

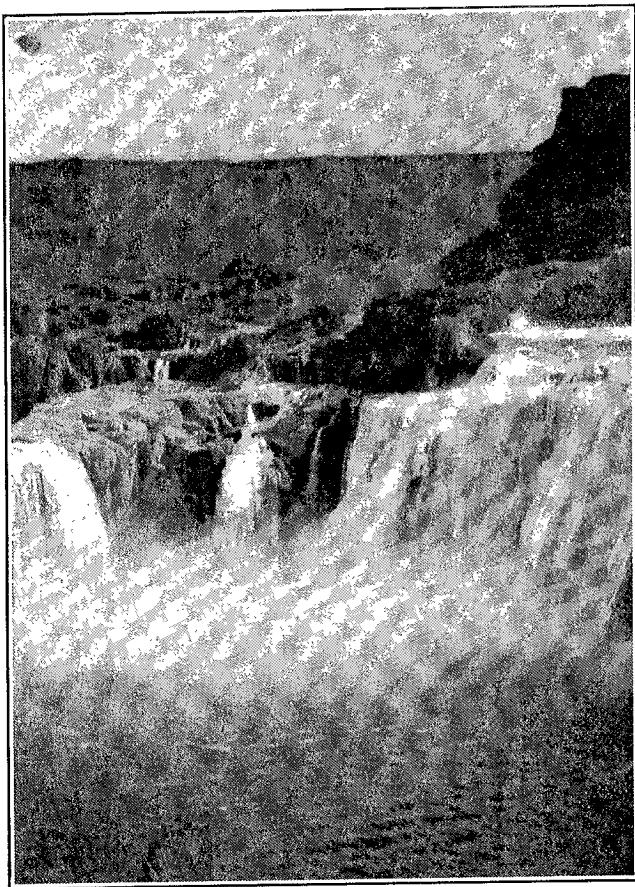


The Advent Review and Sabbath Herald

Vol. 85

Takoma Park Station, Washington, D. C., March 12, 1908

No. 11



SHOSHONE FALLS, THE NIAGARA OF IDAHO

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LIFE AND HEALTH, Takoma Park, Washington, D. C.

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THE REVIEW AND HERALD

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VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 12, 1908

No. 11

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

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

EVERY choice has its corresponding harvest, as true to the nature of the choice as the loaded wheat-head is to the kernel that was covered in the warm ground. If we will stop long enough to consider this truth, it will influence us greatly in our choosing, and will be a determining factor in the nature of the harvest that will be credited to us by and by.

"Made More Sure"

THERE are three reasons given by the apostle Peter for declaring that he had not followed "cunningly devised fables" when he made known "the power and coming of our Lord Jesus Christ." The first reason was that he was an eye-witness of his majesty on the mount of transfiguration; the second was that on the same occasion he heard the voice announcing, "This is my beloved Son, in whom I am well pleased;" the third was that he had "the word of prophecy made more sure." (R. V.) The prophetic word is absolutely sure, and from God's standpoint it could never be more than sure, but to members of the human family—those whose faith often wavers—the fulfilment of prophecy appears more certain in proportion to the number of divine predictions which have already come to pass. At the time of the crucifixion, Peter, overwhelmed with doubts and fears as he saw Jesus apparently powerless in the hands of his enemies, denied his Lord, but after the resurrection Jesus opened his understanding so that he understood the fulfilment of the prophe-

cies, and thus his confidence in the guidance of the prophetic word for the future was established upon a more sure basis. Viewing the matter from our present standpoint, when the facts of history testify to the fulfilment of so many prophecies which were still for the future in Peter's day, with what increased confidence ought we to say, "We have the word of prophecy made more sure"? The long periods of time prophecy have come to a close, and the record of the events answers to all the requirements of the predictions. Kingdoms have risen and fallen as foretold by the prophets of the olden time, apostasy has done its terrible work according to the inspired statements concerning it, both individuals and nations have acted their parts in the drama of history as foreseen and announced by the divine mind, and all the conditions which were to mark the last days are being fully met. Who can doubt that the remaining prophecies will be fulfilled? The spread of this message under great difficulties, the trying times for believers, the apparent triumph of ungodliness, and the sudden revelation of the all-conquering glory of the Son of man in this generation—these experiences are in the near future. Let us hold fast the profession of our faith. The glorious consummation is near.

Fighting Lawlessness

ON every hand the evidences are multiplying to prove that we have entered upon those troublous times which, according to the predictions of the Scriptures, are to precede the second advent of our Lord. The shocking record of the deeds of lawlessness which is found in the columns of the daily papers, the terrible disasters which follow one another with such an impressive regularity, and the death-dealing outbreaks of the spirit of anarchy are arousing a sense of peril in the minds of the people, and are stirring the authorities to undertake repressive measures. The feeling of apprehension and the plan of operations are revealed in the following announcement, which has appeared in the daily press:—

Thoroughly concerned over the outbreak of anarchy which has found expression in the murder of Father Leo, in Denver, and the attempt to assassinate Chief-of-Police Shippey, in Chicago, the government has determined to adopt drastic measures for dealing with "Black

Handers," Chinese highbinders, and criminal anarchists generally.

State and municipal authorities will be asked to co-operate with federal officers in locating alien anarchists who are here in violation of the immigration laws, and when found, these persons will be deported.

It is expected that an effort will be made to effect an international agreement between all civilized nations to provide that where a citizen of one country seeks admission to another country, he shall produce a certificate, officially attested, giving his home record. While this may work hardship in cases of persons who flee to escape persecution and can not obtain the necessary certificates, it is believed that some such radical course is necessary to prevent the spread of anarchy.

We are not surprised that the government is impelled to take drastic measures to prevent lawlessness. The logic of events seems to demand it. It appears to be necessary to exercise the authority of the nation in order to protect the life and property of its citizens, and to insure its own existence. Nevertheless, the path thus entered upon is a dangerous one. This is indicated in the statement itself. The proposed action will close the nation's doors against those who would seek in this country an asylum from oppression and persecution, and such a movement can easily be turned into a campaign of persecution against those who choose to obey God rather than men when the laws of men conflict with the law of God. All this can come about so naturally that even good men may deem it necessary, for the good of the majority, to do injustice to the minority.

The true explanation of the present situation is found in the fact that the Spirit of God is being withdrawn from the earth because of the rejection of God's messages of instruction and warning, and thus the evil passions of unregenerate human nature, being more and more freed from restraint, are manifesting themselves in lawless deeds. The trouble is not confined to America. There is hardly a country of any importance on the face of the earth which is not facing the same problem of evil in one form or another. And if all the countries should decide to deport those men whom they regard as dangerous to society, where would they be sent? and would the condition of the world as a whole be improved? The reader can easily make his own answers.

We may not look for conditions to

improve in the future. The only cure for these troublous times will be found in the coming of the Lord. Only by the destructive glory of his own presence will the forces of evil be conquered. The only hope of individuals centers in the gospel message of preparation for the coming of Christ. Great is the responsibility which rests upon those who have been called to give this message to the world.

Contrasts and Counterfeits—

No. 2

LUCIFER opened his anarchistic campaign in this world by a denial of a divine truth, and by laying an accusation of falsehood against the Author of that truth.

God had said to man: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Satan said: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."

Those statements of the two opposing powers outlined the purpose and the policy of each. It was God's purpose that his creatures should be obedient, loyal, righteous, and happy. He tells them the consequences of disobedience, but he does not take from them the power and privilege of choice. God knew that the tree of disobedience could bear no other fruit than death. The universe was governed and held together by law resting on a foundation of absolute truth. The campaign of Satan, being a denial of truth, a contradiction of its Author, and a propagation of disloyalty and distrust, meant no less than the overturning of the very foundation of creation, and the disintegration of the universe. God foresaw it all, and therefore sought to put man on his guard by warning him of the consequences of disobedience—not to coerce, but to leave man without excuse for choosing wrong, and to reward him royally for choosing right.

But, "Ye shall not surely die," said the fallen angel, "ye shall be as God." As the reward held out by Satan for disbelief and disobedience of the Creator accomplished the purpose of him who uttered it, we must deal first with that. The very statement of the temptation impelled in man a comparison of his present condition with a condition to which he might attain, and yet one which was now being denied him. Hitherto he had known only good, happiness, contentment, joy, peace, and confidence; and all this was the fruit of obedience. It could bear no other fruit. To be "wise" in such wisdom as Satan had to offer, disobedience was necessary. Eve saw

that the tree "was to be desired to make one wise." So it was, in that kind of wisdom; but with that must come a decrease, in double ratio, of the wisdom they already had. Distrust of the Source of true wisdom narrowed the channel of its reception, while disobedience—sin—bore in their own souls a poisonous fruit that deadened their powers to perceive and grasp the good. So, instead of their disobedience making them like God, it began to create in them the likeness of him who was fighting against, and misrepresenting, God. Man, created in the very image of God, is made to feel that disobedience to the One who made him so will make him a god also, and clothe him with actual divinity. This "first man Adam" thought the being on an equality with God a thing to be grasped, and he attempted to grasp it, in spite of the divine injunction.

The desire to scale the heights of heaven by efforts of his own has been cropping out in man's nature ever since the fall of Adam. The temptation that overcame Adam has been held before the eyes of every other man, and multitudes have yielded to it as Adam did. It is abroad in the world to-day, manifested in various ways. Books have been written for no other purpose than to help man to cultivate the divinity within himself, that he might thus arise to the grandest heights of divinity. The declaration is plainly made that man is the highest and only revelation of God, and as man develops, he is developing God. One writer says: "Man will yet fling himself into the heavens and abide." Again: "Even now we dare to face the Eternal and pull back the mystic curtain. . . . We are essentially divine and everlasting, our very covering laced with the imperishable. . . . It is fitting for us to unloose our shoes and bare our heads before the majesty of ourselves. . . . It is clear, I think, that we are divinities in disguise. . . . Every person is a new incarnation of Divinity. . . . We are coadjutors of the First Cause, and not only apprehend his designs, but lend a helping hand. . . . We are not so very far behind him. . . . A new consciousness of the divinity of men will rehabilitate society, become a wreath of happiness and a wall of defense around us all. If we rate all men as gods, where are the under classes, where the ethical problems? . . . Whither tends this journey arranged in flights, steps, belts?—It is the leap of divinity from the dust. . . . All things fondle and caress us, are on their knees in reverence and affection. . . . Fundamentally we are all divine. . . . Instinctively we repeat God in counterpart and genius. Following our nature we follow him. God is in us as the sap is in the tree, the blood in the arteries, magnetism in planets."

Such boastful, blasphemous language flows on from page to page, from volume to volume, in an effort to prove to the race that there was no fall in Adam's transgression—to prove, that the words of Satan were true, "Ye shall be as God." Not only does it seek to make gods of men, but to cause men to believe that God himself came into being through the process of evolution. Through the ages of human existence Satan has sought to instil in the hearts of men the same unholy aspirations that stirred him to his rebellion in heaven. He has found easy victims, and is still finding them. It is significant also that this attempt to exalt and magnify man has been coincident with the effort to misrepresent and debase the Creator. Satan did it in Eden by charging God with injustice and untruth. It is done in the preceding quotations in attempting to make the Creator a product of evolution, and in setting forth the aspiration of the carnal heart as the inspirations of divinity. This campaign of the present day is the complement of the teachings of Satan in the garden of Eden; and in both the early ages and in this we see the sad outworkings of that doctrine. When the descendants of Noah set themselves down in the plain of Shinar, they said, "Let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name." They called their tower the gate of heaven, and sought to make themselves the gatekeepers of heaven. God called their tower Confusion (Babel), shattered it, and scattered them.

To-day men have built them a city and constructed a system that aims at heaven, as Babel did. It stands where Babel stood,—that is, between man and God, by self-appointment, a gate to heaven,—and the head of the system is the keeper of the keys. Of the chief of that system the Word of God says, Who "opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2:4. That same system is represented as saying of itself, "I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." Rev. 18:7, 8. Note the similarity between the aspirations and purposes of the Babel builders and the aspirations and purposes of that system above referred to. Note also the similarity of the judgments meted out.

With these parallels in mind, note another. Lucifer, the inspirer of the Babel builders and the creator of spiritual Babylon, had this in mind before

heaven's gates were closed against him: "I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will make myself like the Most High." Isa. 14: 13, 14. That was the same spirit which he put into the breast of man in Eden, the same spirit that actuated the Babel builders, the same spirit that actuates spiritual Babylon today and is permeating a large portion of the world at the present time. Satan has ever urged it on; God has ever warned against it, and meted out the same judgment upon those who yielded to it. Those who permit themselves to be deceived may read their doom in that pronounced upon the originator of the deception: "Thou shalt be brought down to Sheol, to the uttermost parts of the pit." C. M. S.

Another Memorial

ON Tuesday, March 3, Senator Kean, of New Jersey, laid before the Senate "a memorial of the Seventh-day Baptists of the United States," which was read, and printed in the *Congressional Record* of the same date, page 2891. This memorial is an earnest protest against Sunday legislation, having special reference to the Sunday bills now pending in Congress, and is based upon two leading representations. These we quote as follows:—

First, the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." That Sunday legislation is forbidden under this act is shown by the records of Congress from 1808 to 1830. . . .

Reports, discussions, and petitions concerning Sunday mails crowd the annals of Congress from 1811 to 1830. Mr. Rhea, chairman of the Committee on Post-Offices, reported adversely concerning efforts to secure a change in the law requiring Sunday opening on Jan. 3, 1812; June 15, 1812, and Jan. 20, 1815. Postmaster-General Granger made adverse report Jan. 16, 1815, saying:—

"The usage of transporting the mails on the Sabbath is coeval with the Constitution of the United States."

Jan. 27, 1815, Mr. Daggett made an adverse report, that was considered by the House in Committee of the Whole, Feb. 10, 1815, and after various efforts an amendment was passed, as follows:—

"Resolved, That at this time it is inexpedient to interfere and pass any laws on the subject-matter of the several petitions praying the prohibition of the transportation and opening of the mail on the Sabbath."

March 3, 1825, an act was passed "to reduce into one the several acts establishing the Post-Office Department," section 11 of which reads as follows:—

"And be it further enacted, That every postmaster shall keep an office, in which one or more persons shall attend on every day on which a mail shall arrive, by land or water, as well as on other days, at such hours as the Postmaster-

General shall direct, for the purpose of performing the duties thereof; and it shall be the duty of the postmaster, at all reasonable hours, on every day of the week, to deliver, on demand, any letter, paper, or packet, to the person entitled to, or authorized to receive, the same."

This renewed the discussion throughout the country, and Congress was flooded with petitions and counter-petitions, which were referred to the Committee on Post-Offices and Post-Roads, of which Richard M. Johnson was chairman. He made an elaborate report to the Senate Jan. 19, 1829, and to the House March 4 and 5, 1830. These reports were exhaustive and able documents. They centered around the question of Congressional legislation on religious subjects, all phases of which were considered with marked ability and candor. [Then follow extracts from these reports, showing that they were adverse to Sunday legislation.—Ed.]

The adoption of Mr. Johnson's report settled the question of Sunday legislation by Congress for many years. Its revival calls forth this memorial asking that Congress will not reverse its decision made in 1830.

Second, in addition to the fact that after a discussion lasting twenty years, Congress determined to abide by its constitutional restrictions touching Sunday laws, we offer another objection to the bills now before it. Leaving out the historic fact that Sunday laws have always been avowedly religious, we call attention to the religious elements and principles contained in the bills now before you. They create crime by assuming that secular labor and ordinary worldly affairs become criminal at twelve o'clock on Saturday night and cease to be criminal twenty-four hours later; they assume that the specific twenty-four hours known as the "First day" of the week may not be devoted to ordinary affairs, because of the sinfulness and immorality resulting from such use of those specific hours. The fact that religious leaders are the main promoters of Sunday legislation shows that religious convictions are at the basis of Sunday laws, and that religious ends are sought through their enforcement. The terms used, although somewhat modified in modern times, denote that the proposed laws spring from religious conceptions. There can be no distinction between "secular" and "sacred," "worldly" and "unworldly," except on religious grounds. There is no reason, either in logic or in the nature of our civil institutions, why the first day of the week should be legislated into a day of idleness any more than the fourth day. Through all history cessation from "worldly pursuits" on either the seventh or the first day of the week has been considered a form of religious duty.

Actions and transactions intrinsically right which promote prosperity, good order, and righteousness can not be changed into crimes at a given moment—by the clock—and purged from criminality "by act of Parliament" twenty-four hours later.

After this memorial had been read in the Senate, Senator Gallinger, the chairman of the Committee on the District of Columbia, made a statement which we quote from the *Congressional Record*:—

Mr. President, in connection with the memorial I feel it my duty, as chairman of the Committee on the District of Columbia, to make a very brief statement.

For several years we have had bills before that committee along the lines of the bills that are named in the memorial, and I believe there is one such bill before the committee at the present time. During the last Congress the committee had one or more hearings on the subject, but no conclusion was reached. The bill now before the committee will have consideration in the near future to the extent of a hearing, to which all the parties in interest, of course, will be invited.

I think it is proper I should say that, in respect to Sunday legislation, the District of Columbia is somewhat unique. Only a few days ago I was in a photograph gallery in Washington when a man employed there said to me, "I wish Congress would enact some legislation looking to Sunday as a day of rest." I inquired how it affected him, and he said, "Simply because our photograph gallery is open all day Sunday; we are doing work here precisely as we do on week-days; and we are compelled to do it because all the other galleries in the city of Washington are open for that purpose."

Mr. President, I am not going to intrude upon the Senate my views on this subject, but I do think it is of sufficient consequence to have the matter thoroughly heard before the committee and thoroughly discussed in this body; and as chairman of the Committee on the District of Columbia I shall endeavor to see that that shall be done in the near future.

Our Seventh-day Baptist brethren have done the cause of religious liberty good service in presenting to Congress their able memorial, which ought to have weight with that honorable body. The statement made by Senator Gallinger is formal notice that the subject of Sunday legislation will receive considerable attention at this session of Congress, and ought to stir the opponents of religious legislation to earnest activity in behalf of religious liberty. Our Religious Liberty Bureau is giving this subject their attention, and will doubtless indicate to our people how they may assist in the campaign. Let each one make his influence felt on the right side.

Of Interest to American Missionaries

SEVERAL missionaries have asked regarding an act of Congress passed last year relating to the registration of American citizens in consulate offices abroad. Some newspaper reports have incorrectly represented the law. Only citizens by naturalization are required to register in order to retain citizenship, though the privilege of registration given all Americans abroad may be helpful in countries where passport regulations are strict. The Department of State writes us:—

American citizens resident in foreign

countries are invited to register with the nearest American consul, and such consuls are authorized to issue them certificates of such registration, but registration is not required by law, and is designed by the executive to better effect the protection of American citizens resident in foreign countries.

The law does affect the status of a naturalized citizen, resident in other lands. The act provides:—

When any naturalized citizen shall have resided for two years in the foreign state from which he came, or five years in any other foreign state, it shall be presumed that he has ceased to be an American citizen, and the place of his general abode shall be deemed his place of residence during said years: *Provided, however,* That such presumption may be overcome on the presentation of satisfactory evidence to a diplomatic or consular officer of the United States, under such rules and regulations as the Department of State may prescribe.

The evidence that one is under appointment as a missionary, and that he is under obligation, in view of such appointment, to remain longer than the time covered by the passport regulations, will doubtless be accepted as satisfactory in every case.

W. A. S.

Growing Factors in the Missionary Enlargement

THE union conferences growing into strength abroad are joining heart and soul with conferences in this land in throwing into the fields abroad every possible resource of men and means that can be spared.

This lining up of organized forces both in this country and abroad has given a new impetus to the missionary enlargement in recent times.

The cause has become so large that unless we watch closely, we fail to keep in touch with the developments of the deepest import. Here is an extract from a letter from Elder C. H. Parker, of Fiji, giving his impression of the experiences they had at the union conference council in Australia, reported some time ago, at which about twelve laborers were appointed to mission fields:—

It was wonderful how the Lord helped our Australasian Union Conference to meet the demands that were made upon it at the last council, but the Lord wonderfully provided the means. The different conference presidents said, "Here are our lists of laborers, make your choice, and we will do all that we can to help support them." Brother Olsen had come up with anxiety to that meeting, for he did not know what way to turn. When the conferences came up to the help of the Lord in that manner, it was like the shout of victory in the camp. It is needless to say that the burden rolled from Brother Olsen, and the needs of every field were adjusted. How glad I am to be connected with such a message, such a people, and such a God.

It means much to those who watch

for the signs that the end is very near that over in the Australasian field is a union conference assuming heavy burdens in administering and sustaining the work in Polynesia and the populous East Indies.

So in other lands abroad strong union conferences are growing into sharers of the great missionary responsibility that rests upon us. The Lord is organizing the forces of believers in the message for a decided movement upon the unentered fields.

W. A. S.

An Appeal

I FEEL impressed to call the attention of our people to the importance of giving our magazine, *Liberty*, a wide circulation. As we all know, this journal is the special medium of our cause through which we are endeavoring earnestly to proclaim the truth of the gospel regarding the true relationship and legitimate spheres of the church and the state. We believe that this magazine occupies the true ground on this great, vital question.

We know full well that our message is to warn the world, and especially the people of the United States, against the enforcement of Sunday observance by civil law. We know, too, that just now there is the greatest activity from the Atlantic to the Pacific on the part of ministers, lawmakers, judges, and police magistrates to make and enforce Sunday laws.

A similar activity is witnessed in all parts of the world. The shocking news has just reached us that one of our brethren in a foreign country has been sentenced to imprisonment for six years for refusing to do regular army service on the Sabbath day. Who can not see that the sharp crisis which we have known for half a century would come, is surely and rapidly approaching?

The last number of *Liberty* is a most excellent number. Many have pronounced it to be a masterpiece. It is surely one of the best religious liberty documents we have ever issued. It contains our Memorial to Congress, and it gives a clear analysis of the character of the Sunday bills now before Congress.

This number is worthy of a place in every home in the United States. It ought to have a large circulation. I do not know what can be written to more clearly and forcibly meet the crisis we are facing. There can not be a better time to give our warning message than now, nor a better and more economical way than by sowing the whole land with *Liberty*.

I feel deeply regarding this matter, and appeal to our conference and church officers and all our people to arouse and make the use of this opportunity God intends we should.

A. G. DANIELLS.

Note and Comment

Handicapped by Herself

THE *Lutheran Witness* publishes the following Catholic testimony concerning the advantage which Protestant missionaries in foreign countries have over Catholic missionaries:—

Protestant missions have one advantage over ours; we have no married missionaries. Of the 6,000 Protestant missionaries 2,000 are married, and the wives of these messengers of the faith, by their own example, teach heathen men and women the duties of Christian women. Even the blind heathen can not withstand this influence, and in countries where woman is despised and subjected to the hardest drudgery, where children are exposed or neglected, the sacred cause of the family is conducted to victory by Christian women.

That is a good testimony coming from such a source; but there is no Biblical reason why the Catholic missionary should be deprived of the assistance of a godly wife. The above quotation contains evidence that the custom of celibacy interferes with the success of the work of the Catholic missionary. It is unthinkable that God would institute a custom which must interfere with the progress of his own work. This custom, like that of penance and prayers for the dead, is opposed to the fundamental principles of the gospel of Christ.

The Anglo-Roman Union

THE proposition put forward recently at a meeting of Episcopalians for union of that church with Rome is attracting considerable attention, and much of the sentiment expressed is averse to the idea. The *Christian Herald* of February 26 in an editorial speaks as follows regarding the movement:—

The society openly proclaims its desire to overthrow all that Luther and Wycliffe and their friends accomplished, and replace the churches on old pre-Reformation footing. They desire to take a step backward, and to give up all for which the early Protestants struggled and suffered. They propose to do, all they can to restore the old tyranny of the popes by adding to the power the pontiff now wields the whole power of the Episcopal Church. It is a humiliating confession, a surrender of principle, which should put every member of the church on the alert.

