



The Advent Sabbath Review and Herald

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Takoma Park Station, Washington, D. C., May 7, 1908

No. 19

Life

W. R. PATTERSON

A little joy, a little pain,
A smile, a tear, and a sigh;
A little hoping, all in vain
For something our lots deny;
A little trip through shade and sun,
With anon a drift of snow;
A little rest when the work is done,
And the western sun sinks low.

"A little sin,—a little stain,"—
A blending of sorrow and joy;
A little effort some goal to gain,
Or to mend a broken toy;
A little grief that gnaws the life,
As blight on a tender flower;
A little faith, and the bitter strife
Is calmed the selfsame hour.

Alvarado, Texas

Behold
He
Cometh

Go to the Law and
to the Testimony

Liberty, Vol. III, No. 2

Second issue for 1908

The Best Yet Published

The second number of *Liberty* comes out with some rare illustrations and with masterly contents. It deals forcibly with all the principal phases of religious legislation in discussing the following topics:—

Summary of Contents

"Our Position Reaffirmed."—As to the state; as to religion; as to theology; as to religious legislation.

"Drink and Crime."—Drink the cause of nine tenths of the crime committed; the producing element in criminal making.

"Sin and Crime."—A clear distinction drawn between sin and crime.

"Religion and Liberty."—They are inseparable; religion being voluntary, can not be forced; liberty permitting unrestricted belief or unbelief.

"Passing Strange."—Ten strange inconsistencies prominent in the demand for religious legislation.

"The Evil Results of Religious Legislation."—Portraying the Spanish Inquisition, and showing that it was the logical outgrowth of a union of church and state.

"The Real Object."—Sunday laws a protection of a religious institution, rather than mere police regulations.

"William Lloyd Garrison's Protest."—Sunday laws condemned, and a strong defense of the principles of true religious liberty made.

"A Legal Rest Day."—One day in seven, without specifying which day it shall be, is as far as the government may go.

"Judge Cooley on Religious Legislation."—Showing that there can be no religious liberty where one sect is favored by the state, and given advantages by law over other sects.

"Restoring Trust in God."—By restoring the motto, "In God We Trust," on the coins of the United States, and at the same time creating a strong navy and maintaining a large army.

"Sunday Persecution."—Enforcing religious observance of a particular day, with a penalty.

"Is America Christian or Non-Christian?"—As a nation it can be neither, but must protect all citizens in the profession of any faith, or of no faith.

"A Protest Against Religious Legislation."—A strong, logical argument made before a United States Senate Committee, April 15, 1908. Presented under the following divisions: Reasons for Protest; The Real Nature of the Bills Pending; Religious in Their Character; An Infringement upon Religious Liberty; Peaceable Assemblies Already Protected by Law; Early Sunday Laws; The Constitution Forbids Such Laws; What Is Involved; The True Principles Violated; An Inconsistent Ar-

gument; The True Principles; Seven Logical Conclusions.

"A Memorial Against Sunday Legislation."—Presented in the United States Senate, March 3, 1908, and printed in the "Congressional Record" of the same date,—a convincing portrayal of the history of Sunday agitation from 1810 to 1830, and a clear statement of the religious elements and principles contained in the Sunday bills pending before Congress. Presented in behalf of the Seventh-day Baptists of the United States.

"State-Paid Religious Teachers."—Exposing the wrong of enforced religious teaching by unconverted public school-teachers.

"Some Notable Waymarks in Parliamentary History."—Showing that a confused conception of the relation of church and state has ever been the cause of sad history and bitter persecution.

"A Vigorous Protest."—A portion of the able paper of Judge Holbrook, presented before the District Commissioners protesting against the Sunday bills pending in Congress.

"Macaulay on Puritan Parliament."—Enlarging upon the fallacies of governmental righteousness; the attempt to create virtue by law promotes hypocrisy and vice.

In addition to the foregoing topics, the second number of *Liberty* contains other valuable matter from good writers.

Illustrations

While it is not profusely illustrated, it has two full-page assembled photos,—one containing recent photographs of all the members of the Senate, and the other the pictures of the diplomatic corps of Washington, D. C. These two illustrations are very rare, and will be of value in the sale of this issue. Many will buy the journal to secure them.

On the inside of the first cover, there is a full-page illustration of a political guillotine, being operated by the "Sunday Rest League" for the beheading of all law-makers who refuse to give the league the legislation it demands. This illustration impressively teaches at a glance more than can be expressed in words.

Besides these are given throughout the journal photographs of a number of prominent men, such as William Lloyd Garrison; Justice John M. Harlan, of the Supreme Court of the United States; and Rev. A. H. Lewis, of the Seventh-day Baptists.

Prices

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LIBERTY, Takoma Park, Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 7, 1908

No. 19

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REVIEW AND HERALD

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Editorial

Anticipating Death

THE unalterable Word of God has declared that "it is appointed unto men once to die." What God appoints, man can not change; die we must. But there is hope in this word "once," for the Scriptures present one essential part of Christian experience as death. And if we are truly dead with Christ, we are delivered from the "fear of death," for no one fears what has already taken place; and of believers in Christ it is said "ye are dead, and your life is hid with Christ in God." So however boldly physical death may stare us in the face, we know that the hard experience of yielding our ways, our wills, our pleasures, plans, purposes,—in fact, submission to the last degree,—is already in the past; and we can assure ourselves with the thought that "though our outward man perish," yet it is but for a short, dreamless sleep, and when Christ who is our life shall appear, then shall we also appear with him in glory. "For if we be dead with him, we shall also live with him."

How unwise the course of so many who put off the day, refusing to die to sin and self! After a few years of painful and disappointing pursuit of their own plans, they must yield to the inevitable. Should any be so deceived as to think that life hereafter will be granted them because they had no choice as to whether or not they should either enter or leave this earthly experience, the resurrection day will impress upon their minds these words,—so often turned

aside when they might have served as a warning,—“The soul that sinneth it shall die.” The time will then have come when, in God’s eternal purpose, death shall be no more; and those whose names do not appear in the Book of Life, having demonstrated by their actions that they have never voluntarily gone through the death pangs of self-surrender, will perish utterly when death itself shall be cast into the lake of fire, which is the second death. How and when shall we die? in Christ to-day, or in the lake of fire at the last day?

The Message of Preparation

THE subject of the Sabbath-school lesson for May 16 is “The Work of John the Baptist,” and this opens up a large field for study. We can only present a few of the thoughts which are naturally connected with this topic.

The work of John the Baptist was specifically predicted in the prophecies, and was definitely based upon the prophecies. Jesus said of John: “This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.” John himself declared: “I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.” A messenger was foretold in the prophecies, and at the right time the messenger appeared. The prophecies set forth a work to be done in preparation for the coming of “the messenger of the covenant,” and “when the fulness of time came,” the work was accomplished. Students of the prophetic word who were willing to accept light from heaven, even though it should be contrary to their theories already adopted, had a most satisfactory basis for testing the genuine character of the work of John the Baptist.

The message of John was needed first in order to show the need of a divine Saviour, and second to bear witness to the fact that Jesus of Nazareth was the promised Messiah, the Saviour of the world. These were the two distinctive features of John’s work.

Under the teaching of a degenerate priesthood the people had lost their sense of their need of a Saviour who should save them from their sins, and had come to depend upon their strict compliance with forms and ceremonies as the essential requisite for acceptance with God. “The Jews lost the spiritual life from their ceremonies, and clung to

the dead forms. They trusted to the sacrifices and ordinances themselves, instead of resting upon him to whom they pointed. In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy. With all their minute and burdensome injunctions, it was an impossibility to keep the law. Those who desired to serve God, and who tried to observe the rabbinical precepts, toiled under a heavy burden. They could find no rest from the accusings of a troubled conscience.”

To those who were groping in moral darkness, vainly seeking for deliverance from the power of sin by their own efforts to fulfil man’s perversion of God’s requirements, “John was to go forth as Jehovah’s messenger, to bring to men the light of God. He must give a new direction to their thoughts. He must impress them with the holiness of God’s requirements, and their need of his perfect righteousness. . . . He saw his people deceived, self-satisfied, and asleep in their sins. He longed to arouse them to a holier life. The message that God had given him to bear was designed to startle them from their lethargy, and cause them to tremble because of their great wickedness. Before the seed of the gospel could find lodgment, the soil of the heart must be broken up. Before they would seek healing from Jesus, they must be awakened to their danger from the wounds of sin.”

The parallel between the actual condition of things in the time of John the Baptist, just before the manifestation of the Messiah, and in our time, just before “the manifestation of his coming,” is both clear and instructive. The decline of true religion as an experience of the life, the acceptance of tradition and human interpretation and political philosophy, the substitution of the works of self-righteousness for the works of faith, the inculcation of the doctrine of the salvation of the nation rather than of individuals, and of help for the nation through the gateway of politics, plans for bettering the condition of men in this world rather than for preparing them for the crisis just at hand,—in all these respects the two periods correspond very closely. And the remedy is

the same in both cases. There must be a message proclaiming the sacrifice and the righteousness of Christ, the necessity of faith in a personal Saviour in order to overcome sin, and that the kingdom of heaven is at hand.

The first step in preparing the way for receiving the help provided in the gift of the Son of God is to show the utter helplessness of man when left to himself, and thus to destroy all confidence in the flesh. "Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness." The message of John the Baptist was designed to bring this truth home to the hearts of the people.

At least a week of centuries before the first advent of our Lord there was announced through the prophet Isaiah that principle which both justifies the need of a Saviour, and, when acknowledged, leads to the personal acceptance of "the power of God unto salvation" as the only hope of deliverance. The statement is brief and simple: "All flesh is grass." In interpreting this fundamental truth to the people of his time, John said: "Think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." The blessing of Abraham—the forgiveness of sin through God's gift of righteousness—is bestowed upon those who exercise the faith of Abraham rather than upon those who are the descendants of Abraham according to the flesh. "All flesh is grass," even the flesh of Abraham, even the flesh of every individual, even "my" flesh; for "I know that in me, that is, in my flesh, dwelleth no good thing." "We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh."

Self-righteousness, in all its many and varied manifestations, is estimated at its true worth in the sweeping declaration, to which there is no exception, "All flesh is grass." With this belongs the equally clear and emphatic statement of Jesus: "Without me ye can do nothing." Salvation from sin is not accomplished through the evolution of the divinity within; a righteous character is not the result of environment and development; "there is none righteous, no, not one; . . . they have all turned

aside, they are together become unprofitable; there is none that doeth good, no, not so much as one." We are all sinners. We can not save ourselves. There is no other name under heaven, except the name of Jesus, wherein we can be saved. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God."

Such was the message which John the Baptist gave in order to prepare a people to recognize and to receive the Messiah when he should be manifested. Such is the message which should be proclaimed in this generation to prepare a people for the second advent of our Lord. This is the message of the nothingness of man, and his entire dependence upon Christ and his righteousness.

Modern Gnosticism

SOME of the plainest teachings of the Scriptures were, in the early history of the church, spiritualized by religious teachers who knew more about heathen philosophy than about the simple gospel of Christ. This laid the foundation for the appearance later of the sect designated as Gnostics, whose influence was powerful in the perversion of the truth.

The same tendency to set aside historical facts, and to substitute a spiritual interpretation for the literal, is now shown among the advocates of the "New Theology." Thus in a recent number of the *Independent* (New York), an editorial protests against that view of the resurrection which makes it "to many merely an event of the last day, a far-off, distant happening, truly marvelous, miraculous, and strange," and says:—

In the New Testament there is a more spiritual conception of the resurrection than that which the vision of Ezekiel so graphically embodies. Paul speaks of the resurrection in the past tense, and refers it to the experience of believers.

We are compelled to refer either to ignorance of the Scriptures, or to a deliberate purpose to pervert the record, such a half-truth as this statement concerning the teaching of the apostle Paul about the resurrection. Compare this with his own words:—

Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

These words from Paul's second letter to Timothy, one of the latest writings of the New Testament, absolutely contradict the *Independent's* interpretation of Paul's teaching concerning the resurrection. The truth is that the apostle Paul set forth a spiritual resurrection as the experience of every one in union

with Christ, and as sharers with him in his resurrection, but he also insisted in the plainest language upon the resurrection of the dead at the last day in these words:—

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. . . . Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

The only possible way in which the advocates of the "New Theology" can sustain their gnostic philosophy is by either repudiating or absolutely misinterpreting the plainest teaching of the Scriptures concerning the plan of salvation as centering in the incarnation, the death, the resurrection, the priesthood, and the second advent, of Christ.

The General Conference Committee Council

Third Report

IN addition to brethren listed as present in former reports Elders B. F. Kneeland, of New Jersey, and W. H. Heckman, of Pennsylvania, joined the council for a time.

Seventh Day, April 21

At the morning session a communication was read, presenting counsel from Sister White regarding various phases of the work. South African affairs were taken up, and calls for laborers referred to committees. Our missionaries in unhealthy regions were advised not to open new stations before the money is supplied with which to erect a good house for the proper care of the health of the workers. A letter from Elder J. M. Freeman, of the Orange River Colony, brought to the attention of the council the sad condition of native converts who are coming into the truth in that region, and who are liable to suffer great hardship in some cases. The suggestion was made of a missionary station, with land attached, to meet the situation. The matter was referred to the South African Union Committee for consideration.

The afternoon session opened with consideration of the relationship of the General Conference toward institutions needing financial help. The recommendations advised:—

1. That each institution and corporation finance itself, meeting promptly all its liabilities.

2. That we do not encourage our people to undertake new enterprises, involving the outlay of large sums of money, without the advice of the union conference committee having oversight of the territory in which such institution shall be located.

3. That we advise the various boards of our various sanitariums to judiciously

advertise, endeavoring to secure a full patronage for the institutions.

4. That the policy of the General Conference toward all denominational institutions be to foster and encourage; but that we insist upon local management and financiering.

5. That we encourage our people to patronize our denominational institutions, to render every possible assistance by loaning them money, and thus by their loyal support helping to put them on a paying basis.

The council urged union and local conferences to endeavor to place the paper for the blind, *The Christian Record*, published at College View, Neb., in the hands of the blind people. Individuals were urged to pay for a year's subscription at two dollars. The work was inaugurated by taking up subscriptions in the council, and resolutions suggested ways by which support may be given to this paper, which every year brings a goodly number of blind people into the truth.

Invitations to workers to enter different fields were made in the session, but only the following can be reported until the individuals concerned have been corresponded with: Elder J. G. Kroeker, of Nebraska, was invited to go to Brazil, and Dr. R. Russell, just finishing a medical course in Washington, D. C., was invited to go to Korea, to engage in evangelistic medical missionary work.

The North American Foreign Department occupied the evening hour. Elder G. F. Haffner stated that there were thirty ordained and twenty-one licensed ministers in the German work in this country. There are now in other lands about twenty German ministers sent out from this country. The average tithe paid by the German churches is \$16.65 for each member. There is a hearty interest in every missionary movement, and a reviving among the German believers.

Elder O. E. Reinke spoke specially of the great masses of German population in the East, where the least has been done. Special effort began in New York City seven years ago. Now Greater New York has three German churches, and two churches have been organized in Jersey City. In New York a church building has been erected, costing over seven thousand dollars. The great need was illustrated by statistical tables, showing over six millions of Germans in the States east of the Mississippi, while our German church-membership is but five hundred forty-one in this territory, and for all these millions there are but ten German ministers, with fifteen Bible workers.

Brother A. Boettcher, formerly of Finland, now secretary in the New York Office (Review and Herald, 32 Union Square, East), presented to the delegates statistical tables, showing the distribu-

tion of twenty-six nationalities in the different States, grouped by union conferences. The council earnestly approved of the department's request that local conferences, churches and individuals get into communication with the New York foreign office, so that literature may be supplied to bring the message before these millions of other nationalities, whom Providence has directed to our doors.

Elder L. H. Christian spoke of the Danish-Norwegian work, including also the Swedish department, inasmuch as Elder S. Mortenson could not attend the council. He sketched the interesting story of the development of the work among the Scandinavians, and pointed out needs. Very many among the millions of Scandinavians in this country can be reached only in the mother tongues. There are sixty-one Scandinavian workers here, as compared with thirty-six in Europe. The believers in America desire to help the European work by sending some strong young Scandinavian laborers to grow up in the service in the home country. The speaker emphasized the importance of having conference officers encourage young Scandinavian laborers to hold to the work in these languages, rather than to draw them toward the English work. One crying need is money and men from the West for the great Scandinavian fields in the Eastern States.

Elder C. H. Edwards, of New York City, stated that two years ago their first Italian brother began work in that city. The first year developed little; the people seemed beyond reach. Then came a change, the Lord showered blessings upon the effort, and now there are two Italian churches. Quickly also a Bohemian church has been developed. This shows that the time has come to give the message to the foreign-speaking peoples in our midst.

Eighth Day, April 22

The following recommendations on topics considered the previous evening were adopted:—

Whereas, There is a large German and Scandinavian population in several conferences, especially in the East, among whom we have as yet only made a beginning in our work; and,—

Whereas, There is a large German and Scandinavian constituency in the Central and Western States; and,—

Whereas, Our German and Scandinavian brethren in the East are poor, and the mission work very expensive, while our brethren in the West are generally in better circumstances, and the mission work, being in the country, is not so expensive; therefore, we recommend:—

1. That as soon as consistent, more suitable laborers in these languages, from the Central and Western conferences, be sent to the East, with their wages paid.

2. That we approve of the present

plan of having mission funds with which to begin and carry on the work among these nationalities in the large cities, especially in the East.

3. That such funds be raised through the foreign papers, and by such other arrangements as the local and union conferences may approve.

It is further recommended,—

1. That the Danish-Norwegian literature committee that is elected at the annual meeting of the International Publishing Association, in addition to its other work serve as an advisory committee to the superintendent of the Danish-Norwegian work in America, and that he counsel with these brethren in regard to questions concerning the Danish-Norwegian work in this country.

2. That those in charge of the Danish-Norwegian work organize a mission band among the Danish-Norwegian students, isolated Sabbath-keepers, and so far as feasible among all the Danish-Norwegian brethren, the purpose of this mission band being to further the tract and missionary work for the Danes and Norwegians in America.

West Indian affairs were presented by Elder U. Bender, and it was voted to release Elder O. E. Davis from British Guiana, medical advice being against his continuing there on account of his health. Jamaica was authorized to call for six hundred dollars through the REVIEW, in order to complete the Kingston church building, which has been under way since the earthquake.

The delegation to the next General Conference was considered. Some union conferences receiving appropriations, asked counsel as to the matter. It was the decision of the council that after a four-year term, the near-by unions should plan for a full representation; and as to other lands, it was agreed that the representation from unions and unorganized mission fields should be more liberal than formerly. The selection of delegates from abroad rests almost entirely with the local committees; but of those subject to call by the General Conference Committee the following were asked to attend: Guy Dail, assistant secretary for Europe; Elder J. A. Morrow, of Bermuda; Elder C. D. M. Williams, of the Hawaiian Islands.

The evening hour was devoted to a review of the situation in Australasia and the island fields. Elder O. A. Olsen stated that their union is now operating in fields having a population of forty-eight millions, and that New Guinea is soon to be added, Brother S. W. Carr and wife, of Fiji, expecting to enter that field in June. The Sabbath-keepers in the union number four thousand one hundred fifty. The tithes and offerings last year were about forty-three hundred dollars more than the previous year. Book sales were eighty thousand dollars. There is growth in every department. A school has been opened in New Zealand, with fifty students, and another in West Australia. The conferences have

loyally furnished men and means for the island fields. The outlook among the islands is encouraging, and the work in Fiji shows especially good progress. Training-school work has been a great factor there from the first, joined with the scattering of publications in the Fiji tongue.

Elder George Teasdale, of Java, spoke of the work in the vast cosmopolitan city of Singapore, with its printing-office and school and church work. He also described the situation in Java, where the work has but begun. Additional workers are called for here.

Ninth Day, April 23

The council recommended two brethren to the general oversight of the German canvassing work in this country, Brother E. Max Trummer to the West, and H. Tonjes to the Greater New York and New Jersey conferences.

Recommendations were also made as to providing special help in the Young People's work in the Western conferences having many German believers.

In order to focus attention upon the importance of supplying the many millions of foreign-speaking peoples, outside the German and Scandinavian nationalities, with publications, action was taken calling attention to the fact that the Review and Herald branch office in New York is prepared to supply printed matter in many tongues, and the General Conference has appointed a secretary there to give attention to its distribution. The following recommendations were made:—

1. That conferences and churches in whose borders there are large numbers of these foreigners, be asked to buy and distribute a liberal supply of this literature.

2. That a fund to be known as "The Foreign Literature Fund," be secured, for the free distribution of literature among these people, said fund to be started by an appropriation from the General Conference.

3. That our large Young People's Societies connected with our training-schools be encouraged to assist in distributing this literature, the details of this plan of work to be formulated by the Missionary Volunteer Department and Brother Adolph Boettcher (secretary in the New York office).

