

# The Advent REVIEW And Sabbath HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 6, 1906

## Alone With God

WORTHIE HARRIS HOLDEN

Commune with thine own soul, O traveler,  
And feel the pulses of thy conscience beat  
Its rhythmic measure to thy confidence,  
Alone, apart, or in the crowded street.

For e'en amid the bustle and the stir  
Thou mayest still be all alone with God,  
Conversing with thy soul to learn anew  
Its hidden motives, naked to thy Lord.

For weighed within His scale omniscient, now  
No veil enshrouds the secrets of thy life;  
Eternity hangs in the balances,  
And life and death are duelled in the strife.

Forgotten be earth's praises or its frown,  
Forgotten all thy pretenses or fears;  
And know thou in the silence of thy soul  
How reads thy record in the Court of Years.

And if thou findest there one sullied spot,  
One jealous thought, one act yet unforgiven,  
Let not a moment pass ere thou hast known  
The gracious pardon of thy Judge in heaven.

*Portland, Ore.*

## Publishers' Page

Conducted by the Department of Circulation of the Review and Herald Publishing Association

### The Report of the Publishers' Convention

THE proceedings of the publishers' convention held at Washington, D. C., October 3-10, 1906, are printed in a pamphlet of 256 pages, and will be mailed for ten cents, post-paid. The following introductory note to these proceedings will reveal their importance:—

"Since the organization of the General Conference Publishing Department at the General Conference session held in Battle Creek, Mich., in 1901, only one general convention of the department has been held previous to the one held in Takoma Park, Washington, D. C., Oct. 3-10, 1906.

"This second convention was held under most favorable conditions. As the General Conference Committee, together with a large delegation of State conference presidents, treasurers, and other officials, had been in council at Takoma Park during the week previous to the opening of the convention, favorable opportunity was given for a publishers' convention in which there would be a large representative gathering of leading men.

"The officers of the General Conference co-operated with the department officers by dropping almost entirely the regular work of the General Conference Council, and by opening the way for all to attend the meetings of the convention.

"The result was very gratifying indeed. For one week the members of the General Conference Committee and many other leading men sat together with the members of the department, joining their committee work, their devotions, and all their discussions.

"The questions considered were of vital importance and of world-wide interest. It has, therefore, been deemed advisable that a report of these meetings be published in convenient form for general distribution. An effort has been made to publish the larger part of the important papers and discussions, so as to give our people a clear, comprehensive understanding of the strong, enthusiastic work of the convention.

"We trust that in the reading of these reports our people will catch the enthusiasm of the convention, and be greatly strengthened and encouraged in their home missionary work."

### A Friend in the Kitchen

"A FRIEND IN THE KITCHEN, OR What to Cook and How to Cook It," by Mrs. Anna L. Colcord, is described in the following first paragraph of the preface of this helpful book: "The object of this work is to furnish in an inexpensive and convenient form plain directions on healthful cookery. Special attention has been given to the idea, presenting such recipes as will tend to make the living of the family what it should be,—simple, economical, wholesome, nutritious, palatable, and varied."

The book gives over four hundred recipes, while in the back will be found a table giving the time required to digest

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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.

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## Editorial

THE signs of the times are now written in large letters, and the writing is punctuated with earthquakes, tornadoes, and other terrible disasters. Thus does our Lord announce to all the world that the end is near.

"The plague, and dearth, and din of war,  
Our Saviour's swift approach declare,  
And bid our hearts arise;  
The signs confirm our trembling hope,  
While scoffers still in darkness grope,  
And view them with surprise.

"Whatever ills the world befall,  
A pledge of endless good we call,  
A sign of Jesus near.  
His chariot will not long delay;  
We hear the rumbling wheels, and pray,  
'Triumphant Lord, appear.'"

### Love's Active Way

THE test of love is obedience. "This is love, that we should walk after his commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." That love which claims to be above obedience to the law is love perverted—free love. "So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfil the purpose of their Creator. They delighted in reflecting his glory and showing forth his praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies." It was the self-assertion of Satan which introduced discord and rebellion against the law of

love, and he has maintained his warfare against that law ever since his first refusal to submit to divine authority. This enmity against God's law he has inspired in the minds of the human family, so that the carnal mind "is not subject to the law of God." The claim that Christ has abolished the law is only a part of the scheme to prevent man from walking in harmony with the commandments of God. Love fulfils the law. To refuse to obey the law of love is to refuse to love God. The law is love's active way.

### The World and the Message\*

I WOULD like to call your attention briefly to our present situation, and our work in view of that situation. My subject may be expressed thus: the world in the light of the third angel's message, and the third angel's message as the light of the world.

It certainly must be clear to us all that we are living in a remarkable time. There is certainly an intensity that seems to have taken hold upon everything,—an intensity that we can perhaps feel and sense better than we can really express. If we take a somewhat general view of the world at the present time, and compare it with the conditions that prevailed within our own memory, we can certainly see marked changes, and we can hardly avoid the feeling, even though we may not be able to interpret all these changes, that there is a greater significance in things now than appears upon the surface,—a significance that is not understood by many who are the actors in these movements. It shows itself in many ways in different fields.

Take China and Japan; as compared with their conditions a few years ago, such a change has come that the common phrase now is "the awakening of China," and a similar change has come in Japan.

I might relate to you a conversation which I had last summer with a young Chinese student, with whom I rode on a train as I was going to a camp-meeting which I attended. I found that he was an intelligent young Chinese student, on his way to college, under the support of the Chinese government and the direction of the Chinese minister here at Washington, taking a course of study preparatory to entering upon diplomatic service in China. He told me that there were about two hundred students taking

\* A talk by the editor in the chapel of the Review Office, Nov. 20, 1906.

the same course, with the same purpose in view. Finding that he was in close touch with the Chinese minister here, and generally intelligent about Chinese affairs, I questioned him quite closely, and he said to me, "China will never be partitioned now. What Japan has done, China can do." And by way of enforcing the change that would come, and the significance of it, he said, "By the beginning of 1910 China will have one million armed and trained men in the field, ready for service."

Of course the results of the Japanese war were a surprise to many, and indicated that that nation, viewed from the general standpoint of civilization,—while civilization is measured by the ability to conduct warfare,—has made great advances. It is also true that educationally both those countries have awakened.

There is a certain sort of stimulus that seems to have taken hold of the human mind. Remarkable things are happening, unusual things are being talked and written about, unusual positions are being taken. Religious views have changed remarkably within the last five or ten years, and the last five years have perhaps brought a greater change than any like period within our recollection. There is a different alignment in almost every field, whether it be in the political field, or the religious field, or the social field; and even in business operations there seems to have come in a stimulus; and the results are seen in these remarkable combinations of capital, the remarkable achievements that are attempted now. Think of the remarkable inventions, the problems that are being attempted,—such problems as would have almost frightened men a quarter of a century ago. They are the common thing to be attempted now.

There is an unusual situation in the religious world. In its survey of the field, from a religious liberty standpoint, the present number of *Liberty* just issued, takes up the developments in that particular line, in Brazil; in China, where the order has been issued that no diplomatic business shall be transacted on Sunday, no visitors received at court on Sunday; in Cuba, where an attempt is being made to enforce Sunday observance; in Italy, where there is a drifting apart of church and state so closely related in the past; in Canada, where a stringent Sunday law has been passed; in Russia, which has been in the throes

of a political revolution for months, and where changes of such note have come; in France, where the whole nation is stirred over the question of the proper relation between the church and the state; in Spain, where the same thing is being agitated, and where a step toward separation has been taken; in Hungary, where, in spite of the law's being technically correct, it is possible to persecute those who teach any religion contrary to the established religion; and in England, where a notable controversy is now reaching a very critical stage. The question of the teaching of religion in the public schools was an issue in the last general election, and on that issue a very large majority was returned to the House of Commons, in favor of eliminating those requirements from the education bill; and the House of Commons passed almost unanimously a bill which threw out all provisions for teaching religion in the public schools. The House of Lords has amended the bill, in such a way as to make the religious education compulsory. That brings the matter to a very critical point.

What is the real point that is so stirring the minds of the people in all these countries?—One common thing, and that is the attitude that the state should assume toward religion. It may manifest itself in one way or another; but the real point is, What attitude should the state assume toward religion? While it may not always appear on the surface, yet we know, from the light of prophecy, that the objective point in all this question is the relation between the state and religion, and that question will simmer down to a question of the enforcement of the Sabbath. Many countries are dealing with the question directly. But the real issue back of every phase of this question is the question of the Sabbath. And the issue back of the Sabbath is really the issue of the true God, and the true worship of God.

When you survey the whole field, the only thing that can explain the situation, that can give us a point of view so that we can interpret what these things mean, is the light thrown upon it by the third angel's message; and it becomes more and more clear that this message is the one voice in the world that is to give a clear interpretation of these things. We ought to give serious thought to these things. We seem to be almost forced along without ourselves appreciating the meaning of the present situation in the world in the light of this message. What these things mean to us we are to tell others. They have a great meaning to us. There must be a proclamation of God's message in the world that shall be a light to the world concerning these things.

There is another thing that has at-

tracted attention lately. A recent number of the New York *Independent* contained a discussion of the question of the family. One article was written by Mrs. Charlotte Perkins Gilman, advocating extremely loose views concerning the family. If carried out, they would mean the practical application of the principle of free-loveism. The same number contained an article written by Mrs. Harris, a Southern writer, who took strong exceptions to the liberal views advocated by Mrs. Gilman. In this she presented a very different view of the family, a more stable view. *Harper's Weekly*, took up this matter, and a long editorial upon the subject appeared in that journal. There is one paragraph in this article which seems to me to be of such significance that I will read it, to show how some of the positions that have been set forth in the spirit of prophecy, and some of the truths there advocated, are coming out now in a light where we can understand more clearly their meaning. The extract is concerning the passing of the home:—

The passing of the home began when, from false economy, or necessity, or whatever cause, people ceased to have a little land around their houses, a little ground where they could have the ineffable joy of sticking something into the ground and seeing it grow. The passing of the home continued when married people began to live in second-rate hotels and boarding-houses, and to create a leisure class of the wives of poor men. The passing of the home went on as people built smaller and smaller and less solid houses, with fewer sitting-rooms, doing away with the day nursery, the library, the business man's den, the sewing-room, the big, roomy linen closets, where the housewife could sit down and count her embroidered napkins and shake out the lavender bags in her hemstitched linen sheets. The passing of the home was announced when people began to build in blocks, leaving half the rooms in the house damp and dark, and when apartment houses went up all over our cities and towns. It meant that people were going to have sleeping dormitories, and possibly a place to eat together, but it meant that the home, the old-fashioned family life, the privacy, the dignity, the close and sacred relations, were loosening, and that people were more and more living in the world and less in the family.

Now put that with the fact that just recently a book has been issued, entitled "The Family," written by the wife of a Congressman, the daughter of a prominent New York banker. That book advocates what is called marriage on trial. That is, a couple will live together for a year or so, and if they do not like it, give it up, and try again. That is seriously advocated in this book. It is creating a public storm of protest in certain quarters, and you can judge something of the character from this protest made by the Right Rev. William Croswell Doane, Episcopal Bishop of Albany, who says:—

This is a most revolutionary and in-

decent performance. I can not understand why a woman in her position expresses such ideas. It is too bad to be true. The only thing to be said of the book so far as I have read the excerpts proves to me that it is a fundamental denial of the religious, civil, and social position that marriage has always occupied.

There is coming in a perfect revolution over this question of the home, the family, and the marriage relation, that I think has a deeper significance than we may admit. The home, the family, dates back to Eden. There is something fundamental in the relation that exists in the home. It is fundamental in God's plan. An almost insane desire seems to be possessing people's minds to break away from everything that has been established in the divine plan, to break away from all revealed truth, from the gospel as given to us in the Bible, and to substitute new and different ideas. Who do you suppose inspires these new ideas and interpretations? God does not put those ideas into people's minds, and urge them to give expression to them. It is because we are so near the crisis, so near the finishing of the controversy, and there is a satanic inspiration seizing upon minds everywhere, arousing them to do unusual, strange things, defying God, and defying the principles of the divine government. The only explanation is found in the light of this message, and the fact that the controversy is nearly finished. Now the final outbreak, the final effort is to be made, concerning the fundamental principles of God's government, as expressed in the law of God, as sealed by the Sabbath of the Lord. All these efforts are only shaping toward that one thing. While they may not be directly and in terms dealing with it now, they are all aimed toward that one thing, to turn aside as many as possible from obedience to the divine law, and harmony with the divine plans.

I will read further from Bishop Doane's statement:—

The theory of what she calls trial marriage is to my mind an outrage. It attacks the most vital part, the home life, not so much the relation between husband and wife, but the home. It is opposed to, and in contradiction of, the entire religious, legal, and social views as to what marriage is. From a religious point of view it is blasphemous, from a legal standpoint it is a revolution, and from a human standpoint it implies disaster and disgrace.

There will be a great deal of discussion over that question one way or another. This is perhaps the most flagrant departure from the divine and human law of the family that has yet come to public attention; but every time something appears, it is a step further.

Now when you think that in this apostasy which broke out within our own denomination, that very element of

free-loveism was found, and is being revealed in it, you can see how much significance that has with reference to this message. That is, there is an element there that means a departure from God and his truth, and it needs this warning message from God to hold to right principles upon this question. And when we think that the effort was made to bring right into this message these very elements that are breaking out in the world now, we can understand who is back of all these movements, and why an effort was made to corrupt the very message that is to give light to the world concerning the meaning of these things. When I think of it from that standpoint, I am greatly disturbed over the need that there should be a clear and forcible proclamation of this message that would make itself felt in all the earth as a power for righteousness against all these tendencies,—such an interpretation of this message to the world as would have an influence to stay this tide, to make clear what these things mean; that every one of these movements is inspired of Satan, not for the uplifting of the family and of the people, but for their ruin, tending toward their destruction.

(To be concluded)

### **The Rising Note of Opposition**

Nor only the rising note of inquiry bears witness to the fulfilment of last-day prophecies, but the rising note of opposition as well. This latter is a testimony to the fact that the enemy of truth sees that the advent message is winning victories in all the world.

Letters from widely separated fields bring these reports. In lower Central America opposition by a Catholic priest is taken as a model for a crusade by others. In Burma, led by the highest church dignitaries, the cry is raised against the third angel's message. The progress of the Sabbath truth in East Bengal leads to intemperate denunciation by excited assemblies. In Singapore a non-Christian editor—a Mohammedan—rebukes the denominations for their bitter onslaught upon our work because hearts there are receiving the hope of Christ's soon coming. In Portugal the reaping of the first-fruits of the message is signalized by the translation and circulation of well-known American attacks upon the truth. Invariably these attacks give the greater publicity to the truth, and the cry of the message is raised to a louder note.

"The seventh day is the Sabbath." The Lord himself says it; and the more men agitate the question of the Sabbath, the more emphatically the truth is pressed upon the attention of inquirers.

The coming of the Lord is "even at the door;" and the more men scoff at

the "blessed hope" or oppose the message announcing it, the plainer it becomes to hearts loving his appearing that the Spirit of truth is with the advent movement.

W. A. S.

### **Misquoted**

It is far from our purpose to injure any man or organization of men by misinterpreting their motives or misquoting their utterances. Nevertheless, we have so long foreseen the result of the National Reform principles, if adopted in this country, that we have actually in one instance put that result in the place of their statement of their aims. We are glad, however, to make correction in this matter.

In the article which appeared in these columns in our issue of September 27, entitled "An Interview on National Reform," we declared one of the objects of the National Reformers to be that "all the laws, rules, and usages of the church shall be placed on an undeniable legal basis in the fundamental law of the land." The quotation is not correct. Art. 2 of National Reform Constitution reads:—

To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land.

We unintentionally substituted the word "church" for "our government." To some it may seem that the error is vital, and that the difference between what we said and what they propose is a great and important one; but it is far more in the seeming than in the reality, as we shall show.

What are the "Christian laws, institutions, and usages" referred to?—Manifestly, they are those "laws, institutions, and usages" which are based, in fact or in theory, upon practises existing among, or instituted by, bodies calling themselves Christians, the Christian church. Therefore, when this government places "Christian laws, institutions, and usages" in its fundamental law, it is placing there the "laws, institutions, and usages" of the church. If they were not the "laws, institutions, and usages" of the church, they could not be denominated Christian. If they are "Christian," they must pertain to the visible body of Christ on earth, the church, otherwise they have no right to be so named.

The question arises, How many "Christian laws, institutions, and usages" would our National Reform friends have "authenticated in our fundamental law"? They reply: Those "of

our government." What limit is set to the number?—None. Whatever the government will permit to be adopted, they would have placed on that "undeniable legal basis in the fundamental law." The limit to the number of such laws, institutions, and usages which they would have placed in the fundamental law is thus only gauged by their ability to have such laws, institutions, and usages in some way sanctioned or practised by those in government employ. It is thus perfectly apparent that the gates would be thrown open for constitutionalizing "all the laws, rules, and usages of the church," just as we unintentionally made them say.

The editor of the *Christian Statesman* calls our misquotation a "wholly erroneous charge." We would like to know in what its erroneous nature consists. In spite of the fact that the quotation was not exact, it is certainly a more comprehensive setting forth of the organization's aims than is the expression which the association has adopted.

And now when the government adopts the policy and carries out the purpose of that organization, it will adopt the principle of a union of church and state in spite of the declarations of the National Reform leaders that they are against any such union. Every move which the leaders of the organization make to carry out its purposes is a move to direct and supervise the functions of the state, even in its minutest ramifications. The whole purpose of the organization, which is a religious one, is to control in civil affairs—to say who shall be elected and who shall not, what laws shall be enacted, what laws shall be enforced, and what laws shall be abolished; what days of the week men shall work and what day they shall cease from labor. And with every such law a penalty must go. Admit the righteousness of the principle, and we admit the righteousness of everything Rome ever was or ever did in her palmiest days.

In view of the fact that "our government" is a "government of the people, by the people, and for the people," and the further fact that it has guaranteed the equality of men within its borders, we ask what right it has to adopt the religious practises of one portion of its inhabitants to the exclusion of the religious practises of other bodies? Again: in view of the fact that Christ himself declared his kingdom was not of this world, we ask what authority Christians have for insisting that "Christian laws, institutions, and usages" shall be the "laws, institutions, and usages" of *our government*?

And now, when the state has adopted and is carrying on certain "Christian laws, institutions, and usages," which come to it through the church or through

church influence, how can men consistently and truthfully declare that there is no union of church and state? And when Christian men are giving all their time and exerting all their influence to legalize those practises, and to foster the adoption of others, that they also may be legalized, how can they consistently and truthfully declare that they are opposed to a union of church and state? To be sure, they call it by another name — religion and the state — which in its outworking is merely the pseudonym for the same thing.

C. M. S.

### In Twenty Years

HERE is an interesting comparison, showing the growth of this cause in Europe within twenty years. Twenty years ago we had about one thousand members there. Now we have a thousand missionary workers on the European list, devoting their time directly to the cause.

These workers, roughly stated, are engaged as follows: In ministerial and Bible work, 300; canvassers, 400; nurses, doctors, and teachers, 100; employees of institutions, 200.

To repeat, there are more laborers now engaged directly in pressing this cause forward in Europe than there were members in that field twenty years ago. What a promise this is of still more rapid progress from now on till the end.

W. A. S.

### Note and Comment

WHAT the world may expect when the labor unions have compassed their purpose is faintly foreshadowed in an article which appeared in the *New York Sun* of November 20. The article was written by a San Francisco correspondent, and deals with the difficulties confronting San Francisco contractors in the matter of erecting buildings. It is entitled "Blight of Predatory Labor; San Francisco Helpless in Union's Strangling Grip." Concerning the difficulty of obtaining laborers for construction work this correspondent writes:—

Only the other day a San Francisco contractor who has a number of large contracts on his hands became desperate. His desperation was so great that he mustered up enough courage to advertise for help — not non-union help — union help. Immediately the secretary of the Sheet Metal Workers' Union wrote to him an insolent letter practically commanding him to withdraw his advertisement from the newspapers. The penalty for disobedience, he was informed, would be a boycott.

"I must complete my contracts on time or lose a great deal of money," said this contractor. "I have repeatedly applied to the Sheet Metal Workers' Union for

men, but they can't furnish them. And now they won't even let me advertise, though only for union men at union wages. What am I to do?"

How many other contractors are also under the conscienceless domination of these organizations can only be surmised. That they are so dominated is evidenced by the slowness with which the work of reconstruction goes on; and the mute acquiescence of the contractor at so great expense to himself would indicate his fear of still greater loss if he should attempt to assert his rights in the matter. And these organizations, actuated by such principles, are the forces which the "civic righteousness" arm of the modern church is seeking to enlist in the cause of legal religion, enforced Sunday sacredness. There is no doubt that when the union of these two forces is accomplished, they will make it as uncomfortable for those who believe in religious liberty as the unions now do for those who seek to support their families without a union card in their pocket. The closing paragraph of the article above referred to reads as follows:—

Everybody gives up; everybody bows the knee; nobody dares say his soul is his own, when predatory labor speaks in San Francisco.

What the unions are accomplishing in the realm of labor the advocates of national Christianity hope to accomplish for all classes everywhere. Their willingness to unite with the unions to bring it about foreshadows distressful experiences for dissenters.

IN view of the much-vaunted declaration that "this is a Christian nation," it is instructive to note the statement made in a recent issue of *The Christian Advocate* (New York) that "the phrase 'Christian country' stands for very different things in different parts of the world." As illustrating the truthfulness of its remark, the *Advocate* says:—

Mexico — while professedly a Christian country — contains millions as ignorant of genuine Christian experience and as devoid of genuine Christian practise as can well be imagined. Roman Catholics claim a right to govern all Christians, and to transform adherents of all other branches of Christianity into Roman Catholics. We believe they have no more right to do that than we have to preach the gospel to those who are plainly ignorant of the most elementary principles of Christianity or entirely neglectful of everything but ceremonies, whether they profess to be Roman Catholics, Mohammedans, pagans, Buddhists, Brahmans, or to be nothing at all.

A nation or a country is Christian when the people composing the nation are Christians in fact, and not merely in name; and when this is true, it will not be necessary to secure a decision from the Supreme Court in order that

the fact shall be known. Furthermore, the more genuine Christians there are in any country, the less disposition there will be to enforce religious observances upon anybody.

IN defending the work of the higher critics and in showing how harmless their worst efforts would prove to be, a writer declares:—

If all the Bibles of all the world were to be destroyed, religion would still continue to be. The men of light and of learning would set about framing a new Bible that should contain all the inspiring things of the old Bibles with the additional inspirations of the newer generation.

A happy thought indeed! But why wait until the old Bible is destroyed? Why have not "the men of light" demonstrated their ability to meet such a crisis by giving to the world a book which would contain "all the inspiring things of the old Bibles with the additional inspirations of the newer generation"? This would certainly be a good test of the constructive power of the higher critics. Nothing would bring confusion upon "the men of light" so completely as to compare their "additional inspirations" with the law, the prophets, and the psalms.

LOCAL option is gaining ground in the State of Missouri. According to an official report recently made public the license question was submitted during the last year to thirty-seven counties. Of these only seven voted for license, and fourteen other counties are arranging for a test of the question at the polls. It is a significant fact that of the total 4,642 saloons in the State 3,371 are in the three largest cities. This leaves only 1,271 for all the rest of the State.