The time chosen is the more significant because the pope has recently been at some pains to show that neither the Romish church nor its head has changed its principles. It is not a converted nor even a renovated church with which the Episcopalians are to be united, but a church with all its old faults, its old tyrannical methods, its old arrogance and assumptions, its old hatred of honest inquiry and discussion. We are under no apprehension of American citizens being led away when they know the facts. The Christian deplors the divisions of Chris-

tendom, but better separation a thousand times than union with such errors as Rome represents, and the surrender of individual spiritual liberty into the hands of an Italian priest. Let every Episcopalian be sure that this is the meaning of the movement, however its character may be disguised under the sophistries of its leaders.

The American Sabbath

THE well-known writer, Margaret E. Sangster, has an article in the *Christian Herald* of February 26, on the preservation of the American sabbath. The advice she gives on how to conduct one's self on the day he believes to be the Sabbath is good, as is also the expression which we quote:—

In order to preserve the American sabbath we do not need legislation; we require atmosphere and influence.

The sabbath that depends upon human legislation for a force impelling men toward its preservation is leaning on a broken reed that will pierce the hand of the leaner.

The Spirit of War

THE feeling of the immanence of war and a necessity of preparation for it is felt in all parts of the earth. Most of the large nations are pushing their interests to the verge of rupture with powers standing in the path of their purpose. For instance, Japan would quickly take Manchuria if she were sure Germany and America would not cross her path. Both England and Russia covet Persia, and their spheres of influence have met near the center of that country. France is feeling her way gingerly in North Africa, remembering the Fashoda incident, and understanding the attitude of Germany. It is safe to say that England's control of Egypt is not so complete as it would be if she knew she could tighten her grasp without a conflict. This situation naturally begets an uneasy state of feeling among the smaller nations and the colonies of the larger ones. That is why Canada desires a navy, and it is why Australia feels a similar need. Concerning this an English journal says:—

Even the colonies of England are beginning to prepare for war. Mr. Deakin, the prime minister of the Australian Commonwealth, has introduced a bill for universal compulsory military service. Only a short period in camp, sixteen days each year, is called for under the bill, but the time can easily be extended, once the principle is admitted. Mr. Deakin hopes, in the course of eight years, to have a national guard, trained to arms, of 218,000 men. He is also proposing the purchase of three submarines and two destroyers every year for three years as the nucleus of an Australian navy. Thus the war fever secures another victim.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to March 3, 1908

*Atlantic Union Conference	
*Central New England	\$ 2,772.18
Greater New York	1,496.31
Maine	836.51
*New York	2,326.50
*Southern New England	1,210.50
*Vermont	1,331.74
*Western New York	2,069.09
Total	12,042.83
Canadian Union Conference	
Maritime	317.43
Quebec	155.84
Ontario	803.58
Newfoundland	20.15
Total	1,297.00
Central Union Conference	
Colorado	3,629.92
Kansas	3,496.65
Missouri	1,965.12
*Nebraska	5,817.68
*Wyoming	808.00
Total	15,717.37
*Columbia Union Conference	
Chesapeake	615.28
*Eastern Pennsylvania	2,548.91
*New Jersey	1,199.95
*Ohio	6,300.43
*Virginia	1,034.77
West Pennsylvania	1,905.67
*West Virginia	558.86
Total	14,163.87
*District of Columbia	
*Washington churches	1,384.54
Lake Union Conference	
East Michigan	3,155.46
*Indiana	5,243.02
North Michigan	1,705.22
*Northern Illinois	2,912.36
Southern Illinois	1,404.46
*West Michigan	8,730.70
Wisconsin	4,447.55
Total	27,598.77
North Pacific Union Conference	
British Columbia	216.00
Montana	611.39
*Upper Columbia	3,036.43
Western Washington	2,679.93
Idaho	1,019.40
Western Oregon	2,899.49
Hawaii	16.05
Alaska	20.00
Total	10,498.69
Northern Union Conference	
Iowa	7,242.30
*Minnesota	5,686.28
*South Dakota	2,664.47
*North Dakota	2,129.93
Conference not specified	73.82
Total	17,796.80
Pacific Union Conference	
Southern California	2,853.63
*Arizona	466.79
*California-Nevada	10,249.03

*Utah	434.58
Total	14,004.03
*Southern Union Conference	
Conference not specified	70.82
*South Carolina	266.09
Alabama	613.14
*Tennessee River	1,405.01
*Florida	951.48
*North Carolina	1,028.70
*Cumberland	1,347.32
*Louisiana	572.54
Mississippi	413.08
*Georgia	457.97
Total	7,126.15
Southwestern Union Conference	
Not specified	22.82
Arkansas	894.63
Oklahoma	3,924.79
Texas	2,285.24
Total	7,127.48
Western Canadian Union Conference	
*Alberta	1,203.80
Manitoba	336.55
Saskatchewan Mission Field	59.60
Total	1,599.95
Unknown	
Unknown	161.70
Foreign	
*Algeria	13.33
Australia	178.71
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	66.01
Yukon Territory	20.00
England	278.61
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	187.50
South America	76.43
Switzerland	9.69
Panama	27.11
Nicaragua	9.00
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	20.00
New Zealand	1.52
Fiji	4.87
St. Kitts	7.51
Total	1,872.85
Grand Total	\$132,392.03
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.

My Keeper

ALICE M. AVERY HARPER

My help shall come from yonder hills
Where beams my Father's gracious face;

For he it is my being thrills
With gleams of joy and wondrous grace.

He will not suffer me to fall;
He watches o'er me while I sleep,
He hears my oft-repeated call,
And leadeth all his fainting sheep.

Though anguish be my portion here,
And care unnerve the weary heart,
I will look up beyond the hills,
And from his truth will ne'er depart.
Though heaven and earth may be removed,

And every island flee away,
Jehovah God shall be my help
Through darkest night or cheerless day.

Beyond the hills, those sacred hills,
Where brightly gleam those gates of pearl,

The glories of that peaceful land,
With all its treasures, shall unfurl.
In those green pastures, broad and fair,
Where weary pilgrims shall be blest,
Where fragrant breezes fill the air,
With his redeemed I'll be at rest.

For me his heart was rudely pierced;
With grief and shame his head was bowed;

On lonely Calvary's awful crest
He died, amid the mocking crowd.
That tender face, that saddened brow,
That dreadful cruelty I see,
When Christ was smitten for my sins,
And crucified on Calvary.

And yet my dear Redeemer lives,
My precious Saviour, King, and Friend;

My contrite heart to him I give,
His trusting child he will defend.
Beyond the everlasting hills,
Beyond the shadow and the pain,
This vision sweet my spirit thrills.
He lives! the Lamb for sinners slain!
Laingsburg, Mich.

Words to Teachers and Students

MRS. E. G. WHITE

WE have been instructed again and again that the character of the education that has long been current, can not stand the test of the Word of God. The subject of education is one that should interest every Seventh-day Adventist. The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time. The molding and fashioning of minds should not be left to men who have not comprehended the importance of a preparation for that life which measures with the life of God.

Some among our teachers have been charmed by the sentiments of infidel authors. In a representation given me I saw one holding in his hand one of these books and recommending it to our teachers as a book from which real help could be obtained along educational lines. Another was holding in his hand books of an altogether different character. He placed his hand upon the one who had recommended the infidel author, and said, "Advice of the kind you have given is opening the door for Satan with his sophistries to find easy entrance to your schools. These books contain sentiments that your students should be instructed to avoid. Human minds are easily charmed with studies that lead to infidelity. These books produce in the minds of the students a distaste for the study of the Word of God, which is eternal life to all who follow its instruction. Such books are not to find entrance in any school where the youth are being taught to be learners of the greatest of teachers."

With solemn voice the Speaker continued: "Do you find with these authors that which you can recommend as essential to true higher education? Would you dare recommend their study to students who are ignorant of their true character? Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel. If many who have received and read these books had never seen them, but had accepted the words of the divine Teacher in their place, they would be far in advance of where they now are in a knowledge of the divine truths of the Word of God, which make men wise unto salvation. These books have led thousands where Satan led Adam and Eve—to a knowledge that God forbade them to have. Through their teachings, students have turned from the Word of the Lord to fables."

I am instructed to say to students, In your search for knowledge, climb higher than the standard set by the world; follow where Jesus has led the way. And to teachers I would say, Beware how you sow the seeds of unbelief in human hearts and minds. Cleanse yourselves from all filthiness of the flesh and spirit. The crowning glory of Christ's attributes was his holiness. The angels bow before him in adoration, exclaiming, Holy, holy, holy, Lord God Almighty. He is declared to be glorious in his holiness. Study the character of God. By beholding Christ, by seeking him in faith and prayer, you may become like him.

The standard of education in our schools is lowered as soon as Christ ceases to be the pattern of teachers and students. Teachers are to understand that their work is not to be confined to the knowledge contained in text-books; it is to reach higher, far higher than it does. A course of self-discipline is to educate them to conform the character to the divine similitude. Self dies hard, but when the teachers have that wisdom that cometh from above, they will discern

the true object of our educational work, and reforms will be made that will give the youth a training that is according to the Lord's plan of development and growth, and will fit them to become members of the family of heaven.

We need now to work in spiritual lines, seeking to purify ourselves from every defect of character. Christ must be formed within, the hope of glory. He must be received by every individual who would have an individual experience. We are to be rooted and grounded and established in the faith by the teachings of the Word. The truth has power to sanctify the receiver, and this work of sanctification will be accomplished for us as we have an individual knowledge of Christ, and learn to link up with him, and to walk by faith and prayer.

The Ax Laid at the Root of the Trees—No. 2

R. C. PORTER

FEARFUL will be the account that will be met by false shepherds in the day of judgment. It were better for a man that a millstone were hanged about his neck, and he drowned in the depth of the sea, than that by his unfaithfulness to the solemn charge of his ministry to "preach the word" he should allow souls to drift to ruin unwarned, and their blood be upon his garments.

More than fifty years ago we were instructed through the spirit of prophecy that the time would come when there would be a shaking among us. It was stated plainly that this shaking would be caused by a revival of the straight testimony. When we see the shaking coming precisely as predicted, caused by the revival of the straight testimony as declared, shall we then be longer in a state of questioning as to where we should stand in this crisis? The present situation is the strongest confirmation of the truthfulness and reliability of the spirit of prophecy. It declared that we should see just this at this very time. It declared that some would be shaken out. It stated plainly that these who would not receive the straight testimony, would endeavor "to unsettle the established faith of the body." The next step brings us to the latter rain.

When the shaking time is past, the body will not be left torn and distracted, as the result of the shaking. In place of that, the ones who were opposed to organization, and unwilling to harmonize with church order, will have been shaken out. "My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers."—"Early Writings," page 132.

They had not accepted theories of organization that would lead to disorganization. The established faith of the body on the subject of organization was still adhered to.

Page 133 of the same book records the outpouring of the Holy Spirit in the latter rain. It did not fall upon those who renounced the established faith of the body. It came to the body when the testimony of the Faithful and True Witness was heeded by it. "I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it, will obey it, and be purified."—*Early Writings*, page 132.

The test of truly receiving the testimony of the Faithful and True Witness, is obedience to the messages given. These, obeyed, will result in purifying the heart. It is easy to proclaim faith in the spirit of prophecy. The test is obedience to its messages.

In the illustration of the human body representing the church in the New Testament, there is the most explicit organization. In that illustration every member is given his place "as it hath pleased Him." In this there is the most perfect order. Every member of the body is directed by the head, but the nerve through which the direction is given is interwoven with the tissues of the body. It is not individual direction independent of the body. The individual direction given through the body is always in harmony with the action of the body directed by the same head. God has committed the proclamation of his gospel to men. He guides them in the work. The Holy Spirit co-operates with Christ in directing the work. "The meek will he guide in judgment: and the meek will he teach his way." Therefore "in the multitude of counselors there is safety." There is no safety in individual independence that ignores counsel. The message will finish its work on the same platform on which it was begun—the commandments of God, and the testimony of Jesus, which is the spirit of prophecy.

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Hamilton, Mo.

An Instructive Type; the Go'el

GEORGE W. DRAPER

Nor only in the services of the sanctuary, as prescribed by the Levitical law, but in all the institutions of the Old Testament may be traced a symbolical character. It is as if He who knows the end from the beginning had so overruled in the development of society and in the course of history as to present to this unbelieving age an overwhelming mass of testimony to the divine origin of Christianity.

Many of these institutions which were typical of heavenly things served at the time a utilitarian and even beneficent purpose. Of these may be noted as examples the year of release for bond-servants, the year of rest for the land, the jubilee, and the customs and regulations concerning the *Go'el*. But by far the greater importance, especially to us for whom the record of these institutions has been preserved (Rom. 15:4; 1 Cor. 10:11), attaches to their symbolical meaning. Let us thus consider the institution of the *Go'el*.

Go'el is a Hebrew word which has no equivalent in the English language, for the reason that we have no such institution among us. Its full meaning will be developed as we proceed, but as a preliminary definition we might say that a *Go'el* was one who stood as the representative of another in certain relations to other individuals and to society. It is variously translated in the Old Testament; as, "near kinsman," "redeemer," "one that hath right to redeem," "avenger," etc.

In the patriarchal age—and in Oriental countries the custom has continued to the present time—the unit of society was not the individual, but the family. All the members of one family were united by the bond of relationship and common interest, and stood together as one man in dealing with neighboring families. An injury done to an individual was a injury to the family to which he belonged, and all were bound to assist in securing redress; on the other hand, an offense committed by an individual was reckoned as chargeable to the entire family to which he belonged. See Genesis 34; 2 Sam. 21:1-9.

In minor matters, however, the entire kindred of a man were not required to exert themselves to secure his rights. This duty fell upon his father, his brothers, and in default of these, upon his nearest kinsman, however remote the relationship. This individual was known as his *Go'el*.

A man's *Go'el* could require, and it was his duty to demand, the performance of all the obligations which were owing by others to the person he repre-

sented. On the other hand, it was his duty, and others could require him, to perform all duties owed by his kinsman, including those mentioned in Lev. 6:1-7.

The chief obligations of the *Go'el* were those which had to do with the perpetuation of the family and its inheritance. These are the ones which are specifically enjoined in the Old Testament, and the ones with which we are chiefly concerned as types.

The stern law, "An eye for an eye, a tooth for a tooth," and "a life for a life," rigidly prevailed, and in case of a man's death by murder it was his *Go'el*'s duty to exact the penalty. There were no civil officers whose duty it was to execute the murderer; he died by the hand of the murdered man's *Go'el*. "The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him." Num. 35:19; Deut. 19:11, 12.

The *Go'el*'s duty to his murdered kinsman was not ended with having avenged him. If a man had died, whether by murder or in any other manner, and left no son, it was his *Go'el*'s duty to take the widow and "raise up seed for his brother" or kinsman. Deut. 25:5, 6. The perpetuation of the family, that no family should perish in Israel, was of supreme importance, and the man who refused to perform this duty was publicly insulted, and his name became a reproach. Deut. 25:7-10.

It is commonly supposed that this service was performed only by a brother of the deceased, but this is not the fact. It was the specific duty of a man's *Go'el*, his "nearest kinsman," whether that was a brother or a more distant relative. See Deut. 25:5, 6, marginal reading. That this was true is shown in the book of Ruth, which would seem to have been written especially to illustrate this phase of a *Go'el*'s duty.

Elimelech and his wife Naomi, with their two sons, in time of famine went to the land of Moab to dwell. The sons married women of Moab, and died without issue. After ten years, Naomi, then a widow and childless, returned to Israel, accompanied by Ruth, the widow of one of her sons. Ruth went to glean in the harvest-field, and met Boaz, who showed her special favors. When this was related to Naomi, she recognized Boaz as belonging to the kindred of Elimelech, her deceased husband, and, she supposed, the *Go'el* of her son, the deceased husband of Ruth. "The man is near of kin unto us," a *Go'el*, she said to Ruth. Ruth 2:20.

Naomi then directed Ruth how to proceed to call the attention of Boaz to the duty he owed to his deceased kinsman. Ruth found favor in the eyes of Boaz, and he expressed a willingness to assume the obligations of a *Go'el*; but he was better informed regarding the family relationships than was Naomi, who was a member of the family only by marriage, and had been absent from the country for ten years. He informed Ruth that there was one nearer of kin, and therefore with a better right than

himself; but that if this other kinsman refused, he would fulfil the obligation himself.

"Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I can not redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I can not redeem it. Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

"And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. . . . So Boaz took Ruth, and she was his wife." Ruth 4: 1-13.

The first son born of such a marriage was counted as the son of the deceased man, and inherited his land. All subsequent sons belonged to the Go'el himself. In case but one son was born, the Go'el would be reckoned childless, and consequently without an heir to preserve his name and family. It was in view of this contingency that the kinsman in Ruth 4 refused to perform his obligation, "lest I mar mine own inheritance," and received the legal tokens of the contempt which was felt for "that man that will not build up his brother's house." Deut. 25: 7-10.

Not only the contempt of men, but the displeasure of the Lord was visited upon the man who shirked this duty, as may be seen from the penalty inflicted in another such case, as recorded in Gen. 38: 1-10. The subsequent actions of

Tamar were not so reprehensible, in view of the law and custom regarding the duties of a Go'el, as they would have been under other circumstances. She merely resorted to strategy to secure the rights guaranteed her by law and custom, and of which she had been fraudulently deprived by Judah. It is to be noted that the sons born of this union were reckoned as legitimate, and one of them is included in the ancestry of our Lord.

The reference to the redemption of land in the narrative in the book of Ruth brings to view another of the rights and duties of the Go'el. As it was of supreme importance that the family should be perpetuated, it was also of great importance that its inheritance should be preserved, so that no family in Israel should ever be reduced to a permanent condition of poverty.

To this end the land of Israel, after its division among the different families in the days of Joshua, was declared to be the inalienable possession of such families. A man might indeed sell the parcel of land of which he held possession, but such sale was only in effect a lease. In the year of jubilee it returned to his possession, or to that of his heirs. Lev. 25: 13, 28, 39-41. As the jubilee recurred every fiftieth year, in all ordinary cases the family inheritance would be entire at least once during the lifetime of each individual, no matter how prodigal he or his fathers may have been.

But he also possessed the right to redeem it at any time, and if he was unable to redeem it, his Go'el had the right, and if he was able, it was his duty to redeem it. Lev. 25: 25. And if his kinsman, on account of his poverty, had been reduced to bondage, it was the right and the duty of the Go'el to redeem him also. Lev. 25: 47-49.

In drawing a lesson for ourselves from the institution we have been considering, the first and foremost feature, and one so prominent that it can not be overlooked, is the great doctrine of *substitution*—one individual standing in the place of another, and in his stead paying his debts, discharging his duties, and fulfilling all the obligations which that other had failed or had been unable to meet himself. The Go'el was thus a most expressive type of our Lord Jesus Christ, who in order that he might be of kin to us, and thus have a right to stand in our place as our Go'el, was born of a woman, of the stock of Abraham and the seed of David. Heb. 2: 11-14. He who denies or ignores the doctrine of substitution has missed the meaning of the entire Old Testament, and the New Testament as well.

But we must here confine ourselves to the typical meaning of the Go'el. Besides being in general a type of our Saviour standing as man's substitute, the Go'el, in performing each of the duties enumerated in this article is a significant type of our Lord.

Satan, who "was a murderer from the beginning," overcame and destroyed our

first parents, despoiled them of their inheritance, and reduced their posterity to bondage. The Son of God, taking Adam's nature in order that he might be of kin to him, assumed the position of his Go'el. He undertook the task of avenging him by destroying "him that had the power of death, that is, the devil" (Heb. 2: 14); of redeeming him and his posterity from their condition of bondage (Gal. 4: 3-5), and through the new birth raising them up as a new seed unto his brother; and finally of restoring to them their lost inheritance. Eph. 1: 14. Blessed be he who is mighty to perform all that he has promised.

Beloved, has the enemy in the insolence of his power done you grievous injury, which you are powerless to avenge? Have you, because of your own or your fathers' weakness, fallen into bondage, galling to endure? Have you lost your claim to, or ceased to hope for, the inheritance which is the natural right of a child? Then take courage. Despair no longer. Exercise the faith of Job, who, in his deepest affliction, bereft of kindred and friends, exclaimed, "I know that my Go'el liveth, and that he shall stand at the latter day upon the earth." One who is mighty, One who is nigh of kin to you, is ready to avenge all your wrongs, to redeem you from bondage, and to place you in everlasting possession of an inheritance more glorious than you can conceive.

Centralia, Ill.

Where Shall We Go for Our Education?

E. C. JAEGER

ONE reason why God's true church, both here and in eternity, dwells in unity is that every man shall *know* the Lord: "for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Through faith, we know God. Rom. 5: 1, 2. Then faith is necessary for salvation. How does faith come?—"Faith cometh by hearing." Rom. 10: 17. But what shall we hear?—If we are of God, we hear his words; and through them have faith. John 8: 47. If, then, we wish our youth in our schools and colleges to "grow in grace" and in the knowledge of God, from what source shall they draw their knowledge? It is essential that we give them as food for thought and meditation only the best of literature, and the best can be no less than that given by the great Master of wisdom, Jehovah, the God of gods. In his Word there lies the best subject-matter we can use as a basis for our studies. In its sacred pages lies the world's greatest literature, second to none. As a work of literature the Bible stands complete in every way. In contradistinction to a great share of literature, it contains only the purest and most elevating types of thought.

Richard G. Moulton, professor of literature in English in the University of Chicago, and late university extension lecturer (Cambridge and London), most

pertinently says: "It is one of the curiosities of our civilization that we are content to go for our liberal education to literatures which, morally, are at an opposite pole from ourselves,—literatures in which the most exalted tone is often an apotheosis of the sensuous, which degrade divinity not only to the human level, but to the lowest level of humanity. Our hardest social problem being temperance, we study in Greek the glorification of intoxication; while in mature life we are occupied in tracing law to the remotest corner of the universe, we go, at school, for literary impulse to the poetry that dramatizes the burden of hopeless fate. Our highest politics aim at conserving the arts of peace; our first poetic lessons are in an Iliad that can not be appreciated without a bloodthirsty joy in killing. We seek to form a character in which delicacy and reserve shall be supreme, and at the same time are training our taste in literature which, if published as English books, would be seized by the police. . . . Prudish fears may be unwise, but there is no need to put an embargo upon decency. It is surely good that our youth, during the formative period, should have displayed to them . . . a people dominated by an utter passion for righteousness, a people" in "whom ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of nations," reigned supreme. The Hebrew people were the only people who had a high moral and spiritual ideal. The deities of all the other nations, and hence their devotees, were either non-moral or immoral. With such conceptions of God, what could we expect but that their literature should abound in all that is immoral, lustful, dishonest, deceitful, and supremely selfish? But over against all these literatures, place the Bible, freighted with its ideas of love, purity, and holiness. Looking at its sacred pages, the student can not but imbibe the spirit of its holiness. Hence it is not surprising that Ruskin should say, "All that I have taught of art, everything that I have written, every greatness that has been in any thought of mine, whatever I have been in my life, has simply been due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

But we go to the Bible not for literature alone; it is God's Word, his great, unfailing guide, chart, compass, his message to men of a salvation proffered and needed, his revelation of himself, his character, his purpose on our behalf. It is a mirror in which we see our own imperfections and sins, and it reveals to us also God's remedy therefor. It contains the only solution of the great problem of good and evil. More than that, it contains God's last message to this world before the culmination of its history. It is worth while to study it; it is worth while to send our children to schools where it is taught.

