



# The Advent Review and Herald Sabbath

Vol. 85

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No. 6

## God Gives the Victory

Lord, I thank Thee who hast wounded, for the mercy  
that abounded,  
For the multitudinous mercy flowing forward like  
a sea;  
For the deeps that rolling o'er me arched into an arm  
that bore me;  
For the thunder-step of time that woke Thy peace,  
eternity,  
And I thank Thee that the thunder never woke one  
word of wonder,  
Only 'hushed the murmurous thought and drove  
rebellion far away,  
That the wrath revealed outside me showed a rest  
where I might hide me  
Till the inward clouds rejoined the outer darkness  
black as they,  
Therefore Thee I praise forever, merciful Taker, mighty  
Giver,  
Taking but to give, and giving none but Thou to  
take away;  
And if darker clouds encrust me, though Thou slay  
me, I will trust Thee,  
For Thy hurt is simple healing, and Thy darkness  
simple day,

—R. W. Barbour.

Behold  
He  
ComethTo the  
Saviour  
and  
the  
Testimony

## Publishers' Page

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

### Liberty

#### The First Number for 1908 Now Ready

THIS number of *Liberty* has a very attractive and appropriate new cover design, a full-page illustration of the House of Congress, and one of the President's Cabinet, with other appropriate illustrations throughout the number. It contains "A Memorial to Congress," and the Religious Liberty Bureau's "Protest" against the Sunday-law movement in Washington. The following summary of contents of the entire number will give some conception of its real merits throughout:—

"SURVEY OF THE FIELD"—Respecting the demand for religious legislation—the outline of the different special phases recently developed, which reveal the general tendency of the times.

"CHURCH AND STATE"—Our ground of opposition to their union based upon a high regard for each, and a desire to promote the prosperity of both.

"A SUNDAY-LAW CAMPAIGN"—The Protestant and Catholic clerical effort to induce Congress to pass a Sunday law for the District of Columbia, with the Religious Liberty Bureau's twenty-two-point protest.

"CAESAR'S SUPERScription"—The question of reinstating the motto, "In God We Trust," upon coins of the United States, discussed in Congress.

"A STATE RELIGION ADVOCATED"—The National Reform view of a state religion interpreted in fourteen logical conclusions.

"BAPTISTS AND FEDERATION"—The Canadian Baptists decline to identify themselves with creeds which have any tendency to establish a human standard over conscience.

"PRUS X ON CHURCH AND STATE"—Upholding their union, with the church as the superior, and condemning the principles of their separation.

"SUNDAY CLOSING OF SALOONS"—An effort not primarily in the interests of temperance, but to exalt Sunday as a religious institution.

"A STRIKING LIKENESS"—Between present proposed enforcement of religious practises and the enforcement of similar practises in the Dark Ages.

"A COURT DECISION ON SUNDAY LAWS"—The decision of Judge Wallace (Kansas City, Mo.) in favor of Sunday laws analyzed and set in contrast with the principles upon which the United States government was established.

"THE DIVINE SABBATH LAW"—The fourth commandment of the decalogue—its Author—not repealed—of universal and perpetual obligation—designates the seventh day—candid admission of the law's divine origin and perpetual obligation—it stands without the prop of civil law.

"THE THEOCRATICAL THEORY OF GOVERNMENT"—The papal theory Protestantized to foster Protestant teachings.

"A MEMORIAL"—Presented by the General Conference of the Seventh-day Adventists to the Sixtieth Congress, embodying a concise statement of the faith and the teachings of the memorialists,

historical records of the disastrous results of the union of the church and state, and the present organized effort to secure from Congress such legislation as will commit the national government to a violation of its principles of religious liberty, and to the enforcement of a religious institution.

"THE OKLAHOMA CONSTITUTION"—Providing for "perfect toleration"—the difference between religious *toleration* and religious *liberty* clearly defined.

"SUNDAY, RELIGIOUS OR CIVIL?"—If religious, the state can not enforce its observance—if civil, it stands upon an equality with other civil holidays,—not compulsory.

"THE SWORD OF ISLAM"—The sword of submission in enforcing Mohammedanism—an evidence of human invention and the absence of the Spirit and power of God.

"SUNDAY-LAW AGITATION"—An evidence of a popular demand for a legal Sabbath in preference to a Scriptural Sabbath.

"PROPOSED SUNDAY LAWS"—The character of the Sunday laws now before Congress exposed, and the principles of religious liberty to be sacrificed in their passage, cited.

"THE GENEALOGY OF SUNDAY LAWS"—Their origin and succession in adoption.

"THE PERSECUTED AND THE PERSECUTORS"—In the history of the world, the persecuted have generally been in the right.

"CHRISTIAN LIBERTY"—"The true doctrine is not our right to think for ourselves, but the right of the other man to think for himself."

"NULLIFYING EXEMPTION CLAUSES"—Exemption clauses in Sunday laws, through manipulation, often fail to exempt.

"THE AMERICAN CONSTITUTION"—The most remarkable document in existence,—the supreme law of the land, representing the gathered warnings of liberty from all ages, its every word distilled from the blood of martyred millions,—is not to be condemned by religious zealots, nor amended in harmony with inquisitorial principles.

"TEMPERANCE REFORM"—Approved; "Liquor Traffic," condemned; "Claims of Anti-Prohibitionists," examined; "Taking a Drop," is the first step down the dropping side of life; "Some Lessons in Figures," showing how much money is spent for liquor; "Alcohol," the great destroyer; "Temperance Brieflets," "News Notes," etc.

Single copy, 10 cents; 2 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents; special rates on orders of 500 or more copies. The regular subscription price is 25 cents a year; 10 or more copies, one year, one address, one order, 15 cents a copy. Foreign subscriptions, including Canada, 35 cents a year.

### Prohibition and Sunday Laws

A NEW 16-page tract recently prepared to commend and to assist the temperance campaign, and to protest against the Sunday-law movement in Washington, D. C., rearranged for general circulation.

This tract is now appropriate for any locality where these issues are agitated. It will give strong support to temperance reform, set in sharp contrast with the

moral and civil right to legislate upon a purely religious question, and present a vigorous twenty-two-point protest against Sunday laws. It will be supplied at the usual rate of sixteen pages for one cent, with the accustomed discount to tract societies.

### Holland Publications

THE New York Branch of the Review and Herald Publishing Association recently imported two Holland books, "Coming King" and "His Glorious Appearing." Heretofore these books have not been obtainable in the United States. "Coming King" will be furnished in the cloth binding at \$1 a copy. "His Glorious Appearing," board, 25 cents.

### Other Foreign Books and Tracts

In addition to the above-mentioned books, the New York Branch carries a good supply of the following books and tracts in the Holland language:—

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BIBLE READINGS: marbled, \$2.25; gilt, \$2.50; library, \$3.25; morocco, \$4.25.

DANIEL AND THE REVELATION: library, \$3.50; morocco, \$4.50.

STEPS TO CHRIST: \$5.00.

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Order any of the above foreign books and tracts from the Review and Herald Publishing Association, 32 Union Square, E., New York City, N. Y.

### The Millennial Dawn

WE call the attention of the REVIEW family to the tract treating the subject of the Millennial Dawn under the title of "A False Hope of a Second Probation," No. 48 of the Words of Truth Series. This is a 32-page tract, clearly exposing many of the errors presented in the literature of the Millennial Dawn people. The errors contained in this literature are set in a convincing contrast with the teachings of the Bible, and the foundation doctrine of this sect is shown to be unscriptural, and merely a fable of the last days. Price, 2 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, Mich.

Also Pacific Press Publishing Association, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

# THE REVIEW AND HERALD

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

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No. 6.

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## Editorial

NEVER in the history of the world could the appeal to the fulfilment of prophecy be made with such force as at the present time. All the principal lines of prophecy can now be compared with history, and the verdict is, "fulfilled." We are living in the generation when the last prophetic utterance will be wrought into history, and prophecies shall cease. This advent movement, in which so much emphasis is placed upon the prophecies of the Bible, is in itself a fulfilment of prophecy and an evidence of the nearness of the advent. With greater confidence than ever we may now say, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

THERE is great danger lest we should lose the vivid sense of the nearness of the coming of our Lord. In the whirl of business and gaiety, in the rush for position and power, in the craze for wealth, there is a certain fascination which may gradually deaden our zeal and quiet our longing for the triumph of the rightful King when he comes in his glory. For our own souls' sake and to strengthen our own faith we need frequently to review the evidences found in the Scriptures and in current history to show that "he is near, even at the doors." While some are saying, "My Lord delayeth his coming," and others are flatly denying the doctrine altogether, we should be growing stronger in the faith, and more earnest in the proclamation of this truth. Whether men believe

it or not, whether they mock at it or not, the day of his appearing is hastening on, and to many it will come as a thief in the night. For us who have heard this message there will be no excuse if it comes on us unawares. We need now a personal experience which will give us confidence in the final day.

### **The Manner and Object of Jesus' Second Coming**

THE teaching of the Scriptures on this subject is very clear. We are not left to doubt or to conjecture concerning this great doctrine, but need simply to read the plain revelation made in the Word of God.

Inasmuch as "there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect," it is necessary that there should be given such distinctive particulars of the manner of Jesus' coming as shall guard us against deception and enable us to recognize with certainty the approach of the Lord of glory. And these particulars are not lacking. We will therefore note some of them:—

1. Jesus will come back from heaven "in like manner" as he went to heaven after his resurrection. This assurance was given to the astonished disciples, who witnessed his departure. "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. As "a cloud received him out of their sight," so "he cometh with clouds; and every eye shall see him."

2. Jesus will come with such a display of glory as shall command the attention of the whole world. His own words are: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. This effectually forbids the idea that he comes to each individual at death, or that he will make his appearance unheralded "in the desert," or "in the secret chambers." All the tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory."

3. Jesus will come from heaven attended by "all the holy angels," and heralded by the voice which wakes the sleeping saints. This is made known in these words: "The Son of man shall

come in his glory, and all the holy angels with him" (Matt. 25:31); "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 2 Thess. 4:16. That method of interpretation which spiritualizes such literal language as this, perverts all religion into mysticism, and changes the truth of God into a lie. Just as certainly as Jesus himself was here upon the earth, a real being, and was crucified, and was raised from the dead, and ascended into heaven, so certain is it that "this same Jesus" will return to this earth, and his coming will be attended by such circumstances as will declare him to be the only begotten Son of God.

4. Jesus will come from heaven as the destroyer of those who have rejected him as their Saviour. This terrible truth is just as clearly revealed as that he will come as the deliverer of those who have accepted him. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." 2 Thess. 1:7-10. No created being can counterfeit such a retinue of attendants or such a display of overwhelming radiance as is here called "flaming fire." This is the fulfilment of the psalmist's words: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."

Those who keep these scriptures in mind have secure protection against all false teaching concerning the manner of Jesus' coming, and need not be swept away by the delusion, even if Satan himself, who can transform himself into an angel of light, should attempt to counterfeit the coming of our Lord.

The coming of Jesus is the crowning act in the whole work of the gospel. He came the first time to give himself a sacrifice that he might redeem both the earth and its inhabitants from the curse which resulted from sin. He returned to heaven to plead that sacrifice in behalf of sinners, and to make ready a place for his people, and his people for that place. He will come again to reap the fruit of his sacrifice and his min-

istry, and this coming will be the culmination of the eternal purpose of God which he purposed in Christ Jesus our Lord. We may designate the object of his coming more particularly under the following divisions:—

1. Jesus will come to raise the dead, both the just and the unjust. Thus we read: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23); "but the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. The righteous dead are raised in immediate connection with the second advent, and the wicked at the close of the millennium, which is with the Lord as only one day later.

2. Jesus will come to translate to heaven the righteous whom he raises from the dead, and the living who are waiting for him. After describing the descent from heaven and the resurrection of "the dead in Christ," the apostle Paul says: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17. The prayer of Jesus, "Father, I will that they also, whom thou hast given me, be with me where I am," will then be fully answered.

3. Jesus will come to bestow immortality upon all believers. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. It is an astonishing perversion of the truth which makes inherent in man that which the Scriptures teach is given at the coming of him who "hath brought life and immortality to light through the gospel."

4. Jesus will come to take his people to himself, and thus to re-unite with the family of heaven those who have been separated from the immediate presence of God on account of sin. To his disciples, he said: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We do not go to be with Jesus at death, but we wait for him to take us to himself at his coming. This has been the hope and comfort of true believers during their earthly pilgrimage, to whom the coming of Jesus has been their highest expectation and joy.

This brief consideration of the manner and object of Jesus' second coming emphasizes the importance of this cen-

tral truth of the gospel. The consummation of all our hopes centers in the coming of Jesus. Resurrection, translation, immortality, being with Jesus—all these depend upon the coming of Jesus. Truly it is "that blessed hope," and the time of his coming is "the crowning day." And even now his coming is near. "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

### **The Anti-Sunday-Law Convention of 1848**

IN addition to the resolutions and speech of William Lloyd Garrison against Sunday laws, in 1848, which were reprinted in last week's issue, some further facts concerning that Boston convention may be of interest.

To us it is very significant that in 1844, just as this advent movement was rising, the Sunday-law forces were springing into action. In the life of Garrison, by his son, it is stated:—

As far back as the summer of 1844, remarking the roving commission of the Rev. Justin Edwards, D. D., of Andover, for a year past, to enforce Sabbatarianism, he proposed a New England convention to discuss the Sabbath.

More than a score of names were attached to the call, among them Theodore Parker, Samuel May, Jr., Lucretia Mott, Parker Pillsbury, and others who were working for liberty and human rights. It was no doubt a motley company, theologically, but all were united in protesting against coercion of conscience.

In writing to Elizabeth Pease, of England, one of the veterans in Britain's work for reform and liberty, Wendell Phillips said of Garrison's convention call: "His new Sabbath Call is finely drawn up, I think. I did not sign it, though agreeing with its principles. These theological reforms have but a secondary interest for me."

Some, however, understood well the far-reaching effect of all religious legislation. The call for the convention stated:—

The right of every man to worship God according to the dictates of his own conscience is inherent, unalienable, self-evident. Yet it is notorious that in all the States, except Louisiana, there are laws enforcing the religious observance of the first day of the week as the Sabbath, and punishing as criminals such as attempt to pursue their usual avocations on that day. . . . There is, therefore, no liberty of conscience allowed the people of this country, under the laws thereof, in regard to the observance of a Sabbath day.

In addition to these startling facts, within the last five years a religious combination has been formed in this land, styling itself, "The American and Foreign Sabbath Union," whose specific object is to impose the Sabbatical yoke yet more heavily on the necks of the American people. In a recent appeal

made for pecuniary assistance by the executive committee of that union, it is stated that "the secretary (Rev. Dr. Edwards) has visited twenty of the United States, and traveled more than thirty thousand miles, addressing public bodies of all descriptions, and presenting reasons why, as a nation, we should keep the Sabbath—all secular business, traveling, and amusement be confined to six days in the week—and all people assemble on the Sabbath, and worship God." . . .

That this combination is animated by the spirit of religious bigotry and ecclesiastical tyranny—the spirit which banished the Baptists from Massachusetts, and subjected the Quakers to imprisonment and death, in the early settlement of this country—admits of little doubt. . . .

We claim for ourselves and for all mankind, the right to worship God according to the dictates of our own consciences. This right, inherent and unalienable, is cloven down in the United States, and we call upon all who desire to preserve civil and religious liberty to rally for its rescue.

The convention met in the Melodeon (a hall where Theodore Parker's congregation worshipped), March 23 and 24. Mingled with the protests against religious legislation was much no-Sabbath talk. Samuel May, Jr., of Boston, had this to say of the use made of the fourth commandment by the advocates of Sunday laws:—

I contend that it is little better than a fraud to give the name of Sabbath, in any case, to the first day of the week. "The seventh day," said the Jewish law, the only law which ever established a Sabbath, "the seventh day is the Sabbath of the Lord thy God." What right has any man or body of men, to alter this, and say, "The first day is the Sabbath of the Lord thy God"? The Seventh-day Baptists are the only consistent Sabbatarians among the Christian sects of this country. Looking into the Scriptures, both of the Old and New Testaments, they find no other day prescribed as a Sabbath, but the seventh, and to that they adhere, and are consistent in doing so. All others who profess to hold sacred the authority of the Scriptures, are inconsistent with themselves, and undermine their own position, by maintaining that the first day of the week is the Sabbath.

Clearest of all on the principles of religious liberty were Garrison, of Boston, and C. C. Burleigh, of Philadelphia, the latter a lawyer who had thrown himself into the anti-slavery agitation. On the plea of majority rule in matters of conscience, Mr. Burleigh said:—

The majority must rule! Shall the majority rule in matters of conscience? Can you count consciences? Can you count moral principles? Can you count the impulses of the heart, the faculties of the soul, the multitudinous cords that bind the individual to the universal heart? If you can, you may count majorities in cases of conscience. . . . Can you speak of ballots and ballot-boxes, of the ayes and noes of the legislative hall, against this right of individual con-

science? It stands too high for legislative power to reach up to it.

On the religious tax assessment in the Sunday law the same speaker said:—

But we are told, "O, you are only required to abstain from work on the first day of the week; you may worship when you please! We do not infringe on your right of conscience; you may worship just as you will, on the seventh day, the fifth day, or the fourth day; but on the first day we require you not to work. You need not come to our meeting-house, to engage in our worship; you may worship at your own time, and place, and we do not impose any penalty at all upon you for that." Indeed! Suppose that I entertain opinions differing from yours; and now I say to you, that if you will not conform to my notions, if you will not come when I think you ought, and listen to the sermon and the prayer, then I shall require of you to pay the penalty of the wages of ten days every year. That is the fine that I impose upon you, and you protest that it is wicked and unconstitutional, and that it is contrary to the rights of conscience. And so you turn round, and make me pay the wages of fifty-two days' labor in every year, and call it perfectly right. The Jew, who is compelled to lie by on the first day of the week, is losing one-sixth part of the entire working period of his existence. So, too, with the Seventh-day Baptist; he loses one-sixth part of his whole working time. You demand, not a tithe, but a sixth part of his substance,—for what is his substance but the result of his labor? To demand that one-sixth part of his time shall be sacrificed, is the same as to say one-sixth part of his earnings, his income, of his property, of his means of subsistence and usefulness, shall be sacrificed;—a pretty heavy tax, I think, upon difference of religious opinion.

The report of the meeting was put out in a little pamphlet, "Proceedings of the Anti-Sabbath Convention." The editors included in it the comments of the religious press on the convention, showing how intemperately it was denounced as an infidel and fanatical gathering. The religious views of the men who stood for the principles of liberty in those days were of every variety, but they sounded a true note for liberty and freedom of conscience. Abraham Lincoln paid tribute to "the logic and moral power of Garrison" as one of the greatest factors in the history of those times.

W. A. S.

### How Far Can I Go?

MANY who have started in the service of Christ have been tempted from time to time to ape the world and its ways, and have turned to their spiritual advisers with the question, "How far can I go in this direction and be clear of sin?" They ask, "Is it *wrong* for Christians to attend theaters?" "Is it *wrong* for Christians to dance?" "Is it *wrong* for Christians to play cards?" "Is it *wrong* for Christians to wear jewels and expensive finery?" Such an

one may even flatter himself that he is manifesting a commendable characteristic in refraining from indulgence in these practises until satisfied as to the rightfulness or wrongfulness of such indulgence. It is rather an indication of a desire to please the carnal nature if it can possibly be done without the danger of losing the soul. Such questions reveal that the heart has not yet yielded fully to God, but is clinging with tender embrace to the pleasures of this life. The heart that is surcharged with an intense desire to advance the cause of Christ is not anxious to know how far it can go in following the ways of the world. It is not the Christian idea to get all the pleasure we can out of this world, just so we do not seriously endanger our prospect of getting safely into the next world. A better question is, How far can I keep from those things that I may be the better able to serve my Master?

We might better paraphrase these questions, and ask, "Is it right for Christians to spend hours of precious time in ministering to their own gratification?" "Is it right for Christians to participate in a practise that has always had an immoral influence, and has been the direct door through which thousands have gone to ruin?" "Is it right for Christians to encourage by their patronage a game that has wrecked homes, deprived the needy of their living, driven thousands to despondency and suicide, and seared the consciences of millions till they see no wrong in taking the property of another by the mere turn of a card?" "Is it right for us as Christians, looking for our Lord's return, to dress in such a way as to cause others to expend on their own outward adornment means that could be so much more wisely used?"

Participation in such things has a deadening, demoralizing effect upon the soul and conscience both of those who do it and of those who are tempted and attracted by it. We can not be Christ's followers while we encourage any demoralizing work. We can not take Christ with us when we abandon the occupation he has set for us, and go out into the playground of Satan to find pleasure in the follies that are binding and destroying his victims. The thing which we patronize is the thing to which we lend our influence. If we lend our influence to these things that are used by Satan to ruin souls, we are responsible with him in their ruin. Can God hold us guiltless in this when we should have been seeking to save these souls? In law the person who aids or encourages a criminal in the accomplishment of his crime is held guilty with him—*particeps criminis*.

The true Christian is more concerned about how his course is advancing the

cause of God than how much he can indulge in worldly pleasure without actual sin. Somewhere there is a "dead-line." Each little indulgence leads on to another not so very different, until we are standing with both feet on the vantage-ground of the enemy himself. Our very approach to that line may encourage another who was already debating the performance of an act that would take him across onto the enemy's ground.

It is better to seek from God a knowledge of his will and ways; seek his leading; study his Word till we know, from imbibing its principles, what the right is, and what his will is concerning us. Then we shall be able not only to keep entirely away from the "dead-line," but to do active, aggressive work in the ripe harvest-fields of the Lord. Make no compromise with evil; turn not to the right hand or the left from the straight path of God. Set the face like a flint Zionward, and "let thine eyelids look straight before thee." "Remove thy foot from evil." In such an attitude God will lead us, and we shall avoid even the appearance of evil which might lead another to commit sin. Let us seek ever those things that are above. In the beauty of holiness let us serve our Leader, that we may stand on the day of final awards clad in the garments of his righteousness, without spot or wrinkle or any such thing. There will be beauties that never fade and pleasures that bring no sorrow in their train.

C. M. S.

## Note and Comment

### Persecution in the Philippines

FROM time to time the world catches glimpses of the difficulties attending Protestant missionary work in the Philippines. The officials and priests of the church which has borne sway in the islands so long have never taken kindly to the advent of Protestant missionaries; but the spirit which these persons have manifested has given unmistakable evidence of the need of the true gospel in those islands. A cablegram from Manila to the Chicago *Record-Herald* of January 3, says:—

A number of native Protestants under Ricardo Alonzo, who had been ordained a Presbyterian preacher, were dedicating a new chapel, when they were attacked by a mob estimated to number three hundred and headed by Father Perez, brandishing a big pistol, and shouting, "Kill the Protestants!" The mob, armed with bolos, knives, and clubs, demolished the chapel, killed one man, and seriously injured eleven others. Father Perez and five of his followers, including three Santander councilmen, have been lodged in jail on the charge of manslaughter. Appeals are reaching the governor-general from both sides.

The Protestants demand protection for their constitutional religious rights, and

claim that numerous attempts have been made to assassinate Alonzo and other native Protestants, while even the American missionaries, they add, are subjected to abuse.

This is not unlike the spirit which is found in all countries where the Roman Church has had a dominating influence over the people. It was so in Mexico when the first missionaries went there from the United States. Churches were attacked by armed bands, and missionaries and converts killed or injured. In fact, that spirit is not essentially different from the spirit manifested in Spain and Portugal, where Protestant chapels are not allowed to be located on the principal streets, or to display any sign to indicate their character. It need hardly be said that such demonstrations partake in no degree of the essential spirit of Christianity, but ally themselves with the spirit and the demonstrations that made the work of the apostles difficult and dangerous.