If this is any indication of the conditions throughout the country, it gives the strongest reasons for the greater amount of crime in cities generally. Liquor being a notorious breeder of crimes of all kinds, we can not expect any other result where these great congregations of humanity give it license to prosecute its business; and the fact that this is carried on to so much greater extent in the cities than in the country, and that the resultant evil is spreading and increasing, should appeal to us to make a swift and earnest work in these places before the opportunity is gone. The cities are great, needy mission fields; but they are the poorest places on this earth to rear a family. That was true in the days of Lot, and it is emphatically true now; and that is the reason that we are counseled to work them from suburban places. But work them we must until the jewels they contain are gathered out.

# The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## A Rare Opportunity for Our Church Officers

Just now there is a rare opportunity for the officers of our churches in the United States to render the cause of present truth splendid service. An agreement has been reached after much careful counsel between the General Conference Committee and presidents of local conferences that we ought now to raise \$150,000 for the advancement of the cause. Since reaching a final decision regarding this proposal, the officers of the General Conference and of union and local conferences have taken hold of the task unitedly, earnestly, and with good courage.

From the Atlantic to the Pacific, earnest appeals are being made to our people to take hold of this work and raise the fund quickly. Every one believes that the amount ought to be raised, and that it can be raised in a short time. All are united in recommending that a generous thank-offering be made on Thanksgiving day, and that from that day every believer should set aside something for this fund until it is raised.

Now it is in this that the officers of our churches can render their conference officers most helpful service. The elders can place the matter earnestly before the church-members each Sabbath. The deacons, treasurers, and clerks can join the elders in their efforts. They can encourage every church-member to follow this plan. They can visit the families that fail to do so, and help them to see that they should join the Lord's people in this effort to provide what the Lord's cause needs.

With the hearty beginning that has been made, the officers of our churches could raise every dollar of this fund if they should address themselves earnestly to the task. There are hundreds of church officers in close touch with our people all over the land. Dear fellow workers, I appeal to you to take hold of

this good work with zeal. Stay by it until the fund is raised.

In closing, I wish to commend to your careful perusal the article on page 18, from the pen of Elder Fitzgerald, vice-president of the Atlantic Union Conference.

A. G. DANIELLS.

## A Daily Offering for Thirty Days

THE \$150,000 fund is the largest special fund ever undertaken to be raised by our people. We have raised large sums of money in days gone by, but we have

make such a large donation. But there are many believers to-day in the third angel's message. In the United States our denominational numerical growth has rapidly increased, until now we number nearly 58,000 believers. Thus, while \$150,000 would be a very large sum for one person, or even a few persons to raise, yet, when this is divided among 58,000 persons, it becomes a small affair for each individual; and a tiny sum from each, means the large amount raised. Three dollars from each believer in the United States and Canada would insure the whole amount; but many must give more than this small sum, for there are many who can not, and some no doubt who will not, even do so much as this for this undertaking.

It has been planned that beginning with Thanksgiving day, and continuing until Jan. 1, 1907, every Seventh-day Adventist pledge to make a daily offering to this fund. Many can readily give a liberal sum, others can give less, and others still less, until perhaps some can give but a few cents each day; but if everybody will take hold and help, we can raise this fund by the begin-



EMPLOYEES OF THE REVIEW AND HERALD PUBLISHING ASSOCIATION

never set ourselves to any task so great as the raising of \$150,000.

We undertook to relieve the Christiania Publishing House when it became embarrassed, and we raised in its behalf some sixty-six thousand dollars. When the call came for the \$100,000 fund with which to open up the headquarters of our denominational work in Washington, D. C., it was raised so speedily that there were but few whose faith could grasp what their eyes saw, and their ears heard; but the call for \$150,000 to be divided among a variety of institutions, sounds like a large sum, and certainly is the largest donation ever called for from our people in behalf of institutional work.

Some may say that it can not be raised; but some said the same concerning other funds which have been raised with comparative ease. Now, if it were for one person to give this entire sum, it would be difficult to find a single individual among our people who could

ning of the new year.

Suppose each church should say, Let us raise ten cents a member each day for thirty days. The \$150,000 fund would be raised. Is it not possible for every church of Seventh-day Adventists to plan to raise, on an average, as much as ten cents per capita for thirty days?

If the whole army of people all begin doing the same thing at the same time, great things will be accomplished.

Let us not forget the idea — an offering each day from Thanksgiving day to New-year's, from every Seventh-day Adventist in America. Make the offering as large as you can, but make it even if it is small. Remember "many a little makes a mickel," and the daily offerings from sixty thousand persons for thirty days, will make no small offering to the Lord.

I. H. EVANS.

I LIKE the idea of following the Thanksgiving offering with a daily one till the money is raised.— *William Covert.*

## General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

### The Blessing of Unity

EMMA L. PARDON

Psalm 133

Good and pleasant 'tis to see  
Brethren dwell in unity;  
Naught can be of greater worth  
To the pilgrims of this earth;  
Scenes like these we may behold,  
Far outweighing this world's gold—  
Far surpassing earthly powers,  
Scenes like those in Eden bowers.

Like the precious oil that flowed  
Over Aaron's robes, and showed  
Consecration to the Lord  
In accordance with his word,  
So shall Christian love endure,  
Always fragrant, always pure;  
So sweet peace, like heavenly dove,  
Sways the Christian heart in love.

As on Zion's mount the dew  
Soft descends, life to renew,  
So our Saviour, in his love,  
Gives us hope of joys above.  
All our sins for us he bore,  
Grants us "life forevermore;"  
From the mount at God's command,  
Blessings flow from his right hand.

Albany, N. Y.

### The Work in Oakland and San Francisco—No. 2

MRS. E. G. WHITE

WHEN a special effort to win souls is put forth by laborers of experience in a community where our own people live, there rests upon every believer in that field a most solemn obligation to do all in his power to clear the King's highway, by putting away every sin that would hinder him from co-operating with God and with his brethren.

This has not always been fully understood. Satan has often brought in a spirit that has made it impossible for church-members to discern opportunities for service. Believers have not infrequently allowed the enemy to work through them at the very time when they should have been wholly consecrated to God and the advancement of his work. Unconsciously they have wandered far from the way of righteousness. Cherishing a spirit of criticism and fault-finding, of pharisaical piety and pride, they grieve away the Spirit of God, and greatly retard the work of God's messengers.

This evil has been pointed out many times and in many places. Sometimes those who have indulged in a censorious, condemnatory spirit have repented and been converted. These God has been able to use to his name's honor and glory.

#### Experiences in Europe

We met this evil in Europe more than once. At the Basel missionary confer-

ence, Sept. 17, 1885, I spoke to the delegates regarding methods of labor, and appealed to them to "preach the truth with the meekness of simplicity." "There are always those in the church and out," I declared, "who have not the love of Jesus in their souls, and who have, in the place of true religion, a criticizing, exacting spirit, a desire to find something to condemn in their brethren and sisters." I referred to instances that had come under my notice, of professed Christians' accusing one another at times when general meetings of the most solemn interest were in progress. "All the religion many have," I continued, "is to pick flaws. I once knew a lady whose religion was of just this character, and in her family she was so overbearing that they could hardly live with her. A tent-meeting was held near the place where she lived, but instead of taking hold to help those who were laboring very hard in the meetings, or to receive help herself, this woman stood back to criticize. . . . We shall ever have just such people to deal with in this world." God calls upon all such to repent, and be reconverted.

In November, 1885, I bore a plain message to our brethren and sisters in Christiania, Norway. It was at a time when plans for aggressive work had been laid—when every church-member should have stood ready to lend a willing hand in upholding the servants of God sent to Scandinavia to proclaim the third angel's message by voice and pen in that part of the world. From the report of the words spoken by me to the Christiania church, I quote the following:—

"If those who indulge in unkind criticism or idle talk could realize that an angel of God is noting down their words, and that all are to appear against them in the judgment, they would be far more careful as to what is entered on that book of records. How must the continual fault-finding appear to the heavenly messengers who are sent forth to minister to God's people? Would that the eyes of all might be opened, that they might see the holy angels walking among them. Surely they would be more guarded; instead of judging their brethren and sisters, and talking of their weaknesses, they would be seeking God with the whole heart. . . .

"Let no Christian be found an accuser of the brethren. Satan is the one who bears this title; he accuses them before God day and night, he stirs up the enemies of our faith to accuse us, and he prompts those of like precious faith to criticize and condemn one another. We are not to take part in his work. These are days of trial and of great peril; the adversary of souls is upon the track of every one; and while we stand out separate from the world, we should press together in faith and love. United, we are strong; divided, we are weak. . . .

"In our labor for the Christiania church we faithfully presented before them the far-reaching requirements of God's law, and the great need, on the part of the members, of thorough re-

pentance and returning unto the Lord. During our meetings, the dear Saviour came very near to us again and again. A good work was begun. We called them forward for prayers several times, and though this was a new experience to them, there was a quick and hearty response. Earnest, heartfelt confessions were made. Several had become discouraged and backslidden because of the accusing spirit manifested, and the lack of love for God and for one another. These humbly confessed their own wrong in allowing their faith in God and the truth to become weakened. . . . Others acknowledged that they had indulged a critical, fault-finding spirit. Many said that they had never realized as now the importance of the truth, and the influence that it must have upon the life and character. Not a few testified with gratitude that they had received God's blessing as never before.

"We were very thankful for every token that this dear people were obtaining a sense of their true condition. But some who should have been personally interested, were looking on as if they had no interest at stake. The testimonies which the Lord gave them did not seem to be received. They did not break the bands that held them under condemnation of the Spirit of God. The Saviour was knocking at the door of their hearts, but they were unwilling then and there to remove the rubbish that barred his entrance. The Lord's time was not their time. Had they cleared the way, the Lord would have given them an experience of the highest value."

#### Experiences in Australia

By divine direction, we made special efforts in Australia to reach men and women in cities through wisely conducted camp-meetings. It was thus that the work in Newcastle, New South Wales, was started, late in 1898. It was "thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a camp-meeting, following it with tent-meetings, accompanied by visiting, Bible work, the selling of the *Bible Echo* and religious and health books, and by Christian Help work, and the establishment of a medical mission."

For several weeks before the beginning of this meeting, I carried a very heavy burden. Into the church at Cooranbong there had come a spirit very displeasing to God,—a spirit of fault-finding and criticism. Sabbath after Sabbath, I bore a plain message regarding this sin. Before the opening of the Newcastle meeting, I wrote regarding these efforts to a brother in responsibility, as follows:—

"On Sabbath, December 3, the burden was heavy upon me. I spoke the words the Lord gave me. In the early morning I had written out a message for the church, which I read and commented upon. Notwithstanding the appeal made, in the social meeting there was no break. Very good testimonies were borne by

some, but I felt that we had no special victory. I then knelt down and prayed, and yet there seemed to be the same tied-up spirit. . . .

"Last Sabbath, December 10, I again read important matter. As I read, the power of God was upon me, and I spoke very plainly. The Lord must impress the heart. I can only speak to the ear.

"I entreated, I pleaded with the people to set their hearts in order before the camp-meeting. We are living amid the perils of the last days, and we must gather up and appreciate every ray of light. Our testimony must be plain, truthful, and searching. But it must not reveal in any degree a censorious, fault-finding spirit. . . . Satan can do the fault-finding for the whole world. We may grieve, but we must not fret. We can be sorrowful; we will not scold. I know the battle is often severe. We can not avoid the injunction, 'Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men.'"

It was to the members of the Cooranbong church that we looked largely for help at the Newcastle meeting. Newcastle was unentered territory, and much depended on the spiritual condition of the brethren and sisters who would attend from Cooranbong. This is one reason why I was so burdened over the spirituality of this church. Special opportunities for service would be afforded in Newcastle, and God desired that those who claimed to be his representatives should be prepared to bear their share of the responsibilities of the meetings and house-to-house work.

#### *An Impressive Dream*

It was at the very beginning of this meeting, and immediately after the weeks of anxious labor to rid the Cooranbong church of the spirit of criticism, that the Lord revealed the spiritual condition of many, through an impressive dream. This dream was afterward published; but it contains instruction which throws much light on conditions existing to-day in some of our churches where every member should be wide awake to improve unusual opportunities for soul saving. The dream, with the accompanying instruction, as published, is as follows:—

"During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor, — the opening of our hearts to the Holy Spirit. . . .

"In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have you received the Holy Ghost?' A measuring-line was in his hand, and only very, very few were admitted into the building. 'Your size as a human being is nothing,' he said. 'But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease

to learn of the blessings granted in the banquet prepared for you.

"You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character.

"When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven.

"Abiding in Christ is choosing only the disposition of Christ, so that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it can not be found as something apart from him.

"The moment his yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: "Learn of me; for I am meek and lowly in heart." Who is it that speaks thus?—The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren."

"As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, 'What must I do to be saved?' The answer was, 'Repent, and

be converted, that your sins may go beforehand to judgment, and be blotted out.' Words were spoken which rebuked spiritual pride. This pride God will not tolerate. It is inconsistent with his Word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, call 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, and he will have mercy upon him; and to our God, for he will abundantly pardon.'"

## **Methods for Working Our Large Cities—No. 1**

### *The Need of the Hour*

W. H. GRANGER

DURING the past few months I have received numerous letters from different parts of the United States, asking for an explanation of the method of work which is now in operation in this city under the Berean Bible Institute. To answer all these inquiries as they should be, consumes much time; and as I believe the question of effectively and quickly warning our large cities has become one of vital interest to our people in general, I shall take the liberty to set forth, in a short series of articles, what my experience leads me to believe to be the most practical method for accomplishing this gigantic undertaking.

I will first call the reader's attention to the task before us, and show the absolute necessity for a radical change in our methods of work. There are, in the United States alone, more than three hundred cities with a population of over twenty-five thousand each; fifty of this number have a population ranging from one hundred thousand to nearly four million each.

To help the reader to better understand the urgent need of a change in our past methods of warning these cities, I will briefly set forth, as nearly as my observation permits me to know, the approximate extent to which the work has been and is now being carried on in most of these populous centers. Say, for instance, here is a city of over one hundred thousand inhabitants. It has a church of one hundred members. They are taking a small club of the *Signs* or *Watchman*, and occasionally purchase a small assortment of tracts, which are given away promiscuously, without any system of follow-up work. In such churches there are usually one or two members who hold readings with a few persons. But putting it all together, most churches are doing less than what one good live member should be doing. In addition to this, there is usually located in such cities a minister and one or more Bible workers. The minister's efforts to warn the city, outside of what he does in the church, are usually confined to a few widely separated families with whom he holds weekly Bible readings. The Bible workers' seldom give more than ten readings a week, with an average attendance of about four regular readers at each study. This would give

her a class of forty regular readers. It takes six months to complete a course of readings. So by giving two courses each year, it would make the total number of persons instructed during the year about eighty for each Bible worker. Say there are two workers: their combined efforts at the above rate, which I know in many cases to be too high, would result in teaching the truth in a comprehensive form to one hundred and sixty persons. Add to this number those who have been instructed through the efforts of the minister and the church, and you would have not far from two hundred souls warned during the year by the combined efforts of a church of one hundred or more members, a minister, and two Bible workers. Think of it!

During this same period of time a city of the above dimensions will have increased in population, by births and influx from other sources, from five to twenty thousand; in other words, the cities in our land are increasing in population from twenty-five to one hundred times faster than they are being warned by our present methods of work. Does this look like giving the message to the world in this generation? Rather, does it not demand (a) a change in our methods of work, and (b) an arousing on the part of our churches to do their duty? But what to do, and how to go about it, is the question. This I will try to set forth in future articles.

Columbus, Ohio.

(To be continued)

## Our Greatest Needs—No. 2

H. J. FARMAN

OF the four graces which we need in greater measure, faith is the next in order. For "without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." There are two things required in the text; namely, a personal faith in a personal God, and a belief that the possessor of such faith will be rewarded.

Nothing is more needed than the simple childlike faith that takes God at his word and believes that what he says he means and does. "Belief cometh of hearing, and hearing by the word of Christ." Rom. 10:17. As has been the experience and history of other denominations on this point, so it is in a measure with us; we seem to have lost the simplicity of faith and looked over it. There are many examples in both Testaments of the simplicity of faith which we may profit by if we apply the principles.

"There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death." Right here Jesus tested his faith by saying: "Except ye see signs and wonders, ye will in no wise believe." So to-day, we want to see some great demonstration that we may believe;

when, in truth, the great demonstration follows: faith, as in the case of the nobleman; for said he: "Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he enquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house." John 4:46-54. The simple faith of the nobleman established his whole household in faith. Had we more faith like his, many more households would be established.

Another illustration of a like faith is that of the centurion, who came from Capernaum, "beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented." Here Jesus tested his faith by saying: "I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant shall be healed." Of this man's faith Jesus says: "I have not found so great faith, no, not in Israel. . . . And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour." Matt. 8:5-13. These two cases of real faith have been recorded for our admonition, and we shall do well to profit thereby. In how many ways Christ re-proved the people of his day, and us in our day, saying: "Why are ye fearful, O ye of little faith?" "O faithless and perverse generation."

When the disciples asked why they could not cast out the demon, "He said unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17:14-20. Do we simply believe this last promise along with a few others? "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Our receiving depends upon our believing that we have the things we ask for, before they can be given. Jesus makes this plain when he says: "Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them." The one condition to be remembered, however, is that we ask in Christ's name, which means according to his word and in faith; for he says, "If ye

shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." John 16:23, 24.

"Now faith is the giving substance to things hoped for [that is, believing that we have the things we ask for], a conviction of things not seen." Heb. 11:1, margin. Believing that we have the things for which we pray before they are seen, is seeing things that are "invisible," as Moses saw the Lord, and "kept the passover," and "passed through the Red Sea as by dry land." Heb. 11:27-29. So also it is the giving of "life to the dead," and calling "the things that are not, as though they were." Rom. 4:16-24. It was this faith which led the sick woman to say: "If I do but touch his garment, I shall be made whole. . . . And the woman was made whole from that hour." Matt. 9:20-22. Another similar case was that of the Canaanitish woman, who came to Jesus, asking that her daughter might be healed, declaring that even the dogs ate of the crumbs which fall from their master's table. To her Jesus said: "O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour." Matt. 15:22-28. See also the account of blind Bartimæus, to whom Jesus said: "Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him." Mark 10:46-52. O that we had a more simple faith! As the poet says—

"Just to take him at his word;  
Just to rest upon his promise;  
Just to know, Thus saith the Lord."  
Lynchburg, Va.

## Shall We Treat the Cause or the Effect?

M. E. ELLIS

THERE are two ways to circumvent disease, and two methods of treatment. One is to work from the inside out, building up healthy tissue, and putting the body in a normal state throughout. The other course is to work upon the disease after it has broken out, and by local applications seek to check it, overcome its effects, and relieve the patient of pain and discomfort.

Both plans are used constantly, both are needful and efficacious, and both accomplish good results. The former is less spectacular than the latter, and is more often overlooked, though its effects are more lasting and of greater value.

The efforts of the Christian church can be likened to the two ways of treating disease. This world—even the church itself—is terribly diseased and weakened by sin. Its ravages are so rampant that there is abundant field for the application of both kinds of treatment, but owing to the natural impulses of man the first course is more likely to be overlooked, because its immediate results are not so great as those emanating from the second.

The eliminative cure for the lethargy of the church of Christ—its laziness,

its covetousness, its grasping hold on its acquired resources—is the giving of large doses of the missionary idea internally, for the quickening of the spiritual impulses. In the exercise of the missionary spirit is the salvation of the church. Other lines of work are important; special objects should be striven for; but the life of the church, the accomplishment of these special objects with ease, the spiritual vitality of the individuals, and the success of all ministerial effort, depend in a direct ratio on the extent to which the missionary idea—the giving of the third angel's message to the world—inoculates the Christian church.

The special efforts we are called upon to assist in from week to week are the remedies for local troubles, and must be applied at once to relieve local difficulties; but to think that selling papers, or contributing to some urgent fund, or helping to get our schools out of debt, will release us from further duty in the way of missionary activity is as absurd as to think that a spine-bag can cure dyspepsia. What we need is more and better training in the real meaning of what it is to be a missionary people. Then these special calls will not have to be so extensively advertised to accomplish the desired result.

"There is no form of human need at home which would not be thoroughly supplied, simply as a supplementary 'twelve baskets full' to the well-equipped, resolute endeavor first of all to feed the hungering millions of heathen lands." That is the truth.

The church that needs the efforts of a minister about four times a year for a week or so, to keep it alive and working, is practising Christianity backward and appropriating for itself the spiritual food of others, thereby logically proclaiming the fact that it is not far from heathendom itself.

Let the leaders of the people everywhere resolve to live aggressive Christianity, and make every church territory the recruiting ground for volunteers for the front, and also a base of supplies for those already in the field.

"The church that sends representatives to foreign lands, and forgets that they are there, forgets to feel for them and support them, forgets to bear their names in fervent prayer before the throne of grace, is a church that brings contempt upon itself and upon its cause. . . . Is the church at home all that it should be to the force in the mission field? . . . It has often mistaken worship for war, privilege for service, coddling for conquest." The sum total of *denominational* work appears large. The *individual* average of missionary work is *infinitesimal*. It will take quite a while for seventy-two thousand persons to give the message to a world containing one billion five hundred million souls, when they average only *four cents a week* per capita for foreign missions, and *eighteen cents a week* for tithe.

Is education in this direction needed?—No doubt of it. Practical sugges-

tions, helps for the faint-hearted, plans for the willing, spurs for the lazy, hints for the leaders, are needed. We have found nothing so helpful and inspiring, so full of clear, simple, but direct and far-reaching instruction as "The Missionary Idea" (the publishers, Union College Press, College View, Neb., send sample pages on request); and leaders in the conference, church, church-school, and young people's work can not afford to be without this hand-book on missionary work.

We heartily agree with the sentiments of Elder W. A. Sweany, in the REVIEW of May 31, 1906: "We wish every family in our ranks would get and read and heed 'The Missionary Idea.' We believe the influence and effect of it would be quickly felt throughout our ranks, and especially in the destitute and unworked fields which lie between us and the goodly land."

We need more of the missionary spirit. The local applications for the lack of it will not fill the need. We must build up missionary muscle, and bone, and sinew, by a more thorough course of treatment, or our spiritual weakness will lose us the battle, and a stronger people than we will finish the work and have the reward.

*College View, Neb.*

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### Lessons from Past Experiences — No. 9

GEO. O. STATES

NEARLY forty years ago a preacher in one of our Eastern conferences yielded to Satan's temptations and fell into sin. For some time this man traveled extensively through that conference, living in secret sin. Finally this corrupt course was brought to light, and he gave up preaching, moved to Michigan, and engaged in farming in a county adjoining the one in which I was living. Although a man of very pleasing address, he was never again recognized as a minister nor granted credentials.

Soon after his fall into sin, we were told by the servant of the Lord: "God designed that this case of hypocrisy and villainy should be brought to light in the manner it has been, that it might prove a warning to others. Here is a man who is acquainted with the teachings of the Bible, and who had listened to testimonies borne by me in his presence against the very sins which he was practising. More than once he has heard me speak decidedly in regard to the prevailing sins of this generation, that corruption was teeming everywhere.

