls' halls have been made pleasant by having the walls nicely tinted. Other improvements are being made about the home, which will tend to make the plant more convenient. We are looking forward to a pleasant year's work.

W. L. AVERY.

Battle Creek Academy

We began our school this year on the first day of September. At present we have one hundred twenty-five pupils in attendance. In the upper grades we have more students than at any time since the academy was established. We are anticipating a very profitable year's work.

FLORA H. WILLIAMS.

Southern Training-School

Our school began September 16. The whole tenor of the program was along missionary lines. The students all seemed interested in the theme of the day. The enrolment was gratifying, and the spirit manifested by the students encouraging. Teachers and students alike dedicated themselves to the work of the Lord for service. We are expecting splendid results from this year's work.

M. B. VAN KIRK.

Adelphian Academy

During the first week of school there were just twice as many enrolled as there were at the same time last year. Thus the Lord has prospered us as far as bringing the students to our school is concerned. Our recent camp-meeting showed that the young people in this part of Michigan are being stirred mightily upon the subject of Christian education, and the necessity of their procuring a

preparation for service in the Lord's work. Our various industrial departments are being greatly prospered.

R. B. THURBER.

Mount Vernon College

We have about fifty per cent more students than were in attendance at this time last year, and more are coming. They are a splendid class. There appears to be a disposition on their part to co-operate with the management in discipline and class work. Our building has undergone extensive repairs, which makes the work more pleasant than it would have been otherwise. We shall have electric lights in a few days. The piping is being laid for natural gas in the kitchen and for heating the boilers. This will be a great improvement over soft coal, which has been used heretofore. We are of good courage.

S. M. BUTLER.

Beechwood Academy

We opened school September 16, with an attendance of forty-four, which has increased to fifty-one thus far. The students have settled down to hard work, and an excellent spirit prevails among them. For this we are grateful. Our building has received quite extensive repairs. We are looking forward to an excellent year's work.

CLIFTON L. TAYLOR.

Emmanuel Missionary College

Our school began with fifty-three students on hand, and in two weeks this number was increased to seventy-three. Others are coming in continually. The students are of an excellent class, and seem to have educational ideals that are wholesome. Our college building has been almost completely white-coated or tinted on the inside, and the ladies' dormitory has been completely overhauled on the inside with tinteresco and white lime. The boys' dormitory is being white-coated and the lower floors re-floored. A steam-heating plant is also to be installed. Our courage is good.

O. J. GRAF.

Strode Industrial Academy

Our school opened under very encouraging circumstances. The enrolment is between eighty and ninety, with others coming. Every seat is taken in the dining-room. A better class of students I never met in any school. Our buildings are nearing completion.

N. W. KAUBLE.

Elk Point Industrial Academy

Our school opened September 16, with an attendance of twenty-six. This number was a little less than the first day last year, owing to the fact that school opened a week earlier. We now have thirty-three, which is as large a number as at the same time last year. We have a larger number of young men than young ladies, which has not been the case before at the opening of school. There is a spirit present to make this the best year of the school. We are of good courage, and the outlook is good for a full school.

J. B. CLYMER.

Oakwood Manual Training-School

Our school opened September 23, with an enrolment of sixty-one, and others will come later. We believe we have very good prospects for a successful year. We are able to introduce higher work than ever before. A better class of students is entering the school. Our nurses'

training class is also doing good work. We are greatly encouraged.

W. J. BLAKE.

Iowa Industrial Academy

Our opening exercises were held September 9. The prospects are fair for a prosperous school year. At the time of our opening our two cottages were filled with students, and now we have a total enrolment of fifty-three. The erection of our new building has now been begun. We all feel encouraged with the class of students that have come to the school this year. They seem desirous of co-operating and lifting with us.

M. M. HARE.

Walla Walla College

College opened for another year's work September 9. Those who spoke at the opening exercises expressed their faith in a greater work being done by the college than ever before, and that the prospects for the present year were very encouraging. There were ninety-nine students enrolled in the college department, and seventy-five in the normal department, making a total of 164 students, an increase of about fifty pupils over last year. The Lord is moving upon the hearts of the youth everywhere to make haste in the work of preparing to enter the whitened harvest-fields. School has been in progress eight days, and the enrolment to date is two hundred twenty-six, and every day is bringing more. While we thank the Lord for large numbers, we feel more grateful for the larger measure of his Spirit and presence that we believe will characterize the work of the new year.