#### **Industrial Education and Evolution**

In an editorial in *The Independent* of January 23 occurs this paragraph:—

During 1907 industrial education received a mighty propulsion. Massachusetts passed a statute of a broader and more thorough sort, creating a State-system that touches every primary and secondary school, as well as all higher institutions. The very conservative University Convocation of New York opened its classical doors sufficiently wide to invite radical leaders of industrialism to discuss the problems involved in the changes now going on. Our colleges have yielded ground somewhat chancingly, but they have found the number of scientific pupils steadily increasing. The Southern States have yielded with less grace, but more rapidly. The doctrine of evolution, and the sciences which are now permeated with this view of nature, can be taught in any university of the South almost as readily as in Harvard. Trade schools, which were opened with some doubt in our larger cities, have been overflowing with pupils. The graded town schools are slowly facing the farm, instead of the college. Mere education, or mere erudition, without application of what is learned, is losing favor. During 1907 the ruling discussion in all our educational conventions was how to work the industrial elements into our common schools. These schools have been so overloaded with mind-culture that the education of the senses finds no room. We have still to find out whether a supplementary set of schools must be established.

This shows how generally educators are arousing to the importance of industrial education, and should cause gratitude for the instruction so long since given this people in reference to this matter. It should also stimulate every educator to plan "how to work the industrial elements into our common schools."

But while we rejoice at these evident

tokens of progress in "education of the senses," we may well be on our guard against thinking that soon there will be no necessity for our maintaining a separate system of schools; for it is not only true that "the doctrine of evolution, and the sciences which are now permeated with this new view of nature," can be taught in Southern universities, but they are really being taught in all grades of schools from the kindergarten to the college.

#### **The Ruler and the Realm**

THERE is a large, influential, and growing portion of the people of this country who are anxious to have God recognized as the sovereign ruler of this particular nation, in spite of the fact, so patent to any observer, that the conditions obtaining in this particular realm are not such as would bring honor to any ruler. Upon the ruler of a realm is always laid the blame for the conditions existing in that realm. When conditions are good, they praise their ruler; when they are bad, and the people are dissatisfied, they lay plans to assassinate the ruler. The *United Presbyterian* quotes the following from one whom it designates as a "keen-sighted writer of our day," that is interesting in this connection:—

From combinations of wealth that have lessened the cost of production we have gone swiftly to combinations for plunder, that represent stock watered indefinitely and foisted on the public by greedy and unscrupulous stock jugglers. From labor unions also, that once offered insurance, unity of purpose, co-operation, we have passed to some unions that represent brutality, the hatred and murder of non-union men.

Of this writer's setting forth of conditions in this country the *Presbyterian* says:—

This is an indictment only too absolute in its truth, and seems to mar the beauty of our landscape.

But in immediate connection it also says this:—

For the sake of the immigrant who yearly comes to us from continental countries, we must emphasize that the most high God is "the supreme Ruler and the Sovereign Arbiter of the country's destinies."

When the European immigrant looks over the record of this country's crimes for a year, and in the great cities sees before his eyes, day in and day out, the flagrant demonstrations of the rule of graft, greed, and lust, it will not increase his love or reverence for God if some one succeeds in making him believe that God is the direct ruler in this realm, and responsible for the conditions that obtain here. The grafter, the brothel keeper, the thief, and the murderer would all be glad indeed if they could make judge and jury believe that God was responsible for all the wickedness of the world, and

for their wickedness in particular. There is a ruler who is responsible for all the wicked conditions that exist in this world. Christ called him the "prince of this world;" but he is not God nor Christ, neither is he one of the present heavenly host. He is the tare-strewer, the mischief-maker, the hate-brewer, the "murderer from the beginning," the despiser of truth and righteousness. Out of this kingdom of darkness, over which Satan presides, God is gathering out the few who are willing that he should rule in their hearts. God's kingdom in this world now is in the hearts of his saints. When the great day of his ultimate triumph over sin has come, this earth, the age-long scene of Satan's operations and rule, will be given over to the "saints of the Most High," who will possess it for an eternal inheritance. God, and the One whose sacrifice won back the lost estate and the forfeited life of the race to whom it was given, will be the only rulers in that realm. They will be the responsible rulers, responsible for the conditions existing there; but when we charge them with it now, we are doing them no honor, and are giving to wicked men an occasion to blaspheme.

#### **Standing by the Encyclical**

FROM some of the comments in the press of the world, some might conclude that there is a great deal of opposition among Catholics against the pope's encyclical on Modernism. A great deal has been made of the opposition of "Father Tyrrell," of England, and of some others; but he who concludes that there is present danger of a revolution in the Catholic Church over this matter is certain to find that he has made a wrong conclusion. As one Catholic journal has said: "Rome has spoken—the matter is closed." It is interesting in this connection to read a portion of a letter prepared by the German bishops at a recent conference at Cologne, and addressed to the pope in answer to the encyclical. The letter concludes as follows:—

Praise be God. Everlasting thanks to Thee who has spoken with as much authority as courage. Thou seest us ready with sincerity to execute Thy admonition, and to co-operate with all our forces, zeal, and application of our mind, to uproot and destroy the weeds of error which the enemy has sown in the fields of our Lord.

Note the capitalization of the personal pronouns, an indication that they are speaking to one whom they regard as "Lord God the Pope." The conference declared its belief that the encyclical was a timely and judicious utterance, made inevitable by the many errors that had crept into the church. There will be some like "Father Tyrrell" who will not yield, but the great bulk of the Catholic

body, clergy and laity, look upon that pronouncement as the very voice of God itself, which can not be questioned without mortal sin.

Rome and Human Governments

A PRESS report from London states that a great deal of discussion is being indulged in throughout Europe, both within and without the Catholic Church, due to a recent utterance of the pope on government. This utterance tends to show that the "sovereign pontiff" holds extremely undemocratic views. In a recent address to the members of the anti-slavery congress at Rome, the pope said:—

A government, in order to govern well, must be despotic and tyrannical.

This remark was suppressed in the official report of the address, but its authenticity is vouched for by those who were present. It is pointed out that it is these principles which the pope holds strongly that are governing his actions toward France. Robert Dell, the Paris correspondent of the *Nation*, says, in reference to this feature of the pope's policy:—

The political policy of the pope is the same everywhere. It is a deduction from fixed principles, the application of which would be as fatal to a constitutional monarchy as to a republic, for they involve the destruction of political liberties and the control of the state by a theocracy.

These principles, says the report, the pope has more than once expressed, but never quite so plainly as in the foregoing remark. And it matters not how many American Catholics proclaim the love of the pope for this country, the policy of the hierarchy is expressed in the utterance of the pope above quoted. The undying purpose of the papacy is to bring the whole world under the domination of one head who shall rule over things temporal as well as spiritual; and that rule we may expect to be "despotic and tyrannical."

More Scrap-Iron

THE New York *Independent* of January 30, under the above heading, sets forth the great and ever-increasing accumulation of fighting ships by the great nations of the world, and asks the question, "Will the nations never cease provoking each other to greater military extravagance?" To our mind it answers its own question in these words: "Great Britain built a new and much more powerful 'Dreadnaught,' and now Germany plans to have sixteen 'Dreadnaughts' in six years, and forty-seven in twelve years." The *Independent* believes that within a few years these ships will all be scrap-iron, because "the people will not submit many years longer to settle their differences by murder." These nations are fulfilling God's Word in their military preparations. Would that the people of this world believed the Word.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Jan. 28, 1908

*\*Atlantic Union Conference*

*Central New England .....	\$ 2,772.18
Chesapeake .....	592.01
*Eastern Pennsylvania .....	2,524.80
Greater New York .....	1,488.51
*New Jersey .....	1,239.95
Maine .....	836.51
New York .....	2,292.50
*Southern New England .....	1,210.50
*Vermont .....	1,331.74
Virginia .....	862.14
West Pennsylvania .....	1,905.67
*Western New York .....	2,042.09
*West Virginia .....	558.11
Total .....	19,656.71

*Canadian Union Conference*

Maritime .....	317.43
Quebec .....	126.77
Ontario .....	802.58
Newfoundland .....	16.80
Total .....	1,263.58

*Central Union Conference*

Colorado .....	3,629.92
Kansas .....	3,031.00
Missouri .....	1,682.48
*Nebraska .....	5,787.68
*Wyoming .....	806.99
Total .....	14,938.07

*District of Columbia*

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

East Michigan .....	2,753.51
*Indiana .....	5,215.02
North Michigan .....	1,505.22
*Northern Illinois .....	2,849.36
*Ohio .....	5,760.43
Southern Illinois .....	1,307.99
*West Michigan .....	8,730.20
Wisconsin .....	4,382.55
Total .....	32,504.28

*North Pacific Union Conference*

British Columbia .....	215.00
Montana .....	611.39
*Upper Columbia .....	2,936.43
Western Washington .....	2,675.18
Idaho .....	1,008.40
Western Oregon .....	2,885.84
Hawaii .....	16.05
Alaska .....	20.00
Total .....	10,368.29

*Western Canadian Union Conference*

*Alberta .....	1,203.80
Manitoba .....	333.55
Saskatchewan Mission Field..	47.60
Total .....	1,584.95

*Northern Union Conference*

Iowa .....	5,724.20
*Minnesota .....	5,620.28
*South Dakota .....	2,659.47
*North Dakota .....	2,095.43
Conference not specified .....	73.82
Total .....	16,173.20

*Pacific Union Conference*

Southern California .....	2,844.63
*Arizona .....	466.79
*California-Nevada .....	10,249.03
*Utah .....	434.58
Total .....	13,995.03

*\*Southern Union Conference*

Conference not specified .....	49.65
*South Carolina .....	248.59
Alabama .....	577.14
*Tennessee River .....	1,402.51
Florida .....	800.24
*North Carolina .....	957.25
*Cumberland .....	1,347.32
*Louisiana .....	572.54
Mississippi .....	384.88
*Georgia .....	441.47
Total .....	6,781.59

*Southwestern Union Conference*

Not specified .....	22.82
Arkansas .....	831.61
Oklahoma .....	3,884.24
Texas .....	2,284.24
Total .....	7,022.91

*Unknown*

Unknown .....	161.70
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*Foreign*

*Algeria .....	13.33
Australia .....	163.84
Bermuda .....	36.00
China .....	165.60
South Africa .....	439.02
Jamaica .....	13.41
Yukon Territory .....	20.00
England .....	274.84
*West Africa .....	50.00
Mexico .....	13.00
Costa Rica .....	6.25
India .....	187.50
South America .....	76.43
Switzerland .....	9.69
Panama .....	27.11
Nicaragua .....	4.00
Central American Mission ..	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Hayti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. ....	1.22
Cuba .....	8.00
Hungary .....	3.00
Tahiti .....	14.88
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	1.00
Straits Settlements .....	10.08
Pitcairn Island .....	10.00
New Zealand .....	1.52
Fiji .....	4.87
Total .....	1,726.13

Grand Total .....	\$127,560.98
I. H. EVANS, Treasurer.	

\* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

## General Articles

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

### "He Changeth Not"

He changeth not, but day by day,  
In spite of every adverse fate  
That rises up to bar my way,  
With all the ills I contemplate  
Mayhap to come to mar my lot,  
He is the Lord, he changeth not.

He changeth not, though storms assail,  
And lightnings flash across my skies,  
Though sorrow's fiercest pang and wail  
Wring bitter tear-drops from my eyes,  
Banished from each familiar spot—  
He is the Lord, he changeth not.

He changeth not, so I can trust  
Myself entirely to his hand  
Though labors hard are on me thrust.  
The why I may not understand;  
Why need I fear though foes may plot?  
He is the Lord, he changeth not.

—E. H. Foss.

### The Return of the Exiles—No. 12 Ezra the Priest, the Scribe

MRS. E. G. WHITE

(Concluded)

THE results of Ezra's timely effort to revive an interest in the study of Holy Writ, were given permanency by his painstaking, life-long work of preserving and multiplying copies of the Old Testament Scriptures. During the captivity, the knowledge of God's will had to some extent been lost. Ezra gathered all the copies of the law that he could find, and had many copies of these made and distributed. The pure Word, thus diligently multiplied and placed in the hands of many people, gave knowledge that was of inestimable value.

As Ezra strove to promulgate the truths he had learned, his capabilities for labor increased and developed. He became a man of piety and zeal, because the truth was a sanctifying power in his soul. He was the Lord's witness to the world of what Bible truth is when revealed in the daily life of the receiver. His life, like the life of Christ, sowed the seeds of truth, by a revelation of the pure principles that can save the soul. Far happier would professed Christians be to-day if they would in the same way reflect the light of heaven upon the pathway of others, teaching in the life the statutes and judgments that rule in the heavenly courts.

Shall we let the example of Ezra teach us the use we should make of our knowledge of the Scriptures? The life of this servant of God should be an inspiration to us to serve the Lord with heart and mind and strength. We each have an appointed work to do, and this can be accomplished only by consecrated effort. We need first to set ourselves to know the requirements of God, and then to practise them. Then we can sow seeds

of truth that will bear fruit unto eternal life.

Ezra's faith that God would do a mighty work for his people, led him to make known to King Artaxerxes his desire to return to Jerusalem that he might revive an interest in the study of God's Word, and assist his brethren in restoring and building up the holy city. Ezra declared that his entire trust was in the God of Israel, who was abundantly able to protect and care for his people. The king was deeply impressed. He well understood that the Israelites who wished to return, were going to Jerusalem in order that they might serve the living God, the Creator of the heavens and the earth; yet so great was the king's confidence in the integrity of Ezra, that he showed him marked favor. Artaxerxes not only granted him his request, but bestowed rich gifts for the temple service, made him a special representative of the Medo-Persian kingdom, and conferred on him extensive powers to carry out the purposes that were in his heart.

This decree of Artaxerxes Longimanus for the restoring and building of Jerusalem, is the third issued since the close of the seventy years' captivity. It is remarkable for the expressions it contains regarding the God of heaven; for the recognition it gives to the attainments of Ezra; and for the liberality of the grants made to the remnant people of God. Artaxerxes refers to Ezra as "the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel;" "a scribe of the law of the God of heaven." The king united with his counselors in offering freely "unto the God of Israel, whose habitation is in Jerusalem;" and in addition to the bestowal of rich gifts, he made provision for meeting many heavy expenses by ordering that they be paid "out of the king's treasure-house."

The king's special anxiety was to assist in carrying out the commands of the God of heaven. "Thou art sent of the king, and of his seven counselors," he declared to Ezra, "to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand." And he further decreed: "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?"

Artaxerxes arranged for the restoration of the members of the priesthood to their ancient rites and privileges. In giving permission to the Israelites to return, he made particular mention of the priests and Levites, and he added: "We certify you, that, touching any of the priests and Levites, singers, porters, nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them." He also arranged for the appointment of civil officers to govern the people justly, in accordance with the Jewish code of laws. "Thou, Ezra, after the wisdom of thy God that is in thine hand," he de-

creed, "set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

Thus, "according to the good hand of his God upon him," Ezra persuaded the king to make abundant provision for the return of all of the people of Israel, and of the priests and Levites, in the Medo-Persian realm, who were minded "of their own free will to go up to Jerusalem." What rejoicing this decree must have brought to those who had been uniting with Ezra in a study of God's purpose concerning his people! The sentiment of the hearts of many is expressed in the words of praise uttered by the servant of the Lord in devout thanksgiving to God for his wonderful providences. "Blessed be the Lord God of our fathers," Ezra exclaimed, "which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes."

### Character of the Papacy—No. 10

"Conclusion of the Whole Matter"

J. O. CORLISS

WHILE a conflict of authority in the Catholic Church is pending, which threatens to rend that body asunder, we may safely predict that the policy of the papacy will be to close up its ranks for united work in conquering the world to itself. At the Council of Trent many modifications of doctrine were apparently conceded in order to return to the fold the recalcitrants of the Reformation; but not until the proportions of that movement had assumed threatening aspect.

So now we may look for an early movement from Rome in a desperate effort to retain the leading lights of its present system. Knowing, as it does, that the liberal branch of the church has in mind the conquest of Protestantism, according to their candid confessions, as already noted, the papacy must, to save what it has already gained by ages of manipulation, do something to secure what it considers a prize in sight, as viewed from the waning efficacy of Protestantism.

#### Under One Power

To form some sort of union by which to accomplish its age-long design is the only logical outcome of the present controversy, because to do otherwise will be to see slip away an opportunity that has cost astute diplomacy, and almost infinite treasure. Besides, the fulfilment of prophecy demands such a union. Referring to a symbolic beast which was to make war with the saints, in order to compel their obedience to its mandates, the prediction is made thus: "And all that dwell upon the earth shall wor-

ship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

We are justified in believing that the complete fulfilment of this prophecy contemplates a universal movement, and must include everybody except the few who are riveted to the Rock of Ages. It will not do to say that the prediction was fully met during the Dark Ages; for then, while every effort possible was made to induce the Eastern or Greek Church to unite in recognition of the see of Rome, each advance in this direction was promptly repulsed. And yet the Eastern Church of that time had a system of idol worship which was a barrier to their standing in the full light of God.

There are some who sincerely believe that "Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under this threefold union, our country will follow in the steps of Rome in trampling on the rights of conscience."—"*Spirit of Prophecy*," Vol. IV, page 405. No thoughtful person can truthfully deny that this is already in process of execution. When this prediction was penned, thirty years or more ago, Spiritualism was so pronounced in its atheism, coupled with free-love theories, as to disgust all loyal church-members. But the situation has now altered. Spiritualism has tamed its expression of sentiment to harmonize with that of orthodoxy. Its adherents make public prayer to God and sing hymns as do the churches, so that the "gulf," once so wide between Protestants and Spiritualists, has narrowed enough for each to recognize the other by the fraternal grasp of the hand.

Under the same conditions Protestants would, from the very nature of things,—the inborn desire to fraternize with all,—extend the hand of fellowship across what was once an impassable "abyss," between themselves and the Church of Rome. Indeed, we have evidence at hand of such tendency even now. To say nothing of the well-known efforts of titled Englishmen to unite the English Church with the Roman hierarchy, we have in America men of influence in higher church circles who plead for one universal church, with all creed lines obliterated.

Some who read this may call to mind the name of Charles A. Briggs, a highly educated man, who was in the early seventies pastor of a Presbyterian church at Roselle, N. J. He was appointed professor of Hebrew in Union Theological Seminary in 1874, and was transferred from that position to the chair of Biblical theology in 1891. But almost immediately he was brought to trial by his denomination for alleged heretical teaching, known as "higher criticism." After two years of contention over the case, he was suspended from the Presbyterian ministry, yet retained his position in the seminary. In 1898 he was, notwithstanding his pro-

nounced lack of faith in the entire inspiration of the Bible, ordained a priest in the Protestant Episcopal Church. He is still a popular man, and one whose writings appeal to the educated class.

#### To Heal the Breach

During the summer of 1905, Dr. Briggs had an extended conference with the pope, while on a visit to the Vatican. The drift of conversation then pursued, and the impressions brought from that conference, may be quite correctly diagnosed, if the symptoms appearing since count for anything in the case. Almost immediately following this visit, he wrote a very friendly article on "Reforms in the Roman Catholic Church," and in the early part of 1907, outlined, in *The North American Review*, a plan by which all Christendom might easily unite to form one universal church, under a reformed papal system.

Some of his arguments for such a church will probably extend far beyond the faith of their author, because they set forth a state of dissatisfaction with the divided condition of Protestantism. For instance, he says, and with considerable truth; that Catholics and Protestants everywhere are "looking with hope and eagerness for great and wide-spread reforms, such as may remove the evils that brought about the division of the church, and destroy the barriers which perpetuate the separation." His reason for having all unite with the papal church is that the papacy is not only the greatest institution that ever existed, but that it calmly looks forward to a "still greater future," which is undoubtedly true.

The doctor argues that the Protestant Reformation was at most only a protest, which was well enough for the time. But when the Protestants went so far as to deny all the historic rights of the papacy, it put itself in a false position, which it must ultimately abandon. He further affirms that the papacy has slowly, but cautiously been making reforms since then, which ought to be recognized. Among other things the article affirms that since "the infallible and irreformable determinations of councils and popes are few, and these may be so explained, . . . these discriminations may no longer be stumbling-blocks to the world." The inference is therefore easily drawn that "there are no serious barriers in the way of such a transformation of the papacy as may remove the chief objections of those churches which do not at present recognize its supreme jurisdiction."

The conclusion of the article is very optimistic, even prophetic in character. The doctor says: "It is certain, as Jesus Christ our Saviour reigns over his church and the world, that some day, in some way, the papacy will be reformed so as to correspond with his [Christ's] ideal, and will be so transformed as to make it [the papacy] the executive head of a universal church."

And this is not impossible, considering that which the prophecy of God's Word has pointed out. When the churches of

1844 rejected the doctrine of the Lord's speedy coming, and disfellowshipped those who stood stiffly for that cheering prospect, the answering message rang out upon the world: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. If rejection of spiritual, vitalizing truth at that time, that the church might remain illicitly connected with the world in its mad race for popularity and ease, was designated fornication, and marked the fall of the church, would not a similar departure from the Lord's direct instruction in his closing work, to connect with a foreign following, be another and similar lapse of virtue?

#### A Movement to That End

It may be in place here to call attention to the late effort for the federation of all the churches. The convention which met in New York to forward this project was a representative one, and encouragement was there given that in time the object they sought would be accomplished. So set are those who are fostering the idea that the only way to conquer the world for Christ is to break down denominational barriers, that the churches seem ready to go to almost any length to realize their cherished plan of federation. Let them see any way by which to gain the co-operation of the Catholic Church toward this end, and, judging from the sentiment of the convention referred to, they would consider some concessions of faith, and even of principle, not a large sacrifice to carry a united front against all that which they consider inimical to the best interests of their work. Having accomplished the union that such men as Dr. Briggs recommend, then the medieval character of the papacy will revive, and woe betide the individual who would dare to question the authority of its decrees, when sustained by the influence of a universal church.

We may depend upon it, that when the Lord attempts his special work for the universal gathering of his people into one fold,—even the heavenly,—then a counter movement will begin to draw attention to itself, and away from such heavenly calling. That God's plan may be thwarted, "Satan's policy in this final conflict with God's people is the same that he employed in the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow."—"*Great Controversy*," page 591. In this closing struggle many will be induced to yield cherished theories, in order to form one great religious union by which to control the devotional sentiment of the world. Then souls, without any regard for truth, and devoid of heavenly desires, will connect with such an organization, for the same reason that many now join industrial unions,—to be in fellowship with the controlling element in society. Then it will be said again, and emphatically, too, "Babylon the great is fallen, is fallen, and is become the habi-

tation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. The message of God's people then will be, "Come out of her, my people," and this will "constitute the final warning to be given to the inhabitants of the earth."—*"Great Controversy,"* page 604. May the church of this generation be able to sense the times in which it lives, and the message it has for the world.

*Mountain View, Cal.*

### A Real God

L. D. SANTEE

HEATHENISM sadly asks concerning the human race, "Out of the darkness, where? Into the darkness, whither?" And in this is summed up their knowledge. Christianity says, "I know whom I have believed." 2 Tim. 1:12. God and his revelation stand between us and heathenism.

It is neither wicked nor presumptuous in us to learn all that we can about Him whom to know aright is life everlasting—so far as his Word reveals him. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Deut. 29:29. Again, we are counseled to "acquaint now thyself with him, and be at peace." Job 22:21.

In all ages, the faith of good men has sought lovingly for a closer knowledge of God. Definiteness encourages faith, while ambiguity breeds doubt and indifference. Gladstone, when asked, "What is the greatest hope for the future?" answered, "A living hope in a personal God." Chas. H. Spurgeon said, "No heart can rest without a personal God." Professor Garbett, in his work on infidelity, page 91, said, "Anything that does not possess personality must be inferior to ourselves."