"The Lord reproves the sins of one, that others may take warning and fear. Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches."

This counsel was given our people many years ago, with much more of the same nature, which we do well to study and heed.

It was nearly fifty years ago that one

of the ministers in Michigan was reformed for using tobacco, and instead of reforming he rejected the light, and started out independently. I held a series of meetings about twenty-two years ago near a company of people raised up by this man, and found many of them using tobacco, tea, and coffee. About the only points they seemed to be united upon was in keeping the Sabbath (which they kept about as many keep Sunday) and in opposing the Testimonies. I lived near this people for over a year, and many times I was impressed with the words, "So can no fountain both yield salt water and fresh."

It is a sad surprise that comes to us when those in whom we have had such confidence go into sin; and yet if the counsel that has been constantly coming to this people had been heeded, these sorrowful losses in our ranks need not occur.

Nearly every week important counsel is given showing the terribly corrupt age in which we live, and pointing out our dangers, and yet many do not heed this counsel. We are living in an age of the world when in order to be kept from these corrupt influences we must live very near the Lord, and heed the timely counsel that God is constantly sending us.

We are told that before the flood "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The Bible positively states that "so shall also the coming of the Son of man be."

From all the counsel given in the Bible and Testimonies we do well to study along these lines, and to heed the counsel given; for as surely as we do not, we shall be overtaken in the snares that Satan has prepared for this people. Satan is especially working against the remnant people, and his energy increases as he realizes that he has less time to work. We must firmly stand on the Word, and follow man only as he follows Christ, and in so doing we shall be simply following the perfect pattern.

All along through our history different ones have fallen out by the way, and our only safety from going in the same way is to heed the timely counsel the Lord is sending.

*Cedaredge, Colo.*

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### The Cross

IN our days there are many who would leave the cross out of Christianity. They want an unsuffering Christ, a teacher, an example, a friend, yet not an atoning Saviour. But the cross is at the heart of the gospel. We can be saved only by the One who suffered for us. Without shedding of blood there is no remission. Then in our lives, too, we must accept the law of the cross. We must die if we wish to live. We must lose if we would gain. We must suffer if we would reign. We can help others only through self-denial and cost.—*Selected.*



### Sweetness

ELIZA H. MORTON

'Tis sweet to feel at eventide,  
When tasks are done,  
There's One who knows our weariness  
At set of sun.

O God, our God, our hearts to thee  
We lift in prayer;  
No words thy sweetness and thy love  
Can e'er declare.

'Tis sweet to tell thee all our grief  
When lone and sad,  
For thou dost send the Comforter  
To make us glad.  
O God, our God, we love thy Word,  
Our all is thine.  
We know our strength is found in Christ,  
The living Vine.

'Tis sweet to say, with confidence,  
Our Jesus lives;  
To feel the current of the life  
He freely gives.  
O God, our God, forsake us not;  
We need thy care,  
For woe and wickedness and want  
Are everywhere.

'Tis sweet to think that down the years  
So far away  
The truth of all the ages comes  
To us to-day.  
O God, our God, help us that truth  
Now to proclaim;  
Give power to keep thy law by faith  
In thy dear name.  
*North Deering, Maine.*

### Breakfast Foods

FROM the *Scientific American* of November 17 we take the following editorial upon the comparative food value of variously prepared breakfast cereals:—

"There is such a bewildering variety of cereal breakfast foods on the market, with such differences in appearance, taste, and claims to nutritive value, that it is hard to make an intelligent choice between them. For that reason the bulletin by Dr. Charles D. Woods and Prof. Harry Snyder recently issued by the Department of Agriculture should prove of interest. True economy here, as with other kinds of food, depends upon the amount of digestible nutrients which can be obtained for a given sum of money.

"Of the five cereals most commonly used for breakfast foods, oats contain perhaps the largest quantities of the important nutrients, with a fairly low proportion of crude fiber. Wheat ranks close to oats in all respects, however, and even when prepared with the bran is freer from crude fiber. Many persons consider that the bran contains so much protein and desirable mineral matters that it should be retained in spite of the

crude fiber which it contains. Digestion experiments indicate, however, that the crude fiber makes the whole material so much less digestible than more protein is actually available to the body when the bran is excluded. Moreover, the ordinary mixed diet probably furnishes all the mineral matter which the healthy body needs, so bran is not needed for this purpose. The bran-containing preparations should be avoided by persons of weak digestion, but are often useful in cases of constipation. Such differences are, however, too small to be of importance to normal, healthy persons, and all the ordinary varieties of breakfast cereals are wholesome. Individual taste must determine which are most palatable. Appearance, palatability, and relative cost will always and rightly be important features in the selection of all these cereal breakfast foods. Corn and its preparations are rich in carbohydrates and fat, but are slightly less digestible than the other cereals. Rice is poor in protein, but remarkably free from crude fiber, and consequently furnishes a large proportion of digestible carbohydrates. Barley contains a fair proportion of nutrients, and is moderately digestible. All these differences in composition and digestibility are comparatively slight, and may be disregarded by healthy persons living on the ordinary mixed diet.

"Thoroughness of cooking is a factor which has a bearing upon digestibility. It not only makes the cereals more palatable, but also breaks down the walls of indigestible cellulose which surround the starch granules and other nutrients, and produces other changes, so that the digestive juices can work on the nutritive ingredients more effectively. Poorly cooked cereals are less palatable than the same dishes well cooked, and may cause indigestion and be really harmful. When the partially cooked preparations are used, care should be taken to insure sufficient re-cooking before serving. The majority of the ready-to-eat brands are apparently thoroughly cooked.

"In choosing between the various breakfast foods it must be remembered that a novel appearance and a quasi-scientific name do not necessarily represent any unusual food value. Unless something is added during the process of manufacture, all brands must have just about the same composition as the cereals from which they are made, as manipulation can not increase the amount of food material, though it may modify its appearance and flavor. As far as the claims to predigestion are concerned, it is safest to assume that in at least

the majority of cases the goods do not contain a much larger proportion of soluble—that is, partially digested—starch than any thoroughly cooked cereal. Fortunately, the matter is of little importance to healthy persons, since they are probably better off for doing their own normal work of digestion. If any one is so ill as to need predigested food, he should depend upon the professional advice of a competent physician in selecting it. The predigested and malted cereals should be judged by the same standards as the others.

"It seems fair to conclude that the chemical composition, considered in connection with digestibility and cost, furnishes a satisfactory guide for selection, due attention being paid to palatability and individual preferences.

"All things considered, the cereal breakfast foods as a class are nutritious, convenient, and reasonably economical foods, and worthy of an important place in the diet when judiciously combined with other foods."

### The Matter of Punishment

CHILDREN are quick to detect injustice, and soon take advantage of the weakness of the parent who indulges them irrespective of their behavior. They will obey, through fear, the over-severe parent only until their fear has been outgrown, then cast to the winds his advice. The flight of years, however, will only enhance their admiration for that parent who can inflict just punishment when needed, as well as overlook slight faults, and who is quicker to see the good deed than the evil.

Much of a mother's police duty could be avoided if she would provide legitimate work for each child, a lawful play-room in which each should have his separate shelf or box, and foster among them the spirit of honor. To develop this, and a sense of responsibility for the welfare of the home, mothers should early train each child to work about the house. Manual labor and skill in all its branches ought to be glorified, not despised. Children naturally love to work. It is our own fault if our sons and daughters grow up prouder of idleness and white, soft hands than of honest labor. Let the children sweep and dust, and feed the chickens, and tinker at the hen-coops. Teach them to sew on buttons and do simple cooking.—*Selected.*

I TRY to make the child fully understand why he is punished; to punish when perfectly cool myself; to fit the punishment to the offense, and to vary its form as often as possible. And I try to treat my children as courteously as I expect them to treat me.

I have always taught them to come to me with any question which puzzles them, and as far as possible, I answer them. But I am not afraid to say, sometimes, "I do not know," and at other times, "When you are older, I will tell you that."—*The Interior.*

# THE WORLD-WIDE FIELD

## Linger Not

THE time is short!  
If thou would'st work for God, it must  
be now;  
If thou would'st win the garland for thy  
brow,  
Redeem the time.

Shake off earth's sloth!  
Go forth with staff in hand while yet  
'tis day;  
Set out with girded loins upon the way:  
Up! linger not!

Fold not thy hands!  
What has the pilgrim of the cross and  
crown  
To do with luxury or couch of down?  
On, pilgrim, on!

With His reward  
He comes; he tarries not; his day is  
near:  
When men least look for him will he  
be here.  
Prepare for him!

Let not the flood  
Sweep the firm feet from the eternal  
rock;  
Face calmly, solemnly, the billow's shock,  
Nor fear the storm.

Withstand the foe;  
Die daily, that thou mayest forever live;  
Be faithful unto death; thy Lord will  
give  
The crown of life.

—Horatius Bonar.

## In France and Spain

L. R. CONRADI

AFTER our good sessions of the union conferences at Gland, Switzerland; Friedensau, Germany; and London, England, our European summer gatherings closed with a small camp-meeting at Nimes, southern France, August 21-26. Nimes is a city of about eighty-one thousand people; it is the center of French Protestantism. Tent-meetings were held in this place years ago, and a small company was raised up; but in the course of time some moved away, others died, and only a few were left.

It was planned to hold our French meeting here, and in connection with it conduct a course of lectures. The tent was pitched near the edge of town, and about ten minutes' distant from the main railway station. At first the boys disturbed the evening meetings, and the brethren then held the services in the afternoon, securing a good attendance; and by the time our regular camp-meeting was to begin, we could resume the evening sessions unmolested.

I was much pleased to see such a good representation from all parts of southern and central France at this meeting. Our church in Paris, however, sent no delegates, as it is quite a ways north.

The work in France is making good progress, and there are now nearly two hundred believers in that country. We had an excellent meeting at Nimes. Brother John Vuilleumier assisted in the services, besides the local workers. Sabbath was a good day for the camp; six were baptized, and Brother T. Nussbaum was ordained to the gospel ministry.

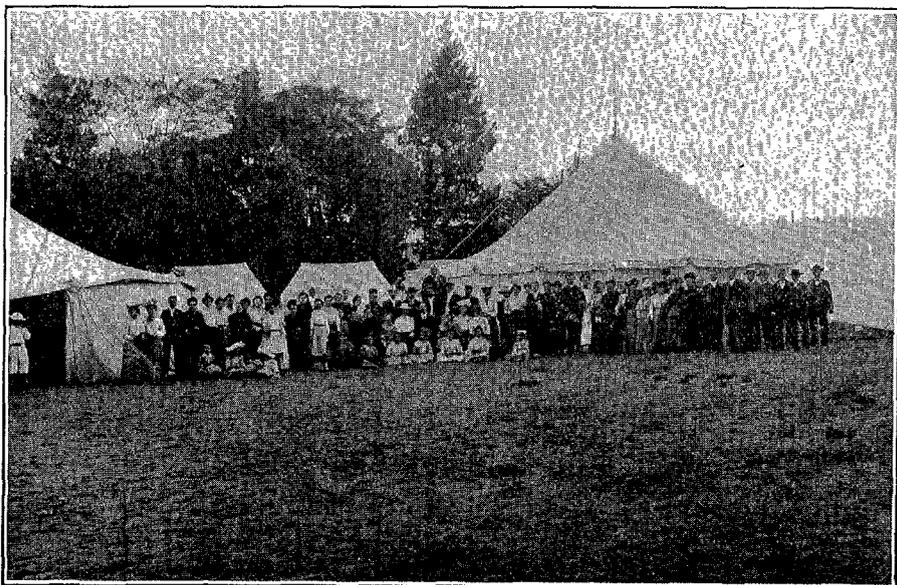
Recently quite a number of young people who have attended our schools at Gland or in London have entered the field as workers — either as Bible workers or as canvassers. The accompanying picture shows all the laborers, save Brother U. Augsburg, who is laboring in Paris. We start out now with three ordained ministers, four licentiates, six Bible workers, and two colporteurs.

During the meeting the group of be-

fifty present at the evening meeting in Barcelona, and about thirty in the meeting held at Sabadell, an adjoining town, the following evening. The Lord has blessed the work of Brethren Bond. Several were recently baptized there, so at present we have nearly twenty Sabbath-keepers in Spain.

During our council it was decided that Brother Walter Bond remain in Barcelona, and follow up the interest in that neighborhood, while Brother Frank Bond go to Valencia (population two hundred and fourteen thousand), a little farther down the coast; this is the third city in Spain. Some of our brethren are moving there with Brother F. Bond, so there will be a small nucleus of believers from the start.

We also gave permission to several brethren to take up the work of circulating our publications. One brother who has been in service as a coachman for the past twenty-one years, lost his position because he accepted the truth. His employer gave him one hundred dollars when he left, because of his faithfulness in service; and as this happened



GROUP OF BELIEVERS AT THE NIMES (FRANCE) CAMP-MEETING

lievers at Montpellier' was received. Forty-six have been baptized and received in France during the year.

The educational work was given special attention, and the brethren readily subscribed one hundred and sixty dollars toward that branch of the cause. They also gave liberally to their Sabbath-school and First-day offering funds. Elder Dexter was again unanimously chosen director of the field for the coming year.

When we remember that France alone has about forty million people, and only two hundred Sabbath-keepers, with a tithe of about fifteen hundred dollars annually, we surely can see the need of our assisting the brethren there in carrying the light to their countrymen.

A night's run on the train brought me to Barcelona, commercially the leading city of Spain, where I spent several days in counsel with the Brethren Bond. Although our meeting there was held on a week-day, I was pleased to see nearly

last New-year, and the brother had no other income save the percentage on the small publications he had been able to sell, he had just about spent the little surplus he had had. Seemingly, he had not expected anything from us, and when we told him that we had considered his faithfulness and would allow him fifty dollars for the past, and assist him in the future, tears of gratitude began to roll down his cheeks, and one could easily see that this reward had come altogether unexpectedly. One of his sons is now in Gland; and another hopes to find a place somewhere among our people. The brother had been able to sell about four hundred Bibles, and the few canvassers have sold about twenty thousand of our small tracts. While we have a few books in the Spanish, yet it is impossible to import them without their first being presented at the censor's office, and there stamped. We are now getting out "Glorious Appearing" in Spanish, at Hamburg, and shall try

to secure the necessary stamp, and thus provide our workers in Spain with better facilities.

We are glad that the prospects seem to be brightening, and that we have laborers in two places in Spain, and also that in Portugal there are two laborers, one, Brother Rentfro, in Lisbon, and the other, Elder E. Schwantes, formerly of Brazil, at Oporto. Three have just been baptized in Lisbon, and the first little company in Portugal has been organized.

As the work is thus opening in the Latin Union field, we surely believe that our brethren in the States will be disposed to grant our request for an appropriation of seven thousand five hundred dollars for this field, with its one hundred and ten million people, and that they will assist us in every way they can to develop this field that it may keep step with the work in the other parts of Europe.

### In Bonacca

J. GARFIELD SMALLEY

To come to Bonacca is like going into a new world. Our island is about twelve miles long, and from three to five miles in width, separated into three distinct divisions, as you will see by the map. A number of the inhabitants live on keys, situated to the south of the island. A few of the keys are large, and of some value, while others are small and insignificant, except as they serve to enhance the general interest of the scenery.

To reach the Tranquila Industrial School, we must ascend about twelve hundred feet above sea-level, in a distance of two miles, over a narrow, winding path. I think we have learned the experience of the hare and the tortoise, so we do not use all our energy at the beginning.

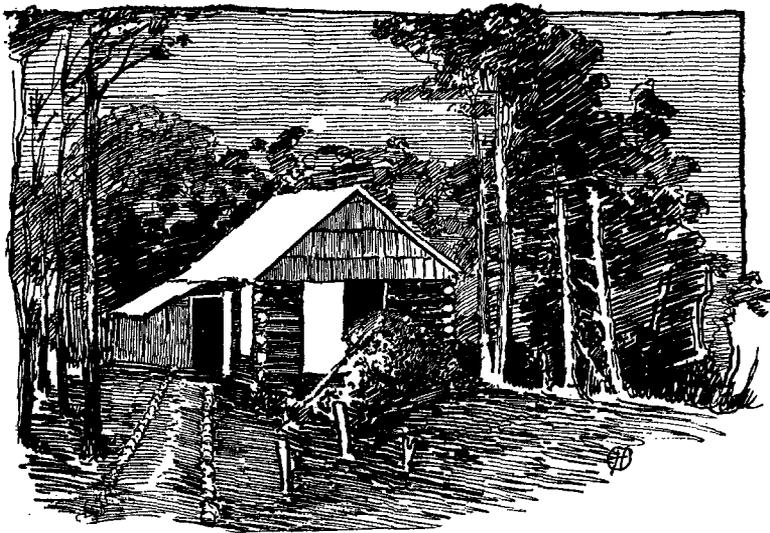
One who has not climbed our mountains knows little of the beauties of this island. The cloud, the silence, the gloom; the visitations of heaven's lightning, darkness, thunder; the rainbow of promise bordering the side of the mountain, right at one's feet; spicy odors of flowers and shrubs; fresh, spirit-elating breezes sounding through the dark pine wood and cocoanut walks; parrots, humming-birds "with their long bills, suspended in the air as if set there to fan the flowers"—all this is an expression of God's creative handiwork for the enjoyment of his children, who can see his power reflected everywhere on sea, sky, and land.

When I look at these heaven-built mountain walls, I think of the refuge just such places have been for the rich and poor, the feeble, and the little child all through the ages, in the Eastern hemisphere, when worldly power and

cruelty were ready to swallow them up.

One of the interesting scenes of the island is Bonacca Falls. About one hundred yards below the junction of the two mountain streams, the water leaps over a chasm beneath overarching vines,—sparkling, eternal freshness upon all around,—and then sinks, foaming, into a rocky basin, only to fall again some thirty feet in foam and spray. On the other side of the stream a rocky crag rises from two hundred to three hundred feet, sparingly covered with tropical shrubs and vines. One afternoon I explored the path of the stream for perhaps one-half mile below the falls last mentioned. I succeeded in passing two more falls, about thirty feet in height, but before me was one I dared not undertake. At this place the water falls more than one hundred and twenty-five feet.

In taking such a journey, it is necessary for one to provide himself with a *machete* (this is the agricultural implement serving as ax, bush-hook, scythe, and sword), to cut his path through the jungle and tall grass. And then, too, he may run across a "yowler," a serpent from six to eight feet long, for which his machete will come into good play.



FIRST HOME OF BROTHER WILLIAM EVANS IN BONACCA

Sometimes during the rainy season it rains for weeks, at night or during the day. However, I enjoy the sound of the water on the roof of my pole-elevated cottage as much as when in early boyhood I slept at home beneath the rafters.

Perhaps you think I have entered Eden, in all of its Edenic beauty as it stood on earth before the fall of man; and perhaps to the minds who do associate divine truth with the things around them, this may be true. To my mind "we have as fine a mixture of paradise and purgatory," as one expressed it, as one might ask for. It all lies within one's self as to what it shall be made. But when the planter sees armies upon armies of ants, destroying tree after tree that he has so patiently cared for; the serpents, as large as the rim of one's hat, stealing the fowls that have been so long protected from the vermin that was ready to devour them as soon as they were hatched; tarantulas and scorpions in places that would make one

shudder to recall, then it is that one sees something less attractive, unless, like the seer Job, one is able to rejoice even amid affliction.

Bibles and books must be scattered like the leaves of autumn. God has a people here that must be gathered in. This Satan knows; and although he will try his best to stop the power of God, yet when God is with us, Satan is powerless. Now is the time to work, that the Israel of God may be gathered out; for it will not be long until his kingdom will come.

### Standing on the Word

ONE of our little churches in Jamaica had had a minister with them for some weeks. When the time came for him to leave, the people of the village prophesied that the church would not stand alone. But they did stand, and only one or two apostatized. The reason why they stood is shown by what a little boy of the church said. The little fellow—about seven or eight years of age—had a more than ordinarily bright mind. He could argue with people very well for a little fellow, upon the different points of our faith, and consequently people would induce him to do this, for the sake of hearing him. One day he was sent out to the shop, by his mother, to make a purchase. Some men standing there began to chide him, saying, "What are you going to do now that the elder is going away? You will have to come back to our church. You will all go to pieces now." "O, no!" he said. "But you can not stand when the elder goes away; you just came in because you had a white elder up there, and when he goes away, you are going to pieces. Just see if you do not."

The little fellow replied, "We have an old elder that is going to stay with us." That was news to them, and they wanted to know his name. When they asked him, he said, "It is the Bible." The brethren and sisters in the church heard about the answer of the child, and it seemed to inspire them; and whenever any of them are tempted to complain because an elder does not come along very often, they remind one another of what the little boy said—that their elder is the Bible.

### Mission Notes

A SISTER from Singapore has recently gone to Sourabaya, Java, and organized a family Sabbath-school.

THREE persons have begun Sabbath observance in Parana, Brazil. The interest in the truth in that place was only slight at first. But an attack on our worker there, by a minister, in the presence of some of his own members, resulted in inquiry concerning the truth.



# THE FIELD WORK

## Argentina, South America

It has been some time since I have reported to the REVIEW. The interval of silence, however, has not been one of inactivity. I have spent some time in trying to re-validate my medical diploma in this country, but for the present have had to give up the idea of receiving national recognition because of the prejudice against North Americans, especially those who are professionals. One of the secretaries told me that it was useless to try, as they would not allow me to pass; but this was not till I had spent three months and had visited the offices more than fifty times to get the privilege to try the examination.

The final result was a great disappointment, yet not a discouragement. It gave me a chance to go out into the field again. I have just returned from a trip in the northern part of Argentina, where I visited some brethren whom I had the privilege of leading into the truth and baptizing about eighteen months ago. This was near the city of Empedrado, in the province of Corrientes. One of the families moved down the Parana River to the next city below, in the same province, called Bella Vista. The name means "beautiful view," and it is truly beautiful, for great orange orchards line the shore for some miles.

This family, although unable to read a word, began to work for those whom they met, and in their simple way to tell the truth. Some became much interested, and procuring Bibles, began to read, although their teacher could not cite them to a single text. Later some brethren passed through the place en route to the South American Union meeting in Parana last March. Having to wait two days for their boat in this place, they improved their time visiting those who were interested. During the first part of last month these same two brethren came back and spent several days in the city, holding Bible studies and visiting from house to house. Thus the interest deepened, and some had begun in a formal way to lay aside their work on the Sabbath.

The two brethren had promised them that a minister would come and visit them, and they were anxiously waiting for the promise to be fulfilled; so when I came, they were as ready to hear as was the house of Cornelius when Peter arrived. I visited from house to house, treating the sick and holding Bible studies. Each evening we had a public meeting, presenting the prophecies and special truths for this time. The Lord greatly blessed the work, and the interest was much greater when I had to leave than when I came. The priest announced his warnings against us in the public school, but the influence of the word still grew. My work for the sick especially opened the door in many places. Before leaving, I had the privilege of baptizing fifteen, and there are ten others who hope to be baptized soon. A Sabbath-school of about thirty mem-

bers was organized, and those baptized united with a church on the other side of the river, of which the two brethren before mentioned are elder and deacon.