Riverside, Cal.

Opposing Ways

G. D. BALLOU

EARTHLY courts do not ask a man to testify so as to incriminate himself. He may, and is asked to, incriminate as many others as he can. The court of heaven forbids us to incriminate others. We may testify only against our own selves, and that by confession. Wonderful contrast! One endeavors to exalt self and bring his fellow men low; the other humbles self so that the life of God may be manifested in the flesh. One method attempts to save self, but destroys others; the other method destroys self that one's fellow men may live. One is a fight against humanity; the other a battle against sin. One places stumbling-blocks in the way of other men; the other removes them. One is the way of strife and war; the other the way of peace and rest. One is the way of death; the other the way of life. One is the way of this world; the other the way of the kingdom of heaven. Friend, which way have you chosen?

Missionary Publications

MRS. D. A. FITCH

PERSONS who are sufficiently interested in the progress of the third angel's message to send publications in answer to requests for them must also wish to save postage on papers which can not be used, and, too, to preserve from mutilation every precious page. Hence a few suggestions from one who receives many packages may not be out of place.

Occasionally those so badly soiled, as to be totally unfit to leave even in an obscure place are sent. More frequently some which were clean at the start do not remain so, because of insufficient wrapping, and so the outer periodical must be discarded. The wrapper should cover all parts of the printed matter.

A roll of *Life and Health, Little Friend*, or folded copies of the *Instructor* are sometimes placed in a copy or two of the *Signs of the Times* rolled full length. The invariable result is that the ends of the outer paper remind one of the efforts of a three-year-old to make a ruffle, and no effort of the ironer can restore the paper to its original plainness. Since none but clean, smooth papers should be used, this must be thrown aside. Each package should be of uniform size throughout its entire length, to prevent rumpling in the mails.

Since the REVIEW AND HERALD is not quite so well adapted to pioneer missionary work as several other of our papers, could it not mainly be used among those of our members who are unable to subscribe for it, or among those somewhat negligent about furnishing themselves with the periodical which should be the first to find a place in every Seventh-day Adventist home?

Papers dated years ago contain matter to lead souls into the truth, but are not generally as eagerly read as though fresh and "up to date." Articles from such may be advantageously used in

scrap-books. If some choice portion is printed on both sides of a leaf, fasten it by the margin only. If too large for the book, fold it conveniently, and it will be both safe and readable.

One sister takes the first-page cover from two copies of the REVIEW and pastes them together, second pages inside. They are carefully smoothed and dried, to be sent to a hospital and distributed to such patients as are unable to hold a book or full-sized paper. The precious poems and Scripture texts are food for the soul. The remainder of the paper is almost as suitable for filing or study as before the covers were removed. Let us study to make the best use of every scrap of printed matter containing the precious truth.

"God's truth as it is passed out will multiply greatly. And as the disciples by Christ's direction gathered up the fragments that nothing might be lost, so we should treasure every fragment of literature containing the truth for this time. None can estimate the influence that even a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth."—Mrs. E. G. White.

Glendale, Cal.

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

Notes on the Decalogue

THE fundamental idea of the decalogue is the decision in human history of the truth that God is the only deliverer of man. The decalogue is essentially Messianic. Its actual and only possible fulfilment is in Christ.

That God is man's only deliverer is a spiritual idea which becomes historically the fundamental principle of a new organization of a people, not by their expression of the idea in the form of public opinion, but through the instrumentality of a great leader. Such an idea develops the grandest courage of the soul, and we may therefore clearly imagine with what eager energy Moses pressed forward to the sea, and halted there for that final decision which should for the first time make every man, woman, and child of Israel an eye-witness of the final separating act of the invisible God's deliverance—an act which put them into a condition needing and ready to receive organic legislation, and which determined the fact that Moses should be the legislator.

The decalogue was designed to be an independent and complete spiritual code, the basis of all the legislation of the new commonwealth. It was immediately needed as a legal expression of the new and true religion and the central standard of the national faith. And it was so framed that while it accomplished the chief purpose of expressing the universal and permanent truths of the rela-

tions between God and man, it should also by defining the relations of man with man supply the basis of all forms of moral law, founding morality upon religious obligation. For these reasons the decalogue was given by itself, first of all, under circumstances that make it absolutely clear that this code differs distinctly from all subsequent and consequent Mosaic legislation. These circumstances are: that it was delivered first and separately; that its delivery was accompanied by miraculous signs of God's presence; that it was designated as "the law;" that it was spoken by Jehovah himself; that it was called "the testimony," because it was God's own witness to the truth constituting the true religion; that it was called "the words of the covenant," to signify its unchanging nature as expressing right relations between God and man; that it was placed in the ark of the covenant as expressing the sum of man's duties to God and God's purpose to fulfil every jot and tittle thereof. . . .

Consider now that the first five commandments express God's relations with man, emphasizing man's duties toward God.

The first commandment declares the reality of God's being, and man's obligation to recognize him as the only true God. It is the divine protest against the very existence of all false gods.

The second commandment relates to the worship of the true God by forbidding polytheism—sensual worship of any kind. And the reason annexed sets forth the personal nearness, the holiness and the love of God, in the contrast between his just punishment of sin and his mercy and love. Note "upon the third and upon the fourth generation of them that hate me" and "loving-kindness unto a thousand generations of them that love me and keep my commandments."

This is one of the most wonderful expressions of the love of God to be found in the entire Bible. Compare Ex. 34:7; Num. 14:18ff, and the words of Jesus, John 14:21.

Thus the first two commandments not only set aside all corruptions of idolatry, but show that all forms of idolatry spring from the alienation of the heart from the true God, and that God who reveals himself as the deliverer of man can be truly worshiped only by the heart of man—his love in response to the love of God.

The third and fourth commandments correspond respectively to the first and second. For as the first sets aside all idols, the third requires that God alone is to be worshiped by the holy and reverent use of his name—of anything whereby God maketh himself known; and as the second forbids all idolatrous worships, the fourth requires the keeping of the Sabbath (the definite time of rest from all worldly occupations) in order to commune with God in public and private worship and in obedience to his commands. And the fourth commandment is grounded upon God's ex-

ample in creation, from which he rested to enter into communion with man, that man, might enter into communion with him. . . .

The fifth commandment enjoins honor to parents—filial duties. The ground of the obligation is that parents are God's earthly representatives. No form of law can supersede the control in all respects which parents in the nature of the case must exercise over their children. All the wants and even the lives of children depend upon their parents. In every form of government and society the parents stand toward their children in God's stead. It is a natural and moral union beyond the control or reach of any human power that may seek to violate it. As God ordains the union, he will thus be honored in his representatives, and filial duty is made the natural basis of piety.

Thus the last command of the first table completes the circle of truths respecting the duties of man toward God by showing the closest connection between the soul and God, for the parents produce the lives of their children, and, as it were, secondarily create them. And so if it was fitting that God should introduce these commands by describing himself as the God who brought men out of the land of their bondage, it was equally fitting that he should close this table by promising to lead his obedient children into the new land of liberty.

Observe that these last two commands of the first table have reference to the deeds of public worship and of home life, just as the preceding commands cover the domain of thought, motive, and speech.

But this last command of the first table which describes the manifestation of piety toward God in the duties of the family, is in closest connection with the second group of commandments defining the duties between man and his neighbor. Men learn in the family how to treat their neighbors. And if the first table of the law may be summed up in the one word "piety," the second table may be summed up in the one word "probity;" the one table pointing out right relations with God as the only true basis for the other table pointing out right relations with man. For it is logically and actually impossible for morality to exist except as the outcome of religion.

Note that the first commandment of the second table (the sixth) is, Thou shalt not kill. This law protects human life, and has forbidding reference to all acts that even injure a fellow man's life.

Notice next the logical sequence of the second commandment of this table (the seventh), which forbids adultery. This law protects the institution of marriage, and forbids all acts which injure the partner of one's life.

Note the logical sequence of the third commandment of this table (the eighth), which forbids stealing. This law protects property, and forbids all acts which injure or take away the means of sustaining and cultivating one's life.

These three commands cover all outward deeds of such a description that the hand may be regarded as their symbol. They forbid criminality in act.

In sequence the next commandment (the ninth) forbids false witness—all injury to the good name or to the rights of one's fellow man. It condemns criminality in word, the misuse of the tongue among men.

The last commandment of this table (the fifth), which is also the last of the decalogue, forbids covetousness, specifying with emphasis the objects of covetousness from the greatest (house, or wife, Deut. 5:21—generic) to the least (anything). It condemns wrongdoing even in desires or thoughts. For covetousness is a state of the heart—a condition of thought. . . .

Finally, note the clear and broad distinction between the decalogue as a spiritual code of the universal and permanent principles of religion and morality, and the local and temporary legislation of Judaism associated with this code. Does it not betray sheer superficiality, if nothing worse, to say that the decalogue is not binding upon all men? For these commands are moral principles of universal and permanent validity. Not one of them is ceremonial in any respect whatever. They were not made true nor even discovered by Mosaic legislation; nor can any legislation or civilization whatsoever change their nature one jot or tittle.

Who will be so foolish as to say that Christianity abolished the prohibition of murder, of adultery, of theft, of falsehood, of covetousness; or abolished the reality of God's being, the love of the heart in his worship, the reverence due to his name, the devotion of time to communion with God, and filial duty to parents? Who can deny that Christ and his apostles continually quoted these commands and repeated their injunctions? Who does not know that Moses himself summed up the two tables of the law in the twofold obligation of love to God and love to man (Deut. 6:4, 5; 10:12, 18, 19; Lev. 19:17, 18), and that Christ quoted this summary of Moses as the perfect law of his own kingdom? Matt. 22:37-40.

By what warrant, then, either of authority or of logic, can any one say that even if nine of the commandments are moral principles, and therefore permanently and universally valid, one of them (the fourth) is not a moral law? that it is only ceremonial, only Jewish, only local and temporary? For the fourth commandment does not contain one word concerning any ceremony, and is so closely joined with all the rest that no man can logically take it out and say that the moral code is complete. For it is grounded directly upon the relations between God the Creator and man his creature with whom God enters into communion; and it makes its great appeal to the laws which God has ordained in creation, including the nature of man himself.—*Walter Quincy Scott, D. D., in The Bible Record for February, 1908.*

**Your Boy**

L. D. SANTEE

Not all the treasures of wealth and grace,

Were they down before you cast,
Would you take for one smile of your
darling's face,

Did you know it would be the last.
Not all the gems of the richest mart,

The treasures of sea or shore,
Would buy one throb of that loving
heart,

Did you know it would beat no more.

Perchance the day may sometime come

When your darling is lying low,
And you, in a saddened, empty home,
To your duties listless go;

Ah, how will it soothe the weary mind,
And soften your grief and woe,
To know that your words have been soft
and kind

To your boy that is lying low;

And to know as you stood by his ridge
of clay,

As the sun was going down,
You had sweetened the life of the child's
brief day,

With a smile, instead of a frown!
O, gentle mother, while he is given

As a precious gift to you,

Give to your boy a taste of heaven,

By a love that is warm and true!

Chicago, Ill.

More About "Viavi"

EDITOR REVIEW AND HERALD: Since sending my article concerning the Viavi preparations, I have made some investigations of laboratory reports, and find that a number of chemists declare this preparation free from opium and morphin. But referring to this same question as to these preparations containing habit-forming drugs, the *California State Journal of Medicine* says: "It was unnecessary to put an expensive article like morphin, and one liable to bring about trouble in the future, into their remedies, when they do not need to."

As stated in the former communication, our information was taken from the Standard Formulary, a book published by Englehard & Co., Chicago; and so far as we know, these publishers have never made a statement other than the one given in their book and quoted in our article. What we said was not with any malicious intent, but simply to state the facts as we believed them to exist. We still protest against such a system of humbuggery, that builds up immense fortunes for a few promoters by preying upon confiding sick and suffering women.

The editor of the *California State Journal of Medicine*, after taking some pains to look up the standing of the promoters of Viavi and its several prepa-

rations, devotes six pages in the April issue to showing up the methods adopted by this firm. Extracts of this article were published in the *American Medical Journal* of April 27, from which we quote: "It appears that two astute, and, since they have made their millions, highly respected, men on the Pacific Coast conceived the idea some years ago of instituting a 'treatment' for the ills peculiar to women. This 'treatment' practically consisted—and, in great part, still consists—of prescribing vaginal douches. But, of course, as our contemporary says, 'No large paying business could be built up by simply selling a little good advice and a trifle of common sense.' There must be something definite to take, some wonderful, secret, and very costly remedy that will work the result, to secure which the douche is but the merest preliminary. Hence the 'capsules' and the 'cerate' and the 'liquid' and the 'royal,' and the rest of the wonderful remedies which, collectively, leave little uncured or incurable by Viavi.

"So Viavi is bought, and the douche is taken. The immediate increase of personal comfort, and many times the quick relief from some annoying minor ailment, which follows this exercise of cleanliness and common sense, might so hypnotize the average woman who accepts the Viavi preachments and takes the Viavi 'treatment,' that she would be ready to believe almost anything the promoters care to tell her."

Speaking of the specific ingredients which are so skilfully combined in these famous (?) preparations as to actually cure tumors by their application, the writer above referred to says: "So far as we are able to determine, they contain nothing but the extracts of hydrastis and cocoa butter."

This seems in perfect accord with the certified statement of one of the chemists, who volunteers the information that he gave one subject two ounces of the Viavi liquid at one time, amounting to nearly one hundred ordinary doses, and the fact that no distressing effects are reported upon the patient, would seem to indicate that the substance is practically inert. There are few if any other therapeutic agents which, when active enough to produce any effect upon the body at all, can be taken with the dose multiplied a hundredfold. The most valuable and simple remedies are those which require great skill in estimating dose enough. They are just as potent for harm as for good when taken slightly in excess.

It is well known that the business of

producing patent and proprietary medicines insures large returns in proportion to the number of genuine or faked testimonials that can be produced praising the specific virtues of the remedy. The Viavi Company is not behind other firms in the methods of procuring these testimonials, as will be seen by the following quotations from a letter sent out to one of their agents, urging upon them the importance of procuring testimonials. We quote from the *Journal of the American Medical Association* of January 18:—

"THE NORTHERN OHIO VIAVI CO.,
CLEVELAND, Oct. 18, 1907.

"Mrs. —,

"DEAR MADAM: We would like to have a few more letters from your cures, or even from the women who are vastly improved, and perhaps a suggestion from us will assist you in getting these letters. Do not be satisfied to simply try to get a cure to give you a letter, but write out a letter yourself, such as you think covers the case, briefly but fully, and submit it to her for her signature, and then if there are any changes, they can easily be made. To some women it is distinct effort to sit down and write a letter of this nature, and they will continue putting you off until finally the matter is never accomplished. You know, of course, that we will supply you with a number of these letters printed on slips without charge. They will be of great help to you in your daily work. If your cure does not care to have her name given, she can merely sign her initials; that will be sufficient. . . .

"Very cordially yours,

"THE N. O. VIAVI CO."

Any one who has given the subject even passing notice knows that it is not difficult to get testimonials for any remedy foisted upon a credulous public. Visitors to the late Dowie Church of Zion City declare that the number of crutches, canes, and braces left there by some of the faithful who were "cured" of some so-called incurable malady, makes the place resemble a modern orthopedic establishment rather than a house of worship.

Some years ago a wonderful doctor dropped into St. Petersburg. He came from one of the back provinces of Russia, and announced himself as being able to cure consumption and almost every other known disease. He had a little bottle of red medicine which he gave to every sort of case with wonderful success, until by and by one of the czar's friends was taken sick. The doctor gave him the same medicine, and he died. The "doctor" was brought into court, and was compelled to testify as to the nature of the medicine which had apparently killed the nobleman. The man, upon his oath in court, swore that the medicine was simply water of the River Neva, the dirty water being colored with a little cochineal, and nothing more. And yet there were many who had declared themselves cured by this medicine.

J. R. LEADSWORTH, M. D.
Los Angeles, Cal.

THE WORLD-WIDE FIELD

Other New Fields Opening

W. J. TANNER

ON November 22 it was my privilege, in company with Elder U. Bender, to visit Fort de France on the island of Martinique. The small steamer on which we traveled kept near to the shore as we rounded the western point of the island and ran down to the above-mentioned city, and this gave us, with the aid of our glasses, a very good view of Mt. Pelée and of the ruins of St. Pierre. The volcano, after belching forth destruction for many months, seemed to be taking a rest; nevertheless the evidences of its recent activity were not wanting. The slope of the mountain, entirely denuded of every living thing, the mighty stream of lava, and beyond, the somber and silent ruins of the once thriving city of St. Pierre, all told us how dreadful are the forces of nature when God in his wisdom sees fit to permit them to be unchained.

Although it is scarcely six years since

Not long ago I met a colporteur for the British and Foreign Bible Society, who several years ago endeavored to circulate the Word of God in these islands. To be brief, he did not succeed in disposing of many copies, and soon had to flee before an infuriated mob, and eventually to leave the colony to save his life. We heard, too, of one of our sisters from St. Lucia, who, while endeavoring to distribute some of our literature in Fort de France a few years ago, met with some very hard treatment of a similar nature.

But to-day this situation is changed. The same Providence that is opening doors for the entrance of the third angel's message in other lands has opened the door into the French West Indian colonies. This has been caused in part by the

people in these islands compare favorably with those in the British West Indies, and no doubt from among them also there will be some to swell the song of earth's redeemed ones, when they shall stand assembled before the throne of God.

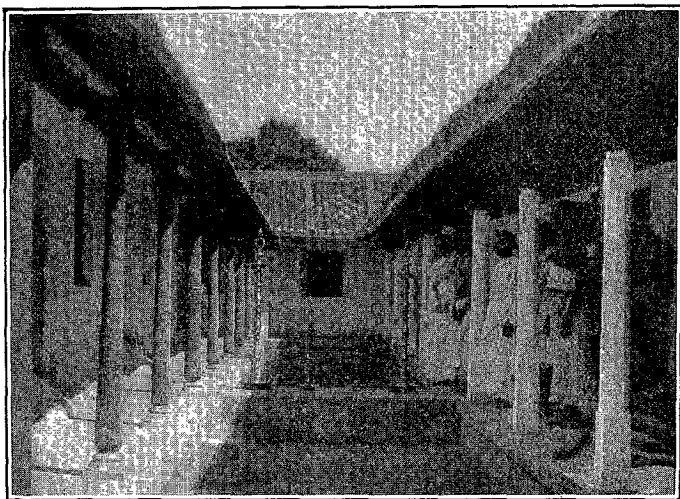
Cape Haytien, Hayti.

A Sabbath Day's Services

At the Tamil Christian Church, South India, Sabbath, Dec. 28, 1907

GEO. F. ENOCH

PROMPTLY at 3 A. M., long before sunrise, we were aroused from our slumbers by a sound unlike any we had ever heard. We soon remembered, however, that we had been told the night before that the first signal for the Sabbath day's services would be the "blowing of trumpets" at 3 A. M. This would be the signal for all Sabbath-keeping families to arise and prepare for the day's services.



INNER COURT OF THE CHURCH

On the left is the church building; on the right a covered portico running all around the church lot. Note the brazen candlesticks on the cross-walk

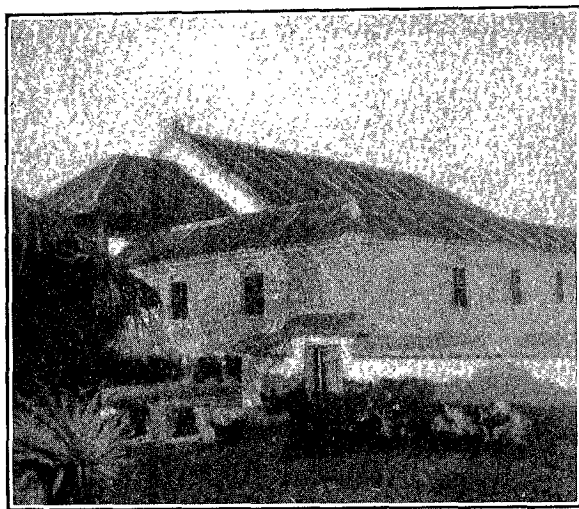
change of the status of the church in its relation to the state in France during the past two years, and in part to the inclination of many to throw off the

Brethren J. L. Shaw and J. S. James, and the writer, rubbed from their eyes the sleep that was reluctant to go, and prepared themselves for the service that was to begin promptly at 4:30.

As soon as we were able to examine the instruments from which the warning signal was given, we were pointed to the Bible, and a few verses received new emphasis in our minds. "And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camp." Num. 10:1, 2. One trumpet was to be blown to call the elders, and two to assemble the camp. So at the very beginning of the day's services we were reminded forcibly of the anxiety of these people to have all parts of their service in harmony with the Word of God.

The two trumpets here used were about four feet long, beaten out of solid silver, fitted with a mouthpiece similar to one found on a tenor horn in a modern brass band. We were told that these trumpets could be heard four miles.

As we left the street to enter the church building, we found ourselves in



CHURCH OF THE TAMIL SABBATH-KEEPERS

the destruction of this city and its forty thousand inhabitants took place, yet so quickly have followed other disasters, and so numerous have they been, that already the Martinique catastrophe seems far more remote than it really is. Surely we are living in a time when signs are multiplying rapidly; and not only the swift destruction of St. Pierre, but also the equally sudden disasters at San Francisco, Valparaiso, and Kingston demonstrate how terrible and how sudden the judgments of heaven may be when once the restraining mercy of God is withdrawn from an impenitent world.

There is another reason, however, why Martinique and its sister island, Guadeloupe, should be interesting to us. Being French colonies, the religion of the people is naturally Catholic, and both the government and the people have been unfriendly to the entrance of Protestantism.

yoke of Rome.

At all events, the time is ripe for the entrance of the everlasting gospel into these French islands. Already I have heard that our friend, the colporteur mentioned above, has returned to the field, and is meeting with a better reception. Not having time ourselves to distribute any of our French literature in Fort de France, we improved the acquaintance we made with a fellow passenger, a native of the island, by giving him an assortment of tracts bearing on the cardinal points of the message, and asking him to circulate the same among his friends. He gladly received these, and a few weeks later, when I met him again in St. Thomas, he told me that he had fulfilled his promise, and that the tracts had been eagerly received. We trust that this will be but the small beginning of a strong and profitable work in Guadeloupe and Martinique. The

a wide, high porch, with tall columns of palmyra palm upholding the roof. This porch proved to be the place where we were to remove our shoes.

We had inquired diligently beforehand as to the real purport of this rule. We learned that from the Scripture these people had derived a sense of great sacredness concerning their place of worship. They believe that in the same way that God descended and honored the worshipers by his presence in the sanctuary of old, even so at times now he descends among those who worship him in spirit and in truth, and honors them with his presence. They also read such scriptures as Ex. 3:5; Joshua 5:15; Acts 7:33. We also learned that the

this line. But his dress, while entirely conventional here, would hardly be considered so in Western countries. He did not have a stitch of clothing from his waist up or from his knees down.

As we entered, on our immediate right, extending nearly to the pulpit, seated on the floor in true Oriental style, was a company of more than two hundred women. They were dressed with clean clothes, very simply, with the exception of the jewelry which they wore in quite large quantities. We were struck with the visible touch of the feminine hand, as we looked over the crowd of heads reverently bowed, and noticed the graceful and modest draping of their simple garments, composed for

kneeling in silent prayer for a moment, all arose and chanted the forty-seventh psalm, the preacher for the day and a leading male singer chanting a verse, then the entire congregation repeating the same, led by the orchestra and choir.