We approach the subject with reverence, yet with confidence, for we are studying his own revelation. While "we see through a glass, darkly," yet the outlines are clearly defined. Perhaps one of the most insidious enemies that the Christian religion has to meet, is that belief that considers God as the "life principle in nature." It does not create the prejudice that is felt toward avowed infidelity, and yet its effects are the same. It is a sort of pantheism. Pantheism, as defined by Webster, is, "The universe as a whole is god; the doctrine that there is no god but the combined forces and laws which are manifested in the existing universe." Many will discourse of "god or nature." I wonder if they ever stop to think that all forces and laws are immaterial, inorganic, and therefore necessarily unconscious, insensible, and unintelligent. Such is the god that is only a principle. It has neither consciousness, sensibilities, nor intelligence. In sharp contrast with this, is the God of the Bible. The Scriptures are emphatic in declaring that God is a living, personal being. He is called the living God (not the life

principle) thirty times. In the study of his Word, I read of his head, hair, throne, garment, feet, hands, voice, eyes, ears, face, mouth, heart, form, and person, and in every one of these texts I find the evidence of a personal God.

Paul, when speaking of Christ, says that he was "the express image of his [God's] person." Heb. 1:3. How could this be true if God is not a person? Well has Bishop Balgarnie said, in the *Homiletic Review*, page 301: "We are driven to the conclusion that there was a form of God from all eternity, and that man was created in the image and likeness of that form divine."

It is said of Jesus, that he was "in the form of God." Phil. 2:6. I wish the thought to remain with us that without organization there is no intelligence, without brain there is no mind. When the record states that "God created man in his own image" (Gen. 1:27), it establishes the personality of God just as really as that of man.

His dwelling-place is also plainly stated. In 1 Kings 8 I read the prayer of Solomon at the dedication of the temple. In verse 30 he petitions, "And hear thou in heaven thy dwelling-place: and when thou hearest, forgive." Again, in Deut. 26:15, Moses prays: "Look down from thy holy habitation, from heaven, and bless thy people Israel." One more testimony on this point: the prophet says, "I saw the Lord sitting on his throne, and all the hosts of heaven standing by him on his right hand and on his left." 1 Kings 22:19. Our Saviour taught his disciples to pray, "Our Father which art in heaven." It is also stated that "Christ sitteth on the right hand of God." Col. 3:1. From our study thus far, it is easy to conclude that God is a real personal being, dwelling in heaven. We could multiply proof on this point, but it is unnecessary.

God gave the sun, and its heat and light ripened the world's harvests. The heathen, in their darkness, believed that the sun was a god, and the system of sun-worship began. I read in Acts 17:25: "He giveth to all life, and breath, and all things." The heathen mistakenly concluded that life is God; but like the sun, it is only one of his gifts.

His attributes are often spoken of in connection with himself, in such expressions as, "God is a spirit;" "God is love;" "Our God is a consuming fire." We have some of the same attributes, but in an inferior degree. Were he inorganic, and therefore unconscious, we might well ask, as did the heathen, "Where is their God?" Ps. 79:10. Though infinitely inferior, we are created in the image of the Eternal. Inspiration records him as possessing the same members that we have. Otherwise, we should not be in his image.

In closing, let us notice his omnipresence. How is it possible for a personal being to be everywhere present? The question is easy, for the Bible answers it. David says, "Whither shall I go from thy Spirit?" Ps. 139:7. As

the rays of the sun give light over all the earth, so God, by his Spirit, can manifest his power in all parts of his universe without being personally present. Christ speaks of "the spirit of truth, which proceedeth from the Father."

*Dixon, Ill.*

### Enduring Hardness as Good Soldiers

T. E. BOWEN

MANY in entering the service of Christ do not first sit down and calmly count the cost. They get on well for a time—so long as everything moves on smoothly; but when hardships are experienced in the service, they fail.

Paul was set forth by Christ as one who should especially be called upon to endure hardness for his sake. And in this he is set forth for our example. From the very first, God made known to his servant that his was to be no easy lot. When giving instruction to Ananias, of Damascus, the Lord told him, in answer to his questioning as to the propriety of going to this man who was making such havoc in the church: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake." Acts 9:15, 16.

Wherever Paul went, he encountered fierce persecution from Jews and Gentiles, and even from kings, because of his preaching the cross of Christ. He was imprisoned, beaten, hated, and reviled, yet amid it all he wrote, "None of these things move me."

In writing to his son in the gospel—Timothy—near the close of his life, he said: "Suffer hardship with me, as a good soldier of Christ Jesus." 2 Tim. 2:3. He held out no easy place for this young man in the ministry. He compared the service to that of a soldier.

The call to be a soldier calls out the bravest, the hardest, among young men. Those who are faint-hearted, who want an easy place, do not choose a place among soldiers. To be a good soldier, requires forgetfulness of self; long, weary marches in the hot sun, or through the cold of winter; perils by day and by night; a constant readiness to listen for and obey orders; in fact, constant living in the face of death; for the soldier knows not at what moment his life may end. This is what it means to be a good soldier. And this applies spiritually.

To endure is the glory of the soldier. For hardness he enlists. So to the follower of Christ, it is his glory to endure temptation, to suffer the perils of the conflict, and that bravely and cheerfully. "Because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf."

Christ made very plain that in the pathway of his followers there would be hard things to endure for his sake. In that wonderful parable of the sower,

he said that the gospel seed would fall upon stony places, and that for a while the seed would grow very well, but when the sun came up with its burning heat, because there was no root, it withered. In explaining this part of the parable, Jesus said: "And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth."

By these words of the Saviour we learn that it is by a depth of experience, a thorough rooting and grounding in the truth,—the Word of God,—believers are prepared to endure hardness. Without this preparation, and a firm trust in God, rather than leaning upon one's own understanding, when the real test comes, he stumbles and falls. And sometimes God permits us now to experience a little fall that we may better appreciate how weak we really are. He does this to prepare us for greater trials. Remember Peter.

And we shall be wise to prepare now for severe tests just ahead. Let no one deceive himself by thinking that to go through and triumph with this message means an ordinary conflict with the devil. As we near the end, when he knows that he has but a short time, every sinew of Christian character will be tried, just as it was in the Saviour's life: his most severe conflicts came at the end of his life. Those who had been associated with him very closely turned to become very bitter enemies. All forsook him and fled in the very hour when he longed for human sympathy and companionship. As God permitted Jesus to be tried, so Jesus will permit his people to be subjected to severe tests.

"As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, and turn from their allegiance to God."—*Great Controversy*, pages 618, 619.

But Jesus will not desert his people. With him are found mercy and forgiveness, for every true, repentant one. His love for his people is unchanging. But this love permits them to be tested.

Let us provide ourselves with the armor Christ has prepared for those who enter the Christian warfare: "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the princi-

palities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

Takoma Park, D. C.

### The Bible in Education—No. 1

M. E. KERN

THE Bible is the book of God. Its central theme is the plan of redemption, which embraces the forgiveness of sin and the restoration of innocence in this life, and the gift of eternal life and a home in paradise when time here is no more. This scheme of human redemption presents before finite minds the grandest and loftiest themes which human beings can contemplate. It is a subject for study in the schools of the unfallen beings of the universe. The love of God has spanned the dark chasm that sin has made, and has again connected earth and heaven.

God's life has touched sinful humanity, and out of that divine touch has come the Bible. Through the avenue of righteous men God has given to all humanity a revelation of his will, and the sincere study of this divine-human book brings the individual into touch with God. Such an individual is able to communicate that touch through his own life to the lives of others. And this is what is needed.

#### The Purpose of Education

God's thought for the world, God's thought for you and me, God's thought for our children, is the restoration of righteous character. The energy of heaven is being expended to the end that we may become partakers of the divine nature, having escaped the corruption that is in the world.

Through the fall of man all his powers were weakened, especially the spiritual faculties. There is only one power that can restore man's spiritual nature, and that is the power of God through Christ as manifested in the everlasting gospel. "The Son of man is come to seek and to save that which was lost," and to bring man back where he can fulfil the purposes of his creation.

Now true education embraces the harmonious development of the whole man, physically, mentally, and spiritually. Let it be clearly understood that the purpose of education and redemption are one and the same. (See "Education," page 13.) And when we truly comprehend this, we shall be well on the road to the solution of many of our educational problems. Thus Christian education, as we have been told, "prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—"Education," page 13. Though we may have ever so many accomplishments, though we may understand all knowledge, and speak with the tongues of angels, if we have not love, the foundation of every right life, "the bond of perfectness," it is

nothing. This love, this unselfishness, lies at the very foundation of all true development. ("Education," page 16.)

The present and future happiness of the race rests upon its recognition of this law of love, this dependence upon God, and mutual helpfulness to one another. Those who would have a part in the eternal plan of God must be fitted for it by being rooted and grounded in love.

#### The Bible the Basis

The objects of redemption and education being the same, God's Book of redemption is his Book of education. In any system of Christian education, this Book of all books will be pre-eminent; and in the closing hours of the redemption work on earth there has been revealed to us most clearly the place that God would have his Book occupy in education. We have been told that "the Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education" ("Education," page 17); that "the Bible should be made the foundation of study and of teaching" ("Ministry of Healing," page 401); that "above all other books, the Word of God must be our study, the great text-book, the basis of all education" ("Testimonies for the Church," Vol. VI, page 131); and to urge us on in the right way, this question is asked, "Will not teachers awake to their responsibility in this matter, and see that the Word of God has a larger place in the instruction given in our schools?"—*Id.*, page 133.

This brings us squarely to face the problem, *the Bible the basis of all education*. Have we made it so? What does it mean? How can we do it? Does it mean that we are to study the Bible and nothing else? Does it mean that though we may use other text-books, we must use the Bible also as a text-book in every subject, or bring forth some direct statements from the Bible upon every artificial division of knowledge which we may pursue? I believe it has a deeper meaning than this. Surely there are new depths of meaning in Christian education which we have not fathomed, and new heights for us to attain. The perfected system of Christian education will stand out in bold contrast to that of the world. It will not be based on precedent, nor will there be anything that is true left out of it, because some one else may have discovered the truth before us. Through this system of education, and by the excellence and high character of the work done by its institutions, the attention of the world will be directed, not to our great men, but to "the last great effort to save the perishing" (*Id.*, page 126), to the last mighty struggle between the forces of good and evil. And when this comes to pass, it will be because the Book of God has been made the basis of our education, because the Bible has become, as has been beautifully said, "the fountain light of all our day, the master light of all our seeing."

College View, Neb.



### A Song of Twilight

O, to come home once more, when the dusk is falling,  
To see the nursery lighted and the children's table spread;  
"Mother, mother, mother!" the eager voices calling,  
"The baby was so sleepy that he had to go to bed!"

O, to come home once more and see the smiling faces,  
Dark head, bright head, clustered at the pane;  
Much the years have taken, when the heart its path retraces,  
But until time is not for me, that image will remain.

Men and women now they are, standing straight and steady,  
Grave heart, gay heart, fit for life's emprise;  
Shoulder set to shoulder, how should they be but ready!  
The future shines before them with the light of their own eyes.

Still each answers to my call; no good has been denied me,  
My burdens have been fitted to the little strength that's mine,  
Beauty, pride, and peace have walked by day beside me,  
The evening closes gently in, and how can I repine?

But O, to see once more, when the early dusk is falling,  
The nursery's windows glowing and the children's table spread;  
"Mother, mother, mother!" the high child voices calling,  
"He couldn't stay awake for you; he had to go to bed!"

—Scribner's.

### Our Homes

LIDA MAY WESTBROOK

POETS have written about the home. They have led the mind to the quaint old country place surrounded by creeping vines and blossoming shrubs, and have gently unfolded to our view the sweet-faced mother and the kind-hearted father bent with age. Our great men of the world in their lectures have tenderly spoken of their boyhood days at home, of mother, whose never-ceasing care and love have kept them in the path of integrity. Authors of note have many times written that which has touched an answering chord in the hearts of their readers, and many have been made purer as the memories and teachings of home come back to their minds.

Just now, when Satan is holding out every inducement to our loved ones, we need pure, attractive, and pleasant homes. "More powerful than any other

earthly influence upon human hearts and lives is that of a true home." What is a true home? It is not a home where father sits during the evening with a deep frown on his brow, and where, after reading the evening paper, he puts on his coat and hat and goes out to greet Mr. — and others, and then, as he nears home, puts on his frown once more. Such a man can not be a true head of the household, for he can not become acquainted with his children, or win their love. Perhaps ere his return, mother has quietly put the children in their little beds, for "father is tired and out of sorts to-night."

Neither can a home be a true home when the mother scolds and frets from morning until night; where she appears at meal-time with uncombed hair and soiled dress. Perhaps she has scolded until she is on the verge of tears. Her house is untidy; everything seems to have gone wrong all day. What excuse has this mother? — She is "so nervous."

But the children have no encouragement in such a home. The little ones that God has given us to care for, the ones we are to give an account for in the great day of God — these are having their feet started in the pathway of ruin through the influence of such a home. God intends the home to be the dearest spot on earth; and each member of the household should do his part toward making it so.

The father, as the head of the household, should strive to make his home a place where cheerfulness, courtesy, and love abide. He should enter his home with smiles and pleasant words. He should establish the family altar, and all should gather for worship. He should take time to become acquainted with his children. Even if his business cares are very pressing, he can afford to spend some time with his family, and he will find that it is not time wasted. Human souls are at stake. How much more important one human soul is than all the business cares of life! In the morning before taking up the cares of the day let the father gather his family around him, and bowing before God, commit the loved ones to the care of the Father in heaven.

On the mother seems to rest the greatest care of the family. Each little trial is brought to her. A little hand or head must be kissed and cared for to cure the bump or ache. The duties of the household press upon her. Every little detail must come under mother's notice. With patience she should care for her children. With a gentle, God-fearing spirit she should lead her loved ones to the side of Jesus. Her house should

be kept clean and tidy, that it may be an attractive place for the husband and children. Solomon has spoken of the faithful wife: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

A great responsibility rests upon parents. In their home life they are sowing seed which will bear fruit for Christ or Satan. As fathers and mothers let us draw near to the Saviour, that he may lead us in this great work of making our homes pure, elevating, love-inspiring, until we reach the blessed home of the faithful which is just ahead.

Elmira, N. Y.

### The Hand of a Child

THE silvery chimes on the Church of Our Elder Brother rang sweet and clear. They were new chimes, and from all parts of the city men and women had gathered to listen to the melody.

A little to one side stood a group of girls, with gay attire, painted faces, and showily dressed hair. They chatted noisily, but all at once a change came over the face of one of them. She gave a half-apologetic little laugh.

"Let's go in," she said.

A chorus of sneering "No's" answered her, but she bit her lips, flushed quickly, turned and walked into the great, solemn church.

For a moment the usher stared at the newcomer, then politely showed her to a seat, into which she sank wearily. For a time she did not lift her eyes; the hush of the holy place seemed to be all-pervasive. As she looked about her, strange faces greeted her, and she felt as if she were quite alone.

The service was beginning. She listened to the music of the great organ, and sat quietly while others rose and sat again.

She seemed not to hear the Scripture reading and very little of the prayer, but she sat with bowed head, so still that one might have thought she slept.

When the pastor began the sermon, she looked up, and her eyes fell on something in front of her. It was the hand of a child. The nails were shelly pink, the flesh was soft and white, and the tiny fingers plump and dimpled — a beautiful hand. It caught and held the attention of the girl.

She glanced at her own hand, lying gloveless on her knee. It was white, too, and soft and pretty. It was covered with many glistening rings, which apparently dazzled the eyes of the girl, for she slipped the shining things into her empty glove. Perhaps she did not want to look at the gems just then, knowing at how great a price she had purchased them.

Again her attention turned to the little hand. Had hers ever been like that? — O, yes, doubtless, when she was small and innocent. Innocent? She shuddered. That time seemed far away now,

although the girl was really very young.

What was the small hand doing now? It patted a mother's cheek. A sob rose in the girl's throat. She could remember how she used to pat her mother's cheek, just as the little child was doing now, and in fancy she could see the love light in the eyes of her own mother.

The baby's hand dropped to the mother's neck, giving a tiny hug. Again the girl choked back a sob. Yes, she used to hold her dear one close, just that same fond way. Fascinated, she still watched the hand. It was withdrawn, but as it passed, the girl saw on its palm a bright red scar. Once more she looked at her own hands, and felt their stains; but what a difference! The mark on the baby flesh would pass, but her disfigurements—so deep, so glaring—must they always last?

Listen! She hears, as through dim distance, the preacher's voice: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The old promise which has brought comfort to many a soul now came to this sinning daughter. It must be so—her mother used to read it from the old Bible. If mother and the Bible said it, it must be true. She had never thought much about it before, although she had been taught to read the Bible. But she had been so wayward; she had wanted to see the great world; she had rebelled at mother's narrow ways, and she had left her home. Three years! The time seemed centuries, now, although before this morning, it had seemed to speed.

"I forgot so much," she murmured to herself. "I forgot my home and God and mother. Is mother living in the same old house, I wonder? Does she ever think of me? Would she let these hands touch her now? Would she want me to cuddle close to her again and say my evening prayer? Let me see, what were the words?"

"Now I lay me down to sleep.

I pray thee, Lord, my soul to keep.  
If I should die—"

"There, I know what I'll do. I'll just die, and get away from sin. Could I do it that way? I can't be good. I can't get rid of the scars. I want to be good once more, I do! I do! but —"

The service had ended while the girl communed with herself, and the hand of the child slipped into that of the girl, and a baby voice said, softly: "What are you waiting for? Why don't you go home?"

Why, indeed? The girl had not dared to think of that; but now a great desire filled her heart, and a firm resolve.

"I am going home, right now, darling," she said, and with a new light in her eyes, she walked from the house of God out into the sunshine, out into a new life, out to the mother who lived and prayed and waited, out into the peace which passeth understanding, and at last out into that moral whiteness which won for her the blessing promised to the pure in heart.—*Gertrude Stevens Leavitt, in Union Signal.*



### Ruatan, Bay Islands

ARCHIPPUS W. GREEN

UNDOUBTEDLY the readers of the good old REVIEW will be glad to know something of the situation here. Ruatan is the name applied to our little isle, which is the center and largest of the six small islands located off the north coast of Spanish Honduras, in the Caribbean Sea. The first settlements were made here in the seventeenth century. Children, grandchildren, and great-grandchildren have built around the old homesteads, thus making the little island present a beautiful aspect. The prevailing language being English, an American has no trouble in going among the people, though the spirit of the Spanish *mañana* (to-morrow) still exists. The inhabitants of the entire six islands are of negro descent, with the exception of a very few white people, and are all engaged in agricultural and commercial pursuits.

Many of the natives are industrious, having pleasant homes and large banana and cocoanut plantations; stock-raising is carried on to quite an extent, especially among the higher classes.

The scenery of the island is beautiful; on either side as far as the eye can distinguish, the margin of the sea is fringed with the mangrove trees, interspersed with clumps of cocoanut and cohoon trees, while ever and anon the full tide flows in white breakers up the shore. The climate is very pleasant indeed. Warm and tropical winds blow from February till September, while cold monsoons and chilling winds of the north blow from October till January.

This island can be called a land of beauty. Its fruits are abundant and very delicious, especially to the foreigners from cold climates. There are the bread-fruit, the pears of different varieties, the custard-apple, mango, limes, citron, tamarind, pineapple, orange, and cashew, while the months of May and June bring out many varieties of beautiful flowers.

The only mode of traveling is on horseback or in canoe, as trains, cars, and wagons are entirely unknown; while, from island to island, sloops and schooners are the only mode of conveyance, as steam-engines and gasoline launches are a thing of the future.

There are no large rivers; only here and there is found a stream or rivulet.

Of wild animals there were originally but three species—the deer, the rabbit, and the wild hog, which are hunted very much by the native, and are considered quite a table delicacy.

Birds of various species inhabit these islands. The most important are the yellow-head parrots, noted for their clear, musical voices and plain speaking. The seacoast and bays abound with fishes.

As one traverses the streets, he sees

vice in its varied forms doing its deadly work among the people. Our hearts go out in pity for these our fellow men. Their condition calls to us as a Macedonian cry, "Come over and help us." Who will answer with hearty response, "Here am I, send me"?

The work was started here by Elder Gibbs, who was succeeded by the late Elder F. J. Hutchins in the year 1894, and since that time has made steady progress. At the present time we have five churches among the islands, with over one hundred members.

What a work is there before the faithful watchmen of God, who must warn the nations of the coming perils of the last days! As faithful workers for God, we must bear a decided message to our fellow men. Souls are perishing in sin, and all must know the grand message ere he comes. We must not delay, but arise and gird on our armor, and step to the front with our face to the foe.

### Cuba as a Mission Field

J. A. JOHNSON

THE call for help comes from all over the world at this time. Cuba, the fairest and best of all the West Indies, joins in this plea, and we doubt if anywhere in the world there is a more needy, or, indeed, a more promising field for missionary effort than here in Cuba. We have often heard some of our brethren and sisters talk about going to Africa, India, China, or some other land far removed from home and friends, little realizing what it means to go into a foreign country, among strange people speaking a strange language. Yet we are glad to know that many have done so, and the Lord has been with them and has wonderfully blessed them; and he will be with and bless every one who heeds the call, "Go ye also into the vineyard, and whatsoever is right, I will give you." It is right that we should stand ready to go wherever the Master calls us. Just now poor forsaken Cuba is calling loudly for help. Who will heed the call?

It is now more than eight years since Cuba achieved her independence, and the door of opportunity was opened; and yet, so far, but little has been done, owing to the lack of laborers and the means to send them. Urgent requests are constantly coming to the Mission Board for help that it can not give, however much it would like to do so, because the workers and the means are not forthcoming. Why should not some of those who are anxious to do missionary work in foreign lands launch out as self-supporting missionaries, and come to Cuba? We know of no place in the world where such an undertaking can

be made with less danger, less risk, and more certainty of success. In the first place, this island lies right at our doors, and it does not cost much to get here. The climate is such that nothing is required for fuel, except for cooking. The expense for a house is small, as nothing but a roof and a single board wall is needed. The land is so rich and productive that it is only necessary to touch it with the hoe or other implement, and it produces an abundant harvest. All the citrus fruits, bananas, pineapples, cocoanuts, mangoes, mamees, the papaya, and scores of other varieties of fruit, grow as if by magic, as do also a great variety of vegetables of almost all kinds grown in more northern climes, such as sweet potatoes, yams, okra, peanuts, and even Irish po-

message. Who will come among them "shod with the preparation of the gospel of peace"? Who will say, "Here am I; send me"? We need teachers who will come here and teach them to read and write, and give them instruction in other branches of education. There are thousands who could not read their names, if they saw them in print; how, then, can they read the Word of God? The policy of the Catholic Church is, and always has been, to keep them in ignorance, knowing that if the people became enlightened, they could not be controlled by her. Jesus said he came to set at liberty those that were bound, to strike the shackles from off the hands and feet of those who had long been held in chains of bondage. We believe this applies in a literal, as

store, and a large sawmill. There is also a small church of Seventh-day Adventist people here, and a Sabbath-school. A land company has offered us a nice tract of land for school purposes, free. Now what we want is a teacher, also a number of God-fearing, man-loving, earnest Christian families, to come and help us.

There is a good opening for a doctor, who could do a good work here. Cuba is sure to become a great winter resort. Even now many people come here for their health; and as the island grows, there will be opportunity to help them in a medical way, thus preparing the way for giving them the truth. A good bakery is also needed.

Last summer Elders E. W. Snyder, of Havana, and U. Bender, of Jamaica, gave us a short visit, which we very much enjoyed. The fruits of this visit have already appeared among our Cuban friends. We have been informed that one lady is keeping the Sabbath as a result of work done at that time, and her husband expects to begin its observance soon. One or two other families are very much interested. They have bought Bibles and other books, and have been supplied with papers, which they like to read. These interests must be followed up. Brother Snyder has a good interest in and around Havana, four hundred miles west of here, and can not come to this place often. We pray that God may bless his work there. All over the island there are like opportunities. We know there are many of our brethren in the north, living on rented farms, working hard to make a living. Why can not some of them come here and get a few acres of land? A large farm is not needed. Living the truth, scattering the pages that contain the message, you can help these people, and at the same time help yourselves. Any one interested can write to Elder E. W. Snyder, to Brother W. J. Wilson of this place, or to the writer, and we will be glad to give all the information we can. *Omaja, Cuba.*

### **Santalia and the Santals**

— No. 8

#### **Mission Work among the Santals**

W. A. BARLOW

Nor the least of the consequences of the Santal rebellion referred to before was the inauguration of mission work among them. The Sepoy mutiny, which followed, quickened the conscience of the British people to a marked degree, and gave a great impetus to missionary enterprise. The Santal rebellion led not to the increase, but to the initiation of Christian work among the Santals. The government's necessity was the missionary's opportunity.

