Every great truth in the non-Christian religions is found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Mohammedanism teaches the sovereignty of God; it is true that Buddhism teaches the transitoriness of our present life; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but it forgets that He is holy. Mohammedanism teaches that God is great, but forgets that He is loving. Buddhism teaches that this earthly life of ours is transitory, but it forgets that we have the assurance of immortality. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home.

—Robert E. Speer.
As an example of what can be done in circulating our literature, we quote the following from a letter just received from the secretary of the Southern California Tract Society: "Yesterday evening we canvassed Los Angeles to try their hand at canvassing. All had good success. Only one failed to secure an order, and that was because he did not put in good time. One young lady took nine orders for 'Home and Health,' valued at $2.50. This was her first experience in canvassing. She says it beats school teaching (she having been a school-teacher). Others took from three to seven orders for 'Heralds' and 'Seer of Patmos' during the day. All felt of good courage, and expressed a desire to get fully into the work this spring after school closes."

The April number of Life and Health may be estimated by the following outline of its contents: Imaginary Diseases and How to Cure Them—nine tenths of the diseases afflicting the human race have their origin in the mind,—their cure, a change of mind and heart. Dyspepsia—cause and treatment. Numbness of Arm—not always rheumatism, but neurosis—some remedies. A Nervous Breakdown—the treatment of a special case. A Yellow Shaker—A malaria victim—quinn infectious rather than beneficial in treatment of malaria. Jesus, the Healer—whether deformed physically, mentally, or morally there is to-day healing in the touch of his unseen hand to all who respond to his call, the same as in the days when he healed the woman bound by an infirmity eighteen years. Who Heals Unbelievers?—God, directly or by his appointed agencies, in conformity to his established laws. Healthful Cookery and Household Suggestions—giving hints on bread making, zwieback, croutons, ground zwieback, hot cakes, fruit bread, dumplings, crisp bread, bread fruit cake, and shortcakes. Mothers' Department—letters to mothers on the importance of their keeping themselves attractive, teaching politeness in the family, and exposing parental neglect. Current Comment—on such topics as The Public-School Child as a Witness, Intensive Reading, Deadly Effects of Fatigue, The Doctor a Teacher, Sorry Sport, The Passing of the Broom, The Joy of Service, etc. The Medical Missionary at Work—progress of sanitarium work in Australia, Bombay and Karmatar, India, and England; the heroism of daily drudgery in the missionary's work. Questions and Answers—on Scarlet Fever, Children's Disorders Sterilized Milk, Pancreatin, Cottonseed Oil, Lumps Conged up from the Throat, Cold Compresses, etc. Editorials—some good things from our editor on Fifth in Type, Can We Handle to Advantage an Excess of Food? In Place of Meat, Are Japanese Vegetarians? A Remedy Suggested for Baldness, What Is Health Reform? Holstein Cattle, etc. News Notes—three full pages. News Notes containing much information on general health topics. Subscription price for one year, 50 cents; single copy, 5 cents; 25 copies to one address, 25 cents a copy, or $2.50 a hundred.

The 1907 Year-Book is now out of print. No more copies can be secured. Two editions were printed, yet the demand is not supplied. Those who have not received a copy will of course miss the benefits of one of the best Year-Book ever published. Order early next year.

"MIRACLES AND DELUSIONS" is a pamphlet of one hundred pages, divided into thirteen chapters, treating upon the following general subjects: Desire to Know the Mysterious, The Craving for Power, Predicted Manifestations of Power, "The Falling Away," The Times of Refreshing, Miraculous Workings That Deceive, Spirit Manifestations, Oriental Religions, The Fountain of Life, Truth—a Shield and Buckler, etc. Price, 10 cents, post-paid.

The new revised edition of the "Complete Sabbath-school Record and Register" is now ready. Several changes have been made in this Sabbath-school Secretary's book that were suggested by a large majority of the State Sabbath-school officers. These changes simplify the work of the secretary in keeping the records of the school. Record "F" (the smaller size) has been enlarged so as to answer for schools having twenty-five to fifty members, and one entire page of the book given to the minutes of each session of the school. The old Record "F" gave only one-half page to each session. This addition has, of course, raised the price, but not in proportion to the improvement in the book. Record "C" is prepared for a membership of from fifty to one hundred and fifty. Only these two sizes of Records will hereafter be published, and the prices will be: Record "F," 50 cents; Record "C," $1.

"THE CHURCH; ITS ORGANIZATION, ORDER, AND DISCIPLINE," by Elder J. N. Loughborough, is now ready. All our readers will appreciate this new, beautiful, and important pamphlet. Its author was eminently qualified to prepare a work on this subject. He has been actively associated with our denominational work from its beginning, and has ever been a close observer. He has made special study of church organization; besides, his manuscript was heartily approved before it was presented to the publishers. This new book, therefore, comes from the press thoroughly sanctioned by those who are expected to pass upon a publication that deals so vitally with the affairs of the denomination. This new pamphlet contains much valuable information on all subjects pertaining to the church and denominational affairs. It will answer many questions that have been rather perplexing to those who have recently connected with this work. The price of the pamphlet is 25 cents, post-paid.

Orders for any publication mentioned on this page may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Michigan, and in any large city. Also Pacific Press Publishing Association, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.
As the apostle Paul found the city of Athens full of idols, so we found Kyoto. There are large temples and small temples, there are Buddhist temples and Shinto temples, and in all these temples and in many little shrines there are images of all sorts and kinds. In one temple it is said that there are over thirty thousand images of the goddess of mercy, and as I walked around this great aggregation of abominations, I could but feel the great need of making known to the people of Japan the God of mercy who really has compassion upon those who are out of the way. Such a knowledge would show the utter worthlessness of all these gods "which see not, nor hear, nor know."

Not the least interesting thing in all these cities in the far East is the city itself and the dress and habits of the people themselves. While their customs, which they have followed for centuries, seem perfectly natural to those who follow them, they seem very strange to one from the Western world, and often appear grotesque, and possibly border on the ridiculous. Many of these things, however, are quite difficult to put into words, as they are the little things of every-day life which depend upon the special surroundings and local color for the right setting.

Our experience at a Japanese hotel at Kyoto may give some insight into the differences in the home life. Having arranged for our stay, we were shown to our room, but it was first necessary to remove our shoes and put on sandals, as Japanese houses are not constructed or furnished with reference to our heavy shoes with the possibility of nails protruding.

Our room was about ten by fifteen feet in size. The floor was covered with mats about three inches thick, made of straw. These mats constitute the floor covering in all Japanese houses, and it is therefore suggested warmth rather than furnished screens which could be moved by any one on either side at any time. We were not disturbed, however. The sheets were fastened to the covering, which is one very thick quilt. The pillows were round and hard, being made by filling a small sack with rice chaff.

Our room opened on to the main street, and was directly opposite the railway station. Just as we were getting up the next morning, and while Brother Field was decidingly deshabille, the Japanese maid slid back the screen on the front side of the room with a cheery "Ohayo" (Good morning), thus bringing us into full view from the street. When we were ready to wash, we were shown to a place fitted up for this purpose, but neither towels nor soap was furnished.

A breakfast of Japanese food served in Japanese style was brought to our room. The basis of the meal was boiled rice, but instead of milk or fruit juice to accompany it, we had eggs cooked somewhat after the style of scrambled eggs, but sweetened. No bread was served. We could have all the rice we desired, but a limited supply of the other eatables. Here I had my first experience in the use of "chop-sticks," the only kind of table silver in use among the native people of the far East. Solving the problem of using these peculiar instruments of pleasure is usually attended with some trying experiences on the part of the foreigner, and I was probably no exception to the rule, but still I was able to handle the food, although it may not have been done elegantly. The bill for our stay was made out in due form, and we left the hotel with a pleasant "Sayonara" (Good-by).

In addition to the usual places of interest which are visited by tourists, we found it worth the while to study life in some of the most busy streets. These narrow thoroughfares are crowded with all sorts and conditions of men, women, and children, while the shops (the most of them are quite small), with their whole fronts open to the street, and usually a good display of wares in the street itself, present interesting sights which are constantly changing. In one of these streets we found a German selling leaflets treating upon health topics. As he could speak some English, I learned from him that he had been in the principal cities of Americia, but he did not seem to know of our sanitarium work. He stated that he was able to sell quite a large number of the leaflets.
When we arrived in Kolbe that evening, we were heartily welcomed by Dr. S. A. Lockwood and his associates, and as I rested in a comfortable bed, I thought that, after all, the Western ideas of home comforts are not to be despised.

W. W. P.

The Sabbath and God's Seal

The seal of God is the name of God and the badge of his authority. We find it stamped upon his law. We find its impress upon the Sabbath. We find it shining forth upon the foreheads of his victorious saints when their warfare is ended.

As the greater portion of Satan's time is taken up in counterfeiting God's work, we may expect to see him tampering with the seal of God.

That seal is given complete in the law of God, the ten commandments. So it need not surprise us to see an attempt made by a strong power so to emasculate that law as to destroy the seal. That effort is made along two lines. First, the day which the law designates Sabbath is displaced by another; and second, the command is taught from cathedrals which give but the first sentence, leaving out the name of the Author, his title, and his jurisdiction.

Thus the law of God is made to teach what it does not teach, and is deprived of all its authority to teach or command anything at all. This is a direct fulfillment of that prophecy, which, speaking of the work of the papacy, says: "He shall think to change the times and the laws; and they shall think to change the times and the laws." Dan. 7:25, R. V.

That expression "the law" can refer to no law but God's law; for human powers are always changing human laws. But here was a human power that was to arrogate to itself the right to remodel the very law of Jehovah. The papacy, in substituting Sunday for the Sabbath, is Satan tampering with the seal of God. That does not hesitate to claim the name of God; for human powers are always changing human laws.

We do not know what makes the difference in the weights taken ante-mortem and post-mortem; but we know what makes the difference in the weights of the soul. The Bible was lacking in such proof—in fact, was teaching the opposite. So men began to seek a demonstration of an inscriptive hypothesis. There is nothing like weight to prove the existence of a thing, and so they determined to weigh the immortal soul of man. They have done it(?) and it weighs an ounce or less. It was a simple procedure. A person was placed on a special set of scales to die. Immediately after his death there was a difference of about one ounce in his weight. The soul had fled (supposedly), and the body was lighter by that much. But what does it prove as to the point in question?—Nothing. If there had been no difference in weight, what would that prove?—Nothing. As reasonably might we prove the existence of love or hate, righteousness or sin, or any other quality or attribute by the method of weight. We can not weigh thought, energy, sensation, desire, hope, in short, we can not weigh life. The ponderable process of proving the existence of an immortal soul is lacking in the first essential of the demonstration. They must first prove that the soul has weight before they can prove that they have weighed it. To call that fraction of an ounce the weight of the soul, because we do not know what else to call it, is not in any sense furnishing a proof of the proposition.

We do not know what makes the difference in the weights taken ante-mortem and post-mortem; but we know what makes the difference in the weights of the soul, and that which dies is not immortal. "The soul that sinneth, it shall die." "All have sinned, and come short of the glory of God." 2 Peter 3:3, 4. The scoffer himself is fulfilling this sign of the last days. The open enemy of the Bible often brings up David's sin as an objection to the Christian religion. The Lord told David it would be so: "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12:14. They are doing it to this day, as the Bible said they would.

When the opposers of the third angel's message single out the "commandments of God" and the "testimony of Jesus" as the special object of their attacks, they little realize that they are fulfilling the prophecy of Rev. 12:17:

Again and again as men once with us have turned to fight the spirit of prophesy, we have seen them fulfilling and proving true the very messages against which they were warning. Truly "we can do nothing against the truth, but for the truth." 2 Cor. 13:8.

W. A. S.

Weighing the Soul

The world was needing proof that human beings possess an immortal soul. The Bible was lacking in such proof—in fact, was teaching the opposite. So men began to seek a demonstration of an inscriptive hypothesis. There is nothing like weight to prove the existence of a thing, and so they determined to weigh the immortal soul of man. They have done it(?) and it weighs an ounce or less. It was a simple procedure. A person was placed on a special set of scales to die. Immediately after his death there was a difference of about one ounce in his weight. The soul had fled (supposedly), and the body was lighter by that much. But what does it prove as to the point in question?—Nothing. If there had been no difference in weight, what would that prove?—Nothing. As reasonably might we prove the existence of love or hate, righteousness or sin, or any other quality or attribute by the method of weight. We can not weigh thought, energy, sensation, desire, hope,—in short, we can not weigh life. The ponderable process of proving the existence of an immortal soul is lacking in the first essential of the demonstration. They must first prove that the soul has weight before they can prove that they have weighed it. To call that fraction of an ounce the weight of the soul, because we do not know what else to call it, is not in any sense furnishing a proof of the proposition.

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Organization — No. 10
A Brief Account of its History in the Development of the Cause of the
Third Angel's Message

In the third Advent no organization that followed the council on organization, Elder White wrote a stirring article on the subject, concluding with these considerations:

For managing the amount of capital necessary for the prosecution of this expanding work, and in order to a more equal distribution of burdens, a business organization is necessary. The necessity and propriety of this are seen at once by the great majority; but some are immediately thrown into a panic of fear, or in a spirit of opposition. What do the brethren ask? What is the matter here? We ask again, Has the light suddenly gone out? Are the body all at once left to plunge into a course which will end only in destruction? Has the pillar by day and the fire by night been swept away by some storm-cloud of coming evil? If not, do we well to distrust God, and flee at phantoms of our own imaginations? And in it, may be found necessary to have some title by which to designate this people. A name, at once simple, appropriate, and indicative of the leading points of our faith, is suggested and recommended; and yet in the eyes of some this instantly becomes a great camel, which they can by no means swallow. How is this? Once more we put this question, have the leaders, light and truth, suddenly deserted the little flock? Have their eyes all been drawn away by an ignis fatuus from the true light? We do not believe it. We believe that all their efforts have been providentially guided; that light and truth are still leading the way; and that it will as clearly appear hereafter that these moves are right and in God's order, as it now appears that past moves, which have been more or less staunchly opposed, have been directed of him. And while we continue to plead earnestly with the Lord to still send out his light and his truth, and to let them lead us, we do not believe he will withhold them from us.—

April 26, 1861, another conference was called at Battle Creek to take the final steps to complete the organization of the Review and Herald Publishing Association. At this conference the question of organizing churches was given careful consideration, and the following resolution was adopted:

That the ministers that are assembled at this conference be requested to write articles on the subject of church organization.—Id., page 189.

This resolution aroused much opposition, and in a short time one of the ministers in the field decided to withdraw from the body, and notified the brethren through the Review. Here is his letter:

I feel it to be my duty to speak a few words through the Review to the brethren scattered abroad, that they may know how I stand in relation to organization under a name, that brethren may know where to bestow their sympathy. I would not have any deceived in the matter. The Advent people are very dear to me. I have felt that their trials have been my trials, and their prosperity has been my prosperity. But I have not that unison of feeling at present. I feel that the attempt is being made, for I sympathize with the body of Adventists in relation to organizing under the name Seventh-day Adventists, and enrolling names under that head. As I feel, I never could fail to sympathize with those who have enrolled on any class book, or church book, under any sectarian name. I might give my reasons, but that would be useless.

Sir, I mean to keep all public views toward God and toward man, and I must get the victory over the beast, and over his image, and over his mark, and over the number of his name. And while I would hold myself no longer amenable to that body of people calling themselves Seventh-day Adventists, nor any connection with them any farther than the Spirit of the Lord connects one Christian with another.—Id., Vol. XVIII, page 52.

Although the believers were generally coming to see the necessity of organization, a letter of this kind from one of the ministers could not fail to make a very unfavorable impression. This led Elder White to point out very clearly the excellence into the wrong scale with dreadful weight, and many of our brethren, especially in the East, stood in doubt. The brethren in Pennsylvania voted down organization for the Sabbath, which had been dreadfully shaken. It has suffered everywhere. There is everywhere some one to hold back. They have no valid reasons for so doing, still they hold. This is a deep and stupefying. The place of worship is the center to which all the influence of other ministering brethren is recorded as those who retard the work of advance and reform among their brethren of that state in any class book, or church book, under any sectarian name. I might give my reasons, but that would be useless. I may stand in relation to organizing under a name, that brethren may know where to bestow their sympathy. I would not have any deceived in the matter. The Advent people are very dear to me. I have felt that their trials have been my trials, and their prosperity has been my prosperity. But I have not that unison of feeling at present. I feel that the attempt is being made, for I sympathize with the body of Adventists in relation to organizing under the name Seventh-day Adventists, and enrolling names under that head. As I feel, I never could fail to sympathize with those who have enrolled on any class book, or church book, under any sectarian name. I might give my reasons, but that would be useless.