The chanting of these psalms seemed marvelous to us, the congregation of more than five hundred voices keeping almost perfectly in unison. Even the children joined in the chants, and it seemed almost painful to watch their faces as they strove to reach the highest strains. My readers can scarcely imagine the effect of more than five hundred voices, in so small a building, each chanting lustily to the utmost of his ability. The nearly perfect unison seemed marvelous, and we could easily follow the tunes of the chant, yet each of us agreed that he had never before so fully appreciated the meaning of the psalm which says, "Make a joyful noise unto the Lord."

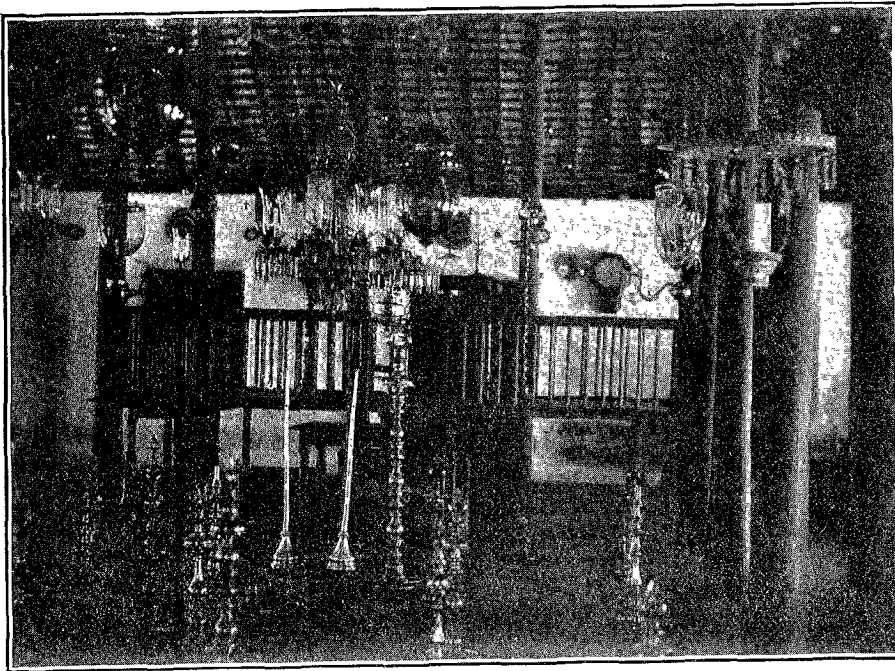
At the completion of the psalm, two chapters were read, one from the Old and one from the New Testament. The lessons for this service were found in Proverbs 25 and Luke 1. Following the Scripture reading, the one hundred forty-eighth psalm was chanted. The music was very appropriate to the genius of the psalm, and one could feel that the people were expressing great joy for the manifold blessings of God.

The sermon followed. On account of the extreme Jewish setting of the ritual, we thought best to go back to the beginning and establish the fact that Jesus was Creator, and that the law and the Sabbath were from the beginning. The writer spoke concerning creation, using the following texts: John 1:1-14; 17:5; 1 Cor. 8:6; Heb. 1:1-3; Genesis 1; Ps. 33:6, 9; Rom. 4:17; Gen. 2:1-3.

At the close of the sermon came a very interesting part of the service. On a table in front of the pulpit were twenty-eight heaps of money brought in by different individuals. Immediately in front of the table were thirty-seven offerings, consisting of eggs, and the produce of their fields, for the most part in neat little baskets. In these baskets were such things as rice, dahl (lentils), pumpkins, etc.

As soon as the sermon was ended, the steward of the church stepped forward and counted each heap of money, holding it up and calling out the amount. The donor would then arise from his place in the congregation and acknowledge the offering. If no one responded, the offering was set aside, and would not go into the treasury until the donor was known.

During this part of the ceremony there came what proved to be a most interesting diversion. When one offering of about one and one-half cents was announced, it was claimed by a man seated near us. The acknowledgment was scarcely out of his mouth when Teacher Abraham, one of the leaders of the congregation, was upon his feet with a series of questions. He and the preacher in the pulpit held a most ani-



SPEAKERS' PLATFORM IN THE TAMIL CHURCH

Near the center stand the two silver trumpets used in calling the people to the service

removing of the shoes from the feet means about the same to the Oriental as the removing of the hat does to those from the Occident.

So after counseling together, we decided that we would lay before the people the matter as we saw it, explaining that while it was not the custom for us to do so in our churches, yet in accordance with their custom we would do so at this time. They seemed to understand the situation, and thanked us most heartily for our kindness, which brought them great relief.

The three of us will never forget the impressions received as we entered the well-lighted church. Toward the front was a platform about three feet high, encircled with a hand rail. On the top of this platform was an ordinary table, and two large candlesticks of beaten brass, burning seven tapers each. Behind the table stood the preacher of the morning, on either side of the table, seated on the floor, was a choir of about twenty boys between the ages of ten and twelve, who were lustily singing a hymn of praise in Tamil, led by an orchestra of four violins. During the service the leader of the orchestra proved abundantly that he had special ability in

the most part of but two or three pieces. On the right hand, extending quite around and behind the pulpit, were an almost equal number of men. We afterward learned that many of the men were away from home, in Ceylon and other places, trading. Here and there among the women was one dressed in pure white. These were widows, who are not allowed to remarry unless they have no children, when they are allowed to marry their husband's brother, or the nearest of kin. Usually these widows have estate enough to keep them. Otherwise they are well looked after by near relatives, or lacking them, by the congregation.

As we approached the front, we were surprised to see a group of about one hundred little girls, seated on the floor immediately in front of the women, and extending along the side of the church. And just beyond, reaching around behind and beneath the pulpit, was an equal number of little boys, surprisingly quiet, but with their bright, keen little eyes fixed on the three white sahibs coming up the aisle. The morning service was opened by all chanting in concert, standing, the eighteenth and nineteenth verses of the seventy-second psalm. After

mated conversation for a few minutes with the donor, whereupon the steward rejected the donation, passing it to another table. Then the donor stood, and made a most earnest explanation before the entire congregation, which proved satisfactory, as the steward then took the money and placed it with the accepted offerings.

Our interpreter explained to us that the donor was accused of getting this money by breaking the Sabbath. The money was a portion realized from the sale of a fowl, which the leaders had been informed was sold on the Sabbath, and they absolutely refused to receive such tainted money. The final acceptance was only after the donor had solemnly assured them that the fowl had been sold after sundown the previous Sabbath.

It is worthy to note that the children were well represented among these donors. These offerings for the most part were called

"first-fruits."

There were also among them offerings made as an expression of gratitude to God, for some blessing, such as deliverance from sickness, a safe return from a long journey, etc. The accepted money was then placed in the treasure box, made of beaten brass, well padlocked. During the services the usual receptacle for this treasure box was a stone pillar near the door, where the faithful could drop

in their offerings on certain occasions. The steward explained that this box was similar to the one of which Jesus spoke when he tells of the widow who dropped in two mites. After the offerings had been received, the fifth psalm was chanted, after which the entire congregation in unison repeated, while standing, the Lord's prayer, closing with two Amens. Then while the congregation knelt, the leader in the pulpit prayed most earnestly in Tamil, after which the benediction was pronounced, the meeting closing exactly as described in Neh. 8:6.

At 10:30 came the second service of the day, which was very similar to the first, with the addition of the repeating of the ten commandments responsively.

Thinking that it will be of interest to our people generally to know the variety of psalms used, as well as the order of the service, I give below the program of the other two services:—

At 10:30 A. M.,—(1) Choir boys chant the one hundredth psalm. (2) Prayer, repeating in unison Ps. 72:18, 19. (3) Chant, Psalm 19. (4) Repeating the ten commandments responsively. (5) Scripture reading, Proverbs 26 and Luke 2.

(6) Chant, Ps. 89:15-52. (7) Sermon by J. S. James—God's Memorial: Ps. 102:12; 135:13; Gen. 2:2, 3; Eze. 20:11, 12; Jer. 10:10, 11; 32:17; Ps. 96:5; Ex. 31:13-17; Ps. 9:7. (8) Chant, Ps. 102:12-28. (9) Lord's prayer, prayer by leader, benediction.

At 4:30 P. M.,—(1) Sacred song by choir. (2) Ps. 72:18, 19. (3) Chant, Psalm 145. (4) Scripture reading, Proverbs 27; Luke 3. (5) Chant, Psalm 34. (6) Sermon by J. L. Shaw,—The Moral Law: Rom. 7:7; 1 John 3:4; Rom. 4:15; John 1:1-3; Genesis 3; Gen. 4:8; 26:5; Gal. 3:27; Ex. 16:4, 28, 29; James 1:22, 23; Psalm 1. (7) Reception of offerings as in the morning service. (8) Chant, Psalm 134. (9) Lord's prayer in unison, prayer by leader, benediction.

It is interesting to note how strictly the children were kept in order. Imagine more than one hundred children, aroused



ELDERS AND LEADERS OF THE SABBATH-KEEPING TAMILS

The old man seated at the left is the headman of the village, and patriarch of the congregation. The man standing in the middle of the back row is the chief preacher. The one to the right, seated in front, is the head teacher in their school system; to the left, their church treasurer.

at three in the morning, and made to attend three services of one and one-half hours each. This was more remarkable as there seemed an evident desire that everybody should go to church in harmony with Joel 2:16. This good order was not kept without some effort, which, however, was very quietly but effectively carried out, by a monitor who walked around among the boys with a very serviceable-looking whip, which he would occasionally hit against the floor. But we did not see it get any nearer to any of the children.

As we were sitting in that church, after the services here outlined, at the close of one of the most interesting Sabbaths of our lives, looking into the faces of those earnest worshipers, our hearts were overwhelmed with the task that lies before us in leading these people out into the full light of the third angel's message. This is only one of five similar churches, and some over in Ceylon besides. As we realized something of the tremendous task, and our own frailty, separated as we are from them by India's most difficult language, the tears could not be restrained.


Brethren and sisters, pray for us, that

we may be given quickly the language of this people, that we may be humble and filled with the spirit of Jesus, that the enemy may in no way bring in anything that will hinder these dear souls from uniting fully with us, and that we may in every way through Jesus be equal to the task that lies before us.

Is Islam Waning?

UNDER this title Dr. S. M. Zwemer contributes to the *Christian Intelligencer* of Dec. 18, 1907, information of quite unusual importance. It seems that, unbeknown to the Christian world, conferences of Mohammedans have been held to discuss the decay of Islam. The first of these conferences was held in 1899, at Mecca. A little book recently published, and already carried to its second edition, contains the minutes of this meeting. Twenty-three leading Moslems from every nation under heaven met for this conference, and for two solid weeks discussed the reasons for the decline of their religion, and the means by which the tendency could be checked and new life imparted to the faith. The doctors disagreed as to the remedy, but they unitedly declared that there were no less than fifty-eight reasons for the dangerous condition of the patient. Some of the reasons given were: the doctrine of fatalism; ascetic practises; the opposition of science; the rejection of religious liberty; Ottoman rule; neglected education; inactivity due to the hopelessness of the case.

Word has just come that a second conference, similar to that at Mecca, was held in the Grand Continental Hotel of Cairo last November. All the learned sheiks, pashas, and beys were present, together with editors, judges, lawyers, and other notables, Christian as well as Moslem. A distinguished Moslem from Russia seems to have been the leading speaker. His theme was, "The Causes of the Decay of Islam." In the course of his address he called upon Moslems to arise from their lethargy, open schools, and teach all the children (how untrue to Islam!) that they may be able to meet the demands of the new age, and urged the holding of a Panislamic congress to consider the cause of the loss of Moslem influence and power in the world. A committee was appointed with power to call such a congress. Commenting on these facts which he reports, Dr. Zwemer says it is clear that Islam is beginning to waver. The mass of Mohammedans who are full of fanatical zeal, and who read with perfect confidence the wild boasts of the Constantinople press, may still think that Islam is sweeping the world and holds in itself the welfare of all nations and peoples, but those who live under Christian rule in Algeria, Egypt, and India disagree with this estimate of their religion and its prospects. And indeed there is no doubt that Islam is a hopeless cause when it stands face to face with the open Bible and modern civilization. — *The Missionary Herald*.



THE FIELD WORK



A Profitable Union Meeting

A UNION meeting for all the Seventh-day Adventists in the District of Columbia was held in Pythian Temple, Sabbath, February 29. It was an occasion long to be remembered, because of the presence of God's Spirit and the Christian fellowship which was enjoyed by those in attendance. The hall, with a seating capacity of over five hundred persons, was filled with our people.

There are in the District of Columbia five organized churches, and one company of Sabbath-keepers that has not yet been organized. These churches are known as the First Church of Seventh-day Adventists, located on Eighth Street, N. E.; the Memorial Church, Cor. M and Twelfth Streets, N. W.; the Takoma Park Church; the Sanitarium and Seminary Church; and the Fifth Church of Seventh-day Adventists, located at present at Cor. Twelfth and R Streets, N. W., besides a company of Sabbath-keepers in Georgetown.

Extra street-cars were provided to convey our people from Takoma Park, with the students from the Foreign Mission Seminary. There were both forenoon and afternoon sessions. One important feature of the forenoon session was the reports which were rendered by the superintendents of the six different Sabbath-schools in the District. The following topics were presented by the respective superintendents: "How May a Teacher Lead His Younger Pupils to Decide to Be Christians?" "How to Secure Prompt Attendance at Sabbath-school," "The Importance of a Systematic Study of the Sabbath-school Lesson," "Relation of the Sabbath-school to the Foreign Fields," "Five Common Mistakes Made by Superintendents and Teachers."

Elder G. B. Thompson presented some interesting statistics regarding the growth of the Sabbath-school work, and the great possibilities in giving the message to other countries by devoting all Sabbath-school donations to the mission work.

Elder A. G. Daniells gave an interesting address on the world-wide mission field, after which an intermission was taken for lunch.

At 3 P. M., Prof. W. W. Prescott delivered an excellent sermon, in which he emphasized the importance of keeping in memory the fundamental truths which have made us what we are. It was clearly shown that all the time periods in the Bible have been fulfilled, and we are now living where the work of God can be quickly brought to a close. We were earnestly exhorted to seek for that oneness with Christ in which his life and character may be reflected in ours.

Following this sermon there was a lively social meeting, in which a large number participated. Many expressed themselves with reference to the remarkable growth of the work in the District of Columbia within the past few years. If the Lord has wrought so

marvelously with the limited facilities which we have had heretofore, what may we not expect with the influence and aid of our institutions in planting the truth in this great center?

The annual meeting of the District of Columbia constituency was held in Takoma Park the following day, Sunday, March 1. This meeting is similar in character to a session of a local conference. The meeting was one of intense interest, and gave new inspiration and courage to the representatives of the work in the District of Columbia.

Plans were laid for more aggressive work with our literature in this territory, which will embrace the sale of both our large and our small subscription books, and also our periodicals.

The tithe on hand in the District, Dec. 31, 1907, amounting to \$3,484.88, was voted to the mission fund.

The future of our work in the District of Columbia was never brighter, and we believe that with the increase which we have had in our church-membership, and the influence of our institutions, the work may be carried on with vigor and success in this important center.

K. C. RUSSELL.

Trinidad, West Indies

DURING the past month, since the meeting of the West Indian Union Conference Committee at this place in December, it has been the writer's privilege to be much among the country churches of this island, holding the quarterly services and annual meetings. A privilege indeed it has been. As we have met together, harmony has prevailed, and with the celebration of the ordinances and the partaking of the Lord's supper has come in an influence from the Master that has made the after-meetings and the business sessions of the churches seasons of continued blessings. We are thankful for this, and feel sure that the blessing of the Lord will follow these churches during the year.

An evidence that the Lord has been working among them lies in the fact that at several places there are others accepting the faith, and a number of these have signified their wish to be baptized. Where there are additions to the fold, and the Lord is calling such as must be saved, there is of a surety an abiding Presence.

Excellent interests are reported in unexcelled portions of the country, and we plan to begin operations with the tent at the town of Arouca during the second week of February. We hope, ere the dry season is over, to answer at least one more call out of the many that have come to us.

At the first session of the legislative council for the island this year a petition for the Sunday closing of shops of all classes was presented by the Portuguese shopkeepers. As this would affect one or two of our people, and would be an entering wedge for further legislation, it was deemed best to meet the issue

by presenting the principles connected with the question, for the consideration of the public. This was done through correspondence in the public press and by the publication of a small, sixteen-page paper entitled "Liberty." Three thousand of these were sold throughout Trinidad, and the minds of the people have been awakened to the meaning and final outcome of these things. Copies were also sent to the governor and to members of the legislative council. The governor very kindly thanked us for the copy sent.

What the outcome of this present agitation will be, we know not. There has been some bitter animosity shown, and from all quarters, both Catholic and Protestant, there has been considerable opposition to the truths presented; yet many have been kind in their attitude on the question, and a large number are convinced of the trend of these agitations.

On the whole, the work in Trinidad has opened well for the new year, and it promises to be full of blessing, hard work, and results for the kingdom. For this we are thankful to God, and have set our faces to go forward with the last message.

S. A. WELLMAN.

Two Important Meetings

THE first two canvassers' institutes of the Columbia Union Conference for 1908 are now in the past, and good reports are coming in from those who were in attendance at the first one, which was held February 1-15, at Parkersburg, W. Va.

West Virginia had no State agent to work up the institute, but the untiring labors of the president, Elder J. M. Rees, brought together a company of consecrated men, all of whom feel a great burden for the success of the canvassing work in that field.

All present took a deep interest in the instruction given. Two classes a day were conducted in practical canvassing, and one in the theory and art of canvassing. The commercial phase of the work received due attention, while Testimony and Bible studies were conducted daily, making clear the missionary side of the work. All agreed that this was by far the more important.

In view of the fact that our canvassers have to meet the health reform and diet question, as probably no other workers do, this subject was studied carefully from the Testimonies. All the experienced canvassers agreed that it was possible to live good health reform as far as a flesh diet is concerned, and they resolved that they as well as other workers should bring their lives into harmony with health reform principles.

The Chesapeake institute was held February 15-29, at Baltimore, Md. Brother G. H. Clark, the State agent, had labored for weeks among the churches, and had a good company of canvassers present to begin the institute on time. We were pleased to see some of our sisters present at this institute, and also some of our colored brethren.

A spirit of consecration and devotion prevailed throughout this institute, as well as the one held in West Virginia. Never before had I attended two institutes where all seemed to have such a deep realization of the great responsibility resting upon them. It was expressed

by several that the institute had proved a great blessing to the churches in Baltimore. We believe that some of the brethren in Baltimore will soon enter the work.

At both institutes we closed with a short consecration meeting, and all expressed themselves as having determined to do faithful work, putting in full time (forty hours a week). Each one, I think, felt that he should induce some one else to enter the work this year, and thus double our numbers. Never did the future look brighter for the canvassing work.

I. D. RICHARDSON,
General Agent.

laborers. There are eleven Protestant ministers, and a small army of helpers here. They have churches in all parts of the country, and by this means they are able to hold their own. We need help. The Spaniards here need to hear the message. Among them there is only one laborer. There are some twenty-five thousand West Indians, scattered all over the hundreds of farms. They must also hear the truth of God.

"Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

H. LOUIE MIGNOTT.

The Work in Eastern North Carolina

WE have had a burden for this field for a long time because of our acquaintance on the coast, I having sailed a vessel from Norfolk into these waters for more than ten years. Last spring we disposed of our business in Raleigh, N. C., and went to Hampton, Va., with a view to procuring a suitable vessel for this special work. My family and myself canvassed in Hampton until September 18, then we secured a small sailing-vessel, and soon after came through the Albermarle Sound and the Chesapeake Canal to North Carolina.

There were three on board, my wife and oldest son and myself. We visited some of the towns bordering on the Albermarle Sound and its tributaries, placing quite a number of our books in the hands of the people, and distributing a great deal of literature, of which we had a good supply, through the kindness of our friends in Washington, Hampton, and elsewhere. When the weather became cold and rough, my wife went home to Raleigh, and my son and I came farther south with our boat.

In looking at the map of North Carolina, we find that the State is nearly or quite two hundred miles north and south on the coast line. I can not find that any work has been done with our literature east of Newbern, which is about forty miles from Pamlico Sound. The Sound is forty miles wide, and contains many islands, which are settled with small hamlets and towns. There is a settlement on Cape Hatteras of about eight hundred persons, and twenty miles farther south, at Ocricoke, there are nearly as many more. From these sounds there are bays and rivers reaching into the land. In fact, it is a land of many waters. The main shore-lines have numerous small settlements of farmers and fishermen. Few, if any, have ever heard of a Seventh-day Adventist.

A word as to the difficult part of that field. The little hamlets and small towns are scattered, with only private transportation between places. Many of the people are illiterate, and shy of strangers. The drinking water is not good, and much sickness prevails in this low country. Our canvassers have done much in the upper part of the State, but the extreme eastern part is practically untouched. The only successful way of working this territory will be by boat. The gas boat has been introduced into these waters quite extensively. Most of the people we meet are kind, and we have many good talks on the Bible. We are sowing some seed, and

have opportunity to give out literature to a class of boatmen who seem to appreciate what we give them to read.

This time of year we can not sell many books, as spring fishery has not begun yet. There seems to be a great scarcity of money on account of crop failure for two successive years. If any of our people are interested in this field, and will send us copies of the *Signs, Watchman, Life and Health*, and tracts which contain parts of the message, we will use them to the best possible advantage.

We meet and talk with many ministers, and find some interested. Surely, the Lord has a people in this part of the State who will see the light of truth and obey. Now is the time to work; but to do effective work we need a gas boat and a tent. I wish some of our more experienced workers would become interested in this work. Active work could be done at least eight months of the year along the coast, and the rest of the time could be occupied with work up the rivers.

This is a poor country, and from a financial standpoint would not be considered at all, but we must not forget those less favored with temporal means. I believe that God has placed me in this field, and, by his help, I expect to be faithful. If any feel disposed to assist financially in procuring the necessary outfit to carry the third angel's message in these waters, I would be glad to hear from them. My address is Belhaven, N. C.

W. E. CARTER.

Japan

Tokyo.—We have quite a nice little training-class here in Tokyo. Brethren Okohira and Kuniya are conducting regular daily classes, and about six or eight, I believe, are in regular attendance. Some of these are workers, some are just preparing for the work, and two are young men who have recently accepted the truth, and have settled in Tokyo. So we are doing what we can in the way of educational work, not waiting until we get a full-fledged school. As for myself, I am putting in good time on the language, with regular lessons with a teacher five days in the week. During the last year my time was much broken up, and my regular lessons greatly interfered with. But still I did what I could on the language. I can do considerable talking without an interpreter; but it would not be fair to say that I am preaching freely in Japanese yet. I feel sorry that my other work has taken my time as it has, so that I have not done more on the language; but I mean to keep at it as long as may be necessary till I get it.

We receive encouraging, hopeful letters from the workers in Korea. At Sunan they are busy with the school work this winter, and report a good interest.

F. W. FIELD.

Malamulo Mission, Nyassaland

It is now the fever season in the African tropics. We have received many kind letters from friends inquiring about our health. These letters we appreciate very much, and trust that our friends may not grow weary in well-doing, even if they do not receive early answers. In a place like this where one does not

Costa Rica, Central America

ANOTHER year has dawned upon our work in this part of the great harvest-field. I was not able to do much during the past year; yet I am truly thankful to my Heavenly Father for the little that I was able to accomplish through his help. There has been an addition of forty-two souls to the fold of the Master during the past year. Of this number twenty-six have been baptized. The outlook is still good. There are more calls than I can attend to. There is an unseen power that is working on the minds of the people, which is making them anxious to hear something about Jehovah's message for this time. Even among the Protestant ministers there has been a kindlier feeling toward us. I have been sending *Liberty* to nearly all of them. One is now reading *Life and Health*, which he asked me to exchange for his monthly church paper. Another, to whom I have been sending tracts, writes me a kindly note.