The earliest English missionaries, when they arrived in India, had to seek the protection of the Danish flag, but the government has learned wisdom since then. While rightly pledged to religious neutrality,—which it is to be feared neither Hindus nor Mohammed-



MATANZAS, CUBA

tatoes,—the latter not so well, but in great abundance. The raising of sugarcane is one of the leading industries, and a very profitable one. Wages are from \$1.50 to \$2.50 a day.

We mention these simply to show that it is an easy matter to make a living here. Some have had fears that if they should go out as missionaries, they might be in danger of starvation. Not so here, if they will work. Land may be had at a cheap price, and on good terms. Five or ten acres are sufficient for a good-sized family.

Now a word about the Cuban people. They are not, as many have supposed, semi-savages. On the contrary, they are kind-hearted, generous, and peace-loving. They are as intelligent as the average of mankind, and eager and anxious to learn, embracing every opportunity for intellectual improvement. The one thing they need above all others is the gospel of the Lord Jesus Christ, and now—just now—is the opportune moment in which to give it to them. We shall never have a better opportunity than just now. God has gone before, and hearts have been prepared for the

well as a spiritual sense. You and I can help to do this, by giving these people the message for this time. One very effectual way is to come here and live the truth among them. To preach the truth is good; to live it is better. Precept and example give emphasis to the word spoken. You can preach a powerful sermon without saying a word, and that is the kind of preaching you can do, even though you are mingling with people whose language you do not understand. The heart is quick in understanding, and the Holy Spirit is a powerful agent, and understands the language of the soul.

Here at Omaja, in Santiago province, we have a nice little growing American colony of about two hundred fifty people. We are situated on the main line of the Cuban Railroad, ninety miles east of Camaguez, about one hundred six miles west of Santiago de Cuba, and about ninety miles west of Antillia, the main port of entry from New York and the north. We have daily mail, passenger and freight service from both ways, a good American public school (and will soon have a Spanish school), American

dans understand, but interpret as religious indifference,—it has given Christian missionaries all they ask, a free field and no favor, that liberty to preach and propagate their religion which all other sects in India enjoy. There are times, however, when the feeling shown by the government toward missions may be expressed by a warmer term than toleration. The remark has been attributed to Charles Darwin that if those who scoffed at missions were about to be wrecked on an unknown shore, they might well pray that the missionaries had been there before them. The government of Bengal, at any rate, knew very well that there would be fewer murders in Santalia in the future if missionaries settled there; if any missionary society was prepared to open up work among the Santals, it would get sites for its stations on exceptionally favorable terms.

The organization that took advantage of this favorable opening was the Church Missionary Society, and to this day its missionaries in Santalia are reaping the benefits of their predecessors' wisdom in specially liberal help for their educational work. Work was begun in 1862, in the Santal Parganas, where it is still being vigorously and successfully prosecuted, with four central stations. The first missionaries were the Rev. E. Puxley and the Rev. W. T. Storrs. Mr. Puxley was distinguished not only for religious zeal, but also for linguistic proficiency, and he undertook the very difficult task of reducing the Santali language to writing. He published a small Santali dictionary, which has long been out of print, and a translation of Matthew's Gospel. The number of Christians in this mission at the end of 1903 was 3,496.

In 1867 another interesting work was started by the Rev. H. P. Boerresen and L. O. Skrefsrud, the one a Dane, the other a Norwegian. Their mission is now known as the Indian Home Mission to the Santals, because it was at one time the intention of the founders to raise all the necessary funds for its support in India. Mr. Skrefsrud is also a scholar of remarkable linguistic accomplishments, and has published a Santali grammar, which is still the standard work on the subject. This mission also works in the Santal Parganas, and the Christians connected with it early in 1904 were over twelve thousand in number. The American Baptists laboring in the north of Orissa have also a large number of Santals within their bounds, among whom much fruit has been gathered.

One of their earlier missionaries, the Rev. Dr. Phillips, wrote a small Santali grammar, using the Bengali instead of the Roman characters which the other missionaries have adopted. The Wesleyan Mission, whose headquarters are at Bankura, also works among the Santals in that region, and further toward the south in the country which the Bengal-Nagpur Railway has rendered more accessible.

The American Methodist Episcopal Mission has a station at Pakur, the headquarters of a subdivision of the Santal Parganas; the Dublin University Mission is at Hazaribagh; the Plymouth Brethren have several missions at stations on the East Indian Railway,—Jamtara, Mihi-jam, Karmatar,—and in the Banka subdivision of Bhagalpur; the Christian Disciples have a station at Deoghur, in the Santal Parganas; and the Seventh-day Adventists have one at Simultala, in the Monghyr district. Pastor Haegart, an independent missionary, is also at work in the Santal Parganas. Thus it can not be said that the Santals are being neglected. It should be remembered, however, that these missions are scattered over an area at least as large as Scotland, and that as the Santals are entirely a village people, and as their villages are small, and found chiefly in hilly country far apart from one another, a much greater effort is necessary to reach them than if they lived in towns

Early in the sixties the following reference by Dr. Duff, to the region we are now concerned with, appeared in the *Missionary Record*:—

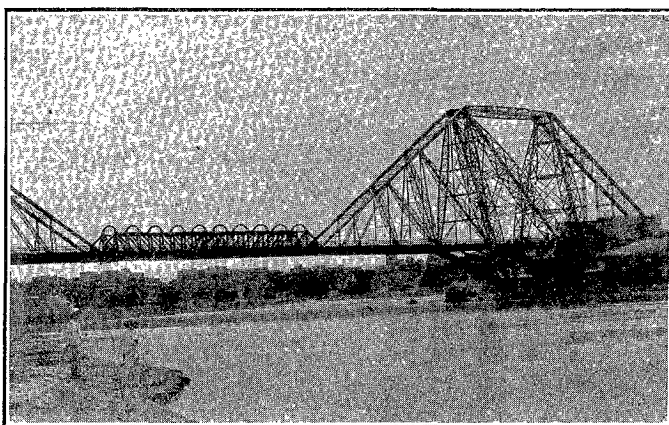
"Most of the cold season of 1861-62 I spent among the Koles in Chota Nagpur, accompanying the Chief Commissioner, Colonel Dalton, in his rounds through the district. Part of the cold season of 1862-63 was among the Santals in the hill region between Chota Nagpur and Rajnahal, on the Ganges, making inquiries with a specific view toward the ultimate establishment of a mission among them. Several members of the Free Church in Calcutta were willing liberally to support such a mission."

*Simultala, E. I. R., India.*

## Fiji

C. H. PARKER

It cheers our hearts to read the good reports of the progress of the work in all lands. There is unmistakable evidence that the Father's hand is at the helm. What joy it brings to us to know that the good old ship Zion is homeward bound. Those words of dear Sister White bring joy to our hearts: "I feel like crying out, Homeward bound!" Praise God it is so. We want more intense earnestness to characterize our



CANTILEVER BRIDGE OVER INDUS RIVER

or as a dense population in one easily defined district. There is abundance of work for all the missions at present engaged, and with a few exceptions, the best spirit has hitherto prevailed among the various missions at work among the Santals.

As far as we can ascertain, it was Dr. Alexander Duff who first suggested the foundation of a mission to the Santals in connection with the Free Church of Scotland. The modern reader of that great pioneer missionary's biography is as much impressed with his physical as with his mental energy; his eager activity seems to have been as boundless as his enthusiasm. Instead of seeking rest at the hills from the fatigue and monotony of his educational work, he seems to have spent his vacations in making long and toilsome expeditions, often in the height of the hot season, in the search of fuller and direct information about new openings for missionary effort. Among other distant parts of India which he visited, at a time when travel was much more tedious and toilsome than it is now, were Tinneveli, where the results of the Church Missionary Society's work among the Shanars deeply impressed him, and Burma, where he was equally interested in the success which had attended the labors of the American Baptists among the Karens.

work from this time on.

The work moves encouragingly in this field, and we have every evidence of God's favor. There is no place that we can touch in the work here, but that we can see his hand at work. Of course we have our Gethsemanes, and we would not desire to be without them. Whatever God may see is for the best, we want patience and forbearance to accept.

I have just been on a trip to every part of the field here, and there have been encouraging advances made. The confidence of this people is being gained more and more every year. They are losing their confidence in their former religion. Eagerly they reach out after our reading-matter. Other religious papers for this people follow the style of newspapers, but ours prints nothing but the message. They notice the difference at once, and they tell us that they find nothing in their papers that satisfies their soul longings, but when they read ours, they find just what their hearts have been crying out for. Thank God for a message that is meat in due season for the people. May God help us to stick to our text. We were requested by a European business man at Suva to put an advertisement in our paper of a raffle which he was to have. We told him that was against our prin-

ciples, and we expressed surprise that another religious paper would do such a thing. You can imagine how surprised we were when he said, "That is not a religious paper." The world is watching us, and they can tell the difference between the genuine and the unreal. Our papers are edited for the message, not for the world. At first we printed only a few hundred copies of our native paper, the *Rarama* (Light); but at the request of the people we have increased the number until at present we are issuing ten thousand copies. This month we have increased it in size from four pages to eight.

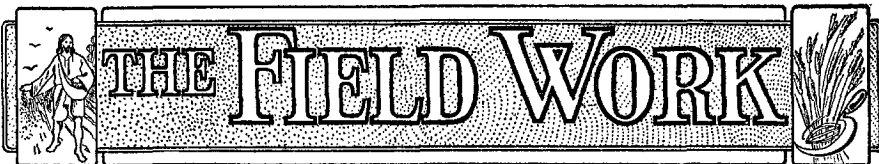
The second year of our Buresala school has now closed. It has been a year of victory for that institution. Substantial advances have been made in many ways. An older class of students have been attending, who will fit themselves quickly for a part in the work. The place has grown and improved. During the year a neat Tongan-built schoolhouse has been erected, also a large church building, besides five houses for students. The cocoanut plantation has done well, and has brought in a small sum to help on the expenses. Good roads are being made, and all is neat and attractive. Vacation will last seven weeks, and the new year will begin Jan. 26, 1908. We expect more students, and that will mean that more houses will have to be built, as the present houses are crowded. We feel that our school is a most important part of our mission, and we are trying to build it up in harmony with the mind of God.

At our late Australasian Union Conference council, it was decided that our school superintendent and wife should go to New Guinea to start the work there. It was quite a sacrifice for us to let them go, as they have the language, and can teach the boys from every standpoint. But then we have thought that they would be just the ones for that difficult field, and we are glad to pass the laborers on, that Macedonia's cry may be answered. Their successors are fine young people, and though we have feared for our school work here, yet we know that God will help us over the difficulty.

We will again open up work in Samoa. Brother J. E. Steed, of South Australia, has been appointed to that field, and I will accompany him and help him in getting started. Thank God that Samoa will soon hear the message as it is in Christ.

*Buresala, Levuka, Ovalau.*

CAPT. J. L. JOHNSON, the ship missionary now working in New York harbor, on boarding an in-coming ship was met by the captain, who said, "Are you a Seventh-day Adventist?" Upon receiving an affirmative reply, he declared, "You folks surely encircle the globe. Every port I enter, no matter where it is, one of your missionaries comes aboard my ship."—*Northern Union Reaper*.



### **Progress in the Australasian Union**

WE certainly have entered a most interesting period in the history of the message. The cheering reports of progress from all parts of the field are most encouraging and soul-inspiring. The reports that come through the good old REVIEW are very interesting reading. That the truth is making its way into the center of India, China, and Africa, and other far-away portions of the field, is certainly evidence that the message is fast hastening to completion.

I call to mind that some years ago the question was raised as to the possibility of attaining the very achievements that are now being experienced. It was rather difficult at that time for the minds of many to grasp the faith needed for such a possibility, but today it is a fact; and the end is not yet. As rapidly as men and means can be secured, what still remains of unentered fields will be occupied. Nothing can be more evident than that the work is to be quickly finished, and nothing can be more soul-cheering to the weary pilgrim. The race is almost completed, and the final victory is near at hand. No doubt there will be a severe conflict; faith will be tried, and loyalty to the message will be tested. Those who are true and faithful will soon rejoice in the glorious final triumph of the great controversy.

If the whole body of Seventh-day Adventists could but fully realize the situation, rise to it, and by a whole-hearted consecration put themselves and their means into the cause, how quickly the whole work might be accomplished! We are glad to see a decided awakening. The movement among the young people is of special interest and significance, and it seems to be the definite fulfillment of the last prophecy of the Old Testament—the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers, before the great and terrible day of the Lord. The consecration of our young people to the Lord and to the mission work is one of the most interesting features of the situation at the present time. I have been greatly interested in reading the report of the recent Sabbath-school and Young People's Convention held in Ohio.

We are glad also to report progress in the work of the Australasian Union Conference. Our late council was a season of special interest. I think that all the members approached the meeting with some degree of anxiety and with much earnest prayer; for we all realized that much was at stake. The interesting openings that presented themselves with many urgent calls for help, and the small prospect of our ability to respond to them, was a source of much concern to all our minds. We felt that we were in need of special help and guidance from the Lord, that our deliberations might be directed by the Holy Spirit; and in this we were not disappointed. As we earnestly sought the

Lord day by day, light came in, and to our great surprise we were able to do much, even more than we at first thought possible. Indeed, it was quite a surprise to us all, but we recognized in this the guiding hand of the Lord.

One of the interesting features was a definite plan to open work in New Guinea. This is a field toward which we have been looking for some time, but not until now could we see our way clear. It was decided for Brother and Sister S. W. Carr, who have had a good experience and have done efficient work in Fiji, to go on, with one or two native helpers, and open up the work in New Guinea. Preparations are already in progress. Brother and Sister Andrew Stewart, former students of the Avondale School, who have given proof of faithfulness in the work, have been called to fill the place made vacant by the removal of Brother and Sister Carr from Fiji. Brother and Sister Stewart are now on the ground, and are doing well. Of course it will take a little time for them to get hold of the details, and for that reason Brother Carr can not leave immediately.

The work is making very decided progress in Fiji. In his last letter Brother Parker speaks of another company of sixteen who have recently accepted the Sabbath and kindred truths of the message. Our training-school at Buresala, Fiji, is doing excellent work in preparing laborers for the field. This is as it should be. We feel the responsibility of making more of our schools among the islands that they may become efficient in training workers.

The work is onward also in Tonga, and we are making plans to strengthen the school work there in order to make it more of a missionary training-school than it has been in the past.

Brother Gates, who was present at the recent council and presented the needs of the far East, returned to Singapore almost immediately at the close of the council, with a small re-enforcement of workers, which will be increased from time to time. A wonderful opportunity is opening before us in that great district. We are greatly encouraged over the fact that our literature is being received so well. Brother Munson is busily at work translating and getting out books in the Malay. The edition of "Christ Our Saviour" in the Baba Malay is selling well, and the native brethren are taking hold of the work of selling our books and tracts in an encouraging manner. In a few days an edition of five thousand copies of this book will be printed in the Dutch Malay.

Our present difficulty seems to be to find the number of canvassers which the work demands. In fact, in every department of our work in this field we are running short-handed. All the conferences have cheerfully contributed men and means to meet the calls from the places needing assistance; and it is a source of much encouragement to know that the Lord's blessing is attending us.

We have all been made sad by the

illness and death that has visited our workers in Java. They have all been laid up with the fever, and Brother and Sister Teasdale were called to part with their oldest son, a bright boy twelve years of age. Such are the experiences and sacrifices encountered in our work. At the present time they are all improving in health, and are of good courage in the Lord, pressing forward in his work. How precious will be the ingathering at the great harvest! Together with the trials and perplexities, they are having many interesting experiences, and this is bound to become a very important field. The climate and sanitary conditions are in many ways very trying. The union conference has taken measures to provide a mountain home for the workers, and before another season comes, we hope that this will be in readiness so that the workers may have a place of refuge during the worst season of the year.

In the home field the work is making steady progress. School buildings are being erected at Cambridge, New Zealand, and the school is expected to be dedicated on the fourth of February, and opened for work immediately. Also in West Australia the school work has made a good start. We have found no small difficulty in supplying these schools with needed teachers and managers.

The Lord is blessing the work at the Avondale School in a very marked manner. The enterprises connected with the school there have grown to considerable proportions, so that at the present time it requires the presence of about seventy students to carry forward the work in hand. Really, the school is being carried on there continuously, for, during vacation, one or two classes are conducted daily. The Avondale Press, in connection with the Avondale School, is crowded with work. The expansion of the work in the islands increases the work of the Avondale Press. At the same time the Signs Office at Warburton is also crowded to its utmost capacity.

Special attention is being given to the missionary campaign work. The New South Wales Conference has experienced much blessing from this work, and during the next year the work will receive special attention in other States. The late camp-meeting in the New South Wales Conference was the largest and most interesting meeting yet held in the State. The Spirit of the Lord was present in a very marked manner.

While the message is going with rapidity, and the power of the Lord is being manifested, it is evident that the enemy is working with increased energy, and many are making definite decisions against the light and the truth.

An interesting feature in our work in this field is the movement among our young people. During the year the young people of each of our conferences have supported laborers in the mission field. This effort is bearing excellent fruit. The attendance at our Avondale School will be larger during the coming year than at any previous time, notwithstanding the opening of schools in New Zealand and West Australia. Our people are beginning to sense more than ever in the past the importance of working for our young people and of getting them into the work. May the Lord hasten forward the work to its glorious consummation.

O. A. OLSEN.

## Louisiana

NEW ORLEANS.—Some progress has attended the work in this part of the field during the year 1907. After the close of our camp-meeting at Boyce a tent company was sent to De Ridder, where a Sabbath-school of twenty-seven members was organized September 7. The testing points of truth reduced this number to about eight. An important feature of the effort there was the organization of a mission school, which numbers about fifteen students, and is under the care of Miss Hattie Smith. The conference laborers engaged in this effort were Prof. W. E. Straw, Brother B. L. Roberts, Miss Frances Goodwyn, Elder E. L. Maxwell, who came to us from Oklahoma the last of September or first of October, and the writer.

Two churches have been organized, the one at Hammond being composed of Sabbath-keepers of long standing; the one at Jennings comprising fifteen members, two or three of whom have recently embraced the truth through the labors of Brother Frank Peabody, local elder. There are others at both of these points who will doubtless be added to the number.

During a visit to the Lake Arthur church the writer had the privilege of baptizing a young man and his wife, who became members of the church. The young man was reared a Roman Catholic. He and his wife will attend the Southern Training-school at Graysville, Tenn., to prepare to enter the work, and, being French, our work in behalf of French-speaking people in Louisiana will be accelerated thereby.

Our church-schools at Shreveport, Welsh, Jennings, and De Ridder are doing well. A school was recently opened at Newellton for colored children, and as further assistance is given, we look for prosperity in this section also.

Since camp-meeting a successful effort was made to close up our portion of the \$150,000 fund, and we believe that when the pledges are all collected, there will be an "overflow."

There have come to us some religious liberty and temperance experiences since the camp-meeting. Following up the legislative enactment to "permit" the city council of New Orleans to pass an ordinance closing barber shops on Sunday, our conference began a campaign to make known the true principles of religious liberty, and how they are affected by Sunday laws. This campaign consisted in supplying the mayor of New Orleans, members of the city council, and others with copies of *Liberty*, and writing them personal letters. A hearing was arranged in the council chamber. The barbers divided into pro-Sunday-law and anti-Sunday-law camps. On one side was the president of the Protestant Ministers' Alliance, on the other the writer, by invitation of the council committee. The results netted victory for the right principles.

The canvassing work continues to hold its own under the labors of Brother I. T. Reynolds. The two churches in New Orleans have had accessions during this quarter.

We are very glad to have Elder R. M. Kilgore spend several weeks visiting the churches. His services are much appreciated.

Among the visitors who have called

at headquarters recently, while passing through the city, were Elder A. G. Daniels, and Elder and Mrs. S. N. Haskell, who spent Sabbath and Sunday, December 7 and 8, with the church, and Elder E. L. Cardey, all of whom were destined for California.

S. B. HORTON.

## Burma

Most of my energy has been devoted to the language; and, while it is hard, I feel that the Lord has helped me thus far. I am now spending my spare time on the colloquial; for it is very different from the written language. I can understand when they speak slowly, and can say short sentences. I had a woman for interpreter; but she had no love for our people, and was an injury to the work. I have our Sister Mah May, who is free to go with me. She is energetic and consecrated.

In July she brought an old friend of hers—a civil surgeon—to see me. I found him a good, Christian man, with his heart in the missionary work. He said he had been criticized for spending so much of his time in the missionary work; but as he was pensioned, having lately retired, he could do as he wished. He had stood alone, and taught the soon coming of our Lord, so was naturally interested in our work. I was called away; but the Burmese brethren did what they could. Then Brother Votaw came over for a few days, and when I returned, I found the doctor and his wife fully in the truth as far as they had been taught. They were anxious to learn all, and to tell it to others.

The other day I was in his office, and noticed a large book on the table. He said, "This is my Tamil Bible. I have had a very intelligent Tamil here this morning, and took this Bible, and taught him these truths. The man said, 'I am not a born Christian, but a converted one [meaning he had been converted from heathenism], but I never was taught these things; and how strange it is; for the lady who taught me was rich in Bible knowledge.'"

The Lord has his children here waiting for the truth, and he only asks us to bring it to them, and they have the language and customs, and will carry the work as we could not do for years. Dr. Cooper will be a great help. He, Mah May, and I went to give a reading to a very intelligent family last night. There was present a teacher of the government school. As they called for a reading on the Sabbath question, I gave it, and I know the Lord blessed. Never had I seen the beauty in God's Word as I did last night. Truths flashed in my mind, and I shall look back on that night's work as having been done by One higher than I. I felt so tired and nervous, I thought I could not go. I came away fresh and happy. Eleven were present, most of them Europeans.

I look for results here. One day when ready to go, I did not see Mah May. I inquired where she was, and was told that she had gone to a Burmese sister, to pray that the Lord would bless our work there. I thought of our home people, and wondered how many thought of two or three meeting and praying for the worker as he goes to interested ones.

I was up to Kyukto for two months. No Christian work has ever been done

in this place of eight thousand inhabitants. I wanted so much to talk to the people, but it was little I could do. One day I was talking to an old woman and a little girl, through my interpreter. The latter upheld Buddhism. When her little brother came in, he said there was no use arguing: there was no comparison between the Christian's God and Buddha—the Christian's God was the true God. I asked him how he knew this. He said he had overheard some people talking. One day the parents of this boy and girl came to see me. His mother sat at my feet, took up my book of Matthew, and read three chapters, saying, "Good!" She at last asked me to give her the book. I gave her a copy of the Bible. I taught the little girl the song, "Jesus Loves Me."

I have become quite a Burman. I can sit on a mat as easily as though I was accustomed to it all my life. My health is good. I am so glad the work is going; for soon we shall be gathered home.

OLLIE OBERHOLTZER.

### Colorado

DURANGO.—The last of September I began holding meetings at Hesperus, about fourteen miles from here, with a small attendance. These meetings have been continued until the present, with the following results: Six heads of families have signed the covenant, others have begun the observance of the Sabbath, and two have been baptized. We have organized a small Sabbath-school, and have also placed in the hands of the people in and around Hesperus literature to the amount of three hundred twelve dollars. Those who have taken their stand for the truth are scattered, some living as far as nine miles from Hesperus. During the winter months the snow is very deep, but we hope to keep up our Sabbath-school during this time. Some have requested baptism, and will go forward in the ordinance later.