The time of the next General Conference was thoroughly discussed, and the date was set for May 13 to June 6, 1909. It was voted to urge our training-school managers so to adjust their school calendars next year that the schools will close by the date of the opening of the General Conference.

Considerable time was devoted to discussion of the methods of raising foreign mission funds, so as to secure an average throughout the churches of ten cents a week per member. It was recognized that large churches as well as small must be systematically brought in, if the average is to be reached. All the union

conferences have adopted the plan of working for a definite average, and it is recognized that a tremendous onward impetus will be given to the work if all resolutely set themselves to reach the mark. Last year all the gifts to missions in America were \$149,260. The average aimed at would have brought in \$343,200. All agree that the average is not too high, and that it ought to be attained, that it must be attained.

The oversight of the missions in East Africa was considered. The German Union is operating in German East Africa, the British Union in British East Africa, the Scandinavian Union in the region of Abyssinia. It was evident that the economical and wise direction of the work called for some plan of general supervision. It was voted that the East African territory, from the southern border of German East Africa, north-eastward to the southern boundary of the Egyptian field, should constitute the East African mission field; that a superintendent for this general territory be selected by the General Conference Committee quorum in Europe; that the territory be directed as a whole, and that if the unions in Europe which are supplying funds and workers for the opening of the fields are not able to raise sufficient funds as the work develops, help shall be given by General Conference appropriations.

Elder L. R. Conradi was requested to visit the East African mission field this year, and it was voted also that if possible he should extend his time in Africa in order to visit the South African field and missions as well.

It was voted to request Miss Adelaide Khurie, a Syrian nurse, now in America, to return to Beirut, Syria; and that Miss Kalva, a Greek nurse, of Constantinople, be requested to engage in the work in Smyrna.

It was voted to authorize the advisory committees in mission fields to grant annually licenses to native and locally selected workers in their employ, the ordination of laborers and the granting of credentials to be by General Conference action only.

The following action was taken:—

Voted, That we recommend that the Scandinavian brethren in America be encouraged to unite with the Scandinavian Union in selecting and supporting missionaries for the Abyssinian mission, all money from America to be raised and sent, not as a special fund, but through the regular channels.

The evening hour was devoted to a report of the Young People's Missionary Volunteer Department, by Prof. M. E. Kern. It was voted to approve of the plans presented for local organizations, as printed in the Missionary Volunteer Leaflet, No. 4. It was also recommended that union and local conferences adopt

the plans worked out at the Young People's convention last year in Ohio.

The council voted to continue a day or two beyond the time at first set, owing to the pressure of business. We know our readers would gladly have the report of the closing days of the council without delay, but it seems necessary to devote one or two more articles to it, if we are to give even a brief review of the committee's work.

W. A. SPICER, *Secretary*.

The Sabbath-School Donations

THE report from our Sabbath-schools for the year 1907 has been completed, and shows a very encouraging increase in the donations given to foreign missions. The total contributions reported for the year amounted to \$86,454.47. Of this the sum of \$71,753.01 was given to missions, an increase of \$13,839.30 over that of the past year. The schools of the United States and Canada gave to missions \$51,393.30. This lacked but \$606.70 of being a thousand dollars a week.

The donations from our Sabbath-schools have become a strong factor in financing our mission work in all parts of the field. Most of our schools are using much less of their donations than formerly for local expenses, and in some conferences the entire donations are given to missions. We believe that considerable improvement can still be made in this matter. A conference secretary in the United States writes as follows: "One of our larger schools, having donations amounting to \$21.65 during the quarter, contributed just five cents to missions." We are glad, however, that this is but an isolated case. If all our donations had been given to missions, there would have been an increase in the offerings for the work abroad of nearly fifteen thousand dollars.

The Sabbath-school contributions are a part of the ten-cent-a-week plan, and an increase in the offerings means additional help in raising the amount of ten cents a week per member for missions. With the excellent organization in our Sabbath-schools, we believe that over a hundred thousand dollars should be given to missions this year. Shall we not all work to reach this goal?

G. B. THOMPSON.

WERE it not that God is in this work to bring it to a speedy completion, it would be difficult to understand how it could advance as it does in some fields in spite of such opposition as it meets. Notwithstanding oppressive laws against it, the espionage of its enemies, and the imprisonment of its advocates, the cause of present truth is making its way in the darkest and most illiberal countries of the world.

Note and Comment

Shocking Figures

The statistics of the annual drink bill in England, compiled by Dr. Dawson Burns, shows a total expenditure for 1907 of £167,016,200 (\$813,368,894) as against £166,425,911 (\$810,494,186.57) in 1906. Referring to these figures Dr. Burns says:—

The nation as a whole continues to spend a sum greater than its annual revenue on drinks that not only constitute an economic waste, but are productive of many evils, for the removal of which all bodies of social reformers continue to struggle in vain. The plea that the liquor trade gives employment to a great number of persons is met by the proof that the expenditure on drink, if otherwise applied, would provide employment for a much larger number. The plea that the revenue would suffer is one that any wise chancellor of the exchequer could afford to ignore, considering that those who thus contribute to the revenue, tax themselves three times as much for the taxable liquors they consume.

No economic argument can justify legalizing the sale of intoxicating liquors. Those who desire to continue this wretched business are selfishly seeking their own benefit, rather than the benefit of any other people or the nation as a whole.

"Disquieting Enough"

An editorial article in the May number of the *Homiletic Review* considers the progress of "social unrest" during recent months, and says:—

Bomb outrages have increased. Large districts of Kentucky have been terrorized by an oath-bound organization numbering thousands of men, whose head, says the governor of the State, "has the power of life and death over the members," who freely employ the bullet and the torch to gain their ends. On April 4 the president of the American Federation of Labor informed a congressional committee that either Congress must enact the demands of the Federation into law, or "there will spring up secret organizations bound by oath to the service of the cause of labor, and to the fight we have already waged." All this is disquieting enough; and besides we have, in consequence of a financial panic, a huge army of the unemployed, many of them bitter and desperate. The social atmosphere is evidently full of electricity. The public peace is in a condition of unstable equilibrium, which, like dynamite, a sudden shock may upset destructively.

This is a conservative statement concerning the actual situation, and these facts prove, as this magazine admits, that "the situation has not been improved." And yet there are preachers and periodicals asserting that this is simply the evolution of a better state of things, that the public conscience is being awakened, that a higher standard of righteousness is being erected, etc.,

etc. It is difficult to see how the facts warrant any such conclusions. On the other hand the evidences are multiplying to prove that we are in the "perilous times" foretold in the Scriptures. The signs of the times are being written in plain characters.

Capturing the Press

IN a recent number of the *Freeman's Journal*, one of the leading Roman Catholic papers of this country, there appeared a signed article relating to the use which might be made of the daily press in behalf of Roman Catholic interests. The following paragraph is taken from this article:—

Instead of devoting all our energies to building up a Catholic press, often against heavy odds and a serious handicap, why not devote a very little of our surplus energy to capturing or converting the secular press, at least to the extent of infusing into it more of Catholic truth? There never was a time when conditions were more favorable for this great work than to-day. In the first place the ever-increasing prestige and influence of the Catholic Church in this country, together with the many great problems looming up on the horizon, that can be solved only by the application of Christian principles; and in the second place, the fact that the great dailies are not only already thoroughly organized and magnificently equipped, but constitute for millions of readers the chief if not the only source of information, — surely make the prize well worth the effort.

It is an open secret that the influence of the Roman Catholic Church over the press of the country is already very great; and if the plan outlined by this writer is carried into execution, we may expect to see the affairs of the Roman Catholic Church made a still more prominent feature of the daily record of public events.

Hindering the Gospel

AT a meeting of the Methodist Laymen's Missionary Movement at Chattanooga, Tenn., on April 21, Mr. James Bryce, British Ambassador to the United States, speaking of the results of coercive and oppressive religion among the natives of America, said:—

Is it any wonder that the behavior of men who are nominally Christians—Christians in profession if not practise—has checked the spread of Christianity? The missionary comes preaching a gospel of justice and love and peace. But when the natives see how men behave who profess the religion which the missionary preaches, the preachings lose their value.

These are true words. The gospel of Christ has thus been wounded in the house of its professed friends in every country in the world, and this has been specially and emphatically so where that religion has been a state religion, compelling its way among the natives by lash and bayonet, as it did in America.

The arm of the state behind the missionary has robbed his preaching of its true soul-winning power, and produced hypocrites where genuine Christians might have been.

"A Menace"

ONE of our exchanges which is conducting an earnest campaign in behalf of life in the country, contributes this paragraph to the discussion of the problem:—

The large cities are a menace to the social stability and permanent uninterrupted prosperity of this nation. The centralization of trade, population, and money in those great centers stimulates political and financial corruption, and speculation makes periods of financial depression inevitable. If industrial stability and prosperity are to be maintained on a sound foundation, all legislation must tend to decentralize trade and population, and promote the growth of small cities, towns, villages, and suburban and rural communities rather than congested cities.

This is a sound analysis of actual conditions and a clear statement of right principles. These last-day conditions are clearly outlined in the prophetic Scriptures.

Eating and Drinking

A LUTHERAN minister has written a tract with the title "Why I Am a Lutheran and not a Seventh-day Adventist." Among the twelve reasons presented are these:—

The Seventh-day Adventists forbid all tea, coffee, wine, beer, and tobacco. While it is true that many people *abuse* these things, and while it is praiseworthy to fight the *abuse*, it is not right to forbid as sinful what God does not forbid. The Bible says, "Let no man judge you in . . . drink." Col. 2:16.

The Seventh-day Adventists forbid pork, and many of them eat no meat at all. Pork was indeed forbidden to the Jews in the Old Testament, but in the New Testament we may eat anything that agrees with our stomach and purse. The Bible says, "Let no man judge you in meat." Col. 2:16.

The Seventh-day Adventists make it a religious duty to keep in good health. Herein they are right. Many of the sicknesses are due to eating and drinking wrong things, or right things at the wrong time, in the wrong manner, and in wrong quantity. This is a plain sin against the Lord's commandment, "Thou shalt not kill."

Taken altogether, this is certainly an extreme case of Bible exegesis run mad—a queer mixture of sense and nonsense, with the latter predominating. We advise this Lutheran minister to learn more about both the Seventh-day Adventists and the Bible before attempting to set forth the doctrines of the one or to apply the teachings of the other. Festus would never have said to this tractarian, "Much learning doth make thee mad."

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 Soul's Cry

COLD is the world, O Jesus!
Naught but thy love can show
The pathway over the deserts
And mountains where I go;
Let not thy Spirit's halo
Be hidden from my sight;
Cold is the world around me,
Loud are the storms of night.

Great are the weights of anguish
The soul of man must bear;
And oft I almost perish,
In wild and sick despair.
O, when the waves of passion
Roll higher and increase,
Come thou, O loving Saviour!
Utter thy words of peace.

Thou who hast borne life's sorrows
Knowest what throbs of pain
Assail my feeble spirit.
O, take away the stain,
The tarnish, give me power
That I may rise above;
Cold is the world around me,
Great is thy tender love.

There is no other ransom,
There is no other way;
Thou alone canst show me
The price my soul must pay;
And when my feet are nearing
The border land of rest,
O, place thine arms around me,
And draw me to thy breast.
—Clara E. Vester.

Praising the Lord

MRS. E. G. WHITE

WHEN a sense of the loving-kindness of God is constantly refreshing the soul, it will be revealed in the countenance by an expression of peace and joy. It will be manifest in the words and works. And the generous, holy spirit of Christ, working upon the heart, will yield in the life a converting influence upon others.

"I will mention the loving-kindness of the Lord," the prophet Isaiah declared, "according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Have we not reason to talk of God's goodness, and to tell of his power? When friends are kind to us, we esteem it a privilege to thank them for their kindness. How much more should we count it a joy to return thanks to the Friend who has given us every good

and perfect gift. Then let us, in every church, cultivate thanksgiving to God. Let us educate our lips to praise God in the family circle. Let us teach our children to offer praise and thanksgiving to God. Let our gifts and offerings declare our gratitude for the favors we daily receive. In everything we should show forth the joy of the Lord, and make known the message of God's saving grace.

In the second chapter of 1 Samuel is recorded the prayer of a consecrated woman who served and glorified God. She prayed: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." Hannah's offering of thanksgiving for the answer to her prayer is a lesson to those who to-day receive answers to their requests. Do we not neglect to return praise and thanksgiving to God for his loving-kindness?

David declares, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." God's goodness in hearing and answering prayer places us under heavy obligation to express our thanksgiving for the favors bestowed upon us. We should praise God much more than we do. The blessings received in answer to prayer should be promptly acknowledged. The record of them should be placed in our diary, that when we take the book in hand, we may remember the goodness of the Lord, and praise his holy name.

We grieve the spirit of Christ by our complaints and murmurings and repinings. We should not dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls depressed, downcast, mourning, and groaning; he wants such impressions made as to the effect of our faith. But God designs that the mind shall take no low level. He desires every soul to triumph in the keeping power of the Redeemer. The psalmist says: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. . . . Sing unto the Lord, O ye saints of his. Give thanks at the remembrance of his holiness."

It is Satan's work to talk of that which concerns himself, and he is delighted to have human beings talk of his power, and of his workings through the children of men. Through indulgence in such conversation the mind becomes

gloomy and sour and disagreeable. We may become channels of communication for Satan, through which words flow that bring no sunshine to any heart. But let us decide that this shall not be. If we look constantly to Jesus and become daily learners of him, we shall become like him in character. His teachings, faithfully followed, will qualify us for membership in the heavenly family. Then let us learn to put away all in us that is unlovely, and seek to become the true children of God.

All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to them that shall be heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?

The Lord himself is our helper. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. . . . The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." This is the testimony that the Lord desires us to bear to the world. His praise shall continually be in our hearts and upon our lips.

The psalmist exclaims, "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"That Which Was Lost"

ERNEST LLOYD

ONE of the most remarkable economic features of this age is the discovery of wealth in waste products, and the recovery of very valuable material from that which was formerly thrown away. In the early days of the manufacture of coal gas, no one knew what to do with the tar which was left behind in the waste receivers. The accumulation of it in great quantities became a serious difficulty. When allowed to run off into a river, it simply hurt the vegetation, harmed shipping, and poisoned the fishes. Then science came to the rescue, and to-day that waste product is saved, and the number of useful things that can be made from it is wonderful. The chemist gives from it to the silk-weaver his beau-

tiful rainbow dyes, to the perfumer his rarest odors and essences, and to the druggist his saccharin, three hundred times sweeter than ever came from cane-brake, or dripped from maples in the old sugar camp. These are only some of the things which are now obtained from this once despised and obnoxious substance. That which was formerly a trouble to the gas companies to get rid of has proved a gold-mine to chemists,—a living comment on scriptural language, “O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.”

Does not this brief description suggest something of the work of saving grace in the soul and life of man? They tell us that caloric, which was formerly wasted in prodigal excess through the furnace stack, is now trapped, cooled, divided, turned into power, delivered over wires, running countless wheels, and supplying many industries, so that the strength previously flung into space from the top, is worth as much as the stream of steel from the crucible's base.

“The Son of man is come to save that which was lost.” That love, that power, that honor, that manhood, that womanhood—heavenism wasted it, Christianity saves it. His servants in their service and sacrifice are gathering up “that which was lost” to enrich the kingdom of God. “He hath given to us the ministry of reconciliation.” Many around us are weak, and must be strengthened; sick, and must be healed; broken, and must be bound up; driven away, and must be brought again; lost, and must be saved. May the love of Christ constrain us, and his Spirit quicken us to “take forth the precious from the vile.” May he enlarge our sight to see it, and our hearts to love it.

Pasadena, Cal.

Does It Pay?

R. A. UNDERWOOD

SOME people say you can't afford to be a Seventh-day Adventist; a Seventh-day Adventist is supposed to pay a tithe of his income for the support of the gospel ministry; he is asked to give ten cents a week for the support of foreign missions; and besides this, he is called upon to make donations for church expenses, the needy poor, and other benevolent enterprises. Can he afford to do all this?

The Saviour has promised the life that now is, as well as the one to come, to all who sincerely love and obey the gospel of Christ. Are the requirements of the gospel an unbearable burden, a yoke of bondage the Christian is unable to carry?

Let us compare the price of sin with the requirements of the gospel. In doing this, let us glance at a few items of expense the world-loving, pleasure-seeking man and woman has to meet. And remember that those who indulge in these expenses receive disappointment, and as a reward, pain, disease, and premature death; and in the end, they suffer the loss of eternal life.

Look for a moment at some of these expenses. The annual average expense for each person in the United States, for alcoholic drinks, including wine and beer, is the enormous sum of \$21.80. If we estimate that only one half of the population indulge in such beverages, then the average cost to all who do, is \$43.60.

Again, the annual average cost for each man and woman and child in this country for tobacco is twelve dollars; or, on the above basis, estimating that only one half the population indulge in the use of these articles, it costs all who do, \$24 annually.

So for these two articles alone, on the estimate that but one half of the population use them, for each person who does, there is paid out no less than \$67.60,—consumed upon the altar of perverted appetite.

To this list we might add the expense of gambling, and grosser indulgences, represented by a large sum, annually sacrificed to the god of lust and worldly pleasure, which only end in everlasting shame,—and at what a price! Time, honor, position, virtue, manhood, and womanhood, health, wealth, even life itself, with the loss of heaven at last,—are all sacrificed for the indulgence of sin.

Those who willingly sacrifice all this upon such an altar, actually say, “You can not afford to be a Seventh-day Adventist; it costs too much.”

Now look at another list of possible lesser evils. We will make no estimate, but simply call attention to such articles as are unnecessary and harmful in their tendencies, as the use of tea and coffee, the large expense of ornamental jewelry, drugs, chewing-gum, the abnormal use of confectionery, a large outlay in attendance at shows and theaters, which all have a demoralizing effect, the expenditure of large sums of money for trashy reading, exciting novels, or other demoralizing literature.

Then we might speak of the large class of individuals who are connected with some form of lodges. We do not wish to enter into the question of criticizing these various lodges; but, to say the least, it is no uncommon thing for men and women to belong to from two to six lodges. It would not be an unreasonable estimate to say that the average man who has membership in one or more of these societies, pays out at least ten dollars and upward, annually, to support these organizations.

But in the list which I have given, a Seventh-day Adventist's expenses find no place. Of course, I have not mentioned the ordinary necessities of life, in the use of which all must alike have a share.

Every one will admit that the items in the foregoing lists of expenses are unnecessary for either comfort or happiness; indeed, in most cases they are positively injurious, rendering the present life wretched, and finally taking away forever the life to come. But the true and faithful Adventist is the gainer, in happiness, in health, in the ability to enable his family to enjoy life, and

to be a blessing to the world, even in this present life; while at the same time he has assurance of an unending life where every trace of the curse is removed. He lives on and on, through a never-ending eternity, as a son of God, a joint-heir to the treasures and wealth of Jesus Christ. Does it pay?

Minneapolis, Minn.

Church and State in the Seventeenth Century

J. O. CORLISS

POLITICAL parties, as a rule, have been the offspring of religious controversy. This was particularly the case in Europe during the Reformation period. The bitter hatred generated between the Jesuits and the followers of Luther, became so tense by the opening of the seventeenth century that, because of a fancied insult given an adherent of one party by the followers of the opposite school, in one of the free cities of Germany, the Protestants of those parts formed an organization for mutual protection, which was known as the Protestant Union. The following year (1609), the Catholics formed a similar combination, which they called the Holy League.

Upon the formation of these two hostile camps, both parties were ready to take the field against each other as soon as an occasion presented itself. Bohemia soon furnished the opportunity. The doctrines of Luther having penetrated that kingdom, the emperor attempted to overthrow them, but finding them too well-rooted to drive out, he professedly accepted them. The charter of the government practically established freedom of worship for Bohemia; but Rudolph, and especially his successor, Matthias, becoming wearied of tolerating the Protestants, cast contempt upon that faith, until the Protestants, angered beyond endurance, rose in revolt. Going to the castle in Prague, they threw out the emperor's representatives, and set up a government of their own. Thus the gauntlet being thrown down, the bloody Thirty Years' War was begun, which involved the entire north of Europe, and the loss of many prominent statesmen.

The peace of Westphalia closed this religious war, and established a basis upon which both Catholics and Protestants might put up with each other, that is to say, those of the upper and cultured classes. In the course of a century or more after, however, the principle of toleration, such as it was, did extend to the lower classes of subjects. It simply amounted to this, as expressed by the well-known phrase of that time: “He who rules the country may settle its religion.” Of course, when the religion of the country was settled by its ruler, toleration meant little more than an uncertain sufferance to all known or suspected heretics.