Since my return from the session of the West Caribbean Conference, I have been traveling around and holding a few meetings. I held two meetings at Jimenez; at the close of the last, two men signified their desire to walk in the way of the Lord. I also visited Luacimo, the place in which we were holding meetings last March when we were compelled to leave to prepare lumber for the erection of our church building at Pacuarito. We can rejoice that one at this place has begun to obey the Lord. The people were all glad to see me, and are anxious to know when I will return to hold another series of meetings. I have been visiting and holding Bible studies with them. They are very willing to listen to the Word of God. One woman, as I entered her house, handed me her Bible, and asked me to give her some light on the second chapter of Joel. I was glad of the opportunity. She became very much interested. I find other openings for Bible work.

More could have been accomplished here, but I have to labor under great disadvantages. If I had a tent in which the people could assemble to listen to the message for this time, there would be greater accessions to the truth. We can not hold meetings in the open air, owing to the inclement weather. Large rooms are not obtainable here, either. We are laying plans to buy a tent, and we are very confident that there will be an abundant harvest of souls in this field from such an effort.

We need more workers here to help gather the harvest. The other Protestant organizations have quite a corps of

see a person of his own race for many months, every letter from the home land is doubly welcome.

The terrible fever has found us, as it invariably finds the foreigner who has hard work to do here. The climate is extremely weakening, and one used to hard work in the States finds himself overdoing before he is aware of it. My wife was the first to suffer from an attack. December 10 she was in the school as usual, but was not feeling very well. The next day she was unable to sit up, and her temperature reached 104.5. From that time it went up and down for a week, when it yielded to treatment, with God's special blessing. It left her in a very weak condition, and it will be some time before her usual strength returns. This fever is indeed a terrible thing, and my wife warns me daily not to get it.

From October 26 rain has fallen almost every day. The mornings vary with fog, cloud, then a little sun. And now at one o'clock the rain is pouring down. The atmosphere is humid, steamy, and warm. It is not extremely hot, but never invigoratingly cool. Vegetation seems never to cease growing. Continual cutting of grass with hoes is required about the house to prevent everything overgrowing. We are glad that flowers grow well here. Our garden is well supplied with roses, carnations, pansies, etc. We have started three new schools with the native teachers this year. The last one is over one hundred miles farther into the heart of Africa.

JOEL C. ROGERS.

The Southern Union Conference

THE third biennial session of the Southern Union Conference was held in Nashville, Tenn., January 9-19. There was a good attendance from the local conferences and the institutions of this union. A bookmen's convention was held in connection with the conference session, which brought in a large number of the brethren who are giving their lives to the circulation of our literature. The union and local presidents, and the general agents of the Southwestern Union, showed their interest in the publishing department of this work by coming to the bookmen's convention. The presence of these brethren was a source of encouragement to all, and their services were greatly appreciated.

The reports rendered by the conferences and institutions were in most cases very encouraging. The conferences show a steady growth in membership and funds. The attendance at the schools is the best, as regards numbers and the character of students, we have ever had in the South. The sanitarium work in the new and permanent buildings is just getting started. Graysville Sanitarium reported an encouraging gain for the ten months that it had been in full operation. The publishing work has made the most encouraging progress during the last few years. The increase in the manufacture and sale of our literature in the South has been truly remarkable. The Southern Publishing Association, which lost very heavily during the first few years of its operations, has steadily turned the scales, and reported a substantial gain for last year. This is a great victory, for which all feel profoundly grateful.

Owing to the extent of the territory, the population, the lack of laborers and funds, and the difficulties involved in the race problem, it was thought that it would be a benefit to the cause in the South to divide the territory and organize another union conference. This was done, and the conferences of North Carolina, South Carolina, Eastern Tennessee, Georgia, and Florida were grouped into a new union, which was given the name of the Southeastern Union. This conference has an area of 223,000 square miles, a population of 7,970,000, a church-membership of 1,670, and a tithe for 1906 of \$15,921. The Southern Training-school, located at Graysville, the Graysville Sanitarium, and the Atlanta Sanitarium are located in this new conference. The city of Atlanta, Ga., was selected for the headquarters. Elder K. C. Russell was elected president, with a good strong committee and efficient staff of officers. The Southern Union retains the conferences of Kentucky, Tennessee River, Alabama, Mississippi, and Louisiana, giving it an area of 208,000 square miles, a population of 8,935,000, a church-membership of 1,663, and a tithe for 1906 of \$17,935. The Southern Publishing Association, the Nashville Sanitarium, and the Oakwood Manual Training-school for colored workers are located in this union. Besides this, the Madison Agricultural and Normal Institute, established by Brethren Sutherland and Magan, is also located in this territory. Elder George A. Irwin was elected president of this union. It will be seen that the two conferences are about equally divided as to area, population, membership, tithe, and institutions.

This change in the organization was made with the hope that by increasing the staff of management and workers, the various parts of the whole South would receive more laborers, and thus the work be more rapidly developed. For years earnest appeals have been made by the spirit of prophecy to our people to do more in behalf of the South. There is a conviction that the time has come for a strong, earnest campaign to be made in behalf of that field. An appeal is being made to eight of the strongest conferences in the North for each to send a good tent, and a good, capable preacher, and a Bible worker to the South, and support them for at least one year. If this request is granted, eight additional tent companies will be added to the present forces of workers in eight of the different States in the South. This will be a great help; but it will not be more than the field requires.

At this meeting, Elder Geo. I. Butler decided to retire from the official positions he was holding. For many years he carried the responsibilities of the General Conference presidency, besides the chairmanship of the Boards of the Battle Creek College, Review and Herald Publishing Company, and other institutions. Finally he broke down under the strain, and was obliged to retire from active service. Six years ago he was elected president of the Southern Union Conference, and although well advanced in years, he threw his interests and energies into the work with great earnestness. Only those closely associated with the general work in the South can form any just idea of the many perplexing obstacles that have

had to be met. But by the blessing of God, through much prayer and never-ceasing energy and effort, a great change for the better has been brought about. The per cent of increase in the membership and funds during the last six years has been greater than in any other union conference in the United States. The increase in the circulation of our literature has far outstripped any other union in America. The whole work has been put on a more substantial basis, and our brethren in the South have come to realize that God has given them a place, a work, and a valuable financial power in this great cause.

It is not a pleasant thing to see our comrades retire from active service in the battle; but when it becomes necessary through ill health or advanced age for them to do so, it is a great satisfaction to see them able to do so with a record of unswerving loyalty to the cause, the whole life having been devoted to earnest, hard work for its advancement.

In retiring from the cares and toils of office, Brother Butler does not abandon active, useful work in the cause. He will still give more or less time to preaching and writing. It is expected that he will attend camp-meetings in different parts of the country as the way opens.

The details of this session of the conference will be furnished by the officers. Much more of interest might be written, but space will hardly permit. Every effort made for an advance move calls for the prayers and co-operation of our people.

A. G. DANIELLS.

The Northern Illinois Conference

THE annual conference for Northern Illinois was held in Chicago, February 6-10, with a fair representation of the churches in that field.

There were evidences of advancement in all lines of work. The gain in membership during the year, over and above the losses by removal, etc., was one hundred. The tithe receipts during the year 1907 were \$21,507; the Sabbath-school offerings for missions, \$1,461; annual offerings, \$2,912. For all purposes, the people had contributed \$36,087.75, which had had been distributed to the various interests for which the donors designed it. All this was by a membership of less than thirteen hundred.

The Northern Illinois Academy was reported to be in a fairly prosperous condition, having a good patronage the present season, and a class of students rather above the average. The medical work of the conference is in a prosperous and promising condition. The little sanitarium at Moline, which is under the care of the conference, shows a net gain for 1907 of \$2,200, notwithstanding the physical disability, and consequent temporary retirement of the medical superintendent, Dr. S. P. S. Edwards.

The officers of the conference, with Elder Wm. Covert as president, have everything to encourage them to persevere in the work. Plans were entered into by the delegates, for the liquidation of the indebtedness of the conference and tract society during the year 1908. The unity, courage, and zeal manifest on the part of all present, give promise of the success of the above undertaking,

in addition to greatly increased tithes and offerings for the regular work. The cause is onward in Northern Illinois, for the people have a mind to work. Faith in this message seems intensified by the tests the people have endured in recent years. ALLEN MOON.

Field Notes and Gleanings

FROM Willow Creek, Mont., where Brother Stewart Kime is holding meetings, he reports the reclamation of two former Sabbath-keepers, and three others have joined in Sabbath-keeping

BROTHER H. CLAY GRIFFIN reports a good interest in the meeting at Mena, Ark., which he closed temporarily to attend the union conference. Four or five had already begun the observance of the Sabbath, and he hoped for still other decisions as he should resume the meetings.

BRETHREN V. W. Robb and W. A. Easley have been conducting a series of meetings at North Cedar, Kan. After about three weeks of meetings they report that two families had taken their stand, and several others gave hope of doing so, while there was a good general interest in the meetings.

FROM Osceola, Iowa, Brother T. Godfrey writes: "The Lord has blessed me here, where I have held a series of meetings, and at their close baptized ten precious souls, who were received into fellowship. Eleven in all united with the church. So the cause of God moves onward in spite of the opposition."

"BROTHER R. E. BURKE is holding meetings at Sharpsburg, Iowa, with a good attendance. He has spoken the truth very plainly, and some have signed the covenant, while others seem much interested. The church seems to be much encouraged, and five of the young people of Seventh-day Adventist parents desire baptism as soon as the opportunity is afforded."

BROTHER D. E. HUFFMAN, writing from Pleasanton, Kan., says: "We are in the best meeting I have ever had anything to do with. The power of God is working in a marked degree. Our audience has never been large, but the Spirit's presence has been felt by all. A few families have taken their stand against the truth, and some for it. Others are still undecided. Our organist, a music teacher, is almost persuaded. Her mother has taken her stand with us."

FROM Colorado Brother C. H. Bates writes: "Sabbath, February 1, I finished my series of meetings at Cline. As a result of the four weeks' effort twelve signed the covenant, and two others are keeping the Sabbath. Some of those who signed the covenant have been baptized, and others have requested baptism, but owing to scarcity of water we shall have to delay baptism for some time. I have organized a church with eight members, and a Sabbath-school with twenty-two members; others will be added as they receive baptism."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Opening Address

Medical Day, Pacific Union Conference*

I AM certainly pleased to be present on this occasion, and to have a small part in this great work. We are told that the medical missionary work is the right arm of the message. And, as you know, the right arm has been badly strained during the past few years; in fact, it has been nearly severed from the body. But I am glad to say that the wound was not unto death, and we are now recovering nicely from the shock.

The situation reminds me of an experience which impressed me while I was at Loma Linda attending the medical council there. I saw the immense overland trains tugging and straining to get up the long grade. They had a big Mogul engine ahead, with a "helper" in the middle and a little "pusher" behind. We will let the "pusher" represent our educational work. And we have placed in front of the engine a "pilot" for clearing the way—which would represent our medical work. As we consider the hindrances in certain parts of our field in all branches of the work, I am glad there is a "pusher" that can be placed behind them to help over the hard places. We know the medical work is a pilot for the other branches of our work. It removes obstacles and hindrances and prejudice, and opens doors; and I am glad this is so. We have been told that the way for the work is being hedged up in the cities, and yet this medical work is possible long after other work is hindered or stopped, and it will go right on with the message until the work is finished. I hope the Lord will help us all to realize and appreciate its value, and keep it in its place.

For a number of years I have been in this work, and I am glad to be in it. I am of good courage, and am willing now, as I have always been, to go where the Lord wants me to go; and I will do the best I can wherever I am placed. I have been much interested recently in reading the experience of Elder Bates and others in opening up the medical work. They had the whole message; and when we think of the work of the pioneers, and of the way they carried out the principles of healthful living, it ought to be an inspiration to us. The great principles of healthful living were given in the little books, "How to Live" and "Facts and Faith," when the medical work was first started. The details and explanations were not there, but the principles were. I remember one statement that was being developed while I was in the medical school,—that electric currents travel through our bodies in the nervous system. We could not understand then how it was, but the great physiologists of to-day have an

* Remarks by Dr. H. F. Rand, Superintendent of the St. Helena (Cal.) Sanitarium, Jan. 22, 1908.

instrument which will accurately measure these very currents. The statement of this principle was written thirty-eight years ago. And this is but one of the many which God gave first to this people. But the scientific world has had to work them out and give them to the people.

For years this work has seemed to stand still. Many of the people are careless, and do not appreciate what it means to us. We do not realize what an impetus these truths gave to the work then, or what they would do for us now. Many of our people are blind to the great things health reform has done, not only for us, but for the entire human race. God intended that these principles should be given to the world by this people, but because they have not done so, we see the scientific men developing these great truths and giving them to the world. But you will see, when that mighty angel comes down to lighten the world during this closing gospel work in this generation, every one will be a true health reformer.

In our medical work we have had our upset, and have not completely recovered our equilibrium yet. Now we are getting directions as to what we should do. The spirit of prophecy is trying to show us where we were wrong, and what we should do in the future; and I am very thankful that after the experiences we have had, we are more willing to follow the directions given. I think that such trouble will never come to us as a people again; I am sure it will not if we follow the directions given us. Time is short. More trouble of this kind would mean far greater loss than at any time before. This work means everything to this people. We should realize what an important part health reform has to fill. We are told in the Testimonies what this work should mean to us, and what it will do for us. These things were written several years ago. You will remember what the Testimonies say of this medical missionary work,—that there should be many new sanitariums and training-schools established; that there should be a hundred workers where now there is one; that it should be enlarged and developed; and that the Lord expects it to do a far greater work than is now being done for sin-sick souls.

In my experience in this work I have had some opportunity to know what this means. I have known what it means to go into the presence of the suffering and relieve pain. This is an experience common to this work, and we all know that where this is done, we have the confidence of that household. If we were to go into such a home, and simply offer to pray for its members, especially for the sufferer, they would probably pay no attention to us, and certainly we would not have the influence we gain in the other way. After the pain has been relieved, then it is right to have prayer, and to point the household to the Great Physician. This kind of work will remove prejudice as nothing else will. The Lord has begun this work for that purpose, and if we do it according to his plan, many souls will be won for the kingdom. Our work should be done as unto him, and the tenderest sympathy should be combined with the skill which he gives to his workers.

Should we not be thankful for the trust? It has always been a matter of perplexity that we did not see a greater harvest from our work, and yet we know that the Lord opens our eyes to see but little. Many times we have seen the work start in some place in a very small way, and then gradually develop. How careful we should be to take advantage of every opportunity, for we can not tell which will prosper, this or that. We can not expect to see a sanitarium start up full fledged. It must grow gradually. In many cases we have seen one or perhaps two nurses start a work in some city, and the work would gradually enlarge until it resulted in the building of a flourishing institution. This was the case at Boulder, Colo. Work was begun there by two nurses in a very humble way. At first they had only a little home. But to-day a great institution is flourishing there, and no one can estimate the good that has come as a result of it. The St. Helena Sanitarium was started in the same way. You have doubtless noticed the various additions which, from time to time, have been made to the main building. This is typical of the development of the work.

There is another feature of the work in institutions which is different from field work. We have here a great training-school. And we have a Great Teacher at the head of it. The entire work is a training center for us all; and not only for the workers, but for the patients and guests who come to us. In 1906 we had about eight hundred patients and guests in the St. Helena Sanitarium; in 1907 we had more than eleven hundred. These people are representative of the entire State. Many of them we would never have been able to reach with this message in any other way. Last year we had with us three of the State senators, four or five of the most influential judges, and many other prominent men and women. Many times I have seen these persons go up to the tract rack which we keep well filled in the front hall, and taking out some tracts, slip them into their pockets. Sometimes I have known them to take the *Signs* and other papers to their rooms, and even ask permission to take them to their homes.

We teach religious liberty here, and have often been asked for literature on that subject. These people are always glad to take the *Signs* and religious liberty literature. Probably some of these very men will be in the legislative halls when these subjects are brought up for discussion and action. The Lord is undoubtedly preparing them so they will be informed on these subjects when the crisis comes. It is really remarkable to see the interest these people manifest in the truth contained in our literature.

We have often heard the remark that people do not have time to read. Here they have ample time. They are away from their business and social cares, away from the cities with their distractions, out here in the quiet country where they have time to sit down and read in peace.

We had with us recently one of the leading judges of the State. He saw on a table that copy of the *Signs of the Times* that showed a man in minister's clothing, casting overboard from

the stern of the ship a combination Bible and compass. That is the kind of sermon men can read while they are running. He thought it was the best thing he had ever seen. He said, "That picture speaks volumes." He wanted to know if he could take it home with him, and of course we were glad to have him take it.

(To be concluded)

Findings

DR. H. B. KNAPP and wife, Dr. Nettie Knapp, write from Wisconsin, Pa., saying that they are engaged in a good practise in that place.

The managers of several of our schools and academies are desirous of securing the services of physicians in connection with the schools, for the purpose of giving the students the needed training in health principles. Every foreign missionary, and, in fact, every missionary, should be educated in health principles, that he may preserve his own health and aid others in keeping their health.

The first number of a series of leaflets entitled "The Medical Missionary Counselor," has just come to hand. It is published by the Medical Missionary Department of the East Michigan Conference, and is edited by Mr. L. G. Wagner, superintendent. It contains an excellent classification of foods, and promises a series of eight studies on the following important subjects: Diet and Health; Food Elements, Their Combinations and Digestion; Practical Dietetics; Water; Air and Sunshine; Intemperance; Alcohol and Patent Medicines; Exercise, Rest, and Sleep.

Current Mention

—A man and his wife in Chicago were recently sentenced to thirty and twenty-five years respectively in the penitentiary for kidnapping a little girl.

—The United States troops that have been in Goldfield, Nev., for three months left the camp March 7. The district is peaceful, as the strike has been practically declared off.

—Railroad engineers have completed plans for a \$20,000,000 union transportation terminal, to be built at Van Ness Avenue and Market Street, San Francisco, Cal. All railroads, interurban lines, and subways will converge into the station.

—The originator of the tobacco growers' pooling movement has issued a card to all tobacco growers of one section of Kentucky warning them of their probable fate if they disobey the ultimatum of the society which says that no crop shall be planted in 1908.

—Internal revenue collectors and agents have been furnished by the commissioner with a list of fifty-four preparations now being sold as medicines, which are in reality beverages. These will hereafter be subject to special tax, like other alcoholic beverages. This list does not comprise all "medicines" which are subject to like taxation, but only such ones as have been analyzed by the department, and are found to contain but very little that is of a medicinal nature.

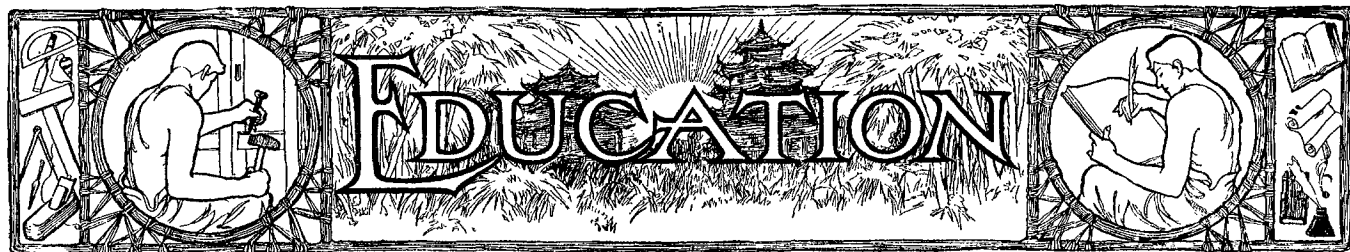
—February 29 King Manuel of Portugal issued a decree fixing March 5 as the date of the next general election, and another convoking the regular Cortes on April 29. At the same time decrees of the former Premier Franco in reference to the Cortes and the advances from the treasury to the royal house were revoked. These decrees of the new king have produced a good impression, but the final effect is still uncertain.

—During one week the papers have reported serious fires in school buildings in New York City, Philadelphia, Pa., Grand Rapids, Mich., and Cleveland, Ohio. The fire drill practised by the pupils of all these schools prevented any loss of life in each of the three first-mentioned cases. But a panic in attempting to escape from the building at North Collinwood, a suburb of Cleveland, resulted in the death of 171 children and two teachers, on March 4.

—The text of the new Kongo annexation treaty was submitted to the Belgian Parliament March 5. By its terms King Leopold proposes to abandon the crown domain and the crown foundation to Belgium, but the proposition requires that the state shall not only assume all the Kongo obligations, but shall continue the king's usufruct in the Kongo revenues during his lifetime. It is generally thought that these terms make annexation of the Kongo to Belgium possible.

—Following an attack by an anarchist upon the chief of police of Chicago, on March 2, in which the would-be assassin was killed, Secretary Straus, of the Department of Commerce and Labor, issued orders to all immigration officials to consult the police in their respective jurisdictions with a view to ridding the country of alien anarchists and criminals whom the laws make it possible to deport. Since then threats of assassination have been made against the chief of police and a judge of Cincinnati; and the little town of Wawaka, Ind., is threatened with extermination if \$750 is not sent to a certain place in New York City.

—There are certain causes of friction between China and Japan which give some students of world politics reason to think that ultimately a clash between these two governments is inevitable. Most prominent among these are the claim of Japan to certain islands at the mouth of the Yalu, the dispute over the timber district on the upper Yalu, and the effort of China to build railroads in Manchuria that would compete with the roads under Japanese control. At present there seems to be a crisis over still another affair. On February 7 Chinese officials seized the Japanese steamer "Tatsu Maru," suspected of smuggling arms and ammunition to Chinese insurgents. Although it has been impossible for China to prove that the cargo was either smuggled or intended for the insurgents, she has refused to release the ship, and Japan, after refusing the plan of arbitrating the differences proposed by China, has sent a practical ultimatum that unless her demands for restoration of the steamer and cargo and the payment of full indemnity are acceded to by China within a "reasonable time," she will take immediate action. Statesmen, however, incline to the belief that there will be no clash of arms at present.



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*.

THE Christian teacher's opportunities for doing good are almost without limit, and are not curtailed by any circumstances. The very attitude assumed by a pupil in presenting himself before a teacher is one of reception. He is ready to exercise faith, to accept and utilize the instruction given him. This receptive, teachable mind is the basis of all other opportunities. In this attitude of mind it is fully as easy to teach truth as error. The wonderful stories of the Old and the New Testament are received and absorbed with even more avidity than the myths of the ancients. Through the medium of this simple faith, the pupil may come to know God as the author of truth and as a personal Saviour. This knowledge is all that makes life pleasant and truly desirable. The Christian teacher has the opportunity and privilege of bringing to his pupils the sweetness of life.

A Word to the Boards of Management of Our Church and Intermediate Schools

WE have noticed with some concern the tendency on the part of the boards of management of our church and intermediate schools to change the teachers in these schools very often. It appears to be much more manifest than in our advanced schools. This is probably due to the fact that the teachers in these grades of schools are brought more closely in contact with the patrons than are the teachers in our advanced schools. It can but follow that there will arise various matters in connection with the teacher's work with which patrons from time to time may disagree, and it may often occur that the patrons who take issue with the work the teacher is doing have influence enough in the church and on the Board to secure the removal of the teacher. They do this, of course, from the purest motives, truly believing that they are benefiting the school, and

without doubt in some instances the school is benefited.