C. H. BATES.

### Bolivia

COCHABAMBA.—A young man whose great uncle was the late Catholic archbishop of Sucre, Bolivia, having had a talk with me in the street, came a few days afterward with three other students, and asked for Bible studies. I hung the prophetic chart on the wall, and gave them a study on Daniel 2. A few evenings afterward they came again, and we studied Daniel 7. The next time they came, they proposed the subject. So we studied about the foundation and heart of the church, and kindred subjects which they proposed. Several became convinced that Peter was neither head nor foundation, that he was not a pope, and was not infallible, and that we have to take the Bible for our instructor in matters of faith. More and more students came, so we decided to have a meeting every evening, having had none before except on Sunday afternoons.

Some evenings we have over forty students from the high school,—these are all Catholics,—and with the others who come, the attendance sometimes reaches nearly fifty. Some of these are becoming much interested. One of the students, a bright youth of about eighteen, seems to have given his heart to

the Lord. He is much interested in the studies, and already some of his schoolmates have begun to call him the "Adventist." He tells us that he is being persecuted for the truth; but he seems to be firm, though his father is a very zealous Catholic.

The evening after last Sabbath we were asked how many Adventists there are in Bolivia, and I said, "Two,—I and my wife,"—he added, "And with me there are three." This young man speaks Spanish and Quechua, and understands also a little English. We agreed to teach him English in exchange for his teaching us Quechua; so we are studying that language, and he is in that way preparing himself to be able to read our English literature. We hope the Lord will make a useful and faithful laborer of him.

I have hope that soon we may be able to organize a Sabbath-school, and also a little company of Sabbath-keepers here at Cochabamba. The Lord is at work. He has opened the way, and he will also give the victory to this precious truth.

Brethren, pray for the work in this dark, Catholic country. It is one of the last countries entered by the message, and yet it, too, must be warned before the Lord can come.

E. W. THOMANN.

### Georgia

ATLANTA.—Our little room thirteen by fourteen feet was well filled last Sabbath. We have a good number of children, and sometimes we are puzzled to know just where to put them. We expect the attendance will be larger. I am sure that our brethren and sisters know what this means to us as a people.

Our need for a building in this city of Atlanta is an urgent need. Have we not the facilities among our people for all to say: Let us build? How easy this undertaking would be if all would willingly help at once! About February or March, 1908, the building would be up. Then would come the blessing and rejoicing.

W. H. SEBASTIAN.

### An Appeal

HAVING spent several years studying the people and their surroundings in the mountain districts of North Carolina, I have become much interested in the progress of our institutions in that section, especially the orphanage work.

The land is poor, and money is scarce. The work of caring for the orphans is a most commendable one, and Brother D. T. Shireman is doing a noble work along that line in his school home at Toluca, N. C. Here in Raleigh I live in sight of the Methodist orphanage, a large three-story brick building, which can be seen for miles. One of the teachers smilingly said to me, a few days ago, "O, we've been faring fine over at the orphanage ever since Thanksgiving—barrels of apples and other fruit; in fact, just donations of everything almost."

The thought occurred to me, Why can not our Adventist friends contribute in some degree, as in the case just cited? Contributions of fruit and vegetables and clothing are always most thankfully received, and would greatly help in solving

the problem of the support of these homeless children.

All could give a little, and the more well-to-do could give of their abundance; not sparingly, but as God has prospered them.

These small institutions, such as that conducted by Brother Shireman, deserve to be helped, and I believe the Lord would be pleased to see our people more interested in this work of caring for, educating, and training these fatherless and motherless children. Would it not be well for each one of us to look for ourselves into this matter of helping, and consider whether we are doing all we can? The weather is cold, and provisions are high. Let us not put this matter off, but just now say, with all our hearts, I will respond to these calls for help. I believe God will bless us more abundantly.

MRS. KATIE OSBORNE CARTER.

### Sumatra

PADANG.—Time is passing rapidly, and the work seems to move slowly. We have striven to bring various plans of operation to an issue, yet have apparently failed to meet our expectations. Still our courage and health, which have frequently threatened to give way, have been renewed constantly, and we are thankful for this evidence of the Lord's merciful hand which has been over us all the way.

While engaged in keeping bright, and letting our own "light shine" to resist the in-pressing darkness all around us, the veil was lifted a moment this week, enabling us to see the stir created in the enemy's camp, revealed through a two-column article by the editor of the *Sumatra Bode*, dealing with the "modernized phase of religion," which, it says, "is assuming large proportions, and a threatening attitude toward the established standard church [the Roman Catholic] the world over."

The special point of import to us is the identification of this so-called "modernism" with the free circulation of literature filled with this influence.

The blow thus aimed at the foundation of our work here will be readily seen, since two thirds of the Dutch-Eurasian population are Roman Catholics, and the rest seem to care little one way or the other. Nevertheless we see in it a source of encouragement which fills us with new vigor to continue the work of placing our reading-matter in the hands of the people, who thus far have accepted it readily.

The needful lesson of patience is being taught us in many ways, one of which we experienced when, on the receipt of a cablegram from the union conference authorizing us to secure the present occupied mission site, the agent in charge of the property announced the impossibility of his proceeding with the transaction at present, having recently received word from Europe, where the owners reside, that a court case was pending at home concerning these properties. Thus we are held in further suspense in this matter for another two or three months, but are comforted with the assurance "that all things work together for good to them that love God."

The Chinese attending our meetings, which we still hold in our house, appear

to be unstable in their interest. They attend awhile regularly, and then stay away as long, after which some return, fresh ones taking the places of others, and so on. They seem unfathomable. Five have been helping us sell the Malay tracts on the "Second Advent," but have had little success as yet, the Mohammedan spirit manifesting itself through stubborn refusals of accepting them on any condition.

Almost every night white-robed priests head a procession of dancing "god-bearers," who carry along a glittering tinsel ornamentation through the streets, accompanied by clanging cymbals. The design in this is to keep alive the interest in this mode of worship, and so hold off the influence of any "intruder" on their domain.

Thus we see efforts made in various ways to oppose the advancing light of the third angel's message. But we are glad to see the circle of our acquaintances constantly widening, and look toward the ultimate fulfilment of the promise of the Lord that our labor shall not be in vain; for his word shall not return unto him void. Upon this is based our confidence and hope, and by his grace we will continue steadfast.

G. A. WANTZLICK.

### India

CALCUTTA.—We are pleased to read the reports of the recent camp-meetings in the home land, and see the interest being taken in helping the foreign work by raising means to support it. You may be sure that your voting surplus tithe to foreign mission work brings joy to the hearts of those who are laboring to bring this message to the people of these foreign lands. The people are making the best investment of their means that it is possible to make.

Last week I returned from a trip to the north, visiting Mussoorie, where our Mountain Rest Home is located. It has an ideal climate, equal to Colorado. This is the place where our sanitarium work will be located in the near future.

You will be pleased to hear that the interest among the native Christians is increasing in a marked manner. Several native preachers and workers are taking their stand with us. They have the language and the knowledge of how to reach the people. God is truly setting his hand to the work. The secret of successful work in these fields is in keeping close to the throne of prayer, and then improving every opportunity.

We have an advantage in being vegetarians, which brings us in contact with certain classes that otherwise we could not help. Our health principles are truly entering wedges in these countries. We have doors opened to us for lectures on these subjects, which make friends for our work.

We have all India and Burma before us as a field. No other institutions in these vast countries stand for these same principles. Compare this work with the home land, and think what a work and what opportunities lie before this people.

We are much in need of a good lady nurse who understands surgical preparations. I hope some one will feel impressed to come and help us.

We have much to be thankful for, as

we are feeling quite well, considering what we have passed through. The heat in Calcutta is very great, and one is quite fagged out after a year of it.

The Rest Home at Mussoorie will prove a blessing to many a worn worker from the plains, and will prevent many breakdowns.

Will not those who have strong faith, who have learned how to pray and plead with God, take our work before God frequently? I have much confidence in the results which follow earnest prayer.

H. C. MENKEL.

### New York

BROOKLYN.—The work is onward in Brooklyn. Sabbath, December 21, it was my privilege to baptize one man and three women. The gentleman is a tenor soloist, who, while in London, England, received fifty dollars a night for his singing. He has also traveled over portions of the United States as a soloist, and has sung in some of the largest churches in New York City, but has at last cast his lot with God's chosen people.

His wife (a soprano soloist) accepted the message about a year ago, and had been praying for the conversion of her husband ever since, and is now rejoicing with us to see her prayers answered so soon. How many other sisters among Seventh-day Adventists would rejoice could they see the same accomplished in their homes! Why may we not see many such cases? Are we not living in times when we should expect great things of God? We are expecting baptism again in a few days.

After taking down our large tent, it was thought best for me to rent a hall a few blocks away, to continue the meetings. Although the hall rents for ten dollars a night through the week, it was rented to us for three dollars for Sunday night, just the night we should choose. This hall is well located. Only two nights have we had less than one hundred strangers present; usually we have from one hundred to two hundred fifty, nearly all adults.

My brother is assisting me in the meetings, besides canvassing from house to house for our books, while his wife is doing Bible work. The interest is deepening every night, and many of the members of the popular churches are leaving their own church services to hear God's message to them. We ask the prayers of God's children that the people may hear the voice of God speaking to them, and not the voice of poor, fallible man.

L. H. PROCTOR.

### The Book Work in Ecuador Some Happy Experiences

At Chone, where I had taken a large number of orders for "Patriarchs and Prophets," the people received the books gladly. One man sold for me three more, besides paying for his own. One government employee who had ordered a full morocco, after paying for it pawned his big ring to buy two more for his parents.

At Rocafuerte, which has the name of being the most fanatical part of Manóvi, my delivery was extra good. Before going there some had told me that I would not sell a single copy. One man said

the people would burn me if I went there. At Manta, where I took twenty-two orders in three hours, nearly all took their books. In all, I sold books amounting to about twelve hundred dollars. My success during the two months occupied in that work, was about double what I expected.

The canvassing work is just beginning in the Spanish field, and my prayer is that the Lord will send more workers into these neglected fields. If we had other large books in this language, the field could be worked again soon.

THOS. H. DAVIS.

### North Dakota

WHEELOCK.—The week of prayer brought blessings to members of the company at this place. Each day a portion or all of the church assembled from house to house. On two days, by request, they met in a home where the people were not of our faith. Both the husband and the wife are quite fully convinced that they should regard the Lord's Sabbath, and we think they will.

The account of so many persons in different portions of the world who have received the Sabbath, and are calling for Seventh-day Adventists to come and instruct them; then the large attendance of young people at all our schools who wish to go to the regions beyond to help finish the work, greatly impressed all that the angel of Rev. 18: 1-4 is now doing his finishing work in the earth. The message seems to be reaching out into all parts of the world. These tidings were witnessed to by the Holy Spirit. Eighteen have been added to this church within the last three months. Still others are interested, and we believe that they will yet decide to obey.

There is a decided call for a church-school, and an appeal has been sent to the entire Northern Union Conference for a teacher, but so far none has been secured. We have been laboring to get the company here to study "Patriarchs and Prophets," "Desire of Ages," "Great Controversy," and "Early Writings," and our periodicals, and in this we have had some success.

This is a fruitful field in which to labor. There are many openings where those just beginning public labor would receive a hearty welcome and gather fruits.

While we are writing this, we are on board the Great Northern Railway on our way to attend the Southern Union Conference, which convenes at Nashville, Tenn., January 9-19.

A. O. BURRILL.

### Field Notes and Gleanings

FOUR new members were added to the Chicago German church on Sabbath, January 11.

As the result of meetings recently held with the church at Cripple Creek, Colo., by Brother F. M. Corbaley, eight persons have been baptized.

Of the results of their meetings at Essex, Kan., Brethren N. T. Sutton and T. Godfrey report that "three have promised to obey, and others, being very much interested, are studying the truth, and we hope that they also will obey."

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Geneva Lake Sanitarium

ABOUT midway between Lausanne and Geneva, Switzerland, there is a stretch of beautiful country called *La Côte* (The Coast), a tract that slopes gradually toward the lake. The Geneva Lake Sanitarium is found not far from the center of this district, installed on the property known as the Lignière, a farm of about one hundred acres; about one half of this is covered with a forest of oaks. The accompanying cut gives a general view from the bank of the lake, looking north. The factory is seen to the left, and next to it a large warehouse, while behind and a little to the right of this

persons become interested in the evangelical truths and accept them. It is hardly possible to estimate the amount of prejudice against this truth which is overcome by the kindly, conscientious nurse, and the simple remedies employed in our institutions.

The training-school and the health paper established from the beginning of our work have helped to give it stability, and to spread the living principles in every direction. We have graduates scattered in the following countries: Ireland, 1; England, 1; United States, 3; France, 7 (of whom 2 are evangelists); Italy, 1 (who is also an evangelist); Egypt, 2; Syria, 1; Spain, 1; German Switzerland, 2; French Switzerland, 17 (of whom 5 are working in the sanitarium). Two of our graduates are working as evangelists in Switzerland; five young men who began their career as nurses are doing successful work in the field. Three nurses now here, two of whom have completed their studies, are destined for field work as the way may open.

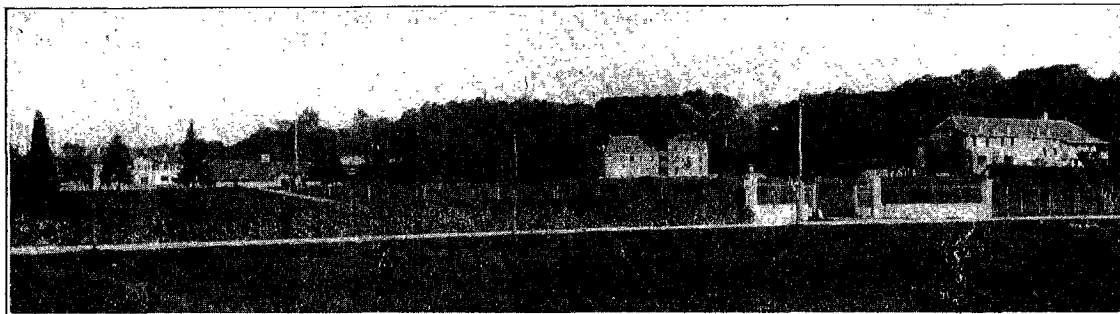
Our present force of workers consists

An encouraging report comes from the Knowlton (Quebec) Sanitarium. The patronage is increasing steadily, and prospects are good.

Word comes from Dr. H. W. Miller and wife that they are on their way to China. May God's richest blessing rest on the united efforts of these workers among China's benighted millions.

Dr. Amy Bascom is connected with the Huntsville (Ala.) Training-school. She writes: "I am anxious to see sanitarium work started here. Our nurses' class is doing nicely. We wish to do something in the health-school work soon."

The secretary of this department has an opening where a Seventh-day Adventist young man who is a first-class stenographer, and has had bookkeeping, can partly, if not wholly, pay living expenses in a medical course by three or four hours' work in an office each day. The best character, workmanship, and references required. Write the Secretary of the Medical Department at once.



GENEVA LAKE SANITARIUM

building the white walls of the air and sun bath are visible. In the middle, with the forest for a background, are the buildings of the sanitarium, and still farther to the right the summer sanitarium, which will probably be used in the future for school purposes. The road shown in the center is the high road from Geneva to Lausanne. The view from the camping-grounds, looking up the lake toward Montreux, is superb. The patients appreciate the boating, bathing, and landscape, and the ever-changing lake. Our portion of the bay extends for about three hundred twenty yards, and is lined with pines and other trees. A stone wall prevents the waves from encroaching.

We are well aware that the beautiful truths of health reform are not dependent for their acceptance on splendid scenery, yet human beings are naturally attracted to the beauties of nature, and this we believe is one reason why our patronage is steadily increasing.

The property was bought in the fall of 1904, about a month before the opening of the school at Washington. The new building was erected the following winter. Our rooms were ready about August, although patients began to arrive on the first of July, 1905. The bath-rooms were completed in January, 1906, and about that time the institution was ready for work.

Although comparatively little advertising is done, our present facilities are almost inadequate to meet the needs of our patients during the press of the season. The workers are full of courage in this work, and from time to time

of a director, a matron, one physician who visits the institution once a week, and who is responsible legally, the writer, two head nurses, three graduate, five senior, and five junior nurses. Our other workers consist of a cook and assistant cook and seven food-factory workers. The highest number of patients and boarders at any one time was about fifty-five. During the winter the number varies between ten and twenty.

This one thing we do, forgetting those things which are behind and reaching forth to those things which are before, we press toward the mark, which is, to bring the last call to the marriage supper of the Lamb into the homes and hearts of those who will not receive the living truths of the gospel in any other way; and as a band of workers we intend to occupy the field and push ahead with the part Christ has given us to do till he comes.

P. A. DE FOREST, M. D.

### Findings

DR. LUCINDA A. MARSH, who has spent some time in India, paid this Office a visit recently.

Word comes from Dr. G. B. Repogle, stating that he has just opened a sanitarium at Fayetteville, Ark.

Dr. Nellie Stephens is associated with Dr. W. W. Worster in the Wabash Valley Sanitarium, La Fayette, Ind.

Dr. J. E. Froom writes that the sanitarium work he has started in Boise, Idaho, is already meeting with encouraging success.

We are in receipt of word from one of our physicians who is desirous of taking up medical missionary work in China, stating that he has a high-grade B & L microscope, nebulizer, and other appliances which he desires to dispose of, that he may proceed to

China soon. Any one desiring such apparatus will please write the secretary, Dr. W. A. Ruble, Takoma Park, D. C., and thus assist in putting another laborer in the broad harvest-field.

## Current Mention

— An explosion in a small mine near Hawks Nest, W. Va., January 30, caused the death of nine miners.

— On January 27 the North Carolina House of Representatives passed the Senate bill for a State election on prohibition, to be held the last Thursday in April.

— Six persons were killed and four fatally injured in a cyclone which laid waste a strip of farming country about a mile wide and several miles long, near Wesson, Miss., January 31.

— The Transvaal government has been forced to modify its severity against Asiatics, and will attempt to devise a less objectionable registration plan. Meanwhile all prosecutions for violations of the present law will be dropped.

— The Supreme Court of the United States handed down a decision January 27 which declared unconstitutional one section of an act of Congress providing for the arbitration of disputes between common carriers and their operatives. This section prohibited interstate railroads from discharging an employee on the ground that he was a member of a labor organization. The court decreed that Congress has no more right to pro-

hibit interstate carriers from discharging men because they are members of labor organizations than it has to require them to employ only members of labor organizations or only those who are not members.

—Efforts are being made all over the country to band together those directly and indirectly interested in the brewery trade to fight prohibition, which is said to be making serious inroads on the business of the brewers as well as of the corporations and firms dealing in brewers' supplies.

—The Haytian government is making efforts to capture the leaders of the recent revolt. They are said to be seeking asylum in the American consulates so as to be safe from arrest prior to embarkation; but the State Department has given instructions that they are not to be allowed to remain in the consulates.

—Dom Carlos, king of Portugal, and Luis Filipe, the crown prince, were assassinated February 1, as the royal family was being driven in an open carriage through the streets of Lisbon. The other son of the king, Prince Manuel, was also slightly wounded, while the queen escaped unhurt. The strong police guard which, on account of the many recently discovered plots against the government, attended the royal carriage, immediately attacked the assassins, killing three, and capturing a fourth, who later committed suicide in his cell. Prince Manuel, now nineteen years of age, will rule with his mother, Queen Amelie, as regent, during his minority.

—Because the special session of the Argentine Congress refused to deal with the matters for which it was assembled, and omitted to sanction the annual budget, thus rendering the government powerless, President Alcora issued a decree dissolving the congress. The opposition senators and deputies threatened to meet despite the presidential decree, but special police occupy the building to prevent such meeting, and it has not been attempted. All is tranquil now, and the opinion prevails that nothing more will be done until the time of the regular session of congress in May. If the March elections do not give the president a safe majority, he will probably resign.

—Viscount Hayashi, Japanese minister of foreign affairs, has made a statement of his policy with reference to emigration which is said to be entirely satisfactory to the United States if faithfully carried out. "The government of Japan is determined to investigate the personal standing of those who go to America as students, requiring two sureties before they leave. The government realizes that the emigration of laborers pretending to be students is liable to be embarrassing to America, and therefore we are determined to prevent the emigration of laborers. . . . The minister of foreign affairs will not hesitate to entirely prohibit Japanese emigration to Hawaii, if necessary. The foreign office intends to prohibit emigration to Mexico. Those who send emigrants to Mexico will be regarded as assisting emigrants to enter the United States through the frontier, and therefore they will be treated as lawbreakers."

## Christian Liberty

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

Conducted by the Religious Liberty Bureau  
K. C. RUSSELL, - - - - - Chairman  
W. A. COLCORD, - - - - - Secretary

### Sunday and Liberty

MR. H. F. STAPLE, editor and publisher of the *Atchison County Mail*, a member of the last Missouri Legislature, has given vigorous expression to his views on the recent agitation for the closing of theaters and the like in Kansas City, Mo., on Sunday. In a letter to Hon. Colin M. Selph, of St. Louis, declining an invitation to attend the annual holiday entertainment of the Democratic club of that city (printed in the *Kansas City, Mo., Workers' Record* of Jan. 1, 1908), he says:—

"One thing I have on my mind, and which I have wished to express myself upon, is this: Why should so well learned and good a man as our Democratic judge at Kansas City forbid the people to go out to baseball games or theaters on Sunday afternoons, or to go to parks or to other sports; or keep druggists from disposing of cigars, ice-cream, etc., on Sunday? Is there any law in this State forbidding these small privileges and enjoyments to our people? If so, why did the would-be reformers have a bill introduced in the last legislature of this State asking for the abolishment of Sunday theaters or sports of any kind?

"I had the honor of being upon the committee of criminal jurisprudence, and when that bill came before us (in the last Missouri Legislature), I made a motion that the committee recommend that the bill do not pass, and the motion was seconded by a good man from your city. The committee almost unanimously turned down the bill, and it suffered the same fate in the House, regardless of policies or politics.

"I hold that the freedom of the individual is limited only by the like freedom of other individuals, and is sacred; and that the legislature can not equitably put further restrictions upon it, either by forbidding any action which the law of equal freedom permits, or by taking away any property save that required to pay the cost of enforcing the law itself. I assert that the sole function of the state is the protection of persons against one another and against a foreign foe. That, as throughout civilization, the manifest tendency has been to continually extend the liberties of the subject and restrict the functions of the state, there is reason to believe that the ultimate political condition must be one in which personal freedom is the greatest possible and the governmental power the least possible; that, namely, in which the freedom of each has no limit, but the like freedom of all; while the sole governmental duty is the maintenance of this limit.

"If a law should be passed preventing people from enjoying themselves at innocent amusements on Sundays, so long as they did not interfere with the rights of others, we would not only be violating the Declaration of Independence and the constitution of the State of Missouri, but that of the United States

as well. The framers of these instruments, the greatest human documents ever written, guaranteed to the people the greatest liberty consistent with public order, and it was their intention that all our people should have a greater portion of liberty and freedom in the United States than anywhere else on the face of the earth."

### Importance of the Religious Liberty Work

WRITING to the local conference papers in the Northern Union Conference of the importance of the religious liberty work, Elder R. A. Underwood says:—

"There never was a time when the misguided zealous workers for religious legislation were more active than at the present. These people associate the Sunday-enforcement movement with many good and noble objects, such as the temperance movement, better and more universal marriage laws calculated to lessen divorce cases, and other commendable objects with which we could all heartily unite. But they use these commendable reform measures merely to assist them in promoting religious legislation.

"Our people all over the country should be wide-awake to this phase of gospel work. Minneapolis, St. Paul, and many of our towns and cities in the Northern Union Conference are being agitated continually over this matter. Ministerial associations and confederations are formed, and sermons are preached upon civic righteousness. All these movements have as one of their objects the gaining of legislation enforcing Sunday observance. Recently a leading minister in Minneapolis, in a sermon upon civic righteousness, strongly advocated the enactment and enforcement of the blue-laws.