The year following the restoration of Charles II of England, there assembled in London a party of lawmakers, which history has denominated the Cavalier

Parliament. But one religious opinion was held in that body, and that one was for the maintenance of the Church of England. So religiously radical was this Parliament, that it quickly promulgated what is known as the Corporation Act of 1661. This provided that in order to hold office in any municipal corporation, one must "take the oath of non-resistance to the king, and receive the sacrament according to the rites of the Church of England." This, of course, deprived every non-Anglican of holding office in city government. And as if this Act was not sweeping enough, the next year (1662) witnessed the passage of a new enactment, entitled the Act of Uniformity, by which "every clergyman and schoolmaster who did not accept every prescription of the Book of Common Prayer was expelled from his living."

Hundreds of the clergy, among whom were Presbyterians, Puritans, Baptists, and a few Quakers, gave up their charges, and with their adherents were classed under the common term of Dissenters. From henceforth all these proscribed ones were left to formulate their own modes of worship. The Puritans especially sought to acquire an act of toleration for their own distinct forms of church service.

For this effort they received just what might have been expected. Parliament directed that the proper way to treat Dissenters was to suppress them entirely. Accordingly it passed the Conventicle Act in 1664, which prohibited all meetings for religious purposes, except those allowed under the Corporation and Uniformity Acts. Penalties for the violation of this act ranged from low to high fines, and from these to transportation, according to the heinousness of the violation. This was followed in 1665 by the Five Mile Act, the terms of which forbade any Dissenting minister to reside within five miles of a borough town, or any place where he had once ministered to a flock.

All this seems very severe upon those who would think for themselves, but it was only the natural outgrowth of the theory that the state may legislate in behalf of the church. Men were made to suffer whose characters were above reproach, simply because religion and politics were permitted to enter a common field of pursuit. So strong had hatred become between Episcopalians and Catholics that when the former would deprive the latter of political preferment, all Dissenters from religious forms prescribed by law must be put under interdict, so as not to leave any loop-hole through which Catholics might climb to equal honor with Episcopalians.

Charles II, having secretly embraced Catholicism, desired to see the Catholics freed from their religious disabilities, and so in 1672 he published a decree of indulgence, overriding the statutes of Parliament, which set Catholics and all Dissenters free. When Parliament met, it obliged the king to withdraw his declaration of indulgence. Parliament then

passed the Test Act, which excluded from every office whatever, those who refused to take the sacrament as prescribed by the Church of England. By this act, the king's own brother, the duke of York, being a Catholic, was "forced to resign his post of High Lord Admiral."

Then followed the celebrated "Popish Plot" of 1678. Upon this, Parliament added a paragraph to the Test Act by which Catholics were barred from the House of Lords, the only place where they had not before been disturbed. Before the death of Charles, which occurred in 1685, the question of toleration became so acute that Parliament split into two well-defined parties known as the Whigs and Tories. These were terms of reproach, applied to each party, as significant of their attitude on this burning question, as is evident by the derivation of the names. "Whig" came from *whiggam*, a word which, it is said, Scotch peasants used when hurrying their horses. As a party name, it was intended to mean a "sneaking Covenanter." Tory is derived from the Irish, and signifies "robber." These last were country members, and stood for no toleration to Dissenters. The Whigs were largely from the upper classes, and stood for toleration as an act of justice. But strange to say, they, equally with the Tories, were against toleration to the Catholics.

Looking back from our time, it seems strange that men's minds ran in such a peculiar mold. Theirs was, however, but the inevitable experience of all who act upon the basis that civil power has the responsibility of regulating religious customs. While the Whigs of that day contended for religious liberty, as applied to some forms of religion, they were as intolerant as the Tories regarding those things which were no part of their own religious faith. It could not be otherwise under a church-and-state government, because no one can enable himself to legislate in behalf of a religious system which he believes to be gross error, and subversive of the orthodoxy of the unwary. In other words, those who are positive that all outside of their creed must be eternally lost, can not possibly be tolerant. Religious legislation must, therefore, ever be class legislation. To avoid this great evil, let the church and the state be kept forever separate.

Mountain View, Cal.

David a Man after God's Heart

QUESTION 10 in *The Bible Record* for December is: How are we to understand the words of Acts 13:22, "David . . . a man after my heart," in the light of David's sin?

In answer we say:—

1. We are not to understand the words as indorsing or in any way approving David's sin. In 2 Sam. 11:27 we read, "The thing that David had done displeased Jehovah." In the next chapter we read also: "Wherefore hast thou

[David] despised the word of Jehovah, to do that which is evil in his sight? . . . Now therefore the sword shall never depart from thy house. . . . I will raise up evil against thee out of thine own house."

2. The quotation is taken from 1 Samuel, and the statement was based upon the contrast between Saul and David as it is brought out in 1 Samuel. There Saul is wilful and persists in his refusal to follow God's direction through his prophet Samuel. In contrast with Saul, David manifests in every situation a disposition to be true to God as his overlord.

This statement must never be thought of apart from this contrast between Saul and David.

3. Not only in the early part of David's life was it his general disposition to be true to God. All through to the end of his life did he show it to be his sorrow when he failed to meet God's expectations.

This comes out in his great sin. His treatment of the prophets Nathan and Gad is in striking contrast with Saul's treatment of the prophet Samuel. David was truly sorry for his sin, and brought forth fruit meet for repentance, while Saul was not sorry for his rejection of God. Here was the fundamental difference between the two men on which is based the expression, "A man after my heart." David was a man after God's heart even in his confession and repentance.—*The Bible Record, January, 1908.*

Aids for Bible Readers

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

Babylon's Great King

(Concluded)

THE chief works expressly ascribed to Nebuchadnezzar by the ancient writers are the following: He built the great wall of Babylon, which, according to the lowest estimate, must have contained more than five hundred million square feet of solid masonry, and must have required three or four times that number of bricks. He constructed a new and magnificent palace in the neighborhood of the ancient residence of the kings. He made the celebrated "hanging gardens" for the gratification of his wife, Amyitis. He dug the huge reservoir near Sippara, said to have been one hundred forty miles in circumference, and one hundred eighty feet deep, furnishing it with flood-gates, through which its water could be drawn off for the purposes of irrigation. He constructed a number of canals, among them the Nahr Malcha, or "Royal Kiver," a broad and deep channel which connected the Euphrates with the Tigris. He built quays and breakwaters along the shores of the Persian Gulf, and he at the same time founded the city of Diridotis, or Tere-don, in the vicinity of that sea.

To these constructions may be added,

on the authority either of Nebuchadnezzar's own inscriptions or of the existing remains, the Birs-i-Nimrud, or great temple of Nebo at Borsippa; a vast reservoir in Babylon itself, called the Yapur-Shapu; an extensive embankment along the course of the Tigris, near Bagdad; and almost innumerable temples, walls, and other public buildings at Cutha, Sippara, Borsippa, Babylon, Chilmad, Bit-Dilga, etc. The indefatigable monarch seems to have either rebuilt, or at least repaired, almost every city and temple throughout the entire country. There are said to be at least one hundred sites in the tract immediately about Babylon, which give evidence, by inscribed bricks bearing his legend, of the marvelous activity and energy of this king.

We may suspect that among the constructions of Nebuchadnezzar was another great work, a work second in utility to none of those mentioned above, and requiring for its completion an enormous amount of labor. This is the canal called by the Arabs the Kerek Saidih, or canal of Saidih, which they ascribe to a wife of Nebuchadnezzar, a cutting four hundred miles in length which commenced at Hit on the Euphrates, and was carried along the extreme western edge of the alluvium close to the Arabian frontier, finally falling into the sea at the head of the Bubian Creek, about twenty miles to the west of Shat-el-Arab. The terraces of this canal which still remain indicate a work of such magnitude and difficulty that we can scarcely ascribe it with probability to any monarch who has held the country since Nebuchadnezzar.

The Pallacopas, or canal of Opa (Palga Opa), which left the Euphrates at Sippara (Mosaib), and ran into a great lake in the neighborhood of Borsippa, whence the lands in the neighborhood were irrigated, may also have been one of Nebuchadnezzar's constructions. It was an old canal, much out of repair, in the time of Alexander, and was certainly the work, not of the Persian conquerors, but of some native monarch anterior to Cyrus. The Arabs, who call it the Nahr Abba, regard it as the oldest canal in the country.

Some glimpses into the private life and personal character of Nebuchadnezzar are afforded us by certain of the Old Testament writers. We see him in the book of Daniel at the head of a magnificent court, surrounded by "princes, governors, and captains, judges, treasurers, councilors, and sheriffs;" waited on by eunuchs selected with the greatest care, "well-favored" and carefully educated; attended, whenever he requires it, by a multitude of astrologers and other "wise men," who seek to interpret to him the will of heaven. He is an absolute monarch, disposing with a word of the lives and properties of his subjects, even the highest. All offices are in his gift. He can raise a foreigner to the second place in the kingdom, and even set him over the entire priestly order. His wealth

is enormous; for he makes of pure gold an image, or obelisk, ninety feet high and nine feet broad. He is religious after a sort, but wavers in faith, sometimes acknowledging the God of the Jews as the only real deity, sometimes relapsing into an idolatrous worship, and forcing all his subjects to follow his example. Even then, however, his polytheism is of a kind which admits of a special devotion to a particular deity, who is called emphatically "his god." In temper he is hasty and violent, but not obstinate; his fierce resolves are taken suddenly and as suddenly repented of; he is, moreover, capable of bursts of gratitude and devotion, no less than of accessions of fury; like most Orientals, he is vain-glorious; but he can humble himself before the chastening hand of the Almighty; in his better moods he shows a spirit astonishing in one of his country and time,—a spirit of real piety, self-condemnation, and self-abasement,—which renders him one of the most remarkable characters in Scripture.

A few touches of a darker hue must be added to this portrait of the great Babylonian king from the statements of another contemporary, the prophet Jeremiah. The execution of Jehoiakim, and the putting out of Zedekiah's eyes, though acts of considerable severity, may perhaps be regarded as justified by the general practise of the age, and therefore as not indicating in Nebuchadnezzar any special ferocity of disposition. But the ill-treatment of Jehoiakim's body, the barbarity of murdering Zedekiah's sons *before his eyes*, and the prolonged imprisonment both of Zedekiah and of Jehoiachin, though the latter had only contemplated rebellion, can not be thus excused. They were unusual and unnecessary acts, which tell against the monarch who authorized them, and must be considered to imply a real cruelty of disposition, such as is observable in Sargon and Asshur-banipal. Nebuchadnezzar, it is plain, was not content with such a measure of severity as was needed to secure his own interests, but took a pleasure in the wanton infliction of suffering on those who had provoked his resentment.

On the other hand, we obtain from the native writer, Berosus, one amiable trait which deserves a cursory mention. Nebuchadnezzar was fondly attached to the Median princess who had been chosen for him as a wife by his father from political motives. Not content with ordinary tokens of affection, he erected, solely for her gratification, the remarkable structures which the Greeks called the "hanging gardens." A native of a mountainous country, Amyitis disliked the tiresome uniformity of the level alluvium, and pined for the woods and hills of Media. It was to satisfy this longing by the best substitute which circumstances allowed that the celebrated gardens were made. Art strove to emulate nature with a certain measure of success, and the lofty rocks and various trees of this wonderful paradise, if they were not a very close imitation of

Median mountain scenery, were at any rate a pleasant change from the natural monotony of the Babylonian plain, and must have formed a grateful retreat for the Babylonian queen, whom they reminded at once of her husband's love and of the beauty of her native country.

The most remarkable circumstance in Nebuchadnezzar's life remains to be noticed. Toward the close of his reign, when his conquests and probably most of his great works were completed, in the midst of complete tranquillity and prosperity, a sudden warning was sent him. He dreamed a strange dream; and when he sought to know its meaning, the prophet Daniel was inspired to tell him that it portended his removal from the kingly office for the space of seven years, in consequence of a curious and very unusual kind of madness. This malady, which is not unknown to physicians, has been termed "lycanthropy." It consists in the belief that one is not a man but a beast, in the disuse of language, the rejection of all ordinary human food, and sometimes in the loss of the erect posture and a preference for walking on all fours. Within a year of the time that he received the warning, Nebuchadnezzar was smitten. The great king became a wretched maniac. Allowed to indulge in his distempered fancy, he eschewed human habitations, lived in the open air night and day, fed on herbs, disused clothing, and became covered with a rough coat of hair. His subjects generally, it is probable, were not allowed to know of his condition, although they could not but be aware that he was suffering from some terrible malady. The queen most likely held the reins of power, and carried on the government in his name. The dream had been interpreted to mean that the lycanthropy would not be permanent; and even the date of recovery had been announced, only with a certain ambiguity. The Babylonians were thereby encouraged to await events, without taking any steps that would have involved them in difficulties if the malady ceased. And their faith and patience met with a reward. After suffering obscurity for the space of seven years, suddenly the king's intellect returned to him. His recovery was received with joy by his court. Lords and councilors gathered about him. He once more took the government into his own hands, issued his proclamations, and performed the other functions of royalty. He was now an old man, and his reign does not seem to have been much prolonged; but "the glory of his kingdom," his "honor and brightness," returned; his last days were as brilliant as his first: his sun set in an unclouded sky, shorn of none of the rays that had given splendor to its noonday. Nebuchadnezzar expired at Babylon in the forty-fourth year of his reign, B. C. 561, after an illness of no long duration. He was probably little short of eighty years old at his death. — *"Seven Great Monarchies,"* by George Rawlinson, M. A., *Three Volume Edition, Volume II, pages 246-249.*



Even Song

ATHWART the weary world the evening shadows gather,
As slowly down the west the sun is sinking low;
Here at thy feet we lay our burdens down, O Father!
Content that thy dear love our every care doth know.

For O, thou lookest, Lord, with such divine compassion—
Such tender, pitying love—upon our sorest need;
Thy mercy for our weakness and our sin, thy consolation,
A healing balm for life's distress and woes, we plead.

Out from the world's confusion and discord we come, stealing
Into the quietness of that serenest calm
Found only in thy presence; and there in spirit kneeling,
With grateful hearts upraised we breathe our evening psalm.

We thank thee for the day now in the twilight closing:
Its blessings and its joys, aye, even for its care;
And now at eventide in faith our souls reposing
Ascend to thee, our Father, in grateful praise and prayer.
—Meta E. B. Thorne.

Happy Bedtimes

Do not reprimand or punish the children late in the day; never just before bedtime. Send them off to their beds happy. Commend them for the good they have done, forgetting, for the time at least, anything that has been remiss in their conduct. Tell them a story when there is time—there should always be time—and let it be a bright and cheerful one. Kiss and tuck them in, leaving them happy, to the sweet repose that is the inalienable right of childhood.

If you ever heard a little child crying and sobbing in its sleep, you would never, never chide or punish one again just before bedtime. Take any other time than that. Seal their closing eyelids with a kiss and a blessing. The time will come all too soon when they will lay their heads upon their pillows, lacking both. Let them, then, at least have the memory of a happy childhood, of which no future sorrow or trouble can rob them.

I well remember being reprimanded by my mother on several occasions, for some misdemeanor committed early in the day, and being told to think over my conduct, with the promise that at bedtime she would "settle with me." I

did think it over, you may be sure; over and over again. The day seemed interminable. I passed it with a heavy heart, unable to join in the merry-making of my playmates, because of the impending "settlement." The thought of it hung over me like a pall, obscuring the brightness and beauty of what might otherwise have been a happy day. Sometimes I tried to be unusually obedient and good in the vain hope that the offense might be condoned. How I hoped she would forget! But did she?—Never! The "settlement" was as sure to come as the sun was to set. The punishment was duly administered; conscientiously, I do not doubt. Many a time I went sobbing off to sleep—a troubled sleep where ogres, gnomes, and bad stepmothers vied with one another in their attempts to torture and make me miserable. She meant it for my good; but there is a better way.—*Good Housekeeping.*

Housecleaning Helps

THE latest for the extermination of household insect pests is given in a circular of seven pages, issued by the Bureau of Entomology, which it would be well for our housekeepers to send for at once. It is free for the asking, and a postal-card will bring it. Write to the Secretary of Agriculture, Washington, D. C., asking for Circular No. 46, Second Series, Bureau of Entomology, and it will be sent you. The government issues many bulletins the reading of which would be of much interest, and often very great benefit, to all members of the family.

To clean wall-paper, make a dough of flour and cold water, and knead as you would for bread until it becomes free from stickiness and perfectly smooth. Use a piece at a time sufficiently large to handle. One piece may be used for a large space on the wall-paper, rubbing it over the paper as you would a sponge, but it should be changed for a fresh piece before it gets much soiled.

Cane chair bottoms should be washed with soap and hot water, turned upside down and well soaked. Dry out in the wind and sunshine, and they will be as firm as when new. Equal parts of vinegar, sweet oil, and turpentine make an excellent polish for varnished furniture.

To remove grease from matting, cover the spot thickly with powdered chalk moistened with benzine (gasoline will do), but do not allow any fire in the room when it is done. When this evaporates, brush off the chalk, and the

grease will have disappeared. If necessary, repeat.

To remove the thin, hard coating in bath-tubs or other vessels in which soap and water are used for cleansing purposes, pour on a woolen rag a small quantity of naphtha, rub the surface quickly, and when all the surface has been gone over, go over it again with hot water and soap. Polish with a soft cloth or a clean chamois skin, and it will have a beautiful luster.—*The Com-moner.*

Cancer and Meat Eating

NOTHING could seem more definite than the connection between cancer and the practise of eating inferior meat, traced by Dr. G. Cooke Adams in a series of statistical studies given out last month by the Chicago Board of Health. "There can not be the slightest doubt," to employ the positive language of this expert British investigator, "that the great increase in cancer among the foreign-born in Chicago over the prevalence of that disease in their native countries is due to the increased consumption of animal foods, particularly those derived from diseased animals." This conclusion substantiates the original deductions made by Dr. Adams from investigations conducted in Australia and London, and extended over a number of years. The foreign-born in Chicago are enabled through higher rates of wages to indulge in a meat diet denied them in Europe. They make use of the supplies derived from condemned animals and from the canned products of establishments handling tubercular and diseased cattle. This increase in cancer is accelerated by the influx of foreigners willing to eat even inferior grades of meat. So much may be demonstrated, insisted Dr. Adams, by a study of the vital statistics of any American city. The tables for Chicago give striking results. In that city, according to official figures, between 1856 and 1866 there was an increase in the death-rate from cancer of 680 per cent, while from 1866 to 1905 the increase was 232 per cent. The mere percentages would be misleading did we not know that in 1856 but one in each 1,000 deaths was from cancer, whereas, in 1866 this had increased to one in each 164. In 1905 it was one in twenty-three deaths, while in 1906 one death in every 21.8 was due to this disease.—*Current Literature.*

WORRY prostrates more people than work, and mental worry, whether real or imaginary, is one of the worst foes to health, for it affects the action of every organ of the body through the well-known law of the mind over matter. It throws the whole physical machinery out of gear, and renders our best efforts abortive. But very often the worry itself is due to the action on the blood of a poison generated by the ferment of undigested foods which some sluggish organ has allowed to pass into the alimentary canal.—*Selected.*

THE WORLD-WIDE FIELD

China

W. C. HANKINS

At the beginning of another year, we wish to send a few words of greeting to our brethren in the home land, and to report something of the progress of the work in this field.

During the year that has just ended, the Lord used Elder N. P. Keh to sow seeds of truth in the district of Chow Chow, of which Swatow is the seaport, and Chow Chow Foo, the prefectural city. There are now about thirty at the latter city who are standing firm for the truth, and a number of isolated ones are holding up the light of truth in different portions of that district.

The Tsoan Chiu company reports also a recent addition of eight persons to the number of those who are meeting together each Sabbath; and a few days ago we received a letter from there, telling about a young preacher who had just left the employ of his former mission, that he might keep the Sabbath. This young man is a son of the old elder, who was one of the first Sabbath-keepers to be baptized in that city.

The truth has even taken root in Sien Lu, a city of about one hundred thousand inhabitants, about fifty miles north of Tsoan Chiu. But the story of our trip to that place, and what we found there, I will write later.

We have been working quite hard at the language, and at the production of literature in the Chinese language. We hope during the coming year to do considerable translating, if the Lord wills.

We had an interesting experience selling calendars the other day. These have the Chinese and foreign months printed side by side, for convenient reference, and all around the calendar itself are printed texts of Scripture, the ten commandments, etc., in Chinese characters. We sold each calendar for four cash, and the way they sold was an encouragement to us who had had but little experience in that kind of work. The first day we took only one hundred apiece. They were soon disposed of. Most of the time we could not hand them out fast enough to meet the demand, and when we had sold the last one, there were still people standing around us, holding out their money for one. The second day was like the first, except that we each took two hundred, while our teacher took one hundred. The whole five hundred had been sold in less than an hour. In the two days about nine hundred copies were sold, which exhausted our supply, but we could easily have sold several thousand.