But the constant change of teachers does not result in the up-building of the schools. Would it not be better, where teachers have failings, to use every possible means to have these failings corrected, than to secure their removal? These same teachers carry on successful work in other places, and it would seem that they might make those corrections and there might be those adjustments of conditions or misunderstandings which would enable the teacher to continue his work, and so give that continuity to the work which is so necessary to the highest success. We must seek by every possible means to establish our school work on a very solid foundation, and it is almost impossible to do this if we are frequently changing our teachers. We recognize that these changes are not all brought about by the Board. Oftentimes teachers themselves are not willing to remain in situations where they might do good work. Where this is true, these principles must apply with equal force to them, but it would appear to be the duty of the managers of the schools to seek to adjust and make those changes in the teacher's work which would be for the betterment of the school, rather than to make an exchange of teachers.

F. G.

Informing of Misconduct

SHOULD a student ever tell the teacher of the misconduct of a fellow student? This is a practical question of great importance to both students and teachers—to students, because out of their answers will grow habits of thought and action which will affect vitally for good or evil their characters as men; to teachers, because upon its answer depends the nature and character of the government of the school.

A "tell-tale," who informs the teacher of trifling misconduct to hide his own transgressions, to get revenge upon a fellow student, or to gain favor with the teacher, is universally and justly despised by teachers as well as by students. But when wrong conduct is so serious or so frequent as to imperil the welfare of the school, or when the teacher asks a student directly what he knows in regard to any matter, the question is far different. Let us consider somewhat carefully each of these conditions.

Here is a student who repeatedly violates the rules of the school. He does things which are immoral and vicious. He is leading others to do wrong. His influence is demoralizing, and his conduct, if extended to many others, would ruin young men and women and overthrow the school. But he is sly and cunning. He covers his tracks so skillfully that he is seldom caught, the extent of his work is unknown to the teacher, and his evil influence continues. Here is a fellow student, however, who knows all about his wicked course. Again and again he has seen him in transgression. What is the duty of such a student? Should he quietly hold his peace and let the disorder go on when he might stop it by giving information to the proper authorities?—Surely not. By saying nothing he becomes responsible for the wrong he might have prevented. In the eyes of the civil law it is a crime to conceal a crime, and shall the moral obligations of a school, especially of a Christian school, be less binding than those of the state?

Suppose now the teacher, desiring to find out who has committed an offense against the government of the school, asks a student what he knows about the matter. Should the student refuse to tell?—Certainly not. The teacher is doing just what the grand jury does when it meets to inquire if crimes have been committed within its jurisdiction. It has a right to inquire, for it represents the people. It calls on persons who may have knowledge of offenses, places them under oath, and compels them to tell what they know. If they refuse to tell, they are classed with the criminals, and are held responsible for the crimes they conceal.

So it is in school life. The teacher has a right to ask a student what he knows about disorderly conduct. He should use good judgment, however, in the exercise of this right. He should not employ it in trifling matters, nor if he can obtain the desired information in another way. But he has the right, and every student should recognize that fact, and should respect the teacher's authority, giving truthfully such information as he may possess. If he does not, he is training for a position on the side of the criminal against organized society.

The noble way to do in these matters is to remonstrate kindly with the wrongdoer, and tell him if he does not cease,

it will be your duty to inform the proper authorities. He may mock you, and dare you, and threaten you; but if you refuse to do your duty on that account, you are a moral coward, and are not a true friend to the wrong-doer.

C. C. L.

The Educational Missionary Movement

Press On

THERE never was a time when there was a greater demand for thoroughly educated men than now. The magazines and other periodicals from every quarter are calling for well-educated men. The demands come from every department of science, literature, mechanics, etc. At the same time the work of God is demanding the best talent. While God has in all ages called men in a crisis, from the plow, the bench, and other ordinary walks of life, he has also made it incumbent upon his children to qualify themselves to the best of their ability, measuring as nearly as possible to the high ideal of perfection.

The world is flooded with second- and third-rate men, but first-class men are at a premium. As I look back over fifty years of life, I can call to mind many bright youth, who, for a lack of thoroughness in their work, have been a sad disappointment both to themselves and to those who were most deeply interested in their welfare. However, in securing an education for the work of the Lord, there must be a thorough education of the heart as well as of the head; otherwise there will be a constant tendency to lean on one's own understanding, and not on the wisdom that cometh from above. Our young people should be encouraged by every possible means to qualify themselves speedily and thoroughly for the great and final conflict which is now pending.

As I have studied the biographies of great and good men and women of all ages, I have been impressed with the fact that in early life they developed right habits, had high ideals, and embraced correct principles. The trifler, the careless, the thoughtless, the forgetful youth seldom or never attains to a high standard of excellence. It is the careful, painstaking, persevering, energetic, faithful, honest efforts that succeed. We have seen many brilliant minds, like dazzling light, allow themselves to be snuffed out, when a little more application, a little more self-denial, would have brought them happy results and high callings for good.

In my student days there came a poor boy to the university, ill clad, uncouth in his ways, and unpolished in his manners, but with a great desire for an education. As is usually the case, the sons and daughters of those more prosperous made him the butt of their sport. He took it good naturedly, and secured the job of ringing the college bell and doing other chores, living in a small room in the belfry. Every moment was wisely utilized. He hesitated at nothing that would help honestly to pay his way through school. Night and day he wrought, and soon took his place at the head of his classes, and was recognized

as a leader in debate in our literary societies, and when he was graduated, it was with highest class honors. Later he became an ambassador to Germany. Many of those who laughed the youth to scorn would, in after years, gladly have become his most humble servant. There are hundreds of our youth who feel that they can not attend our schools to secure an education. Strong faith, mingled with constant effort, will remove seemingly impossible barriers, and God will second their endeavor by divine agencies when their lives have been consecrated to his service.

D. E. LINDSEY.

Calls for Teachers

[We present herewith three calls for teachers from other lands. They are made by Brother C. H. Parker, of the Fiji Islands, Elder J. W. Westphal, of South America, and Kuro, of the Cook Islands. All these calls are so urgent that they should appeal immediately to some to offer their services. In each of these lands there are many consecrated souls. This is witnessed by the intelligent letter which Kuro addressed to Sister Waugh. This letter is a translation. It reveals an intelligent, devoted mind, and the earnest appeal for help is most touching. Where are the well-qualified teachers? and where is the means to send them? In all these lands there are hungry souls waiting for the truth. Our schools in these lands are designed to qualify men and women to give this precious truth. May God lead the right persons to offer themselves, and lead all to be liberal for the proper support of those who go.—ED.]

OUR teachers have now left again for their different appointments. The one great need is for more teachers. We have picked from our school until there is no one else that we can pick at present. Our resolution that we made in our council in June, to have an intermediate school for Lau, can not be carried into effect, as we have no teacher whom we can recommend. We are encouraging more of mature age to enter the school here at Buresala, so that they can quickly prepare for the work.

C. H. PARKER.

WE have had ninety-three names enrolled in our Argentine schools this year. This is an increase of nearly thirty over last year, while last year we had about twenty more than the year before. Thus the prospects for our school from this standpoint are good. We, however, lack room for students' quarters and school-room and recitation rooms. Teachers have had to conduct regular recitations in dining and other rooms, and students have been packed in till there have been seven or eight in one room. Thus one of our great needs is more room. We are erecting a building fifteen meters square, which we are trying to finish for the next school year, but I am not sure that it will be done. It is to be two stories high. But even then we shall not have as much room as we need to properly carry on the school.

In our teaching force we are sadly deficient. We have had a German and an English teacher, the latter of whom taught Spanish. This year Dr. Habenicht, who was principal, has been compelled to devote much time to his med-

ical work. Brother Lude has had triple work, as the only father in the home, teacher, and the one in charge of the farm. We are in great need of a Spanish teacher, one who can really teach the language. While there are Indians and others who can not read in South America, there are as intelligent people as one will find anywhere. There are probably more than a million emigrants coming every year, the larger number to Argentina.

J. W. WESTPHAL.

RAROTONGA, COOK ISLANDS,
Nov. 11, 1907.

Mrs. Francis Waugh,
Wahroonga, N. S. W.

To our much-loved sister in the Lord,—

Salutations to you. We greet you in the name of Jesus. It is I, Kuro, that is writing to you. I desire that you should present our request to the head of the Conference of Seventh-day Adventists. As we have read from time to time in the letters and papers that have been sent to us, our hearts have been made glad to know of the advancement of the gospel in different lands. We rejoice when we read our paper, *Tuatua-Mou*. It speaks the truth, and everything is made plain. We desire that the book upon the prophecies of Daniel be sent us. We have waited long for it, and our earnest wish is that it may also get out among the people and give light, as our little paper is now doing every month — in this generation.

We ask of you to press our petition before the chief of the Conference, that he be so minded as to send us a teacher for our children. We want our children to be fed upon the Word of God, and taught the lessons of service under its instruction. Let the new year open with this blessing upon us, and a teacher be here in our midst. Or, do we ask too much of you, when we do this? Perhaps our children are despised in the eyes of the Conference; it must be so, or otherwise our children would have been provided with a teacher. Still, it can not be so, for Jesus is no respecter of persons. He loved all alike. He invites all who are weary and heavy laden to come to him, and he will give them rest. In the same manner he calls unto him the children, in that he said: "Suffer little children to come unto me," and hinder them not. We responded by giving our children to the Lord, but we can not have them taught for the Lord in other schools. It may be that we and our children have done wickedly, and so this is the reason why we have not had a teacher before now.

The Word of God exhorts us to "ask," and the assurance is that "we shall receive." Therefore we ask you to send us a teacher not only for our children, but for ourselves.

It is enough.

From KURO, Church Clerk.

Experiences in Teaching in China (Concluded)

FROM Foochow, Fukien, comes the news that a Chinese evangelist visited an Anglo-Chinese college there. He suggested that they should begin study with a confession of their sins one to another. There was no preaching that night; but more than forty students wept their way to the cross, and have lived consistent lives since.

The following is an extract from a letter received recently from the principal of St. Stephen's College, of my old mission, Hongkong: "One lad asked that he might speak with me, and then declared not his faith in Jesus Christ as the Son of God (that he said he had believed for some time), but his determination to confess him in baptism. . . . He was our dux, and had gained his A. B. in the Oxford senior examination. Through that week there followed others, all from the upper school, one by one coming quietly, some not knowing that others had decided to become Christians. . . . One dear lad said: 'Sir, I want to be baptized.' 'Why?'—'Because I must, for this is the last chance, I think. Six months ago I wanted to ask for baptism because I believed that Jesus Christ was my Saviour. My father objected, and I yielded. I do not wish to be undutiful to my father, but I must at all costs confess Christ in baptism.' Acting on advice, on the following Sunday he told his father, and to his surprise, his father raised no further objection than to point out from a Chinese point of view some of the disabilities he would be under as a Christian." Fees at this college are one hundred ten dollars a quarter for boarders, exclusive of text-books. Boarders provide their own beds. Day boys pay thirty-seven dollars a quarter. One hundred thirty-three students were in attendance last year. I have just received a card which says that thirteen out of fourteen have passed the local Oxford examination. They held a meeting to thank God for their success.

Two young men to whom I taught English at Tokyo last year write me that they are still holding on to Christ. One, a medical student, has a weekly attendance of about twelve at a Chinese Bible class in his quarters.

Our Seventh-day Adventist Brother T. S. Fung, a man who would rather forfeit his M. A. degree than break the Sabbath, was brought to Christ as a result of attending Elder F. W. Field's Bible classes in English. He has been disappointed in not being on time to begin this year's course at the Japanese Imperial University. We trust that he may come here and help us for a time.

Teaching English was the entering wedge among the fifteen thousand Chinese students in Japan, from whose ranks a goodly number have been baptized since I left there last year.

It might be urged that these are meager results when compared with schools where the Chinese language is used exclusively, or where English is taught an hour or so every week. Not to go beyond my own experience and recent immediate associations, let me say that nearly fifty such schools failed to produce even one baptism in several years. Should such schools be closed as failures? PERCIVAL J. LAIRD.

If God's people had possessed the true missionary spirit, the lands lying in darkness would ere this have been enlightened by their self-sacrificing labors. Our publications would have been multiplied, this literature circulated, and the message of truth would have gone forth with no uncertain sound. This message which God bids us carry to all parts of the world, is his last message of mercy to a perishing race.—*Mrs. E. G. White.*

Principles and Methods

The Teacher and His Work

"AND God hath set some in the church, first apostles, secondarily prophets, thirdly teachers."

Does every teacher realize that God has called him to the place in which he finds himself? If he does fully realize that his calling is one of the great gifts from God, and sets himself at work to develop and discipline this gift in the service of God, he is on the right road toward success in his sacred calling.

The child's first and most important teacher is the mother. This fact needs but the illustrations of some of the strongest Bible characters to prove its truth. Who was the first teacher of Moses? of Daniel? From daily lessons learned at the side of their mothers these men in their childhood gained lessons which made them men whom God could use to do his great work. "First impressions are the most lasting;" therefore it behooves every mother to be, if possible, the one who molds the minds of those whom God has entrusted to her care.

Next to the mother, the influence of the teacher is felt in the life of boys and girls, and of young men and young women. Nearly every young person who has attended school, and from the school has gone out to battle successfully with the duties of life, if asked, would say that his teacher's influence had been one of the greatest factors in helping him to reach the goal of his ambitions.

I remember of hearing on one occasion one of my first teachers tell her early experience. When only a young girl, she left her home in the New England States, and went to Ohio to teach school. It was a hard school. Soon after it started, she found that the discipline was too much for her, and wanted to go home. She wrote to her brother, telling him her difficulties, and saying that she desired to come home. The reply came from the brother; but it was not a compliance with her request. Instead, he wrote to her thus: "Don't you dare come home until you have conquered your school. Stick to your post!" The influence of that teacher who remained and conquered her difficulties could not but have been felt by her pupils. Teachers who overcome the difficulties which arise; help their pupils to overcome the obstacles in their way; and when these young people find themselves in actual service, whether in the foreign or in the home field, perhaps the remembrance of their teacher's example will lead them to stick to their post.

The teacher's work includes much more than the daily routine continued in the schoolroom. The true teacher's chief aim is character building. Character is the one thing which we need to form in this world for eternity. The only aim and ambition we have is to prepare for eternity; therefore the one desire and aim toward which all the teacher's work should tend is to assist his pupils to secure that one important thing—character.

The privileges and opportunities of the teacher in helping his pupils to build character are many and varied. In the schoolroom, on the playground, one who is observant can find many lessons to teach besides the lessons taught from

books. It is the little things in life which are oftentimes the most important, and go to make up the great things. The teacher has a great work; but it is the little things in his work that help to accomplish his stupendous task.

The church-school teacher, as well as those in our higher schools, will find that his work extends far beyond the doors of his school. His opportunities in the church, in the Sabbath-school, among the parents, and in missionary work afford him privileges for effective work for the Master. But in this he should not neglect his profession, but make that work first,—the one important thing,—do that work well, and then as he has time, let him lend a helping hand.

Let the teacher not forget that to a great degree his pupils will be what he is, and that "the opportunity for doing good is not greater in any other calling, unless it be the ministry of the gospel"—and a Christian teacher's work is a holy ministry. Many of the world's greatest, wisest, and best people have been teachers."

LULA TARBELL-LEARY.

Methods in Reading

A Study in Literature

The Chambered Nautilus

"This is the ship of pearl, which, poets feign,

Sails the unshadowed main,—

The venturous bark that flings

On the sweet summer wind its purpled wings

In gulfs enchanted, where the siren sings,

And coral reefs lie bare,

Where the cold sea-maids rise to sun their streaming hair.

"Its webs of living gauze no more unfurl;

Wrecked is the ship of pearl!

And every chambered cell,

Where its dim dreaming life was wont to dwell

As the frail tenant shaped his growing shell,

Before thee lies revealed,—

Its irised ceiling rent, its sunless crypt unsealed.

"Year after year beheld the silent toil That spread his lustrous coil;

Still, as the spiral grew,

He left the past year's dwelling for the new,

Stole with soft step its shining archway through,

Built up its idle door,

Stretched in his last-found home, and knew the old no more.

"Thanks for the heavenly message brought by thee,

Child of the wandering sea,

Cast from her lap, forlorn!

From thy dead lips a clearer note is born Than ever Triton blew from wreathed horn!

While on mine ear it rings,

Through the deep caves of thought I hear a voice that sings:—

"Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome
more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's
unresting sea!"

Preparation on the part of the teacher — a thorough understanding of the poem and the lesson it teaches — is essential. I have found a large spiral shell very useful in studying the life of the nautilus. If this can not be had, a good drawing may be made on the board.

Have your pupils learn all the new words after reading it first to the class aloud. It would be fitting to correlate your work by having several nature studies about mollusks as an opening exercise for a few mornings, then in the afternoon have the class use it for a language exercise in a written story, with further correlation at the close of school, by having a spelling lesson with the words newly learned from the morning's reading lesson.

The theme of this poem is humanity's heart cry for freedom from sin. The subject is the "Chambered Nautilus." Subjects and themes are not the same. This is true of all literary themes and subjects, the latter being the key-word of the embodiment.

The embodiment of this poem is a little dead nautilus; its life history as interpreted in its "sunless crypt" and "irised ceiling" now revealed; a long stretch of illimitable shore; the ocean depths; a boundless sea; an infinite sky — these and more are entirely adequate to express this theme. This theme, like all literary themes, deals with human life. It is universal, which is true of all themes in true literature.

The golden chord in literature, like that in mathematics, is the equation. Literary equations are just as fascinating and interesting as the equation in mathematics. Those in this poem are as follows: —

The "ship of pearl" is each human being; "the unshadowed main," human life itself and all that it means. Again, we are termed a "venturous bark," and we voyage oftentimes in "gulfs enchanted," which are life's pitfalls; the gentle "siren" is the tempter; the "coral reefs," the things that do the work of destroying all who venture there.

In the second stanza, Dr. Holmes tells of the complete wreck of the little nautilus. Notice that its life record revealed the fact that its life was a "dim dreaming" one, ours one of achieving and doing; its life is dead to many things, for it can not converse nor see as we can, nor read, nor think, nor have noble ideals and follow them as we can. It has not the strength of noble manhood and womanhood, for it is a "frail tenant," but nevertheless frail though it be, it does not allow its shell to master it, but shapes its "growing shell," and is master of its destinies. We, too often, unlike the nautilus, permit our difficulties to overcome us, and succumb to environment. Notice that the little animal, while having a beautiful house, ever clean and garnished like the rainbow, works away continually in the depths of ocean darkness. Although nature has not endowed it with high and noble faculties, it does not murmur, nor complain, nor give up, nor is it dissatisfied with its lot, but plods on faithfully "year after year," using the endowments

given it to do its life-work. Its growth is not by jumps and bounds, for it spreads its "lustrous coil." The little nautilus continually outgrew its shell — a thing we seldom do. We allow petty things to annoy us, forgetting that 'tis better to be wronged a thousand times than be the one who wrongs.

Quietly it makes its transition from a smaller shell to a larger every time — quite the contrary with humanity. Then it builds up "its idle door." And why an idle door? — Simply because it will never in the nature of things use that door again. It could not if it wished, for it is physically larger than the year before, and has outgrown its shell. Its future dwelling is too large for it at first, so that it has to stretch "in his last-found home," and knows "the old no more." Just here is where the truth is idealized, and this makes it literature. Low in the animal scale, with everything against it, the nautilus does something that we, with our much more complex life and manifold faculties, fail to do. It is an inverse ratio, and hence this line, the last one of the third stanza, makes this a noble selection of literature.

Humanity desires, yes, longs, to be like the nautilus in this respect, for this is an ideal. But, alas! we are not always careful to live the present so well that we have a larger dwelling, spiritually, than the preceding one, nor do we grow so large that we can not go back into our old ways again if we choose, nor do we build up "an idle door" between our past and present. We, like the nautilus, could shape our "growing shell" if we would; but we do not. We love the ideal some, but the real much better.

In the death of the nautilus the author reads its life's history — an important lesson for him, and for us, also, for he is merely speaking for humanity. The notes of this message not only disturb the superficial senses, but enter the "deep caves of thought," where the real conflict between right and wrong takes place.

Truly our past is a low-vaulted one; but is your new temple a nobler one than the last? Is your dome widening, giving you the desired freedom? Are you leaving your outgrown shell — never to use it again? J. C. BROWER.

Simple Interest

AMONG mathematicians it is a well-known fact that any sum put out on interest at 6% will double itself in 200 months, or 16 years and 8 months. For instance, the interest on \$590 for 200 months at 6% equals \$590. Using this as a basis in all simple interest problems, the work is all very easy and interesting, and when learned, is not easily forgotten, as with other methods more difficult. The method also has the advantage of being based on the decimal system, which is thoroughly scientific. A little explanation will make the method quite clear to all our teachers.

The interest on \$648 for 200 months at 6% equals \$648. The interest on \$648 for 20 months — which is one tenth of the 200 — equals \$64.80, or one tenth of that for the 200 months. The interest on \$648 for 2 months — which is one hundredth of 200 months, or one tenth of 20 months — equals \$6.48. The interest on \$648 for .2 months, or six

days — which again is a decimal of the other — equals \$.648. You may better understand the following simple illustration: —

Six hundred forty-eight dollars on interest for 222 months at 6%: $\$4,634.28^1$. The decimal points equal respectively: ¹ equals the interest for 200 months; ² equals the interest for 20 months; ³ equals the interest for 2 months; ⁴ equals the interest for .2 month, or six days.

No trouble need be experienced in finding the interest for any other rate. For instance, at 7%, divide by 6 and add; for 4%, divide by 3 and subtract from that at 6%, or multiply by 2. The apt individual will devise numerous ways, and, in fact, it adds zest to see how simply a problem may be worked at any rate. As an illustration, to find the interest on \$480 for 4 years, 2 months, 12 days, at $7\frac{1}{2}\%$, you see at a glance that 50 months equals one fourth of the 200 months, so $\$480 \div 4 = \120 , the interest for 50 months, or 4 years and 2 months; 12 days equals two times six; but the interest for six days equals \$.480 so the interest for 12 days equals \$.480 times 2, or \$.960; $\$120 + \$.960 = \$120.96$, the interest at 6%. But $7\frac{1}{2}$ is $5-4$ of 6, therefore divide by 4 and multiply by 5, and you have the interest for 4 years, 2 months, 12 days, on \$480: $\$120.96 \div 4 \times 5 = \151.20 .

In all problems reduce the years to months, and then find some fraction of 200, 20, 2, or 6 days.

This system once taught, displaces all others. Any wishing help on the method, please send a number of problems worked out to the undersigned, at Cottage Grove, Ore., and corrections will gladly be made, and suggestions offered privately.

L. G. PAAP.

Right and Wrong Modes of Discipline

THERE are two kinds of discipline, right and wrong. They must be distinguished by teachers, trustees, and parents, if the best results follow. They are radically different in origin, character, and results. There is not much danger, then, of a failure in recognition.

One kind of discipline is maintained by means of immediate compulsion, the pupil's obedience being not from personal choice, but wholly owing to outward force. The other kind employs the arts of persuasion, vividly setting before the pupil the advantages arising from right doing, and the disadvantages which must surely follow the opposite course of action.

Inspiration has not left teachers in ignorance as to which to adopt. "Minds are constituted differently; while force may secure outward submission, the result with many children is a more determined rebellion of the heart. Even should the parent or teacher succeed in gaining the control he seeks, the outcome may be no less harmful to the child. The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. The beast is taught only submission to its master. For the beast, the master is mind, judgment, and will. . . . Mind, will, conscience, are under the control of another. It is not God's purpose that any mind should be thus dominated. Those who weaken or destroy individuality assume a responsibility

ity that can result only in evil. While under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness. Having never learned to govern himself, the youth recognizes no restraint except the requirement of parents or teacher. This removed, he knows not how to use his liberty, and often gives himself up to indulgence that proves his ruin."