M. E. CADY.

Fernando Academy

This school opened on September 2, with a good attendance. During the summer the building was refitted, and the class-rooms were readjusted. Everything was in good condition when school began. All seem to be pleased with the changes made. An excellent spirit marked the opening of the school, and this has continued since the school started. The Friday evening social meeting was very refreshing to both teachers and students. The students showed that they had not lost their spirituality during the summer. There are about one hundred twenty-five enrolled, so the chapel is about full. We know that the Lord has been blessing us since school began, and it can be said of our school, "The Lord is here."

H. G. LUCAS.

Mount Ellis Academy

Our school opened on the morning of September 16. A mature and earnest class of young people are in attendance this year, more so than I have ever known in this school. About forty are now enrolled, and others are planning to come; and almost all who are here are preparing for some part in the Lord's work. All the buildings have been freshly painted, and many repairs and improvements have been made. Taken all in all, we think that the outlook for the present year will compare very favorably with any preceding year in the history of this school.

W. A. GOSMER.

Cumberland Industrial School

This school opened with a larger enrolment, and a more earnest and spiritual atmosphere, than last year. The Bible and missionary biography studies are given special prominence. Evening classes have been organized for parents and neighbors. Heaven's benediction has

rested upon our labors upon the farm. I feel much encouraged about our work here.

CLIFFORD G. HOWELL.

Lornedate Academy

The academy opened September 23, with an enrolment of fifteen, and we expect several others in a few days. Every one seems of good courage for a successful school year. With the new building completed, dedicated, and practically paid for, we are in a fair way to make the school a success. Unity prevails in the conference, and we look for much from the school during the coming year.

EUGENE LELAND.

Hazel Industrial Academy

We have with us a fine class of students this year. The enrolment is thirty-six. The new building, which is just completed, is a wonderful improvement over the tent school-house of last year. We are trying to be true to the name of the school, Industrial Academy, and we are very thankful for students who are willing to work.

THOS. D. ROWE.

Notes

NOTE was made last month to the effect that Prof. A. W. Spaulding had severed his connection with Bethel Academy, with the intention of taking up school work in the South. These plans have since been changed and Professor Spaulding will continue his work as principal of Bethel Academy.

The special attention of parents and teachers is again called to the "Church-School Manual" recently issued by the Pacific Press Publishing Company. It can be obtained from all our tract societies, and should be in the hands of every one who has to do with the training of children. Most valuable suggestions are made as to courses of study, text-books, methods of teaching, etc., and many questions which perplex teachers and parents in the education of their children are here answered.

Mention has been made in recent REVIEWS of several new text-books in preparation. They are: "A New United States History," by Prof. F. S. Bunch. This can be obtained of Prof. M. E. Cady, of College Place, Wash. "A New Course in Music," by Prof. Gerard Geritsen. This can be obtained from the author at Room 670, 324 Dearborn St., Chicago, Ill. "Lessons on Daniel and the Revelation," by Prof. H. A. Washburn. This can be obtained by addressing the author at Walla Walla College, College Place, Wash. We would most earnestly urge our teachers to secure these books, and use them this year. They are being brought out at the suggestion of the Department of Education, and are presented for this year's work in tentative form. It is earnestly desired that the teachers shall co-operate with the authors and with the Department of Education in a critical examination of these manuscripts in actual class work; and that they will freely express their criticisms to the author in order that such changes may be made in the manuscript as will make it a durable and valuable text if the works are adopted by the Department of Education, and brought out in permanent form. Our teachers can not have it too strongly impressed upon them that one of the greatest needs is a good series of text-books.

Current Mention

—Twenty persons were killed, and nineteen seriously injured, as the result of a collision between elevated trains in Berlin, Germany, on September 26.

—Twenty persons were killed, and as many seriously injured, in a train wreck on the Northern Pacific Railroad at Youngs Point, Mont., on September 25.

—The advent of cold weather in Russia seems to have removed the likelihood of the spread of the plague from St. Petersburg, or a much longer continuance of it in that city.