From December 22 to 28 we had a meeting of all our native helpers, for prayer and study, and on the last Sabbath of the year we held the ordinances,

and our native language teacher was baptized by Elder B. L. Anderson.

We are all well, and of good courage. We are glad to have a part in the work here, and hope the Lord may impress the hearts of many of our young workers to consecrate their lives to the work in this needy field.

May the Lord's rich blessing be with those of our brethren who are bearing the burden of the work both at home and abroad; and may he hasten the day when his people shall all have been gathered out from among the nations, sealed, and prepared for his coming, which "is near, and hasteth greatly."

Amoy, January 20.

East Indians in the West Indies

WILLIAM T. GUNRAJ

(One of India's Sons)

COME walk with me, and let us witness a rather imposing spectacle. The moon shines full, and throws its silvery rays on all sides, displaying the luxuriant verdure as if it were a fairy scene. It is the month of February. You see before you a huge pile of wood and a number of men assembled around it. I can imagine the thoughts passing through your mind. What is all this about? Is this a funeral pyre? or is it the prelude to some cannibal feast? Let me endeavor to explain. These men are East Indians, who have come to this colony to labor on the sugar plantations. They have assembled on this occasion to celebrate their annual Phagwa Festival. They have lighted the pile now, and how lustily they sing, and in what perfect harmony their voices blend.

This ceremony is called "burning the ho-lee." After the pile is burned, they retire into the village, and there spend the balance of the night in singing, accompanied by the beating of drums and the tinkling of cymbals. With the dawn they begin throwing mud at one another; when they have had enough of this, they bathe, and put on new clothing. The men then stroll about in bands, singing, beating drums, etc. With a red-dish liquid made by mixing a red powder with water they drench one another's garments. They spend money freely in the saloon, and their songs are profusely mixed with curses, and unworthy of any interpretation. This festival is celebrated exclusively by the Hindus, who form the bulk of the population in this colony, as well as in the island of Trinidad. They need the third angel's message as much as any other people; nay, they need it more, for they are sunken more deeply in the mire of sin and superstition. Sad to say, our people have not done much for them, there being only one native conference worker in this colony, and he the only one in the whole

of the West Indian Union Conference.

As I see ministers, missionaries, and Bible workers coming to labor among the English-speaking community, and my people (equaling all the other nationalities combined, in this colony and Trinidad) being passed by and neglected, I have been impelled to appeal for help. A people prone to superstition, idol-worshippers for generations, with no higher aim than to eat, drink, and accumulate money; a people, capable of being highly educated, among whom shine some bright instances of genuine conversion,—such are the people that need your help.

We need workers; nay, we beg for even one truly consecrated American worker, who will adapt himself to our needs, learn our language, and work for this hitherto neglected people. We also need some industry that can supply labor to those who are converted to our faith. Can not some American family who has some of this world's goods come over and help us in this? The Sunday laws and Sunday-keeping customs are discouraging to Sabbath-keepers, and make it rather hard for one to earn the necessities of life.

Will not some heart that overflows with the love of Christ respond to this appeal? God grant it.

Georgetown, British Guiana.

Our First Acquaintance with India

(Concluded)

GEO. F. ENOCH

THERE is still one more important tongue among the Dravidian languages—the Kanarese. Those speaking this language live chiefly in the Mysor native state and the adjoining territory, and number more than ten million. There are other tongues spoken in south India, by a less number of people; but, all told, the natives speaking these related languages number nearly sixty millions. Among all these millions we found only Brother and Sister J. S. James struggling to learn the Tamil, at the same time bearing the burden of an English effort that was trying in the extreme. They have done good work, and have succeeded in getting out four tracts in Tamil,—two on the coming of the Lord, and two on the Sabbath. They were providentially provided with a *munshi* who is good at translating, and who is an earnest Christian. These tracts have been submitted to the public, and are highly recommended as good Tamil.

When these things pressed into my soul, and also the needs of the eighteen million Marathi and ten million Gujarati on the west coast, there came a new appreciation of the words of our Saviour found in Matt. 9:36-38. Here were the millions scattered abroad, as sheep without a shepherd. Plague and famine were doing their terrible work among them, and still they were ignorant of the meaning of these things, and there was none as yet to tell them of the greater judgments that are fast approaching, or of the nearness of our

Saviour's coming, but our two families. And what were we in the midst of such great need? And how could we possibly tell which of these two open doors to enter? Then, while we were yet uncertain as to the mind of the Lord, there came the visit to the Tinneveli Sabbath-keepers. For a time it seemed that it was best that both our families should locate there, and develop the work in south India from that point, with the young people of these Sabbath-keepers as a working force. But the hot season in south India was coming on, and there was no place to live near these, who are down on the plains, except in the native houses, which were not suitable for a family residence. They generously turned over their church-school building, which is made over into a temporary residence. This will provide a home for only one family. As

from their labors, let them rest on the battle-field; but O, come over, and help us uplift the banner of the third angel's message in this dark land.

We are now in Satara, the old capital of the Marathi empire, earnestly studying the language. The Lord is helping us. It is difficult; but we can pass the word back to the young men and women at home who have strong, active minds, that in his name it is not impossible to get the language. We have been led by the guiding hand of the Lord to a most excellent Marathi pundit, and hope soon to get out some literature in the Marathi. We are happy in our work, and would not be elsewhere. Although plague is all about us, and famine is at our right hand, and there is unrest everywhere, yet, knowing God has led us here, we can say, "Thou hast put gladness in my heart. . . . I will both

of the way, as the paths were so bad. We arrived at the first kraal just as the sun was going down. The chief let us come in, although we could see at once that we were not wanted. A shower soon drove us into a small hut. Some goats slept in this house, and all the time we were there disputed our right to stay. The hut was round, about fourteen feet in diameter; nevertheless about twenty people crowded in with the goats, to hear me make known my errand to their village.

I told them I had heard the young people there wanted a school very much, and I had come to see if this was the will of the parents also. I soon found that the chief was very bitter. But after he went out, the children present said they did want a school very much; and one man said he did not know what was the matter with all the old people, that they did not want their children to learn.

The chief gave us a place in which to sleep that night by putting one of his wives into another hut. We heard them disputing about it, the wife saying she did not want to give up her house to a white man, etc. We crawled in, being very tired after having walked thirty miles, and slept the best we could.

At daybreak we started to see another chief, about five miles away. We arrived there as the sun was well up, and soon found the chief, an old man with hair as white as snow. He admitted us, quickly asking our business. We told him we were hunting for a place to start a school, that the children might learn the way of God. He said, "Who is God?" He did not want his children to learn about God; wanted us to get right off the place; did not want to hear more. And to hurry me away, he asked me to go and see his cattle, which I did. But by this time the people and children had gathered around in great numbers. He picked up cobs and sticks and stones, throwing them at the children, telling them to go away, and that they must not look at the white man. But they did not go very quickly. I asked for some milk to drink, and soon took my journey homeward. We can truly see that feeling is fast turning against the gospel. In these parts the natives know of the gospel, and so know what they are rejecting. I long to go and teach where they have not heard and rejected.

One month later, I went with two of our boys to our out-station beyond Kupuvula, where two of our boys were teaching, the interest seeming to have run down. We stayed the first night with Brother C. R. Sparrow, and visited the school there. We found the numbers very few, but the teacher still holding on. School interest seems to be very low among the natives now in all these regions. Missionaries of other denominations also note this.

The following day we went on, arriving at our school a little before sunset. We found only two in attendance here. The chief was very favorable and kind,



VILLAGE SCENE IN INDIA

Brother and Sister James had been studying the language for one year, and had long been planning to go down among them, there was nothing left for us but to withdraw, and turn our faces back to the west coast.

As I traveled from Tinneveli in south India to the Bombay Presidency in west India, a distance of more than one thousand miles, and thought of this territory representing ninety million inhabitants, with at present only Brother James and myself with our families to give this message, my heart was torn with a burden that can not be expressed. I could only bow in prayer to the Lord of the harvest, to send forth laborers into his harvest. O where are the young men and women who, with an eye single to God's glory, will come and join us in this great work? Where are those who will come to stay? — not to see some of the hardships and the depths of heathenism, and then return home, but to stay as long as God gives them life? If he wills that they shall rest

lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety."

Pray for the work in south and west India. Help us with your means in getting out literature among these teeming millions. Send your young men and women over to help in the great task before us, so that the work may be speedily finished.

Bangalore.

Matabeleland, South Africa

M. C. STURDEVANT

KNOWING the interest of our brethren at home in regard to the work in this field, I will give an account of three trips taken to look for outstations and to strengthen those already established.

Having heard of a place about thirty miles southwest of us, where it was said the young people were very desirous of receiving schooling, I started January 9, with two of my boys. I took my bicycle, but found we had to walk most

and the old people were willing for their children to go to school; but the children had little interest. I talked to the people that night; also in the morning I called some fifty together, and had a good talk with them. The children promised to attend school if I would leave my teacher there. So we left the boys to try it again. Returning by another place, where we hoped to start a school, we found the chief away, so we could do nothing. But as the Lord willed it, on our way home we met the chief. This we believe was for the good of our cause, as his young wife, who seems to have much influence with him, is not favorable to our work. I had before obtained permission of the white man who owned the farm to start a school there, if the chief was willing. The latter seemed very willing, and really urged me to send him teachers.

come do so to get help, that they may be a help in the future to their people. We have a class of fifteen or more whom we are preparing for baptism the first week in April. We still have about fifty in the home, and a good spirit prevails. So while some things may seem discouraging, we have much to encourage, and can say we are of good courage concerning the prospect. Still, we need strong men and means to help us, and your prayers that God will indeed be our help, and not let us follow our own judgment.

Bulawayo.

Mission Notes

IN the work upon the island of St. Thomas it has been found that a boat is a necessity in reaching places which would not otherwise be easily acces-

among these people and teach them. It certainly is a rare opportunity for devoted, God-fearing families to do much to advance the interests of Christ's kingdom. In closing his letter, Brother Enns says: "I would to God that many families would come to Buganda, where I left fourteen persons who desired to be rebaptized in the manner that Jesus was, and to be taught the Sabbath and advent truths of the Bible."

NONE are too old to accept Christ. It is a precious tribute to the power of redeeming grace when an old servant of Buddha yields allegiance to Christ Jesus. Here is an extract from the testimony of a native in Japan, who recently was won to accept Christianity: "I am just sixty years old, yet I became a Christian only last year. I am persuaded that it is only through the great mercy of God that an old woman like myself could be saved and live happy the rest of my days; because I was not only born and reared a Buddhist, but during the last ten years I have been extremely earnest, persistently studying its literature and learning prayers." After becoming aroused to seek Christ, she further relates: "My interest became intense, and I realized that sin must be gotten rid of. Being physically weak, I took liquor, which I believed would strengthen me, and so drinking became a daily habit. I had smoked for forty-two years. Doctors had forbidden me the latter, but I had answered more than



AN AFRICAN VILLAGE

Accordingly, we have two teachers who are trying the work there.

Again, on March 3, we went out to the north and east, to see about starting a school where we had taught before. For lack of interest, we had closed there. But the people had again urged that we send a teacher. We had a very kind reception at this place. I talked to them that evening and the next morning. They promised to be faithful to the school, and send their children. It is yet to be proved what they will do. These people are good to promise, but slow to fulfil.


It can be seen by these accounts that we are trying to enlighten the natives; but we feel that they have become wonderfully gospel-hardened. In all these regions they know just what we are, and who we are. They are without excuse.

The interest at the main station is really good, and we hope that all who


sible. Elder H. C. J. Wolleker writes that for several weeks he has been working hard on a boat and the addition to their little church. He reports that the former is finished, and in the water for service, and that he hopes to have the latter completed in about a month.

LAST summer Brother Enns made a trip around Lake Victoria, in East Africa. He was greatly impressed with the missionary situation in that field. He writes that the people literally ran about seeking the truth. He had at least twenty calls asking him either to stay or to come back to them to teach the truth of the whole Word of God, such as the Sabbath, the near advent, and kindred Bible truths. Inasmuch as it is impossible at present for missionaries, as such, to settle there, he has sent the suggestion to the German Union Conference in Europe that brethren with trades, or farmers, come and settle

once, 'Though I die, I can not give that up.' But to give up Buddhism was still harder. The struggle was most desperate—time and again I was drawn back to my former gods. But finally they were divorced forever. I was liberated from all my sins and bad habits by faith in Christ, who redeemed me. Redemption, forgiveness of sins, peace, satisfaction, contentment, and joy can not be obtained through Buddhism. Only through the death of Christ on the cross did my weary heart find peace." She closes with the following powerful testimony for Christ: "Dear friends, if an old person ensnared in so many awful things as I was could by the power of God be saved,—made a new creature,—I am convinced no one need despair of being saved." It is in search of such conversions as this that we are called into the heathen lands of the great East with the gospel of life. And it is worth while.



THE FIELD WORK



Egypt

We are made glad to read of the good reports which appear in the REVIEW showing how this world-wide message is being sounded in all parts of the earth. We are especially burdened to see the message brought to the people of Egypt. It is exceedingly difficult to reach the people here. Many from the countries of Greece, Syria, and Asia Minor are here engaged in business; and they have such wonderful prosperity in comparison to what they had in their own countries, that their success has intoxicated them with money-getting.

The Egyptians have barriers to meet when they are brought in contact with the truth. The greatest of these are their indifference, and their satisfaction with their present condition (I am speaking of the professed Christians); they are supposed to have done their duty as far as religion is concerned by making the mere profession. The Moslems are proud of their religion. Passing a house the other day, I saw a doorkeeper reading the Koran. I asked him if he was a Moslem. He answered, "*Aiway, Il Ham dul allah*,"—"Yes, thank God."

We have been encouraged by the material assistance which the young people of College Place, Wash., are sending us. They send twenty-five copies of the *Signs* every week. This is a good way for the home people to do foreign missionary work. I have had some interesting experiences in placing these papers where they might be read. One man told me that this is the best paper he ever saw, and the workmanship is so good. Another man especially enjoys the articles by Sister White. Some who "were not of us," and who "went out from us," tried to influence him against her writings; but he sees by the fruit that the tree is good. Other papers I place in reading-rooms and homes where they seem to be appreciated. We meet with some encouraging experiences as well as those which are otherwise, and realize that by the Lord's grace all can be stepping-stones to victory.

An Armenian woman and her two daughters with whom we have been laboring for some time, promised that with the Lord's help they would keep the Sabbath. We realize that they have much to learn and put into practise before they will be in harmony with the message for to-day; but we shall seek wisdom from above, that we may be used to help them: It means much to souls in such places to be able to separate from their former connections. They seem never to tire of our visits, and urge us to come as often as we can.

We are glad to learn that Brother W. Ising and family will soon be locating in Syria, and Brother Krug in Jerusalem. This will bring encouragement to the few believers there. We are hoping and praying that we will have another worker to locate in some other important city in Egypt to hold up the light, and to be a counselor to help for the local work. We need such a worker very much. Is there not some laborer in the

home land who is willing to come to Egypt? Is there not some home conference ready to support such a worker?

We hope the readers of the REVIEW are remembering God's people and work in Egypt before the throne of grace.

JAY J. NETHERY.

The Work Among the Swedes in the United States

It is interesting to learn from the cheering reports in the REVIEW, how the message is going forward among all nations. It may also interest REVIEW readers to learn what is being done among the people who come to this grand country from Sweden.

There are at present about two million Swedes in this country, and from twenty-five thousand to thirty thousand more are coming each year. We have twenty-six Swedish ministers and Bible workers, including two teachers at Union College. I have received reports from twenty-two of these, who were engaged in the work during 1907. From these reports we learn that one hundred twenty-five precious souls were led into the truth during the year, eighty being Swedes, while the remaining forty-five were Danes, Norwegians, and Americans. The same workers also secured five hundred eighteen subscriptions for our pioneer paper, *Sions Vaktare*; one hundred ten subscriptions for our church paper, *Signalen*; thirty-three for the Danish-Norwegian paper, and sixty-four for American papers. Besides this they also distributed thousands of tracts and pamphlets and also sold a goodly number of books. About one thousand new subscriptions were added to the list of *Sion's Vaktare* in 1907, but on account of the lack of corresponding help at the office, we have since lost several hundred. We are now trying hard to secure the help so much needed for the circulation of our paper; for certainly this is one of the best methods to teach the people. According to the latest statistics from Sweden, with the exception of only one precinct, the people can all read and write. As a rule Swedish people are fond of reading, and can best be reached through our literature.

The number of students in the Swedish department at Union College was doubled in 1907, the enrolment being forty-one. We thank the Lord for the measure of success we have had, and we pray for still more in the future. We also feel very grateful to our American brethren for the favors which they have shown us.

Although there is room for improvement in the matter of paying tithes by our Swedish brethren, yet I am glad to report that in 1906 I visited about 488 of our Swedish brethren, and found that they paid \$17.86 tithe per capita. We are now issuing a new Swedish tract on the subject of tithing, which we hope will prove of great inspiration to our people on this subject.

I am also glad to say that all our Swedish ministers stand as a unit for

the whole truth, as understood by our people throughout the world, including the spirit of prophecy and the denominational system of organization. We try to work in harmony with not only the American brethren, but also the brethren of all nationalities; and we long for the time to come when, saved in the kingdom of God, we shall all speak one language.

We need the help of our American brethren. There are several ways in which our American brethren can help us: (1) You can direct some young Swedish brother or sister to the Swedish department at Union College, to receive a training for the work; (2) you can keep your conference doors open for the reception and support of Swedish workers, so that the Swedish colonies in your conference may also receive the message; (3) you can solicit a subscription from your Swedish neighbor for our pioneer paper, *Sion's Vaktare*. It will bring to them present truth regularly every week in the year for \$1.25, or sixty-five cents for six months. It is an up-to-date paper, and hundreds have accepted present truth by reading it. Even though your Swedish neighbor is able to converse pretty well in English about ordinary things, yet he will understand religious terms best in his mother tongue, especially if he was born in Sweden; and for this reason he should have the Swedish paper. If he will not subscribe for it himself, it will be a very practical way, and a splendid opportunity, of showing love to your neighbor to spend sixty-five cents for a six-months' subscription for him. In that way you also bring him in connection with our office, where, by correspondence, we will try to get him to renew the subscription. This is a splendid way of co-operation. I humbly pray that our American brethren will take advantage of this opportunity to assist in our work. Just think of it, *only sixty-five cents*, and it may be the means of saving a soul in the kingdom of God. Our German brethren and others also have the same opportunity to help in this good work. Our Swedish brethren follow this plan for other nationalities, and why should we not expect the same favor from them?

We have just effected a plan for a new series of articles for the *Sion's Vaktare*. These will be intensely interesting. Send all subscriptions and money-orders to your local tract society or to the International Publishing Association, College View, Neb. If some should not be able to afford the subscription price of the paper, and thus help in that wise in the good work, then send in the address of your Swedish neighbor to our office, and we will find some other way of supplying him with the paper.

And lastly, remember that if you need tracts, pamphlets, or books in the Swedish language for your neighbor or friends, you can secure them from your local tract society or our publishing house. I trust that the Lord will move many hearts to respond, and kindly assist us in the ways herein pointed out, and that as a result we may see many saved in the kingdom of God. Do not forget that for only \$1.25 the last warning message will be sent to your Swedish neighbor for one year, or for six months for sixty-five cents.

S. MORTENSON.

British Guiana

GEORGETOWN.—Since our last report fifteen have been buried in the watery grave, thirteen of whom were new converts. A spirit of love and harmony is coming into the hearts of the members, and material advancement is obvious, both spiritually and numerically. Some improvements are being made on the church property; material for a baptistery is being gathered, while two small vestries are about completed. Our Sunday evening attendance holds firm and regular, and the health studies in our prayer and missionary meetings have awakened an interest in many. It is very encouraging to see so many at service, notwithstanding the laborious duties they have to perform. Our young people were much disappointed in not being able to take up the Missionary Volunteer Reading Course, as they were unable to supply themselves with the books. Only a few are able to subscribe for the *Instructor* alone. We therefore substituted a study of Daniel and the Revelation, together with the Story of Daniel and the Seer of Patmos. We have finished the first six chapters of the book of Daniel, and a written examination shows very good results. The attendance is larger than at any previous time since we came to this place; many even of the older members of the church are attending these studies, and a deep interest is manifested by all.