The agitation of the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some were afraid lest organization that organization was right. They failed to stand up boldly and advocate it. They let some few understand that they favored it. Was this all God required of them? No, but they stood out as those who retard the work of advance and reform among their brethren in any class book, or church book, under any sectarian name. I might give my reasons, but that would be useless. I may stand in relation to organizing under a name, that brethren may know where to bestow their sympathy. I would not have any deceived in the matter. The Advent people are very dear to me. I have felt that their trials have been my trials, and their prosperity has been my prosperity. But I have not that unison of feeling at present. I feel that the attempt is being made, for I sympathize with the body of Adventists in relation to organizing under the name Seventh-day Adventists, and enrolling names under that head. As I feel, I never could fail to sympathize with those who have enrolled on any class book, or church book, under any sectarian name. I might give my reasons, but that would be useless.

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heavy burden. I saw that all will be re-
warded according as their work shall be.
Those who shun responsibility will meet
with loss in the end. The time for min-
istering is here and together when the battle
goes hard.

The above was written at: "Grass
River, St. Lawrence Co., N. Y., Aug. 16,
1861," and was printed in the Review

This message, which was followed by
others, giving clear, definite instruction
regarding organization, aided greatly to
settle the controversy.

A. G. DANIELLS.

Note and Comment

The "wrath of the dragon," in its
exercise, is not confined to the opera-
tions of an apostate church or to the
venomous workings of paganism. Mad-
agascar, where the blood of many a
faithful Christian has been shed, is now
under the control of an atheistic gov-
ernor. He has ordered all mission
schools to be closed. Concerning this the
Lutheran says:

This order is affecting the Norwegian
mission very much, for it has one thou-
sand schools under its control, which are
of great benefit to the people. The gov-
ernor did not give the reason for this
arbitrary action, nor did he say where
he will get the teachers for the schools
he is going to build on atheistic sand.
The Lord saved the Norwegian mission
very much, for it has one thou-
sand schools under its control, which are
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he is going to build on atheistic sand.

These are true words which we give
below from the Sunday School Times
concerning the support of missions:

"genuine interest in those near at hand
insures in the same degree the best future
for them. This truth is missed by those who try to
dodge responsibility for the foreign field
by professing an absorbing interest in the
home field. "I hope," said a pastor in
announcing an offering for foreign
missions, "there is no one here this
morning who does not believe in foreign
missions. But if there is, I hope he will
put a great big round sum into city
missions." He won't, though. It is only
an excuse. If home missions depended
for support upon those who give noth-
ing to foreign missions, the home mis-
sion boards would have to wind up
business. There is no such thing as a
limited interest in Christ's cause or in
one's fellowmen. Unless our interest takes
in all, it takes in none.

There is a testimony from the Saviour
himself which bears directly upon this
matter. It reads: "This gospel of the
kingdom shall be preached in the whole
world for a testimony unto all the na-
tions; and then shall the end come." God
is no respecter of persons; and he
who looks upon the soul of the foreigner
as of less worth than the soul of his
nearest neighbor, or his own soul, has
not yet imbibed enough of the spirit of
the Master to make him an acceptable
child of God.

PROOF. IRVING FISHER, the Yale diet
expert, has just made known some inter-
esting facts in reference to recent end-
urance tests which substantiate the
theory that non-flesh-eating athletes out-
class those who subsist on a meat diet.
The endurance tests consisted in holding
the arms in a horizontal position as long
as possible, in deep-knee bending, and in
leg raising. In each of these contests the
vegetarians exceeded the flesh eaters.
Only two of the latter were able to hold
the arms in a horizontal position more
than fifteen minutes, while twenty-two
of the thirty-two vegetarians exceeded
that length of time. Of these, nine stood
out the hour, four two hours, and
one more than three hours. In the other
tests practically the same results were
attained, proving beyond question the su-
periority of the non-flesh diet in building
endurance tissue.

Mr. Chas. J. Bonaparte, the Roman
Catholic Attorney-General of the United
States, in a lecture at Carnegie Hall,
New York City, on March 24, made the
following striking declaration in refer-
cence to the fundamental principles of our
government — the liberty and equality of
men:

As I have said on another occasion,
the root of socialism is the doctrine that
all men of right ought to be, and should
therefore be, male and kept precisely
equal. This doctrine is a wholly arbi-
trary dogma, a pure assumption, justified
neither by reason nor by history, and, in
fact, contradicted by the daily experi-
ence of all mankind; but it is so ear-
nestly and so widely preached by the
precursors and apostles of the French
Revolution, and has so gravely affected
legislation, customs, and public opinion
wherever the influence of the revolution
extends, that to question its truth even
now seems to a certain class of teachers
and thinkers little short of blasphemy.

He accounts for the prevalence in this
country of the doctrine of the equality
of men by stating that it was introduced
in the Declaration of Independence along
with the demand for liberty. He depre-
cates the prevalence of the doctrine and
condemns it, and declares that the equal-
ity of men is inconsistent with the idea
of liberty. This is practically the same
document that is being put forward by the
National Reformers at the present time.
It is a combined attack upon the very
fundamental principles of our govern-
ment by a power which has always stood
for the enslavement of conscience, and
another power that is practising her dog-
mas under the cloak of Protestantism.

Years ago Catholicism would not have
been so outspoken against a fundamental
American doctrine; but now that Pro-
estanism is such largely in name only,
Rome does not fear to let her antagonism
to the basic principles of a free govern-
ment shine forth. This declaration of
our attorney-general is in harmony with
the pope's expressed determination now
to do for the United States what he has
done for other nations. He has inter-
ted, through his representatives, to
mold other governments into harmony
with his ideas of what governments
should be. So he has struck early and
struck straight at the most vital prin-
ciple of our democratic National
Reformers are attacking the same
principle, and seeking to turn all the
forces of Protestantism into that attack.
When they have succeeded in accom-
plishing such a grand rally under the
banner of Rome, we shall see the prophe-
cy fulfilled which declares that "all the
world wondered after the beast."

PROBABLY the most important judici-
ary decision ever handed down upon
the liquor question is that recently rendered
by Judge Samuel R. Artman, of the Boon
County (Indiana) Circuit Court, in
which he held that the State liquor li-
cense laws were unconstitutional. He
found that, measured by common law,
the saloon business is unlawful, and
therefore without a legal existence. The
judge showed from the decision of other
courts that the saloon traffic was harm-
ful and a menace to public morality. The
Supreme Courts of Kansas, Iowa, Mis-
souri, South Carolina, and Indiana had
day at the doors of the liquor traffickers
the responsibility for misery, panperistism,
and crime. His conclusion from the evi-
dence set forth and the judicial decisions
cited, was summed up in these words:

If the proposition, that any business,
the inherent tendency and effect of which is
to destroy the public health, the public
morals, or the public safety, is immoral
and unlawful, is sound, it must follow, as
the day follows night, that the business
which is the source of a greater amount
of crime and misery in every State, than
any other cause, is the most immoral and
most unlawful business there is in any
State.

The liquor element has refused to ap-
pel the case to the Supreme Court,
which would indicate that they feared
the wide-spread result of such an appeal.
However, the temperance forces are de-
termined to force the issue, and three
new cases have been started in three dif-
ferent counties. It is planned to begin
similar cases in three different States
with a view of taking them up to the
United States Supreme Court. In view of
this possibility, we may expect to see
such a grand rally of the forces of the liquor
power to keep the disputable business
from complete overthrow.
**A Pleasing Sight**

In unity is the strength of the people. Probably the strongest organization known to man is that of a well-organized army. It matters little how numerous the multitude, they move and act as if they were inspired by one thought and one plan. Whatever the enemy may be, the whole army arranges itself with the one supreme idea of defeating the enemy. This army may be made up of various elements, from the rich and highly educated, to the poor and illiterate. Yet, like a vast array of machinery, moved by one central motive power, this army throws itself against the ranks of the enemy with one united aim and purpose.

The unity of God's people is one of the most pleasing things of which we know. When we take into consideration the magnitude of the undertaking to raise $150,000 to assist various institutions, it is indeed interesting to note how the various organizations among Seventh-day Adventists unite their efforts in trying to raise this money.

Looking through the Review this week, we find there are fifty-eight organized conferences putting forth earnest efforts to raise a large amount of money. In addition to the organized conferences in this United States of America and Canada, we find there is represented on this list of contributors, foreign fields, including Australasia, China, South Africa, Jamaica, Yukon Territory, England, Gold Coast (West Africa), Mexico, Costa Rica, India, South America, Switzerland, Panama, Nicaragua, Trinidad, British Honduras, Norway, and Japan.

Not only this, but there are those who conceal their names, and do not wish to have their gifts specified, so that it is plainly to be seen that Seventh-day Adventists of the whole world are taking hold and doing something to help raise this money.

When we think of this unity by people scattered to every nation under heaven, separated by many thousands of miles, and privation, it is truly an encouraging sight to see such a vast array of contributors to this specific fund.

Nearly every mail brings us very encouraging omens of unity in the raising of this large sum of money. It will be encouraging to note in this week's Review, that the amount reported is $38,599.09. It will not be many weeks before one third of the $150,000 fund will have been raised.

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**Pacific Union Conference**
- Arizona Conference: $15,687
- California-Nevada Conference: $2,693.40
- Southern California Conference: $281.04
- Utah Conference: $96.01

**Total**: $32,288.08

**Southern Union Conference**
- South Carolina Conference: $13.00
- Alabama Conference: $5.00
- Tennessee River Conference: $27.15
- Florida Conference: $78.95
- North Carolina Conference: $12.45
- Kentucky Conference: $15.40
- Cumberland Conference: $12.04
- Louisiana Conference: $72.95
- Mississippi Conference: $3.00
- Georgia Conference: $14.50

**Total**: $290.14

**Southwestern Union Conference**
- Arkansas Tract Society: $213.14
- Oklahoma Conference: $609.34
- Texas Conference: $755.13
- Indian Territory: $3.00

**Total**: $1,580.61

**Unknown**
- Foreign: $164.20
- Australia: $1,222.45
- China: $3.00
- South Africa: $128.16
- Jamaica: $3.17
- Yukon Territory: $10.00
- England: $256.32
- Gold Coast, West Africa: $63.90
- Mexico: $1.50
- Costa Rica: $2.00
- India: $12.48
- South America: $23.35
- Switzerland: $5.81
- Panama: $1.00
- Nicaragua: $2.00
- Trinidad: $3.48
- Norway: $17.00
- Japan: $25.00
- Sweden: $12.50

**Total**: $656.58

**Grand Total**: $38,599.09

All remittances should be made to the treasurer of the State conference wherein the remitter resides. If, for any reason this is not possible, then remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

I. H. Evans, Treasurer.

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**Another Note of Sympathy**

One of our missionaries in a distant field writes:

In my letter a few days ago, I forgot to mention the matter of a donation to the $150,000 fund. Please put me down for $125.50, and charge to my account with the Japan Mission.

We could use every dollar of this here, but I want to help to do something for the South.

Thus the good work of pushing forward the raising of the fund for the various institutions to be benefited by the $150,000 fund is going forward. There is probably not a mission worker in foreign fields who will not have contributed something to this fund before it closes.

I. H. Evans.
\[\text{General Articles}\]

“Whatever 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

\[\text{Stoop Low}\]

My soul, stoop low; The lowly things of earth Port to my rest of heaven’s dew. Be humble; so The dignity of birth Falls on the few Who do attain to low Whence God’s pure fountains flow. From nesting low, The lark will highest rise Exultant, to the sun. Soul, learn to know The glory of the skies From nesting low, The sweetest things hide low, Where dews of heaven glow. — M. C. Moore.

\[\text{Receiving to Impart}\]

MRS. E. G. WHITNEY

“Jesus took the bread and when he had given thanks, he distributed to the disciples, and the disciples to them that had given thanks, he distributed to the people. ‘Let the earth be filled with his glory.’”

He who has really accepted Christ will not be satisfied to enjoy the divine favor without giving to others the joy that he has received. As we look into the faces of those who have made such a wonderful sacrifice. When Jesus of Nazareth, the son of Joseph.”

Those who work for Christ are never those outside the fold. Those who have cultivated their perceptive faculties. Through the spirit of prophecy the Lord has told us that “one dollar is now worth more in this message than ten dollars were in the past.”

There is no subject in the Bible that is of greater interest to the people of God than the second coming of Christ. As often as we hear it, our hearts burn within us.

How many times we have read the text, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations,” and if there be any report; if there be any virtue, and if there be any praise, think on these things.”

“His Coming Near”

FRANCIS M. FAIRCHILD

There is no subject in the Bible that is of greater interest to the people of God than the second coming of Christ. As often as we hear it, our hearts burn within us.

How many times we have read the text, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.”

Saying, “Come, Lord Jesus, come quickly.”

There are two things necessary to the finishing of this message — a full surrender of ourselves to God, and a consecration of all that we have. Through the spirit of prophecy the Lord has told us that “one dollar is now worth more in this message than ten dollars were in the past.”

O how long will it take to give this message to every nation, tribe, and people? And again we read, “This generation shall not pass till all these things are fulfilled.”

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going down in death without a Saviour; bring us the glad tidings that have been given you.

Let us arise and go into all the world, teaching as Christ gives us power that he is a living Saviour and has come to save all. Satan, knowing that the end is near, is determined to keep our minds on earthly things and away from the heavenly. The world is making a mad rush for gain, pleasure seeking is increasing, men's hearts are overcharged with surfeiting, drunkenness, and cares of this life. Satan, knowing that the end is near, is determined to keep our minds on earthly things and away from the heavenly.

Those who fear God cannot choose the ungodly for companions, and be themselves unharmed. In these societies they are brought under the influence of worldly principles and customs, and through the power of association that the mind becomes more and more conformed to the world's standard. Their love for God grows cold, and they have no desire for communion with him. They become spiritually blind . . . . These societies, that are not controlled by the love and fear of God, will not be found true and upright toward men. Many of their transactions are contrary to justice and equity . . . . We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, cannot benefit us, and greatly dishonors God. Every species of deceit or conning at sin is abhorrent to him. Fraud runs all through these secret associations, and none can be bound up with them and be free men before God and heaven.

I have watched these influences among us as a people for many years, and always seem to have been given to us, and receive again a hundredfold and eternal life. I am so glad it will not take long to finish this work when we really want it finished.

Mt. Vernon, Ohio.

Lessons From Past Experiences

— No. 14

GEO. O. STATES

Fourty years ago I settled in Lapeer, Mich., where I lived several years. Not long after I went there, a citizen died, and was buried under the auspices of a certain secret order. What was my surprise to see one of our brethren marching in his regalia.

That was the first time I had ever heard of a Seventh-day Adventist's belonging to a lodge. This brother soon began to oppose some points of our faith, and matters went on until finally a business meeting was called, and the brethren finally withdrew from him. When the action was taken, he arose and said, "You have turned me out of the church, but you can never drive me from this truth." That man lived for many years, and always seemed much interested in the workings of the order, but before his death about the only point on which he seemed to be in harmony with the message was in outwardly observing the Sabbath.

It is a sad fact that in the last forty years there has come a great change among us in this respect, and now when our members visit our churches and read such texts as 2 Cor. 6:14-17, bringing in that close separation that should exist between God's people and worldly societies, it is liable to make a stir, especially if we should read from Bible Students' Library, tract No. 103, in which the servant of the Lord says, in speaking of lodges:

"Do you take Jesus with you? Are you seeking to save the souls of your companions? Is that the object of your association with them? . . . The presence of Christ is unknown in these gatherings. No reference is made to him. His companionship is not desired . . . ."