—During the night of September 27 a band of night riders set fire to and totally destroyed thirteen negro churches and schoolhouses in portions of Calhoun, Baker, and Miller counties in Georgia.

—Reports received at New York on September 25 indicate that the captain and crew of fifteen men of the Norwegian bark "Fox" perished as a result of a collision in mid-ocean between that vessel and some other.

—Mr. Wilbur Wright of Ohio, who has been demonstrating the powers of his areoplane in France, has won the one-thousand-dollar prize offered by a French aeronautical society for the longest flight with a heavier-than-air machine.

—The American battle-ship fleet arrived in the harbor of Manila on October 2, but the formal reception to the fleet will not be given at this time on account of the presence of the plague in Manila. The fleet will return to Manila after its visit to Japan.

—On Tuesday of last week, during gunnery drill, one of the big turret guns on the French armored cruiser "Latouche Treville" exploded with terrific violence, completely wrecking the after-turret and killing outright the entire gun crew of thirteen. Several others were seriously injured.

—As a result of the controversy between President Roosevelt and Mr. Bryan concerning the matter of affiliation of party leaders with the trusts, Mr. T. C. Du Pont, director of the Republican bureau of campaign speakers, and Gov. C. N. Haskell, of Oklahoma, treasurer of the Democratic national committee, have resigned. Mr. Du Pont was connected with the powder trust and Governor Haskell was accused of favoring a branch of the Standard Oil Company in evading the law.

—The towns of Dagan and Woodboro, in Wisconsin, were totally destroyed by forest fires on September 19. Men, women, and children fought valiantly to save their homes, but without avail. Each of these towns had about 2,000 residents. The towns of Thomas, Davis, and Parsons, in West Virginia, were also in great danger of destruction from the same cause. Many families have been rendered homeless, and thousands of dollars of damage has resulted to standing timber. Forest fires are also raging in Minnesota, Pennsylvania, and in the New England States, and because of the dry condition of the woods, threaten great damage. The drought which had spread over the country

brought much anxiety to the farmers, especially in New England, where it caused considerable suffering to people, cattle, and crops.

—The chairman of the Prohibition Party declares that during the past year there has been a decrease of nearly one million dollars a day in the production and sale of intoxicating beverages in the United States. He claims that these figures are based on official figures received from the Internal Revenue Department at Washington.

—Reports from Hyderabad, India, dated September 30, state that a terrible flood has overwhelmed that city, and left in its trail thousands of dead. One estimate places the number of dead at 10,000. The flood destroyed a portion of the city a mile long and half a mile wide. The cause of the disaster was the sudden rise of water in a number of lakes, which, overflowing into the river, caused it to burst its banks.

—A fire in the Central Telephone building of Paris, France, on September 20, believed to have been due to a short circuit, spread with such rapidity that the twelve hundred telephone employees were forced to flee to the streets. The entire building was soon in flames, and, with the post-office, was totally destroyed. The loss is estimated at \$5,000,000, but a much greater loss is likely to be involved through the complete interruption of all telephonic communication in the center of Paris, as well as communication with the provinces and abroad.

—On September 28 the sixth International Congress on Tuberculosis was opened at Washington, D. C., with delegates from thirty-three nations in attendance. It is generally felt that real progress has been made during the last few years in the struggle against this disease. A great deal of the attention of the congress is being centered upon the demonstrations of Dr. Von Pirquet of Vienna, and Dr. D. L. Detre of Budapest, in the matter of diagnosing cases of tuberculosis. Tests have been made on children in a Washington hospital who were afflicted with tuberculosis, and these tests have demonstrated the claims of these physicians in the matter of correct diagnosis.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

NORTH PACIFIC UNION CONFERENCE	
Oregon, Medford	Oct. 1-10
SOUTHERN UNION CONFERENCE	
Tennessee River, Memphis	Oct. 1-10
Alabama, near Mobile	Oct. 8-18
SOUTHEASTERN UNION CONFERENCE	
Florida, Palatka	Oct. 1-12

Helps for Teachers

"BIBLE NATURE SERIES, No. 1" is all in type, and will be ready for use by the middle of October. This first book of the series has been prepared for use in the fourth grade in our primary schools, and can be secured from the Pacific Press, Mountain View, Cal.