Our East Indian school, which is supported by a brother of North Dakota, has been moved to more commodious quarters. There are now thirty-five in attendance, and good progress is being made in the studies. After recovering somewhat from the illness produced by heart trouble, I held a canvassers' drill in January; and from those who entered the work at that time we are receiving encouraging reports. From present prospects we think the book sales for 1908 will surpass those of last year. Another encouraging point may be of some interest to others also. About the time of my last report, we fitted up one of our rooms with some plain facilities, that we might be better able to combat the frequent attacks of fever and other diseases, and offered these treatments to our members. We also began to teach them some of the principles of healthful living and simple treatments, not expecting the matter to become public. However, it was generally known in different parts of the city that we had broken up the fever without the use of drugs; then outsiders came, asking for treatments. The brethren feared that I would find myself in trouble, owing to the strict laws of this colony; but knowing the medical missionary work to be a special auxiliary to the message, I did not feel I could close the door against those not of our faith, as many were inquiring about the various points of our faith. I therefore consulted a lawyer on the matter, who thought I would be clear to go ahead with the work. To be sure, I called in a member of the medical board, who heartily approved of the system, but thought the law might require me to have a physician to diagnose the cases. He referred me to the surgeon-general, and told me that his word would decide the question. I then laid the matter before this gentleman, who questioned me on several points, and on some points of our faith also, and finally in-

formed me that I could not be prevented from carrying on the treatments, as it was a philanthropic work; he further stated that he had no desire to stop such a work, but should any of our nurses come here to practise, they would be obliged to have a registered physician head the work. We feel that some ground has been gained in this matter, and that favorable impressions have been made with some of the leading authorities of the city. Not only have nearly all of our workers received benefit, but many very respectable people also, who were not of the faith, have expressed a desire to become acquainted with our work and principles of living.

O. E. DAVIS.

Iowa

MUSCATINE.—Elder L. F. Starr requested us to come to the help of this church during the week of prayer, as it had been neglected for some time, and was in a rather backslidden condition. Immediately after the week of prayer, we began a revival effort. The first three weeks we worked for the church. After that we began to invite in outsiders; and with the exception of the time spent at the union conference, we have continued our meetings without a break. After holding them in the church for about a month, a hall was rented for us in another part of the city, where we are still holding the meetings. We shall close Sunday night to prepare for the tent season. We expect to go on with the good work begun. So far forty-five persons have joined the church. Many of these are young men and their wives. Altogether we think they are as fine a company of young people as we have ever seen.

G. R. HAWKINS,
MRS. G. R. HAWKINS.

Eastern Polynesia

SINCE our last report our workers have been quite busy. On account of Sister Nelson's not being well, it was thought best that she change her work for a time, so she came from Raiatea to Papeete, Tahiti, where she is holding Bible readings, canvassing for our Tahitian paper, and helping in our meetings.

Brother Fowler and wife are still on Huahine. They have been putting up a building there, which is used at present both as a meeting-house and a dwelling-house. The little company of native Sabbath-keepers there seem to be doing well. One of them, after having gone without tobacco for about three months, wished to be baptized, but he said he wanted to be a free man; that he owed a store bill which should have been paid before, and he wanted to pay that first; then it would be seen that he wanted to pay his debts, and no one could say anything against him, and he would feel better about it.

Brother Paul Deane has been working for some time in a district of Tahiti called Mataiea, where he says some interest is manifested. We have received from Brother Carey good reports of his school work on Pitcairn Island.

Our Tahitian paper, *Te Maramarama*, is taking quite well with the people. We had three hundred eighty-six subscriptions at the end of the year. We think this is doing quite well for the first year.

These subscriptions come from many of the different islands. As far as we know, all seem to be well pleased with the paper. We believe it is doing much good in getting the truth before the people. Tahitian people like news. So we give them not only gospel news, but also other current events, showing how God's Word is being fulfilled in the world.

Brother McCoy, of Pitcairn Island, has been with us in Tahiti for the past few weeks, and has been doing good ship-missionary work. The small boat bought for Pitcairn some time ago has been condemned as unseaworthy, and sold for sixty pounds. They are in urgent need of a schooner to run between here and Pitcairn, to open up communication. The boat can be also used in our work in introducing the truth into other islands. Our present need is money to help in getting such a boat.

We are preparing to build a church soon on Raiatea. We hope to have it finished by next May, so that our conference meetings may be held in it.

Four persons were recently baptized here in Tahiti, and united with the church. This island field is a difficult one, and much of the blessing of the Lord is needed to counteract the evil influences.

B. J. CADY.

Bonacca

NORTHEAST BIGHT.—As I read the reports of those who, in different parts of the world, are nobly advancing the message in the face of difficulty, I am led to take courage, and rejoice that honest-hearted souls are reached, and soon Jesus will come. My school work is onward in this place, and each week our numbers are growing. Our school was small at its opening this year, on account of sickness. I had a touch of fever, which forced me to close school one week after starting. This was the first fever I have had since coming to this field. We had a splendid camp-meeting in these islands, although the elements were somewhat against us. I am of good courage in the Lord, and am doing what I can to advance the blessed message here. Remember this field in your prayers.

F. E. CARY.

Bolivia

[The following extract from a letter written to Brother E. F. Forga, who is now in California, will be of interest to the readers of the REVIEW.—ED.]

COCHABAMBA, BOLIVIA.

NEXT Sunday, God willing, I will go to Oruro, where I shall remain for a month or two; and if I have time, I will go to La Paz. I am not sure that I will go to La Paz, as I have to be present at the session of the South American Union Conference in Argentina in March.

I am of good courage in the work, although there are no other workers in this country, and the work of writing and translating for the *Señales* (Spanish Signs) takes much of my time.

Up to the present time I have not the pleasure of saying that there are any brethren in Bolivia. There are several who are convinced, but have not yet made a decision.

The brethren of Quillacallo have not given up the tobacco habit; some of the

brethren of Cochabamba are afraid of the difficulties they will have to encounter; and others love *chicha* (native drink) too much, so that it is quite a struggle for them to accept Christ.

There is one young man who has just completed a course in philology, in the university of Cochabamba, who seems to be under the influence of the Spirit of God, and I hope he will not go back, but will accept the whole truth. He is a very intelligent and serious young man, and might become a useful worker. He speaks Spanish, Quechua (the language of the Inca Indians), and also a little English.

If any bright young men from the United States would come here, they could give English lessons while learning the Spanish, and in this way could support themselves until they were well acquainted with conditions here, the language, etc.

Please accept my most hearty thanks for your collaboration, and believe me always,

Yours in the Lord's service,
ED. W. THOMANN.

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

*Atlantic Union Conference

*Central New England	\$ 2,775.18
Greater New York	1,505.46
Maine	852.89
*New York	2,326.50
*Southern New England	1,210.50
*Vermont	1,344.74
*Western New York	2,073.09

Total 12,088.36

Canadian Union Conference

Maritime	566.49
Quebec	169.94
Ontario	807.28
Newfoundland	20.80

Total 1,564.51

Central Union Conference

Colorado	4,596.44
Kansas	3,735.78
Missouri	1,981.40
*Nebraska	5,819.18
*Wyoming	872.81

Total 17,005.61

*Columbia Union Conference

Chesapeake	688.58
*Eastern Pennsylvania	2,549.51
*New Jersey	1,202.45
*Ohio	6,302.43
*Virginia	1,034.77
*West Pennsylvania	1,976.56
*West Virginia	558.86

Total 14,313.16

*District of Columbia

*Washington Churches	1,384.54
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Lake Union Conference

East Michigan	3,158.46
*Indiana	5,248.02
North Michigan	1,705.22
*Northern Illinois	2,913.36
Southern Illinois	1,457.71
*West Michigan	8,733.70
Wisconsin	5,044.25

Total 28,260.72

North Pacific Union Conference

Montana	691.64
*Upper Columbia	3,036.43
*Western Washington	3,308.13
Idaho	1,022.65
Western Oregon	2,956.15
Hawaii	21.05
Alaska	20.00

Total 11,056.05

*Southern Union Conference

Conference not specified	97.41
*South Carolina	268.09
Alabama	623.14
*Tennessee River	1,405.31
*Florida	951.48
*North Carolina	954.75
*Cumberland	1,360.99
*Louisiana	572.54
Mississippi	413.08
*Georgia	457.97

Total 7,104.76

Northern Union Conference

Iowa	7,777.58
*Minnesota	5,752.78
*South Dakota	2,666.47
*North Dakota	2,134.93
Conference not specified	73.82

Total 18,405.58

*Pacific Union Conference

*Southern California	4,584.90
*Arizona	466.79
*California-Nevada	10,249.03
*Utah	440.58

Total 15,741.30

Southwestern Union Conference

Not specified	22.82
*Arkansas	938.93
Oklahoma	3,938.79
Texas	2,538.90

Total 7,439.44

Western Canadian Union Conference

*Alberta	1,211.35
British Columbia	224.50
Manitoba	349.76
Saskatchewan Mission Field..	59.60

Total 1,845.21

Unknown

Unknown	161.70
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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	281.55
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	418.25
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	6.00
Straits Settlements	10.08
Pitcairn Island	20.00
New Zealand	1.52
Fiji	4.87
St. Kitts	7.51
Ireland	1.21
Russia	5.00
Denmark	14.59
Santo Domingo	2.50

Total 2,134.84

Grand Total \$138,505.78

I. H. EVANS, Treasurer.

Asia Minor

BRUSA.—Our Captain is certainly before us, leading on to sure victory. We have passed through some unpleasant experiences during the past year, with false doctrine, but it is disappearing. I am now on a trip among companies and isolated ones, and plan to get into Constantinople to-morrow afternoon (March 25). We have labored hard with all who have persisted in the false doctrine, and have been forced to disfellowship eight on this trip. Though this makes us feel sad for those who have thus cut themselves from the truth, yet from the standpoint of the work itself, we are not in the least discouraged; for those who will stand through the shaking time will come through tested and firm. On the whole, we are losing only a few, who persist in turning against the message.

We are on much more friendly terms with the Protestants than we have been. I heartily believe that when the Turkish government can be brought to know that, unlike so many movements in Turkey, our principles are those of loyalty to the government, we shall enjoy more liberty. March 2 I closed a two-and-one-half-months' institute, with ten in attendance. It was held in Boghtchedjik, where is our largest church, and where the Turkish officials are friendly to us. The institute has done good. One young man from it will do some Bible and tract work this summer. Elder L. R. Conradi writes that he expects another man for Turkey. Do remember that we have a great deal of room for all you can send.

CLAUDE D. AcMOODY.

Brazil

RIO DE JANEIRO.—Although we can see from year to year that the people at this nation's capital are growing more hardened and less impressible by the Holy Spirit, we are nevertheless encouraged in our work by seeing now and then a few become obedient to the truth, and follow their Lord in baptism. These baptismal occasions are times of rejoicing to the little church here. So far this year we have had two such occasions of encouragement, one on January 25, at which time five souls were buried with their Lord, and another on February 8, when four more were led down into the watery grave.

Our method of working has been generally to offer for sale from house to house our Portuguese journal, *O Arauto da Verdade*, thus trying to find the interested ones. But how few care to purchase a second and a third paper! Still, as we read the Lord's description, as given in Matt. 24: 37-39, of these last

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

days, and as we then think of faithful Noah, preaching and exhorting the people to repent during one hundred twenty long years, with none outside his own family at the very last to go in with him into the ark, we feel we have no reason to complain, but rather seek to redouble our efforts while there are still a few who will listen; for the time is coming when we also shall find none who care to hear the precious, saving truth.

History is also being made rapidly here in Brazil. Recently a law has been passed which makes military service compulsory on all male citizens who reach the age of twenty-one years. And as reserves they can be called upon up to their fortieth year. Steps are being taken to put this law in force as far as practicable on and after Jan. 1, 1909.

There is also a bill for a proposed Sunday law now pending before congress, which, if it becomes a law, will be surpassed in its stringent character by very few existing Sunday laws. As we view these things in the light of the sure word of prophecy, they represent to us the forerunners of the coming storm, and we daily feel the need of building more firmly on the sure foundation, so that when the floods and storms of persecution and trial beat heavier and still heavier upon God's people here in Brazil, these very storms may then reveal that their building has been reared upon the sure Rock, Christ Jesus.

The United States squadron, while passing on its way to the Pacific, spent eleven days at Rio, and was received with great honors. As far as I could learn, officers and men left Brazil with a good impression of this country. As I looked upon those stately war-ships and thought of the future, I wondered what would be their fate. Indeed we who have and know the truth ought to prize it more and more. May we be sanctified through it.

F. W. SPIES.

Virginia

AMONG THE CHURCHES.—Recently I had the pleasure of visiting the churches at Portsmouth, Norfolk, and Newport News, and found them in a better spiritual condition than ever before. Norfolk, Portsmouth, and Claremont were appealing for help, greatly desiring a minister for a season. At present we could supply only one of these calls.

Some of the members had been distributing the printed page from house to house, and praying that God would bless the same. We found, in talking with them, that some had mourned because their friends and loved ones were outside the fold. The Lord has heard their prayers, and blessed their efforts, in behalf of these; and some are now rejoicing in God's saving truth for this time.

The work is onward in Virginia. During the past five months more than twenty persons have decided to keep the Sabbath of the Lord.

While we are pleased to see this progress, still our hearts are made sad to see so many failing to take and to study the REVIEW. In going from place to place we notice that where the REVIEW is taken, and read, the people are rooted and grounded in the faith. Surely none can afford to be without this most valuable paper.

There are, we know, some who can not afford the subscription price to the REVIEW, though they greatly desire it. If such will send me their names and addresses, I will see if we can not arrange to have some one send the paper to them. All who can afford to take the paper, and who are not doing so, should not fail to send in their subscriptions at once.

We ask that all the REVIEW family will remember the work in Virginia before the throne of grace.

H. W. HERRELL.

Field Notes and Gleanings

At the time of the recent quarterly meeting, Brother N. C. Bergersen baptized four persons at Sioux Rapids, Iowa.

BROTHER W. M. CUBLEY reports the baptism of five persons by him at Free-land, Tex. The interest in the meetings is still good.

FROM CORNING, N. Y., where Brother T. B. Westbrook has been holding meetings a few weeks, word comes that seven persons have taken a stand for the truth.

Six more persons were baptized and added to the Kansas City (Kan.) church on Sabbath, April 18, making a total of thirty-five since Brethren Meade MacGuire and H. B. Steele began meetings.

MEETINGS were held April 2-11 with the church at Walker, W. Va., by Brother W. R. Foggin. During this time five young people followed their Lord in the ordinance of baptism. It is expected that six others, who were hindered at that time, will soon be baptized.

As the result of the labors of a sister in the St. Thomas (Ontario) church, four have taken their stand for the Sabbath, and expressed a desire to learn more of the third angel's message. She worked faithfully with missionary publications, distributing more than five hundred each week.

SINCE the close of the tent-meeting at Kansas City, Kan., last October, Brother U. S. Willis has engaged in house-to-house work among the colored people. He has been assisted by one of the new believers; and as a result of their efforts, six have begun to walk in obedience to the truth.

A MISSIONARY convention was recently held in Chico, Cal. Elder and Mrs. S. N. Haskell, Brother A. J. S. Bourdeau, the missionary secretary of the California Conference, and Brother J. R. Ferren, of the Pacific Press, took leading parts in the work of this convention. A good interest was manifested in the instruction given.

THE new church at Kincaid, Kans., was dedicated April 5. The house was well filled with interested listeners to the sermon preached by Brother Charles Thompson. Brother B. W. Brown offered the dedicatory prayer. This neat house of worship, which will accommodate about two hundred persons, and cost fifteen hundred dollars, was dedicated free of debt by the new company of believers, who have worked unitedly to this end.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Sanitarium Work in Australia

SANITARIUM work was begun in Australia in August, 1896, by Mr. and Mrs. A. W. Semmens, who returned to the Australian field after having spent several years in America, training for, and getting an experience in, medical missionary work. The first institution was a seven-room cottage, situated in a suburb of Sydney, New South Wales. The work prospered and grew until in January, 1897, it was necessary to move into more commodious quarters, and increase the staff by the addition of a physician and other workers. Soon three additional buildings were being used, and treatment rooms in an adjacent city had been opened. The publication of a health paper, known as the "Herald of Health," was begun in 1898. The first meeting of the Australian Medical Missionary and Benevolent Association was held in Melbourne the latter part of the year.

Next the work was begun in South Australia. The Nurses Semmens went to Adelaide in 1899, and opened the Hydropathic Institute. Several other treatment rooms were also opened in other parts of Australia, and a small sanitarium was established in Christchurch, New Zealand. The latter part of 1900, Drs. D. H. and Lauretta Kress arrived in Australia; the work was then reorganized; and the Health Retreat was opened in connection with the Avondale School. At this time the building for the Sydney Sanitarium was in process of construction. In December, 1902, the Health Retreat family, numbering twenty-six nurses and workers, moved into the Sydney Sanitarium. Thus the year 1907 is the fifth in the history of this institution.

The Lord has blessed the work of the Sydney Sanitarium from the beginning. The past year has been no exception in this respect. In the care of critical cases, both physicians and nurses have realized the presence and help of the Great Physician, and throughout the institution the influence of the Comforter has been manifest. As a result, patients suffering from diseases considered incurable have been restored to health and usefulness.

Of more than ordinary interest is the case of a well-known physician, who came to the sanitarium suffering from pernicious anemia. He had spent several months in other institutions, and had been under the care of leading physicians. While this sick physician was at the sanitarium, other physicians who were friends, called to see him. All agreed that the sick man could not possibly recover, and urged his wife to wind up his affairs. So his practise, which brought him an income of ten thousand dollars a year, was sold, and other business matters were settled. At that time this patient's blood was so impoverished that the lips were practically colorless.

The blood examination revealed the fact that he had lost fully eighty per cent of the life-carrying constituents of the body. At one time he drew so near to the gates of death, that his physician and nurses spent several hours stimulating him with hot and cold applications, friction, artificial respiration, and hot normal saline solution internally. Nor did patient and attendants forget to call upon the Lord in their extremity. The Lord heard these petitions, and honored the faith exercised in him and his appointed remedies. After accepting of the Saviour, this physician was speedily restored to health. This is the second apparently hopeless case of pernicious anemia in which restoration has been brought about at the sanitarium. Another desperate case now under treatment bids fair to add a third to the list.

The surgical cases have been very satisfactory, and the amount of surgical work is increasing. The fees received during the year for this class of work aggregate over thirteen hundred dollars. By far the larger part of the cases were for those able to pay but small fees. Quite a number of major operations, for which the usual fee in this country is fifty pounds or more, have been performed without any remuneration. Among the surgical patients for the year was our first case of hydatids of the liver—a disease quite common in Australia. The patient, who was one of our own people, had suffered for over fifteen years, during which time several operations had been performed. The case was a critical one, but the Lord blessed our efforts, and with careful nursing and after-treatment, the patient made a very rapid recovery, and has gained over twenty pounds in weight, with corresponding increase in health and strength.

Quite a number of changes have been made in our family during the year 1907. Early in February the Drs. Franklin and Eulalia Richards arrived from England. Five weeks later the Drs. Kress sailed for America. About the same time a change was made in the business management. Notwithstanding these changes, the patronage has continued good, the average number of resident patients during the year being thirty-two a week. The number of ordinary day treatments given during the year is, in round numbers, ten thousand. A number of improvements are being made in our equipment, the most important of which is the installation of an electric-light plant.

A medical missionary training-school is carried on in connection with the institution. There are at present twenty-four nurses in training; nine third-year, ten second-year, and five first-year. Calls for trained missionary nurses are continually coming in, and several workers have been sent out into the island fields during the year. Others will go as soon as they can be spared. There are at present eight graduate nurses in the institution. The orchard and other outside work require the services of other workers; eight are at present employed.

The sanitarium staff is as follows: Medical superintendent, Dr. F. C. Richards; ladies' department, Dr. E. S. Richards; manager, Mr. A. W. Semmens; medical matron, Mrs. A. W. Semmens; domestic matron, Mrs. E. Anderson; accountant, Mr. J. R. Fletcher.

FRANKLIN C. RICHARDS, M. D.

Christian Liberty

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

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

The Sunday Bill Before the United States Senate

ON Friday, May 1, Senator Johnston, of Alabama, reported to the Senate the Sunday bill to which reference was made in the last REVIEW. This bill is a substitute for the bills previously introduced by Senator Johnston, and reads as follows:—

"That it shall be unlawful for any person or corporation in the District of Columbia, on the first day of the week, commonly called Sunday, to labor at any trade or calling, or to employ or cause to be employed his apprentice or servant in any labor or business, except in household work or other work of necessity or charity, and except also newspaper publishers and their employees, and except also public-service corporations and their employees, in the necessary supplying of service to the people of the District.

"SEC. 2. That it shall be unlawful for any person in said District on said day to engage in any circus, show, or theatrical performance: *Provided*, That the provisions of this act shall not be construed so as to prohibit sacred concerts nor the regular business of hotels and restaurants on said day, nor to the delivery of articles of food, including meats, at any time before ten o'clock in the morning of said day from June first to October first; nor to the sale of milk, fruit, confectionery, ice, soda and mineral waters, newspapers, periodicals, cigars, drugs, medicines, and surgical appliances; nor to the business of livery stables, or other public, or the use of private, conveyances; nor to the handling and operation of the United States mail.