It inspires one to see the readiness with which many of these Catholic people receive the truth for this time. Surely the Lord has many jewels among the millions of Spanish Catholics; but where are the workers to go and hunt them out? We are praying that the Lord of the harvest may send forth laborers into his harvest. Will not some of the strong young people who may read this report volunteer to come and help us? There are in these fields more millions of souls than there are missionaries to take the message to them. May the Lord roll upon us the burden of the message. R. H. HABENICHT, M. D.

*Diamante, Entre Rios.*

## Mississippi

PALMER.—I came to this place Oct. 9, 1906, and found a company of nine Sabbath-keepers, the result of the labors of Brethren A. C. Chatman and N. B. King during the summer. Some of these had not yet accepted the light regarding the use of narcotics and stimulants. All having agreed to put away these, we arranged for baptism. Early Sabbath morning, November 3, four were baptized. On the following Sabbath four others were baptized, making in all, eight. We also had the first quarterly meeting in this place. This was a spiritual refreshing to all present.

Our little church-school was opened Oct. 31, 1906, with six pupils, but we have the promise of a number of other pupils in the near future.

Brother Rolland William, from the West Indies, is teaching. This brother has made a great sacrifice for his people in Palmer. He is receiving no salary for his labor here, though he has charge of both the church work and the school. We certainly feel that this brother's sacrifice and labors are commendable, and trust that through them much good may result to the cause here.

THOMAS MURPHY.

## Work in New York City

ONE of the greatest problems which has confronted the brethren of New York City has been that of reaching the great mass of people who have come from the countries of southern Europe. This has been especially true concerning those who speak both the Italian and Spanish languages.

When we consider that there are over thirty-five thousand more Italians in New York City than in the city of Rome itself, we get some idea of the vast work which must be done for that people.

While there are not so many Spanish-speaking people as there are Italians, yet the great problem before us is how to reach them with this message. Fig-

ures mean so little that we may be pardoned for using some comparisons. Imagine the following cities in several of our conferences as having never been entered by workers with this great message of mercy: Columbus, Ohio, with its 126,000; Fall River, Mass., with its 104,000; Denver, Colo., with its 134,000; Memphis, Tenn., with its 103,000; Los Angeles, Cal., with its 103,000, and we get a faint idea of the 135,000 Spanish people who have never so much as received a tract in their own mother tongue.

Here these people are found with all the superstition and ignorance which characterizes them in the Old World. Only recently they had a gathering of thousands of their countrymen, and offered the sacrifice of a calf in the streets to one of their patron saints. This ceremony was carried out under the direction of their priests amid a ceremony of pomp and splendor that was truly amazing.

While this dark picture is before us, we are truly grateful for the fact that the dear Lord is watching over the poor, benighted foreigner, and his hand is being outstretched to them also. About three years ago Brother Louis Zecchetto, an educated Italian, embraced the truths of the third angel's message. It was my privilege to be connected with him in tent and hall work for about two years. He became burdened for his own people, and in a self-supporting way began to labor for the Italians. The work so enlarged that it demanded his entire time. This he was unable to give, and the conference was unable financially to support him. We laid the matter before our brethren at the late General Conference, and the Kansas Conference consented to support this brother in his work. At first the work moved slowly, and at times it seemed as if it must be given up as a failure, but the cloud had a silver lining, and last Sabbath, November 17, ten Italians were baptized, and we organized the first Italian Seventh-day Adventist church ever organized in America. It was a blessed day for us all, and we could but exclaim, "What hath God wrought." There are several others who are waiting for baptism. Circumstances forbade them at this time, but they will soon follow the others.

We believe this will be good news to our brethren in Kansas who have so nobly helped forward this foreign missionary work in Greater New York.

This report would not be complete without a few words concerning those who have embraced the message. One is an educated man. For years he has been in the Methodist ministry. For two or more years he was a missionary for that denomination in Mexico, but they felt the call from New York to be so urgent that he was recalled, and given the pastorate of one of their churches in this city. Upon his acceptance of the truth as held by this people he was at once dismissed from that denomination. He has publicly united with us, and feels burdened to labor for the Spanish people for whom he has previously worked.

We have carefully considered the man, and we are confident that he ought to be connected with the work. We can but believe that the Lord has called him to work among his own people. At this point we feel that we would be remiss in our duty did we not lay this matter

clearly before our people who have been praying for years for the Lord of the harvest to raise up workers for the thousands upon thousands of these poor, benighted people.

We are face to face with the problem of supporting such a worker as this brother. We have repeatedly appealed to the General Conference and to the union conference, and while both are heart and soul with us in this work, they are unable financially to assist us.

We wish it to be distinctly understood that this is not any side issue, and that we have no desire to even appear as being in the least irregular in our work, but we believe that the Lord does not raise up workers to do a work unless he has the means of supporting them. We do not know where the means may be, so we take this way of trying to find out. Here are more Spanish people than there are people in each of the cities mentioned above, and yet not one person to give them the bread of life; and now that the dear Lord raises up a man for the work, and we can not get the money, we believe that the money must be somewhere, and it may be that the Lord will impress some one to donate to this work. If you are impressed to help this work, send any remittance to your conference treasurer, and let the money come in the regular channel. C. H. EDWARDS.

### Cuba

ALL who are interested in the progress of the work in this field will be glad to learn that at last we have succeeded in securing in one of the main suburbs of Havana a suitable place for public meetings where we may preach the truths of this message.

As houses are scarce, especially since the coming of the United States army, it was not easy to secure a place at a reasonable rent. However, the Lord favored us, and now we are located in a good neighborhood and on a quiet street. Another favorable feature is the fact that the people of whom we rent are very favorably disposed toward the truth, the lady of the house even going out to invite the neighbors in to the meetings.

Up to the present the attendance has been small, but other Protestant missionaries tell us we have no reason to be discouraged from this fact, as it always requires some time to become acquainted with the people and gain their confidence. The latter is quite necessary from the fact that the falsehoods of the Catholic clergy would naturally lead the people to regard all Protestant work with suspicion. Besides, the fact that the people generally depend on the church for matrimonial ceremonies as well as for the burial of the dead, and the threat that these will be denied them if they attend a Protestant service, rather tends to deter them from coming out. It will no doubt require a patient, persistent effort to get the truth before this neighborhood.

The value of music as an auxiliary in a public effort is generally recognized, and especially is it effective among the Cubans. It serves as an attraction. What is needed at present is an organ for our first public meeting place in Cuba, and we believe that some one will feel it a privilege to help us in this

regard. If there is any one who could donate a second-hand organ for this purpose, will he please correspond with the undersigned, giving description of organ and present condition?

E. W. SNYDER.

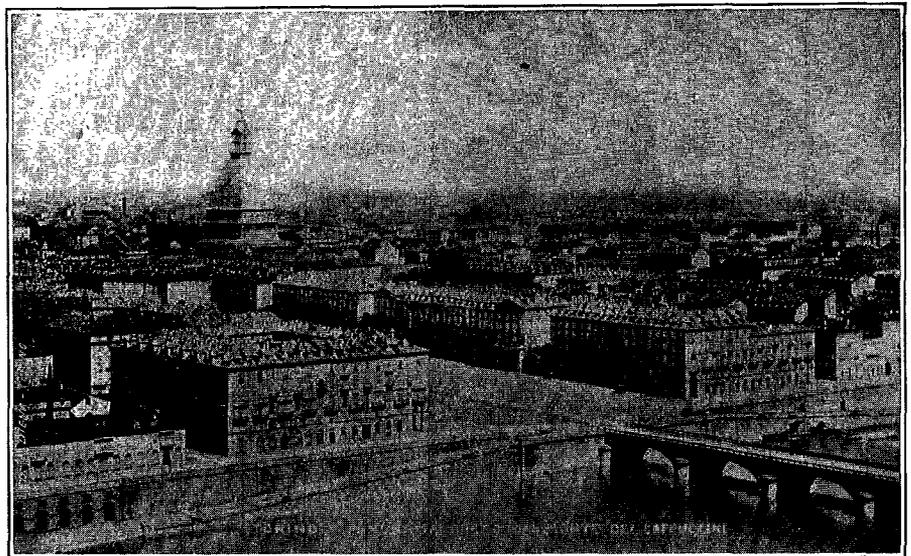
*Apartado 35, Marianao.*

### Italy

ANOTHER large city has been entered, and a signal-station for the unfurling of the banner of truth has been erected in the land of the papacy.

Turin, the ancient capital of Italy, is considered one of the most beautiful cities of Europe. Its broad, regular avenues, many beautiful parks and monuments, together with the charming river Po flowing gently at the base of the verdure-covered hills that surround the city, form a delightful panorama.

Turin is a very ancient city, being mentioned very early in history. In 218 B. C. it was destroyed by Hannibal, but was afterward rebuilt by the Romans.



GENERAL VIEW OF TURIN, ITALY

During the middle ages it was the residence of the dukes of Savoy. The title, Duke of Savoy, brings to mind the fierce persecution waged by that house against the Waldenses, whose headquarters is not very far from Turin.

The present government of Italy was situated at Turin until 1865, when it was removed to Florence, and thence to Rome, when the overthrow of the papacy was effected under the victorious arms of Garibaldi.

The city contains upward of three hundred and forty thousand inhabitants, and is about the size of San Francisco before the earthquake. The part of Italy where Turin is situated is well equipped with schools and analphabets are quickly disappearing in that section.

The city is quite Catholic, and is considered by the Vatican as one of the places upon which it can count as favorable to the church. Brethren Fant and Benezet are now there, and have begun work in a hall in a good part of the city. Professor Fant was invited by the brethren at the recent camp-meeting to enter the work. He therefore resigned his position as director of an institute here at Rome, and went to help in opening up the work in Turin. He is now engaged in giving this glorious message to his countrymen.

I have received encouraging reports

from the workers located there. The attendance is good, and they have plenty of work to do. We ask the prayers of God's people for the work and workers of Turin, that the Lord may richly bless them, and that many souls may be gathered also from that place when the King shall claim his own.

CHAS. T. EVERSON.

### Sanitarium Work in Washington

THERE should be no doubt in the minds of any that God in his wisdom directed that a sanitarium be established in connection with the work in Washington. From the many hindrances to the easy and rapid development of the work here we thoroughly believe that Satan himself has realized better than many of God's own children of how much advantage it would be to the cause of truth if this people should maintain a thriving, well-conducted medical missionary institution in Washington, heartily supported by every Seventh-day Adventist. But God

has blessed the work, so that now before the busy winter season has scarcely opened, the Washington Branch Sanitarium is filled with patients, and is treating a goodly number of outside patients and sending missionary nurses into the homes of the city. A large number of persons visit the sanitarium to receive treatment, to attend the health-school lectures, to visit friends or to inquire about our work; and hundreds of citizens pass by our institution daily. Thus our sanitarium in the city serves to introduce our work and calls the attention of many to the principles for which it stands.

It is to be regretted that the building at Takoma Park is not already prepared for occupancy, but rapid progress is being made in the work there; and all that is needed to complete the Washington Sanitarium is prompt and liberal financial support on the part of those of our people who are able to give such help.

More well-equipped and thoroughly consecrated young people will soon be needed to assist in the work here, and, in fact, a few are already necessary to meet the needs of our work in the Washington Branch Sanitarium.

G. T. HARDING, JR., M. D.

THE Chinese spend annually \$151,752,000 in their worship of the dead.

**Notes of Progress**

Our summary for September is both late and incomplete. Doubtless the publishers' convention has had something to do with this, for several of our fields which have reported promptly before have been slow this time. Let us improve upon this point, and do our utmost to send in the reports for each month by the middle of the following month.

**The Convention Report**

We have received from the Review and Herald copies of the "Proceedings of the Publishers' Convention." We are greatly pleased with its arrangement and general appearance. It contains all the papers read at the convention, and quite a full digest of the discussions, and a summary of recommendations. It contains 256 pages. The price, post-paid, is only ten cents.

This report will be valuable for reference. A comprehensive index, prepared by Brother Rogers, statistical secretary of the General Conference, has added a practical feature; for instance, the name of every person attending the convention appears in the index, and following his name there is a reference giving the topic and page of each paper and each remark made by him during the convention.

On the other hand, each topic considered also appears in the index, followed by reference to the pages where statements or papers are found on that topic. The good work done by Brother Rogers on the index will be particularly appreciated by our workers. Every Seventh-day Adventist ought to have a copy of this report, and read what the Lord has been doing for the publishing work, and what plans have been laid for its future progress.

**Reasons for Thanksgiving**

We have reached the season of the year when it is customary in a special way to count our blessings. It is well for us to do this frequently, for our blessings are so many that the recounting of them will often chase away the shadows of doubt and fear. The following are a few of the blessings which have come to the Publishing Department during the recent past:—

**Publishers' Convention**

A publishers' convention has been held, in which the officers of the General Conference, members of the General Conference Committee, conference presidents, treasurers, and tract society secretaries joined with the members of the Publishing Department in an earnest study of the needs of the world-wide work from morning till night for a full week. We were thankful for this great privilege and the general interest expressed in the publishing work, and have reason to believe that days of splendid progress are before us.

**Universal Prosperity**

We are thankful days of progress have begun. Without any exception the publishing work is prospering and increasing in importance and volume in every union conference and mission field in the wide world. The evidences of this which come to us in the reports from month to month are a cause of great rejoicing.

**Opening Doors**

Several countries in Europe and Asia, which in years past have been largely closed to our publications, have now

**Canvassers' Summary for September, 1906**

	AGENTS	HOURS	ORDERS	VALUE	MEMBERS	AVERAGE
<b>Atlantic Union Conference</b>						
Central New England ...	6	313	120	\$ 319.90	1,937	\$.31
Chesapeake .....	3	134	25	59.00	547	.10¾
Eastern Pennsylvania ..	7	158	33	584.65	989	.59
Greater New York .....	.....	.....	.....	.....	650	.....
Maine .....	1	30	14	19.75	548	.03½
New Jersey .....	.....	.....	.....	.....	440	.....
New York .....	8	288	77	361.24	1,750	.20½
Southern New England.	4	197	102	178.99	420	.42
Vermont .....	1	14	6	8.00	542	.01½
Virginia .....	7	356	127	200.90	423	.47
Western Pennsylvania ..	8	364	102	281.25	750	.37½
West Virginia .....	5	196	93	266.95	220	1.21
Totals .....	50	2,050	686	\$ 2,281.73	8,286	\$.27½
<b>Canadian Union Conference</b>						
Totals .....	3	42	33	\$ 85.50	1,095	\$.07½
<b>Lake Union Conference</b>						
East Michigan .....	4	233	41	\$ 118.50	1,951	\$.06
Ohio .....	13	502	262	756.75	2,350	.21
Indiana .....	6	299	63	119.10	2,100	.05½
Northern Illinois .....	9	638	282	776.85	1,188	.65
North Michigan .....	3	55	18	192.65	809	.22½
Southern Illinois .....	.....	.....	.....	.....	725	.....
West Michigan .....	9	158	57	128.20	5,000	.02½
Wisconsin .....	6	161	30	127.75	3,268	.04
Totals .....	49	2,046	753	\$ 2,220.00	17,391	\$.12½
<b>Southern Union Conference</b>						
Alabama .....	2	160	.....	\$ 216.95	314	\$.69
Cumberland .....	4	631	.....	592.85	500	1.18
Florida .....	5	224	.....	232.70	450	.53
Georgia .....	4	203	.....	112.10	190	.59
Louisiana .....	8	157	.....	255.25	260	.98
Mississippi .....	2	95	.....	276.50	243	1.13
North Carolina .....	10	383	.....	186.95	250	.74
South Carolina .....	8	721	.....	614.77	80	7.68
Tennessee River .....	5	104	.....	58.25	534	.11
Totals .....	48	2,408	.....	\$ 2,546.32	2,821	\$.90
<b>Northern Union Conference</b>						
Alberta .....	1	145	69	\$ 223.50	162	\$2.00
Manitoba .....	.....	.....	.....	.....	429	.....
Minnesota .....	10	528	275	448.95	2,049	.21½
North Dakota .....	3	85	24	74.25	639	.11½
South Dakota .....	11	458	87	298.20	1,040	.28¾
Totals .....	25	1,270	455	\$ 1,044.90	4,319	\$.24
<b>Central Union Conference</b>						
Colorado .....	9	344	200	\$ 606.78	2,500	\$.24
Iowa .....	10	439	41	163.00	3,821	.04
Kansas .....	11	375	122	473.10	3,270	.14½
Missouri .....	11	681	262	819.20	1,500	.55
Nebraska .....	8	491	126	310.50	2,117	.14½
Totals .....	49	2,326	451	\$ 2,372.48	13,208	\$.18
<b>Southwestern Union Conference</b>						
Arkansas .....	3	79	23	\$ 90.50	555	\$.16
Oklahoma .....	6	282	154	385.65	1,650	.23
Texas .....	22	1,524	403	1,029.05	1,165	.88
Totals .....	31	1,885	580	\$ 1,505.20	3,370	\$.45
<b>North Pacific Union Conference</b>						
British Columbia .....	.....	.....	.....	.....	140	.....
Montana .....	.....	.....	.....	.....	400	.....
Upper Columbia .....	2	152	89	\$ 401.50	1,475	\$.27
Western Oregon .....	4	115	82	189.25	1,500	.12
Western Washington ...	6	162	92	210.20	1,114	.18
Totals .....	12	429	264	\$ 800.95	4,629	\$.17
<b>Pacific Union Conference</b>						
Arizona .....	.....	.....	.....	.....	152	.....
California-Nevada .....	17	1,136	783	\$ 1,553.85	4,000	\$.39
Southern California .....	21	716	312	762.40	1,432	.53
Utah .....	.....	.....	.....	.....	200	.....
Totals .....	38	1,852	1,095	\$ 2,315.25	5,784	\$.40
<b>South African Union Conference</b>						
Cape Colony .....	.....	.....	.....	.....	317	.....
Natal-Transvaal .....	11	597	378	\$ 1,296.56	106	\$12.23
Totals .....	11	597	378	\$ 1,296.56	423	\$ 3.06

been opened, and the work is made easier.

**Spanish Literature**

Demands are increasing rapidly for literature in the Spanish language. Where orders for hundreds of copies were received a few years ago, we now receive orders for thousands of copies. Active efforts are being put forth by the Pacific Press Publishing Company and by the Hamburg Publishing House to produce a first-class up-to-date literature in the Spanish tongue.

For the past two months Professor Caviness, of Mexico, has been in Mountain View, engaged in this work with the Pacific Press. In a few days "Coming King" will be issued in Spanish, and will doubtless fill a long-felt want for a book about that size and style for canvassers in Spanish fields. Elder Conradi also reports from Europe that "His Glorious Appearing" is now ready, "Christ Our Saviour," "Gospel Primer," and "Steps to Christ" have been revised, and are now ready.

**Valparaiso**

An interesting report has recently been received from Brother Steele, manager of our publishing office in Valparaiso, Chile. The depository was destroyed by the earthquake and fire, but the paper stock was saved. They immediately issued a special number of their paper, and within a few days sold more copies than have been sold under normal conditions in a year; and Brother Steele writes that they will soon bring out another special, which they believe will have an equally large circulation. Thus the Lord has used apparent calamities for hastening on the gospel, and we are able to "rejoice in tribulations."

**Australasian Union**

Reports recently received from the Australasian Union Conference bring us the good news that the publishing work during the past two years in Australasia has been more prosperous than ever before in the history of that field. For more than ten years the work in Australasia has been developing upon a strong, consistent basis, and we rejoice that the work is still onward and upward.

Steps were taken at this union conference to establish a small printing plant in Singapore for publishing a paper, and tracts and pamphlets for the Malaysian Peninsula and the East Indies.

**Australasian Publishing House**

A letter recently received from the manager of the Signs of the Times Publishing Association in Australia, brings us the good news that the publishing company has moved up into the Warburton Mountains, and has been running successfully there on denominational work only, for the past five months. In fact, they have had more work than they could do. Thus it always is when we work wholly for God. We never look for work. The old publishing plant in the city of Melbourne is being disposed of.

**Pacific Press**

The Pacific Press Publishing Company is arising with strength and courage from the ashes of its factory. The loss has been great, the embarrassments have been many, and the work now is being done under adverse conditions, and yet there is great cause for thanksgiving as we study the true condition of this

**British Union Conference**

Irish Mission Field	.....	.....	.....	.....	124	.....
North England	.....	.....	.....	.....	497	.....
South England	.....	.....	.....	.....	579	.....
Scotch Mission Field	.....	.....	.....	.....	126	.....
Welsh Mission Field	.....	.....	.....	.....	170	.....
Totals	.....	.....	.....	.....	1,496	.....

**Australasian Union Conference**

Queensland	12	1,001	327	\$ 2,514.25	289	\$8.70
New South Wales	12	1,119	429	2,193.31	863	2.54
New Zealand	27	1,219	452	2,089.50	592	3.53
North Queensland Miss.	3	359	66	215.00	.....	.....
South Australia	9	441	174	574.62	320	1.78
Tasmania	.....	.....	.....	.....	254	.....
Victoria	9	418	181	664.31	680	.97
West Australia	6	371	86	318.75	331	.96
Malaysian Mission	.....	.....	.....	.....	9	.....
Totals	78	4,928	1,715	\$ 8,569.74	3,338	\$2.57

**General Summary**

Atlantic Union Conf.	50	2,050	686	\$ 2,281.73	8,286	\$ .27 1/2
Canadian Union Conf.	3	42	33	85.50	1,095	.07 1/2
Lake Union Conference	49	2,046	753	2,220.00	17,391	.12 1/2
Southern Union Conf.	48	2,408	.....	2,546.32	2,821	.90
Northern Union Conf.	25	1,270	455	1,044.90	4,319	.24
Central Union Conf.	49	2,326	451	2,372.48	13,208	.18
Southwestern Un. Conf.	31	1,885	580	1,505.20	3,370	.45
North Pacific Un. Conf.	12	429	264	800.95	4,629	.17
Pacific Union Conf.	38	1,852	1,095	2,315.25	5,784	.40
South African Un. Conf.	11	597	378	1,296.56	423	3.06
British Union Conference	.....	.....	.....	.....	1,496	.....
Australasian Union Conf.	78	4,928	1,715	8,569.74	3,338	2.57
Grand Totals	394	19,833	6,410	\$22,038.63	66,160	\$ .33

office. For the first time in many years they are entirely free from commercial work, and even under present adverse conditions they are doing better work for the third angel's message than has been done for a long time. There is no uncertainty in the board of management as to the policy of the office. The employees are contented and of good courage, and rejoice that they are working only upon our denominational work. We thank God for what he is doing for the Pacific Press.

**Review and Herald**

The Review and Herald has become well established again, and has a clean, well-organized, splendid office. The atmosphere from the basement to the garret is denominational. There is harmony and strength among the workers, and the Lord is blessing them in the office and in the field. There is cause for thanksgiving, and for thanksgiving only, as we see how the Lord has led this office through fiery trials and out into the strength of a clean, strong gospel work.

**Southern Publishing Association**

The Southern Publishing Association has moved out from Nashville, and is improving its work in quality and in volume, and the managers express the hope that soon they will be able to cut out commercial work entirely, and have their hands more than full of the message.