The preceding quotation expresses God's opinion of the force method. Read now what he says of the persuasive method: "The parent or teacher who by such instruction trains the child to self-control will be the most useful and permanently successful. To the superficial observer his work may not appear to the best advantage; it may not be valued so highly as that of the one who holds the mind and will of the child under absolute authority; but afterwards will show the result of the better method of training."—"Education," pages 288, 289.

Any teacher or parent faithfully practicing the right method, whose work is receiving undue criticism, will find some consolation in reading Gal. 6:9. It is possible, of course, for teachers to fail in school government when using the right method; but, is the method to be condemned because of failure on the part of teacher or parent? Perhaps the failure is wholly imaginary on the part of the critic. Perhaps he is a "superficial observer," as mentioned above. If so, all that he needs to do is to wait patiently for further developments.

If a teacher has poor order while attempting to use a right method, backbiting and criticism are not only unneeded, but are detrimental to the school. In such a case, appropriate suggestions made at the proper time and place, personally to the teacher, may result in great improvement in the discipline. This is missionary work, and as such, it will require prayer, tact, and careful forethought on the part of the one making these suggestions. If they are sternly or authoritatively given, the teacher, who is only human, may be tempted to ignore them. Imagine yourself in that teacher's place, and practise the golden rule.

W. C. MATHEWSON.

The Secret of Teaching Politeness

TRUE politeness will always win its true reciprocation. Two teachers were once walking together in the streets of a large town in New England. Several lads whom they met on the sidewalk raised their caps as they exchanged the common salutations with one of the teachers. "What boys are these that pay you such attention as they pass?" inquired the other. "They are my pupils," answered his friend. "Your pupils! Why, how do you teach them to be so very polite! Mine are pretty sure never to look at me, and generally they take care to be on the other side of the street." "I am unable to tell," said his friend; "I never say anything about it. I usually bow to them, and they are ready to bow to me." The whole secret consisted in this teacher's meeting his pupils in the spirit of kindness.—*Selected.*

Methods in Primary Schools

Helps in Reading

BIBLE is the most important subject to be studied in school or elsewhere. But, while this is unquestionably true, it is equally true that reading is the most important study, for it is the key that unlocks every other subject.

The inefficient teaching of reading during the first years of a child's school life is in many cases responsible for his failures in later school and college work. Not occasionally, but frequently, a student fails of comprehending a lesson in Bible because he does not know how to read. He fails, perhaps, in the solution of some mathematical problem. In his search for the error, he reconsiders the process of reasoning; he scrutinizes the figures; he adds, subtracts, multiplies, or divides over again; he consumes time, energy, and patience, only to find at last that his failure is the result of an incorrect reading of the conditions of the problem.

Thought getting and thought giving are the alpha and the omega of reading, but in the attainment of these ends the prompt and accurate recognition of words is of vital importance. How may this be secured? The answer lies in the one word *drill*—patient, persistent, frequent drill.

The following drills are regarded by the most progressive and successful primary teachers as indispensable:—

The Sight-Word Drill

As soon as the child recognizes the fact that the thoughts which he has been reading are composed of parts called words, he is ready for the sight-word drill. This is conducted by means of cards, on one side of which the word is written in clear, bold script, and on the other side the same word in correspondingly large print. This set of word cards, one of which is given in the ac-

nut nut

companying illustration, consists of one hundred cards, each about five by eight inches in size. The words used on the cards include all that are found in the "foundation" work of the "True Education Readers," Book One.

At first, the teacher will use no more than five or ten of these cards, and the script side only; but as the child's vocabulary increases, new cards upon which appear the new words will be included in the drill. Not more than two minutes once or twice a day are needed for drill from these cards, but that much time should be given, and given regularly.

To conduct the drill, the teacher should hold in one hand the cards to be used. The cards selected should contain only words that have previously formed a part of the child's sentence exercises and drills. For an instant one of the cards is displayed before the class, the pupils being required to respond in order by naming the word displayed.

If a pupil hesitates or fails in instantly recognizing the word displayed, do not rob him of the opportunity to gain power by telling him the word. If you do, you will doubtless need to tell him over and over again. Rather, quietly hand him the

card for private study, and proceed with the class drill. If when his turn is again reached, he can not name the word, write upon the blackboard a short, familiar sentence in which the troublesome word occurs, and underline the word. If this fails, try another and more familiar sentence in the same way. If this method is pursued, it will seldom, if ever, be necessary to tell the word, and the power the child has thus gained will give him confidence, and enable him the more easily to conquer the next difficulty.

Sometimes, however, if the child can not respond instantly, it is better for the teacher to call out, Class, and have the class tell the word. But in no case should the drill be allowed to drag. If the proper rate of speed is maintained, a teacher can go round a class of twenty in one minute, and the attention of the entire class be held on every word card displayed.

The drill may be varied by allowing all to respond in concert, or by letting one pupil respond until he makes a mistake, or by letting the class "spell down" and "spell up" in its round. The effect of such drill is an arousing and a quickening of the mental powers and a cultivating of keen perception. It is to reading what mental arithmetic is to arithmetic.

Some of these word cards contain short phrases; such as, *the day, in the night, a tree*, etc. The object of these combinations on a single card is to form the habit from the first of associating the articles *the* and *a* with their nouns, thus securing their easy, natural pronunciation.

The side of the card on which the word or phrase is printed will be used in drills when the pupils begin the transition from script to print. Many teachers find the transition difficult. Let such try the word-card drill, and the difficulty will soon disappear.

SARAH E. PECK.

(To be concluded)

NOTE.—Arrangements are now being made to provide sets of word cards specially prepared to accompany the "True Education Readers." The *Word Phonetic drill cards* cost \$1.10 for a complete set. The cost of the cards above described will depend upon the number of sets printed, and for this reason it is desired to know approximately how many teachers desire them. It is hoped that many will avail themselves of this opportunity; for if this is done, we are assured that the sets of word cards can be provided at probably not more than \$1 a set. All who are likely to need the cards either this year or next should address The Normal Department, Union College, College View, Neb. F. G.

Thoughts on Object-Lessons

(Concluded)

FIRST draw a large sketch, upon the blackboard if possible. Now that the teacher has selected suitable matter for his oral lesson and "objects," there are four rules that will help him in his work:—

Rule 1.—"Consider the mental capacity and probable attainments of the children." Having done this, and having chosen those parts of the subject which are fitted to the comprehension of the pupils, do not take more of the sub-

ject than can be taught in the time allotted to the lesson.

Rule 2.—Arrange in your own mind how the subject should be taught, and be sure that your starting-point is right. Each teacher should bear in mind that the proper starting-point of every lesson given to young children is that part of the subject which lies nearest the child's experience. In teaching lessons on common things, be careful to remember that the use of the object is within closer touch of the child's experience than its qualities, and qualities nearer than its manufacture and commercial value; so, taking them in order, we find: (1) use; (2) qualities; (3) manufacture and commercial value. In studying natural history with the little ones let them learn first, or rather, dwell first, upon the parts and habits of the animal chosen for their lesson. Next in order give them its life, history, and its place in nature. In beginning with the parts "known," you reach out to the "unknown."

Rule 3.—Decide what are to be the special points of the lesson, and write them above the sketch which you have drawn on the blackboard.

Rule 4.—Be careful that the points of the lesson are well connected and arranged in their teaching order. If careful in arranging your lessons, it will not be necessary to repeat so very much, for the children will become interested, and when their interest is aroused, they never fail to learn.

It may be that we do not have books at our command from which to gain much of our information, but by careful observation, our minds will become storehouses, filled with information and truth that will bless our fellow men.

IDA FISCHER CARNAHAN.

Neatness

THIS implies cleanliness of the person. If some who presume to teach were not proverbial for their slovenliness, I would not dwell on this point. But here I must be allowed great plainness of speech, even at the expense of incurring the charge of excessive nicety; for it is by attending to a *few little things* that one becomes a strictly neat person.

The morning ablution, then, should never be omitted, and the comb for the hair and brush for the clothes should always be called into use before the teacher presents himself to the family, or to his school. Most teachers would very much promote their own health by washing the whole surface of the body every morning in cold water. This is now done by very many of the most enlightened teachers, as well as by others. When physiology is better understood, this practise will be far more general. To no class of persons is it more essential than to the teacher; for on account of his confinement, often in a poorly ventilated room with half a hundred children during the day, very much more is demanded of the exhalants in him than in others. His only safety is in a healthy action of the skin.

The teeth should be attended to. A brush and clean water have saved many a set of teeth. It is bad enough to witness the deplorable neglect of these important organs so prevalent in the community; but it is extremely mortifying to see a filthy set of teeth in the mouth of the teacher of our youth.

The nails, too, I am sorry to say, are often neglected by some of our teachers, till their ebony tips are anything but ornamental. This matter is made worse, when, in the presence of the family or of the school, the penknife is brought into requisition to remove that which should have received attention at the time of washing in the morning. The teacher should remember that it is a vulgar habit to pare or clean the nails while in the presence of others, and especially during conversation with them.

The teacher should be neat in his dress. I do not urge that his dress should be expensive. His income ordinarily will not admit of this. He may wear a very plain dress, but it should not be in any way singular in its fashion. All I ask is that his clothing should be in good taste, and always clean. A slovenly dress, covered with dust or spotted with grease, is never so much out of its proper place as when it clothes the teacher. — *Selected.*

Our Schools

Among Our Schools

LEAVING Nashville, Tenn., where I had been in attendance for several days at the meeting of the Southern Union Conference, I went to Keene, Tex. Our school at Keene is the advanced school for the Southwestern Union Conference. I found here a very fine company of young men and women. There is an increased attendance this year over that of last. The school has grown so that it has been found necessary to occupy rooms outside the dormitory, and the young men have been occupying quite a portion of the building that was recently used as a sanitarium. This union conference is growing so rapidly, and the school is becoming so large, that it seems necessary to take steps at once that will give the institution more dormitory room. This school is beautifully situated in a commanding location, which gives a view of the country for miles around. An excellent spirit of discipline and work seems to prevail in the school.

I next visited Loma Linda, Cal. An effort has been made to establish an evangelical medical course of instruction in connection with the Loma Linda Sanitarium. I found here a large company of young men and women who are preparing for evangelistic and medical work. The plans for a distinctive medical course have not yet been completed. It is felt that more room is necessary, and increased facilities, if the distinctive medical work is to be a success. At Fernando I found Prof. H. G. Lucas, the principal of the school, and his associate teachers full of courage in their work. This school and the Loma Linda Sanitarium are situated among beautiful orange groves. A strong missionary spirit pervades the school. Last year it raised three hundred dollars with which to assist the mission school at Rome, and this year it is raising six hundred dollars.

At St. Helena I found the Pacific Union holding its biennial conference. Here were assembled many of our prominent educational workers on the Pacific Coast, and from them I learned much of the progress of the educational work in this union, and of their plans for the future. The Northern California

Conference alone has between six and seven hundred young men and women over fifteen years of age who should be speedily brought into our schools. This one fact offers a great incentive to our educational workers to conduct effective work in their intermediate and advanced schools. The Pacific Union College at Healdsburg is enjoying a very prosperous year. They feel, however, that there is need of their making some changes to adapt the work more closely to the demands of our cause. Dr. Reed and his associate teachers hope to move the school into the country to some location where they can more effectively carry out the instruction given with reference to our work.

I next visited the three intermediate schools in the western part of the North Pacific Union. They are located at Gaston, Ore.; Manor, Wash.; and Mount Vernon, Wash. The Laurelwood Industrial Academy at Gaston, has an enrollment of eighty-two for the year, with a present attendance of seventy-eight. This school is in charge of Brother R. W. Airey. The Meadowglade school, at Manor, has enrolled one hundred four, the present attendance being eighty. Brother G. E. Johnson, the principal, is assisted in his work quite largely by student teachers. Brother G. F. Wolfkill is the principal of the school at Mount Vernon, which is called the Forest Home Industrial Academy. They have a total enrolment for the year of seventy-six, with a present attendance of fifty-eight. Each of these schools is doing work up to the tenth grade. In each school there seems to be a good grade of work done. They are each located in the country, where they will have opportunities for agricultural work. The two schools in Washington State have much to do yet in clearing their land and getting it in shape to work. The Laurelwood school, however, has considerable land ready for farming purposes.

I next went to Walla Walla. The North Pacific Union Conference was here in session. Walla Walla College is enjoying a splendid era of prosperity in its work. It is full to overflowing with an earnest class of students. A deep interest in all educational matters was shown by the delegates at the conference. It was hoped that at this time we would be able to announce the entire removal of the indebtedness resting upon this school, but the financial panic through which our country has recently passed was felt so severely in the western portion of the United States that it was impossible to collect all the pledges which had been made. These pledges are good, and will undoubtedly be paid in the near future.

The intermediate school at Bozeman, Mont., which is in the North Pacific Union, was next visited. Prof. K. R. Haughey and his associate teachers are carrying on an excellent work at this place. A good state of discipline and a good spirit of work prevail.

The intermediate schools at Harvey, N. D.; Maplewood, Minn.; Elk Point, S. D., were next visited. They are in charge respectively of Prof. N. W. Lawrence, Prof. H. J. Sheldon, and Elder E. G. Hayes. Here I found, as in the other schools, large companies of earnest young men and women. In all the schools which I have visited deep interest has been shown in the needs of our mission

fields, and in the speedy preparation for service in them. It is evident that our intermediate schools are to occupy a very important place in preparing workers for the finishing of our message.

I am writing this report at Union College. Here I have had the privilege of meeting one of the largest companies of our young people which I have ever seen together. The enrolment this year has reached five hundred fifty-three. This is far in excess of the highest anticipations of Professor Lewis and his coworkers. Not only is there a large number of students in attendance, but there is a most splendid spirit prevailing in the work. At the recent meeting of the Board nearly all of the present faculty were re-elected, and steps were taken to increase in a very material way the manual training features of the school. Provisions were made whereby the normal training shall be made more effective. The church-school has been placed under the management of the college and a better equipped normal department is to be the result.

It is an inspiring experience to visit these schools, large and small, and to find such noble companies of young men and women whose chief purpose is to aid in giving this advent message to the world in this generation.

FREDERICK GRIGGS.

Cedar Lake (Mich.) Industrial Academy

SINCE our last report we have been specially favored of God in the matter of spiritual blessings. The week of prayer was a precious season to us. We endeavored to make it a week of prayer indeed. Our chapel exercises were all devotional, and instead of limiting these periods to thirty minutes as ordinarily, we dispensed with three recitations, continuing them thirty minutes more. The spirited testimonies following the readings, indicated a desire to seek a "city which hath foundations, whose builder and maker is God." Not only in the academy, but also in the dormitory special services were held. The regular worship, morning and evening, was carried on as usual, and then, immediately after dinner each day, all met for prayer. Three separate meetings were held,—the boys, the girls, and the faculty, each meeting by themselves.

Since our vacation in December the enrolment has increased from seventy-three to ninety. I wondered what the effect would be of the new, unconverted students upon the spiritual condition of the school; but I have ceased to wonder. Not only have some of the new ones been converted, but the religious fervor of some of the old students has increased.

The active part that our students have taken in the Friday evening prayer-meetings has left its impression upon visitors. One brother from the northern part of the State, who had a daughter in the school, made our school a visit of several days' duration before going to his new home in Arizona. Soon after meeting closed, he remarked to me that he could go away happy now, knowing that his daughter was in such good company. If all Seventh-day Adventist parents had such confidence in our schools, and would plan and work accordingly, what an unprecedented prosperity would

attend our educational work! The present dearth of laborers would cease to exist.

It is a common thing, after a devotional meeting in which the hand of one or more has been raised for prayers, to see a few students in a corner of the chapel or in a room in the dormitory, praying for that student. This service is voluntary on their part. Such students are missionaries in the most practical way, and glorious is the result.

To illustrate God's care for our young people, I will relate the following incident: One young man who has recently entered our school, was led to do this by means of dreams. In one of them he saw the Cedar Lake Academy dormitory, although he did not know at the time what it was. Upon coming here he recognized the building. This student has joyfully given his heart to God.

While none of our schools are perfect, and mistakes are sometimes made, yet one thing is evident: they are the Lord's institutions, under his constant protection and watch-care. He dwells in these schools to mold the lives of students and teachers, that new laborers may enter the harvest to finish the work. Parents, what are your plans for the education of your children? What school are they going to attend next year?

W. C. MATHEWSON.

The Nashville (Tenn.) Agricultural and Normal Institute

WHEN we look around us and see the great work that we came here to do, we are inclined to become impatient by the delays made necessary by the building of our school plant. We long for the time to come when we may give our entire time and strength to the preparation of teachers who will go to the people of the South with a system of education that will lead many to the knowledge of the message.

Last year we enrolled over eighty students in the training departments. Our family numbers over fifty this year. The church-school enrolment is not included in this.

The farm mission schools which have been established by teachers trained in the school at Madison are making progress. Two new ones have recently been started. One of these has been established in Cuba by Brother Guy Holmes, of Milton Junction, Wis., and the other at Fountainhead, Tenn., by Brother Broden Mulford, who has been assisting in building up the Alden farm mission school at Ridgetop, Tenn. Miss Bessie Kinsman, of Austin, Minn., one of our students, has joined, as a teacher, the school we started in Cuba two years ago. Brother John Hohn and wife, of Spokane, Wash., have recently connected with the two teachers who have been conducting the mission school at Paradise Ridge, Tenn. During the last year a number of families from the North have entered the South as self-supporting workers.

I believe that it is quite well known that the Nashville Agricultural and Normal Institute depends upon the products of its farm to meet its operating expenses. In this we have not been disappointed during the past year, although we have suffered the effects of a very severe drought.

We recently enjoyed a visit from

Elders A. G. Daniells and W. C. White, and Prof. Frederick Griggs. A part of the time was spent in carefully looking over the school enterprise, and some plans were made which will be a great help in completing the work.

A full report was given by the school to the Southern Union Conference delegates at Nashville, covering much of the work done during the past three years. It seemed to be the general impression after listening to the report, that a strong effort should be made to enable the school to complete its work of erecting buildings as soon as possible.

It is over three years since we began the establishment of the Nashville Agricultural and Normal Institute. During this time, we have carried on the regular school work, erected all the buildings with our own hands, solicited the money with which the building material has been purchased, and at the same time have developed and cultivated a worn-out farm, from which we have produced sufficient to meet the operating expenses of the school. This work could be greatly lightened if we were not obliged to take so much of our help to erect the buildings, and if we did not have to enter the field to secure money for building material.

We are praying that God will stir the hearts of all who are interested in this work to assist us to finish our buildings during the year 1908. Then we could devote our time and strength to the training of teachers, and the starting of farm mission schools. This is one of the best methods of reaching a multitude of souls with the message.

The teachers and students of our school have banded together to do their utmost to complete the task of building by Dec. 31, 1908. At the school one often hears the words, spoken earnestly and in faith, "Let us finish by Dec. 31, 1908."

We believe there are many who will co-operate with us in this movement, and help us to accomplish this work during the present year.

E. A. SUTHERLAND.

Laurelwood Industrial School, Gaston, Ore.

THE week of prayer was an occasion long to be remembered. In harmony with the suggestion of the General Conference, sometime before the beginning of the week of prayer service the consecrated young men met in one place, the young ladies in another, and the members of the faculty in still another, to present their supplications and prayers to our Heavenly Father for his blessing; and he heard and answered those prayers. The Spirit of the Lord came into our meetings, and they were seasons of refreshing.

On one occasion every heart in the congregation was touched. Forty came forward, confessed their sins, and consecrated themselves to the Lord's service. Many of them had never made any profession before, and they had good experiences. It was a wonderful meeting, and the effect upon our school is very noticeable. To the Lord belongs all the glory. A short time after the meeting sixteen souls were buried with their Lord in baptism, and a number of others hope soon to go forward in the ordinance.

R. W. AIREY.

Recommendations Voted at the Third Biennial Session of the Central Union Conference Plans for the Educational Work

RECOMMENDATION 1 — NORMAL TRAINING AND MODEL CHURCH-SCHOOL

"Whereas, There is need of many more well-equipped church-schools, as shown by the fact that fifty more schools might have been started the past year in the Central Union Conference if suitable teachers could have been found, therefore,—

"Resolved, That we commend the efforts of the college in establishing a normal training department, and we recommend the board of managers of these two schools to unite upon a basis, just and equitable to both, in maintaining a thoroughly equipped church-school that shall serve as a model in the training of teachers for the Central Union Conference and the world; and upon the adoption of this recommendation by the Central Union Conference, we recommend the appointment of a committee of five to prepare a definite plan for such union, to be submitted to the respective Boards of these two institutions.

RECOMMENDATION 2 — PERMANENT SUMMER SCHOOL

"Resolved, (1) That we approve the plans presented to this conference by the faculty of Union College for the establishment of a permanent summer school under the joint management of the college and the educational department of the union conference, and we recommend the officers of the college and of the conference to unite in speedily completing the details of the plan, that announcements may soon be issued for the next summer's session; (2) that we recommend the State conferences to send their teachers to this summer school as far as practicable, and also to hold shorter conference institutes in the interests of their local work.

RECOMMENDATION 3 — MANAGEMENT OF INTERMEDIATE SCHOOLS

"Whereas, Our intermediate schools, struggling with local influences and prejudices, are unable to do the most efficient work, therefore,—

"Resolved, That these schools be organized and managed by a Board consisting of three local members, the conference president, and the church-school superintendent.

RECOMMENDATION 4 — INDUSTRIAL TRAINING

"In view of the great educational and moral value of manual and industrial training, as advocated and practised by the most eminent modern educators, and as revealed to this people through the spirit of prophecy thirty-five years ago, and continually kept before us from that time until the present, be it therefore,—

"Resolved, (1) That we deplore our slowness in carrying out this instruction, and urge our teachers to prepare themselves to teach these subjects, and exhort parents and school boards to encourage their efforts by providing facilities for executing these plans; (2) that our State conferences support their superintendents in preparing themselves to give instruction in manual training to their teachers; (3) that we approve and commend the board of trustees of Union College for introducing manual training into the normal department, and

we urge them to enlarge the operations of the college in gardening and fruit raising, and to provide a building and facilities for the industries that were deprived of a place of operation by the recent fire; (4) that we pledge to the Board the moral and financial support of the union conference in carrying out these most important plans.

RECOMMENDATION 5 — READING CIRCLE WORK

"Resolved, That as far as possible uniform plans for teachers' Reading Circle work be adopted in the Central Union Conference, that the Central Union Conference Educational Secretary and the conference superintendents constitute a committee to select books and prepare the work, and that Reading Circle work be added to the list of subjects for teachers' examinations.

RECOMMENDATION 6 — TEACHERS' EXAMINATIONS AND CERTIFICATES

"Concerning the examination of teachers and granting of certificates, we would recommend the following:—

"(1) That uniform examinations for teachers' certificates be prepared and issued yearly or oftener by the educational secretary of the Central Union Conference in consultation and co-operation with the State conference superintendents; (2) that three grades of certificates and a special permit be provided; namely, First Grade, good for three years; Second Grade, good for two years; Third Grade, good for one year; Special Permit, to meet emergencies; the standard of each and the form of certificate to be determined by joint action of the union conference educational secretary and the conference superintendents; and the special permit to be granted by the respective conference superintendents; (3) that the times for holding the teachers' examinations in each conference be determined by the union conference and the conference superintendent; (4) that teachers' certificates be signed by the educational secretary of the union conference and the president and superintendent of the local conference; (5) that the manner of holding teachers' examinations be left to the educational secretary of the union conference and the conference superintendents.