"SEC. 3. That any person or corporation who shall violate the provisions of this act shall, on conviction thereof, be punished by a fine of not more than ten dollars or by imprisonment in the jail of the District of Columbia for not more than ten days, or by both such fine and imprisonment, in the discretion of the court: *Provided*, That persons who are members of a religious society who observe as a sabbath any other day in the week than Sunday shall not be liable to the penalties prescribed in this act if they observe as a sabbath one day in each seven, as herein provided.

"SEC. 4. That all prosecutions for violations of this act shall be in the police courts of the District of Columbia and in the name of the District."

A printed report was submitted on this bill, which was in the nature of an argument in favor of its adoption, with an attempt to answer some of the objections which had been presented at the hearing. Some of the considerations presented in favor of the enactment of such legislation are thus stated:—

"The seat of government of the United States is perhaps the only territory within its jurisdiction in America where the fourth commandment has

been repealed or is practically ignored, or where at least the universal sentiment in favor of a legislative day of rest does not prevail."

"No religious duty is enjoined; no attendance on any church is any more required than there is any prohibition of hearing a lecture in support of infidelity. Every citizen is permitted the widest liberty of conduct except only following the ordinary avocations and amusements of the week. There is no invasion of the home, no disturbance of the family, no prohibition of friendly intercourse. The bill imposes no restraint whatever upon the religious liberty of any citizen of the District."

"It would seem that if anywhere in the United States some fair regard for the divine law or human needs should be observed, it is in the capital city and District of the country."

"The appeal of those who are compelled to labor in shop and factory under fear of a permanent loss of employment in case of refusal should appeal to the humanity of every good citizen."

"It was stated at the hearing, and not denied, that the greatest opposition at the hearing before the commissioners of the District came from the Seventh-day Adventists, and that they did not number, men, women, and children, more than three hundred in a population of some three hundred thousand."

The simple reading of this bill and of the arguments advanced in its favor, is sufficient to show the distinctly religious character of the proposed legislation. It is because the fourth commandment "is practically ignored" that it is deemed necessary to make provision "for the proper observance of Sunday." It is because "some fair regard for the divine law" should be observed that it is proposed to make it a crime to engage in the ordinary pursuits of life, or to indulge in the usual sports and amusements "on the first day of the week, commonly called Sunday."

Only those are exempted from the provisions of this bill who are (1) "members of a religious society who observe as a sabbath any other day in the week than Sunday," and who (2) "observe as a sabbath one day in each seven, as herein provided." This exemption plainly shows that the real purpose of the proposed legislation is to secure sabbath observance; preferably the observance of the first day of the week as a sabbath, but the observance of some other day as a sabbath is tolerated. And yet it is declared in this report that the bill "imposes no restraint whatever upon the religious liberty of any citizen of the District." The bill says, in effect, to every citizen of the District of Columbia: "You must observe one day in the week as the sabbath. If your religious convictions require you to observe any other day than Sunday, such sabbath observance will be accepted by the civil authority as satisfactorily meeting 'the divine law'; but in case you do not observe any other day, you must observe Sunday, whether you have any religious convictions in regard to the matter or not." And this is "no restraint whatever upon the religious liberty of any citizen"! Such "religious liberty" as this was in vogue in the Dark Ages, the only apparent difference being that in this case a belief and practise different from that of the majority is tolerated. But this apparent dif-

ference is a mere matter of sufferance, — a difference which, as experience has shown, may be obliterated at any time at the will of the majority, if the right to enact such a law is granted.

By a strange and unaccountable misapprehension of the objections presented to this proposed legislation at the hearing granted by the Committee on the District of Columbia, it is stated in this report that "objection to the selection of the first day of the week instead of the seventh" was one of the reasons for opposing the bill, and to this supposed objection the reply is made "that to object because Sunday is chosen by the law-making power as the day of rest, and that it is the first day of the week and not the seventh, is to put the opposition distinctly on religious grounds." As a matter of fact no such objection was made at the hearing. It is certain that the Seventh-day Adventists have never taken this ground. They are just as certainly opposed to any legislation requiring the observance of the seventh day of the week as to any legislation requiring the observance of the first day of the week. Any such legislation would be religious in character and wholly outside the sphere of civil government, and the question of the day does not change the character of the legislation.

But if such objection places "the opposition distinctly on religious grounds," what about the appeal in favor of such legislation on the ground that the fourth commandment "is practically ignored," and that there should be "some fair regard for the divine law"? Is not this appeal based "distinctly on religious grounds"? — Plainly so; and, according to the logic of the report itself, this is "a sufficient answer" to those who propose such legislation.

While it is true that Sunday is not the Sabbath of the fourth commandment, and that the observance of Sunday as the sabbath is directly contrary to the express provisions of the fourth commandment, yet we do not base our opposition to the proposed legislation upon these grounds, nor ask for legislation in favor of the observance of the true Sabbath. This whole question of sabbath observance is outside the jurisdiction of civil authority, and belongs wholly to the realm of conscience. We are therefore opposed to any legislation which attempts to deal with this subject.

As to the statement that there are not more than three hundred Seventh-day Adventists in a population of some three hundred thousand in the District of Columbia, we submit the following extract from a speech from C. C. Burleigh, Esq., at a religious liberty convention held in Boston, March 23, 24, 1848: —

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

We shall doubtless have occasion to refer to this bill and the report in future issues of the REVIEW. w. w. p.

Wishes It Were Fifty Times As Much

A BROTHER in New York, sending in a check for five dollars as a personal donation to the religious liberty work, accompanies his donation with the following words: —

"I want to give a little toward the good work of upholding religious liberty. I am a subscriber to *Liberty*, and am a strong advocate of its principles, and wish I could give fifty times as much for the cause. Kindly accept this very small amount from an isolated Sabbath-keeper."

We are glad to know that we have such loyal friends and such staunch supporters of our religious liberty work throughout the country. This is not the only brother who has sent in five dollars to this work. W. A. C.

Religious Liberty Notes

ELDER J. S. WIGHTMAN has entered upon his work as Religious Liberty Secretary of the Central Union Conference.

The Religious Liberty Bureau is getting out a set of ten souvenir post-cards on the subject of Religious Liberty. Each card will have a reproduction of a cartoon, illustrating in a forcible manner the question of religious liberty.

W. A. Colcord, Secretary of the Religious Liberty Bureau, is to attend camp-meetings during the months of May and June in the North Pacific Union Conference and Western Canada in the interests of the Religious Liberty work.

The Religious Liberty Bureau has just had made a large number of slides of pictures, illustrating the subject of religious liberty, which will be used by the officers of the department, in giving stereopticon lectures on that theme.

Some comment has been caused by the fact that President Roosevelt recently signed a bill on Sunday. Attorney General Bonaparte declares that this will not interfere with the validity of the bill, but has not decided whether the work of the President was a work "of necessity and charity."

Brother S. E. Pearl, in the *Wisconsin Reporter* of April 22, reports that at a recent town meeting in Richfield, Wood Co., Wis., a resolution was passed prohibiting all road work on Sunday. After it had passed the town council, some citizen, not an Adventist, showed the inconsistency of the resolution.

At a religious liberty mass-meeting held in Wichita, Kan., at which about two hundred were present, a protest against the Sunday bills now before Congress was made, and a telegram was sent to one of the senators from Kansas, asking him to oppose all religious legislation. The senator responded with the assurance that the matter would have his careful consideration.

Applications have come to the Religious Liberty Bureau to have public libraries supplied regularly with our magazine *Liberty*. Why should not some plan be devised in all the conferences to place this magazine on file in every library in their respective States? The Bureau is already sending four hundred thirty-seven copies to the principal university and college libraries in the United States.

Current Mention

— The Russian Douma has passed the bill authorizing the construction of the Amur railroad for the purpose of getting an all-Russian route to the Pacific.

— A discharge of dynamite, April 26, caused \$15,000 worth of damage to a bridge being built at Fall River, Mass. This is the fourth attempt to wreck bridges being built by this company, which employs non-union men. The other outrages were committed at Baltimore, Philadelphia, and New York.

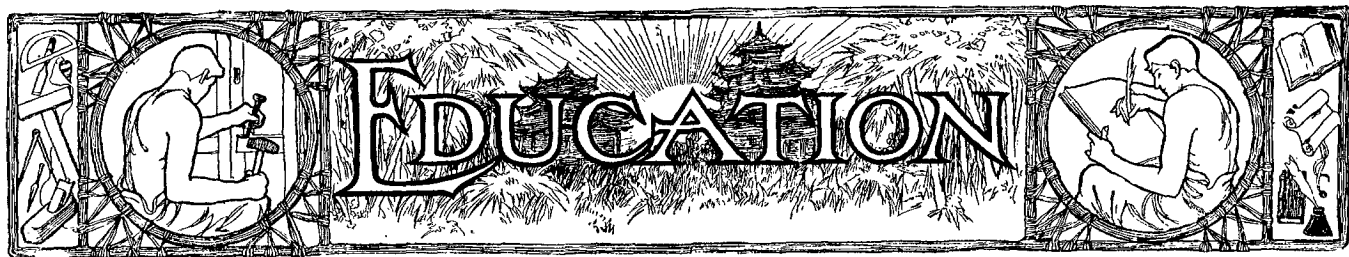
— Twenty-five men, the entire day watch of the police force of Pensacola, Fla., were discharged from the force for refusing to board the street-cars when ordered to do so to protect the non-union operators of the cars during the strike. The situation seems to be quiet, and the provisional troops have gone to their homes.

— The Japanese training cruiser, "Matsushima," was sunk by an explosion on April 30. Of the officers and men on board 238 were lost, and only 175 saved. Deterioration of the smokeless powder in one of the magazines is given as the cause. Among the cadets who lost their lives were the sons of several prominent officials of the empire.

— Alarmed at the spread of the prohibition movement in the United States, the associations of brewers and malters have decided to prosecute a vigorous campaign. They propose to send broadcast throughout the United States, and especially in the South, data showing the revenue derived by the government and by municipalities from licenses. The aggregate of wages paid and the produce purchased by the brewing and malting interests will also be printed and distributed throughout the country.

— The Republican press of Portugal has recently charged that the late king Carlos sold for private purposes some of the jewels deposited with the bank of Portugal. These formerly were the crown jewels that were confiscated by the state when King Miguel was deposed in 1834, and the whole collection was valued at \$2,000,000. The new king Manuel found upon investigation that several articles had been sold, with the approval of the government, to pay the heavy debts of his father. The king has won the admiration of even the Republicans by announcing his intention to refund to the royal treasury the value of the missing jewels, which amounts to \$750,000.

— Steam and electricity have laid hold on Syria, and are compelling the land to move and be enlightened. Railroads are now completed between Jaffa and Jerusalem; between Haifa, Tiberias, and Damascus; between Beirut and Damascus; between Beirut, Baalbeck, Hamath, and Aleppo; and between Damascus, Tibok, and Medaen, on the Mecca-Hejaz Railroad, some six hundred miles on the way to Mecca. An electric trolley road runs through the streets of Damascus, and the city is lighted by electricity. Iron pipes are being laid to bring the crystal cold water of Ain Fyi fifteen miles to Damascus. A Belgium company is building an electric trolley tramway through the streets of Beirut, and will furnish electric lights.



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*.

It was the simplicity of the Master's teaching which gave such great force to his words of truth. The common people heard him gladly, because they could comprehend easily his beautiful lessons; and yet the truths which he uttered were so deep that they afforded an unfathomable source for the most philosophically trained mind. His illustrations were taken from familiar scenes and events. He used every-day affairs of earth to make clear the mysteries of heaven.

WITHOUT tact no teacher can succeed. Tact finds its source in love. True love is not blind. It sees most quickly and clearly where help is needed, and renders it with the least ostentation. It discerns the effect of what is said before the words are set free from the lips. When correction is required, the reproof is bound up with words of courage. Tact always pours the oil of hope into the wound, which is made by the necessary rebuke. The heart of the Infinite One beats more tenderly for the most wayward, and seeks the most effective means of saving him from the results of his course. In like manner will the children of God exercise the gentleness of their Elder Brother.

As long as we live, we should grow. Progress is the watchword of him who is truly a teacher. He brings his own mind into a continual state of study, that he may teach his pupils the love of study. Teaching is a gift of God; but like all God's other gifts, it dwarfs if it is not exercised. But it is only the one who is seeking development along all lines that make for Christian manhood and womanhood, that can properly instruct so that they too will grow. The progressive teacher seeks always to increase his fund of useful knowledge, and is never content to be idle. He seeks to become a more thoughtful

reader and a more effective speaker. He looks well to his deportment, that it may always bespeak refinement and purity of heart. He remembers that we teach more forcibly by what we are, than by what we say. He seeks to be what he wishes others to think he is; and so he grows.

The Scholarship Plan

THERE is perhaps no other recent development connected with our schools of more far-reaching importance than the scholarship plan. It provides an opportunity for thousands to attend our schools who otherwise could not do so. The meeting with so many minds and conditions of people in the selling of these books is in itself a most splendid education. It brings this third angel's message before those unacquainted with it, in perhaps its most effective form,—the printed page. Nearly every one who enrolls in our schools has a purpose, more or less clearly defined, to have a part in the finishing of the gospel work. His experience among all classes of people with the printed page of truth can not but give a greater definiteness to all his school work. It enables him to see a world to be warned, through and beyond all his studies.

Sturdy young men and women of action are needed for the hour,—men and women in whom the power of initiative dwells most largely,—men and women who can plan a line of action, and march straight through it, to the end. Scores and hundreds of those who can dare, and can do, are needed at once for China, India, and the islands of the sea. It follows as naturally as an effect follows its cause that those who can make an independent way through a proper course of instruction in one of our schools, develops those traits of character so necessary to the doing of successful gospel work among strange peoples.

We do not want our young men and women to study for the simple joy of knowledge-getting, in itself, or for the satisfaction of having completed a definite course of instruction, laudable purposes though they may be; but we want them to study that they may learn to accomplish hard tasks, to overcome seemingly insurmountable difficulties, and to be altogether energetic in the cause of our Lord. To this end we can not but believe that this scholarship plan is

of divine origin, in common with other features of the great awakening of our young people now taking place to respond to the calls for help in far-away lands.

The Teacher's Vacation

FOR the majority of our schools the long recess between the school years is near. What plans are being laid by our teachers to get the most from it for their work? Every teacher should take up his next year's work better equipped for effective service than he is when this year closes. Naturally, many of our teachers need physical rest. It ought not to be that they should need a long vacation in which to rebuild depleted vitality; but nevertheless it is too true that the long vacation is an absolute necessity to many teachers from a physical point of view.

But we can generally best build up the body when building up the mind. Accordingly, such courses of reading and study as are best adapted to the needs of each should be chosen, and prosecuted with such vigor that much valuable help will be gained. First of all are the spiritual lines of study from the words of inspiration. We learn more to appreciate the wonderful principles of Christian education which have been given us as we know them better. During this long vacation we have time to study and reflect upon the application of these principles to our work in a dispassionate and thoughtful way, and to view our work as a whole. Much time should be spent in prayer, that these principles may be rightly applied to our own lives and to our work.

Then needed reviews of technical studies should be made. For instance, some features of arithmetic or grammar, or some other subject, may not be so perfectly understood that they can be taught to the best advantage. Again, one or more new studies may be entered upon. The progressive teacher is always reaching forth to new lines of work, and such teachers are an inspiration to their pupils. Our summer schools and conventions should be filled. Every teacher should, if possible, attend one of these. School boards should assist financially if necessary. The summer schools and conventions have done very much indeed to build up our church-school work and to lift the standard of teaching. In many in-

stances our teachers can engage in Bible work in connection with tent and revival efforts. Such lines of work are a most valuable education and preparation for effective teaching. The use we make of this vacation will measure largely the success of next year's school work.

The Educational Missionary Movement

Education as Related to Missions

THE relation of education to missions is a most important phase of the educational question. As the wisdom of the world is foolishness with God, so any course of study which is not related to our eternal interest and welfare, and made tributary to their advancement, can not be pleasing to our Heavenly Father.

The love of God is lavished upon this world to save men from perishing, and to give them eternal life; the mission of the Son of God to the world is to accomplish this purpose of the Father, and the Holy Spirit is given as the instructor of men in the great science of salvation. In connection with this sacred and solemn work is given to men and women and youth the exalted privilege of sharing in the "ministry of reconciliation," as ambassadors on behalf of Christ, to beseech men to become reconciled to God. Read 2 Cor. 5:11 to 6:10, A. R. V.

To be efficient in this service, it is necessary that we be under the instruction of the Great Teacher, who will guide us into all truth. That this necessity is absolute and imperative, is shown by the fact that the eleven disciples, after having been three and one-half years under the personal ministry of the Saviour, still needed to tarry in Jerusalem until they were endued with power from on high by the Holy Spirit, before they were qualified to be his witnesses. See Luke 24:48, 49; Acts 1:8. From this it is evident that no amount of knowledge of science or literature, no degree of intellectual, social, or physical culture,—not even a theoretical understanding of the Scriptures,—without the baptism of the Holy Spirit, will fit one for the service of the Master as an ambassador, to carry to the world this last gospel message, upon which hangs the destiny of the world. Indeed, unless specially guarded, there is danger that the effort to obtain an education may prove an obstruction to one's spiritual development and usefulness. Many instances illustrative of this liability might be drawn from the history of the past, and there never was a time when this point needed such careful attention as now. It is especially essential that this work should stand in the wisdom and counsel of God, not in the wisdom of men.

It may not be amiss again to call attention to recent utterances of the spirit of prophecy, as printed in the REVIEW AND HERALD of February 6: "God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If the

teachers are not guarded in their work, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing days of the work is to be of an entirely different order from those we have instituted in the past. . . . I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of our workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results, that might have shown the accomplishment of a great and sacred work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done would be already accomplished, and noble results would be seen to follow our missionary efforts."

In the same article we read again: "But before this work can be accomplished, we must experience right here in our own country the work of the Holy Spirit upon our hearts. . . . Before we can carry the message of present truth in all fullness to other countries, we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world."

As far as these quotations relate to those preparing for this work, especially our young people, I would appeal to them not to neglect this most important part of their education, but to remember that the "grace of God that bringeth salvation hath appeared, . . . teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus 2:11, 12.

S. B. WHITNEY.

Why Go to School

Is it to gain a knowledge of books?

To hold a high position in the world?

To have a title affixed to your name?

To have a higher education than some one else?—No, no!

"Every faculty, every attribute, with which the Creator has endowed men is to be employed for his glory and for the uplifting of our fellow men." We should attend school, not for any selfish, worldly purpose, but to broaden our minds, that we may better understand God's will concerning us, and how best to render him acceptable service.

"The object of true education is to restore the image of God in the soul; and until the image of God is restored in our souls, we can not show, by our lives, his life and love to those in the world.

God is interested in us, he has a work for us to do, when we fit ourselves to do his bidding. He was interested in Israel of old; and since he directed in their

education, why not in ours? "The Lord himself directed the education of Israel. His care was not restricted to their religious interests; whatever affected their mental or physical well-being was also the object of his consideration, and came within the sphere of divine law. God had commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their fathers.

"The mighty works of God in the deliverance of his people and the promises of the Redeemer to come, were to be often recounted in the homes of Israel; and the use of figures and symbols caused the lessons given to be more firmly fixed in memory.

"The great truths of God's providence and of the future life were impressed on the young mind. Such was the training of Moses in the lowly cabin home in Goshen; of Samuel by the faithful Hannah; of David in the hill-dwelling at Bethlehem; of Daniel before the scenes of the captivity separated him from the home of his father. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned, from the lips of his grandmother Lois and his mother Eunice, the truths of Holy Writ.

"In those schools of the olden time it was the grand object of all study to learn the will of God and man's duty toward him;" then as that was Israel's whole object in education, so the object of going to school now in Israel should be to study how to better fulfil God's will in the earth, God says to us, "Go ye into all the world, and preach the gospel to every creature;" therefore "with the great work before us of enlightening the world, we who believe the truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. The Lord has called us out from the world, that we may be witnesses for his truth; and all through our ranks, young men and women should be trained for positions of usefulness and influence." These positions are waiting; some one must be educated to fill these places, that God's name may be better represented in the earth. "God's work in the earth in these last days is to reflect the light that Christ brought into the world. This light is to dissipate the gross darkness of ages." Our youth must awake to this fact, and prepare themselves to carry this light to the thousands who are waiting for it.

How sad to know that "years have passed into eternity with small results, that might have shown the accomplishment of a great and sacred work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done would be already accomplished, and noble results would be seen to follow our missionary efforts." Let me say to you, young people, let your object in attending school be, to know God's will better, and then give the light you have to the world. "We must educate, educate, to prepare a people who will understand the message, and then give the message to the world."

H. W. HERRELL.

"THE Lord giveth wisdom: out of his mouth cometh knowledge."