The Thirteen Hundred and Thirty-Five Days

J. N. LOUGHBOROUGH

"And from the time that the daily sacrifice shall be taken away, and the abomination which maketh desolate set up ["to set up the abomination," margin], there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and fifty and five and thirty days. But go thou thy way till the end: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:11-13.

In the above language there is presented to us a reckoning of time from the time that the daily sacrifice shall be taken away, and the abomination which maketh desolate set up. What event marked the beginning of the "thirteen hundred and thirty-five days"? This is a question that has been bandied about for many years. Some have said it was the "taking away of the daily sacrifice," margin, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and fifty and five and thirty days. But go thou thy way till the end: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:11-13.

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of civil power to the papacy." They connected this text in Daniel with Paul's statement in 2 Thess. 2:7,8: "For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder] until he be taken out of the way. And then shall that Wicked be revealed." Continuing, they reasoned thus: Paganism was the religion of the Roman empire, established by law of the empire. The papacy could not get that power while it was held by pagan-ism. In 508 the pagan religion was abolished as the religion of the empire. Now he had taken away the way, and "that wicked"—the papacy—could be "set up." On the chart, which "Early Writ-ings" declares was correct, and especially states that it was correct in the interpretation of "the daily," we have a column of time reckoning which reads (14) occurring on the charts which lies before me): "508—Taking away of the daily sacrifice. Dan. 12:11, 12." Again: "538—The Heruli, Vandals, and Ostrogoths by this time were superceded: this is the prophetic period, for the rise of the little horn. See Dan. 7:24, and the little horn rises, which is the commence-ment of the papal power. The commence-ment of the time, times, and a half, or 1260 years, terminating in 1798." A little farther down the column we read: "The 1290 years (Dan. 12:11), commencing 508, at the taking away of the daily sacrifice, terminated in 1798, from which period 45 years completes the 1335 years, when Daniel is to stand in his lot, at the end of the days. The 1335 from the taking away of the daily (508) and the 45 from the close of 1290 terminate together 1843." Bear in mind that the 1843 occurring on the chart was 1843 Jewish reckoning, which they supposed would be April of 1844 of our reckoning of time. That which was dis-covered when the "hand of God was re-moved" was the periods, especially the 2300 days, terminated Oct. 22, 1844, which period falls on the tenth day of the Jewish month of that year, instead of April, the close of the Jewish 1843. The "confusion" that came in after the termination of the 2300 days was first among those who persisted in set-ting times for the Lord to come. They claimed that the "daily sacrifice" meant the temple service, and if that had been left, man would have cer-tainly made "confusion" in what were the clear views before. As we have seen, the taking away of the daily is a definite point of time from which the 1290 and 1335 years, etc., could be computed. The Jewish sacrifices met their antitypical object when Christ expired on the cross. The true offering for the sins of mankind—when "the veil of the temple was rent in twain from the top to the bottom." Matt. 27:51. Those who came in with this "confusion" found no event to which either the 1290 or 1335 years would reach, beginning them at the crucifixion of Christ, neither did they attempt it. Next they said the taking away of the daily was at the destruction of Jerusa-lem, and the complete overthrow of the Jewish sacrifices, A. D. 70. Adding the other periods to A. D. 70 did not bring conclusions any more clear than their previous "confusion" of the dates. Still later the position was taken that the "daily" which was taken away re-furred to the "continual" offering of Christ in our behalf. We might inquire, if the offering of Christ is to be a "continual offering" for the gospel age, when it was ever taken away, "seeing he ever liveth to make intercession" for us? Dan. 7:27: "And the daily sacrifice was taken away, and the place of his sanctuary was cast out." The prophecy did not come to its ascendancy, and enforce the doctrine of the intercession of the Vir-gin Mary and all the saints, until in the minds of the people they had led them away from the real virtue of Christ's of-fering in their behalf. It is, of course, a matter of fact that with those engaged in establishing the theory of human mediation there was a loss of faith, more or less, in the offering of Christ. That loss of faith must have been a gradual work, and not a definite date from which to reckon the 1290 and 1335 years, etc. God had in that very premise said, "The papacy could not come to its ascendancy, and enforce the doctrine of the intercession of the Virgin Mary and all the saints, until in the minds of the people they had led them away from the real virtue of Christ's offering in their behalf."

History of Easter Sunday

**Arthur L. Manous**

**What day of the week is Sunday?**

"Sunday: The first day of the week." Webster.

**What day of the week did Christ arise?**

"Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils. Mark 16:9, R. V.; Luke 24:1, 21; John 20:1, 19. What is Easter Sunday called?"
"It is the chief feast of the whole year, as being the solemnity of our Lord's resurrection,"—"Catholic Christian Instructor," page 260.

In memory of what event is Easter said to be observed?

"Easter: The greatest festival of Christendom, observed in commemoration of the resurrection of our Lord Jesus Christ."—"Cyclopedia of Religious Knowledge.

What is said of the "Easter kiss"?

"On Easter day the people saluted each other with the 'Easter kiss,' and exclaimed 'Vere Suburrit' (He is risen); to which the reply was, 'Vere Suburrit' (He is risen indeed)."—"The Columbia Encyclopedia.

Where only is the word "Easter" found in the Bible?

Hered had apprehended Peter, but was "intending after Easter [the Passover, R. V.] to bring him forth to the people." Acts 12:4.

What is said of the word "Easter" in Acts 12:12?


What is said of the origin of the word "Easter"?

"The word 'Easter,' is of Saxon origin, Anglo-Saxon, Easter, Easter; German, Ostern,—like the names of the days of the week, is a survival from the old Teutonic mythology,"—"Encyclopedia Britannica.

From what is the word "Easter" supposed to be derived?

"The word 'Easter,' is of Saxon origin, and is supposed to be derived from Easter, the goddess of love, or the Venus of the North, in honor of whom a festival was celebrated by our pagan ('heathen', "Webster) ancestors in the month of April."—Dr. Barnes on Acts 12:4.

Was Easter observed in the days of the apostles?

"The Easter festival is "not traceable to the times of the apostles."—"The Columbia Encyclopedia.

Is there any evidence in the book of Acts for Easter observance?

There is not "the slightest evidence that any such festival was observed at the time when this book was written."—Dr. Barnes on Acts 12:4.

Does the New Testament anywhere speak of celebrating Easter?

"There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic fathers."—"Encyclopedia Britannica.

Was Easter observance instituted while the apostles lived?

"It was not until after apostolic times that this festival became an instituted observance in the Christian church."—"Cyclopedia of Religious Knowledge.

When was the date of Easter fixed?

"This feast was fixed by the (Roman) Council of Nice, 325 (A. D.), to be held on the Sunday which falls upon or immediately after the full moon which happens next after the twenty-first of March."—"New Century Encyclopedia and Dictionary.

When and by whom was Easter introduced?

"At the opening of the fourth century, 'the mystery of iniquity' (which from the days of Paul had been hard at work, 2 Thess. 2:7) had introduced that foul, profane caricature of the Passover, the pagan Easter."—"Pagan Counterfeit," page 104.

Does the New Testament record the institution of any festivals?


What are all festivals said to be?

"The festival of Sunday, like all other festivals, was always only a human ordinance."—"Neander's Church History," translated by Rose, page 186.

What is the "human ordinance" which is the foundation of "all" festivals?

"What are all festivals said to be?"—Acts 12:4?

"What is said of the origin of the word "Easter" supposed to be derived?"

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All the dreams and high ambitions,
Just elude me in their passing,
One by one they pass and fail me—
While I scorn the little duties
These are trophies for his heaven,
And he bids me pluck them daily,
And the task of simply serving
Points the flowers beside my pathway
Let me love alone thy praises,
Truth "as it is in Jesus" to the lambs

The crib low so that they may reach it,
And the Sabbath-school work, we must
Save their souls. The special truths, for
This time should be taught to them most
Good effects of these other efforts to
Withal shall a young man cleanse his
Feeds our own souls.
There is keeping power in it.

"Conversion is the work of a lifetime,
And it takes time to learn the science of salvation. The child can be trained to think, speak, and live in harmony with God’s word more easily than older persons can. “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.” Ecclesiastes 12:1.
Many parents excuse themselves from teaching their children the Word of God, by saying, “I do not have the gift of teaching. The church-school teacher or the Sabbath-school teacher can do it better than I can.” They may do it ever so well, but the work of fathers and mothers is needed also. God has placed the responsibility upon parents, therefore he will give wisdom for the work. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:5.
When we have asked God for wisdom, and we have diligently studied his Word, it is our privilege to believe that we shall have divine help in doing that which it is our duty to do.
Mothers sometimes ask the question, “When shall I begin to teach my children about God? Are they old enough?” To this question we can always answer, Begin now. It is difficult to determine how early children may receive religious impressions, but they can learn the truth as readily as they can learn other things, and they learn the soonest the things that bear the secret spring that controls their lives.
A little girl under two years old lost her mother, and was adopted into another family. At that time she could impressions had been made on her mind when she had learned to talk better, and began teaching it to love the members of the family. In the same simple way she can teach the child that God loves the baby, and that father and mother love God, so that the baby learns that God may be of our loving Heavenly Father.
A young child can not understand long sentences, nor comprehend many ideas at a time. The truth can be taught in the most natural way. When the little hands reach out to grasp the pretty flower, or the bright eyes gaze upon the beautiful moon, how easy it is to tell him that God made these things to make baby happy, and that God loves the baby. The little heart will be filled with joy as he learns these things.
Sing to him over and over the good old hymns until he learns them so well that he can never forget them.
It is said of the infidel Voltaire that he was a very bright child. When only three years old, an abbe noticed his quickness to learn, and began teaching him infidel poetry. Naturally his thoughts drifted into the channel prepared for them, and he became the noted scoffer that he was. It is always better to let the good seed get the start of the weeds in the spring. We can not begin the work of teaching the truth too soon, nor keep it up too long, provided it is done in the right way. There is a way of driving religion at children in a scolding manner that hardens them. But they will not tire of the dear old Bible stories. As you go about your daily tasks, talk with them about the beautiful new earth that we soon shall see, with its never-fading flowers, its sweet music, the gentle animals that a little child can lead, the angels in their glory, and above all the lovely Jesus. Such conversation will cause them to long to be there, and to see him.
There is a way to rear children so that the secret spring that controls their lives will be the “love of the truth.” The truth can be taught them so that they will choose “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

Markham, Ontario.

The Boy Who Will Be In Demand

One of the finest qualities in a workman is a disposition to do things that need to be done, without being told. Young men working their way through college are invaluable if they have this quality. A tool is left out on the lawn; there is a rail off the fence; there is a window-pane gone somewhere. The boy who tends to these things because they need attending to, without specific directions, is the boy who, other things being equal, is going to be in demand when he gets out into the great world. It is the attention to little things, and the habit of observation, which sees what needs to be done, and then does it, which makes exceedingly useful men and women. There will always be a call to come up higher.

It is in one sense a small thing to do these little things without orders, but it is the doing of them that makes great captains, great engineers, great artists, great architects, great workers in any department, and it is the absence of this quality that makes commonplace men and women, who will always have to live under the dominion of petty orders, men and women who do nothing unless they are told to do it. It is this quality which makes volunteers in church work, and the invaluable men
The Nine Outside

I was conducting a mission in the city of Manchester, where I had lived for fourteen years, and where I still hold my church connection; and, by the way, I belong to a church that has never known a Sunday in twenty-one years without a conversion. I had just finished with a great midnight meeting when a little, frail woman, who had been brought up in a lovely home in the west of England, and who had just become a sister, giving her life to the work of soul-saving, came up to me, and said, "I'll try to hold a midnight meeting to-night of my own." She engaged a little chapel or small church building just on the suburbs of Manchester, and gathered the people to her, and they filled that little place.

Among them was a prize-fighter. He came, he said, to take care of the little woman. He did not know what would become of those drunken fellows who would do to her. He watched her as she moved around, and said, "I did not know what would happen." In the middle of the meeting he said, "Don't be afraid; I'm here." But she did not need his help. Those drunkards were subdued at once as she told them the story of Jesus and his love, and when she invited them to kneel to seek Jesus, the place was crowded. Among them was a woman, a drunkard, who came forward. When she got on her knees, she was sober enough to say, "My husband is in jail, and he is there through me. I helped to make him drunk." And then she said, "We got to fighting, and he is in jail because he thrashed me. He's coming out on Tuesday, and I wish you would meet him, and help to keep him only keep him and make him sober! I have given my heart to God, and I would like him to do the same." (One of the surest evidences of the new birth is a desire for some one else to come to Jesus.) Sister Marion said, "I'll go and see him." The woman told her that nine of her companions said they were going to meet him and make him drunk before they got home.

Sister Marion was at the prison gates at six o'clock on Tuesday morning. She happened to know the governor, and so got through the little gate. She found the nine men outside, and as she went through the little door within the big door, the governor said, "Whom are you wanting to see?" She said, "I have come to meet So-and-so." "Well," he said, "there are nine men out there waiting for him." She said, "Yes, I know it; but those who are with me are more than all that can be against me." He said, "You are only one, visibly, and I am just wondering what you are going to do with those nine men." He advised her to go away for a while, and he would do what he could with the men.

She went away, and came again to the gates. Those nine men said, "Let's hand cut the beer, sister. We have given up a day's work to come and get him." She said, "Well, that was very kind of you, but you declare he shall go home drunk, and I declare he shall go home sober!" They started another song. The thought came to Sister Marion, "Why not try to save these nine as well as the one inside?" and so she said, "Men, if I go and get him out, will you come, all of you, and have breakfast with me?"

They looked at one another. Break

fast was over. The morning for many men who had been prisoners as they had, meant a great deal. They said they would come. She got the man out of jail, and away they marched, and when they had their breakfast, she said, "Now, men, come; may I read to you? They could not say no. So she opened to that wonderful story, the prodigal son, and she read to them; and they listened with bowed heads. Then she asked if they might not sing, and they said, "Well, Miss, we are not much at singing." She said she would sing if they would join her. And she sang:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

At the end of the song every man was on his knees, and every man signed the pledge before she left them. Every man, in less than three weeks, was brought to Jesus Christ by the act of that little woman.

That's the way to fish, and that's the way to catch. That's angling.—Gipsey Smith.

Life a Business

Life is a business we are all apt to mismanage, either living recklessly from day to day or suffering ourselves to be gulled out of our moments by the inanities of custom. We should despire a man who gave as little activity and forethought to the conduct of any other business.—R. L. Stevenson.

Precocious Children

As a rule mothers are pleased when their children show unusual brightness; such children attract the admiration of friends and relatives, and minister to the mothers' vanity. It is concealed by physicians that precocity in children is to be regretted rather than encouraged.

During the first seven years of a child's life the brain is imperfect in form and substance, and any strain put upon it then is at the expense of future development and health. The brain of a precocious child naturally tends to excessive activity, and, instead of encouraging it, such a child should be kept from school and books, from talk above its years, and developed quietly and slowly along the simplest lines, devoting much time to childish outdoor sports. The aim should be to build up a strong material organization, and give the brain a chance to develop normally, so that it will be prepared for the solid work of life. This can be done only by keeping the brain in as quiescent a state as possible, thus preventing an oversupply of blood to the brain. The tendency of the precocious child is to fall below the average in adult life; few such children rise above it.—The Circle.

Making Love a Practise

Because we love our dear ones is not a good reason for wounding them freely. Yet we actually seem to make it so in much of our lives. It is said, keenly, "Any one can be courteous to a stranger." It is easy to be careful for the feelings of those about whom we care little. Should we not do as much for those who are dearest to us? There is no greater cruelty than to count upon our love's "tiding over" harsh criticism, and all the unloving, stinging darts that most of us reserve for home use. There is no better way of loving and proving our love than by using at home all the courtesies, attentions, cheeriness, sunshine, and "better side" of our natures that most of us reserve for company use. For love that takes these things for granted is either counterfeit or perniciously near death.—Selected.

The Contented Herdboy

In a flowery dell a herdboy kept his sheep, and because his heart was joyous, he sang so loudly that the surrounding hills echoed back his song. One morning, the king, who was out on a hunting expedition, spoke to him, and said: "Why are you so happy, dear little one?"

"Why shall I not be?" he answered; "my king is not richer than I."

"Indeed!" said the king, "tell me of your great possessions."