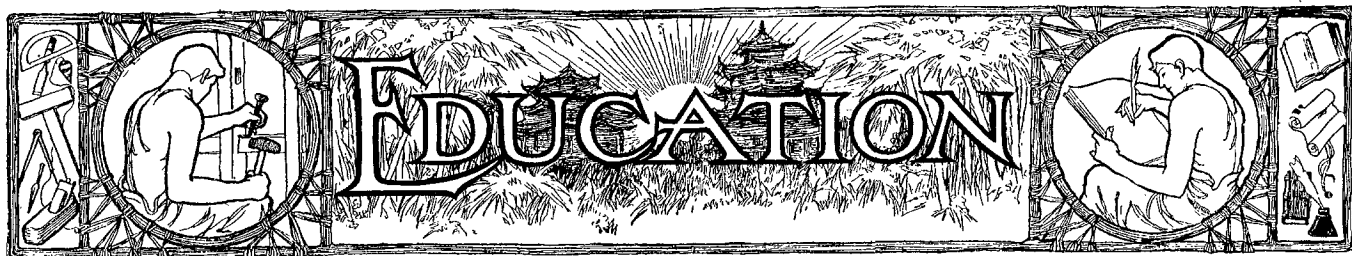
"Each of our churches should plan to supply local judges, members of the State legislature, leading attorneys, and others, with copies of *Liberty*. A lively campaign upon this subject in securing subscriptions and otherwise circulating religious liberty literature should be heartily supported by all our brethren."

As an indication of the necessity of enlightening the general public regarding our reason for opposing religious legislation, we quote this item from the *Washington Post* of January 31:—

"The Seventh-day Adventists took their first step in the fight against Sunday-closing laws for the District yesterday, when they sent to Chairman Smith, of the House District Committee, a memorial, asking that Congress should not enact religious legislation of any kind.

"The memorial mentions five bills, three of which have been introduced in the House and two in the Senate this session, which, it declares, are opposed to the constitutional rights of the people for free worship. These bills are aimed at groceries and other shops which keep open on Sunday. Since Saturday is the day of rest and of worship for the Adventists, they say that to close shops to them on Sunday is nothing more nor less than religious persecution."

A more complete perversion of our principles and purposes would be difficult to imagine.



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

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

This department is conducted by the Department of Education of the General Conference.

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

REPETITION is a vital principle of success in learning. The number of repetitions necessary to form a mental or physical habit depends very much upon the degree of interest which the learner has in the thing being studied. When the interest is at white heat, the new is quickly and easily welded into the old. But reviews are, however, indispensable. The proper review is that which leads the learner to a new point of view, and to new interests.

As a twig is easily bent, so is a child easily inclined to right or wrong. Parents and teachers can not too often consider the importance of early training. If the child is surrounded with that which is pure and helpful, if the spirit of the home is always that of kindness and love, it is impossible but that there be laid those foundations of character which are strong and desirable. In the education of the child, every hour of his early life is fraught with grave possibilities. If he is trained aright, he will not depart from right paths when he is old.

### **The Signs of the Times**

THE inspired inquiry of our Master, "Can ye not discern the signs of the times?" should come home to teachers with great force. We may instruct our pupils never so well in all branches of common study, but if we fail to teach them to read the signs of the times, we have come short in our work, and short of our privileges as teachers. On every hand, evidences of the soon coming of our Master are multiplying most rapidly. Every daily newspaper proclaims the fulfilment of prophecy. The most stirring events are taking place, in nations, in nature, in all grades of society. Everywhere men are uniting, and are laying plans and shaping events in a manner to fulfil most strikingly those scriptures which describe the last days.

Our schools are established for no other purpose than to point out the trend of events, and to prepare the children and young to meet the calamities which are coming upon the earth.

Lawlessness is rife. Disobedience is increasing. Children should be taught that they, by living in contrast to this spirit of lawlessness, are to be signs in themselves of the soon-coming Saviour. So in every way should we as teachers hold before the young, growing minds the vast importance of the hour in which we live, that we may prepare them to stand in the awful events so soon to occur.

### **Manual Training**

THERE are two kinds of education given to the students—theoretical and practical. It is sometimes a little difficult to tell what is practical, and what is theoretical. Each has its proper place in the education of the young; but plainly that which can be employed in the daily life of the student in a practical way is most useful. Inspiration has clearly pointed out the value of manual training as an element in education. Psychologists teach that the training of the body to skilfully perform work develops brain centers as actually as does the teaching of geometry. If this be true, and it undoubtedly is, sensible educators should appreciate the value of manual training most highly. It is a fact that in the practical duties of life we make very little use of most of the higher branches of study. We do, however, make great use of the power which we have gained through pursuing these studies. Now, it would appear to be but reasonable to conclude that an education which develops the ability to execute, and at the same time affords instruction which can be used continually in the daily life of the student, is the most valuable.

Teachers should seek to impart that education which develops executive ability—the power to do. They should seek to develop powers of accuracy. Mathematics, language, higher sciences, are taught largely for the purpose of developing these elements of character. While we do not ignore the value of these studies in attaining these ends, we do most strongly emphasize the value of manual training as a means of reaching the same ends and giving at the same time that which is useful and practical.

We most strongly emphasize it because it seems to be so little appreciated. There is no question but that there is room for improvement on the part of the vast majority of teachers in this direction.

### **The Need of Educated Workers**

WE live in an age of great intellectual light. The last fifty years have seen great changes in the matter of education. Where fifty years ago comparatively little was said about the question of education and the methods of educating children and youth, much is now said. To-day, in nearly all civilized lands parents are compelled by law to send their children to school a certain portion of each year. Where in this country there were but comparatively few institutions of higher learning, now there are strong universities in every State in the Union, so that a course in higher education is open to all the youth of this land at practically no cost for school expenses. As a consequence, we must present this message in such a manner as to appeal to keen, intelligent minds. To do this, we must have well-educated, thoroughly trained workers.

A man with a trained mind can always accomplish more in the work of the Lord than one with an undisciplined mind, giving to each the same measure of faith. The Lord looks with pleasure upon a man who values a strong, disciplined mind. This is witnessed by his approbation of the choice of Solomon in asking him for wisdom. He not only gave him his choice, but, because he made such a choice, he gave him wealth and honor.

Those who are inclined to undervalue a good education as a fitting—a necessary preparation—for successful gospel work, fail to learn the lesson taught by the most prominent Bible characters. Moses was a very learned man. After he was forty years of age, and considered himself fitted for his chosen work of delivering the people of God from their bondage, the Lord took forty more years in which to instruct him in his ways. The instruction which Daniel received made him ten times better than his fellows, and fitted him to stand at the head—next to the king—of the greatest kingdom which the world has ever seen. Isaiah, Ezekiel, and indeed all the prophets, give evidence of the possession of keen, trained minds.

Christ, the greatest of missionaries, when he was only twelve years of age had wisdom enough to confound the wise men of his time. Yet for eighteen long years thereafter he continued to grow in wisdom and in favor with God and man. He took thirty years in which to prepare for three and one-half years' work. The value of his preparation is shown by the marvelous teaching which he gave to his disciples, and to all. His disciples, under his instruction, acquired a most wonderful keenness and penetration of mind, which enabled them in turn powerfully to instruct the world.

The apostle Paul, though he had sat at the feet of Gamaliel, the wise Jewish teacher, took three more years in study to prepare himself properly to do his work for the Lord. The value of this preparation is shown by his wonderfully strong epistles, and by his marvelous management of the work of the Lord in all the earth. What was true of Paul was true of his fellow workers. They were all men whose intellectuality was such that, consecrated to God, they were enabled to present the truth in a most convincing manner.

Coming to the time of the great Reformation, God chose men whose learning was such as to enable them to present the truth of salvation by faith in such a clear, logical manner, and to defend their teachings by such forceful and able arguments, as to convince the minds, and, under the Holy Spirit, convert the hearts, of those who were honest. Luther, Melancthon, Wycliffe, Zwingli, Jerome, Calvin, the Wesleys, and many others were all men of keen, trained minds. Many of these had been students in advanced schools of learning. The work of Carey, Mackay, Livingstone, the Judsons, and hosts of others, speaks, in the loudest words possible, of the importance of education and training in missionary work.

It ought not to be necessary for the need of educated workers to be urged upon our people. Through the spirit of prophecy the Lord has been calling for years for the establishment of schools, and for our young people to avail themselves of their benefits. Now, however, the work seems to be taking on a phase that calls in an unusually loud voice for educated workers. This message is now going into the heathen lands with an astonishing rapidity. The millions of China, of India, and of Africa must have it given to them. The languages and customs of these strange peoples must be mastered by those who go to these lands. Only trained minds can readily do this work.

From every point of view, then, there is need for this people thoroughly to educate their youth for God's service.

In civilized lands we meet with keen minds, whose attention can not be arrested except by a proper presentation of the truth. In heathen lands we not only have many keen and highly educated classes to meet, but we have strange and difficult languages to master. God calls for our best, and shall we render him less? Shall we be content with endeavoring to do the work of the harvest with dull sickles?—No, indeed. Let us rather unite to present to him each year as our schools close a large company of trained men and women for his service, for his service is the best of all labor.

### **The Financial Future of Our Schools**

OUR Saviour said that just prior to his coming there would be a time of trouble and distress in the earth such as has never been since there was a nation. From the Scriptures it is but reasonable to suppose that one cause of this distress will be financial difficulty. It is incumbent upon our people to prepare in every way possible so that the work of the Lord may not be hindered by these financial difficulties.

One of the greatest items in this preparation is that of having our institutions free from debt. Some of our institutions which have been somewhat in debt have been enabled by borrowing from others, to carry on their work when calls have been made for the money which they owed; but in times of financial distress it is almost impossible to borrow, and it is always necessary to pay. As a consequence a school carrying a debt is greatly hindered in its work, as it is obliged to take from its treasury money which is necessary to meet running expenses. Our schools fill a most important position in the work of the Lord. They should not be hindered in any phase of their operations. In these days of prosperity we should make great efforts to relieve our schools from all indebtedness resting upon them, so that when the day of trouble and adversity comes, they may be free to carry on their God-appointed work.

PATIENCE is a grace of character which is to be especially manifested in the people of God in these last days. In the world at large, self-control will be rare. In our schools there are abundant opportunities for this precious gift to be taught. Teachers and pupils need to exercise it in all matters. By exercise it will become strong. Line upon line, precept upon precept, here a little, and there a little, being strong and courageous in every good work,—these are the inspired rules of action which lead to the development of this beautiful element of character.

## **The Educational Missionary Movement**

### **Thoughts for Our Youth**

#### **True Education**

MAN, the highest and noblest of all the created works of God, stands before us as a subject worthy of the highest and truest education. True education, in the broadest sense, does not consist alone in a system which educates only a few of our God-given faculties, but it reaches out and prepares a person to fill the position for which his Maker created him. Had he proved true to his God-given trust, this world would now have been filled with the highest and noblest of creatures; but as a result of man's fall, we see him living far below his privilege. God is seeking to bring him back to his lost position.

We are living in a time when there is such a confusion of voices crying, "This way and that way," that unless we understand fully our position, we shall be led in paths that will bring ruin to us. What parent does not look anxiously forward to the time when his children will hold responsible positions in the world? How carefully many plan for their children's education, denying themselves the necessities of life in order to place their boys and girls in some school or college that will give them the best advantages. How father and mother counsel together over this or that college or seminary; how carefully they follow the youth year after year in their class work, and as the time draws near when they leave the dear old college walls, a thrill of satisfaction enters the heart of father and mother.

O, how few stop to consider if those years of study have developed those traits of character that will prove a blessing to the people with whom the students come in contact! Is it possible that pride, greed, avarice, malice, and selfishness reign within the heart of any of those who have been seeking what is termed true education? That which fails to educate and train our faculties and prevents us from giving to the world our best and noblest thoughts, can not be termed true education.

Created in his likeness, God designed that, as the years passed by, man should reflect the glory of his Creator. For this purpose he was created. Face to face with God and in daily communion with holy angels, why should he not reach the height of education? As one writer has said: "All of his faculties were capable of development; their capacity and vigor were continually to increase; vast was the scope offered for their exercise, glorious the field opened for their research. God planned that man should search out the mysteries of the visible universe, his wonderful works. This was to be the educational work of man, but man himself has marred the work, and, for a time, turned aside God's plans concerning the universe and true education; nevertheless God's purpose is the same, and to-day he is holding out to man a way, a system of education, that will prepare him to stand before kings, and to hold a higher position than the world can give. He holds out to us this offer that will bring all our faculties into harmony with his law; that will teach us perfect confidence and

trust in him as our Saviour; that will give us the patience of Job, the boldness and integrity of Daniel, the meekness of Moses, the purity of soul which Joseph possessed, and the love and charity which John the Beloved had, although imprisoned on the Isle of Patmos. Do you need this education? Do you need these traits of character in your daily life? When the work goes hard, what a comfort to rest awhile under the protection of him who is training and teaching us the principles of true education and true missionary endeavor.

IDA FISCHER CARNAHAN.

### A Missionary Education

IN the work of soul saving, the Lord calls together laborers who have different plans and ideas and various methods of labor. But with this diversity of minds, there is to be revealed a unity of purpose. Oftentimes in the past the work which the Lord designed should prosper has been hindered because men have tried to place a yoke upon their fellow workers who did not follow the methods which they regarded as the best.

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work, must all bear a part in shaping the work. The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth.

"Ye are the light of the world," Christ declares. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's work in the earth in these last days is to reflect the light that Christ brought into the world. This light is to dissipate the gross darkness of ages. Men and women in heathen darkness are to be reached by those who at one time were in a similar condition of ignorance, but who have received the knowledge of the truth of God's Word. These heathen nations will accept eagerly the efforts made to instruct them in a knowledge of God.

Very precious to God is his work in the earth. Christ and heavenly angels are watching it every moment. As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will belt the world. Those that will be sealed will be from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb in worship, crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." But before this work can be accomplished, we must experience right here in our own country the work of the Holy Spirit upon our hearts.

God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If the teachers are not guarded in their work, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing days of the work is to be of an

entirely different order from those we have instituted in the past.

For this reason, God bids us establish schools away from the cities, where without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building, and to fit them for usefulness in the fields to which they will go.

God will bless the work of those schools that are conducted according to his design. When we were laboring to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. The school was organized on the plans that God had given us, and he has prospered its work.

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great and sacred work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done, would be already accomplished, and noble results would be seen to follow our missionary efforts.

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil, in the erection of buildings, and in other lines of manual work, and which they carry with them to their field of labor, will make them a blessing even in heathen lands.

Before we can carry the message of present truth in all its fulness to other countries we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.

MRS. E. G. WHITE.

"ALL the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened."

### Experiences in Teaching in China

CIVIL officials in China were chosen from among men holding literary degrees. A qualification for these much-coveted honors, until recent years, was a thorough knowledge of the writings of Confucius and Mencius, two of China's greatest sages, who urged men to become virtuous. But lacking the power, which the gospel of Jesus Christ alone can give, Chinese officials often come far short of that most excellent quality. So great has been the influence of Confucius' writings on the Chinese mind, that it has resulted in the foundation of a system of ethics now hoary with age. No less than five Confucian temples can be pointed out in this large city.

To these men the entrance of foreigners meant not only a blow for their prestige, but it endangered their long-cherished ideas of religion. It was from the ranks of these men that money was subscribed, five thousand dollars, for an eighty-thousand edition of an anti-Christian tract.

Thus Hunan was the last to open her doors to resident foreign missionaries. And then, let it be remembered, Chang-sha still forbade foreign workers to stay ashore overnight. At length the blood of British martyrs, Brethren Bruce and Lowis, was shed, and then Great Britain demanded that Chang-sha, in Hunan, be opened as a treaty port.

After this, wherever the missionary went, he was followed by a guard of soldiers, which gave an entirely wrong impression of Christianity. One Chinese "evangelist" in particular used his connection with the foreign missionary to assist men to evade the Chinese laws and the demands of Chinese officials. So-called "gospel halls" sprang up on all sides, like a harvest of rice. The heathen subscribed large sums of money in the aggregate to purchase buildings for this alleged purpose. The writer was instrumental in closing some of these places of ill fame. But the evil they did will long persist.

Such is the outlook which Chang-sha presents to the school-teacher. No two persons will ever look at the same situation alike, or meet it in the same way, yet each may be essentially right. Personally, although an evangelist, I fail to see why any one branch of the work should be judged the most important. The teacher has a most important place in evangelistic work in China, as I hope to show in my next article.

PERCIVAL J. LAIRD.

(To be concluded)

"FROM every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of his love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether thou art come to the kingdom for such a time as this?'"

## Principles and Methods

### The Teacher

THE gift of teaching is named among the gifts of the Spirit in the enumeration made by the apostle Paul. This is conclusive evidence that teaching ability is a positive gift of the Spirit of God. Much significance attaches to the fact that teachers are set in the church, implying that the work of the teacher is, in God's plan, a part of the legitimate work assigned to the church, and the teacher is as fully an acknowledged element in the gospel plan as any to whom another specific gift is imparted.

Again: we are told that the gift must be cultivated if the finest fruit be seen from the efforts of the teacher. To cultivate this gift, one must place himself under the training of a competent superior master, must learn to follow correct principles, must be alert, and with careful observation assimilate the best methods with which he comes in contact. That there are methods of work which are commendable all around us, few would deny. Yet these methods, when they are true, are but the reflection from the Great Teacher,—the beams reflected from the Sun of Righteousness. Why should not we, too, with Nicodemus, acknowledge Christ a great "teacher come from God"? We do this in spiritual things, and yet Christ is the author of the gift of teaching. Therefore when he taught with authority, he used the power which was his own because he is the author of these gifts. Since he is the author of the gift of teaching, to whom could we go for clearer methods, for a more wholesome example? We are told that he is our example. O that all teachers would recognize this beautiful truth—Christ an example to teachers! Christ's methods were to be followed by those who would successfully perform the duties which are placed upon the teacher.

To the infidel and atheist, it is a wonder how these most beautiful truths have stood through all the world's midnight of darkness, undimmed, shining with the wonderful light of the Spirit of God. It is unaccountable to those who acknowledge no God. To us who believe the Scriptures the statement, "That was the true Light, which lighteth every man that cometh into the world," solves the problem. This "light shineth in the darkness; and the darkness comprehended it not," and yet where the darkness contrasts most fully with the light, the beams of this light shine with the brightest glory. This Teacher, sent from God, with his simple methods was enabled to attract world-wide attention; and may not we, as teachers under his authority, go to this the author of our gift and sit as little children that we may gather the beams of light which shine from him and his work, and thus reflect them in our work? If we were always to do this, how different might be the results following many of our efforts in teaching.

From personal experience we know that a careful study of his life, of his object-lessons, of his careful, simple, and yet fully intelligent methods, would do more to cultivate in us this wonderful ability which we so much desire, than the study of any other method may or can do. How many times I have been

thankful for the gift of the spirit of prophecy, which has so carefully gathered these wonderful methods and placed them at our disposal, that we may have them with but little effort upon our part. And while it is customary and commendable to read of the experiences of the world's most famous and successful teachers, yet where is the book which contains more clearly developed methods than those outlined in "The Desire of Ages"? Or where is the book that lays down more beautiful principles of pedagogy than the book "Education"? These, together with the simple narrative of Christ's work as given to us by the evangelists and apostles under the influence of the Spirit of God, worked out in detail as suggested by the experiences of other men and women who have thought as they taught, should develop in each teacher the ability to apply these most incomparable principles to his own work, and thus develop, under the direct guidance of the Spirit of God, detailed methods which will insure abundant success.

Among the things which attract our attention in the work of Christ is his ability to interest his hearers. Those of us who teach know that the ability to interest and attract the attention of the pupils of the classes is perhaps the first requisite. Our experience teaches us that a careful study of the operations of the faculties of the human mind, together with a perception of Christ's manner of teaching, would enable one who yields his heart to the guidance of the Holy Spirit to put into successful operation these beautiful methods.

Study the Great Teacher; assimilate his methods; yield to the influence of the Holy Spirit, and expect fruit for the kingdom of heaven.

M. B. VAN KIRK.

### Language

LANGUAGE stands paramount in importance because of its universal existence as a medium of communication. Everywhere her voice may be heard in communion between finite and finite and between the finite and the Infinite. The influence of language on the life and character makes it a prime factor in the establishment of morals, and it should receive attention commensurate with its importance.

Language is classified as oral and written. The oral takes the precedence, although it is through the written or printed form that knowledge is, perhaps, more widely diffused. By means of books, the loftiest and most brilliant thoughts of all ages are preserved for future generations, as a means of promoting civilization and refinement, by diffusing in the mind highest ideals and loftiest aspirations.

Children should early be taught to express their thoughts with force and accuracy, using only pure language. Childhood is the period of life when correct forms of speech are most easily learned. It has been demonstrated that correct forms of speech may be successfully taught as soon as a child is able to form a sentence, for impressions made in the formative period of life while the mind is yet in the plastic stage, are both deep and lasting, and habits acquired at this particular time become a part of his being as truly as if bestowed by

Mother Nature herself. If we allow the child to use incorrect forms of speech, we later have the difficult task of uprooting established errors, often with the unsatisfactory result of making his language appear artificial and affected, as though put on for the occasion.

The work of language culture, already begun in the home, should, without interruption, be continued in the school by being correlated with all other subjects. The use of the dictionary should be taught in connection with this work. The study of English grammar, as I understand it, is not alone for the purpose of teaching the correct use of English, but also for the purpose of exercising the powers of thought, making them reflective. To be able to understand the office and relationship of words as arranged in sentences, is to render clear and definite that which might otherwise appear ambiguous, thus enabling the reader to comprehend the meaning intended by the writer.

To many the study of grammar seems dry and senseless, but if continued to completion, the familiar terms and distinctions of grammar will mean much, the powers of thought will be trained to a keener appreciation of the significance of language, and a more profound enjoyment of the things bestowed by our loving Benefactor.

MRS. A. A. BANKS.

### Christian Education a Soul-Saving Work

OUR Lord's commission to his ambassadors was to preach the gospel to every creature, teaching the observance of all things whatsoever he had commanded. The great Example was himself a preacher and teacher, living by precept and example the principles of truth.

A fact too often lost sight of among his children, is that God is no respecter of persons. The "whosoever" who may come means all creatures who feel their need of a Saviour, even if they hear the invitation while in the byways and hedges.

It is the privilege of this branch of the work to reach out the hand to those referred to in Isa. 58: 6, 7. And while our work has its trials and difficulties, we rejoice in the fulfillment of the promises made to those who partake of this fast, and in seeing the salvation of the Lord wonderfully manifested.

One of our dear girls, whom friends and family had tried to interest in religion, refused because she saw nothing to attract her to the Bible, until she heard the third angel's message in our school-room. In this message she found that which dealt with each thought, word, and act of the life. A beautiful conversion and faithful adherence to the truth, amid bitter opposition from her relatives, and a sweetness of life that is an honor to her God and his truth, is the result of hearing a plain, practical message attended by the convicting and converting power of the Holy Spirit. This is one of the several instances which we could enumerate of blessed results in our efforts for the precious souls out in the highways. Six of the members of our school this spring buried their past by baptism, and arose to walk with their Lord in newness of life. One of these had been a member of the true fold, but had wandered away by seeking after the

society and pleasures of the world. Through tender loving-kindness and the practical teaching of Christ's word, this dear girl came back into the fold, after years of sorrow and disappointment, and is rejoicing in the truth that made her free.

We appreciate the value of Christian education in character building, without which we should fail of accomplishing what God has been pleased to grant us through its influence.

MAUDE G. HENRY.

### Labor—Its Import

(Concluded)

TO-DAY many hold the same opinion regarding toil as did the ancients, although not in so marked a form. "Young men are anxious to become teachers, clerks, merchants, physicians, lawyers, or to occupy some other position that does not require physical toil. Young women shun housework and seek education in other lines. These need to learn that no man or woman is degraded by honest toil. That which degrades is idleness and selfish dependence. Idleness fosters self-indulgence, and the result is a life empty and barren,—a field inviting the growth of every evil."