Principles and Methods

The Character of True Education

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 Cor. 3:18.

The nature of true education is not infrequently misunderstood; for it is often thought of as the exercise of a profession, as a calling, or as a routine system, which must be learned and practised; and that, therefore, he who has most thoroughly mastered this system in suitable schools, is capable of giving the best education. However, every one must perceive that this is a one-sided, and, consequently, an erroneous view, because it demands of the educator only that which he has learned. As little as mere mental acumen represents the full equipment of the educator, so little does intellectual training alone stand for true education.

Education has to do with the whole man—with the educator as well as with the pupil. It is the educator, with his character as a whole, and his peculiarities, who exercises his entire influence upon the pupil. As the electric wire transmits the power, with all of its properties, so education may impart the character of the educator as a whole. Is he good, resourceful, and strong, such will be his influence; is he ignoble, superficial, and weak, he will be unable to give anything better. It is his character, his example, that educates. Example is the potent force that guides, promotes, or hinders in the development of the individual in the home and in the school, in society and in the state. Example lays the foundation for the development, as well as the overthrow, of nations. Here more depends upon what a man is than on what he can do, or on what he has; no methodical power of doing can enable him to make up what he lacks as an educational example.

In harmony with these considerations, a glance into its sacred pages will convince us of the superior worth of the Bible as an educator. It says: "For whatsoever things were written aforetime were written for our learning." Rom. 15:4. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. Persons, events, animated nature, and, in an especial manner, our Lord and Creator, here pass before us as our educators. The first pages of the Bible show us the Creator at work in his wonderful and encouraging activities, and place before us the uplifting spectacle of his powers in the wide universe. Then follows the terrible warning in the fall, the separation of the human family, the purifying judgment of the flood. A new family—Noah's family—is tried; it fails, largely through self-exaltation, and so necessitates a new beginning with Abraham and his family, until he is trained in God's school, and can become a correct educator to all the generations of the earth. His descendants develop into a nation, intended to be an ensample to all peoples, and the pages of its history bring correction and warning, as well as encouragement and consolation. But who is able to exhaust all these details!

But what does the Word of wisdom teach us concerning true education?—It shows us the true fountain of pedagogic power, which empties itself as a quickening stream throughout the eternities: "In whom are hid all the treasures of wisdom and knowledge." Col. 2:3. "He hath counsel and understanding." Job. 12:13. "In a knowledge of God, all true knowledge and real development have their source. . . . The mind of man is brought into communion with the mind of God, the finite with the Infinite. . . . In this communion, is found the highest education. It is God's own method of development."—"Education," page 14. So true education means nothing less than communion, that is, personal intercourse, of man with God. "Thou hast beset me behind and before, and laid thine hand upon me." Ps. 139:5. Moses "endured, as seeing him who is invisible." Heb. 11:27. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John 5:19. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:10. This is indeed God's education. He is known and seen, and his indwelling presence becomes an experience; his example inspires imitation, and his powers manifest themselves in the deeds of his children. "Godliness—godlikeness—is the goal to be reached."—"Education," page 18.

The example of Christ works to-day as it did formerly. Connection with him makes us susceptible to the influence of his life-streams upon us. Whoever loves him whom he has not seen with the eye of flesh, and walks as if he saw him, will be able to behold him, and by beholding, become changed into his image. The longer the view is continued, the stronger the influence, and therefore, the more glorious the result. "We . . . are changed into the same image from glory to glory." This is true education.

OTTO LUEPKE.

A Discussion of Tools

"You told the students," said the Youngest Member, looking straight at the First Member, "that study of books is necessary only when we can find no better means of getting knowledge. When are you going to act on that belief?"

"It depends on what you want," spoke up the Oldest Member. "Some people who devote their time to books can get what they want better from books than from life itself. A glittering array of facts in the mind of a student is much like a display of surgical instruments in an operating-room: they give the impression of great resource and great skill. As a matter of fact, it is the trained hand and eye and brain that make them effective. Yet if one is wanting just a transient reputation, he can get it by studying books or buying surgical instruments."

"Well now," said the Pleasant Member, "books do contain the wisdom of our fathers. In depreciating their value, are you not unduly exalting the wisdom of the present generation?"

"Let us not depreciate their value," replied the First Member; "they do have

for us information which sometimes we can obtain nowhere else so easily or so completely. When there is need of them in the student's life, let him consult the books. But why should he study books when he has no need for that which he gets from them?"

"Possibly in anticipation of the time he will need it."

"So far as the anticipation is possible, and the coming need certain, that is admissible. Still, there is another thing to be considered: how long will the student retain directions gotten from books, or anywhere else, before he is able to put them into practise?"

"That depends upon the student," answered the Oldest Member, "but we know that most of what is studied is forgotten before being put to use."

"And the uncertainty of being able to retain the information," resumed the First Member, "is due to the fact that reading or hearing is not knowing. We get opinions, beliefs, from the evidence of our senses, but we never know until we have experience. Whatever one gets from books or from others in any way, must, before he can know it, be put into his experience. And only what we know can we use to get positive results."

"History, for instance," suggested the Doctor, "how would you have that put into the experience? It is a record of past events."

"The study of history is of no use," said the Oldest Member, "if it does not teach us the ordering of our lives to-day. And it is a fact that few persons can understand history because their own lives are so poor in experience, so narrow, so self-centered. The character of any person in history can not be appreciated except by one who has had similar experiences,—or with lesser results, opposite experiences,—even as we can not know Christ until, through his indwelling, we have had his experiences."

"The question to me," said the Lady Teacher, "is whether we are reaching results we want by our present system. That is a fair test of the value or non-value of book study. How many of our students are being made independent thinkers, resourceful men and women in practical matters? Can they get that training from books? Or is it not our object to make such men and women?"

"My tests," said the First Member, "give unsatisfactory results. At the same time, mere mental tests are faulty. What is the record outside the school-room?"

"The boys most trusty in the home

and most resourceful in everything," said the Youngest Member, "are those who have been solving practical problems." (And he named this one with the engine, that one with the cows, these three or four who had borne the brunt of the building.) "And they appreciate the value of books, though they have not given so much time to them as such and such another one."

"They appreciate them more," spoke out the Oldest Member, "because they have known what to get from them, and have, to a greater or less degree, applied what they got. It proves the point."

"No, I do not depreciate books," said the First Member, harking back. "We ought to have more books; we ought to have a better library, more varied and bigger, and students should be taught better how to use it. Given a good library

and knowledge of how to use it, the ideal industrial school of the Youngest Member might be realized. At present we waste at least half of our eight-hour book-study period; some waste it all. Those four hours ought to be saved, and how better than in actual living of life in the practical study of practical things? For intellectual work does not necessarily cease when manual work begins."

"Can you get as much progress through a reform method of using books as you can with the present class-assignment method?"

"More," said the First Member.

"You have more problems in that project than appear at first sight," finished the Oldest Member.

A. W. SPAULDING.

The Need of Christian Teachers

Do we in any measure sense the loving concern of the Great Shepherd for the "lambs of the flock"? Do we appreciate the fact that the rapid progress of this message in foreign fields, and the speedy fulfilment of God's purpose, is being largely determined by our attitude toward the question of training our youth for the Master's service?

We are told that "children are a heritage of the Lord, and are to be trained for his service." "Every child born into the home is a sacred trust. God says to the church, 'Take this child, and bring it up for me, that it may be an honor to my name, and a channel through which my blessing shall flow to the world.'"

As with the child Jesus, "the early years" of our children may be given to the study of God's Word. From the beautiful things which surround the child in the home,—from his love for the beautiful buds and opening flowers,—he is made acquainted with the great Creator, the loving Heavenly Father. Happy that child whose first lessons are such! Fortunate that child to whom Christian parents early introduce the truths of nature and revelation, and whose earliest home education includes habits of industry and helpfulness.

Remember that "every child may learn as did Jesus," the Christ child,—that little by little a knowledge of God's love and infinite plan may sweeten and brighten and make strong for service these children and youth from whose lips the last cry of the third angel will be heard. O wonderful opportunity these probationary hours, these hours of privilege in behalf of our children!

And the children are so responsive. "Of such are the kingdom of heaven," said Jesus. O these children, how he loves them! "He is looking on to see who is doing the work he desires to have done for the children and youth." Jesus knows that our children will listen to instruction, and accept him as their Redeemer far more readily than will many grown people.

In his work as a public teacher the Saviour never lost sight of the children. We are told that his spirit found rest and peace in the society of innocent little children. His large heart of love could comprehend their trials and necessities, and find happiness in their simple joys, and he took them in his arms and blessed them. In his teaching he came down to their level. Although he was

the majesty of heaven, he did not disdain to answer their questions, and simplify his important lessons to meet their childish understanding. He planted in their expanding minds the seeds of truth which in after-years would spring up and bear fruit unto eternal life.

And Jesus is still saying, "Suffer the little children, and forbid them not, to come unto me." Now, while probation lingers; while our children are most susceptible to the teachings of his truth; while their hearts are open to right influences, and their minds strong to retain impressions received, it is high time to—

"Open the door for the children,
Tenderly gather them in,—
In from the highways and hedges,
In from the places of sin,"—
Gather our own little children,
Gather them into the fold;
Teach them God's love and this mes-
sage;
His work is more precious than gold.

It is not "idle saying," but enthusiastic and intelligent "doing," that must count in this work of educational reform to which we as a people have been called. The definite message, "Come ye out, . . . and be ye separate," has sounded upon this question too long to find the work in its present status. But blessing and encouragement are for us, even though it is a tardy obedience that we are now able to render. "The field is the world," but that part of it which should claim our first attention is the part that lies at our door. Our own children and youth are as precious in the sight of the almighty Father as are the unconverted in heathen lands.

Over and over has instruction come: "Shall our youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet?" "The work that lies nearest to our church-members is to become interested in our youth." They must not be left to go the way of the world, and for lack of interest upon our part be left out of this closing work,—God's *finishing work*. "God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."

KATHERINE B. HALE.

The Importance of Music in Education

OUR denominational schools are established for the purpose of giving our young people a fitting up to do acceptable service in this closing work. The nature of this work is such that an all-round, practical education is required. In arranging for our city work and tent companies, it is most important to have those in the company who can play and sing. In fact, the usefulness of every worker would be increased if able to do this. But how often we see tent-meetings held without instrumental music, and with very poor singing. The writer knows of one conference, at least, where none of its field workers can play the organ. I believe that this condition of things should not be; and that all our people, especially those who have the educational work in charge, should take a greater interest in this subject.

I wish to give a few quotations from the pen of Sister White. She says:

"The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry. . . . The Spirit of God was manifested in prophecy and sacred song. Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. . . . Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education, and should not be neglected. Singing, as a part of religious service, is as much an act of worship as is prayer. The heart must feel the spirit of song, to give it right expression. How wide the difference between those schools taught by the prophets of God, and our modern institutions of learning!"

"I saw that all should sing with the Spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is he glorified, the church benefited, and unbelievers affected. I have been shown the order, the perfect order, of heaven, and have been enraptured as I listened to the perfect music there."

"God is glorified by songs of praise from a pure heart filled with love and devotion to him."

"Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering."

"In our camp-meeting services, there should be singing and instrumental music. Musical instruments were used in religious services in ancient times. The worshipers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest."

"Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God. Song is a weapon that we can always use against discouragement."

"The childhood of Jesus, spent in poverty, had been uncorrupted by the artificial habits of a corrupt age. . . . With the voice of singing he welcomed the morning light. With songs of thanksgiving he cheered his hours of labor, and brought heaven's gladness to the toil-worn and disheartened."

"The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children to-day gladden their pilgrim life. There are few means more effective for fixing his words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to

quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effectual means of impressing the heart with spiritual truth. . . .

"The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another."

"As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise."

A. J. HAYSMER.

SAID a king to his son, "Be diligent in learning all the arts; in acquiring of knowledge. If you come to need, they will be your capital; if you do not, they will always be accomplishments."—*Rueckert*.

HE who reads incessantly,
And to his reading brings not
A spirit, a judgment equal or superior,
Uncertain and unsettled still remains.
Deep versed in books, but shallow in himself.—*Milton*.

HE who is seeking to qualify himself for the sacred work of God should be careful not to place himself on the enemy's ground, but should choose the society of those who will help him to obtain divine knowledge.—*Mrs. E. G. White*.

Methods in Primary Schools

The Teacher's Dream

THE weary teacher sat alone
While twilight gathered on,
And not a sound was heard around;
The boys and girls were gone.

The weary teacher sat alone;
Unnerved and pale was he;
Bowed 'neath a yoke of care, he spoke
In sad soliloquy:—

"Another round, another round
Of labor thrown away,—
Another chain of toil and pain
Dragged through a tedious day.

"Of no avail is constant zeal,
Love's sacrifice is loss:
The hopes of morn, so golden, turn,
Each evening, into dross.

"I squander on a barren field
My strength, my life, my all;
The seeds I sow will never grow:
They perish where they fall."

He sighed, and low upon his hands
His aching brow he prest;
And o'er his frame, ere long, there came
A soothing sense of rest.

And then he lifted up his face,
But started back aghast;
The room by strange and sudden change
Assumed proportions vast.

It seemed a Senate Hall, and one
Addressed a listening throng.
Each burning word all bosoms stirred;
Applause rose loud and long.

The 'wildered teacher thought he knew
The speaker's voice and look.
"And for his name," said he, "the same
Is on my record-book."

The stately Senate Hall dissolved;
A church rose in its place,
Wherein there stood a man of God,
Dispensing words of grace.

And though he spoke in solemn tone,
And though his hair was gray,
The teacher's thought was strangely wrought;
"I whipped that boy to-day."

The church, a phantom, vanished soon;
What saw the teacher then?
In classic gloom of alcoved room
An author plied his pen.

"My idlest lad!" the teacher said,
Filled with a new surprise;
"Shall I behold his name enrolled
Among the great and wise?"

The vision of a cottage home
The teacher now descried.
A mother's face illumed the place,
Her influence sanctified.

"A miracle! a miracle!
This matron, well I know,
Was but a wild and careless child
Not half an hour ago.

"And when she to her children speaks
Of duty's golden rule;
Her lips repeat, in accents sweet,
My words to her at school."

The scene was changed again; and lo,
The schoolhouse rude and old.
Upon the wall did darkness fall;
The evening air was cold.

"A dream!" the sleeper, waking, said,
Then paced along the floor,
And, whistling slow and soft and low,
He locked the schoolhouse door.

And walking home, his heart was full
Of peace and trust and praise;
And singing slow and soft and low,
He murmured: "After many days."
—*W. H. Venable*.

Gardening for Church Schools

Don't neglect the school garden this spring. Many duties press themselves into the daily program, as spring makes its appearance, but not one is more important than the garden. If you have never tried to have one, be sure to begin this year; if you have tried and have not been just as successful as you wished, try again.

The school garden pays. It brings the pupils in contact with nature, and helps interest them in the realities about them. It makes practical many of the lessons studied indoors, and above all, if it is, as it should be, a missionary garden, it is a means not only of inter-

esting the children in missions, but also of adding dollars to this great work.

Possibly there is good ground for a garden on the property of the school; if not, often a kind patron near at hand has a small piece of land that he will gladly give for this purpose.

When neither of these can be secured, it has proved a very successful plan to encourage each child to have at his own home a small piece of land for his own garden. I have used the latter plan, and this is my method. As soon as it is warm enough to put in the garden, I present each child with a little bag containing a small variety of seeds. Evenings, after school is out, according to appointment, I go to the various homes, and help the children plant their gardens. Many, of course, do not need assistance, but do not neglect them; go and inspect their work, and encourage them.

After the gardens have been planted, and had time to make some showing, I spend a short time some morning during opening exercises telling the children how their gardens are progressing. A few Friday afternoons I use in making a special study of some of the favorite garden vegetables which the children have raised. Then they write out the lesson. After it is corrected, they place it in their note-books, with pictures and drawings.

The children deposit in their bags the pennies realized from the sale of their vegetables. Then when Harvest Ingathering comes, they are ready for it with their offering.

LULA TARBELL-LEARY.

Christ as a Disciplinarian

Good schools can not be maintained without order. Order can not be secured without discipline. Discipline is not effective without authority, and there can be no authority without influence.

Position can not create authority. Christ upon this earth had no position, but he spoke "as one having authority." His authority was sufficient to dismiss great multitudes of people, much against their own wishes, when they were already advancing to seize him by force and make him king. "His manner is so decisive that they dare not disobey. . . . In that throng are men of strong mind and firm determination; but the kingly bearing of Jesus, and his few quiet words of command, quell the tumult, and frustrate their designs."—*"Desire of Ages,"* page 378. Twice he drove hundreds of people from the temple by means of his authority. Such authority in our schools would mean the best of order and discipline. But let us not imagine for a moment that Christ as a teacher in our schools would walk up and down the aisles, displaying a "scourge of small cords," or would try to preserve order by means of stern commands or angry looks. His pupils would not be afraid of him, and he would not try to make them afraid. On the contrary, they would show him great respect, and cheerfully comply with his wishes and requirements.

Possibly there might be a Judas in the school, a headstrong, impulsive Peter, and some outspoken, quick-tempered sons of Zebedee. The whole school might be very ambitious for promotion, disputing about who should be the first

to graduate, etc. They might become very discontented at times, and secretly find fault concerning his management.

Do you think that he would get angry, losing all self-control, and give a public exhibition of the powers of the "unruly member?" Would he spend the greater part of his time in complaining, fretting, and scolding? He is "the same yesterday, and to-day, and forever." That being so, he would manifest the same patience, the same compassionate, long-suffering spirit, in disciplining his school, as he manifested toward his disciples. He might, of course, find it necessary to enact rules he did not need in governing the twelve. He might need to adjust his management to change of circumstances and conditions, but in principle he would be the same kind of disciplinarian in 1908 that he was in A. D. 28. He would have the courage and tact to deal successfully with the most incorrigible, disorderly, and insubordinate pupils. Beholding kindness blended with firmness, mercy with justice, his pupils would love him. They would unconsciously imbibe the same spirit; for "like begets like." After a few years of such discipline, although he might lose a Judas, the school as a whole would be reformed.

All teachers desiring to become better disciplinarians can profitably study his methods. W. C. MATHEWSON.

Our Schools

The Fund for the Latin Union School

As yet but little actual money has been secured from our advanced and intermediate schools for this fund. We were encouraged from the many letters we received from the principals of these schools to believe that the fund would certainly be raised this year. We can not believe that such will not be the case. But in view of the fact that the year is so nearly spent, this matter should receive earnest consideration in all our schools.

This school is most needy, and we who are in this land should respond immediately and heartily to the call for help. The task will not be at all difficult if we all unite in the effort, and this important school can be quickly provided with proper facilities for the prosecution of its important work. F. G.

The Scholarship Plan

"AND it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, that thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines." 1 Chron. 14:15.

A few years ago, when the scholarship plan was first introduced, a few of our young people had the courage to take advantage of it. However, they were so few that it scarcely stirred the leaves of the mulberry-trees; but now our young men and women are beginning to see the advantage of the plan, and we are beginning to hear a sound of going in the tops of the trees. It is time now to go out to battle: for God has gone before; and has prepared the way, and has removed every obstacle that has

hindered our earnest young people from getting a Christian education.

It means earnest, honest, persevering labor. From a financial point of view, the scholarship plan is very interesting; but looking beyond this, to the opportunities for helping humanity, of "sowing beside all waters," of teaching the gospel to those who might never have the privilege of hearing one of our ministers, and of seeing this gospel of the kingdom preached in all the world for a witness unto all nations, we see something far more attractive than anything money could purchase.

It has been observed that those students who have earned a scholarship do better work while in school, and take more interest in the welfare of others, than while they were paying their expenses in cash. It means hard work to earn a scholarship. It means work at least eight hours to ten hours a day; but the girl in the factory works that long, and scarcely has time to raise her eyes from her work. To succeed in canvassing it must be regarded as a business. The worker must go on duty at a certain hour, work well and faithfully, and not quit until the day's work is finished. One of our best canvassers said to me, "I always make it a point to hurry from one place to another." Said he, "I know I get into more houses, and sell more literature, than if I moped along the street."

Why should not the canvasser's step be light, and his head up when the spirit of prophecy has said: "There is no higher work than evangelistic canvassing, for it involves the performance of the highest moral duties?" No higher work! does it not stir your heart, young man, young woman, to know you have the privilege of engaging in a work of which it has been said that there is no higher? And you need not wait until you have finished your school course, to do this work, but you may even make this great work the means of fitting you to do more efficient work for the Master.

In our canvassers' band, the other evening, I listened to a program in which the best way to meet opposition was demonstrated by two young men. It was very interesting, and I noticed that every phase of opposition was met with a smile, and a word of kindness and courtesy. Canvassing develops character of the highest type. It straightens the spinal column of our boys and girls, and makes of them men and women, who are able to succeed under any discouragement.