The lad answered: "The sun in the bright blue sky shines as brightly upon me as upon the king; the flowers on the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand talers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a laugh, "but your greatest treasure is a contented heart; keep it so, and you will always be happy."—Sabbath-School Gem.

I Have formed a settled conviction that the world is fed too much. Pastries, cakes, hot bread, rich grains, pickles, pepper-sauce, salads, tea, and coffee, are discarded from my bill of fare, and I firmly believe that they will be from the recipes of the twentieth century. This is my recipe: 'Plain living and high thinking,' and this is my warning: With high living you will get exceedingly plain thinking."—Frances E. Wil-lard.
Advanced Movements of the Message in South Africa

In the minds of the brethren the time has fully come when an advanced school must be established at the Solusi Mission, to give not only the older and more advanced boys of that station a more thorough Bible training, but to take boys from the other stations who have come to the point where they are in need of similar help. It is the plan for some experienced missionary to take these boys when fitted and open up a number of different stations by placing two or more together in one place, and keeping their work under his personal supervision by correspondence. It is only with assurance that their work will be thus supervised by a white man that the chiefs will give permission for these boys to labor among their people.

There are fifteen boys at the Solusi Mission ready to enter such a school, eight at Somohla, and eight at Plainfield Mission. These boys have come to a place in their training, where, unless some such provision is made to give them special help and direction in their work, they will scatter, and be lost to the cause. After spending a time in the field, it is the plan to have these boys return to the school, to receive additional training and encouragement. The brethren feel that unless some such plan is adopted, all their labor and sacrifice of years will be lost. Such a plan will necessitate additional help at the Solusi station.

Building work has been accomplished through the Sabbath-schools in this field to start a mission among the Zulus. It was also recommended at the conference that Brother and Sister Rogers open a new mission at Shiloh, in Nyassaland. Shiloh is sixty-five miles beyond Somohla, and eight miles beyond the Solusi Mission. This is the only ordained minister in the field, and has not only the care of all the churches and business affairs, but must take the lead and carry the burden of all aggressive efforts, either in tent or in hall, having only lady Bible workers to assist him. The conference is composed of five churches, with a total membership of one hundred and thirty-two. Their tithes the past year amounted to £770; first-day offerings to £34 13s. 6d., and Sabbath-school offerings to £62 13s. 4d. Elder Edmed made an earnest appeal to the union conference for a minister to assist him in the work at Natal.

The Cape Conference embraces the Cape and Orange River Colonies. It has in its employ four ministers, two lay workers, and four Bible workers. During the past year one church and thirty-four members have been added. £1,970 13s. 1d. was received in tithe, being a gain of £36 2s. 10d. over the preceding year. The annual offerings amounted to £102 11s. 6d. being nearly three times as much as during the previous year. The Sabbath-school offerings came to £139 5s., an increase of £31 8s. 3d.

Brother Willson, the manager of the Kimberley Baths, reported a net gain for the past year of £104 12s. 7d. This enterprise is in good financial standing, having a present worth of £3,502. The institution comprises two good buildings and the lots upon which they stand. The lots are in the central part of the city, and front upon three different streets. All seem to think that this would be a good point for one of our physicians to open an office for that part of the field. The report of the Kimberley Sanatorium showed a net gain of £126 13s. The work of this institution is being carried on in the buildings formerly operated as an orphanage. The property originally consisted of four acres of land, and one moderate-sized building, in which Dr. Thompson Sanatorium is now on the point of arriving in Africa. At the beginning of last year, an addition was made to the building, the lower part of which was fitted up for a ladies' bath-room, the upper story being utilized for patients' rooms. The present rooming capacity of the building is eighteen. This is wholly inadequate to accommodate the people who are applying for admission. Several persons are at present being furnished with rooms near by, and given treatment at the sanatorium. There is some talk of extending the new addition to the far northern boundary, which would give the whole a much better appearance, and at the same time give them several additional rooms. Dr. Thompson and his wife have labored hard to build up this branch of the work, and the Lord is blessing their efforts.

The Claremont Union College has passed through some peculiar experiences in the last few years, but through the faithful and persevering efforts of Brother Hayton and wife, and the young lady teachers associated with them, the school still continues, and its value is being seen and felt in the churches in the persons of church-school teachers, fitted and trained by the work of the college. If a proper interest were taken in this institution by ministers and workers generally, and by parents and guardians who have children of proper age to send to such a school, it would not be long until it would become what the Lord designed—a potent factor for good in South Africa.

Notwithstanding the small number of students in the Home the past year, there was some consideration given to the question of selling the present plant, and paying all claims outstanding against the property, using the surplus to purchase a farm at some favorable place, and to erect the necessary buildings to accommodate a school, proportionate to the present constituency. A price for the property was agreed upon, which, if obtained, would be considered sufficient evidence that the time had come for them to make the move.

Among the resolutions passed during the session of the union conference was one to remove the headquarters of the union conference from Cape Town to Kimberley. Kimberley is six hundred and fifty miles north of Cape Town, on the main line of railway to Buluwayo, and to points still beyond where we have missions. It is at present one of the most important railway centers in South Africa. The work of the conference is spreading northward, and for the present, at least, Kimberley is the most central point, all interests being taken into account.

Elder W. S. Hyatt was re-elected president of the union conference, and Elder I. J. Hankins vice-president. J. V. Willson was chosen as secretary and treasurer. The following persons constitute the executive committee: W. S. Hyatt, C. J. Baumann, H. J. Edmed, E. C. Austin, R. C. Honey, and J. C. Baumann.

The spiritual interest during the camp-meeting proper was good. There were a number present who had never attended such a meeting before, and others, because of their location, had not attended the camp-meeting for a number of years. These two classes seemed especially to enjoy the Bible studies and preaching services. Elder Hyatt gave several illustrated lectures on the prophecies and the life of Christ, which drew a large attendance. The brethren feel greatly encouraged over the interest taken in the meetings, and arrangements have been made to follow up the interest in the Claremont city hall.

On the last Sabbath, the Spirit of the Lord was present in a marked manner. Several gave themselves to the Lord for the first time, and others, who had been backslidden in heart and practise, re-
newed their vows and covenants with the Lord. Confessions were made, and there was good general discipline of the field's highway. Peter Wessels, mentioned in the report last week as the first Sabbath-keeper in Africa, who of late years had become discouraged, was present, with his wife and daughter, and all three seemed to experience a new conversion. Some things in reference to the spirit of prophecy and Sister White's work, which had troubled him, were made clear to his mind, and as he saw from the map of the world how the message is going rapidly to every nation, kindred, tongue, and people, his heart was made to rejoice, and his testimony was with the old-time ring. His great burden now is to get rid of business entanglements, and devote the rest of his days to the work of the Lord.

In the afternoon of the last day of the meeting, twenty persons were baptized in the Claremont church. It is the opinion of all that this conference and camp-meeting will mark the beginning of a new era in the work in South Africa. Among the closing actions of this meeting was the unanimous passage, by a rising vote, of a resolution expressing confidence in the spirit of prophecy and the work of Sister White, and designating the officers of the General Conference of the sympathy and hearty support of the South African Union Conference in their efforts to preserve intact the way-marks that have made us what we are as a people, and to send these truths and their efforts to preserve intact the way-marks toward the Old People's Home. They also gave liberally toward the material fund and the work in East Africa. Four were baptized at this meeting. Elder G. Obländer was again unanimously elected president of the conference. As we have over one hundred Polish brethren in this field, it was decided that we now get out the Sabbath-school lessons in that language, using the German types. This work will be done at Friedensau. This is the first step toward the publication of another regular journal.

During the meeting it was bitterly cold, as a cold wave had struck the Continent, such as has not visited us for the past twenty years, reaching down to Constantinople and Italy; but in spite of this we had most excellent meetings; and especially was the parting sermon Sunday night blessed of God, and many seemed deeply impressed by the Holy Spirit with regard to the importance of the truth God has given us for this time. An experience of one of our sisters on her return home by train will illustrate the effect of the conference: She found a lady in the apartment who was speaking to others about the good meetings she had been attending in Elling, where she “had heard things she had never heard before.” In the conversa-
tions that followed, our sister found that this lady had been visiting in the city, and happened into one of our meetings, and had been so favorably impressed that she was telling the good news to others — thus actually doing missionary work. There is indeed a power with this truth that is greater than we realize.

From Elling we went to Stettin, a city containing about two hundred and twenty-five thousand inhabitants, and noted especially for its ship-building industry. The East German Conference had its regular session here, January 25-27. They had secured a fine hall in the city, capable of holding about five hundred hearers. We were pleased to find more than two hundred of our own people present.

The East German Conference has the largest membership of any conference in the German union. Last year was one of great growth, as the report shows...
attentive hearers. Twelve were baptized at this meeting. Several others offered themselves for baptism, but they will be baptized in Berlin.

To Hamburg, a suburb of Berlin, with sixty-five members, and several other companies, were taken into the conference. On Sabbath we ordained several local elders and deacons. Brother Prillwitz, a licentiate who had for several years been local elder of the Hamburg church, had had some successful field work, and was a member of the conference committee, was set apart to the gospel ministry. Since that time, he has been called to take charge of the Austrian Mission.

The East German Conference gladly voted two thousand four hundred dollars for the Old People’s Home, and contributed liberally to missions, and to the “material fund” for the German “Ministry of Healing.” Brother E. Frauchiger was again unanimously chosen president of the conference.

The Silesian Conference, with nearly four hundred members, has now been separated from the East German Conference, yet in eastern Germany there are still about one thousand members, over four hundred of whom are in the city of Greater Berlin. From now on, this conference includes the provinces of Brandenburg and Pomerania, and the kingdom of Saxony, with a population of about eleven and one-half millions.

This closed the round of annual meetings in Germany,—seven in all,—and we have every reason to be thankful to God for the union that existed throughout all these conferences, and for the good attendance of our own people and of those from without.

Hamburg, Germany.

A Trip to Tsoan Chiu, China

W. C. HANKINS

Tsoan Chiu is a city situated about seventy miles north of Amoy, on the banks of a river near the seacoast. Last week Elder B. L. Anderson, Tan Khi,—a native worker,—and I took a trip to this place, where there are between twenty and thirty adult Sabbath-keepers.

A trip of this kind is so different from a journey of seventy miles in the United States that it may be of interest to the readers of the Review to have a detailed account of it.

We packed our bedding, food, clothing, little kerosene stove, and cooking utensils in the evening, so were ready for an early start in the morning. At six o’clock, having eaten a hurried breakfast, we set out for the launch, and two hours later we were off for Tsoan Chiu, expecting to reach there before sunset that evening. But we met a strong headwind, and when we had gone about halfway, we were forced to turn back, and anchor in a sheltered bay. That night we made our bed on the open deck, preferring a night in the open air to one spent between the decks in company with about one hundred Chinese, most of whom were smoking tobacco or opium.

Although we were quite unprotected, and among almost utter strangers, we lay down to sleep that night, feeling sure of our Heavenly Father’s protecting care while we slept. The next morning, at four o’clock, the wind having fallen, we started, and by eight o’clock reached the mouth of the river leading up to Tsoan Chiu. Here we transferred ourselves and belongings into a sailboat. But the tide being unfavorable, we found the boat could not go up the river until eleven o’clock; so we walked over to a neighboring village, where Tan Khi preached for about an hour to the people who gathered around to see the foreigners.

About eleven o’clock our boat started for the city. But the tide was still very low, and we often stuck on a sand-bar. It was quite amusing to see how the boatmen would improve these opportunities to eat some rice, while they patiently waited for the incoming tide to lift the boat off the bars. If they finished eating before the boat was off the sand, they would take their long bamboo poles and push off.

We arrived in Tsoan Chiu at 3 p.m., almost twenty-four hours later than we had expected. Two coolies trotted off with our luggage fastened to the ends of their carrying-poles, and we followed as best we could.

Tsoan Chiu is a walled city of about one hundred thousand inhabitants. The walls are of stone, being about forty feet high on the outside, and over twelve feet thick at the top. The streets are exceptionally wide for a Chinese city, and, like all the other native cities I have seen, are paved with irregular stone flags, some of these quite rough, while others are almost like the cobble-stones, one sees in some of the cities in the United States. All these stones have been worn smooth and slippery by hundreds of years of constant use, and one must be very careful how and where he steps, or he may suddenly find himself lying on his back, in the midst of the dirt that is always inseparably connected with a Chinese street.

I wish that I could describe the queer shops, utensils, furniture, etabales, dogs, pigs, children, modes of dress, etc., that one always sees in walking through the streets of a city in this country, so that you might have some idea of what it is like; but they should be seen, to be appreciated, so I shall not attempt it. After a time these sights become quite familiar to us that we no longer think them curious. But there is one thing that it is doubtful whether foreigners shall ever become accustomed to, and that is the odors. The Chinese are notably one of the most insanitary people in the world, and one always feels here the strongly disagreeable odors that are quite inoffensive in Europe. This is doubtless the fault of many of the Chinese who are in the country.

After walking for about an hour, we arrived at the little house which we are using temporarily for chapel purposes. We were very tired. But washing our faces and hands revived us somewhat, and we soon had some rice cooking for dinner.

That night we made our bed on the soft side of some hard wood boards, which were arranged across two wooden benches, making a thick cotton comforter for a mattress, and another for cover, we slept the sleep of those who have spent the last thirty-six hours in keeping their shoes out.

The next day was largely spent in talking business with our brethren, as we very much need a house which we can use permanently for chapel purposes, as well as for general headquarters for our work in that section. There is a house that is quite suitable to our needs, which can be bought for about four hundred dollars, and which could be put in nice condition for about two hundred dollars, making the total cost about six hundred dollars. But there is no money in the China Mission treasury that can be used for this purpose, so we must wait until our brethren in the States will help us to secure it.

There are thousands of large cities in China where we must establish stations, but often our hands are tied for lack of funds. It is almost always necessary to open a chapel, which must be leased or bought, and in either case it takes a lot of money. If leased, the rent must be paid several years in advance, and there is always a large bill for repairs. At first our great need was consecrated young native workers, and the Lord is supplying these as we need them. Then we need money for their support, and the Lord has been impressing the hearts of our brethren at home to give toward supplying a need that is very important now.

A CHINESE FLOUR MILL
We who are at the front are trying hard to press the battle to the very gates of the enemy, but we must look to our brethren in the home land to supply the munitions of war. It will not be long now until the victory is ours, and then we can all be much shaken up and some.

Having finished our business at Tsao Chiu, we prepared to return, and about four o'clock the next morning we arose, and packed our luggage while the two young workers who were coming back with us sat a light breakfast. The launch we rented and entered the river, and lay at anchor just outside the city, so that shortly after six o'clock we found our board, and homeward bound. As we entered the open seas, we were met by a strong wind from the north, and a very heavy sea. For more than an hour after we left the harbor, the wind and waves struck the launch on the side, and many times it seemed as if they would succeed in capsizing her. It was all the more dangerous as this launch was very old and quite rotten. But God's protecting care was ever with us, and brought us through in safety, very much shaken up, but very, very thankful to our Heavenly Father for his loving care.

And even as we reached home safely, at the end of this short journey of ours, and were given a glad and loving welcome by our families, so shall we all, if faithful, some be welcomed to our eternal home by our Saviour. True, we must first pass through trials and dangers; but trusting in him, we shall pass them safely, and at last, weary, footsore, seasick, perhaps, on life's rough sea, but triumphant, and singing the "song of Moses and the Lamb," we shall reach home.

Amoy, China.

Mission Notes

In India they teach that "he who contemplates the Ganges, while walking, sitting, sleeping, etc., is delivered from all sins."

The great problem that missionaries are trying to solve is the conversion of Mohammedans to Christianity. The Mohammedan is a fatalist. His religion is a Mohammedan never becomes a Christian, and he is trying to solve is the conversion of Mohammedans to Christianity. The Mohammedan will tell you that a Mohammedan never becomes a Christian, and he is trying to solve is the conversion of Mohammedans to Christianity. The Mohammedan will tell you that Mohammedans never become Christians, but we are trying to bring them to know the truth.

In the Western German Conference forty-three were baptized, and forty in the Southern. In the Northern Russian Mission field, amid its revolution and strife, twenty-five were baptized into the faith, with twenty-eight added in central Russia, and eighteen in the southern part of that great empire.