**International Publishing Association**

After many discouragements and trying experiences, the International Publishing Association at College View, Neb., is doing a better and more successful work each year in supplying literature to the hundreds of thousands of Germans and Scandinavians in the United States. A movement has just been started there which promises to

expand their work and increase its importance. The representatives of the German, Swedish, and Danish languages will each undertake to promote the circulation of literature among the people of one, two, or three kindred languages in the United States. Thus, many who have been neglected will be supplied. Other steps are also being taken to supply literature to the people who are coming to the United States from many lands.

Thus it is that God is working for this department in all parts of the world. Even our most isolated mission fields report progress and good courage.

E. R. PALMER,  
Sec. Gen. Conf. Publishing Dept.

**What Church Elders Can Do**

In our system of organization the church elder occupies a very important and influential place. He may exert strong, active influence either for good or for evil in the church of which he has been elected chief officer. Again, he may assume such a neutral or passive attitude on questions of general interest to the denomination, that he may prove a mere figurehead, or less.

Elders are supposed to be true shepherds and leaders of the churches. The Scripture admonition to elders is, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." The last word of this quotation shows what the true position of the elder is. He is an overseer of others. He is to act a leading part in the doing of the work of the church, but he is not to do it all. He is to see that others perform their share of whatever work falls to the church.

It is a wise and safe plan for every

church-member to act an individual part in response to every call from the General Conference for a general movement either to raise funds or to do some phase of missionary work. An elder should never rest until he has led each and every member under his care to act faithfully and well his individual part.

If all the elders throughout the Atlantic Union Conference will vigorously shoulder their responsibility as regards both precept and example, it will require but a few weeks to raise our share of the \$150,000 fund.

Marvelous, indeed, will be the rapidity with which this apparently great undertaking will be accomplished, if all our elders act their part faithfully and vigorously. So soon will this fund be raised, that all will be encouraged to undertake some other great and far-reaching plan for the upbuilding of the general cause.

If the plan to raise the \$150,000 in a brief period, brings every church elder to assume an active part, and through the elders brings every church-member to do his individual part, the fact that the fund will be raised will not be the greatest thing accomplished. The raising of the fund will then serve as a means to bring our whole people into strong and concerted action for the carrying forward of the work to a successful finish.

May we not depend upon the church elders to nobly do their part in this great undertaking? Will they not rally their churches for a great Thanksgiving offering as the beginning of this great work?—*W. J. Fitzgerald, in Atlantic Union Gleaner.*

### My Position

FROM time to time my attention has been called to remarks by others to the effect that my faith regarding the authenticity of the Testimonies had been shaken. I have, therefore, felt called upon to express myself publicly so that no one could misunderstand my position. I can do this no better than by quoting, word for word, a letter written by me some months ago in response to an inquiry of this nature:—

"All my life I have been in close touch with the manifestations under consideration, and have as good an acquaintance with them as most people. I have seen the manifestations in all phases, have been acquainted intimately with the communications to others, and have had my share of them concerning my own work, my mistakes, and accompanying instructions.

"From the time when I became old enough to understand the nature of the communications, I have never for a moment had a doubt as to their authenticity. I have seen too many evidences that were far and away beyond any mortal insight to attribute them to anything but their heavenly origin.

"My faith to-day in the Testimonies is as strong as ever, as the circumstances in my own recent life will attest. I have, during the past year, received communications correcting me for mistakes, and reproving me for errors in my work. Not for a moment have I doubted the correctness of these communications, and this is evidenced by the immediate changes that I have made in order to meet the instruction so received. It will take more than the breezes now blow-

ing to affect my belief in the Testimonies."

Since writing the foregoing my sentiments have not changed in any particular.  
J. E. WHITE.

### A Faithful Laborer at Rest

GEORGE A. KING died of pneumonia, at his home in New York City, Sunday night, November 4, aged fifty-nine years and seven months. Brother King was born at Toronto, Canada, in 1847. His father being a "class leader" in the Methodist Episcopal Church, he was reared in the doctrines and tenets of that denomination.

At the age of twenty he came to the United States with the avowed intention of taking up a claim of land in the great West. On this westward journey he was attracted to a gospel tent located in a small Western town. From the lips of Elders R. M. Kilgore and D. M. Carrington he first heard the third angel's message. This revolutionized his entire life. Instead of looking for land in the West, he turned his feet toward a land where the inhabitants may hold their claims forever. Never for a moment has he faltered, and his last public testimony was that never in his experience had the truth seemed so precious to him.

Within a few years from the time he embraced the truth, he was publicly proclaiming the message which had done so much for him. His first series of public lectures was held in connection with our late lamented Brother S. H. Lane. Even to-day there are those living who stand as monuments of their faithful labors. Although he felt that his work as a public speaker was blessed of the Lord, yet he felt especially called to scatter the printed pages containing the message.

As nearly every member of his father's family had died of consumption, he had a lingering dread of that fearful disease. When the light of healthful living came to him, he hailed it joyfully, and it was his candid conviction that, owing to his adoption of those principles, he was spared for many years' service. Before his last sickness he was remarkably active for a man of his years.

His appreciation of health reform led him into the work of selling health literature. This he continued till he felt deeply impressed that we ought to present the entire truths of the message to the world in an attractive form. It was at the General Conference held in December, 1881, that he urged very strongly the idea of printing "Thoughts on Daniel and the Revelation" in an attractive manner. Steps at that time were taken to carry out this idea, and from that suggestion has come the splendid list of publications we have to-day. He at once inaugurated among the brethren the system of canvassing for our denominational works which has been such a mighty factor in building up our work in the earth.

At that early date he was the pioneer canvasser of the denomination, and nearly all the older and successful canvassers received encouragement and instruction from him. For over thirty long years he never laid the harness off, but through hot or cold, summer or winter, Brother King was at his post of

duty. Never complaining or discouraged, but firm in the conviction that God had called him to this work, he surmounted every difficulty, and died with the harness on.

After successfully laboring in Indiana, Colorado, and New Mexico, he went to the Southern States, where he left the printed page as a witness of his labors. Later he went to British Guiana, South America, where he met with excellent success, but the climate forced him away. Another trip into the West Indies resulted in leaving several thousand dollars' worth of books containing the message. The fruits of that labor are being seen even to-day. But a short time ago a stranger visited one of our large gatherings in New York. During a short testimony which he bore he asked for Brother George A. King. Upon seeing him he burst into tears, and declared that he first received the light from him in Jamaica when he canvassed there years ago. This man is one of the officials connected with our Caribbean Conference.

From Jamaica Brother King came to Greater New York, and decided to remain here, because, as he declared, it was his belief that it was the hardest field in the world. For over nineteen years he has traveled the streets of this city, and probably, no more faithful worker has ever connected with the work in any land than Brother King. While in a private conversation with the writer, he acknowledged that during this time he had sold over twenty-five thousand dollars' worth of publications. Modesty always kept him from reporting his sales. Although always enthusiastic about the work, yet his own personal work was always hidden from sight.

In his death, New York has lost one of its most devoted workers. His place can not now be filled, but this may be God's means of inspiring us all with a greater zeal for the work, and a heavy burden to complete the work begun by our beloved brother.

He died as he had lived, a devoted worker, a loving father, and a faithful, loyal brother.

Under the blessing of the third angel's message he is resting till the Life-giver shall come, when he will come forth to see the fruit of his tireless labors, and to enter the joy of his Lord.

C. H. EDWARDS.

### Field Notes

BROTHER and Sister Milo D. Warfle report four baptized at Trinidad, Colo., November 3.

BROTHER GEO. FOWLER reports that eight new members have been added to the church at Stanley, N. D.

BRETHREN A. L. MILLER and R. W. Leach, writing from Seymour, Ind., report eleven new Sabbath-keepers, with others deeply interested.

THE work in Greater New York is making substantial gains. In addition to the work among the Italians, reported in another column, twelve members have recently been added to the Swedish church in Brooklyn, with a good interest still in South Brooklyn.

Six have accepted the truth at Fargo, Okla., where Brethren Hayhurst and Braley are laboring.

As the result of meetings held at Mount Bullion, Cal., fourteen have taken their stand for the truth.

BROTHER GEO. W. SPIES reports that on Sabbath, November 10, two were baptized and three united with the church at Northumberland, Pa.

At the close of a seven weeks' tent-meeting in Niles, Mich., by Brethren H. C. Pitton and E. F. Collier, seven are rejoicing in the truth.

At Cleveland, Okla., six have begun to keep all the commandments as the result of meetings held by Brethren A. E. Field and J. B. Hampton.

BROTHER JOHN F. ANDERSON, holding meetings in Thief River Falls, Minn., reports that ten have recently accepted the truth there, and others are interested, some of whom are keeping the Sabbath.

BROTHER P. G. STANLEY reports the baptism of seven persons recently in Urbana, Ill. The church there now numbers forty-four. These have been brought out through Brother Stanley's labors in Urbana during the last year and a half.

SINCE the camp-meeting at Versailles, Mo., Brother E. A. Merrill has baptized six persons. These and three others who had been immersed in other churches are all firm in the truth. A Sabbath-school of twenty-four members has been organized there, and Sister Warnock is holding Bible readings with others who are interested.

AFTER the local camp-meeting at Holton, Kan., Brethren A. R. Ogden and L. F. Trubey continued the work, and were still conducting meetings in the tent on November 11, with growing interest and attendance. Some results already appear, as the attendance at Sabbath-school increased from fifteen to fifty, and about twenty-five have decided for the truth.

OUR sanitarium work in Japan is a living testimony of what may be accomplished by beginning in a small way, letting the work enlarge as the needs demand. In 1903 our first organized work was begun, with a capital of four hundred dollars. It has increased during the three years until the present worth of our medical facilities is about four thousand dollars, with no debts.

ON Sabbath, October 27, a new Swedish church of about twenty-five members was organized in New York City, with Brother G. E. Nord as elder; and on the same day Brother C. H. Edwards baptized eight, most of whom came into the truth through Bible readings held by Sister M. A. Scribner. Within a week Brother M. L. Andreason baptized eight, and Brother J. K. Humphrey nine believers in the third angel's message. The most of these were the first-fruits of the tent-meetings held the past summer. On Sabbath, November 17, Elder O. E. Reinke baptized ten believers among the Germans.

## Current Mention

— On November 10 a fire, thought to be of incendiary origin, destroyed property to the value of \$1,000,000 in Boston, Mass.

— Heavy rains and melting snow on the Cascade slopes produced the greatest flood ever known along the rivers in the vicinity of Seattle and Tacoma, Wash., November 14. While the reported loss of life is small, the property loss amounted to millions.

— At the National Congress on Uniform Divorce Laws recently held in Philadelphia, a bill was drafted which its originators hope to see incorporated into the laws of all the States. The causes for which divorces may be granted are adultery, bigamy, at the suit of injured party to first marriage, conviction, and sentence of two years for crime, extreme cruelty on the part of husband or wife to such an extent as to endanger life of either or render cohabitation unsafe, wilful desertion for two years, habitual drunkenness for a like period, hopeless insanity of the husband. The committee which drafted the original bill will remain in existence and use its efforts to have the bill passed by the various State lawmakers.

— In spite of the fact that Governor Magoon has received reports from the military commanders in twenty-one towns that absolute tranquillity reigns throughout the entire island of Cuba, there is a general spirit of unrest abroad, due to the uncertainty regarding the future course of the United States. The Liberals are becoming more restive day by day under the indefinite continuance of the government of intervention. General Loynaz del Castillo, the leader of the anti-American sentiment, addressed a Liberal meeting recently, in which he predicted that if the provisional government continued long, the patriots of Cuba would again take up arms in the defense of their independence. On the other hand, there is a sentiment in financial circles in favor of the establishment of a strong American protectorate over the island.

— Although it seems to be a time of comparative quiet in Russia, conditions are far from stable. The terrorists continue their bomb throwing, the governor of Irkutsk, General Rannenkampf, and the prefect of police of Moscow, General Reinbot, both escaping injury from the bombs thrown at them in the streets of their respective cities on November 12; but the terrorists were successful at Tiflis the day before in killing three of the police and wounding four by inducing them to enter a house in which explosives had been placed. On the other hand, that same day saw 104 men sent into exile for minor political offenses. Local governors are dismissing officials for refusing to leave the ranks of the Constitutional Democratic party, and are promising promotion, with the alternative of banishment, if the officials will attach themselves to parties friendly to the government. And in order to have a favorable majority in the Douma to be elected next March, the Imperial Senate has so interpreted the election law that 170,000 workmen and many peasants are deprived of the franchise.

## 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

### Referendum in the Grand Rapids Sunday Closing Issue

ONE of the liveliest and most enthusiastic contests on the question of more rigid Sunday laws took place in Grand Rapids, Mich., for a week or more before the election on November 6, at which time the question was decided by use of the referendum. The result of the election was six hundred majority against the question of stricter Sunday laws.

The battle there was ostensibly directed against the Sunday theater, which was set forth as a very great menace to the children and youth of that city. It is estimated that the theaters there have an aggregate attendance of about eight-een thousand on Sundays.

The opposition waged by the ministers was not against the theater as an institution. A prominent minister in Grand Rapids stated that he considered it a privilege, and his duty at times, to attend the theater.

#### Our Connection with the Issue

October 28, the Sunday previous to our first lecture, a joint debate was held in the Y. M. C. A. building between Prof. J. G. Lamson, of Holly, Mich., and Rev. R. W. McLaughlin, the leader in the movement against the Sunday theater. The usual arguments in favor of the Sunday closing of theaters were made by the Doctor. The following are a few of the points made in reply to the Doctor's argument by Prof. J. G. Lamson, as was reported in the Grand Rapids *Herald* bearing date of Nov. 29, 1906:—

"I am not a theatergoer myself, and do not believe in theaters, and no pupil in my school can remain in school and attend theaters; and if a theater is immoral on Sunday, it is an immoral institution upon every day of the week, and should be stopped. But a man has a perfect right to decide for himself whether he will go to a theater or not, and no man has a right to pass a law to hinder him from going to the theater unless his going is an uncivil thing."

"Sunday legislation to a certain extent means the union of church and state, and besides is unproductive of good. Many St. Louis editors, who worked hard for Sunday closing of the St. Louis Fair, afterward expressed themselves as sorry that they took that attitude, as Sunday closing only caused people to go to worse places for amusement."

Professor Lamson asked his opponent if theaters open on Sunday would disturb anybody at all who was Christian enough to stay away from them.

#### Mass-Meeting in the Opera-House

Before we entered the theater to speak, we had a very plain understanding with the managers that we were to have the utmost freedom in what we said. We plainly told them that we did not believe in theaters on any day of the week, and that neither we nor our people attended them, but, notwithstanding that,

we admitted the right of every other person to attend a theater on Sunday or any other day of the week.

The writer spoke at a mass-meeting held in the Powers' Opera-house Saturday evening, November 3, to a large audience, setting before them the principles of religious liberty, and the significance of the movement in Grand Rapids.

Two of the Grand Rapids daily papers gave excellent and impartial reports of our lecture. From the number and variety of letters published in the daily papers regarding the question, it was evident that the subject was one concerning which the people were thinking and were deeply interested.

Sunday, the fourth instant, those in favor of Sunday closing held a mass-meeting in the Second Street Methodist church, and those of the opposition held a mass-meeting in the Majestic Theater. Both were well attended. At the latter place Prof. J. G. Lamson spoke to a large audience, reviewing a document which had been placed in the homes of the citizens of Grand Rapids by the leader of the campaign for Sunday closing of theaters. The Lord blessed Professor Lamson in making clear the principles of religious liberty taught by Christ, and which lie at the foundation of this government.

Monday night, the evening before the election, there were mass-meetings held again. Those favoring more rigid Sunday legislation held their meeting in a large auditorium a few blocks from the place where we held our meeting in the interests of religious liberty, and in opposition to all phases of Sunday laws and religious legislation.

The occasion was one of much importance in view of the fact that the Sunday question is already becoming the great pivotal point in elections. Large and enthusiastic audiences were in attendance at both places.

#### **Avowal of the Underlying Purpose**

At the meeting held in the interests of religious liberty, Elder A. G. Haughey, the president of the West Michigan Conference, presided, and after making an appropriate introductory address, he introduced the writer as the first speaker of the evening. We devoted the time to reviewing some of the arguments made by our opponents, illustrating the principles which we desired to emphasize. Among some of the points reviewed were the following: Rev. R. H. Hartley, pastor of the Westminister Presbyterian church, said, "It is absurd to say that the city or national government should keep their hands out of religious matters."

It is unusual for those who are seeking to unite church and state to express themselves so positively on the question, although they indicate in their movements that they do regard as absurd every effort which is being put forth to have the city and national government keep their hands out of religious matters.

This statement made by Rev. Hartley, is nothing short of an open rebuke to the teachings of Christ, the author of liberty, who said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

It is also in contradiction to the teachings of the apostles, reformers, and the principles taught by the fathers of our country. James Madison said: "Religion is not in the purview of human government. Religion is essentially dis-

tinct from government and exempt from its cognizance. A connection between them is injurious to both." Spurgeon said: "I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! Leave us alone!' Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar."

#### **A Dangerous Position**

The high regard in which the theater as an institution is held by some of the ministers of Grand Rapids, Mich., except the Sunday theaters, should be a question of great concern to the real spiritual and consecrated members of the churches there. Consider the effect upon young men and women who have tendencies toward the world and its pleasures to hear their pastor, who is looked upon as their guide and leader in spiritual things, announce that he is not opposed to the theater as an institution, and that he considers it a privilege, and *at times* his duty, to attend it. Another minister said in an address in which he was opposing the Sunday theater, "I think we ought to make it perfectly clear that this campaign is not an attack upon the theater as a popular amusement, patronized by church-members as well as others."

The spiritual dearth so much lamented by devoted and consecrated ministers and lay members, can be accounted for to some extent by such statements as the foregoing. All can see that we have reached the time predicted by the apostle Paul, when the professed people of God would be "lovers of pleasures more than lovers of God."

Among some of the inconsistent arguments presented by a prominent clergyman of Grand Rapids, were the following:—

We had repeatedly emphasized the idea that if theaters are right on other days of the week, they are right on Sunday, and in reply to this argument he said: "It is said that if the theater is right on week-days, it is right on Sunday. Now right and wrong are not absolute but relative terms. That is, in most cases, to say the least, whether a thing is right or wrong, helpful or harmful, depends upon the circumstances. For example, it would be right for Johnny to play ball on Saturday, but it would not be right for him to play on Monday, during school hours, because he ought to go to school. It would be right for a man to go to a picnic under ordinary circumstances, but it would not be right for a man to go if his wife was at the point of death and needed his presence. There is no harm in eating cucumbers, but there might be if you ate them after drinking a glass of milk."

In our reply we agreed that it would be wrong for Johnny to engage in playing ball during school hours, and for a man to attend a picnic when his wife was sick at the point of death, or for a man to eat cucumbers if they were injurious to him; but we would not consider it right for Grand Rapids to have an ordinance prohibiting all baseball playing on Monday because Johnny goes to school, and to compel all husbands

whose wives are well to remain away from a picnic because Mr. B's wife is sick, and he should not go; or to compel everybody to refrain from eating cucumbers and milk because such a combination is injurious to some. This is precisely the logic that is being used by those who are seeking to close all places of amusement on Sunday and compel every other person to conform to their particular standard of what is right and wrong.

#### **The Christian's Position**

Let all who are endeavoring to enforce their ideas of religion and civility meditate upon the words of Christ when he said, "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day;" and upon the words of George Washington, who said: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

It is reported that since the election in Grand Rapids, which resulted in six hundred majority against the Sunday-closing proposition, the ministers are not satisfied, and have already drafted an ordinance which has doubtless been presented to the city council ere this, with the hope of securing in this way the object they failed to obtain at the election.

This method reminds one of some of the West Indian or Central American governments in resorting to other means after they have been defeated in a fair vote of the people.

These experiences are but a repetition of what has marked the history of the world in former periods, when the church powers have sought to dominate the state and municipal government.

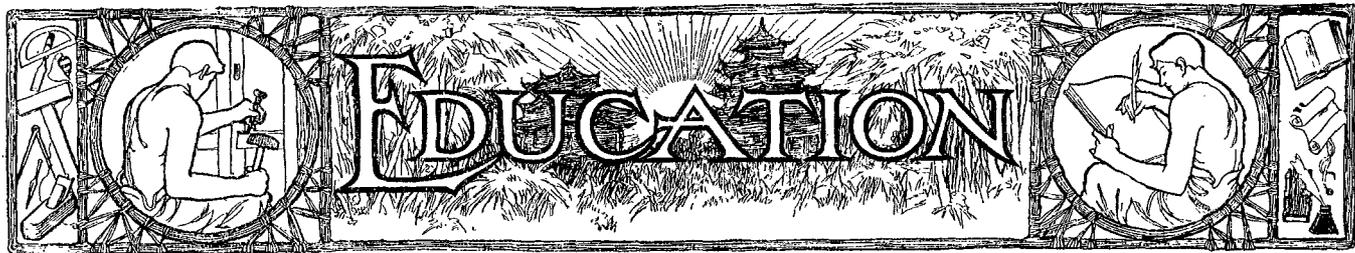
K. C. R.

#### **Religious Liberty Notes**

ONE of the business firms in Wallowa, Ore., found a notice pasted on the store door by order of the district attorney, stating in substance that that place of business must be kept closed on Sunday, or he would see that law was enforced.

Word has been received that the churches of the Greater New York Conference up the Hudson, are planning for a vigorous campaign this winter in the interest of the religious liberty work, by enlightening the people concerning the principles of religious freedom.

Elder J. W. Christian, the religious liberty secretary of the South Dakota Conference, writes: "The time is almost here when we shall be in the very heart of the struggle for the maintenance of the principles of true religious liberty. We are anxious that we shall leave no stone unturned in this conference in placing these principles before those who are going to enter the halls of our State legislature at Pierre this winter. We are planning on writing each of these gentlemen a personal letter stating the object for which this organization is founded. We shall arrange a declaration of our faith, and call their attention to the dangers threatening our country."



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*.

### A Missionary

A MISSIONARY is one who is sent on a mission. Before he is sent, however, he must have been given and have received his mission. Being thus possessed of a mission is the most important qualification of a missionary. But this is not to say that other qualifications, relatively less important, are not as absolutely necessary. Altogether too many persons go out as missionaries who do not have their mission. These are too often like Ahimaaz, who besought Joab to permit him to run with a message to King David. When Joab said, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" he said, "Howsoever let me run." He ran, but he bore no message to the king. So with those who pass under the name of missionary, but have no message; they run to no purpose, bearing often nothing but a false message.

The only way one can have actual possession of a mission is for his mission to absolutely possess him. This can be only when it is interwoven into every fiber of his being, so much so that it is quite as much an absolute impossibility for him to relinquish this mission as for him to relinquish his life. Then, and then only, is he actually possessed of the chiefest of the many important qualifications of a true missionary.

We want all our young men and women, and even our boys and girls, to become missionaries in the fullest sense of the word. This they can not be unless they are capable of being possessed, body, mind, and soul, of a purpose. Many—too many young persons—seem almost wholly incapable of grasping a purpose so firmly and tenaciously that it takes complete possession of them. They are listless, even about their sports. Now if they fail under the thrill of youth to grasp some purpose to which they cling with an unflinching grip, we can not expect them in later life to be constant in their ways.