Nos. II and III of this series are in preparation, and neostyle copies may now be secured from month to month as they are being graded and adapted for use in the normal

department of Walla Walla College. Nos. II and III are designed for use in the sixth and seventh grades, and teachers who desire to use these lessons the present year can obtain copies by addressing Walla Walla College, Normal Department, College Place, Wash. Price of neostyled lessons for numbers II and III of the series, \$1 each, post-paid.

The Virginia Conference

THE twenty-fifth annual session of the Virginia Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, at Richmond, Va., Nov. 3-8, 1908. Rooms will be rented at \$1.50 or \$2, furnished, for the entire time. Meals will be served at twenty cents a meal. While this meeting is for the election of officers for the ensuing year, and for any other business that may properly come before the conference, we are expecting a rich spiritual blessing from the Lord. We have the promise of the help of Elder A. G. Daniells, president of the General Conference; Elder L. F. Starr, president of the Chesapeake Conference; Elder Morris Lukens, of the Review and Herald Publishing Association; and Prof. M. E. Kern, chairman of the Missionary Volunteer Department of the General Conference. The State workers will also be present. Let all, as far as possible, plan to attend this meeting. We shall not have many more such opportunities. All who expect to attend will please notify, at once, O. F. Dart, 1300 North Twenty-eighth St., Richmond, Va. H. W. HERRELL, President Virginia Conference.

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 Seventh-day Adventist with a few hundred dollars, as partner in light manufacturing business. Write for particulars to F. E. Orendorff, 801 E. Monroe St., Bloomington, Ill.

RIPE OLIVES.—Contain fat in best form for digestion. They are good to build up flesh and make blood. See "Ministry of Healing," page 273. Freight but \$1.25 for ten gallons in quantity. Address W. S. Ritchie, Corona, 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.

WHITE, DEODORIZED Wesson's Cottonseed Oil is the perfect cooking oil. Eight gallons in 6 or 30 tins; case weighs 70 pounds; \$5.75. 30-gallon barrel, 60 cents gallon. 50-gallon barrel, 58 cents gallon. Shipped from Chicago. Address Ethan A. Brown, Ingalls, Mich.

KIEFFER PEARS.—Single two-bushel crate, \$1.15; five or more, \$1 each. Have you intended ordering? Don't neglect it, and deprive your family of canned pears this winter. Send money-order or check to Occoquan Fruit Farm, Occoquan, Va.

FOR SALE.—Several more partly improved farms, at reasonable prices, on which we would like to locate Adventists. In fruit belt of Ozarks, mild winters, no malaria, pure spring water, plenty of timber. For particulars write to Frank Youmans, Mainard, Douglas Co., Mo.

FOR SALE.—500,000 beautiful Bible mot-toes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our mot-toes. 50 Imported Cards, size 4 x 7½, \$1.75; 50 heavy paper, 12 x 16, \$3; 100, \$5. Sent by mail. Address, with stamps, Hampton Art Co., Hampton, Iowa.

Addresses Wanted

THE addresses of the following members of the San Bernardino (Cal.) church are wanted: Herbert Underwood and Roy Fuller. Any one who can furnish the desired information will please address Miss Nellie J. Rice, 961 Second St., San Bernardino, Cal.

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. Those responding to requests for papers should send only clean copies, neatly folded, and securely wrapped.—Ed.]

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

C. N. Eastman, Gentry, Ark., clean, up-to-date papers, tracts, and other literature.

S. W. Van Trump, S. D. A. Sanitarium, Boulder, Colo., a large supply of Italian publications; also English publications in any quantities.

Obituaries

BEACH.—Died at Boise, Idaho, July 23, 1908, of appendicitis, Alice Beach, aged 13 years, 1 month, and 23 days. Alice was born in Manitoba, came to the States with her parents, and began keeping the Sabbath with them ten years ago. She had expressed a desire for baptism. Comforting thoughts were drawn from the experience of Job.

A. C. BIRD.

SALISBURY.—Steven De Kater Salisbury died at his home in Riverside, Cal., Aug. 31, 1908, of dropsy, being eighty-one years old. During his sickness he was not heard to utter one word of complaint, though he suffered a great deal. The mourners are his wife, a son, two daughters, a stepdaughter, and eight grandchildren. Words of comfort were spoken by the writer.