The canvassing work in Minnesota has been a steady and consistent effort since 1887, with many regular agents and some who work comparatively short time. The leadings books have been "Great Controversy," "Daniel and the Revelation," and "Coming King." These have been introduced principally in the cities and towns in the northern half of the state. Orders were taken for about four thousand dollars' worth of books. As usual, however, the value of the books delivered was somewhat less, as the workers gained some remarkable experiences. It has been encouraging to see the interest that Catholic people have manifested in our literature, and how eager they are to learn the truth. In the city of Duluth one of our agents has had some remarkable experiences with the Catholics. She has been privileged to meet many of her subscribers (some of them Catholics) who had read the book, and has heard words of praise and commendation for it. There are good prospects for a strong force of workers to enter the field again next spring. The students from our school, Maplewood Academy, are deeply interested in the progress of the canvassing work, and quite a number each year take advantage of the scholarship offer and spend their vacation in earning a scholarship by selling one hundred and sixty dollars' worth of books. There is much missionary work in the state, and plenty of room for a large corps of workers. If there are those who would like to choose territory here and help us in the work, they can all be mustered out, and go home. If any of our friends are interested in helping us in the canvassing work, they can all be mustered out, and go home. Our post-office address is Box 698, Minneapolis, Minn. Pray for the success of the book work in this field.

Central America

LA CEIBA, SPANISH HONDURAS.—After two and one-half months' absence in New Orleans, for rest and study, I am glad to get back to Honduras and resume work. I am again enjoying good health, even better than when I first went to Central America nearly six years ago.

While this is called the Central American mission field, our work so far has been confined almost entirely to the English-speaking people of the coast and small islands just off the mainland. Brother Peebles and I are the only laborers in Spanish, and neither of us has a perfect knowledge of the language. But I am now devoting a portion of each day rejoicing; for we know that soon the truth will gloriously triumph. To God be all the praise, for he is worthy.

MILLIE E. STEELE.
to studying Spanish, and hope soon to be able to speak in the language of the people we are working for.

Among the Spanish-speaking people the outlook this year is the best it has ever been in Honduras. We have a good supply of books on hand, and Brother Peebles is going to publish the work book, while I follow up the interest already created. We also hope to erect a church building here this year.

A. N. ALLEN.

Virginia

ALEXANDRIA.—For several weeks I have been loaning our publications in this place to forty or fifty different families, meeting them regularly at their homes each week. This has led to Bible readings and other personal labor with them. One lady is now rejoicing in the truth. Several others are at the decisive point, and others are much interested, and say that they desire to know what is right. Two began keeping the Sabbath, but opposition from the church caused them to give it up, and we were requested to stop coming to their homes. They afterward invited us to continue our instruction with them, saying they wanted to live the truth, to spread it among their neighbors. There is room for many more such. Land is cheap, crops are sure, and the market is already well supplied with produce. We believe the climate is better than in southern Texas.

Let us all work and pray as never before for the finishing of the work in righteousness.

Mrs. M. C. McCULLOCH.

An Open Letter

MOUNTAIN VIEW, CAL.
March 14, 1907.

To All of Like Precious Faith:

Dear Brethren and Sisters,—

The past year has been an eventful one, and 1907 promises to be even more so. Calvinists are multiplying on land and sea, earth's crust is going up in different places, capital and labor are still at war, our large cities are fast becoming like Sodom and Gomorrah, nations are arm- ing for the last great struggle, and everything seems to show that we are nearing the end.

On the other hand, the Lord has set his hand to the work of giving his last message of mercy to the world. Rapidly he is preparing the harvest-field; rapidly, also, he is selecting and sending forth laborers into the harvest. In his good time he has given us the world press, to spread his message as widely as possible. He has given the last warning message to the people of all lands. These and all other means are being used by the church in the production of the message.

The Lord has placed upon the Seventh-day Adventist church the responsibility of giving the last warning message to the world. This can be done only by educating the people in the knowledge of the truth.

We feel truly thankful to God for the success he has given us already. We earnestly hope and pray that many will respond to the call of the Lord to 'come over and help us.'

Let us all work and pray as never before for the finishing of the work in righteousness.

March 14, 1907.

W. M. McCULLOCH.
very fully before these friends and relatives during the six months covered by this series. This will afford us a wonderful opportunity of telling what we have so many times longed to do.

4. There are many people who have friends far away who would like to have these papers mailed directly from the Sign of the Times Office in Detroit. By helping us keep up this work with tactful, Christian correspondence, we may be the means under God of saving many.

5. There are also hundreds of invalids, members of the great "shut-in" society, upon whom God has permitted the hand of affliction to rest. These dear children of God have often felt that their hands were tied, that they could do nothing for the Master; but here is an opportunity. They can mail a few of these papers each week to relatives or friends in whom they are particularly interested.

One dear sister who was confined to her bed secured the assistance of young people each week, and sent out regularly one hundred copies of the Signs of the Times. In this way, at the time of her death she had the satisfaction of knowing definitely that at least one hundred persons had accepted the truth through the medium of the paper sent, and the letters accompanying them.

The expense will not be heavy; and the results will be great. One brother whose attention was called to this plan stated in a hurry to give copies of each number to send to his friends. Wherever presented, the plan has met with general favor. It will help to revitalize the old-time missionary spirit, for which we are all praying.

If you can not do great things, do a little. Everybody must have a part in this missionary movement, which, we trust, will be one of God's means of enlisting every child of his in this blessed service.

It has been suggested that Sabbath, March 30, be set apart as the day on which to introduce this campaign in all our churches in the United States. But no one need wait for that. Send in your orders at once to your tract society, or to the Signs of the Times Office, Mountain View, Cal. Cash must accompany the order if sent to the publishers.

Our time to labor is short. What do we do with it? We have been told that every Seventh-day Adventist will embrace this opportunity to place the truth in the hands of the people.

C. H. JONES.

HUNGARIAN LITERATURE

Much of the success attending our Hungarian literature is due to the efforts of the canvasser. We are sorry we can not send out more colporteurs, on account of the great difficulty we have in getting permission from the government. In other respects, we enjoy more religious liberty than most of our brethren on the Continent.

There are hundreds and hundreds of Hungarians who go to various large cities, like New York, Philadelphia, Cincinnati, St. Louis, Chicago, Milwaukee, Denver, San Francisco, and Portland, and I would be glad to furnish addresses in these various places, to our workers in the States, and also to send copies of our missionary paper, Az Arato, for missionary purposes among the Hungarians.

We will gladly correspond with any of our brethren as to terms, and furnish them with addresses in the neighborhoods mentioned above. For further communications and information, write me at Rakosszentszilai, Rakoczy utca 1752, Hungary.

T. F. HUENEBERG.

IN THE COUNTY OF DORSET, ENGLAND

The county of Dorset has a population of 202,936. This is an average of 204 persons to the square mile—a number far below the average for the whole country. Dorset is essentially hilly; but though several of these hills exceed one thousand feet in height. Its surface falls into three well-marked areas, or bands, of country, running northeast and southwest. The central area is swelling uplands, bare of trees, often bleak, wild, and precipitous, and only partially under cultivation, but affording good sheep-runs.

The second is a wide and extremely picturesque, especially where the Chalk and Purbeck Cliffs approach the sea between Studland and Portland, Lulworth Cove, and Durdle Door. These localities noted for beautiful scenery.

The county is almost wholly agricultural and pastoral, and is especially famous for its dairy products. The dairy and stock farms and the arable land lie principally in, though they are not confined to, the Vale of Blackmoor, while the downs and heath extend for large numbers of sheep. Besides the usual cereal crops, hemp and flax are raised for rope and for sail-making.

M. H. and Sister Yarrow, Brother Henry Yeates, and the writer, with about one thousand orders in Dorset for "Great Controversy," besides quite a number of orders for "Safe港 Manor, the country seat of Lady Wimborne, we took sixteen orders for "Great Controversy." At Chelch, the seat of Lord Haldon, the work was not undertaken.

At Bryants House, Lord Portman's country seat, thirty-three of the books were ordered. In others of these great country seats, of which Dorset has many, we had been able to place this book. We have been blessed in our work in the past, and thank our Heavenly Father for his goodness and care over our work. May his prayers for our brethren and sisters for our success in Wiltshire, the county which we are now to work.

HUGH S. PIERCE.

SABBATH, March 2, a Review testi-
mony meeting was held in the Boston church. Copies of the Review furnished the Sabbath before to families not already taking the paper.

All were requested to read it through during the week, and at the testimony meeting to give a brief account of whatever impressed them most.

It was indeed an inspiring meeting, and one calculated to deepen the interest of the church in the leading organ of the denomination.

One member testified to having been most impressed with "the rapidity with which the message is going." Another, with "the reports of our missionaries, and the progress of the book work."

Several spoke of Sister White's article. One brother had been touched most strongly by reading that "time is not a matter of waiting to the open doors of the cities of the comings of the Lord, before calamities overtake the inhabitants." The death of Dr. George and Brother Enoch was feelingly spoken of, and the need of consecrated laborers to fill the places made vacant by those who fall in the service.

Some of the other testimonies were: "I always welcome the Review as a dear friend; "Praise the Lord for our papers; "Our papers are the best religious papers published."

One sister said she had read the Review "from the very first glimpse, from the very first look through it," that in the early years when the mind could not easily grasp more than the interesting little stories the paper contained. One referred to Sister White's account of the gifts of money presented to Elder Haskell and his wife in Oakland by those not of our faith, as showing how God's Spirit is inspiring others with our work. She had shown them to her husband with the words, "The sons of strangers shall build up thy walls, and their kings shall minister unto thee."

After the testimonies, blanks were distributed for subscriptions, through it was understood that nearly all were already receiving the paper.

LEE S. WHEELER.
**Faithful Laborers at Rest**

While in past years our workers in the German Union have had their lives wonderfully preserved, so that we have had very few deaths among them, yet this severe winter in Europe has cost us several of our laborers.

January 21, Brother Karl Koehler died, seventy-one years of age. He was one of the very first Sabbath-keepers in Germany, and for a number of years he was chesher of our institutional church, and later he served for years as a preacher in the German field. Three years ago he donated his own ground to the union that a chapel might be erected on it for the Vohwinkel church. Thus he entered the church, and later he served for years as one of the pioneers in the German Union on it for the Vohwinkel church. Thus

February 13, Sister Rosa Ehlers died near Hamburg. When our work was opened in German East Africa, her husband, Brother Johannes Ehlers, and Brother A. C. Einns were the first missionaries we sent out (1907). Then the following spring Sister Ehlers (she had married Brother Ehlers the previous year), with the second party of workers for German East Africa, followed her husband, and they remained there until recalled on account of the ill health of Brother Ehlers, in February, 1906. Sister Ehlers faithfully assisted her sick husband, and while he become recovering, she took a cold, and owing to the latent malaria in her system, she quietly fell asleep in Jesus, to await the voice of the Redeemer on the resurrection day. When I last visited them at their home, Sister Ehlers' thoughts were still on Africa, and her only desire, with her husband, was to return to that land as soon as it was safe for her to do so.

We lost another faithful friend and worker in Brother Gustav Hantzsch, who had formerly been cashier in a bank in Danzig. As the truth came to him, he left his position, and, being a man of means, he bequeathed quite an amount of money to the cause, while he himself helped us faithfully in Freudenfeld, Hamburg, in our institutional work, almost fully donating his time to the service of the Master. A few days before his death an operation was performed, but without any beneficial result. Before he passed away he wrote the following:

"Let me be a lamp that will guide others to join in the future."

**REPORTING from Watertown, N. Y., Brother John S. Wightman says:** "As a result of the city-hall public lectures given by Mrs. Wightman and myself, ten persons have accepted the present-truth messages, and will shortly unite with the church. Meanwhile in the last six weeks of almost nightly meetings, the attendance is still good, and the interest and desire to hear is better now than at any time. So much for the power of the message."

**Although the breaking out of smallpox at Sergeant Bluff, Iowa, obliged Brother O. M. Kittle to close his meetings when in the midst of presenting the Sabbath question, three persons have accepted the truth, and he hopes for more when he shall be permitted to return and finish the work. Meanwhile he has been laboring at Newell to finish the work begun by Brethren P. E. Brothersen and W. H. Sherrick. As a result of the coming efforts, a company of ten have accepted the truth and are ready for organization.**

**Current Mention**

Within a week, two fast trains of the Pennsylvania Railroad have been maliciously derailed.

- By the formation of a new trust the prices of paper are to be raised twenty-five per cent.
- Native Costa Ricans have started an agitation in favor of annexation to the United States, as a relief from the wars of Central America.
- For some days a strike of 45,000 railroad employees has threatened. Unable to handle the situation, the authorities have arrested several leaders.
- After six months' probing into the municipal affairs of San Francisco by the Assistant District Attorney, the grand jury has filed sixty-five indictments for bribery against Abraham Ruef, leading politician of San Francisco. The jury has also filed ten indictments against T. V. Halsey, a former state senator. The jury has also filed ten indictments against T. V. Halsey, a former state senator.

**Field Notes**

Two persons were baptized, and joined the church at Ames, Iowa, February 23.

**Brother W. M. Cobley reports that ten have accepted the truth near Corpus Christi, Tex.**

A church of ten members was recently organized at Mabelvale, Ark., by Brother H. Clay Griffin.

In connection with meetings in other places, one or two meetings a week have been held in Genoa, Nev., for about five months, by Brethren A. J. Osborne and B. M. Severson. They have been keeping the true Sabbath, and that the Signs of the Times is going regularly into nearly one half of the homes in town. Two yearly subscriptions for our foreign papers have been taken.
Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. Grove, M. D., Chairman
W. A. R. Brothers, M. D., Secretary

Chinese Medical Practice

There is hardly a disease in the whole category that the Chinese doctor will not treat by sticking a needle in some part of the body. For example, a needle is stuck in the back of the hand to cure the tooth-ache, in the wrist to cure malaria, in the elbow to cure a boil, and, in the temple to control inflammation in the eye, and, in fact, there is hardly a spot on the body that is not mentioned in their medical books as a place to stick a needle in case of sickness of any kind.

It is needless to say that many lives are sacrificed as a result of this barbarous practice. Several cases have come to our notice in which new-born infants have had needles stuck in the tongue repeatedly to cure digestive disturbance, and death almost always results.

The needles used are of iron or silver, and vary in length according to the place they are to be used. For example, in sticking the leg a needle three or four inches long is used, and it is stuck in the leg at a depth of two inches, and in sticking the wrist a shorter needle is used, and it is penetrated to a depth of three fourths of an inch.

The native doctor is not troubled about germs, for he has never even heard that any such things exist, so before plunging the needle in the skin he will rub it on his dirty hair, to oil it and make the needle penetrate easier. We have had many cases of blindness come to the dispensary that have resulted from sticking the needle into the eye. The needle is stuck into the eye either to remove a scar on the eye or in case of cataract.

In surgery the native doctor is a veritable butcher. This is due to the fact that the ordinary Chinese doctor is afraid to do any cutting, and those who are bold enough to do it are always of the reckless kind. One of this kind lives near our mission station, and some of his work has come to my attention. A patient who had a slight growth on the eyeball came to him. The knife he used a broken piece of the blade of a knife that the ordinary Chinese doctor is afraid to use, and it is penetrated to a depth of three fourths of an inch.

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Caterham Sanitarium

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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 a discussion section 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. L. LUTWYCHE, Secretary.

School Buildings and Surroundings

Spring has come, and with it must come a spring dress. It is time for us to clean, paint, and plant. Some one has said that soap is the forerunner of education in the denomination, involving the work of all parts of the world. It can not be too often repeated that education is not gotten alone from books. The child is educated more by those unconscious influences which enter into his life than by direct effort in study; both, however, are necessary. He needs to be surrounded continually by an atmosphere of purity and beauty. The food for the mind and soul needs to be even more wholesome than the food for the body. To this end every effort should be made to have the floors, walls, and windows of our schoolrooms immaculately clean. There should be plants and a few good pictures in the room. We have sometimes seen schoolrooms cluttered up with cheap and gaudy pictures and trinkets. These are supposed to please and instruct the child, but as a matter of fact there is nothing neat or artistic about such a room. The child thus receives an education which tends rather to confusion and gaudiness than to order and neatness, and is bound to affect his life and work.