The success of most of our great and noble men is to be attributed to the fact that they possessed a knowledge of practical things, and had, at some period of their lives, been craftsmen. The apostle Paul, so successful in his ministry, was a man of this type. "When not actively engaged in preaching, he labored at his trade as tent-maker. This he was obliged to do on account of accepting unpopular truth. Before he embraced Christianity, he had occupied an elevated position, and was not dependent on his labor for support. Among the Jews it was customary to teach the children some trade, however high the position they were expected to fill, that a reverse of circumstances might not leave them incapable of sustaining themselves. In accordance with this custom, Paul was a tent-maker, and when his means had been expended to advance the cause of Christ and for his own support, he resorted to his trade in order to gain a livelihood.

"No man ever lived who was a more earnest, energetic, and self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and traveled far and near, until a large portion of the world had learned from his lips the story of the cross of Christ. He possessed a burning desire to bring perishing man to a knowledge of the truth through a Saviour's love. His soul was wrapped up in the work of the ministry, and it was with feelings of pain that he seated himself to the drudgery of the craftsman that he might not be burdensome to the churches that were pressed with poverty. Although he had planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion for his enemies to misrepresent him, and thus detract from the force of his message.

"Paul appeals to his Corinthian brethren to understand that, as a laborer in the gospel, he might claim his support,

instead of maintaining himself; but this right he was willing to forego, fearing that the acceptance of means for his support might possibly stand in the way of his usefulness. Although feeble in health, he labored during the day serving the cause of Christ, and then toiled a large share of the night that he might make provision for his own and others' necessities. The apostle would also give an example to his brethren, thus dignifying and honoring industry."

The worker who labors as Paul did, putting his whole heart into his work, will be a blessing anywhere, and will preserve self-respect and win the respect of others. Instead of being a slave of labor, he will be the master of it, and will take pleasure in performing it. He will have the satisfaction which comes from faithful and efficient service.

The great educators of this country and Europe have long recognized the good of manual training, and have nobly endeavored to place in our schools systematized courses in manual art. They have been rewarded for their efforts by seeing in the last few years school after school providing workshops and tools for the boys and girls, that their talents in mechanical lines might be developed. The teachers in these schools found that the training affords valuable discipline, and also provides facilities for physical development. Many a boy, bent on leaving school because he was tired of his algebra and Latin, took new delight in his studies after the manual-training course was introduced. The old idea that education consists of knowing a great many facts, whether or not these are of value in active life, is gone, and in place of this we have the higher and truer ideal—the harmonious development of the mental, physical, and spiritual powers.

E. C. JAEGER.

### Teaching "Common Sense"

ONE of the most important subjects which we can teach our pupils is that of common sense. It is possible to get through the world without being able even to read or write, but our progress is indeed slow if we are not sensible and reasonable in our course of action. How queer would appear a portion of the daily program like this: Arithmetic, 9:30 to 10; Common Sense, 10:30 to 11:30. It would appear queer from the simple fact that it is impossible to teach common sense as a subject by itself. No, indeed; but we are to teach it in every class and in our associations with our pupils. When we teach them to be thoughtful, observing, useful, kind, and helpful, we are teaching them common sense. Sincerity is the foundation of all common sense. Our ordinary rules of etiquette are founded upon the principles of the golden rule, and unless sincerity underlies our formal conduct in society, it is of little worth; even our formal greetings and good-byes are a sort of guile if they are not heartfelt, and polite words count for little if we are not sincere.

Recently a young girl visited our school who was so helpful and practical that she served as an admirable example of the benefits of common sense. She made herself so agreeable, by assisting in every way possible in the work of the teacher and in the play of the children, that we all could but wish she might

be with us every day. She carried this same spirit into her home, assisting in every way in the duties and pleasures of a country home. One admirable way to teach common sense is in the play and recreation of the children. We can assist them and teach them in their plays quite as much perhaps as by any other means. Children have sharp eyes, and they need to learn to use them for good. In their play it is possible for us to teach them principles of usefulness and seriousness and truth.

MARY ROSS LAMIE.

### Hints for Teaching Geography

I HAVE found the following suggestions helpful in making the study of geography interesting and instructive to my pupils:—

Saturate the end of a crayon with mucilage, and the lines made will be permanent so far as erasure by an ordinary eraser is concerned, but they can be removed by means of a damp sponge or cloth. In map drawing a permanent outline can thus be made, and used as long as it is needed, the pupils filling in the details, which can afterward be erased, leaving the outline ready for use each day. Colored crayons may be used to good advantage for maps. They are attractive when artistically used.

To teach the relief of a country or continent, have them make relief-maps in the following manner: (1) Draw the outline of country or continent (as perfectly as possible) on rough drawing-paper,—even rough tablet paper will do,—then cut out; (2) make a pulp of newspapers (the less print on them the better) by putting the paper in a basin and pouring hot water over it, taking care not to get it too wet, then picking the paper to pieces (a wire potato masher is handy to use for this purpose). After (not before) it has been converted into a pulp, sufficient salt should be added to make it taste salty; (3) place the maps on a slate, and begin by putting the pulp on the outside first, working toward the center. Let the pupils look on their relief-maps of the country and work according to that. Make the map quite thick, as it settles in drying. It should be left in a warm place to dry; when dry, mount it on black mounting board. These maps make pretty school-room ornaments. Care should be taken that the pupils learn the names of the mountains and rivers, the products of the country, etc., while making their maps.

Have pupils draw a map of the continent, country, or State that they are studying, and with glue attach the different products in the portion of the country in which they are raised, putting a grain of wheat where wheat grows, a piece of ore where it is mined, etc.

They may also draw a map indicating where the different races are located, by giving the proper coloring. They may make a map showing the regions occupied by different religions in the same way, placing a red star for the missions. Maps may be shaded to indicate rainfall, population, etc. Never accept anything but the best work the pupil can do.

With each country be sure to teach the history of our work there, locating the missions and learning the names of the missionaries in each, together with the religion and customs of the people

they are working for. This may be fixed in the pupils' minds by requiring them to write an essay on the country or State, including (1) location; (2) boundaries; (3) comparative size and importance; (4) principal cities; (5) surface and drainage; (6) places of interest to visit; (7) its people; (8) industries; (9) products; (10) history, including the work of the third angel's message.

From railroad ticket offices may be obtained folders and booklets containing pictures of many interesting places. From the *REVIEW*, *Instructor*, and other papers, interesting pictures and accounts may also be obtained. These may be cut out and mounted upon the pages of their essay, at the side or bottom of the paragraphs. This will not only add to the pupil's interest, but will cultivate the habit of neatness and good taste.

Booklets may be made of these essays by tying together with bits of pretty ribbon the large sheets of paper upon which they have written. A map of the country may be drawn on the first-cover page.

M. ARMILDA BOGAR.

### In Praise of Work

WORK drives away depression, whets the appetite for food, invites sleep, promotes digestion, strengthens the muscles and sinews, gives free circulation to the blood, stimulates the intellectual faculties, provides the comforts of life, develops all the powers which it brings into exercise, transforms stupid ignorance into brilliant genius, fills the world with works of art and literature, and develops the resources of nature. Nothing can stand before work.—*Selected.*

## Methods in Primary Schools

### The Penny Investment

DID you ever go out on a fine spring day,

Late in April or early in May,  
When robin, bluebird, and all the rest  
Were singing their songs, or building  
their nests,

And the air was as soft as a baby's kiss?  
Did you ever go out on a day like this,  
And plant your flower seeds, row and  
row?

Well, our school took pennies and made  
them grow.

This isn't a story made up for fun,  
It happened right here in Hamilton;  
And we children did it for a surprise,  
And the teachers saw it with their own  
eyes.

The pennies weren't planted in the  
ground,

But they grew to dollars big and round.  
You don't understand me, I hear you  
say;

I'll tell you about it without delay.

Our teacher had told us of children  
small,

Who knew no kind parents, nor home  
at all;

No one to keep them from going astray,  
No one to show them the heavenly way.  
We wanted to help them, but, O, dear  
me!

There was nothing but pennies, and  
pennies are wee,

And won't buy much, and the orphans  
need

So many things. We were sad indeed.  
But we remembered what happened so  
long ago,

The old sweet story that all of us know.  
Far away on the hills of Galilee,  
A lad with five loaves and fishes three  
Gave them into the Master's care,  
And he fed the multitude gathered there.  
So we each took a penny, determined to  
try

To make them grow to dollars by and by.

Some with their pennies bought an egg  
that spring

And tucked it under an old hen's wing,  
And by and by a chicken was hatched,  
And all that summer it peeped and  
scratched

Till for twenty-five cents it was ready  
to sell—

All from a penny—wasn't that doing  
well?

One boy did better than this, I'm told.  
He radishes planted, and radishes sold,  
Then bought celery seed, which was  
carefully sown,

And when the plants at last were grown,  
How much did they sell for? You'd  
never guess;

Seven whole dollars, and nothing less.

Some girls made holders so neat and nice  
That they easily sold for a very good  
price.

Some boys raised turnips, and some  
raised corn.

Some did chores both night and morn.  
Some had good luck, and some had ill,  
But every one worked with a right good  
will.

One girl set tomato plants out that  
spring,

For nice tomatoes good prices bring.  
But an army of bugs, she found one day,  
Were eating them up, and that wouldn't  
pay.

She cried and she brushed, but the bugs  
still stayed;

Then her mind turned to God, and she  
earnestly prayed.

Every bug disappeared in one short hour,  
And came not again. In God there is  
power.

Two dollars and fifty cents, I am told,  
Is what she received for tomatoes when  
sold.

The way we managed can never be told;  
We bartered and traded, we bought and  
we sold,

And over and over the money we turned;  
Some of us worked, and gave all we  
earned.

But we were all honest, nothing less,  
For tainted money God will not bless.  
And in the autumn there came a call,  
"Now, bring in your money, students  
all."

So gladly that Sabbath we children  
came,

To show the sum of our summer's gain.  
And counting it, each little lass and lad  
Had something to make the orphans  
glad.

What do you think? From the pennies  
small

Had grown twenty-five dollars; that's  
what I call

A good investment, and that's how I  
know

One can take pennies and make them  
grow.

—Mrs. W. C. McCoy.

### Thoughts on Object-Lessons

ALL teachers are agreed that nothing so much cultivates the habit of accurate observation as object-lessons. We can not estimate too highly the importance of this habit, as it is necessary that all reasoning and work be based upon fact, or what is supposed to be fact. Many mistakes are made, not wilfully, but because we do not use care and exactness in noticing things that are noticeable.

Indirectly, these object-lessons, rightly conducted, train the pupil to an accuracy of expression not only in drawing, but in language also. Conducted by an enthusiastic teacher, they will excite within the pupil a spirit of inquiry and experiment, and an intelligent interest will be manifested in the production of the object, and sympathy will be created with the people concerned in producing it. The teacher should use object-lessons as stepping-stones to the study of science.

To permit the beginner to attempt too much is a means of failure. Often he takes a general view of the object, but fails to dwell upon the qualities and characteristic features of the same. Again, the teacher chooses some object altogether unknown to the child, and instead of passing from the known to the unknown, he reverses the matter and goes from the unknown to the known. If possible every teacher should furnish each child with a specimen, that he may examine it, and describe it himself, or, if it is impossible to furnish each one with a specimen, select an object that can easily be seen by the class. Pass it around and let them all see it, or let them come to the teacher's desk to examine it.

The teacher may treat animals as common objects, observing their appearance, parts, covering, and so on, as well as deal with their peculiarities or habits, as living things. In order to do this, he may draw a large diagram, showing the parts distinctly. In these lessons he may introduce form, color, and other properties of objects. A number of objects will be needed in these lessons in order to illustrate and teach comparison. Be careful to keep within reach of the pupils' minds,—do not give them more than their brains can digest; avoid cramming them; at the same time do not go to the other extreme, and not give them enough. Let them ask questions on the object which you are treating, and do not be afraid to let them see that you appreciate their information. It does not lower a teacher's dignity to recognize the fact that one of his pupils has discovered something that he did not know. In these lessons the teacher is a student also. It is wonderful how many little things the children observe that the teacher does not. In these studies, not only the child and the teacher are benefited, but parents become aroused by the questions which the children ask them, and they begin to observe more closely.

Once in teaching a lesson to a class of forty pupils on object study, I asked the question, "How many can tell how a cow gets up when lying down? Does she stand first on her forefeet, or her hind feet?" To my surprise, no one could tell me, but the next day the children were seen visiting the barns, and watching not only the cows, but the horses. Again the questions were asked,

"How many legs has a spider, and a fly? And why is it that the fly does not fall when crawling on the ceiling?" These questions aroused an interest in the home, and not only the children talked them over among themselves, but the parents joined in the conversation.

IDA FISCHER CARNAHAN.

(To be concluded)

### Teaching Phonetics

I FIND that few pupils have been thoroughly taught the diacritical marks and sounds of the letters.

The ability of the pupil to spell and read well depends very largely on his knowledge of phonetics. He is dependent on another for the pronunciation of every new word, if he is unacquainted with the marks and sounds of the letters composing the word.

I find that young children just entering school are more easily taught phonetics than pupils who have reached the sixth and seventh grades without such drill.

Young children may be taught that it must be learned and applied, but older pupils think that they have advanced so far without this knowledge, and that it must not be very essential, or their former instructors would have taught it to them.

Pupils taught to pronounce according to the diacritical marks do not demand so much of the time and attention of the teacher in the preparation of the lessons. I realize from experience that when I have taught a pupil to spell and pronounce by the marks and sounds, and he makes constant use of that knowledge, I have enabled him to climb from the helpless, creeping, infant stage of learning to where he can walk through his lessons independent of my assistance; that I have done much for him, and for the school, from which he would take each day some of my time; that I have relieved myself of the annoyance of being a constant aisle walker.

I begin with the child in his early days at school. I find that at first he more readily catches and enjoys giving the sounds of b, c, d, f, g, j, k, l, m, n, etc., than the vowel sounds. In teaching him by the word-and-sentence method (and I like a combination of methods), after pronouncing the word a few times, I sound the letters composing the word, which is simply pronouncing the word slowly and distinctly, when he has forgotten it. Then I have him repeat it. He soon sees that he is almost speaking the names of the letters, and pretty soon he "knows his letters" without any special effort having been made to teach him their names.

As he learns to write his words as a spelling exercise, I have him mark the letters, and then have him spell by sound. It is best to introduce but one sound of a vowel at a time, and select words for drill having that sound until it is easily recognized and given before giving another. It may seem to be very slow work, as you can not apparently cover so much ground, but it pays to make haste slowly in starting a child on the True Education road.

I find our "True Education" readers very helpful in teaching sounds and combination of sounds. I like the plan of the books very much.

I have each of my pupils, as far as possible, get a pocket dictionary and keep it by him. Of course beginners can not at first use it, but children *feel* a great deal, you know; they gradually learn to use it as they learn to tell the time of day by the clock, and then you can dispense with "pronouncing words."

It takes much drilling in the different grades, if pupils have not been properly started; so drill, drill, drill, until your pupils, one by one, get above the need of it.

MRS. JESSIE G. YOUNG.

### Our Schools

#### Among the Schools

LEAVING Washington on New-year's day, I went directly to our training-school for colored students, at Huntsville, Ala., where I met Elders A. G. Daniells and W. C. White. I was pleased to visit this school again, and to note the changes which have taken place since my last visit nearly a year ago. Perhaps the first feature of improvement to be noticed is in the students themselves. There is a much larger enrolment this year than last. The students are, on an average, older, and consequently they can be more quickly prepared for various lines of work. We were very much pleased with their appearance as they gathered at chapel exercises.

During the year there has been erected at this place a fine study hall. This is built of cement blocks, and is a good piece of architecture. The business office and recitation rooms are on the first floor, and the chapel and principal's office are on the second floor. A young man's dormitory to replace the one destroyed by fire is in process of erection. They have recently been obliged to cease work upon it, for the funds at their disposal for this purpose are exhausted. This new dormitory is commodious and well adapted to its purpose. It is to be hoped that the additional money necessary will soon be at the disposal of the managers of this school for the completion of the building.

During the year, Dr. Lucy Bascom has connected with the faculty. It is intended to establish a sanitarium at this place soon. Dr. Bascom is conducting class work, and giving treatments in improvised quarters. It would appear that this phase of the work can be made very helpful, not only to the school, but to the work as a whole for the colored people of the South. We trust that this sanitarium may be quickly established. Brother C. J. Boyd, who has recently been connected with the school at Alpharetta, Ga., has been associated with the faculty. In addition to teaching, he has charge of the farm. As the plans for the farm work were discussed, it appeared that there is a very bright future before this phase of the school work. There is need, however, of financial help, to place this school on vantage-ground. The school presented a memorial to the Southern Union Conference, emphasizing its needs and petitioning for help. We hope that it will not be long in coming.

From Huntsville we went to the Southern Training-school located at Graysville, Tenn. Marked improvements have been made in this school during the past year. A large addition has been erected to the main school building. This was very much needed. The chapel has been nearly doubled in size by this addition. Library, music, chemical, and recitation rooms have been added. There has also been a heating plant installed. The boilers are in a new building situated between the dormitories and the school building. This building also serves for a laundry and for a printing-office. Here, as at Huntsville, there has been an increase in the attendance. There seems to be a very earnest spirit on the part of the students. As they

### Some "Busy Work" Suggestions

To keep small children busy I endeavor to vary their work as much as possible. Paper cutting and folding are excellent. They teach carefulness and accuracy. Very likely every child has an old pair of scissors which he could bring from home. If it is quite impossible for the teacher to draw the objects to be cut, patterns can be made for the teacher's use by one who can draw, of such objects as chairs, sleds, baskets, etc.

Folding is involved in the children's cutting from the patterns. I think this exercise once or twice a week quite sufficient. To increase the neatness in the work, the teacher may hang their best work around the room. If neatly and artistically arranged, it helps to decorate the room, and encourages better work. Pictures may be cut from papers and magazines. The children may paste the pictures in a book, and write the name underneath the objects in the pictures.

I also have exercises in geography and physiology every day alternately. It encourages the little ones to think they have more than one study on the report card. In geography I take the State we live in, and teach them the capital, rivers, and large towns. To impress them on their minds I have them draw the map and write in the names of different places as they learn them. It is surprising how much they learn during the term. I simply give oral lessons in physiology, teaching them simple facts about their bodies.

A device in number work which I have found useful is to take cards about three by four inches in size, and on these have some simple examples adapted to the class. I hold the card toward the class, and have the pupils answer at sight and in turn. This teaches them to pay attention, and also teaches accuracy. For convenience I have the answer to the example on the back of the card. The child who gets the right answer holds the card until the recitation is over. The children try to see who can get the greatest number during the recitation. Also in teaching multiplication, instead of writing the tables, have the child keep the multiplier in mind and write the figures on the board, and have him repeat the table.

To keep up the interest in the little Bible class, have a nature study once or twice a week. Take, for instance, the ant, or something very small; teach them God's great love and care for even the smallest creatures. Read to them from the Bible where it is found. I find Cady's "Bible Nature" very helpful in these nature studies.

I hope these few suggestions will be of some benefit to others who have the same problems as I to solve.

MARY E. PERIN.

listened to the talks by Brother Daniells on the mission fields, their interest in the work in these far-off lands seemed to be much increased. The week of prayer was very helpful to this school.

We next visited the Nashville Agricultural and Normal School, located at Madison, Tenn. Brethren Sutherland and Magan and their fellow workers seem to be of excellent courage in their work. They can see in many ways the leading of the Lord, and his prospering care. We found here a company of very earnest, devoted young men and women.

A sanitarium building is in process of construction. It will be well adapted to medical work and to the comforts of the patients. Dr. Lillian Eshelman Magan is in charge of the medical work of the school and sanitarium. Already there is an interest in the vicinity in our health principles.

Professors Sutherland and Magan and Sisters De Graw and Druillard gave a very interesting detailed report of their work at the Southern Union Conference, and expressed themselves as being of good courage.

The Southern Union Conference devoted much time to the educational work. We are glad that all phases of the school work in this union are prospering.

In the next Educational number of the REVIEW, I shall speak of other schools, which we are to visit. F. GRIGGS.

### Extracts from the Report of the Educational Secretary of the Southern Union Conference

It is well understood that much time and effort have been lost in the past through lack of system and unity of action. An invaluable aid in attaining this desired system and unity in our work were the conventions held at East Lake, Tenn., and at Huntsville, Ala., during the past summer. These meetings demonstrated the importance of concerted action both in studying the situation and in laying plans for the overcoming of difficulties and the introducing of better methods. The convention exercised much care in the selection of text-books, and gradually these are coming into general use.

Thus far the department has issued thirty-six certificates; twenty of these being to white teachers, and sixteen (by the request of the Southern Missionary Society) to colored teachers. Other plans and recommendations are receiving attention. About one year ago sets of examination questions were sent by the department to intermediate schools and other schools having pupils in or above the eighth grade. A larger proportion of our teachers hold the diploma of one of our training-schools than ever before. It is not too much to say that the efficiency of our teaching force has doubled within the last four or five years. There has been an encouraging increase in the length of school terms and in the number of pupils enrolled.

The Southern Training-school has enrolled eighty-eight students during the year, and many of these are of mature minds, and have come to the school with a definite purpose. The average age of students is nineteen years.

The Oakwood Manual Training-school has enrolled sixty pupils the present year,

whose average age is twenty-five years.

The Nashville Agricultural and Normal Institute enrolled seventy-seven students last year. The average age of these was twenty-four years.

There are five intermediate schools for white students in the union conference, and there are two for the colored. The different conferences in the union report schools as follows:—

The total number as reported by conferences .....	44
Total enrolment in these schools..	815
Average length of term .....	6¾ mon.
Total number of pupils in fifth grade and above .....	408
Average teachers' wage in South	\$20.30
Total attendance at our three training-schools .....	225
Attendance at other schools not included in conference reports ...	152
Total attendance .....	1,192

J. E. TENNEY.

### Notes

THE work on the new school building at Lornedale (Ontario) Academy is progressing nicely. Elder Eugene Leland is conducting the school at present, as the school is unable to secure a teacher.

The students and teachers of Fernando Academy during the past year raised three hundred dollars to assist the mission school at Rome, Italy, and the present year they are planning to double this amount.

Prof. J. B. Clymer, president of Mount Vernon College, writes that the students of the college have made pledges, which will average one dollar for each student, for the fund for the establishment of the training-school in the Latin Union Conference. They are to pay their pledges during the month.

The managers of the South Lancaster Academy contemplate a most earnest campaign for the removal of all indebtedness now resting upon the institution. This school is one of the oldest, and it is to be hoped that the day is not far away when it shall be entirely removed from the thralldom of debt.

Prof. R. W. Airey, principal of Laurelwood Academy, Gaston, Ore., in writing of their school work during the week of prayer, said: "We have had some of the most precious experiences it has been my privilege to enjoy. The Spirit of the Lord was especially manifested one evening when every heart in the congregation was touched and melted to tears. All (with the possible exception of one) who had not previously confessed their sins, did so, and consecrated themselves to the work of the Lord. As a result of the meeting, there are about thirty candidates for baptism, and a number of young persons are ready to respond to the call of the Lord, 'Here am I; send me.'"

There is an earnest call being made for a teacher for the island of Grenada. Brother and Sister W. A. Sweany have been carrying on evangelical work on this island, and as the result there are forty or fifty children and young people ready to attend school. The principal hindrance is the lack of means to support a teacher. A brother some months ago pledged a sum of money for this work; but it is not enough to supply a teacher for any length of time. It is thought that if a teacher could be sup-

plied for one year, the school would become self-supporting. Here is an opportunity for those who are able to do so to contribute to a splendid work.

The closing exercises (for the school year) of the Bethel Academy occurred during the latter part of December. A very interesting program was prepared. The motto of the graduating class was, "Not to be ministered unto, but to minister." The theme of the program was that of ministry. Some of the titles of papers and addresses are as follows: "The Ministry versus the Preacher," "The Ministry of the Home," "The Minister on the Farm," "The Minister of Health," "The Minister to the World."