ELBRIDGE M. ADAMS.

ROGERS.—John Wesley Rogers, son of Brother and Sister W. T. Rogers, was born in Silver Creek, Cal., June 16, 1906, and died of tubercular meningitis on Sabbath, Sept. 12, 1908, aged 2 years, 2 months, and 27 days. Little Wesley was sick only five days. He was laid to rest in the new cemetery in Silver Creek to await the call of the Life-giver. Words of comfort based on Rev. 1:17, 18, were spoken by the writer.

P. P. ADAMS.

BURG.—Mrs. Etta L. Burg, wife of Henry Burg, died of tuberculosis, in her twenty-seventh year, at Freshwater, Cal., Sept. 12, 1908. Though for years she had suffered much at times, she patiently bore her sufferings to the last. She fell asleep in the blessed hope. A husband, little daughter two years of age, mother, step-father, and four step-sisters mourn their loss. Words of comfort were spoken by the writer to the relatives and a large number of friends.

A. J. OSBORNE.

FREEMAN.—Fell asleep in Jesus, at Victor, Colo., Aug. 21, 1908, Mrs. Mamie E. Freeman, aged thirty-eight years and twenty-two days. Mr. Freeman accompanied the body to Kingman. Sister Freeman was an earnest Christian, and was loved by all who knew her. The bereaved husband and parents, with three brothers and two sisters, are left to mourn. Words of comfort were spoken by the writer. The interment was made in the Cunningham Cemetery.

C. W. HARDESTY.

PAINTER.—Died at Collier, Pa., Sept. 9, 1908, Sister Mary R. Painter, aged 66 years, 4 months, and 1 day. She was born at Walnut Bend, Pa., May 8, 1842. She gave her heart to God early in life, and embraced the Adventist faith about twelve years ago. She was a faithful wife and mother, having the spiritual welfare of her family at heart. She died strong in the faith and in the hope of a victor's resurrection. Two daughters and six sons survive her. Words of comfort were spoken by the writer.

F. D. WAGNER.

COAHNAN.—Died at Church Hill, Md., Aug. 11, 1908, Mrs. Virginia Tilden Coahran, beloved wife of A. Coahran, in the seventy-fourth year of her age. She was born at Oak Manor, Md., March 8, 1834. From youth she led a Christian life, and in her home set a good example for all. Though she was ill for a long time, she never complained, and will not be forgotten by the loving husband, son, and daughter who are bereaved. They mourn not as those who have no hope; for they expect to meet her when Christ comes to gather his jewels.

G. P. GAEDÉ.

DESOUGE.—Mrs. Clarinda DeSouge was born seventy years ago, where the town of Hammond, La., now stands. In early life she was converted and united with the Missionary Baptist Church. Later she accepted the Sabbath truth, and became a Seventh-day Baptist. Several years ago she embraced the third angel's message, her experience thus exemplifying Prov. 4:18. Her death, which was caused by heart failure, occurred Aug. 14, 1908, while she was attending the camp-meeting at Lake Charles, La. Interment was made in the family burying-ground at Hammond, La., funeral services being conducted by Elder J. V. Tinnin (Methodist). We believe she sleeps in Jesus, and expect to meet her when he comes.

E. L. MAXWELL.

SINNING.—Margaret Rudolph Sinning, born in Allenbach, Hessia, Germany, died at Titusville, Pa., aged 76 years, 7 months, and 10 days. She came from Germany in 1835, landing in Baltimore, Md., with her brother and two sisters. They journeyed from Baltimore to Pittsburg by stage and canal. In 1849 she was married to the late George Sinning in Pittsburg. Seven children are left to mourn the loss of a loved mother. She was a devoted Christian, and had been a member of the Seventh-day Adventist Church for about fourteen years, dying in the blessed hope of a soon-coming Saviour and the resurrection of the just, when she will again meet her beloved companion, who also sleeps in Jesus. Words of comfort were spoken by the writer, from Rev. 14:13.