Around our buildings ornamental trees, shrubbery, vines, and flowers should be artistically planted. The care of these flowers and plants is in itself a valuable education for the children and young people. But the delight which comes from the beautiful plants and flowers is continually giving to the pupils a most wholesome education. Flowers can often be grown to financial profit, not only in our advanced schools, but in our church-schools. The following instruction, which was given by the spirit of prophecy in the establishment of the school at Cooranbong, Australia, has lessons of value for all our schools:

"Let the lands near the school and the church be retained. Those who come to settle in Cooranbong can, if they choose, find for themselves homes near by, or on portions of the Avondale estate. But the light given to me is that all that section of land from the school orchard to the Maitland Road, and extending on both sides of the road from the meeting-house to the school, should become a farm and a park, beautified with fragrant flowers and ornamental trees. There should be fruit orchards and every kind of produce cultivated that is adapted to this soil, that this place may become an object-lesson to those living close by and afar."

F. G.

Teaching Manners

"Even a child is known by his doings." True manners find their source in a true heart. They are not simply a matter of formal etiquette of conventional conduct, but they are the results of a generous and kindly heart. There is danger of devoting too much time to education upon manners and forms and of attaching too much importance to the matter of etiquette, but on the other hand there is great danger of not attaching enough importance to these subjects. Our students should be so educated that they can enter the most refined homes and deport themselves in a becoming manner. They should know the usual forms of good manners, not only in theory, but as habits in their lives.

Instruction in social forms, table etiquette, proper dress, should be taught from the time to time to be given to the students in our schools that they may become thoroughly conversant with what is expected in good society. In our school homes there should be a constant effort to teach the pupils the art of good conversation, that they may talk with one another in a sensible and pleasing manner. The unignified, ungentlemanly or unladylike ways of the gospel worker may, to an unconverted person, speak more loudly than the words of truth which are uttered.

We are not to teach our children to be seekers of and followers after the fashions and follies of society, but there are good forms which will have to be held before them as desirable habits of life. These good, sensible forms have their origin in kindliness of heart, and with this in view we may ever hold them before our pupils.

F. G.

The Duty of Students to Their School

It is as much a duty of our school managers to fill our schools as it is to teach the children and young people when they are in the schools. There are hundreds and thousands of our boys and girls who do not appreciate the possibilities that lie in their lives. Their parents do not appreciate the importance of an education, and so they have not surrounded their children with an atmosphere of mental development. Such young people need to be awakened to the importance of securing an education that will qualify them for usefulness in life.

It is the duty, however, of the students of our schools to interest other young people in the matter of education. It passes without argument that young men and young women who put forth an effort to secure an education for themselves appreciate something of its value. Thus it is but natural and reasonable for them to enlist the interest of other young men and women in this same good work. As a matter of fact, the students in our schools can do more than the teachers of the schools and managers in filling our schools, if they would enter upon the work heartily.

There is no better missionary work that they can do. The importance of this work should be held before our students as we are closing our schools this year, that they may work earnestly not only to come to the school themselves at the opening of the next school year, but to bring many others with them. If our students have a real burden for souls in their hearts, they will appreciate this grand opportunity of doing good, and will enter heartily upon such a work as this. Too much emphasis cannot be laid upon this valuable opportunity for the accomplishment of a good work by our young people.

F. G.

The Closing of Our Schools

We have come to that time in our school year when attention is being given to the closing of our schools for the long summer vacation. The manner in which the schools close will have much to do with the way they open next fall,
and we should seek to have the closing hours filled with those things which will be an inspiration to our pupils during the summer. The parting words said to us often remain with us for a long time, and there is an opportunity here given to teachers to say and do those things that may have great influence upon the lives of the pupils.

Our schools are established for the sole purpose of preparing workers in the cause of truth. Accordingly, all that is said and done in these closing days should have direct reference to this primary aim. We must create an atmosphere that shall be natural and right that there shall be closing exercises in our schools. These exercises may leave with the pupil many pleasant memories, and it is right that his memories of school experiences should be of a pleasing nature.

Our schools should be made very dear to our students, but this affection should not be because of the good times that can be had in them, but because these schools stand for great things—good principles. Now, it would seem that these good principles could be so pleasingly set forth in our closing exercises as to create a deeper love for them in the minds of the students.

To illustrate: In place of the customary class prophecy and class history of class-day exercises which abound with personal references and jokes concerning the students, there may be given prophecies and histories which speak forth the struggles of the students in their endeavors to obtain that which is higher and better, of the grand principles for which the school has stood and is standing, and of the noble purposes for the future. Most helpful and inspiring thoughts can thus be presented by the graduating classes to their fellow students. There is in this way a seriousness which in itself is agreeable and pleasant, and which is in perfect keeping with the solemn and earnest nature of our work. The closing exercises of all our schools should be invigorating rather than depressing.

For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it can not digest and assimilate, is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom. "Christian Education." The Educational Missionary Movement

To Students Preparing for Work in China

While all our schools are giving the best mission methods, source ever offered, a few hints may not be out of place as a guide to students in selecting work that will enable them quickly and efficiently to prepare for work in this extensive field. In the most cases all students and teachers are deficient, the public highway often an answer for ditches in wet weather, and the ferry answering for a bridge. All instruments are supplied as those engaged in transportation, they soon spoil in this climate, in the houses where missionaries live. It is also difficult to move a heavy organ here, owing to the very crude conveyance facilities as well. The small folding organs are almost universally used here, since they cost but little for transportation, and can be readily moved from chapel to house to house. Organ players are considered the best missionary course ever offered, still the part of the field, all is in readiness. Bible atlases, scrolls, pictures, and picture cards, and kindergarden supplies are all of exceptional value here.

Music, vocal and instrumental, being an important aid in any land, is of special value as a help here. The instruments that are most appreciated are the accordion, guitar, and accordian, see that the parts are not held together with glue, as rust and spoil in the damp climates. The smaller organs are well. The small folding organs are almost universally used here, since they cost but little for transportation, and can be readily moved from chapel to house to house. Organ players are considered the lowest class, and neither they nor their sons were formerly permitted to take examination. It must be remembered that when the call comes to proceed to China, the future. Civilization has only touched the outskirts of China, and the interior cities and vil-
tainty are in the very air,—it is a glo-
rious thing to know the truth.

The wise man has said, "Buy the
truth, and sell it not." It is the pearl
greatest price, it is more precious than
rubies, and all the things that man can
have in such a college?—Clearly it would
be entirely out of place in a Chris-
tian college.

Similarly, we must ascertain the place
of athletics in the work of a Christian
college. Is that place in the front rank
becoming a matter of greatest im-
portance? One, as something
harmony with the aims of a
Christian college and helpful in reaching
those aims? Or are athletic games en-
tirely out of place with such aims and purposes and adapted
to their promotion.

A Christian college is a place where
must go to obtain a general summary of
the world's knowledge, to learn how to in-
terpret this knowledge in the light of the
work of the teachings of Jesus Christ, and to prepare
in the world's work the knowledge
gained as gained by the Great
Foundation of the
Christian colleges were in their place. Christian colleges
should not pattern after the colleges of
the world. They have a mission pecu-
liarly their own; viz., to stem the tide
of secularism and commercialism which at
present threatens to sweep everything
before it, and to hold aloft the banner of
Christian principles, in following which
is the only way to salvation. Anything adapted in its nature,
and shown by experience, to be good for
promoting Christian principles should be
welcomed to a large place in such a col-
lege.

How stands the case with ath-
letics?

One of the fundamental principles
of Christianity is this, that the body, as
the instrument of the soul and the dwelling-
place of the Holy Spirit, should be kept
as free from defilement and as perfect
in health as possible. This principle is this
stated: "I beseech you therefore, brethren,
be ye not unequally yoked together to
bring your bodies a living sacrifice, holy,
acceptable unto God, which is your
reasonable service." Rom. 12: 1. Now
the question is this: What is the place of
the Spirit of God dwelleth in you? If
any man defile the temple of God, him
shall God destroy; for the temple of
God is holy, which temple ye are. 1 Cor. 3: 16, 17. "What? Know ye not that
ye are the temple of God, and that the
Spirit of God dwelleth in you? Are
not that ye are the temple of God, and
bought with a price; therefore glo-
rious in the sight of God, who is the
God of the whole universe, and
which are God's." 1 Cor. 6:19, 20.

It is clear, therefore, that anything
which promises to promote the health
of the body and to develop its various
organs is entitled to a place in the
work of a Christian college. Now
the practice of athletics makes this very
promising, and with large show of fulfi-
lment of the aims and purposes of
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bodily powers is a blessing or a curse depending on theEducating Young Athletes

The Importance of Industrial Training in Our Schools (Concluded)

Since knowledge is so broad, and life is so short, it is impossible for us to learn everything. And one of the first things to do is to choose the certain branches of knowledge that are of the most practical value to us. For instance, one may learn the distance between two cities, and how to travel from one to the other, but this subject is so broad and, I am glad to say, well known that I will not enter into a discussion of it. While some subjects are not suitable for children and colleges only. In their entirety they are, but the principles are simple enough, commonplace enough, and necessary enough to come into our church-schools. But the children may be taught that any work ignorantly or carelessly done is degrading and displeasing to our Great Teacher.

By means of industrial work the teacher has an excellent opportunity to teach tidiness, cleanliness, patience, consideration for others, prompt obedience to directions, and the gentle art of hospitality. The production of a strong mental vitality. Personal prejudices against some things to do is to choose the certain branches of knowledge that are of the most practical value to us. For instance, one may learn the distance between two cities, and how to travel from one to the other, but this subject is so broad and, I am glad to say, well known that I will not enter into a discussion of it. While some subjects are not suitable for children and colleges only. In their entirety they are, but the principles are simple enough, commonplace enough, and necessary enough to come into our church-schools. But the children may be taught that any work ignorantly or carelessly done is degrading and displeasing to our Great Teacher.

Manual art is not to be despised. The love for the beautiful needs to be developed among us. A desire for beautiful things is not wrong. God himself is the author of beauty, and when the creation was finished, and God pronounced it good, he felt that satisfaction which we feel (only ours is in a lesser degree) when things are as they should be. This is beauty. We have left it too much out of our lives. A faculty of having our eyes in eye and hand training. The development of accurate work is very much needed, and the making of these articles...
is one of the best ways to develop this accuracy. These things need not be or-
of larger articles of furniture. What a nation we become acquainted with the
become changed; and by constant asso-
ciation with that which is high and noble,
an author can give. "Whatsoever things
below them. The knowledge of this
could only detract from the good that is
in their writings. We want the best that
language of nature or by the promptings
of the Spirit on the inner consciousness
selves, so we can not expect perfection
speak to the same human passions as our-
we can not expect perfection in them.
Now come the questions, What shall we
in a general sense, literature embraces any-
thing written or printed. There is light
works of God now, the greater will be
the old-time home with its endearing
power in society. Nor is it strange that
social training in youth makes easy the
sentiments and its loyal, self-sacrificing
form the third angel's message seems
from God, either by the written Word or by
language of nature or by the promptings
of the Spirit on the inner consciousness
men. We should always keep in mind
the workings of nature. The language-
will be clear, expressive, symmetrical, and
pure in diction. There are works that
rank as standard literature that do not
have all these qualities, but have some things of merit that give them a permu-
That is the test of years that decides what
is standard literature. Such literature is
valuable to the people as long as its lan-
from God alone. They are mechanical and
arouses has a mighty office. It inspires.
It not only gives play to the intellect
abilities to that which is coarse and un
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 re-
port; if there be any virtue, and if there
be any praise; think on these things.
True all. Christ our God is ever with us,
outside their ideals, and often fall far be-
below them. The knowledge of this
could only detract from the good that is
in their writings. We want the best that
language of nature or by the promptings
of the Spirit on the inner consciousness
selves, so we can not expect perfection in
with a warmer feeling toward mankind in general; a feel-
ing for, and a greater desire to rescue,
making men feel, but makes them act. It
excites the emotions. It not only
reverence for God, and a sense of our
ere the young child before he can decide on its
effect upon him.
However, the all-important question to
be asked in regard to any production is,
"Will it be useful hereafter?" The more
we learn to appreciate the wonderful
works of God now, the greater will be
our ability to appreciate them in the
world to come. ROBERT A. BECKNER.

Methods in Primary Schools

The Home in Education

After years of thoughtful consider-
ation of the present condition of
message, weighing carefully the many
serious obstacles to be encountered, to-
gether with the numerous mistakes that
we have to acknowledge both in method
and practice. In the investigation or the
struggle of this movement, I am fully
convinced that there is no wider field
of service and no higher calling to
which the youth of this people can re-
spond than that awaiting the conse-
crated Christian teacher.

Much has been said by way of em-
phasizing the necessity of an independ-
ent system of Christian education, the
skeletal tendencies in our public
schools and higher institutions, and,
while I do not believe that too much
charge has been made, yet I wish to
call attention to other defects which I
feel are equally serious.

The thoughtful observer can not have
failed to note the growing tendency in
our modern educational system to
make more and more the traditional
rights of the home, narrowing its sphere
of influence and dictating its social
standards and environment.

From the chart grade of the public
school to the highest institutions of
learning in our land, the social life of
the child and youth is all provided for
by the home. There are no intermediate
organizations. These social provisions
include the whole round of popular enter-
tains, balls, card-parties, etc., and not
only does the social committee decide
the character of these entertainments,
but also demands the means to meet
the large expense incurred, and in some
instances, dictates the style of attire that
is considered essential to the successful
participation. This is the spirit in
these social contests. To rebel against
these unjust demands, either from prin-
ciple or from lack of money, means so-
cial ostracism, petty persecution, and
perhaps diminished honors at the end of
the course.

Considering these powerful opposing
influences, it is not surprising that we
should give to the child a taste of these
old-time home with its endearing
characteristics, and its loyal, self-sacrificing
hearts and its independent sovereign
power in society. Nor is it strange that
the old-time individuality of a man thus
educated should be easily swallowed up
in the social order, and the home be sup-
planted by the club-house.

Then, too, this collective method of
social training in youth makes easy the
pathway to social slavery, and is respon-
sible in great measure for the present
complex and extravagant modes of life,
and for the incipient to dishonesty and
suicide under the relentless lash of
these artificial demands.

The call of the hour is for a return
to more simple and rational standards
of life. But such a reformation, if it is
to succeed at all, must begin at the
foundation. It must comprehend a sys-
tem of Christian education taking in the
early years of the child,—a system that
will prove a supplement to the home,
and will respect the sacred rights of
that heaven-established institution.

It must provide a moral culture, rather
than mere external polish. It
must aim at the production of
men instead of clubs and federations; it
must cultivate simple appetites, love of simple
truth, and loyalty to simple duty.

For the championing of this great re-
form the third angel's message seems
especially adapted. It was born in sim-
ple, unpretentious, and wholesome
motives, of simple, honest motives. In
its magnificent platform of principles and social
standards there are no artificial
sentiments. The people who have become
the exponents of its principles have cul-
tivated a moral hardihood, under pres-
sure of popular censure and criticism,
which ought to provide the godly cour-
age to meet the task. O, that the
truth of this denomination would now rise to
the opportunities of the present hour,
and laying their all upon the altar of
simple service to the Master, carry on
this glorious work so nobly begun by those
sturdy pioneers, who, holding aloft the torch of truth, blazed
the way before us through the gloomy
wilderness of man-made tradition and
error to the dawn of that perfect day
revealed in the simple Bible truth for
this generation. W. A. ALWAY.

Children as Missionaries

As our aim is, "The Gospel to the
World in This Generation," the prob-
lem which must confront each and every
Adventist teacher— the primary
school teacher as well as the intermediate
and college teacher,—is, in what way can I
help the most potential child to spread the
message? We are not all called to go to foreign
lands to labor, and who would train the
growing generation if we were?
I believe the teacher who, with the help of God, trains the child's mind in such a way that he will have no other aim in life than to be a missionary is in the highest sense of the word a missionary herself.

Believing that the best way to accomplish this end was to set the child to work doing something, a short time after school opened this fall I decided that one half hour each Wednesday morning could be spared by omitting the opening exercises and drawing lesson.