RECOMMENDATION 7 — CHURCH-SCHOOL DIPLOMAS

"We recommend, (1) That the Central Union Conference Examining Board prepare the examination questions for the pupils completing any branch of study in church and intermediate schools; and that they issue appropriate grade cards for such branches of study; (2) that the Central Union Conference issue church-school diplomas to all who satisfactorily complete the work of eight grades in the church-school, such diplomas to be signed by the educational secretary of the Central Union Conference, the superintendent of the State conference, and the teacher of the local school; (3) that the time of holding the above-mentioned examinations shall be arranged between the conference superintendent and the local teachers; (4) that before the appointed time of examination, the conference superintendent shall send to the chairman of each school board desiring to hold an examination, sealed questions, to be opened by the chairman or his substitute and the teacher in the presence of the candidates when the examination is ready to be-

gin; and that the questions shall be answered by the candidates in the presence of the examining board, without communication and without assistance or explanation from any source; (5) that the papers of the students shall be sent to the conference superintendent, who shall choose such assistants as he may need, shall examine the papers, and shall determine who are entitled to certificates; (6) that the superintendent keep permanent records of the result of these examinations in every subject.

RECOMMENDATION 8 — EDUCATIONAL LEAFLETS

"Whereas, A number of requests have already been received for copies of papers read before the Union Conference Educational Convention, and,—

"Whereas, Many of our people scattered throughout our conference desire to keep in touch with the advance moves made in our educational work, therefore,—

"Resolved, That the Central Union Conference Educational Secretary arrange for the printing in tract form of such educational papers as in his judgment will meet these demands.

RECOMMENDATION 9 — SECOND TITHE

"Resolved, That we recommend to our conference and church officers and to our church people everywhere, the favorable consideration of the adoption of the second tithe for the support of our church-schools, and other lines of home missionary work."

Notes

PROF. C. B. HUGHES, principal of the West Indian Training-school, located at Riversdale, Jamaica, writes that their school is prospering as well as could be expected.

The Upper Columbia Conference is establishing an intermediate school near Boise, Idaho. Plans are being prepared for the building, and it is expected to open a fully equipped school next fall.

The intermediate school building for the Virginia Conference, located at New Market, Va., is rapidly nearing completion. While it will not be possible to open the school for regular work this year, yet it is expected that everything will be in perfect order for a successful year's work next fall.

Brother R. B. Clapp, who is in charge of the Tunesassa Intermediate School, located at Tunesassa, N. Y., says that the total enrolment for this year is thirty. An excellent spirit is prevailing among the students, as they seem to realize to quite an extent the purpose of their school work, and are endeavoring to make the most of their opportunities. Plans are being made for increasing the capacity of the school.

The funds for the Latin Mission School are beginning to come in. Many of our schools are making a very earnest effort to provide this sister school with funds with which to erect buildings in which they can more properly carry on their work. If all the intermediate and training-schools respond with an average of one dollar a student, there will be sufficient funds raised to erect these buildings. We trust that an earnest effort will be made to provide the means by which the buildings can be erected this coming summer.

NOTICES AND APPOINTMENTS

Notice!

THE Southern Publishing Association of Seventh-day Adventists is now ready to furnish certificates of membership to all former stockholders in the Southern Publishing Association who have assigned their stock in that association, and who will write to us before July 1, 1908, stating that they desire certificates of membership in the new association. Address the Southern Publishing Association, Nashville, Tenn.

Notice!

THE fourth biennial session of the Lake Union Conference of Seventh-day Adventists will be held at the South Side, Forty-sixth Street, Seventh-day Adventist church, in the city of Chicago, March 17-29 inclusive, to elect officers, a board of trustees for the Lake Union Conference Association, a constituency for Emmanuel Missionary College, and to transact any other business coming within its sphere.

For Executive Committee Lake Union Conference,
ALLEN MOON, *President*.

Instructions to Delegates to the Lake Union Conference, in Chicago

No matter which station you arrive at, go to State Street (it is easily found by inquiry), take the State Street car south to Forty-sixth Street, leave the car and walk one and one-half blocks east to the church, where your rooms will be assigned you. Leave your trunks at the station until you have your room, when your baggage can be delivered direct to its destination. On the sixteenth and seventeenth the delegates from a distance will be met at the different stations by young men wearing the badge, L. U. C., and will be cordially welcomed.

L. D. SANTER,
Chairman of Reception Committee.

The Spring Term at Union College

THE spring term at Union College opens Wednesday, March 4. Classes will begin in moral science, algebra, physical geography, commercial law, botany, denominational history, and Daniel and the Revelation. In music, typewriting, and bookkeeping individual work is done. There are over one hundred classes running through the year to choose from. This is the best time of the year for study. It is especially convenient for teachers who have finished a winter's term of school. After the term closes, private instruction may be obtained until the summer school of six weeks opens June 23. Descriptive circulars will soon be ready, and may be obtained by addressing the writer, at College View, Neb.

C. C. LEWIS.

Notice for Missouri

PREPARATIONS are being made for our canvassers' institute at Nevada, Mo. Brother Surber thinks he will be able to rent a vacant house, and the canvassers, by bringing bedding with them, will be able to make themselves quite comfortable. Each one who delivers two hundred dollars' worth of books will have his car fare from his home to the institute and thence to his field of labor, with \$1.50 a week while at the institute, refunded to him. It is the intention of the conference to make the institute of no expense to the canvasser who canvasses. All it will cost him is his time while there. The institute will be held from March 6 to 29. We would be glad if every one who intends to canvass in the State the coming

summer would be at the first meeting and would stay until the last. The canvassing work is an important work, and we wish to see our canvassers go out filled with the Spirit of God, and with a power attending them that will not only sell the books, but will make such an impression upon the people that it will cause them to read the books. Further information may be had from W. F. Surber, or from the writer, at 1109 East Twelfth St., Kansas City, Mo.

D. U. HALE.

St. Helena Sanitarium Training-School

THE next training-class for missionary nurses begins April 6, 1908. We desire to correspond with consecrated young people who desire a training as missionary workers. Exceptional opportunities for experience offered to persons of promise. Address Dr. H. F. Rand, or Mrs. S. J. Whitney, Sanitarium, Napa Co., Cal.

Notice!

NOTICE is hereby given that the fifth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the South Side Seventh-day Adventist church, Chicago, Ill., on Monday, March 23, 1908, at 9 A. M., for the election of officers for the coming year, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of Seventh-day Adventists within the territory of the afore-mentioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association. As large an attendance of the membership as possible is desired.

By order of the Board of Trustees,
W. W. PRESCOTT, *President*.

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.

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

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

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

No discount for several insertions.

WANTED.—By Adventist, a brother Adventist with a sawmill to saw lumber on his place. Correspondence solicited. Address Luther Morris, R. F. D. 4, Aurora, Ore.

FOR SALE.—Seeds and Bulbs. I have moved my seed business from Blencoe to Onawa, and will send 15 packages of flower or 15 of vegetable seed for 25 cents; both collections, 50 cents. Selection price list, free. Address H. F. Lamb, Onawa, Iowa.

WANTED.—One or more traveling salesmen for Pacific Coast territory, experienced in handling health foods or kindred lines. Must be Seventh-day Adventists. References required. Address H. H. Haynes, 105 Sixth St., Portland, Ore.

STRAWBERRY PLANTS.—If you are raising berries for a near market or raising plants to sell, you should try the Highland. Be a leader in your section, and get the Highland. Address Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

FOR SALE.—Two hundred single-comb R. I. Red Pullets, \$10 per half dozen; also eggs for hatching: price, fifteen eggs for \$1.25 or \$6 per hundred. Address J. A. Miller, Superintendent South Lancaster Academy Poultry Farm, South Lancaster, Mass.

FOR SALE.—Healthful mountain home; 47 acres, 15 cleared; two houses, one new; fruit, good water; good mule, cow, two heifers, chickens, new wagon, farm tools; household goods, including piano, new range: \$1,500 cash. Address D. E. Davis, Borden Springs, Ala.

WANTED.—Partner to invest \$2,000 to \$3,000, ½ interest in mill and box factory. Center great fruit district (Oregon). Rail and water transportation. Must be Seventh-day Adventist man with reference. Address W. A. Dimick, 509 West Eighteenth St., Vancouver, Wash.

FOR SALE.—Pleasant home in the celebrated Santa Clara Valley: 3 acres; 4-room house and new barn, water piped to both; choice family orchard, rich soil; near prosperous railroad town, having Seventh-day Adventist church. Price, \$1,200. Address M. H. Brown, Morganhill, Cal.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7.50; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. If west of the Rockies, write us. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—We have just received a large number of beautiful imported Bible Cards direct from the land of art for the homes. We will mail twelve different cards to any address on receipt of \$1. All have a bouquet of flowers, as well as large silver letters. Address H. A. Co., Lock Box 257, Hampton, Iowa.

SOUTHERN California honey lacks some of its usual fine flavor this year, but what we have to offer gives good satisfaction. The product produced from No. 1 Spanish peanuts, namely, Royal Peanut Butter, is at its best. Write for quotations. Address Cleveland Health Food Co., 112 Central Ave., Cleveland, Ohio.

WANTED.—Seeds, bulbs, plants, etc. The Graysville Sanitarium at Graysville, Tenn., is in position to make good use of flower and vegetable seeds, plants, bulbs, vines, etc. With considerable ground to improve, and with limited means, it feels warranted in giving others an opportunity to assist in this way. Address as above.

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.; 64 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.

MRS. P. A. HALBERT again offers seed of the Sweet Yellow Ground Cherry, a little fruit ripening in one season, for 5 cents a packet; also a fine early, pole Lima Bean for 15 cents a packet. Ordinary vegetable and flower seeds, only 3 cents a packet; some sent free. Mrs. Halbert is a widow over 82 years of age—saves her own seed. Will appreciate orders. Please enclose a self-addressed and stamped envelope. Address Mrs. P. A. Halbert, Taylor, Cortland Co., N. Y.

FOR SALE.—57 acres,—43 acres improved,—good soil, good 9-room house, basement barn, buggy shed, windmill, fruit for family use. Close to Seventh-day Adventist church. For price and particulars, address, with stamp, Orlie Cook, R. F. D. 27, Osseo, Mich.

FOR SALE.—Farm, 115 acres, 1 mile from town, three fourths under cultivation, rest timber; new 5-room house, cemented cellar, large barn, never-failing spring, fenced and cross-fenced; Stock and implements go with place; also large 5-room residence in town. Address Box 25, Graysville, Tenn.

WANTED.—Experienced man for dairy farm—good milker, a Christian, Seventh-day Adventist. Church-school for children. Steady work. References required. Also wish to find one or two homeless children. Correspondence solicited. Address A. P. Fitch, Kendall Creek Station, Bradford, Pa.

DIABETIC GLUTEN FLOUR, WAFERS, etc., are invaluable for sufferers from diabetes. We manufacture a complete line of Health Foods, Nut Foods, Vegetarian Meat, Nut Cheese, etc. Send for prices. Five gallons Vegetable Cooking Oil, \$3.75. Address Iowa Sanitarium Food Company, Des Moines, Iowa.

FOR SALE.—Buff and White Orpington eggs, \$2 for 15. A few Buff cockerels and Barred Plymouth Rock hens left, at \$1 each. We have shipped successfully to all parts of the United States. Order early, or you will not be able to get eggs. Satisfaction guaranteed. Address Union College Poultry Yards, College View, Neb.

BIG BARGAIN!—Sanitarium and City Hospital, only place in town of 10,000 for the sick. Ideal chance for physician or man and wife graduate nurses. Free rent, free water, and \$500 to \$700 a year bonus; business paying well. Legitimate reasons for selling. Worth investigating. Seventh-day Adventist institution. All or ½ interest, with entire management. Address Sanitarium, 3252 Bersford Ave., Cincinnati, Ohio.

Addresses

THE Peoria (Ill.) church would like to secure the addresses of the following-named persons: Mrs. Emily Bortorf, Mrs. Emma Wheeler, Mrs. Buchanan, and Fred H. Wheeler. It is specially desired that these persons be heard from within the next three months. Address Mrs. Geo. Pringle, Clerk, 106 W. Park Place, Peoria, Ill.

Publications Wanted

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

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

Jennie Drury, Carterville, Ill., periodicals and tracts.

Mrs. S. D. Foggin, Lisbon, Ohio, German periodicals.

Geo. R. Close, 2223 J St., Sacramento, Cal., *Liberty* and tracts.

Mrs. Sydney King, 218 Granado St., San Antonio, Tex., periodicals.

F. G. Hunziker, Culbertson, Mont., literature in English and Danish.

Mrs. S. A. Williams, 48 156th St., Harvey, Ill., periodicals and tracts.

Mrs. D. T. Stucker, Brownsille, Ore., periodicals, tracts, and pamphlets.

Mrs. W. S. Strother, 533 South Main St., Sumter, S. C., *Signs, Watchman*, etc.

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

Mrs. James F. Woods, 322 South Detroit St., Warsaw, Ind., *Signs, Watchman*, and tracts.

Miss Florence Howard, 155 Orange Ave., Irvington, N. J., *Life and Health*, for reading-rack.

J. D. Vincent, Caney, Kan., *Signs, Watchman, Liberty, Life and Health, Instructor*, and tracts.

J. K. Lane, Heber, Ark., sends thanks for literature received, and requests that no more be sent until further notice.

W. H. Stirling, Box 558, Ogden, Utah, tracts and Adventist periodicals in English, Dutch, and Scandinavian languages.

Mrs. C. L. Burlingame, Bridgeport, Neb., *Signs, Watchman, Life and Health, Instructor, Little Friend*, and tracts; a continuous supply desired.

Clifford M. Loveland, Care of F. W. Heine, Takoma Park, Washington, D. C., *Signs, Life and Health, Liberty, Instructor, Little Friend*, and tracts in English and other languages.

David A. Fisher, Brunswick, Ga., *REVIEW, Signs*, and tracts; also literature in foreign languages; a continuous supply is desired, as vessels stop here from all parts of the world.

Miss A. Prieger, Marlow, Ala., *Signs, Watchman, Liberty, Life and Health*, and tracts, for distribution by the Marlow Missionary Society; can use a quantity. A good supply of our publications in Swedish is also desired.

Obituaries

CORNELISON.—Died at the home of his parents, near New Castle, Wyo., Jan. 20, 1908, of congestion of the liver, Lester Cornelison, aged 2 years and 19 days. Lester was sick for three weeks. He was laid away to rest by the side of his sister, to await the coming of Jesus.

GRACE TILLOTSON.

HARSH.—Died at North Bellingham, Wash., Jan. 5, 1908, of tuberculosis, Brother Alfred James Harsh, aged 58 years, 3 months, and 20 days. After thorough study, he accepted the Sabbath truth a few weeks before his death. His faith in Christ was firm until the last. He leaves a wife, one son, one daughter, four grandchildren, and many friends to mourn their loss. The funeral sermon was preached by a Presbyterian minister.

WALTER QUIMBY.

PLUM.—Died at Coldwater, Mich., Dec. 5, 1907, of pneumonia, Daniel L. Plum, in his seventy-eighth year. He and his companion embraced the third angel's message under the labors of Elder I. D. Van Horn. During the last three years he lived with his daughter, Mrs. A. S. Parker, at whose home his sudden death occurred. He left the best of evidence to his loved ones that he rests in hope. Two children survive their father's death. A brief service was held at the home, conducted by the Baptist minister of this city, after which his remains were taken to Wakeman, Ohio, for interment by the side of his companion, who had preceded him by twelve years.

H. NICOLA.

WINTERS.—Died at his home in River Sioux, Iowa, Jan. 30, 1908, Brother Robert Winters. He was born in England, March 1, 1816, was converted at the age of sixteen years, and joining the Methodist Church, he preached for them for a time, then came to America. Hearing the doctrine of the soon coming of Christ as preached by William Miller and his collaborators, he accepted it, returned to England and preached the same there. As a result, large numbers believed in Christ as their Saviour, and he had the pleasure of baptizing in one lake seven hundred souls. Returning again to America, after a number of years he heard the faith of Seventh-day Adventists preached.

He accepted it, and died with a triumphant faith in his Saviour. Words of comfort and admonition were spoken by the writer from Rev. 21:7. The remains were taken to Magnolia for interment.

A. F. FERGUSON.

NELSON.—Died near Newark, Wis., Feb. 1, 1908, Edward Oscar Nelson, aged 80 years, 3 months, and 28 days. Brother Nelson was born in Dryden Township, Tompkins Co., N. Y., in the year 1827, and in an early day came to Wisconsin. About forty years ago he accepted the truths of the message, and died in the blessed hope. Eight children are deprived of a father's love and counsel. John 14:19 was the basis of remarks at the funeral. We laid him to rest in the Avon Cemetery.

W. W. STEBBINS.

BALDWIN.—Died at the home of his daughter, Mrs. Anna Farrell, at East Emporium, Pa., Jan. 27, 1908, of consumption, Charles B. Baldwin, aged 69 years and 25 days. Nearly fifteen years ago, after reading "Early Writings," he accepted the third angel's message. He was engaged in canvassing when taken sick. He leaves one daughter and one grandson. His remains were laid to rest near his old home at Duke Center, Pa. Words of comfort were spoken by the Methodist minister, from 1 Thess. 4:12-18.

MRS. CLARA LOOP.

EVARD.—Fell asleep in Jesus, in Battle Creek, Mich., Jan. 19, 1908, of consumption, Ida Evard, née Vandervelle, aged 22 years, 5 months, and 4 days. During revival meetings which were held in the Tabernacle, and conducted by Elder Luther Warren, she and her husband were both baptized, and united with the church. In her closing days she gave clear evidence that it was well with her, and that she will have a part in the resurrection of the just. She leaves a husband, a father, three brothers, and other relatives and friends to mourn their loss. Funeral service was conducted by the writer, assisted by Elder G. W. Amadon.

A. C. BOURDEAU.

SKILLING.—Died at her home at Valley City, N. D., Jan. 21, 1908, of pneumonia, Lena Alice Skilling, née Grave, aged 31 years, 4 months, and 3 days. She accepted present truth while visiting her mother at her childhood home, in the summer of 1906, and remained true to the end. A little baby boy, aged 4 days, who died January 22, was laid to rest with his mother. Sister Skilling's life was full of suffering, but she was ever a patient and loving wife and mother. She was a woman of the highest Christian virtues. She leaves a husband, five children, a mother, five sisters, three brothers, and many relatives and friends to mourn their loss. The funeral service was conducted by the writer at the home of Sister Skilling's mother at Long Lake, Minn.

W. A. ALWAY.

BARTLETT.—Died at Lapwai, Idaho, Jan. 14, 1908, Brother J. Bartlett, aged 87 years and 14 days. The evening of the fourteenth he went after the cows, and as he did not return, his family began searching for him. It was not until three o'clock in the morning that they found him. His eyesight had been failing for some time, and it is thought that while hunting his way home, he slipped and fell over the bluff. His head struck on a rock, and he must have been killed instantly. In 1863, under the labors of Moses Hull, he accepted the truths held by Seventh-day Adventists, and from that time till the day of his death he was a faithful worker in the cause of present truth. He was a brickmason by trade, and during the first ten years of his work in the cause he would work during the summer at his trade and through the winter hold meetings. In 1864 he was ordained to the gospel ministry. The Lord blessed his labors from the start, and to-day many are rejoicing in the truth as a result of his labors. A wife, four children,—two boys and two girls,—and about thirty grandchildren are left to mourn. Words of comfort were spoken by the writer from Rev. 14:13.

F. M. OLIVER.



WASHINGTON, D. C., MARCH 12, 1908

W. W. PRESCOTT - - - - - EDITOR
C. M. SNOW } - - - - - ASSOCIATE EDITORS
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ELDER G. B. THOMPSON spent Sabbath and Sunday in attendance at a church officers' meeting at Richmond, Va.

WE note from one of our field reports that our brethren in Fiji have printed ten thousand copies of one issue of the paper *Rarama*, and that the paper is being well received by the people generally. May the true light that shines from heaven shine out through the pages of *Rarama* (Light), that the inhabitants of Fiji may see it and rejoice in it.

MISSION work goes exceedingly slow where Rome controls. For twenty-five years mission work has been carried on in the Kongo country, and yet the total number of converts to evangelical Christianity up to the present time amounts to but 2,500—an average of one hundred for all the denominations for each year of mission work. Contrast with this the wonderful results in Korea—120,000 in twenty-four years.

THE *Oriental Watchman*, of Calcutta, announces the transfer of the sanitarium enterprise from Calcutta to the hill station of Mussoorie, in the Himalaya Mountains. The treatment rooms of the former city sanitarium are being continued in Calcutta, but the main sanitarium work, it is felt, "after ten years of battle with disease in the plains," will be more satisfactorily developed amid the healthful conditions of a mountain station.

OUR people will be glad to learn that the suit brought against the present legal organization of the Battle Creek church has been thrown out of court by a decision of Judge North handed down on February 27. The restraining injunction brought against the trustees of the church was also dissolved. The decision affirms that there are no just grounds for the court's interference with the management of the church's affairs, that there is no proof of irregularities in the conduct of the business of the church. This suit was started about a year ago to prevent the trustees of the church from deeding the church property to the West Michigan Conference or to the General Conference, and the injunction was asked to prevent the officers of the church corporation from acting in the offices to which they had been elected. The injunction had been so modified some time ago as to permit the trustees to instal a heating plant. Concerning this matter the Battle Creek *Enquirer* says: "A decisive victory over those who have been seeking to disrupt the organization was won by the local

Seventh-day Adventist association by a decision handed down by Judge North yesterday." Unless the complainant chooses to carry the matter up to the Supreme Court, the decision of Judge North settles the case, leaving the Tabernacle property in the hands of the trustees elected by the congregation.

ONE of the most terrible holocausts of school children that has ever occurred in this country was that which took place at Collinwood, Ohio, on March 4, when the public school building containing several hundred children caught fire and was destroyed. In the conflagration one hundred seventy-one children and two teachers were burned to death. Nearly every home in the vicinity is in mourning, and many families have lost two and three children. The cause of this terrible loss of life is not certainly known, but it is believed to have been due to a stampede of the frightened children.

THE requirement that "any person unknown to the managers of this paper must send with his advertisement satisfactory recommendation" has seemed grievous to some of our brethren, and they have sometimes expressed themselves plainly about it. We appreciate therefore the following view of the case as given in a recommendation by the superintendent of one of our mission fields: "I am glad to see you so careful regarding what you advertize in the columns of the REVIEW. . . . We feel safe under the care you are exercising in this respect." It is for the good of the paper and its readers, and not for personal reasons, that a strict supervision is maintained over this Business Notice column.

THE second edition of the current number of the magazine *Liberty* goes to press this week. The order for the second edition calls for 20,000 copies. The first edition of 50,000 was completely exhausted within a month of the date of publication, and the second edition is largely covered by orders already in hand. This is a clear indication that the people see the importance of the matter which this magazine contains. The time is fully ripe for the circulation of such literature among the people, and those who have read this number of *Liberty* pronounce it the best that has yet been issued. The memorial to Congress, which it contains, is a memorial to the American people as well, and should be presented to them just now. Many of our people are doing yeoman service in this work of distributing this number of the magazine; but there are many more who might be doing just as well. Every Seventh-day Adventist should be interesting his neighbors in this kind of literature, and every Seventh-day Adventist's neighbors ought to have an opportunity of reading the memorial.

ELDER A. G. DANIELLS left Washington this week to attend the sessions of the Northern Union Conference at Minneapolis, Minn., and the Lake Union Conference at Chicago, Ill. He will be away from headquarters several weeks.