I. N. WILLIAMS.

WRIGHT.—Died at Battle Creek, Mich., Aug. 8, 1908, of paralysis, Brother Walter S. Wright, aged 69 years, 1 month, and 8 days. About three years ago his wife was taken away, after a long and painful illness. From that time the deceased has been a constant invalid, and most of the time a great sufferer. He was born in Franklin County, N. Y., being one of a family of eight children. One brother, who also is in the truth, and a nephew survive him. Forty years ago he and his companion removed from New York to Battle Creek, and soon afterward accepted present truth. During his sickness his mind was remarkably clear. He delighted to hear of the progress of the cause, and about the blessed hope. The writer, assisted by Brother G. W. Amadon, conducted the funeral service.

A. C. BOURDEAU.

THAYER.—Died at Los Angeles, Cal., Aug. 14, 1908, Gussie Conrey Thayer. She was born in Kansas, Sept. 20, 1888, and in 1894 united with the Seventh-day Adventist church in Fayetteville, Ark.

B. E. FULLMER.

McCoy.—Died at her home in Chester, W. Va., Sept. 17, 1908, Sister Emily McCoy. She was born in Beaver County, Pa., about fifty-four years ago. On May 12, 1901, she was baptized in the faith of the third angel's message, and united with the Seventh-day Adventist church at Chester. She had a sound Christian experience, and until the day of her death rejoiced in the blessed hope. Her death came suddenly, after a short illness. She leaves a husband, eight children, five sisters, and one brother to mourn.

JOHN F. STEELE.

ROSS.—Died Aug. 30, 1908, of infirmities incidental to old age, Sister Christena Miner Ross. She was born April 22, 1826, in Monroe County, Ohio, and early in life was converted and united with the Christian Church. In the year 1847 she was united with Isaac Ross in marriage. To this union were born four sons and three daughters, all of whom are still living. They moved to West Virginia in 1871, and in 1878, when the truths of the third angel's message were first preached in this State by Elder Isaac Sanborn, she accepted the message. In her life were seen the fruits of the Spirit. She was an affectionate wife, a loving mother, and in love and sympathy always ready to relieve and care for the needy, sick, and afflicted ones around her. Words of comfort were spoken by the writer at the home. The next morning we started to the place of interment, about fifteen miles distant, and were met there by another funeral procession, that of F. M. Florence, the deceased's son-in-law, a member of the Christian Church. The writer was called upon to conduct this funeral also, and after a short service in the church, both of these were laid away to rest until the resurrection morning.

W. R. FOGGIN.

(Columbia Visitor, please copy)

PALMER.—Brother Charles L. Palmer fell asleep in hope, in Battle Creek, Mich., Sept. 16, 1908, aged 84 years, 7 months, and 24 days. He was born in the town of Ridgeway, Orleans Co., N. Y. In October, 1831, his parents emigrated to Michigan, where the father purchased a tract of land in St. Joseph County, and the old homestead is now known as the village of Colon. On July 4, 1850, Brother Palmer was united in marriage to Miss Cornelia A. Sexton. Eight children were given them, six of whom, with the bereaved wife, survive him. In 1857 the deceased was converted and joined the Baptist Church. In the same year Elders Joseph Bates and J. H. Waggoner came to Colon, pitched a tent, and began a course of Bible lectures. As a result, Brother Palmer began to observe the Sabbath, July 13, 1857. This resulted in the loss to him of his position as bookkeeper, which brought him a thousand dollars a year. But God, who ever remembers those who are true to principle, soon helped him to another situation with a salary just as large. In 1874, at the solicitation of Elder James White, he removed to Battle Creek to connect with the Review and Herald as bookkeeper. This position he filled for fourteen years. Later he began the business of property fire insurance, which he followed until February of the present year. Then heart-disease, failure of eyesight, and other infirmities incident to age confined him to the house. During his last sickness Brother Palmer felt the need of being prepared for the great change that he expected soon to take place. Often has the writer visited him, and the conversation was wholly on religious topics, and generally concluded with prayer. And when he was unable to converse, by many broken utterances it was plain that the blessed hope was uppermost in his mind. He passed away without a struggle. By request of the family, the writer conducted services at the house, assisted by Elder A. C. Bourdeau.