The Brooklyn Teachers' Association recently appointed a committee to conduct an investigation into grading and courses of study. The committee reported that educators throughout the United States seem to favor a course of liberal education consisting of fifteen grades, instead of sixteen as at present. And instead of the present plan of promotion by grades, they recommended a system of promotion by subjects. It was thought that an effort would be made to place this matter before the National Educational Association at an early meeting.

The following resolutions on education were adopted by the Southern Union Conference at its recent biennial session held at Nashville, Tenn:—

"As a means of providing a standard of educational work in our primary schools—

*"We recommend,* That conference secretaries of education provide for a uniform examination in all these schools, based on the grading as outlined in the 'Manual for Church and Mission Schools.'

*"We recommend,* That at least twice each year a Sabbath be set apart in all our churches for consideration of educational interests; and further, that these days be uniformly appointed throughout the union conference, and that the program be provided by the Educational Department.

*"We recommend,* That the executive committee of the Southern Union Conference provide for a gathering for teachers at such time during the coming summer, and at such place, and for such duration, as may be deemed best.

*"We recommend,* to our conferences and to their educational secretaries, that special efforts be made, first, to place our school 'Manual' in the hands of all teachers; second, to place our uniform text-books in all schools as far as practicable; third, to encourage all teachers to read the books assigned for the study of teachers each year, and also some good educational journal.

*"Whereas,* Great advantages appear in the proposition made by our publishing house to offer scholarships to those who sell books to the required amount,—

*"Resolved,* That we keep the plan before our young people in all the conferences, and encourage as many as possible to take up the sale of books with the earning of a scholarship in view.

*"We recommend,* That our primary and intermediate schools conform in the grades of work offered, to the plans adopted by the Department of Education of the General Conference."

## NOTICES AND APPOINTMENTS

### North Dakota, Attention!

OUR annual institute for canvassers will be held March 17 to April 7 at Sheyenne River Academy, Harvey, N. D. We expect good help, and see no reason why this should not be a very profitable and pleasant gathering for all who attend. Come, brethren, and let us get the help and blessing there is in learning how to better carry on the work which our Father has for us to do.

W. B. PAYNE,  
Field Missionary Agent.

### Annual Meeting of the Northern Illinois Medical Missionary and Sanitarium Association

THE Northern Illinois Medical Missionary and Sanitarium Association will hold its next annual session at the Seventh-day Adventist Forty-sixth Street church, in the city of Chicago, Ill., at 9:30 A. M., Monday, Feb. 10, 1908.

The legal business to be transacted at this meeting will be the election of three directors to act for a term of three years as members of the board of the Tri-City Sanitarium of Moline, Ill.

The legal voters of this meeting will be the accredited delegates to the Northern Illinois Conference of Seventh-day Adventists to be held at that time and place.

WM. COVERT, Chairman of Board.

### Northern Union Conference, Attention!

THE third biennial session of the Northern Union Conference of Seventh-day Adventists will convene at the Seventh-day Adventist church on Fourth Ave. S., and Lake St., Minneapolis, Minn., March 5-15, 1908. Aside from the regular biennial business, election of officers, and such other business as will naturally come before the conference, it is expected that this will be emphatically a missionary conference. Arrangements have been made by the four conferences now constituting the Northern Union,—Iowa, Minnesota, and North and South Dakota,—to have all their laborers attend this gathering. We expect a number of the members of the General Conference Committee to be present, among these, Elder G. A. Irwin, W. A. Spicer, W. B. White, L. H. Christian, S. Mortenson, and G. F. Haffner. Hence it will be seen that we shall have a strong force of laborers and instructors in attendance, aside from the laborers in the union.

The representation of the conference as delegates will consist of the executive committee of the Northern Union Conference, such members of the General Conference Committee as may be present, and each conference is entitled to one delegate at large, and one additional delegate for every one hundred fifty of its membership.

The meeting will open Thursday evening, March 5. The first meeting for prayer and Bible study will open at 8:45 A. M., March 6. The organization of the conference will follow in the forenoon. It is desired that the delegates should all be present at the opening of the conference.

A program outlining the work of the conference has been prepared. If any laborer in the Northern Union Conference fails to receive a copy of this program, he should write to T. D. Gibson, 2718 Third Ave. S., Minneapolis, Minn., and he will be supplied. Important Bible studies will be conducted throughout the entire conference. It is requested that all who expect to attend shall notify Elder A. W. Kuehl, Box 989, Minneapolis, Minn., at least two weeks prior to the opening of the meeting, so that full arrangements can be made for their comfort. The

brethren in Minnesota who will have the burden of caring for the delegates will give full notice in the Northern Union *Reaper* and in the Iowa *Bulletin* of what may be expected of those in attendance.

In behalf of the Executive Committee,  
R. A. UNDERWOOD, President.

### Eastern Pennsylvania Institute

THE Eastern Pennsylvania Conference will conduct a canvassers' institute at Scranton, Pa., March 15-29. A full program for each day has been arranged, covering an interesting and profitable course in Bible, Testimonies, theory, art, and practise of canvassing. Brother I. D. Richardson, general agent for the Columbia Union Conference, will be present throughout the two weeks.

Board, room, and tuition will be free to all who will enter the work at once as regular canvassers. We would be pleased to have all our regular agents attend. Others desiring to attend will be boarded at a nominal sum.

An additional five-per-cent commission on sales will be allowed the canvassers who attend the institute, until they have received the amount of their railroad fare from home to place of institute, thence to field of labor.

All desiring to attend the institute must make arrangements previously with the undersigned, whose post-office address is Lancaster, Pa. Each one attending should bring a good supply of bedding, and two towels, also the following books: Bible, "Hymns and Tunes," "Gospel Workers," "Early Writings," and one of the following books for which he may wish to canvass: "Great Controversy," "Daniel and the Revelation," "Bible Readings," and "Heralds of the Morning." These books will be thoroughly taught.

G. W. HOLMAN.

### Addresses

WANTED.—The address of Bowers Blake, Leonora Blake, Emory, Anna, Tom, or Gay Blake. When last heard from, they were living near Eureka, Greenwood Co., Kan., but have since moved to Oklahoma. Address Mrs. Etta Hall, Bozeman, Mont.

### Business Notices

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

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

#### Conditions

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

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

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

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

No discount for several insertions.

FOR SALE.—Betz Hot Air Cabinet, nine feet long. Used very little. An opportunity not open long. Address R. A. Lovell, Knoxville, Tenn.

STRAWBERRY PLANTS.—The Ohio Experiment Station says the Highland strawberry is the best, most prolific of the 146 varieties composing the station's test plat. Send for free catalogue, and read what the Ohio *Bulletin* say of the Highland. Address Geo. Jorgensen and Son, Box 10, Poy Sippi, Wis.

WANTED.—To correspond with Seventh-day Adventist governess or home school-teacher. Address, stating wages, R. A. Lovell, Knoxville, Tenn.

WANTED.—Married man to take charge of a dairy farm. Must have thorough experience. References required. Also single man of mature age. Must be experienced in all kinds of farm work. Address Peter Hanson, R. F. D., Phone No. 29—3 Rings, Richland, Mich.

FOR SALE.—Vegetarian Meat is an excellent substitute for flesh food, and can be used in a variety of ways. We manufacture more than a score of health foods, and sell direct to the consumer. Write for prices. Address Iowa Sanitarium Food Company, Des Moines, Iowa.

FOR SALE.—For a short time only, Peanut Butter 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7.50; Vegetable Cooking Oil, 10 pounds, \$1.20. Cash with order. All absolutely pure. If west of Rockies, write us. Address Vegetarian Meat Company, Washington, D. C.

THE rich flavor of choice, selected Spanish peanuts is retained in Royal Peanut Butter. 50-lb. tins, 11 cents a lb. Our Extracted Southern California Honey should interest you. Send 5 cents, and we will mail you package of Royal Salted Peanuts. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 63 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. shipped direct from factory at Louisville, Ky. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

FOR SALE.—Purest, most healthful Vegetable Oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4. Also pure virgin Olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

FOR SALE.—Ripe Canned Olives; best we have ever had. Olives are wonderfully adapted to the needs of the system. They are a strength-sustaining and health-building food. Many chronic complaints due to the lack of oils in the system disappear upon the habitual use of olives and olive-oil as food. Medical writers give the preference to olives, as they contain some elements not in the oil. Olives will keep indefinitely in the cans; after opening, a long while in a cold place. Any left over into warm weather should be re-canned for long keeping, or will keep quite a while open under heavy brine. Price, 80, 70, and 55 cents, according to size (quality the same), in 5-gal. cans. In 1-gal. cans add ten cents a gal. All goods guaranteed. Address W. S. Ritchie, Corona, Cal.

### Publications Wanted

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

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

Isaiah H. Amore, 59 West Fountain Ave., Delaware, Ohio, publications on present truth for distribution in missionary work.

Ruben Holcomb, Box 292, Storm Lake, Iowa, *Signs, Watchman, Liberty*, and tracts, for missionary purposes.

Dr. E. O. Dickerson, Tracy City, Tenn., publications on present truth; can use a quantity. Also desires a good supply of our publications in German.

James W. John, Box 365, Guymon, Okla., *Signs, Watchman, Life and Health*, and *Liberty*, also tracts on present truth for depot rack work.

## Obituaries

**GRIFFIN.**—Died at Milton, Ore., Dec. 16, 1907, Sister Minnie M. Griffin, aged 32 years. She accepted present truth fifteen years ago, and lived a consistent, godly life, being beloved by all who knew her. A companion and six children are left to mourn their loss. R. D. QUINN.

**SIMONS.**—Died at Bay City, Mich., Dec. 11, 1907, John Simons, aged about 80 years. He was one of the first members of the Bay City church, and was faithful in distributing the truth contained in the printed page. He had been in Canada for several years, but returned to Bay City to die. Words of comfort were spoken by the writer.

A. R. SANDBORN.

**GOSSETT.**—Died at Alpena Pass, Ark., Dec. 14, 1907, John R. Gossett, aged 71 years. Brother Gossett had been a canvasser, and had sold many of our books. His health had been failing for seven or eight years. He died believing that it will be only a little while until the Life-giver will come to call forth the sleeping saints. M. H. GREGORY.

**BROWN.**—Died in North Dakota, Dec. 18, 1907, Filander Brown, aged 69 years, 10 months, and 17 days. He was buried at his home at Kaskota, Minn. He was one of the first members of the Seventh-day Adventist church at Kaskota. We trust he will be among those who will come forth in the first resurrection. He leaves a wife, five daughters, and three sons to mourn their loss. Words of comfort were spoken by the writer.

A. W. KUEHL.

**WETSEL.**—Died at her home in Princeton, Minn., Dec. 6, 1907, Sybil G. Wetzel, aged 67 years, 3 months, and 12 days. She became a member of the Seventh-day Adventist Church nearly fifteen years ago, and was faithful until the day of her death. She fell asleep with the bright hope of a glorious resurrection. One daughter and six sons are left to mourn the loss of a loved mother. The funeral service was conducted by the writer.

A. W. KUEHL.

**STARR.**—Died at Granger, Wash., Dec. 17, 1907, of malaria, Mitchel Rowley Starr, second son of Brother Chas. E. Starr, aged 10 years. He will be greatly missed in the home, church, and Sabbath-school. Brother and Sister Starr have the comfort that he was accepted by the Lord, and was willing that God's will should be done, whether in his life or in his death. One son and one daughter remain to Brother and Sister Starr. Comforting thoughts were spoken from John 11:24.

G. E. LANGDON.

**GEARING.**—Died at Lemoore, Cal., Dec. 15, 1907, J. W. Gearing. Brother Gearing was born in Madison County, New York, Oct. 21, 1852. He had been connected with the Seventh-day Adventist Church for thirty-two years. The family and friends are doubly bereaved, for less than five months ago the children of this family were called to lay away their mother. The church mourns one on whom they could always depend in time of need. The funeral service was conducted by the writer.

B. L. HOWE.

**BRADFORD.**—Died at his home in Acushnet, Mass., Dec. 16, 1907, Philip A. Bradford, aged 85 years. He was born and brought up a Quaker, and had lived on his farm in Acushnet since he was six years old. His home had always been a refuge for the unfortunate, and his kind-hearted disposition and his strict adherence to the principles of honesty and fair dealing won for him the respect of all who knew him. Though he never identified himself with any religious denomination, he fully acknowledged that what we believe as a people is the truth, and he often

rendered financial assistance to our work and institutions. His wife, Sister Anna H. Bradford, and three sons survive him, and were all present at the funeral. His three sons were educated at the South Lancaster Academy. At Mr. Bradford's request, two ministers of the Friends assisted the writer in conducting the funeral.

H. C. HARTWELL.

**MANHART.**—Died in Greendale Township, Minnesota, Dec. 23, 1907, Ulrich Manhart, aged 75 years, 11 months, and 22 days. Brother Manhart was a member of the Seventh-day Adventist church at Dunbar for twelve years. He was a very earnest Christian, and was zealous for the truth. A wife and two sons are left to mourn. The funeral service was held at Northfield, and the body was laid to rest in the Northfield Cemetery. Words of comfort were spoken by the writer.

A. W. KUEHL.

**WHALEY.**—Died at her home in Edgemont, S. D., Nov. 29, 1907, of pneumonia, Mrs. Emily Whaley, née Emily Hannah McCrillis. Sister Whaley was born in Topsum, Vt., Feb. 6, 1848. She began teaching at an early age, and followed that profession until her marriage to H. H. Whaley in 1879. She accepted present truth many years ago, and lived a consistent Christian life. She was a kind and devoted wife and loving mother. Her life was spent in serving others. She leaves a husband, three daughters, and a son to mourn their loss.

GRACE TILLOTSON.

**MONCADA.**—Died in La Ceiba, Honduras, Sept. 18, 1907, after an illness of nearly three weeks, Sister Moncada, wife of H. Moncada, aged 28 years. Brother and Sister Moncada were raised Catholics, to which faith they remained loyal until about three years ago, when they began to keep the commandments of God, being the first fruits of the message on the coast. She leaves her husband and six small children to mourn their loss, but they feel that God is sufficient for this trial. Funeral service was conducted by the writer from their home.

C. E. MORGAN.

**RING.**—Died at the home of her adopted daughter, Mrs. Floyd Totton, near Edmore, Mich., Dec. 11, 1907, Almira L. Ring, aged 64 years, 6 months, and 8 days. Sister Ring embraced the third angel's message about seventeen years ago, and has been true to its principles, testifying by her acts of charity and loving ministry that her life was consecrated to her Lord. She leaves one brother, one daughter, and one adopted daughter to mourn their loss. Funeral service was held by the writer, in the Baptist church at Smyrna, Mich., her former home. Remarks were based upon 2 Sam. 14:14.

W. R. MATTHEWS.

**MITCHENER.**—Died at the sanitarium, at St. Helena, Cal., Nov. 12, 1907, Florence M. Mitchener, aged 36 years, 11 months, and 20 days. Sister Mitchener was the eldest daughter of Elder H. A. St. John. She had been a patient, and even cheerful sufferer for some time. Only a few months before her death she lost her little three-year-old son, and her mother within a few hours of each other. We trust that when she awakes at the call of Him who is the resurrection and the life, her devoted husband and remaining son may join their loved ones in an unbroken family circle. Funeral service was conducted by the writer, assisted by Elder J. D. Rice.

GEO. A. SNYDER.

**WILKINSON.**—Died at Nashville, Tenn., Nov. 27, 1907, Mrs. Diantha Benedict Wilkinson. She was born in Marathon, N. Y., Aug. 12, 1833. In 1861 she was married to James M. Wilkinson, and six months ago they moved from Chesaning, Mich., to Nashville, Tenn., to live with their daughter, Mrs. Nellie Moore, hoping that a milder climate would improve their failing health. Over fifty years ago she joined the Seventh-day Adventist Church, and has always been a faithful, consistent Christian. She leaves a husband, one daughter, and one son. The funeral service was held from the Seventh-

day Adventist church, and was conducted by Elder Wm. Ostrander, assisted by Elder O. Soule. Words of comfort were spoken from 2 Tim. 4:7, 8. GEORGE WILKINSON.

**HARRIS.**—Died at Dow's Prairie, Cal., Dec. 17, 1907, Sister Joy Harris, aged 36 years, 29 days. She leaves a husband, a son, mother, three brothers, and two sisters to mourn their loss. She united with the Dow's Prairie Seventh-day Adventist church when fifteen years of age, and fell asleep rejoicing in the blessed assurances of John 14:2, 3, and Job 19:25-27. Funeral service was conducted by the writer.

A. J. OSBORNE.

**PALMER.**—Died at Labarge, Mich., Oct. 21, 1907, Sister Louisa L. Palmer, née Linsey, aged 50 years. The immediate cause of her death was apoplexy. She accepted the third angel's message under the labors of Elder F. I. Richardson in 1888. Her consistent life as a Christian, and especially her kind ministrations to the sick and needy, endeared her to many. She died in a well-grounded hope of soon being awakened to meet her coming Saviour. She leaves a husband, one sister, three brothers, and many friends. Funeral service was held in a well-filled church at Alaska, Mich.; text, Rev. 14:13.

A. SMITH.

**TIDWELL.**—Died at Pullman, Wash., Nov. 9, 1907, of dropsy, Robert Tidwell, husband of Sister A. C. Tidwell, aged 59 years. Mr. Tidwell was a man of benevolent disposition, and was kind to the afflicted. He never made a public profession of faith, but several weeks before his death he gave good evidence of faith and trust in the Lord, discarding the use of tobacco, and keeping the Sabbath, manifesting an interest in the things of God by studying his Word. This was a great comfort to Sister Tidwell, and an assurance that she will meet him in the time of the restoration of all things. Thoughts of comfort were drawn from John 19:10.

G. E. LANGDON.

**HORNER.**—Died at Boulder, Colo., Nov. 9, 1907, Miss Zoe T. Horner, in the twentieth year of her age. Sister Zoe was the youngest daughter of Brother and Sister J. W. Horner, of Denver. The very sudden death of our dear sister came as a shock to all who knew her. Everything was done by Christian physicians and nurses, and the loving hands of father, mother, and sister to save her precious life, but all in vain. She died in the triumphs of faith. The funeral service was conducted by the writer in the Capitol Hill Seventh-day Adventist church in Denver, assisted by Dr. Chas. A. Hansen, the pastor, and Elder Watson. She was laid to rest in the beautiful Fairmount Cemetery, to await the voice of Jesus. G. W. ANGLEBARGER.

**FRISBIE.**—Died in Oakland, Cal., Jan. 4, 1908, Sister Delphia Jane Frisbie (widow of Elder J. B. Frisbie, who died in 1882), aged 77 years, 9 months, and 11 days. She with her husband (then residing in Chelsea, Mich.) accepted the views of the Seventh-day Adventists in 1853. Brother Frisbie, having been a minister among the Methodists and the First-day Adventists, at once entered heartily into the advocacy of the third angel's message. He raised up the churches of Wright, Caledonia, and Boon, Mich.; but his labors were terminated by his sudden death in 1882. Sister Frisbie was the mother of seven children,—three sons and four daughters,—of whom five are still living. She was a devoted Christian, of quiet mien and affectionate demeanor. About six years ago, while still in Michigan, she had a stroke of paralysis. About one year later she had recovered sufficiently to come to California, where, though feeble, she received the care and enjoyed the society of most of her children. When able to engage in conversation, her whole talk was on the blessed hope. She quietly fell asleep, with a peaceful smile resting upon her countenance. The funeral service was conducted by the writer, assisted by Elder Geo. A. Snyder, and we laid her to rest, "asleep in Jesus," in the beautiful Mountain View Cemetery, Oakland, Cal.

J. N. LOUGHBOROUGH.



WASHINGTON, D. C., FEBRUARY 6, 1908

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

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ELDER CORLISS' series of articles on the "Character of the Papacy" is finished in this issue of the REVIEW. We trust that our readers have been studying these articles, and that none will miss this article concluding the series. Deep plans are being laid for the healing of the breach between Catholicism and Protestantism — a task regarded as impossible a few years ago, but now in a fair way to completion. We are in a day of quick decisions and large achieve-

ments, and the problem of a universal spiritual head over all Christendom is now in actual process of solution.

LAST week Elder I. H. Evans returned to Washington from the West Indies. He reports interesting and important meetings in Trinidad, Panama, and Jamaica. The homeward voyage was an unusually stormy and uncomfortable one.

THIS Office has still on hand a limited number of the December issue of *Life and Health*, which can be obtained at the regular rates. This is an exceptionally good number to give to individuals who are addicted to the tobacco habit.

THE first issue of *Liberty* for 1908 is now ready. It has a new and attractive cover design, and is in every respect the best number we have ever put out. We invite a careful reading of its table of contents found on the second page of this issue.

WE desire to call the attention of our readers in the foreign fields to the special offer made in the *Instructor* to furnish "My Garden Neighbors" with the *Instructor* for one year for \$1.50. This special offer applies only in the United States. The *Instructor* for one year and the book will be furnished to those in foreign fields for \$2.

IT has been decided to postpone the examination for the "Standard of Attainment" until the first week of April. This is done that opportunity may be given to finish the present series of Sabbath-school lessons, on which the examination in Bible doctrines will be based. Let all church elders who desire lists of the examination questions, either on denominational history or Bible doctrines, send to the Conference Secretary of Missionary Volunteer Work at once, for as many copies as needed.

IF the church would pause for a moment and look upon the picture of her attitude as faithfully shown on the second-cover page of the present issue of *Liberty*, we are certain that there would be, on the part of many, a swift reversing of their course. When the church reaches out her arms for the sword of the state, she turns her back upon God and his Word. That is what the church does when she seeks the aid of the state to enforce religious ordinances. Our readers have a duty to do in helping the people of this world to see the true meaning of the church's demand for religious legislation, and what is involved in her success along that line. We know of no better way to enlighten them in this re-

gard than by placing in their hands a copy of the current number of *Liberty*, with an earnest request that it be read. The closing struggle is now on, and souls are rapidly ranging themselves upon one side or the other of this important question. The present issue of *Liberty* will help them to decide aright. Let it be circulated with liberal hand in every community in the land.

ACCORDING to the latest information, Brother H. H. Winslow, of California, had arranged to sail for China last week, January 30, going by way of Honolulu, where his wife and family join him. The Southern California Conference released Brother Winslow from the office of conference treasurer and secretary in order that he might engage in the same work for the China general mission, with headquarters in Shanghai.

THE State legislatures are feeling the pressure for Sunday legislation. Last week the question was up in the Virginia Legislature, and in response to a call from that conference Elder W. A. Colcord went down to assist in meeting the issue. Word also comes from the New York brethren that the legislature at Albany is being pressed to enact new Sunday laws, and doubtless Elder K. C. Russell, who is attending the New Jersey conference meeting at Trenton, will visit Albany this week.

ON January 29 there was introduced into both houses of Congress a memorial on religious legislation, signed by the president and secretary of the General Conference of Seventh-day Adventists. This memorial was introduced in the Senate by Senator Julius C. Burrows of Michigan, and in the House by Representative Richard Bartoldt of Missouri, and upon Senator Burrows' request was printed in the *Congressional Record* of that date. The memorial sets forth the true principles of civil and religious liberty, the position of our people in reference to those principles, and protests against the settlement of religious questions by legal enactments. The full text of the memorial will be published in the next issue of the REVIEW. Now let our people write to their congressmen from their respective districts, calling attention to the memorial, and protesting against religious legislation of any kind whatsoever. The memorial appears on page 1281 of the *Congressional Record* of January 29.

### "Into all the World" Out of Print

WE are unable to obtain any more copies of the book "Into All the World" in either paper or cloth binding, the publishers' edition of this book being exhausted. We are informed that we can not get any more unless we order a special edition printed, and as this would cause a delay of two months or more, thus being too late for the present Reading Course, we have not placed the order. Will Missionary Volunteers please take notice?