The first thing we did was to appoint a committee of three to nominate officers, which were to be as follows: president, vice-president, secretary, and assistant secretary. This committee was also to suggest a name for our society.

After the officers had been elected, and a name had been agreed upon, we set about planning the work that was to be done by each officer. In a very short time we all decided that our first object was to have the children take care of their papers in school, to help in selling them, and to send them home. It was also decided that we would have the children make programs, for which occasions were learned. A TEACHER.

Soon we had a surplus on hand. We used this to buy copies of the Life Boat and Youth's Instructor, which were sent away. The surplus obtained by selling the papers was to go to pay the freight on these clothes.

At our meetings we plan our work, and tell our experiences. Sometimes we study the different fields, and sometimes we program prepared, for which occasions special songs and missionary reflections are learned. A TEACHER.

Missionary Work in the Church-School

The object of the church-school is the salvation of souls; not only the souls of the children and youth in our schools, but of those for whom they may have the privilege of laboring, while they are in school, and when their training is completed, and they are prepared to take up life's duties in earnest.

There are many lines of missionary work that might be carried on in the church-school. In our school our work, so far, has consisted in giving away reading-matter. We are sending the Life Boat to one lady who has children, and who desires to have the paper for about thirty of each the first time, and found no trouble in selling them.

In the meantime the children gathered up a small sum with which we paid for the surplus and had the paper sent away. The surplus obtained by selling the papers was to go to pay the freight on these clothes.

At our meetings we plan our work, and tell our experiences. Sometimes we study the different fields, and sometimes we prepare programs, for which occasions special songs and missionary reflections are learned. A TEACHER.

Self-Control

An Experience in the Nashville (Tenn.) Church-School

I began school here Sept. 18, 1906, and have had from twenty to twenty-two pupils on the roll all the time after the first day. The pupils' ages range from six to seventeen years, and the grades are from the first to the seventh, omitting the sixth.

The chief aim has been the conversion of every individual in the school. To this end I have constantly held up the life of God, to do right in the absence of parent or teacher. "To him that overcometh will I grant to sit with me in my throne." This is the promise to the children as well as to the grown people. Unless we prepare programs, for which occasions are learned, and send some to the Southern field to be used in the work there.

All the other papers we can get are distributed among the different classes, and we also send some to the Southern field to be used in the work there.

We have our missionary meeting every Wednesday afternoon, when we either a Bible study or a missionary study, and wrap and address our papers.

We are also trying to raise money to get some much-needed helps for our school. We are now hemstitching handkerchiefs, which we expect to sell, and shall use the money for this purpose. Later we expect to make some iron holders, which will also be sold to help increase the fund.

We try in every way to inspire the members of our school, while young, with a desire to work for others, so that they will finally be led to consecrate all they have and to be of service to the Master.

Our Schools

Among Our Schools

At the suggestion of the General Conference Committee, I have recently made a visit to the majority of our schools east of the Rocky Mountains, visiting the following schools in their order:— Mt. Vernon College, Mt. Vernon, Ohio; Adelphian Academy, Holly, Mich.; Cedar Lake Academy, Cedar Lake, Mich.; Emmanuel Missionary College, Berrien Springs, Mich.; The Battle Creek Industrial School, Battle Creek, Mich.; Fox River Academy, Sheridan, Ill.; Beechwood Academy, Boggs- town, Ind.; Belch Academy, Bethel, Iowa; The Roman Catholic Seminary, Sioux City, Iowa; Union College, College View, Neb.; Keene Academy, Keene, Tex.; Oakwood Manual Training-school, Oakwood, Ohio; The Nashville Agricultural and Normal Institute, Madison, Tenn.; and the Southern Training-school, Grayville, Ill.

There is a spirit of progress in all these schools. I was particularly gratified to find such thorough work being done in the intermediate schools. The industrial phase of their work is a very important feature in the work of those schools which I visited have agricultural departments. In these departments a good work is being done. A number of them are paying attention to the raising of Nursery stock. In the raising of poultry, cattle, and horses there is a strong movement toward the best-blooded stock. Quite a little is being done in two of the schools, and growing seeds. These features of the industrial work are very encouraging, as they offer the most excellent educational advantages, and the boys and girls will find them very useful in the departments of work, and in every way lift the standard of this important feature of the work of those schools.

The class work in these schools, generally speaking, is very strong. Our intermediate schools have been a subject of much study and discussion during the past six or eight years, and the majority of them are now doing work which grows out of the establishments during these years. It is gratifying to find them doing such thorough work, and having in them such a sturdy, strong class of boys and girls. There is a spirit of religious influence in these schools, and the missionary spirit seems to permeate all the departments of the work in each.

In our training-schools there is an onward movement. While there is a strong effort to maintain a high standard of spiritual life, there is also a tendency toward the intellectual phase of our educational work in a thorough and systematic manner. I was particularly pleased to notice the improvements in the laboring and chemical — at Union College. We are to study God and his purposes
concerning us through his works as well as in his Word, and we need to have in our schools thorough provisions for the study of the sciences.

In order that no effort being made to strengthen the Emmanuel Missionary College at Berrien Springs, Mich., so that the young people of the Lake Union to strengthen the Emmanuel Missionary schools are aware of the fact that there is a long time in study. Whether a conference be large or small, the effect of primary schools is the outlook for this next year in these schools is most encouraging.

In every school which I visited, the strong, good features of work greatly predominated over any apparent weakness. However, the faculties of these schools are aware of the fact that there are weaknesses in their work, and they are bending every effort to make these weak points strong, so that altogether the outlook for this next year in these schools is most encouraging.

FREDERICK GRIGGS.

Can a Small Conference Have an Intermediate School?

At the present time there are few conferences that do not have one or more church-schools within their borders. Whether a conference be large or small, the effect of primary schools is the outlook for this next year in these schools is most encouraging.

For a conference of fifteen companies composed largely of families in moderate circumstances, to undertake the establishment of an academy seems unreasonable. The task is all the greater with the present circumstances in which each conference is pressed almost to the limit with financial burdens. Hence none may depend upon his neighbor to help.

Let it be borne in mind that in many of the smaller conferences in the States and in the islands, but few of the youth are prepared to meet school expenses with cash. Instead of inducing some philanthropic brother to invest a hundred dollars in cash as a resource. This has caused us to believe that there are very few will pay the price. It is a mistake to struggle with debts incurred by erecting too large buildings. Let the buildings all be simple, neat, and fitted out for work which is not erected. Likewise they should be adapted to climate and locality, and with a view to increasing accommodations as the needs demand.

With proper watch-care for the credit of work done, and with a careful marking of the finished product, such a school may not only stand above debt, but increase its facilities as resources.

C. L. STONE.

The Northwestern Training-School

We are glad to report that through the blessing of God our prayer, this has been the best year of our school at Portage la Prairie, Manitoba. We have had a devoted, consecrated class of students, and with few exceptions all are planning to enter some branch of the work soon.

During the week of prayer three gave their hearts to the Lord; this placed the total number of students there side of the work. An interesting feature is the joying of this group to all three languages — English, German, and Russian — are represented. The attendance has been better than formerly. Earnest and faithful work is being done. A good interest and hearty co-operation are seen throughout the conference. This causes us to believe that there are still better days ahead of the school work in this field.

We are planning to hold a number of educational conventions during the coming summer, and are expecting that these conventions will be a new era for all our churches, and that there will be steps taken toward the establishment of some church-schools. We are grateful to the Lord for a continuous blessing.

O. A. HALL

Claremont Union College, South Africa

It has seemed to us many times that no other school is made up of children who differ so widely in age, religion, and home training as those placed under our care. In age they range from six to eighteen years, and the children of Abraham, Church of England adherents, Wesleyan Methodists, Catholics, and Seventh-day Adventists, are studying the "History of the Sabbath," "Life of Luther," and "Rise and Progress of Seventh-day Adventists." This fact surprised us many times.

It may be asked why we take children at this age, and the young man found that the parents should be with the parents at this age. It is the custom of the country for every one who is able, to send his children away to a boarding-school.

There is no system of free education in this country, so those not in our Home do not mind paying tuition, as they would have to do so anywhere. We are glad of the presence of those not of our faith, because they are a great financial help to us, making it possible for Adventist young men to work for their support, and the parents who do not have so much to do if we did not have this help. Then we believe it is a means of bringing the truth before the parents in the most favorable way. The parents believe in their own religion, and the signs of the times, are familiar topics.

Our work in caring for such children as we have here is much like that of a large country home. We wash the younger boys after their clothes, see that they take their baths, polish their boots, and so many other little details, that at times we feel like the mother in the nursery who says, "I don't know what to do." But these children do not always stay thus. From our school has gone out a large band of young people who are proving a blessing to the cause. One has entered the ministry, while our girls are scattered over Africa, teaching church-schools and farm schools. Items from some of their letters may be of interest. One writes, "All my children were born and bred on the farm, and so haven't much knowledge of the world. I feel quite out of it. Some people say I must send my one only child, our children, and their parents. There is great excitement when any of the brethren visit us. You may imagine what a delight it is to see the quarterly meetings in this country. The children talk about it for weeks beforehand, and look forward to it as if it was a great feast. It is indeed a spiritual feast to old and young. Our last meeting was held in one of our houses. I praise the Lord for it. I felt sorry to think we could have no minister present, but in answer to prayer the Lord guided in his hand."

"Our school program may be of interest to you. We have some exercises with the children on these occasions.

OPENING HYMN

"We Come, Come Again"

PRAYER

"The Lord's Prayer"

ANTHEM... "Open Thou Mine Eyes"

RECITATION

"The Boy Who Carried the Message"

NYMN

"Shine On"

HYMN

"The Battle Hymn of the Kingdom"

ANTHEM... "Sound an Alarm"

RECITATION... "A Missionary Parable"

HYMN... "Speed Away"

ESSAY AND RECITATION

"The Feast of Belshazzar"

HYMN... "The Handwriting on the Wall"

RECITATION... "Heaven Gods"

MOTION SONG... "Come, Come"

DR. KELLOGG'S VEGETARIAN RECITATION

"A willow branch was the only thing I could get for the illustration of the chorus in the Vegetarian Recitation, so I tied oranges, bananas, and nuts onto this branch, and the parents thought this part the best of all."

One of our ministers writes of another school: "I have been to see how our new school is shaping. I was watching the work and ascertaining what progress had been made by these children shut off from civilization. I wish to say to the people who are pleased to hear them recite John 14 in perfect English, and the school had been in session only three months. It was pleasing to see how resourceful and per-
sistent the teacher was in means to hold attention and promote concentration. Have we not many Dutch and English girls who can be trained for this work? They can work many calls for this sort of teachers.

Reports like these give us courage and faith in our children, and make us feel that "in due season we shall reap if we faint not." - RUTH HASKELL HAYTON.

Cedar Lake Industrial Academy

The present school year opened Sept. 25, 1906. It is in many respects the most satisfactory in the history of the school. The enrollment to date is seventy-six, with twenty-three in the primary department of the school of ninety-six. The dormitory is crowded to its utmost capacity, and we have been obliged to make provision for four students in the academy building. We feel grateful for the liberal manner in which our people are sustaining the school by sending their sons and daughters here. It is our earnest prayer that the school shall be of permanent value to all who come under its influence.

Our course of study is that outlined at the General Conference educational council held at Binghamton, N.Y., last summer, with only such changes as seemed necessary to adapt it to our conditions. It includes all grades from the first to the twelfth.

A good spirit prevails in the school. While we do not have as much opportunity for active missionary work in the community as we should have in a more thinly populated district, and there are fewer Sabbath-keepers, yet the missionary spirit is active in the hearts of the students. The greater portion of the 360 are definitely planning to enter some department of the work, at home or abroad.

Each Friday evening at six o'clock the Young Men's Improvement Society holds its meeting. This is a voluntary organization of the young men, having for its object the study and presentation of the various points of the message. Each member is required to take a part with the society to take an active part in its proceedings. Three speakers are chosen for an evening. At the same hour the young women meet for a similar purpose. We expect soon to have some earnest young people to enter the ministry and Bible work. These meetings are followed by the regular students' meeting at half-past seven.

In the matter of discipline, we have been singularly free from embarrassments. Aside from such minor offenses as any school must have, there has been but little to complain of. For the most part, the young people seem to put conscientious effort into their daily life.

There is abundant evidence that the Spirit of God is at work upon hearts. There has been no remarkable demonstration in the way of a revival, but it is evident that the principles of the truth are taking root in the hearts of these young people. We feel very grateful to God for this, for we realize that the greatest work that our schools can do is to lead their students to Christ.

We also have reason to be thankful to the Lord for material prosperity. An unprecedented cold wave in this part of the country early in October, 1906, destroyed a large part of our crops. At first the outlook was rather dark, but the increased attendance over former years, and other assistance from unexpected quarters, have helped to carry the work on very satisfactorily. Of course there are many things needed yet, but we thank God for present blessings, and face the future with courage.

S. M. BUTLER.

Church-School Work in the Central Union Conference

We believe that in order to develop the church-school work along right lines, the teachers and workers in the movement should understand the principles on which this work is to be conducted, and should be united in plans for it. Teachers and parents should understand these principles alike, and should cooperate in carrying them into successful operation. We aim at thoroughness in the schoolroom and permanency in the churches.

From my first connection with this work several years ago, I believed the success of these schools depended upon three things: First, the teacher should believe the statement which I heard made so often when I first took up this work, namely, "It does not require any special preparation in order to teach a good church-school." The Lord has called upon us to start these schools, and he will help any good Christian girl who will undertake the work to make a success of it," I say I never believed that principle, and experience has proved it untrue. It does require special preparation in order to become a successful church-school teacher.

The superintendent, he is able to keep in touch with their work and give counsel and help as needed. Our plan is to employ some who have not had as much preparation for the work as they needed, but with careful supervision by conferences and co-operation on the part of the parents, these teachers are doing a good work. For their further development and for the benefit of all our teachers, institutes have been conducted for six or eight weeks during the summer vacation. They are usually well attended and much appreciated by our teachers as well as by some who have never taught.

Our teachers' reading course along the line of methods has done much to develop our teachers, and as they report their work regularly to the conference superintendent, he is able to keep in touch with their work and give counsel and help as needed. Our plan is to "educate, educate, educate." We purpose to educate our teachers, to educate our parents, and to educate our children. We are bringing these principles before our people by Bible studies, lectures, and conventions in the churches, and Rev. Dr. E. F. S. Butler and Lee sets forth these principles. A series of lessons arranged in the form of questions and answers is now being published in the Educational Messenger. Before this, we have had a small edition of these lessons printed in leaflet form for use among the churches. In some places these lessons are being studied by the churches on Sabbath. We desire so to present these principles before our people that when they accept them, they may become as well established in them as in any other principle of the third angel's message.

We encourage the building of school-houses, and seek to maintain in each place where we have a school a constituency strong enough to support a good school. It seems that many of our churches have proved themselves to be grins, and it sometimes happens that strong churches and good schools are broken up by the removal of families from their vicinity. We urge our member to locate near some of our smaller companies, where they may have the advantage of a church-school, and where their help is needed.

B. E. HUFFMAN.

Keene Industrial Academy

While there are no marked changes from the work of last year, yet we are glad to report rapid advance. One of the most encouraging things that characterizes our work this year is the large number of former students who are again pursuing work.

The industrial work of the school is on better footing than it has been for several years in the past. During the summer a number of students remained and worked, and we are glad to report prospects for a very encouraging attendance, and is enjoying some very precious seasons to-
Christian Liberty
Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau
K. G. Hoffmaw... — W. A. Colcord — Secresary

Religious Liberty Notes
ELDR. J. S. WIGHTMAN, in replying to an article by one Dr. Pierce on the ten commandments, says in part as follows, in an address on the Sabbath, before the council of the Laodicea, A.D., bearing date of March 6, 1907:—

"Nowhere have the Scriptures abolished the seventh-day Sabbath, nor sup- planted it by any other day, as every well-informed person must admit. It is a singular, as well as a significant fact that Christians—Christians, recollect—were keeping Saturday, the seventh day of the week, at the time of the Council of Laodicea, 364 A.D., and it was found to be a very difficult task to switch them from the observance of the original Sabbath to that of the day by day or Sun's day, as it was then called. The first year, they desire to enforce upon the people a particular day called Sunday, but let the 'rest' be enforced by the state to be confined to selections made from other hymn-books now in use by the denomination. With a simple plea for the right to the exercise of his own opinion, and hence the call for all to be free to sug- gest suggestions, it must not be

A. D., and it was found

commandments, says

Christian, recollect—

wished the seventh-day Sabbath, nor sup-

K. C. RUSSELL, N. Y., bearing date of March 6, 1907

planted it by any other day, as every

by force of conviction, and not by force

"Resting" in any wise endeavor to determine

and not by force of fines and punish-

"rest" is enjoined? Realizing the

happens to be a religious day upon which

as far back as 1830, said: —

Richard M. Johnson, chairman of the

which even Christians themselves are at

to the exercise of his own opinion, and

by the power of fines and punish-

true principles of religious liberty.