The life of King David is a lesson upon the point in question. God was wiser than his servant Samuel in the selection of this man who should be king over his people, for he looked upon his heart. He saw in him, as a boy and a young man, those sterling qualities of the heart which for forty long years stood him in such good stead, when as a man he brought from a disorganized confederation of tribes a strong, united kingdom. He was one who could form a purpose, and then hold to it. Witness his disheartening experiences with Saul. Though he was driven into the very fastnesses of the mountains for protection, and though his persecutor was at times wholly within his power, yet he held steadily to his purpose. Brave, determined, cool, yet tender and kind as a young man, he became in the prime of life, by means of these qualities, one of the most eminent rulers of all time.

The purpose and the mission are quite the same, and the one who can select and hold a worthy purpose is the one who possesses those traits of character which go to make a good and true missionary.

It remains for the Christian teacher to recognize that one of his chiefest duties in the formation of the character of his pupils, if he would make them real Christian missionaries, is to seek to develop the ability to choose and hold to a worthy purpose. This can be done only by superhuman effort—by divine help. Every time the teacher allows careless and incomplete work on the part of the pupil to pass unnoticed and uncorrected, he is losing a golden opportunity for the development of the chiefest element in the character of the gospel worker.

The noblest work or mission which we can present to our boys and girls and our young men and women is that of the spread of this last message of salvation to all the world. We should seek to present it to them in all its attractiveness, in such a manner as to enable them to thoroughly grasp it. When properly presented, this message is indeed an enticing one. When we have so presented it, then we must seek, by having our own lives in accordance with this mission, by every look and word in our daily intercourse with our pupils, in the teaching of every lesson, even in the form of the questions, to inculcate into the lives of those whom we teach, the great principle of unswerving constancy. Thus,

and thus only, may we hope to make a real gospel missionary of each one of our pupils. F. G.

### Get an Education

GETTING an education is like saving money and placing it in the bank as capital for your life-work. There is this difference, however: money placed in the bank may be lost, but money invested in an education is safe for all time, and for eternity, too, if it be Christian education. Furthermore, it is not only safe, but is drawing big interest in character and power to do things, which can not be measured with money. A man in business without a working capital has "a hard row to hoe." He has to buy everything on time, paying more for lack of cash. He misses good opportunities for want of money to seize them when they come. So it is with him who enters upon the work of life without a good education. He lives from hand to mouth, and can not take advantage of opportunities because he has not the preparation to fill positions as they open to him. Men in middle and advanced life continually regret that they did not get an education when they were young. Young man, young woman, profit by their experience, and enter school now. C. C. L.

### Reasons Why Students Should Yield Cheerful Obedience to School Regulations

1. BECAUSE school regulations are usually moderate, reasonable, and for the best interests of the school and the students themselves.

2. Because every student promises by the act of entering school, and frequently by signing the entrance papers, to observe the regulations of the school; and no student can afford to break his promise.

3. Because the school reposes confidence in its students, placing them upon their honor, assuming, trusting, and believing that, having a high sense of honor, they will govern themselves in harmony with the regulations. Not to do so is a betrayal of confidence.

4. Because if students violate the regulations, they cause some to think, unjustly, that the members of the faculty have closed their eyes to the acts of certain favored ones.

5. Because the example of violating any regulation encourages others to

transgress not only that regulation, but other regulations according to their fancy, thus undermining the very foundations of the school government.

6. Because if students who violate regulations are professed Christians and take active part in religious affairs, they injure their influence, and cause others to lose confidence in them by giving just ground for thinking that their religion is emotional and superficial and not based upon the eternal principles of right and duty.

7. Because any student who purposely violates any regulation injures his own character by blunting his sensibility to right and wrong, by placing himself in a wrong attitude toward law and order, and by searing his conscience in regard to duty.

8. Because disobedience is rebellion, and to rebel against the government of the school is to rebel against God. "The powers that be, are ordained of God."

There is no escaping the issue. If students can not abide by the regulations of a school, they should honorably say so and withdraw. They should not dishonorably remain in school in open or secret transgression of the school laws.

C. C. L.

## The Educational Missionary Movement

### Preparing for Work in Other Lands

It is time for our youth to know that God has a mighty work for them in the world. Especially must our students realize this. We know the third angel's message is to be carried to all the world. We should study the meaning of "every nation, and kindred, and tongue, and people." I fear we have never seriously reckoned with this problem as we do with other enterprises. One of our small printing-offices receives an order for a hundred-thousand edition of a great book. The manager and all his assistants begin at once to figure on the details of this stupendous undertaking. "Have we the necessary machinery and equipment, the workmen, and material?" It is found that new presses must be added, more men and women must be trained for the many kinds of work, and large amounts of material must be obtained.

Let us apply the illustration. Our General Conference and Mission Board have received the order — and we believe from God — to carry this message to all the nations right away. They pass the order on to our schools. The principals and faculties with their students are left to figure on the extent of the work, and provide the needed workmen. Parents and our people generally will furnish the material,—the money.

The principal will keep this matter before his faculty. Certain teachers will be appointed to enlist students in —

1. Studying special countries, their people, conditions, and needs.

2. Learning names of nations, kindreds, tongues, and peoples in the land selected.

3. Praying for them by name for God (a) to work on hearts of heathen, Mohammedan, Catholic, Jew, or Protestant; (b) to bless the workers already in those fields; (c) to send forth new workers; (d) to move people to give money.

4. Suggesting ways of raising money to support a missionary or a native worker.

Many helps on mission study may be obtained from our own mission reports in the *Review* and *Instructor*, from the *Missionary Review of the World*; the American Board of Foreign Missions, New York City; Student Volunteer Movement, 3 West Twenty-ninth St., New York; United Societies of Christian Endeavor, Chicago and New York.

Students, God says to you: "Go ye into all the world, and preach the gospel to every creature." "This gospel of the kingdom shall be preached in all the world . . . then shall the end come." Find any people on earth who have not heard this message, and these words of Christ are your call to carry the message to them. Prepare for God's work. Then unless he shows you that you should stay in the home land, heed his call to some more needy people.

You need the Holy Spirit to direct your mind to the people who need your peculiar abilities. Pray for the Spirit. You are in the time of the latter rain.

China is awaking and opening up for the message. Solve this problem: If the Lord gives us five years yet to work, how many workers are needed to tell the message to China's 400,000,000? Make similar problems for India's 300,000,000, Africa's 200,000,000, South America's 50,000,000, Europe's 350,000,000, besides the millions of the islands of the seas.

We are not to undertake this mighty task in any adventurous spirit, nor with any sentimental interest. Our hearts must be moved by the appealing cry and the appalling need of doomed souls. It is their last chance. God must plant in our hearts a deep love for lost souls, without God and without hope in the world.

JOEL C. ROGERS.

*En route to Central Africa.*

### Sowing for Success

THE Bible teaches, "Whatsoever a man soweth, that shall he also reap." Therefore it behooves every young person to look well to his sowing. Success does not come by chance, but is the result of steadily applied, well-directed effort. Education, being primarily the development of our faculties of body and mind, is certainly a prime factor in sowing for success.

At this juncture let me suggest the following questions: Have you a purpose in life? Are you willing to shake off the timidity and laziness that doth so easily beset, and steadily, determinedly strive toward that definite object? The wise man says, "Go to the ant, thou sluggard; consider her ways, and be wise." It is said that an ancient warrior, worn and discouraged, learned perseverance that made him a conqueror by observing the efforts of a little ant in dragging a grain of corn larger than itself up a high wall. Though it tumbled scores of times, yet by a persistency that put to shame the dispirited man, it finally reached the top. Is your education to end this side of the grave, or is it to go on into eternity?

"The applause of men can accompany you only to the grave." The poet has well said, "The paths of glory lead but to the grave." An American multi-millionaire a few days prior to his death thus tersely expressed the unsatisfactory results of a self-centered life: "I am accounted of men to have attained a fair share of this world's goods. It has cost me anxious days and sleepless nights, and I have had my board and my clothes." A training which tends to that kind of success may be obtained almost anywhere in this land of free schools. But knowledge and skill, while essential to success, are only steps. Peter, in his famous ladder, puts faith and virtue before knowledge, and truly knowledge that does not tend to eternal life is no permanent advantage. "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Such an education can be obtained only where the truth is known and taught.

It is important that parents and youth consider these things, that they may judge between schools and schools, and put forth the extra effort that may be required to secure an education in our denominational schools. Obstacles that can be overcome only by sacrifice and hard work are not to be classed as hindrances. Many a man has climbed to a place and influence which he might never have reached had not the circumstances surrounding him in youth compelled hard work and sacrifice. And the sons of successful men often fail for lack of necessary discipline. The young man who goes to school on some other person's money, having his every want supplied without effort, may succeed, but in the majority of cases he will be outstripped by his classmate who has to dig every spare moment to supply the bare necessities of life. God in his love and wisdom has permitted thorns and thistles to grow in this world of sin for man's sake. Those who have attained to usefulness and responsibility in the work of God are quite generally those who have climbed by surmounting difficulties that others were unwilling to attempt. A very important part of a Christian education is the cultivation of faith to undertake great things for God, and to know that while without him we can do nothing, we can do all things through Christ, who strengtheneth us.

The best help is help to help one's self. Anything else is likely to prove more of a hindrance than a help. The boy who is making a success of something within his sphere thereby gives promise of success in larger things if given a chance. Men of means and discernment in our churches can render no better service than by encouraging in a substantial way boys and girls who are willing to work. By selling our good books and periodicals many have obtained the very experience they needed, and at the same time have earned the money to help them through school; and others can do the same. Some men of more mature years who have a trade can, by economy and industry, supply the lack of early education in a Christian school. The writer has in mind a brick mason past twenty-five years of age who has demonstrated this.

The cause always needs more young men and women who have demonstrated that they have push enough to make a success of something. Conference committees are rightly skeptical about the

call to preach of a man who has never made a success of anything else. The individual who is called of God to give his entire time to the work of the ministry will be found in active missionary work and usefulness in his present sphere; otherwise his recognition as a conference laborer would only prove a detriment to himself and to the conference. God needs just what our good industrial schools are designed to provide; namely, young men and women who know the Lord, trained in body and mind to usefulness, willing to bear burdens and endure hardness as good soldiers, who can adapt themselves to the conditions and requirements of the different fields of his great vineyard.

C. F. Mc VAGH.

### **The Argentine School's Work With the Earthquake Number of the "Verdad Presente"**

THERE was an unusual commotion about the school on the bright, sunshiny morning of September 22, for the week before the earthquake number of the *Verdad Presente* had arrived, and the students were going out to sell the papers in the neighboring towns. A load of six students was to go south to Victoria, about sixty miles away, another to Nogaya, about the same distance east, while still another load would go later to Ramirez and Crespo, smaller towns about twenty and ten miles distant.

Those of us who were going to Victoria spent the Sabbath with the Palma church, and then stayed overnight with one of the brethren farther on our way. We were heartily welcomed by the family as we drove into the yard. The low adobe house with its thatched roof was whitewashed within and without, and had a homelike and inviting appearance. The earth floors were cleanly swept, and fresh sand had been sprinkled over them; and leaves of different aromatic plants that send forth a pleasant fragrance when crushed beneath the feet, were scattered around. We all admired the cooking place in this home. At first sight it resembled a kitchen sink. The framework was built up of mud which had been hardened like stone, then nicely painted. The fireplace was near one end, and the flames and smoke passed under the tin bottom and out the chimney at the other end. The thrifty housewife soon had supper cooking on this, while we went out to inspect the stock, orchard, and growing crops. This is one of the greatest wheat-raising districts of the world. Our brother has two hundred and forty acres sown to wheat and flax. This he tells me is the average sowing for a farmer here, although some have twice as much.

Early the next morning we were up and off. For a time our way lay between growing fields of grain; but as we traveled farther south, the country became more rolling, and the cultivated fields gave way to well-stocked pastures, where were grazing many cattle, sheep, and horses. About noon we camped by a stream and ate our lunch. We had already taken some orders and sold papers on the way. We arrived at our destination about three o'clock in the afternoon. We spent some time in finding a place to stay, as all the *fondas* seemed full. We were at last nicely housed, and retired early to get a good rest for the morrow's work. We were

all kindly received, and the day quickly passed.

Tuesday morning we finished canvassing the town, and started for home, but not before we had bought a sack of oranges to take with us. These cost us about seventy-five cents a hundred, and we had helped to pick them ourselves. We also bought four dozen lemons at eight cents a dozen, and the lady gave us another dozen as a *japa*. The trees are very beautiful with their ripe fruit and fragrant blossoms.

By Wednesday afternoon all had returned, and as the last load drove up, what a chattering there was! All had success, and all were happy to have had some part in the Lord's work. The prayer hour was given over to a praise-meeting—a real experience meeting. The long, tiresome ride was forgotten, and only the joy of having done something in the work was remembered. This meeting did not drag, and no time was lost in waiting for some one to rise; in fact, it was hard to bring it to a close.

Our students love the truth, and many are earnestly striving to prepare themselves for a place in the work. May the Lord grant that what has been done may bear fruit in the kingdom of God.

ARTURO FULTON.

*Diamante, Entre Rios, Argentina.*

### **Education and the Giving of Our Message**

THE education needed by the people of God is that which will prepare them to present this message intelligently. That which we must present to the world now is Bible truth. The Scriptures are in perfect harmony, and our education must be in perfect harmony with them. Anything that is taught that is not in harmony with the Word of God is not true education, and is inconsistent. With all the error that there is at this present time, and the prejudice that exists against this truth, consistency in our belief and teaching is imperative.

True education is the development of the intellectual faculties in such a manner as to better enable us to understand the character and plans of the Creator. The education of the world does not do this; it destroys a correct understanding of our Creator. It teaches infidelity in its most insidious, and hence most dangerous, form. The creation of the world is attributed to natural causes, and the doctrines of evolution and higher criticism are taught. These ideas prevail quite generally in the colleges and universities, and are even taught in the public schools of our towns and cities. The whole world is permeated with these ideas, and it is necessary for us as a people to be able to cope with this error.

In "Christian Education," page 197, we read the following: "With the great work before us of enlightening the world, we who believe the truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. Error of every character is now exalted as truth, and it is our duty earnestly to search the Sacred Word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God." As

a people we must be able intelligently to teach the truth in contrast to these atheistic ideas.

These erroneous doctrines are making it harder every year to give this message, hence we see the necessity of doing all in our power to train our children in church-schools and institutions where correct ideas of God and his creative power may be acquired.

It is for this very purpose that God has placed these schools among us. In "Christian Education," page 198, we read: "Above all other people in the earth, the man whose mind is enlightened by the opening of God's Word to his understanding will feel that he must give himself to diligence in the perusal of the Word of God and to a diligent study of the sciences; for his hope and calling are greater than any other." First of all, the young need this experience, and then they need a consecration to use what God in his love has given them.

A. J. CLARK.

### **The Potter**

THE potter stood at his daily work,  
One patient foot on the ground,  
The other with never-slacking speed  
Turning his swift wheel around.

Silent we stood beside him there,  
Watching the restless knee,  
Till my friend said low in pitying voice,  
"How tired his foot must be!"

The potter never paused in his work,  
Shaping the wondrous thing.  
'Twas only a common flower-pot,  
But perfect in fashioning.

Slowly he raised his patient eyes,  
With homely truth inspired;  
"No, marm; it isn't the foot that works,  
The one that stands gets tired."

— Selected.

## **Our Schools**

### **Our College at Healdsburg**

LAST spring marked a crisis for the educational work at this place. At one time it was decided not to attempt to conduct a school here another year, and some arrangements were made looking to that end. Many of the students were arranging to go elsewhere; but a better way was found, and the school work received a thorough reorganization.

It was not until after the Oakland camp-meeting, however, which closed the last of July, that a definite decision was reached, and steps actually taken for the conducting of the work this year. This gave a trifle over six weeks in which to advertise the school.

Notwithstanding this serious condition and the drawbacks incident thereto, at the present writing we have a school considerably larger than we had last year. At the present there are one hundred and forty enrolled in all the departments. Sixty of these are in the training-school, leaving eighty enrolled in the collegiate and academic departments. There are almost forty students taking ninth-grade English, about thirty in the algebra classes, twenty-eight in the physical geography class, sixteen in the chemistry class, about twelve in the geometry class, and about ten in the physics class. There are fifteen students taking the normal course.

We have sixty in the Home, which is a third more than we had in the Home last year, not excepting the attendance at the special Bible training classes, when an extra effort was made for a large attendance. There is nothing at the present time, except our regular work, to draw students here. Besides this, there are twelve students being kept away as yet through the inability of the publishing house to furnish them books for their deliveries. We think this increase in the attendance a very significant mark of progress, and are greatly encouraged by it.

The spirit in the Home and among the students in general is exceptionally good. We have been seeking in every way to make the school and the work in the Home co-operative as far as possible. Students are placed on their honor, and are being taught how to use their privileges.

The financial problem has been one of the most difficult in previous years. The school has run behind as much as seven thousand dollars in a single year. This year we are seeking especially to make a better record financially. We have organized all our work to conduct it as economically as possible, and we believe that there will be some evidence of economy in the financial record at the end of this year. The school here has some expenses not common to our schools generally; for instance, in this State we are required to pay both State and city taxes. This amounts to five hundred dollars a year, and means just that amount of a handicap for us as compared with schools outside the State.

We have a good territory for a successful school. We have a large field, and many young people to interest in our work. We believe that if the school can be increased one third in the short time allowed for this year, next year we shall have a still more greatly increased attendance, and enjoy the benefits accruing therefrom.

L. A. REED, *President.*

### **Oakwood Manual Training-School**

THE work at the Oakwood Training-school, at Huntsville, Ala., is going forward nicely. With school in session, and extensive building preparations going on, every one is very busy.

Both faculty and students seem impressed with the importance of the great work committed to their care, and are laboring earnestly to discharge every duty in the fear of the Lord.

It is encouraging to note that our recent fire has not discouraged new students from entering the school. Already some have arrived, and others are expected soon. We are very glad of this, for just as far as possible we are planning to use student labor in the erection of the new buildings. Opportunity will thus be furnished for several to get a good training in building work, and at the same time pay their way in school.

At present, however, we have not a sufficient number of this class of students to carry on our general farm work, and at the same time push our buildings as rapidly as we would like. We should be very glad to learn of more young men (colored) who would like to take advantage of the exceptional opportunities which the school can offer them at the present time. Any assistance which

our friends can give us in the way of information regarding prospective students either in the North or in the South will be greatly appreciated.

The foundation of one of our new buildings, to be used for shops, is already laid. The material for Study Hall has been purchased, and in a few days active work will begin on it.

We were greatly pleased and encouraged by a recent visit from Elder W. C. White. His counsel was greatly appreciated by the management just at this time.

The spiritual interest of the school seems good at the present. Two more of the students were recently baptized and added to the church. Several are expressing a desire to become more active in home missionary work.

W. J. BLAKE.

### **Colegio Camarero, Argentina**

WE are nearing the end of our school year, and can see that most of the students have made good progress in their studies. We have had the largest enrollment this year so far in the history of our school—sixty-six, thirty-six of whom have been in the training-school, and thirty in the church-school. Our home has been very much crowded, as we have had a family of over forty, with rooms to accommodate not more than half so many. We have from six to eight in a room. As our students do their studying in the evening in the schoolroom and dining-room,—the young men in the former, and the young ladies in the latter,—they are in their rooms but a short time when not sleeping.

The religious interest has been quite good during the year. Six of the students have been baptized since school began. At the beginning of the Sabbath, the school family meet together in social meeting, and if there have been any differences during the week, these are generally made right, that we may begin the Sabbath aright. At first but few took part in the social meeting, but now there are but few who do not do so. There has been a decided change in the lives of some, all of which gives us courage in the year.

During the year our young men have done good work in making a kiln of about forty-five thousand brick. This has all been done by the students on the place, who have brought together the necessary materials, molded the brick in a primitive way, built the kiln and burned them. These brick would have cost us about three hundred dollars if bought, and then would have to be hauled twelve or fifteen miles. The brick are superior to some we have bought in other years. Even the small boys of the church-school have assisted, turning them and piling to dry, and helping in many other ways. By this means we can provide necessary room for our students at a small cost, without going in debt or calling on the overburdened Mission Board for help, although we may have felt at times that some help would be welcome and could be used to good advantage in forwarding the work in South America.

We are of good courage, and although we would be glad to see our dear ones in the home land, we do not think of deserting this needy field. The signs of the times all show us that Jesus will soon come, and then we shall be with our

loved ones for eternity. O that we may all prove faithful until that glad day!

ARTURO FULTON, *Principal.*

*Diamante, Entre Rios, Argentina, S. A.*

### **Our Mission School in Friedensau, Germany**

ON Nov. 21, 1906, we could celebrate the seventh anniversary of the opening of our mission school in Friedensau. When we consider the conditions under which the work was started, the rooms and appliances at our disposal at that time, and the limited number of students and teachers, we must admit that the beginning was small indeed. And when we can say to-day that the inauspicious beginning made at that time has developed into a stately structure, it gives us only the more cause to praise the Lord for what we have experienced of his goodness. "Glory to God in the highest."

Far from the educational centers of our great cities, in an old water-mill, with the most modest equipments, scarcely equal to those of a common country school, the work was started with one teacher and seven pupils. Such a beginning could indeed be considered small, especially in contrast with the task which was set before this undertaking. All southwestern Europe, Austria-Hungary, the German empire with its colonies, and western Asia, with a total population of over two hundred and fifty million, were waiting for missionaries which this school was to furnish.

In the year 1900 the building of a sanitarium was begun. This was dedicated in July, 1901. It was a help to the school, for the physician who came to connect with the medical work took charge of the scientific department of the school, and inaugurated a course for the education of medical missionaries. The good patronage of the sanitarium furnished practical work for the nurses as early as the summer of 1901, and in the following winter medical missionary work was opened up in the large cities of Berlin, Hamburg, Breslau, etc. The gospel of health, finding its way from the quiet school out into a tumultuous world, opened the way for the message of the Great Physician and Friend of mankind, and our nurses were able to show themselves real disciples of Jesus, acquainted with his work. Assistance also came from the fields that were waiting for help. Through the sale of our German "Christ's Object Lessons," and direct financial aid from our Hamburg Publishing House, abundant funds were collected for the enlargement of the school, and in the autumn of the year 1902, the south wing of our present main building, containing class and living-rooms, was completed. The attendance increased with the increased facilities, or, more properly, the increase in the attendance had made an enlargement absolutely necessary. The addition of two new teachers to our faculty at this time placed us in a position to meet the needs of the Russian field by offering instruction in that language. In November, 1904, the present main building, with the chapel, was completed, and since that time the number of students in attendance has increased to one hundred and thirty, and the number of teachers to ten. The total number of workers that have been sent out by the school is one hundred and twenty, about one half

of whom are nurses. Some of these are in German East Africa, others are in Jerusalem, Constantinople, northern and southern Russia, and in all parts of German-speaking Europe. We may truly say, Thus far the Lord has helped, and we are of good courage, knowing that he will still help. The good work which has been done in sending out workers has increased the interest in the school, and applications for admission are continually being made and accepted.