G. W. AMADON.



WASHINGTON, D. C., OCTOBER 8, 1908

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

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WE learn from Europe that Brother J. van de Grope, of Holland, appointed to the work in the Dutch East Indies, has sailed for his field of labor. He will doubtless be located in Java.

IN response to a call for a secretary and stenographer in Spanish work in Mexico, Brother J. P. Novak, of California, was last month appointed to the Mexican field. He is located at the Mexico City office.

IN the report of the Wisconsin camp-meeting published in our last issue it was stated that about seven thousand dollars in cash, pledges, and real estate was given to the "Madison (Tenn.) Sanitarium" at that meeting. It should have read Madison (Wis.) Sanitarium.

CAMP-MEETINGS in the Southern and Southeastern union conferences continue during a portion of the present month, and Elder G. B. Thompson left Washington last week to attend some of these meetings. He will be absent from headquarters two or three weeks.

PROF. C. L. BENSON having resigned the educational secretaryship of the Northern Union Conference to accept work in Union College, Prof. I. G. Lamson has been elected to this position, with permanent address at 2718 Third Ave., South, Minneapolis, Minn.

ELDER A. G. DANIELLS and Prof. Frederick Griggs have been called to South Dakota to counsel with the representatives of the Northern Union Conference concerning educational interests in that field. They will probably return to Washington the latter part of the present week.

IN a letter from Mountain View, Cal., Elder C. L. Butterfield reported that he had arranged to sail with his family from San Francisco, September 25, for Japan and Korea. The Western Oregon Conference released Elder Butterfield for the Korean work. We rejoice that further help is on the way to that field.

FOR a descriptive catalogue of the Nashville Agricultural and Normal Institute and the Rural Sanitarium established on the grounds of that institution, address Prof. E. A. Sutherland, Madison, Tenn. A description of the grounds, the buildings, and the plans of operation will be found on page 19 of this issue of the REVIEW.

IT is well worth our while to note the spirit of assurance and the tone of victory in all the reports given in this issue of the REVIEW concerning the opening of our schools. Not a discouraging note is struck, not a fear expressed, not a backward step taken. There is courage all along the line. Do not fail to read these reports, which will be found in the

Educational Department. The good showing there made is an indication that God's hand is in that branch of the work, and that heaven is interested in the preparation of workers for the giving of this message in "the regions beyond." Such conditions mean something for the future of this work.

THE series of articles written by Elder George I. Butler now appearing in the REVIEW is worthy of the thoughtful attention of all our readers. While each one is to a large degree complete in itself, they will, when taken together, cover in a connected way a subject of great importance. We commend them to the attention of all.

AT the international tuberculosis congress now in session in Washington, D. C., one of the principal topics of discussion has been the question whether human beings could contract consumption (phthisis) from the flesh and milk of cattle suffering from tuberculosis. Dr. Koch, the eminent German scientist who discovered the bacillus of tuberculosis about twenty-five years ago, has claimed for years, and still claims, that bovine tuberculosis is rarely transmitted to human beings. For several years his position has been challenged by other physicians of note, and during the present congress, demonstrations have been made by Dr. Ladislaus Detre, of Budapest, which seem to leave no ground of question that Dr. Koch's position is untenable, and that diseased meat and milk from diseased cows are sources of infection. On Wednesday of last week Dr. Detre inoculated twelve adults at the District of Columbia Tuberculosis Hospital with the three substances required by his theory of diagnosis: Concentrated old tuberculin (Koch's), a filtrate of a culture of human tubercle bacilli, and a filtrate of bovine culture. Concerning this demonstration Dr. Detre says:—

The inoculation of these adults was for the purpose of showing in adults, as well as in the ten children inoculated at the children's hospital, the reaction which not only shows the type, whether bovine or human, but also the degree and stage, of the disease. I visited the adult patients this morning at nine o'clock, and found the reaction perfect in all cases.

Dr. Detre stated that on the following day he would bring such of these patients as were able before the delegates, expecting the demonstration to bear out his contention. He did so, to the satisfaction of the congress. Later the following resolution was passed: "That preventive measures be continued against bovine tuberculosis, and that the possibility of the transmission of this form to men be recognized." The congress has thus rejected Dr. Koch's theory.