"rest" enforced by the state be separated

to the exercise of his own opinion, and

to enforce upon the people a particular

happens to be a religious day upon which

whether Sunday or Saturday, the seventh

to the exercise of his own opinion, and

by force of conviction, and not by force

whether Sunday or Saturday, the seventh

to follow the dictates of one's own con-

ments.' With a simple plea for the right to follow the dictates of one's own conscience, I am, "Respectfully yours,"

Three Sunday bills have already been introduced into the present session of the New York Legislature. Two of these bills were introduced into the Assembly, one was a bill to permit the playing of baseball on Sunday by appointing the other to permit Sunday fishing. The third bill was introduced into the Senate by Mr. Page, and reads as follows: All laws on Sunday, and every law, excepting the works of necessity or charity. In works of necessity or charity is included whatever is needful during the day for the good order, health, or comfort of the community, the transportation of freight by common carriers.

The introduction of these measures into the New York Legislature affords a favorable opportunity to present the true principles of religious liberty.

K. C. R.

NOTICES AND APPOINTMENTS

General Meetings in Europe
Gen. Conf. Com. with German Union Committee — May 3-7
Norway — June 5-9
Finland, Christiania — June 14-18
Bremen, Germany — July 3-7
French Swiss — July 10-14
German Union, Friedensau — July 18-28
British Union — August 2-11
Holland — August 15-18

The New Song-Book
A number of inquiries have been made re-

The principal books to be studied at this

cooking and salads; no odor,

T. B. Duster Co., Michigan, Indiana, and Ohio. Other States,

The principal of a very valuable, early, and productive white

beans, and other things.

Richard M. Johnson, chairman of the

which even Christians themselves are at

to the exercise of his own opinion, and

by force of conviction, and not by force

whether Sunday or Saturday, the seventh

to follow the dictates of one's own con-

ments.' With a simple plea for the right to follow the dictates of one's own conscience, I am, "Respectfully yours,"

Three Sunday bills have already been introduced into the present session of the New York Legislature. Two of these bills were introduced into the Assembly, one was a bill to permit the playing of baseball on Sunday by appointing the other to permit Sunday fishing. The third bill was introduced into the Senate by Mr. Page, and reads as follows: All laws on Sunday, and every law, excepting the works of necessity or charity. In works of necessity or charity is included whatever is needful during the day for the good order, health, or comfort of the community, the transportation of freight by common carriers.

The introduction of these measures into the New York Legislature affords a favorable opportunity to present the true principles of religious liberty.

K. C. R.

NOTICES AND APPOINTMENTS

General Meetings in Europe
Gen. Conf. Com. with German Union Committee — May 3-7
Norway — June 5-9
Finland, Christiania — June 14-18
Bremen, Germany — July 3-7
French Swiss — July 10-14
German Union, Friedensau — July 18-28
British Union — August 2-11
Holland — August 15-18

The New Song-Book
A number of inquiries have been made re-

The principal books to be studied at this

cooking and salads; no odor,

T. B. Duster Co., Michigan, Indiana, and Ohio. Other States,

The principal of a very valuable, early, and productive white

beans, and other things.

Richard M. Johnson, chairman of the

which even Christians themselves are at

to the exercise of his own opinion, and

by force of conviction, and not by force

whether Sunday or Saturday, the seventh

April 4, 1907

COOKING OIL.—Freight prepaid. Straight

for Nebraska Sanitarium, College View, Neb.

WANTED.—Young men and women, for our

missionary nurses’ training-school (October

and fruit, to install and run a small plant.

Address Nebraska Sanitarium, College View, Neb.

WANTED.—Seventh-day Adventist journey-

man brush block bore-hand. Must be able to

make his own patterns. We make floor

brushes, and also household and farm


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J. B. McConnell, from I Thess. 4: 13-18.

Publication Wante

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.

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

Mrs. H. T. Moor, 1600 Fifteenth St. N., Baltimore, Md.
Geo. Crawford, R. D. 3, Lewistown, N. C.
Signs, Instructor, Watchman, Little Friend.
R. A. Lovell, 510 Walnut St., Knoxville, Tenn., Signs, Instructor, Watchman, Life and Health, and Life Boat.
Estella E. Newsom, of Wilkesboro, Ohio, wishes to thank those who responded to her request for periodicals, and states that she has all she can use.

Obituaries

Smith.—Died at Sacramento, Cal., Oct. 12, 1907, Mattie Smith, daughter of Mrs. Emma Smith. The funeral services were conducted by the writer, assisted by Elder J. O. Corliss, who spoke words of comfort from 2 Tim. 4: 6. Mattie was laid to rest to await the resurrection day. Isaac Morrison.

Hamilton.—Died near San Gabriel, Cal., Nov. 16, 1907, Emma Edna Hamilton, daughter of Emmie Hamilton, son of Brother and Sister Hamilton, aged 3 years, 3 months, and 4 days. Words of comfort were spoken by the writer, assisted by Elder J. O. Corliss, who spoke words of comfort from 2 Tim. 4: 6. Emmie was laid to rest to await the resurrection day. Isaac Morrison.

Blackburn.—Died in Armona, Cal., Jan. 29, 1907, of tuberculosis, Robert Bruce Blackburn, aged 54 years. Brother Blackburn became a Seventh-day Adventist in 1886, and faithfully lived the message. He was ready to die, and was confident of a part in the first resurrection and of a home in the new earth. Funeral service was conducted by the writer. J. W. Bagby.

Bellinger.—Died at Natchez, Miss., Dec. 5, 1906, of typhoid fever, Sister Bellinger, wife of Eugene Bellinger, aged 51 years, 11 months, and 26 days. She came to Mississippi in 1904, and assisted in tent-meetings, and also taught school at Ellisville and at Hotley. Her life was devoted to the work of saving souls. The funeral service was conducted by Elders F. R. Shaffer and R. M. Kilgore.

Kaphe.—Died at Endl, Okla., Nov. 16, 1906, of membranous croup, Ida Matilda Kaphe, daughter of Charles and Bertha Kaphe, aged 4 years, 1 month, and 26 days. Little Ida liked to talk of the time when Jesus will come and take us all to live with Him. Sister Kaphe stated that her daughter had been a child to be comforted. She leaves a father, mother, two brothers, and one sister to mourn her loss. Words of comfort were spoken at the grave by Brother J. B. McConnell, from 1 Thess. 4: 13-18.

Lewis.—Died in Armona, Cal., Jan. 24, 1907, of pneumonia, Ora M. Lewis, aged 54 years. Sister Lewis has for several years been a believer in present truth, and fell asleep in Jesus expecting to awake at the first resurrection. Her husband and five children. The funeral service was conducted by the writer.

Goff.—Died, near Bourne, Ore., Ruth Goff, daughter of Mr. and Mrs. A. H. Goff, aged 3 years, 4 months, and 21 days. Little Lula was taken with a severe attack of rheuma-

CASTLE.—Died at her home in Waterloo, Mich., Jan. 8, 1907, of acute peritonitis, Mrs. Pearl Ethel Castle, aged 28 years, 3 months, and 22 days. When four-

FRANCISCO.—Fell asleep in Jesus, at Rock Port, Ill., Jan. 13, 1907, of tuberculosis, Sister Ida Francisco, aged 24 years, 10 months, and 9 days. Sister Ida was greatly reduced in health and strength, having had the constant care for several years of her mother, who died of consumption, about a year and a half ago. Soon after the death of her mother a Wednesday night she was taken with a severe attack of peritonitis. She was at first unconscious, then her condition was very critical. She was at last taken to Alleghan, Mich., where the same condition was found again. When she arrived in Alleghan she was again taken up with an attack of peritonitis.

Everson.—Died at his home in Boardman, Ohio, April 4, 1907, Eliza Everson, aged 73 years. He was a charter member of the Youngstown, (Ohio), church, and although he became indifferent for a time to the things of God, when it near death, he often spoke of his belief in the nearness of the end, and passed peacefully to a better life, to meet the Lord in the resurrection. His wife and a number of grown children survive him. The service was conducted by Elder J. H. Ackley, (Baptist).(Prob-

Everson.—Died at Bellew, Wis., Dec. 27, 1906, John N. Gayton, aged 28 years, 5 months, and 9 days. At the age of twenty-

Karpe.—Died at her home in Holgate, Neb., Jan. 25, 1907, John W. Karpe, aged 70 years, 11 months, and 16 days. He was born in Arch-

Way.—Fell peacefully asleep at the home of his son in Lincoln, Neb., Jan. 25, 1907, John B. Way. He was born in Canada, May 9, 1824. In 1876 he moved with his family to Missouri. It was here that he and his faithful companion accepted the third angel's message under the labors of Elder H. Reu. For more than twenty-five years he faithfully followed the path that leads to the better land. Of his sixty-six years of life he has devoted thirty to his work and God's work. He was quiet and upright, so that his neighbors gave good testimony to his integrity. He leaves an invalid wife who feels keenly her loneliness. Service was conducted by the writer.

Way.—Died at Holgate, Neb., Jan. 25, 1907, of acute peritonitis, Mrs. Pearl Ethel Castle, aged 28 years, 3 months, and 22 days. The funeral service, which was conducted by the writer from 2 Tim. 4: 6-8. J. O. Corliss.

Vans.—Died at Little River, near Oconto, Wis., Jan. 13, 1907, of old age and cystitis, John H. Vans, a charter member of the Seventh-day Adventist Church at the age of sixteen, and was faithful till the last. He was a loving and kind brother, a husband, one son, four sisters, and two brothers to mourn their loss. The funeral service, which was conducted by Elder J. H. Ackley, from James 4: 14. H. W. Reed.

Osterwaldt.—Died in Allegan, Mich., Jan. 13, 1907, Mary Elizabeth (Filey) Foster. She was born Oct. 1, 1861, and, at the age of sixteen, was led to the Saviour by the labors of the Baptist Church. In 1904 she became interested in the Seventh-day Adventist faith, and united with them about six months before her death. She was an honest Christian, and looked forward with bright hope to her soon-coming Saviour. She leaves six children, an aged father, three brothers, and one sister to mourn her death. J. W. Adams.

Edwards.—Died at her home in Holgate, Ohio, March 2, 1907, of a complication of disease, Mrs. Eliza A. Edwards, aged 45 years, 6 months, and 25 days. She was a charter member of the church, and united with them about eight years ago when she heard the third angel's message and accepted it. Although never having fully united with us, yet she was a firm believer in the truth and a careful observer of the Sabbath. The writer has a good testimony to her integrity. She leaves her husband and three children, three sons and three daughters. Words of comfort were spoken by the writer from Ps. 116: 3. C. R. Kite.

Way.—Died at Holgate, Neb., Jan. 25, 1907, of acute peritonitis, Mrs. Pearl Ethel Castle, aged 28 years, 3 months, and 22 days. Words of comfort were spoken by the writer, from Ps. 116: 3. C. R. Kite.
"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

Our blessed hope: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16: 22.

In another column will be found an article on Easter fully explaining the introduction of that festival into the early church. The quotations therein given are authentic, and should be preserved for future reference.

On the second page of this paper will always be found matter that our people will find important. To keep in touch with the literature that is being prepared for the forwarding of this message, it is necessary that our readers should not overlook that page. Our literature is doing a mighty work, not only in preparing soil for the seed, but in seeding the soil as well, and helping to bind off the harvest.

Quite a number of our correspondents continue to address us at 222 North Capitol Street. This Office removed from that location nearly a year ago, and we can not be certain of receiving communications addressed to this Office when sent to that place, which is a number of miles away. Takoma Park Station, Washington, D. C., is the address of the REVIEW AND HERALD, General Conference, and, generally speaking, of the workers therein.

The Western Recorder (Methodist) says: "The way to lessen the number of suicides is to teach men the terrors of the Lord. A sane man who believes that an eternal hell of anguish and pain awaits the unrepentant murderer will not kill himself." But that being a complete misrepresentation of God and the teachings of His Word, it would be impossible that it would have the desired effect. Furthermore, as it is inconsistent with the love and mercy of God, it can not draw men to Him or cause them to seek salvation in Him. The untruth of a ceaseless, burning hell where souls are to groan in unending anguish has never yet stirred in any human breast a sentiment of love toward God; and none will have part in the eternal kingdom save those who love him and are able to praise him for his goodness. Rev. 5: 13. Eternal death — the punishment for sin — and eternal torment — a libel on the love of God — are as far apart as the opposite ends of the universe. "The soul that sinneth, it shall die." "The wicked ... shall be ashes." The love of God toward sinners is the best teaching we know of to prevent suicide.

Important Notice Regarding Change of Committee on Song-Book

The name of F. E. Belden was published in the Review of February 21 as a member of the large committee of twenty-five that was appointed by the General Conference Committee to select hymns for the new proposed song-book for gospel workers. We have received word from him that he does not care to act on this committee. Accordingly, as chairman of the committee, I take the liberty of withdrawing his name as a member of the committee, in deference to his request. I would appoint H. F. Ketring in his stead. The committee will then stand as follows: —


We shall be pleased to have our people everywhere make suggestions to this committee of those songs which they think will be valuable for use in our evangelistic efforts. This proposed book is to be a small one which can be sold for ten or fifteen cents at the outside, and consequently can not contain a large number of songs; but the committee desires to have a large number from which to select, and will appreciate the help of our people everywhere in this matter.

FREDERICK GRIGGS.

Collection for the Orphans and Aged

The attention of our people has been called several times to the donation to be taken on April 6. It is understood that this donation is in behalf of the orphans and aged people who need the assistance of those who are able to help them. The plan is that all the donations contributed on this occasion will be retained by the respective union conferences in which the donations are made.

The General Conference Council held in Takoma Park, Washington, D.C., last October, recommended that each union conference provide for the aged people and orphans in its own territory. To create a fund by which this could be accomplished, it was recommended that the April donation be retained by the respective union conferences, to start this work.

We trust that our people will give this careful thought, and that the April offering will be as liberal as conditions will warrant, so that there will be sufficient funds in the hands of our union conference men to undertake this work.

A. G. DANIELLES.

Important

Nearly six months ago the General Conference Committee and council of conference presidents took action placing the care of dependent orphans and aged under union conference supervision. The proposition was then made to the managers of the Haskell Home and the James White Memorial Home that Seventh-day Adventist inmates would, if desired, be provided for under the new plan. After a delay of five months the managers have at last supplied a list of such persons in the Homes, saying that the General Conference Committee is at liberty to provide for the support of these persons in the Homes or elsewhere.

The General Conference Committee took action immediately and appointed a local committee to visit and confer with inmates and managers, and to give counsel as to what arrangements will be most satisfactory in providing for the care of every Seventh-day Adventist under the union conference plan.

The offering of April 6 is to provide for this work. Now comes the word that the managers of these Homes are, at the last moment, circulating our churches in the effort to divert the offering from the channels recommended by the General Conference, and endeavoring to get persons or churches to send their offering direct to the managers, thus frustrating the plans of the General Conference. No better illustration could be furnished as to the necessity of having the care of the denomination's needy ones under denominational supervision.

Our people should not be misled by misrepresentation of the situation, but should send their offerings of April 6 for orphans and aged to the conference and union treasuries, according to the plans agreed upon, and the unions, the General Conference acting with them, will see that these aged persons and children shall receive the assistance they need. We have not abandoned our aged brethren and sisters and orphaned children in these Homes.

GENERAL CONFERENCE OFFICERS.