Although we rejoice over the progress which the work has made, we have no thought that we have reached completion or perfection. When we now look back upon the past, it is with no feeling of self-satisfaction, but in order to discover if the modest, unobtrusive spirit of self-denial in which the work was started has remained with us. Material outward growth, accompanied by the loss of the true spirit of Christ, would give no cause for rejoicing, but for reconversion and reconsecration. We have adopted for our school the well-known aim suggested by the approaching advent of our Lord—"The advent message to all the world in this generation." But if this is to be accomplished, it will require more than human efforts. To us must be spoken the words once said to the impotent man, "Rise . . . and walk." Then must be spoken, as in the beginning, the great creative word, "Let there be." And we are joyful that we can already experience some of the power of that word, and with perfect confidence we shall continue our work until that great and rapidly approaching hour shall come, when the Master shall say at the completion of the message, "It is finished!" That will also be the closing cry of our school work on this earth. OTTO LUPKE.

### A Change of Management

At the meeting of the Union Conference Committee at Huntsville, last week, Elder W. J. Blake was elected principal of the Oakwood (Huntsville, Ala.) Manual Training-school.

Elder Blake has been connected with the school as a member of the faculty for several years. He has been a very useful man there. He has of late had charge of the horticultural and gardening departments, and has made them a success. From the garden and tomato patch nearly five hundred dollars' worth of produce was sold, and a large quantity was used by the school family. This was quite a help. This department, largely under his direction, is becoming more and more important. Here is a great field for intelligent management.

Prof. G. H. Baber, who had been principal up to a recent date, resigned his position some weeks since. He felt that the faculty was larger than the number of pupils would justify. Professor Baber had labored faithfully for the advancement of the school's interests.

Brother Blake has served usefully as a member of the faculty, and we hope the school will prosper under his superintendence.—G. I. Butler, in *The Watch-*

"Jesus sought an avenue to every heart. By using a variety of illustrations, he not only presented truth in its different phases, but appealed to the different hearers. Their interest was aroused by figures drawn from the surroundings of their daily life."

## Principles and Methods

### Need of Teachers, and Their Support

THE fact that the wisdom of God ordains the education of children, shows the church-school to be a plant of his setting. With his fostering care, it is destined to grow among us. Are there any of us who can not see the need and important place of these schools? Could we enumerate the children and youth lost out of our ranks, from the cause of God and heaven, the figures would astound us all. Do you not recall some out of your conference or your church, or possibly closer still, out of your own family circle? While many causes work for enticing the precious ones from God's service and cause, you will not deny that a good church-school may do much to spare them.

At one of our churches where a school has been held for two years, I baptized five youth last spring. Others in the same church now await baptism. No minister had visited this church for more than a year previous to my first visit. The conversion of these youth was largely the fruit of the church-school. If our children are to be trained for God's work, we must have church-schools to take them at the proper age and educate them in a way that no other agency can educate them. Indeed, here is the foundation of our educational system, and consequently church-schools must grow rapidly among us.

There are at least two things necessary: the providing of teachers and the proper support of these teachers. Many churches are calling urgently for teachers, who can not be found, and the conference superintendents are perplexed over the dearth. Why is it so?—Because of the very small and uncertain wages offered teachers. I have just been talking with a teacher who declares her only reason for being out of the church-school is the little hope of earning a living in it. She has been promised wages due years ago, and although sadly needed for clothes or food, books or other means of improvement in her calling, the money is not forthcoming. No person having a talent for teaching is content to remain poorly qualified in these days of opportunity and demand for efficiency. God has a remedy, a consistent, beautiful plan, as in all his great economy. I can only name it here,—the tithing, or percentage plan, sometimes called the second tithe. It is time for us to study this matter seriously. Our schools can not be maintained by uncertain pledges and small tuition. The Southern California Tract Society, 257 South Hill St., Los Angeles, has a well-written leaflet on this subject. Price, two and a half cents. Also a careful study of the book of Deuteronomy will give the needed light. "Patriarchs and Prophets," pages 525, 526, and 530, also makes it plain.

Another reason of our dearth of teachers is, I fear, the small encouragement given them by our conference organizations. This condition is changing for the better, but still there is much room for improvement.

Lack of appreciation by our young people of the great importance of educational work in this message, is a potent factor. The value of a Christian educa-

tion must be impressed upon our youth by ministers and educators.

Failure of our higher schools to encourage normal training is also responsible for this condition. Trained teachers and trained superintendents are needed. This feature must receive more attention in our system of education.

Spiritual encouragement for the young is often sadly wanting. Warm-hearted friends must find them where they are. The world is bidding for them; not often will they come to us. We must go to them. Sometimes they need financial aid. Being independent, they will find worldly employment for money before asking help of us. A few dollars loaned a boy or girl for schooling may save a soul, and furnish God's cause with a worker. Such an investment brings large returns. Individuals and conferences should be giving such encouragement and financial help to our youth. God's cause needs every young man and woman in our ranks. Let us save them for finishing this blessed message.

The urgent need of efficient teachers in this land, and in all the great white harvest-field, demands our best efforts. Let us take courage. The Lord says, "Speak unto the children of Israel, that they go forward." JOEL C. ROGERS.

### The Percentage Idol

"If one hundred per cent were chosen idol, and teachers and pupils were devout idolaters, the worship of this percentage god would not be more zealous, or, we may add, more harmful, than it is in many schools."—Emerson E. White, A. M., LL. D., in "School Management," page 154.

"It is safe to class per-cent marking as a hurtful device. As the rod was the panacea of the old schoolmaster, so marking is the panacea of the modern stationary teacher. He sits with pencil in hand and marks each answer, marks each violation of the rules. Progressive educators substitute vital teaching for marking and all other hurtful devices. Col. F. W. Parker regards per-cent marking as criminal as stealing. Superintendent Arnold Tompkins considers the percentage device as an outrage on the learning process."—Joseph Baldwin, M. N., LL. D., in "School Management," page 189, edited and indorsed by Hon. W. T. Harris, U. S. Commissioner of Education.

Why do these eminent educational authorities speak so earnestly against the most common method of recording scholarship? The following are some of their reasons:—

1. Per-cent marking is a low incentive.
2. It magnifies success at the expense of fidelity.
3. It fosters a brood of school vipers, such as honors, prizes, and hurtful emulations.
4. Too often it proves an antidote to high thinking and moral teaching.
5. It proposes as a reward for mechanical success a high mark and as a punishment for mechanical failure a low mark.
6. At best it is an artificial and hurtful incentive. It does not create a thirst for truth.
7. It is not only useless, but vicious; for it emphasizes a comparison of the relative merits of students.
8. It squanders time and energy, and

with its train of evils,—prizes, honors, text examinations, per-cent records, per-cent reports,—wastes, in many schools, full half the energies of teachers and pupils.

9. It is the monster educational robber. It hurts and does not help. The school keeper marks, but the true teacher teaches.

10. None but an infinite mind can tell why one student is marked 91 and another 91 $\frac{7}{8}$ %. All that can be said is that it figures out that way.

11. The system which causes one student to be regarded as one or two per cent better in his studies than another is absurd upon the face of it. No one dare assert that one student is one per cent better than another.

12. Even if it were true, and the teacher could know it to be true, it would not be best to tell the pupils.

We can think of no system that would make family training a greater burden or farce than the marking of children from day to day on a scale of one to one hundred.

The foregoing reasons are offered for discarding the per-cent system of marking. Will some of our readers give reasons for retaining it?

C. C. LEWIS.

### Christian Education Our Present Need

WHILE many fail to realize it, is it not evident that true education is not only the end, but a means to an end? The end will be attained only when we see souls who have been saved through our true education, rejoicing in the heavenly Jerusalem.

Teachers of this world feel proud when they see some student of theirs taking the degree of Ph. D., and in some cases this seems to be the desired goal. How short this falls of the true ideal! All education will in the end prove worthless if it fails to lead its possessors into the everlasting kingdom.

What God calls for to-day is a people of whom his angels may truthfully proclaim before the universe, "These are they which came out of great tribulation" (Rev. 7: 14), and, "Here is the patience of the saints." Rev. 14: 12. This tribulation, through which we must pass, develops the patience we shall be said to possess. See Rom. 5: 3. The tribulation works the patience, the patience the experience, and the experience will give us a hope of which we shall not be ashamed, though all the world scoff at it, for the love of God is shed abroad in our hearts.

Can we develop such character of faith and trust by doubting the many promises of God, and clinging to the luxuries of this life, for fear Jesus may not come as soon as we think, or by holding back from attending a Christian school, or entering the work, fearing God may not provide for our necessities? Can our young people gain such faith by remaining in public schools? Can we grow to such Christian maturity by allowing our thoughts to dwell upon the things of this life and worldly attainments? The answer to these questions is self-evident. "Higher than the highest human thought can reach is God's ideal for his children. He wants our minds to be clear, our tempers to be sweet, and our love abounding."

The education we need is that which

will enable us to help every one his neighbor. Isa. 41: 6. If we love our neighbor as ourselves, shall we not be as desirous of seeing him saved as to be saved ourselves? See Ex. 32: 32. And shall we not sacrifice all that may be necessary to attain a knowledge of how to help him?

A more thorough knowledge of present truth, in all its phases, will be required from now to the end, that we may help those who become confused, as well as to avoid being confused. Many, having accepted a part of the truth, have advanced new theories and vague interpretations of important prophecies. While at first some of these may seem to be based upon Scripture, a careful, prayerful perusal of the Bible shows them false and contradictory. Now is the time to become thoroughly grounded in the truth, so that afterward when affliction or persecution arises for the Word's sake, we shall not be offended.

J. M. BURDICK.

### Manual Training as an Essential Factor in Education\*

(Concluded)

IF our work in agriculture could be placed alongside of that done in some of our State agricultural colleges, we would be ashamed at the contrast. Think also of what is being done at the Cornell University station, which is in charge of the university itself. Think of the volumes that have been issued from its press, written or edited by Prof. L. H. Bailey alone, who has for years been connected with that institution,—volumes on the subject of agriculture, or the raising of the common farm products; horticulture, or the raising of fruits; floriculture, or the raising of flowers; olericulture, or the raising of the common garden vegetables, and on many other rural subjects also, aside from his great twenty-dollar encyclopedia of agriculture, which should be in the libraries of all our intermediate schools, academies, training-schools, and colleges; and then you will see that his name has justly become a common household word among the children in all our public schools and in all our farmers' homes.

And this is only an illustration. Similar words might be spoken concerning Walter Page, Luther Burbank, Booker T. Washington, and many others. To this might also be added the great number of agricultural bulletins which have been issued by the United States government, and the several State governments of the Union. Again, think of the powerful instrument this same representation would have been in the hands of God's people if they had risen to their high calling in harmony with the instruction given on this subject, even before any of these books, or the work of these men, and almost before they themselves, saw the light of day. What was this instruction? As has already been stated in the paper read by Prof. C. C. Lewis, the instruction was clear and explicit as to what relation the industries should sustain to the educational work among us as a people, even before the location and erection of the old Battle Creek College in 1874. A few state-

\* A paper read at the educational convention at College View, Neb., June 30 to July 10, 1906.

ments bearing on this subject from "Christian Education" may be quoted at this point:—

"In order for children to have health, happiness, vivacity, and well-developed muscles and brains, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school and confined to books, can not have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little. There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor."

"In order to preserve the balance of the mind, labor and study should be united in schools."

"If there had been agriculture and manufacturing establishments in connection with our schools, and competent teachers had been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement, and a portion of the day to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have influence in molding society. The youth who would be graduated from such institutions would many of them go forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles, and principles that would not be swerved by a wrong influence, however popular."

"The foregoing is a statement of what might have been done by a proper system of education. But time is too short now to accomplish that which might have been done in past generations. But we can do much, even in these last days, to correct the existing evils in the education of youth. And because time is short, we should be in earnest, and work zealously to give the youth that education which is consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which would call into exercise the muscles. Daily, systematic labor constitutes a part of the education of the youth even at this late period. Much can now be gained in connecting labor with the schools. The students acquire, in following this plan, elasticity of spirit and vigor of thought, and can accomplish more mental labor in a given time than they could by study alone. And they can leave their schools with their constitutions unimpaired, with strength and courage to persevere in any position in which the providence of God may place them."

Mark that all this was written in 1873, before a single college had been established among us, and tells not only what should be, but what ought to have been in our little schools which had been in operation previous to this time, as well as in all the schools of the generations of the past. In this connection I wish to call attention to the fact that from this same source we have been told in recent years, while struggling under the great burden of indebtedness hanging over our various institutions of learning, that had this first instruction been heeded, this

terrible financial distress would never have been known; and more, that our young men and women would have gone forth from these same institutions free from the apparent guilt of indebtedness, which, in many cases, has for long years hung almost like a funeral pall, not only over their heads, but over their characters as well.

And from that day to this the instruction has been repeated over and over again, "line upon line, line upon line, precept upon precept, here a little and there a little," each time more fully, more explicitly, more earnestly, and more urgently than before. However, we have, at least until recently, been moving but slowly.

Many of our schools are now located in the country, on tracts of land more or less extensive, under far more favorable conditions than those under which our older and larger institutions of learning were established; and the idea of real reform along the lines of true higher education is assuming larger and larger proportions. And, praise the Lord, we can see the strongest evidences in the schools, as well as in this convention, that from this time forward these three great branches of our educational work will move forward in steady lines, and in a direct proportion to their relative value.

Our industrial schools have begun, as they should, at the lower round of the ladder, and are mounting toward its summit round by round. The work is cumulative, broad, and extensive and since the work has begun in a really practical way, I am now prepared to say that the wave is rolling with a rapidity, a strength, and a volume, such that no one of us need be ashamed, but, on the contrary, encouraged to take up this work with renewed vigor, zeal, and energy until the close of probationary time.

J. H. HAUGHEY.

### Lessons in Education from Israel

EDUCATION is one of heaven's laws which is handed down to us. It occupied a prominent place in Israel. In the days of Jehoshaphat he sent princes, Levites, and priests, who took with them the book of the law of the Lord and taught throughout all the cities of Judah with such success that the fear of the Lord fell on all the kingdoms round about Judah, and the Philistines brought presents and tribute of silver, and the Arabians brought flocks to King Jehoshaphat. In the days of Elijah there were schools, and the sons of the prophets were there in attendance.

Before Elijah was translated, he visited three of the prominent schools, and each of these schools knew that Elijah was going to be translated. I think that this thought of translation should be paramount in all the teachings of our schools as well as in our churches. It will, if rightly revealed, add zeal and courage to those who receive it to the saving of their souls. This was the central thought in the minds of the sons of the prophets in the last days of Elijah on earth.

To Elisha it was said, "Knowest thou that the Lord will take away thy master from thy head to-day?" Note the fact that there was no doubt attached to their statement.

Those who are going out from our schools into the field to help give the

message of the last warning to the world should be so educated that they would know the message. Then they will be able to give the trumpet a sound that can not be mistaken.

We are living in a world of uncertainties. But such is not to be the condition of the Israel of God. His servants will go forth bearing a positive message, "Prepare to meet thy God." We have a sample of this in the days of David, in the case of Absalom and of Joab's messenger. Joab did not want Ahimaaz to go, for he did not have a definite message to bear. But he insisted upon going, and Joab at last gave a reluctant consent. Although he outran the other messenger, yet when he reached King David, he could only say that he saw a tumult. Cushai came later with a definite message, saying, "Tidings, my lord the king." He had the message for the hour. He knew it, and could deliver it.

I am glad to see taking hold of our ministers and teachers this idea of bearing a definite message to the world. The time of our departure is drawing near; we are homeward bound.

If the rulers and the merchants and their sons and daughters would take hold of the work as in the days of Nehemiah, the work would soon be finished.

W. H. ARMSTRONG.

### The Principal Reason

WHO should welcome the opportunities of the industrial school? only he who has no money, and sees there a good chance to get a training without it? Naturally this view will be held by any one who thinks the principal reason for connecting industries with schools is to help the student pay the expense of getting a literary training.

But the principal reason for connecting industries with schools is *not* to help students pay the expense of getting a literary training. If it were, it would be better to obtain from rich men and by popular subscription, money enough to pay the tuition of all such students, for it would save the time and energy of teachers. Or it would be better to have such prospective students take up the most paying job they could find in the world, and earn more quickly the money necessary for their schooling. If teachers or students regard the industrial work as simply a mill out of which to grind enough pennies to pay the bills, students will have the temptation to shirk and cheat, and teachers to oversee by proxy.

The principal reason for establishing an industrial school is to give the essential education, the education needed by every minister, teacher, physician, and every foreign missionary of whatever class. It is true that the industries may and should help students to make their way, but he who works just to make his way will lose his way. Any normal young person who is not able to do something with his hands which adds to men's comfort and profit, is handicapped as a missionary. And as in ancient Israel, every one of us and of our sons and daughters should become proficient in a trade.

Further, the benefit gained by industrial work is not measured by the knowledge and skill attained in the trade. The sense of mastery over nature's obstacles, the experience of dealing with men in

mind and spirit, and the practise of applying principles of science, tell infinitely more for the development of character and of mind than any amount of solitary mental study.

If these things are true, who should seek the benefits of a thorough industrial school?—All young men and women who wish to give the third angel's message, irrespective of whether they have plenty of money or whether they have not.

The problem is not yet solved of how to make possible the earning of a livelihood while still getting a school education. It is being solved, but it can not be said to be yet made evident to the common mind. It needs to be solved, and its solution should not be left only to farmers and artisans, but should engage the thought of scholars who from their lack of practical training are prone to look upon it as impractical. Many think it neither essential nor feasible. Should not the question be asked, If school is the place to learn how to live the right life (which is doing the right work), should not the school conform to the conditions of real life, in which men support themselves by working? And should not an answer be given to the retorting question, Is it the rule of real life to be gaining more knowledge and greater efficiency, while at the same time producing the means of support?

And at the end, the decision may turn upon whether school education is life or a preparation for life.

A. W. SPAULDING.

### Restoring Old Paths

THE church of the last generation is learning more rapidly as the generation is closing, to let the Spirit of truth guide it into all truth. Paul, through the sanctification of the Spirit and by revelation from Christ, learned to know error, and to sift it from his former perverted education. Thus he became an effectual worker with God.

This sifting of error from truth is a necessity now laid upon the church preparing for translation, as perhaps upon no other church of all time. The time for education in pure truth—not in truth and error mixed—is surely here, for we are in the time of preparation to meet the God of truth. We are to be so filled with truth that we may meet him without fear. Our safety lies not in being imitators of Saul of Tarsus, but of Paul, the follower of Christ. I Cor. 11:1.

Christ's superior learning (John 7:17, margin) made even his enemies marvel. His learning consisted of truth from the word which he was taught from his infancy by his godly parents. As to the text-book and the result there can be no question. This true record is for our learning.

The Scriptures teach that parents are to teach the knowledge of God to their children. The church for generations lost sight of this great truth, and in the time of this great loss parents have lacked the knowledge, faith, and piety to recover it. The voice of God, through the spirit of prophecy, has spoken it again, and has outlined the way for its revival. Doubtless because of present conditions the revival is not to be solely through the parents, but through their co-operation with our training-schools and the church.

The Lord has spoken, and his plan of operation, embracing the whole church, indicates it a great and true work. It is the restoring of an old path, and is so great and important because it is God's best way for building up in his people a character that will stand at the coming of the Lord. H. C. BALSBAUGH.

## Methods in Primary Schools

### Suggestions on Illustration

THE value of illustrations in teaching children is a subject so well discussed that it will hardly be necessary to dwell upon that phase of the subject, but a few suggestions on the "how" may be helpful.

The blackboard is one of the best means of illustration, as pictures and maps are expensive, while the blackboard may be a whole series of maps or pictures. It is an essential article. An inexpensive one may be provided by using blackboard cloth, which costs only thirty cents a yard. It may be tacked on a smooth wall or on a frame. A neat molding improves the appearance.

Many may not have had instruction in drawing, and may feel that they have no natural talent, but this is not to be considered as an obstacle.

The illustration is valuable only when it aids in making clear or impressive the truth to be taught. An elaborate drawing takes the attention to the drawing instead of to the lesson, and is often nearly useless. Light, horizontal lines will represent water, a half-dozen strokes will make the rude outline of a boat, a crooked line will indicate the shore line, sloping lines will outline mountains, short vertical lines will represent people. For trees block out the branches and leaves with the flat side of the crayon, add a heavy vertical line for the trunk. Two short curved lines ( ~ ) will represent birds flying. Colored crayon, if used at all, should be used sparingly. These simple marks appeal to the child's imagination, and he will at once proceed to clothe them with life.

Avoid absurdities. It is much better to represent people by short vertical lines than to attempt to add lines to represent limbs, head, etc. The ability to use the blackboard in this work can be cultivated by earnest and persevering effort.

An interesting review can be conducted by placing upon the board a picture suggesting the lesson to be reviewed. For example, the angels' visit to Abraham. Two slanting lines for the tent, trees as previously described, placed about it, perhaps mountains in the distance, a group of dots in the distance representing a flock of sheep feeding, short vertical lines for the shepherd, Abraham, and the three travelers approaching. There will be no disorder in the class while the teacher is doing this, as all eyes are upon the board. Before the picture is finished, up flies the hand of each child, eager to tell the story.

It is much better to draw even the rudest sketch on the board before the class than to place before them a well-finished picture. There is something about the motion that arrests attention and creates interest. The illustrations

given in the *Sabbath School Worker* are very helpful in teaching those lessons.

The first efforts may bring very crude results, and be somewhat discouraging, but don't give up. Perseverance will be rewarded.

Although the blackboard is one of the best means of eye teaching, it is well to vary the mode of illustration occasionally, as it adds interest, and many times an object-lesson will make a truth clearer than a blackboard illustration will.

Christ, the master teacher, our example in all things, drew illustrations from the objects about him, and from circumstances with which the people came in daily contact, to illustrate the truths of the kingdom of God.

The precious truths of God's Word can be made clear to the minds of the little ones by simple illustrations. Let us not neglect them.

BESSIE WHEELER.

### Order in School

"ORDER is heaven's first law," and a school without order is worse than no school at all.

Many a young teacher has gone into the schoolroom with a longing desire to do everything possible for those under her care. She attempts to rule with a false conception of love, and to her surprise, she finds the reins of government slipping from her grasp. Others who have witnessed these failures go to the other extreme, wielding the rod of correction with such a firm hand that while outwardly there may be good order in the schoolroom, yet the sweet spirit of Christ seems sadly lacking. We are told by those who have had much experience in teaching that rules should be few and well chosen, but when once made, they should be strictly enforced. Never make a rule without endeavoring to get all to see the necessity of that rule.

A good way to get them to see this is to have a study once or twice a week on manners and morals. If boys and girls are made to realize that they will be considered unmannerly by the people of the world, and that they will bring reproach upon their parents as well as upon themselves, if they are loud and boisterous, they will have a desire to do better. Immediately following a study of this kind is the time to make all rules in regard to these little things which are so essential to good order. It may be necessary to have some punishment attached to the violation of these requirements, for while children may desire to do that which is right, yet they are weak in character, and need a firm hand to direct them. Punishment, as far as possible, should directly relate to the offense. To illustrate: If a pupil leaves the room in a noisy manner, he should not be allowed that privilege for a day or two. If he whispers, seat him in the farther corner of the room so that he will be unable for a time to talk to any one. Whispering without permission should never be allowed.

Do not, however, deprive the children of their recesses, as they are absolutely essential to the health of every child. The success of a day's work in the schoolroom often depends largely upon the character of the opening exercises. Have something different for each morning of the week. For instance, on Monday let each one respond to roll-call by a Bible verse. The following mornings

let different ones give a short Scripture reading, followed by one or two short, earnest prayers. This part of the opening exercise should occupy less than ten minutes. One or two mornings have current events. You will be surprised to see how eager even the little ones will be to have something to tell. Appoint some one to find a short interesting story to read to the entire school. The teacher who does everything herself makes a sad mistake.

Another way to relieve the monotony of school life and assist in the discipline is to spend five minutes each day in physical exercises. The Public School Manuals of many of the States give a good outline of this work, and when carried out, aid a teacher in getting better control of her school. Singing by the school should form a part of all general exercises.

These are little things to mention, but they all aid in securing that order which is so important in every good school.

MRS. O. T. BURT.

### Geography Hints

SOMETIMES it seems quite difficult for primary children to understand many things which are taught in this branch of work. That which appeals to the senses will help to impress the lesson upon their young minds.

When studying the divisions of land and water, the children will never tire of a sand table, in which they can work out with their hands the mental pictures which the recitation has impressed upon them.

Try the following with a fourth-grade class of students: On a large piece of heavy paper draw a circle which is to represent the world. Mark this off by lines which will show the division of the earth according to the zones, and the chart is ready for the children's work.

Have them gather pictures of the different races of men, pictures of birds, fruits, and animals. These can be placed on the chart in their respective zones, and when completed, the child will have a fair idea of what he would expect to find could he visit the different countries.

Very often teachers will find it necessary to change the order of topics as they are found in geographies.

After the United States is studied as a whole, and the most important facts of the native State are learned, let the children study the countries of the world.

The dress, customs, and habits of the people will be studied with interest. As their religious ideas are considered, the work which the third angel's message has accomplished in the field, and the great need of workers, will touch hearts and strengthen desires to answer by prayer, work, or means the great Macedonian cry.

As the older ones study geography, let them make use of the pamphlet, "Mission Fields," which was sent out to all teachers by the General Conference. It will add to the interest of the study if personal letters could be read from workers in the different fields, and perhaps our foreign school children would appreciate a letter from America once in a while.

We should study to present geography in such a way that the prayer of many hearts will be, "Here am I, send me." A WISCONSIN TEACHER.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Medical Work in India

DR. LUCINDA A. MARSH writes from Bombay: "The Parsees have received us warmly, and we now have a number of patients from Bolivar Hill, the most beautiful part of Bombay. I have never enjoyed better health than now. We need another nurse from America to help in the work. I have written to the Young People's Society by whom we were sent out to use the first money they raise to send us more help, instead of paying us our salary. Please see that some one comes at once."

Dr. Marsh reports further that the cholera epidemic is raging in Bombay. Each day about twelve persons die of that disease alone. She has established a small sanitarium, and begins her work with prospects of plenty to do.

W. A. R.

### An Interesting Item from the Caterham (England) Sanitarium

THURSDAY, Oct. 11, 1906, witnessed the graduation of the first class of nurses from this institution. In the presence of a large assemblage of friends, five faithful workers received diplomas, witnessing to years of patient labor and study, under the direction of Dr. A. B. Olsen and others. The appropriate motto, "Go Ye," bespoke the desire of the class to follow the admonition to go into all the world and preach the gospel. After an interesting program, presided over by Brother W. C. Sisley, and participated in by Prof. H. R. Salisbury and others, Sydney Brown, Alfred B. Guyton, Mary A. Jacques, Minnie Mainwaring, and William N. Scott were presented with diplomas by Dr. A. B. Olsen in recognition of their faithful work.

An encouraging feature was that several of the patients attending were Sabbath-keepers who had learned of the truth through this institution.

W. A. R.

### Encouraging Conditions in Philadelphia

It was the privilege of the medical secretary a few weeks ago to meet with the students who are pursuing their studies in the medical colleges in Philadelphia. Mrs. Nina Case Baierle, Miss Dot Case, Mrs. D. T. Harbaugh, Miss Martha N. Canfield, Miss Ora Barber, Miss Emmy Behn are in the Woman's Medical College. Messrs. F. F. Abbott, Geo. S. Loveren, Dr. Wilburn Smith, and Dr. Henri A. Morel, are studying in Jefferson Medical College. It has been possible for every one of these students to arrange his work so that no duties are required of him on the Sabbath. The instructors have been very considerate of the religious convictions of our students. In many instances when

arrangements were being made for exemption from Sabbath work, the students had an opportunity of giving the reason for their belief. The instructors often ask them about different points of their faith, and the students feel that they have an excellent opportunity to bring the truth for this time to the attention of those who otherwise might never hear of it. Many of the students are holding Bible readings with their fellow students, and are doing a good work in this way. They are generally known among their comrades as the "Adventist students," and are often questioned regarding their belief. A medical missionary society has been organized which will co-operate with the Young People's Society of the church in doing work for souls in the great city of Philadelphia. W. A. R.

### Medical Notes

DR. LOCKWOOD, of Kobe, Japan, writes as follows: "I hope that we can have one more nurse as soon as possible for this field. I feel bad at times about calling upon you so often for help, but we are so greatly in need of nurses. What can we do but plead for more?"

A new sanitarium has been started at North Yakima, Wash. The manager writes: "The institution is doing well. Our income has been very good, and on the whole, we look for the institution to do a good work in this part of the field. We have had an average of fifteen patients."

A summer branch sanitarium of our Kobe institution has been operated with splendid success at Karuizawa, Japan. The workers from Kobe conducted the work, improving the opportunity of a change to a cooler climate during the heated months, without discontinuing their labors.

Miss Hattie Harriman, class 1905, Colorado Sanitarium, will sail for Japan December 5. Nurse Harriman is the fifth missionary who has gone from the Boulder Sanitarium to a foreign field during the past year, and they have all been among the most faithful workers of that institution.

During the last year our medical missionaries in Honan, China, have treated twice as many patients as during the previous year. Some of these went long distances to reach the mission, suffering from such diseases that we here in America would not advise them to go even a short distance in a modern ambulance.

Elder H. J. Edmed writes from the Natal, South African field: "I had the privilege of spending a few days with Brother and Sister Armor, at the Natal Health Institute. The building consists of a five-room house, with lofty ceilings, and the usual conveniences, with a number of smaller buildings which have been converted into bedrooms and treatment rooms. It is situated in the heart of the city, but having large grounds, it is a very suitable place for its purpose. The appliances for giving treatments, while showing due regard to economy, are capable of dealing, in skilful hands, with every ailment, and are well patronized. The vegetarian table is filled each day, some of the patrons being men of responsibility in the civil

service. Our people should confidently advise sick people to avail themselves of the advantages of this worthy institution. I greatly enjoyed this hospitality and the baths."

## NOTICES AND APPOINTMENTS

### Notice!

It is greatly desired that all persons knowing themselves to be members of the College View (Neb.) Seventh-day Adventist church not residents of College View should report to the clerk before Jan. 1, 1907. Many whose names are on the books, have moved away, and their whereabouts are unknown. Kindly attend to this matter at once if you are a member. MRS. LIBBIE COLLINS, Clerk.

### Manitoba, Notice!

THE second annual meeting of the members of the corporation known as The Manitoba Conference of Seventh-day Adventists will be held at Winnipeg, Manitoba, beginning Friday morning, Dec. 28, 1906, at nine o'clock, central time, for the purpose of hearing reports, electing a board of trustees for the coming year, and transacting any other business that may properly come before the meeting. This meeting will be our regular conference session.

W. M. ADAMS, Chairman.

### Nebraska Conference Association

THE regular annual meeting of the Nebraska Conference Association of Seventh-day Adventists will convene in the Seventh-day Adventist church at College View, Neb., on Thursday, December 27, at 2:30 P. M. This meeting will be held for the purpose of electing a board of trustees and transacting such other business as may properly come before the meeting. All accredited delegates to the conference are voters in the meetings of this association.

A. T. ROBINSON, President.

### Chesapeake Conference

THE regular annual meeting of the Chesapeake Conference Association will be held at Wilmington, Del., December 13-16, in connection with the general meeting to be held at that time.

The first meeting will be held Thursday night, December 13, at seven o'clock, at which time officers and trustees for the coming year will be elected, and any other business which will properly come before the association will be transacted.

MORRIS LUKENS,  
President.

### British Columbia Conference, Attention!

IN harmony with the action of the last conference, we have called the next annual session to meet in Vancouver, Dec. 28, 1906, to Jan. 1, 1907. All our churches should elect their delegates early. Each church is entitled to one delegate irrespective of numbers, and to one additional delegate for each ten members. We hope that all will plan to send a full delegation, as important matters will come up for consideration. Our churches are few, and it is all the more important that we have a full representation. Wonderful changes have taken place in the world during the last seven months. The signs show that the end of all things is at hand. The change of God's attitude toward men should arouse every Seventh-day Adventist to a full sense of our obligations. We have a great field for which to plan, and many nationalities are represented. Plans must be laid to reach these quickly. Let us begin to pray that the special blessing of God will rest upon us at

this meeting. Elder W. B. White, president of the North Pacific Union Conference, and probably Prof. M. E. Cady, president of Walla Walla College, will be with us. From the matter to come up at that time it seems that this will be one of the most important conferences we have ever held in this field.

E. L. STEWART, *President*.

### Nebraska Conference

THE thirty-first annual session of the Nebraska Conference of Seventh-day Adventists will be held at College View, Neb., December 24 to 30, inclusive. Elder K. C. Russell, of Washington, D. C., Brethren James Cochran, of Kansas City, and H. H. Hall, of Mountain View, Cal., are expected to attend this meeting. Full delegations from all our churches and representatives from unorganized companies are urged to be present at the opening meeting, Monday evening, December 24.

A. T. ROBINSON, *President*.

### The Nebraska Sanitarium and Benevolent Association

THE next annual meeting of the constituency of this association will be held in connection with the Nebraska Conference, at College View, Neb., Dec. 25, 1906, at 2:30 P. M. This meeting is for the purpose of electing officers and members of the board of trustees whose term of office expires, and of transacting such other business as may properly come before the meeting. The members of the association include the delegates to the Nebraska Conference of Seventh-day Adventists, the regular employees of the Nebraska Sanitarium, and all graduate physicians and nurses engaged in medical missionary work in Nebraska, under the supervision of, and in harmony with, this association.

W. A. GEORGE,  
*Pres. Neb. Sanitarium and Benevolent Assn.*

### Appointments

A SERIES of general meetings has been arranged for in the Wisconsin Conference, to be held at the following-named places:—

Mount Hope .....	Dec. 5-9
Berlin .....	Dec. 12-16
Linwood .....	Dec. 19-23
Reave .....	Dec. 25-30
Plumb City .....	Jan. 2-6

These meetings are so distributed over the State as to enable a large majority of our people in the conference to attend at least one of them. The writer will attend all of these, and will be assisted by the ministers who are in the portion of the State where each meeting is appointed, also by A. J. Olsen, the State missionary agent, in as many of the meetings as the other duties of his office will permit.

Sabbath-school conventions will be held in connection with the meetings at Milton Junction, Berlin, and Reave. Sister Mary C. Cook, the State secretary of the Sabbath-school work and superintendent of the primary schools and young people's work, will attend the meetings at these three places, and will conduct the Sabbath-school conventions. We trust all our people will plan to attend. Matters of much importance to the cause will be considered. We need your help and counsel. Come praying for God's blessing and for the conversion of those who are wandering in sin.

C. McREYNOLDS, *President*.

### Addresses

THE post-office address of Elder J. C. Harris is Sheridan, Ill., instead of Peru, Ind.

The post-office address of Elder J. K. Humphrey, formerly 177 Schnectady Avenue, is now 445 Ashford St., Brooklyn, N. Y.

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

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.

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

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

WANTED AT ONCE.—A good bath hand and some one to learn hygienic cooking at the Prospect Sanitarium, 5411 Prospect Ave., S. E., Cleveland, Ohio.

WANTED.—Ten first-class carpenters and joiners. None others need apply. Recommendations required. Wages 40 cents an hour. Address I. H. Evans, Takoma Park, D. C.

WANTED.—A good dairyman; also a gardener who understands all about vegetable growing. Single man preferred. Correspondence invited. Address Loma Linda Sanitarium, Redlands, Cal.

WANTED AT ONCE.—A gentleman graduate nurse who is competent to take charge of a bath-room. None but those who are thoroughly competent need apply. Address Glendale Sanitarium, Glendale, Cal.

FOR SALE.—Odorless, healthful cooking oil; purity guaranteed; 90 cents a gal; 5 gal., \$3.75. (Elder J. H. Kraft, of Iowa, says, "Your oil is the best we ever used; am confident that there is none better.") Address Vegetable Oil Co., Oskaloosa, Iowa.

FOR SALE.—Pure vegetable cooking oil; best we know of. We supply sanitariums. Prices low. Write us. Best Graham and gluten flours, malt honey, canned corn, cereals of all kinds; sanitarium foods; apples and nuts. Address New York Food Co., Oxford, N. Y.

WANTED.—If you are a brother or sister out of employment, I want to help you to an independent business,—honest, honorable, safe, and sure. Sabbath-keepers sometimes find difficulty in working for the world, but you can earn \$1 to \$4 a day weaving carpets and rugs. I have been manufacturing looms for over quarter of a century, and will help you to get started. Address, for catalogue and full information, W. H. Kynett, 14 Clyde St., Battle Creek, Mich.

WANTED.—Chef-baker, thoroughly experienced in sanitarium or restaurant work, would like position, with chance to build up large café and bakery trade; capable of taking entire charge back end of house and making money for employer; can furnish experienced second. Would like to correspond with Adventists who believe this work a part of the message. References given and required. No Sabbath work. Address O. P. Grant, 2507 Wabash Ave., Chicago, Ill.

### Publications Wanted

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

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

Mrs. Susan S. Ward, Claremore, I. T., periodicals and tracts.

Blanche H. Gwynne, Marshall, Tex., *Signs, Watchman, REVIEW*.

Miss Birdie Cruzan, 1213 West Ninth St., Joplin, Mo., *Review, Signs, Watchman*, and tracts.

Mrs. Jane E. Harris, 330 Plain St., Columbia, S. C., *REVIEW, Signs, Life Boat, Life and Health, Watchman*.

Newton B. Jenkins, R. F. D. 2, Blythewood, S. C., *REVIEW, Signs, Life Boat, Sabbath School Worker, and Life and Health*.

George Golder, 1 Seafeld Terrace, Link Rd., Blyth, Northumberland, England, periodicals and tracts; a large and constant supply.

Elizabeth McHugh, 667 South Church St., Spartanburg, S. C., *REVIEW, Watchman, Life and Health, Signs, Bible Training School, Instructor, Little Friend*.

M. W. Delhorbe, of Spartanburg, S. C., wishes to thank the brethren and sisters who have sent him literature. His object is to place a copy of one of our papers in the hands of every family in every city in the South. He pays his way as he goes by selling the *Watchman*, and would be glad to receive large quantities of papers and tracts.

## Obituaries

STEWART.—Died near Miniota, Manitoba, Sept. 19, 1906, Bessie Maude Stewart, aged 23 years and 5 days. When but a girl she, with her parents, accepted the Sabbath message, which she loved till the day of her death. She was married to Alva A. Stewart, and to them were born two girls. Her husband looks forward to the glad and everlasting reunion in the near future. The funeral service was conducted at the home by the writer.

W. M. ADAMS.

DENOVER.—Died at her home in Ontario, Ore., Sept. 25, 1906, of neuralgia of the heart and general debility, Sister Mary Denover, aged 70 years, 3 months, and 15 days. She was esteemed by all who knew her as a faithful and consistent Christian. She had been a member of the Seventh-day Adventist Church for many years, and passed away with a bright hope of immortality when Jesus comes. The funeral service was conducted by the writer.

N. W. STEWARD.

TAYLOR.—Accidentally drowned in Yellowstone Lake, National Park, Aug. 26, 1906, William Brison Taylor, in the twenty-seventh year of his age. Before coming to Montana from Texas, he had enlisted in the regular army, and had served in the Philippines. He embraced the truths of the third angel's message a few months ago, and united with the church at Bozeman, being baptized by the writer only a few days before his death. He was a consistent Christian, respected and beloved by those who knew him, and we believe that when the sea gives up its dead, he will come forth clothed with immortality. He leaves a father, mother, sister, and two brothers to mourn their loss. As the body has never been recovered from the lake, memorial service was held in Bozeman November 10, when words of hope and comfort were spoken by the writer, based on John 11:25 and Rev. 14:13.

W. A. GOSMER.

KOENIG.—Died at the family residence, near Council Bluffs, Iowa, Oct. 12, 1906, of a complication of stomach and liver troubles, Mary D. Koenig, wife of Henry C. Koenig. The deceased was born at Freelandville, Ind., March 28, 1857. She was converted in her youth, uniting with the German M. E. Church, and in 1897, through the labors of Elder H. J. Schnepfer, she accepted present truth, and was a faithful believer in the message for this time. She was a kind mother, and a faithful and hospitable friend. A husband and eight children are left to mourn. A short service was held at the house, after which a large number of friends followed the remains to the German M. E. church at Dumfries, where Elder B. L. Dieffenbacher, of College View, Neb., preached a helpful and impressive sermon, after which she was laid to rest in the little country cemetery, there to await the summons of the great Life-giver at the first resurrection.

MARGARET E. YOUNG.



WASHINGTON, D. C., DECEMBER 6, 1906

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

ELDER A. G. DANIELLS left Washington last week to spend a little time at a general meeting in Mt. Vernon, Ohio.

THIS week Elder W. A. Spicer left Washington to attend the Mexican general meeting in Mexico City, beginning December 7.

DR. W. A. RUBLE, medical secretary, was last week called to Knowlton, Quebec, to assist in councils regarding the sanitarium work in that place.

ON Wednesday, November 28, Prof. W. W. Prescott left Washington, D. C., on his way to Vancouver, British Columbia, and the Orient. He is to sail December 5.

MISS MIMI SCHARFFENBERG, a Bible worker, of Wisconsin, is to sail from Vancouver, December 5, for Korea. The Wisconsin Conference continues her support for a time.

ANOTHER nurse from the Boulder Sanitarium is to join the workers in Japan. Miss Hattie Harriman, of the class of 1905, goes to Kobe by the boat which was scheduled to leave Vancouver December 5.

AMONG other announcements on page 2 of this issue will be found a list of our Swedish tracts. This is published that those who have Swedish friends, neighbors, or relatives with whom they wish to do missionary work, may know what reading-matter to select and order for that purpose.

THE special number of *The Watchman* has come to hand, and verifies all that has been said in the notices heretofore published concerning it. The theme of this special issue is "The end of the world in this generation," and its articles are all written to show the proximity of our Lord's return. All who are interested in present truth will agree that this number should have the widest possible circulation. The following are some of the articles contained in this issue: "Christ's Return at Hand;" "The Hope for the Present and the Future;" "The Coming Crisis;" "The Increase of Lawlessness;" "The Great Church

Federation Movement;" "Signs of the End;" "Without Hope and Without God;" "Last-Day Delusions;" "The Sabbath and the Lord's Day;" and "God's Warning." This number is illustrated in colors, with special first-page design, and we have no doubt it will be found to be a ready seller, and that it will do much good in the homes where it may be placed.

### The Week of Prayer

MANY letters are being received expressing a longing desire for the coming week of prayer. It will now soon be here. Only nine days from the date of this paper the week of prayer begins. December 15-22 will be another milestone toward the kingdom. The readings have been sent out to all the workers and church elders, as well as to scattered believers.

The year 1906 has been an eventful one. Some of the most appalling calamities ever recorded in history have been chronicled during this time; while, on the other hand, a kind Providence has rained heaven's blessings on many places. In every way we have much cause for gratitude to God.

The blessings to be received during the week of prayer are not dependent on temporal things. Neither prosperity nor adversity should enter as a factor in this week of communion with God.

Not only in the public gatherings, but in our family circle, as well as in our closets, should we commune with our God. Each heart should have an hour for prayer in the secret chamber. Each day we should spend some time in reading and studying God's Word. I would suggest that during this week of devotion "Early Writings," by Sister White, be carefully read. Somehow there is breathed into that book as in no other a genuine advent spirit. Let us read it during the week of prayer. But above all, let us pray,—pray for light, pray for strength for service, pray for overcoming grace, pray for the "latter rain," pray for the blessing of God on our work, both at home and abroad. Let it be indeed a week of prayer.

I. H. EVANS.

### Washington's Quota Raised

THE District of Columbia's share of the \$150,000 fund is eleven hundred and eighty-one dollars. We are glad to announce that the amount has been raised by cash and pledges. There are four churches in the District of Columbia, which stand nearly equal in membership; but, owing to the financial obligations of two of these, the Memorial and Takoma Park churches voluntarily assumed the responsibility of raising the whole amount apportioned to the churches of

the District, thus making the average amount nearly four dollars a member for the membership of the above-named churches.

Sabbath, December 1, at our regular church services we made our appeal for this fund, and with the exception of a few members who were not present, our share was raised at those services. The work of raising our amount was entered into heartily and with real delight, and the effort was accomplished without exceeding the time of our regular church services.

We feel very grateful to the Lord for the spirit of liberality and cheerfulness manifested by our people in responding to this call, and can not forego the expression of our hope that other churches have done equally well.

K. C. RUSSELL,  
Chairman District of Columbia Evangelistic Committee.

### More Indictments

IN view of the almost universal agitation over the enforcement of Sunday observance, our people should be circulating religious liberty literature now as never before. As an indication of the real animus of the movement, we give the following news item taken from *The State*, of November 24, published at Columbia, S. C.:—

SPARTANBURG, Nov. 23.—The grand jury in its presentment to-day recommended that the three Seventh-day Adventist ministers be prosecuted for violation of the Sunday law. It is claimed that the preachers, Revs. Nash, Ollie Johnson, and Sopher, attended to their worldly affairs on the Sabbath day in the neighborhood of Campobello, and the grand jury recommends that the solicitor take action against them for the alleged violations of the law.

The ministers are well known in Spartanburg, and the presentment of the grand jury caused no little comment.

The *St. Paul Daily News* presents the matter in the following way:—

The grand jury of Spartanburg County made a presentment Friday to Judge C. G. Dantzler and Solicitor Sease, urging them to prosecute every minister of the Seventh-day Adventist church on a charge of violating the Sabbath; also all members of that faith who keep Saturday and labor on Sunday.

There is no mistaking the spirit or purpose of the movers of this attack. The forces of the enemy are now setting themselves for their most powerful struggle against the progress of the truth of God and against the people who have given themselves to its promulgation. The time to work is now, that honest souls may be enlightened while we still have opportunity to enlighten them. There is probably no better matter to give to the people upon this particular theme than the magazine *Liberty*. Let it now be circulated everywhere.