In one of the fiercest battles, it was known that Philip of Macedon lost his eye from a bowshot. When the soldiers picked up the shaft which wounded him, they perceived upon it these words: "To Philip's eye!" The archer was so certain of his skill that he had announced beforehand what his aim would be. How important it is that the canvasser should know beforehand what his aim will be. Before he begins his work he must carve the words, "To success in earning a scholarship!" Everything is on his side.

"God has his workmen in every age. The call of the hour is answered by the coming of the man. Thus when the divine voice cries, 'Whom shall I send? and who will go for us?' the response will come, 'Here am I; send me.'"

My young friends, are you among God's workmen? Do you hear the cry,

"Who will go for us?" Are you going to answer, "Here am I; send me?" If so, you must have a training.

Plan to earn a scholarship to one of our schools. It is God's plan for your education. There will be a large company at work this summer. Make sure that you are one of them.

B. F. MACHLAN.

Canvassing for a Scholarship.—It has been said that the canvassing work and the scholarship plan are boon companions. They are supplementary to each other, and have contributed materially to the large attendance in our schools during the present year. The fact that one is working for a scholarship is itself a strong incentive to earnest effort. This, coupled with Christ's command, "Go ye into all the world, and preach the gospel to every creature," and the assurance, "Lo I am with you alway, even unto the end of the world," is our best guarantee of success.

We hear so many young persons say, "I just can't sell books." There is no such word as "can't" in the successful canvasser's vocabulary.

Some points learned by actual experience may be valuable to the beginner. Canvassers should always go out in small companies, rather than singly. In country territory four persons may secure rooms in a central location, and plan their work so as to meet there on Friday afternoons, in time to prepare for the Sabbath. Thus the day may be spent in prayer and study, and in recounting God's blessings in their experiences. On Sunday, plans should be laid for the weekly campaign. All necessary business is done, and everything is in readiness for an early start on Monday. This is important.

Let our motto be, "Forty hours a week! ten weeks of faithful work! and a scholarship at the end of the race!"

ARTHUR R. EVANS.

A New Scholarship Plan.—The eyes of many of our youth open wide, and their interest is instantly aroused, when this announcement is read. What is it? how is it obtained? are the first questions that come into mind. Enterprising youth are wide-awake to every opening for achievement, and make good that invaluable maxim, "Grasp Opportunity by the fore-lock."

Another surprise awaits the interested youth. This scholarship includes not only tuition, but also board and room free,—after turning in the proceeds from the sale of the books,—and the student is at liberty to take full work, and devote his whole time to his studies, instead of having to work five hours a day during school, and having time to take only half of the regular school work. There is, however, one other consideration,—in order that the student may better protect his health, and become more proficient in his lessons, one hour's manual work is required by our academies and colleges. This hour's work is included in the scholarship; and for this work, of course the student receives no remuneration.

Something is now seen that is of deeper interest and import. This scholarship is offered only on literature having the message that is to go to the world in these last days. We have learned from the spirit of prophecy that the

selling of these books is missionary work of the highest order. Thus the scholarship is twofold in its design.

The membership of our academies and colleges is to be increased; there are to be more in the service of the tract societies, and the ranks in the conferences are to be widened. By these, and through these, the warning of this world is to be accomplished. This work is now going by leaps and bounds.

For these reasons, academy and college, conference and tract society, have agreed to put every inducement, every opportunity, and every privilege, before us to encourage us to enter this work. Here are educational advantages that have no parallel. Get them now; for they will not last long. Soon our schools will be closed; soon our work will be stopped.

You can earn a scholarship. Determine now to do so. It has been done by others. There is no more positive proof of this than that of living testimony. You can do efficient service for the Master. Do not be a rolling stone that gathers no moss. Let us strike while the iron is hot.

EARL B. CARR.

Thoughts from One Who Has Earned a Scholarship.—Have you been wishing to attend one of our academies? Why wish longer? Financial circumstances need not hinder you. The scholarship plan now affords the means whereby any young man or woman may secure a year's schooling. The canvassing work is a school, in which you are both teaching and learning,—teaching the beautiful truths which God has intrusted to us as a people; and learning how to do better the work of the Lord.

When I entered the field last summer, my experience was somewhat limited. I found that success is spelled W-O-R-K. Do not enter the canvassing work with the thought that you will find it easy. Perhaps there are as many or more difficulties in canvassing than in any other branch of work; but the lessons learned, the tact and discipline acquired, will prepare one for other fields of usefulness.

"All branches of work connected with the third angel's message need men and women of self-culture and polished manners, not the artificial manners of the world; but the agreeable manners that are the natural result of kindness of heart and a desire to copy the example of Christ—men and women who have cultivated thoughtful, care-taking habits,—habits of industry and discretion,—who seek to honor God by making of themselves all that it is possible for them to become."—*"Gospel Workers,"* page 347.

The canvassing work is the best way to cultivate these attributes. I know no reason why any young man or woman, who is willing to work, and desires to gain a Christian education, should be kept from attending one of our academies. Wherever one goes, he will find some one who is willing to help him in securing means to attend school. The Lord also will be with you. He has said, "Lo, I am with you always, even unto the end of the world." No one knows the truth of this text better than the God-fearing, truth-loving canvasser. I was engaged all summer in securing my scholarship, but let me repeat that I was new at canvassing. The coming sum-

mer's canvassing should bring the same results in a shorter time. Experience is a help in any work. Do not think, though, that because you have not had experience, you can not earn a scholarship; for you can. After you have earned a scholarship, and attended school one year, you will, I am sure, enter the field the following summer. In the words from the manual for canvassers I would say, "Let us who have been in school go out into the field, and put to a practical use the knowledge we have gained. If we will do this, using the ability that God has given us, seeking counsel from him, and combining the work of selling books with personal labor for the people, our talents will increase by exercise, and we will learn many practical lessons which we could not possibly learn in school."

E. R. CHENEY.

Clearwater (Wis.) Industrial School

THE accompanying illustration shows the Clearwater (Wis.) Industrial School. This school has begun largely because of a local demand, one person giving ninety acres of land, and the citizens subscribing quite liberally for the erection of a suitable building for this purpose. This building was partially



THE CLEARWATER INDUSTRIAL SCHOOL.

completed, and school work was begun, a little over a year ago, with two teachers doing primary and intermediate work. At the beginning of the present school year, the work was reorganized, and the school is now prepared to do a higher grade of work, including both vocal and instrumental music, dress-making and carpentry, as well as other industries. The school is located on the Chicago and Northwestern Railway, six miles from Eagle River, the county-seat of Vilas County, convenient for northeastern Wisconsin and northern Michigan. Though as yet in its pioneer state, it offers good facilities to our young people who desire a preparation to enter the Master's work. It is located away from the busy scenes of this world's traffic, where, in the quiet of the fields and woods, students can pursue their studies.

Land is cheap, and families who desire to locate near one of our schools, will find here a good opportunity of getting a home. All kinds of vegetables, small fruit, grain, and hay grow almost to perfection; fine apples are also grown here.

Students are now coming in, and we hope soon to have an interesting class at work. There is still room for others. Those desiring further information should write to C. W. Hess or the writer at Eagle River, who will gladly give all desired information.

D. H. OBERHOLTZER.

The Latin Union School Enrolment

OUR fourth school year began Oct. 1, 1907. We enrolled twenty-six students, representing the following countries: France, ten; Switzerland, nine; Spain, five; Italy, one; England, one; total, twenty-six.

We have two courses: the Bible course and the nurses' course, the two uniting into one for such studies as the Bible, French, anatomy, vocal music, etc. It has been decided to extend both courses over two years of nine months each. To these, we have added a preparatory course embracing one year.

TEACHERS

Our teaching force is comparatively large; but none of the eight teachers devote their entire time to the school. This variety of teachers is due to the fact that Gland is the seat of three branches of our work in this Latin Union field,—the sanitarium, the school, and our editorial offices.

A methodic Bible study is given by the writer; Brother P. A. DeForest, our sanitarium physician, teaches anatomy, physiology, and pathology. Sister Eunice Nonaly, assistant editor on the *Vulgarisateur*, teaches French, hygiene, and laboratory work; Brother L. Benezet, a licentiate, teaches the book of Daniel and ancient history; Brother L. P. Tieche, our union president, teaches vocal music and bookkeeping; and our sanitarium head nurses, A. Hammerly and Martha Schlegel, teach massage and water treatments. Our preparatory department is in the hands of Sister Louise Berlie, a translator and copyist.

FINANCE

Our school is a workers' training-school, exclusively, and has this peculiarity that it has to support its scholars through school, most of them being unable to pay. This brings before us a serious financial problem, which grows in proportion to the number of students. Last year, at the Gland meeting in May, it was decided to create a three-thousand-dollar fund with the agreement that the Latin Union should raise one thousand dollars and North America two thousand dollars. We hear with gratitude that gifts are coming in rapidly to make up both amounts.

Our students may be loaned money from this fund with the understanding that it is to be returned. They are enabled to pay back a portion of it while at school through their labor. The boys spend each morning and the whole day on Monday at work on the farm, and the girls in housework or in the food factory. A few students work in connection with the sanitarium bath-rooms.

FACILITIES

As our brethren may know, we have as yet no school buildings. Our students room in the sanitarium cottages and take their meals in a large kitchen. The classes are held in the chapel, writing being done on each one's lap. This situation is attended with various difficulties which will disappear when we have proper facilities. This winter a large dark room in the Chalet cottage has been transformed into three sunny classrooms. They are now ready to be occupied, but seats are yet lacking. We hope to be fully equipped in that respect by Oct. 1, 1908.

MISSIONARY WORK

This winter we have been studying the religious history of our field, the history of our work, and the development of our missions. We have also held four lectures on the message in a neighboring city (Nyon), and are now holding a series of lectures each Sunday night in Rolle, another neighboring city. Brother Benezet is doing most of the speaking. Our students attend these meetings and take an interest in inviting the people.

May God help us, while we labor, to prepare for the ideal school above!

JEAN VUILLEUMIER.

Educational Progress in the Southwestern Union Conference

In the early days of our work in this field the idea was to have a school for the Texas Conference. Oklahoma and New Mexico were not thought of so much, as there was at that time no Southwestern Union Conference. I believe the brethren, however, were led by more than human wisdom in selecting a location for the school. We find by actual measurement that the distance from the southern part of Texas and from the northern part of Oklahoma to the school is just about the same; so the academy is located very nearly in the center of the conference. Arkansas is also about the same distance from Keene as is the western part of Texas; so the school is quite favorably located to give our young people a suitable training right in the home field.

An important feature in our school has been the canvassing work. We find that the State agents give a good deal more attention to this work than it has received heretofore. During the year 1906 Texas had seven canvassers in the field. They were students in the school, and they sold and delivered \$1,090.95 worth of books. The next year there were nine canvassers, and the value of books delivered amounted to \$2,445.50. During the year 1906, Oklahoma had four canvassers, who delivered \$1,638.69 worth of books. The past year there were eight canvassers in the field, double the number that were out last year; but because of a partial crop failure, the sales were not as large in proportion to the number of canvassers, the amount being \$2,218.21. In 1906 Arkansas had two canvassers from the school, who together delivered \$314 worth of books. The past year there were six canvassers from the school, and these delivered books to the amount of \$713.

There have been some improvements along industrial lines, which I think might be of interest. During the past year, we were able to offer students work to the amount of \$4,807.50. This comprised work on the farm, in the tent factory, the bakery, broom factory, etc., and gave a good many worthy students quite a lift on their expenses. It was a very effective way of providing scholarships. If there had been no provision made in this way, some of the students would either have had to leave school or borrow money to pay their expenses.

The spiritual interest of the school is well worthy of consideration, as I believe it is to be the most important factor of all; for not only should the student have a well-developed mind, but also the

mind of Christ. "Let this mind be in you, which was also in Christ Jesus." Without humility and the Spirit of Christ, no amount of intellectuality will avail in the service of God. The Lord has been very gracious to us, and we have had some real outpourings of the Spirit of God. Several months before the school closed last year, there was not a single student in the school home who had not given his heart to God, and been baptized, and was preparing to work in the cause. There were six in the graduating class, and all of these are at present engaged in some branch of the work, or taking further training for service. During the week of prayer this year, at two different times seventeen persons were baptized.

C. SORENSON.

The Eufola (N. C.) Academy

THE Eufola Academy of Industrial Mechanics closed its winter term March 26, after six months of steady school work. There were twenty students enrolled, and faithful work was done on the part of all. The Bible studies on the book of Daniel were thorough and satisfactory. During the closing exercises three papers were read, giving a resumé of the entire book. The first paper covered chapters one to six; the second, chapters seven to ten; and the third, the eleventh and twelfth chapters. These papers showed the writers to have received a comprehensive view of the entire book, and the final examinations gave them a standing of from eighty to one hundred per cent.

The industrial features of the school have been pursued according to the original design of the founders. All expenses, with the exception of those of one student, have been met by the labor which the students have performed. The school is furnishing employment to a number of students during the summer, paying them wages, until the fall term begins.

The financial depression during the winter has made our work very hard. Our only source of income is from the shops connected with the school; and when the panic began, very little work came in, and there was no sale for the shop's productions. Notwithstanding this, the blessing of the Lord has been with us, and our work has gone steadily forward. Through the providence of God we have been enabled to add another ten acres of land to the ten we had at first and when this little farm is properly cultivated, we believe it will add materially to our resources.

We are trying to solve the problem of making a self-supporting school. So far this has been done, and more, as we were obliged to go in debt for our equipment. When this is paid for, our way will be much easier.

J. O. JOHNSTON.

Against Rum

[We need to awaken to the evils of the rum traffic. The following from the *New York Journal* of Aug. 16, 1907, presents an alarming array of facts regarding this awful evil. All our schools may well give more instruction concerning this question, and take up in every laudable way a crusade against intemperance.—F. G.]

"WASHINGTON, Aug. 15.—United

States internal revenue reports show that Americans are drinking more beer and whisky, and using more tobacco, cigarettes, and snuff, than ever before. Here are the receipts for the year ended June 30, as compared with the previous year:—

"Spirits, \$156,336,901, as against \$143,394,055.

"Tobacco, \$51,811,069, as against \$48,422,997.

"Fermented liquors, \$59,567,818, as against \$55,641,858.

"Chewing tobacco, 369,186,303 pounds, as against 354,915,499 pounds.

"Cigarettes used, 15,159,227, as against 9,493,690.

"Snuff, a gain of 693,658 pounds.

"Whisky, 11,409,252 gallons increase.

"Beer, 3,984,474 gallons increase."

Notes

ELDER S. M. BUTLER, formerly principal of Cedar Lake (Mich.) Academy, has accepted a call to the presidency of Mount Vernon (Ohio) College. Elder Butler is this year teaching Bible in Union College, College View, Neb.

Arrangements are being perfected by which the Pacific Union College, of Healdsburg, Cal., is to be located in the country. The Pacific Union Conference is also contemplating the establishment of a normal school. These changes should greatly increase the efficiency of the educational work in this union conference.

The Southern Training-School, of Graysville, Tenn., has issued an announcement of the courses of study to be conducted during the coming summer school, to held from May 5 to June 15. Valuable lines of work are offered. The announcement may be obtained by addressing the principal, M. B. VanKirk, Graysville, Tenn.

At the meeting of the Central Union Conference held at Boulder, Colo., last January, a study on the support of church-schools was given by Elder A. T. Robinson. This study has been published in pamphlet form, and can be obtained from the Nebraska Conference, 905 N. California Avenue, Hastings, Neb. It contains most valuable food for thought.

The meeting of the National Education Association is to be held at Cleveland, June 29 to July 3. The announcement is issued, and is obtainable from Wm. G. Rose, Executive Secretary of the National Education Association Convention, Chamber of Commerce Building, Cleveland, Ohio. It will undoubtedly be profitable for those of our teachers who can do so to attend.

"A NEW type of schoolma'am has come to rescue the Chicago school system from the toils of the 'teachers famine' which has been crippling its work. The age of the new pedagogue averages somewhere around fourteen years. In scores of schoolrooms throughout the city, where it has been impossible to provide substitutes for teachers who were absent, privileged pupils have been put in charge of the rest of the class, rather than have the children dismissed to spend the day in the streets, and the usual program of study and recitation periods has been carried out."—*Dallas Express*.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE

West Pennsylvania, Oil City ... June 18-28

NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Caldwell May 13-20

Western Washington, Seattle May 21-30

Western Oregon, St. Johns, May 28 to June 7

Upper Columbia, Spokane June 4-14

Montana, Great Falls June 18-28

The presidents of the various conferences are requested to forward any information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made in either time or place of meetings already appointed, notice should be forwarded at once.

Notice!

THE Killbuck (Ohio) church desires to know the address of Brother F. E. Huffaker. Any one having the desired information, please notify the church clerk, Cliff Kaser, at Clark P. O., Ohio.

Glendale Sanitarium Training-School for Missionary Nurses

The next training class will begin June 1. There are vacancies for a limited number of applicants. This institution offers special facilities to persons of promise who are anxious to fit themselves to be missionary nurses. Liberal monthly allowances are made for the first, second, and third years, to cover incidentals, so as to enable worthy individuals to get such training. Write for the new calendar. Address Dr. Etta Gray, or Miss Nora Lacey, Head Nurse, Glendale Sanitarium, Glendale, Cal.

Notice!

THE fifth annual session of the Southern New England Conference will be held at Hartford, Conn., May 12-17 inclusive. At this time officers for the ensuing year will be chosen, and other regular lines of work cared for. Delegates' blanks have been sent to all the churches, and we trust these will be filled out and returned to the conference secretary as soon as possible. At this time we expect to dedicate our new conference headquarters, and trust there will be as large an attendance of our people as practicable. Let all who expect to attend send in their names to the secretary. Accommodations in the shape of dormitories will be arranged. Bring bedding and ticks, as at camp-meeting. A dining-room will be provided, and meals served at usual rates.

Directions to reach the building are as follows: Take any car going east from the union station; change at City Hall for Franklin Avenue car going south, and get off at Whitmore; walk one-half block west to No. 51.

Meanwhile let us all seek God that at this time there will be a rich outpouring of his Spirit to prepare us for the work of the coming summer.

W. A. WESTWORTH, 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.—A position as housekeeper. Address Mrs. Alma Jones, Luray, S. C. Reference, Elder E. W. Carey, Luray, S. C.

WANTED AT ONCE.—A first-class lady nurse; also wish a first-class lady physician to locate here. Address the Home Sanitarium, St. Peter, Minn.

FOR SALE.—160 acres, with improvements, in North Dakota. Located in a beautiful and fertile valley. Soil black, rich, strong, and conservative. Two miles from a thriving town on the Milwaukee Extension to Seattle. H. W. Reed, Eagle River, Wis.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

NOTICE.—We will send olives and honey (freight paid except to Northwestern States) to tract societies or conference institutions to be paid when sold or disposed of, at 67, 82, and 92 cents a gal. for olives in 5-gal. cans, with directions for handling. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Beautiful Imported Bible Card-board Mottoes; all have flowers with silver letters. Cord furnished to hang mottoes with. Special for 60 days: 5 for 50 cents; 12, \$1; 25, \$1.75; 50, \$3; 100, \$5. More you buy, the cheaper they are. All sent by mail. Address Hampton Art Company, Hampton, Iowa.

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.

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

FOR SALE.—In Mountain View, Cal., near Pacific Press factory and S. D. A. church and church-school, modern two-story house, with eight living-rooms, two bath-rooms, and pantry. Sanitary plumbing throughout. Suited for one large family or two small families. One acre of land, with family orchard; trees just coming into bearing. Price, \$3,600. Address L. E. Borle, Mountain View, Cal.

FOR SALE.—Two and three-fourths acres of land in the suburbs of Roswell, New Mexico. Three-room house,—rooms large with two large porches. A small young orchard with all fruits suitable to the climate. Pie-plant and asparagus. Hay barn, horse and carriage stable, and chicken house. Good well, wind-mill, and water works for irrigating orchard. Reasons for selling, owner is too old and feeble to care for it, and desires to put the money where it will be doing good in the Master's vineyard. Place is cheap at \$2,000, but will sell for \$1,600, as owner wishes to get the money in the cause while she lives. Address the Southern Publishing Association, Nashville, Tenn.

WANTED.—First-class bread and pastry baker. Good opportunity for man with family desiring advantages of church-school and academy. Correspondence with interested parties solicited at once. Must be Sabbath-keeper. Address D. S. Yoder, Fernando, Cal.

MEND HOT WATER BAGS.—Patent Patches or clamps are perfectly reliable. They are not plasters, that are sure to disappoint, and will not mend a large rent; they are restoring thousands of bags to usefulness, and will mend agate, enameled, and tinware. Only 25 cents for 9 clamps, a wrench, and instructions. That little paper, *Save the Boys*, is not published now. This is an answer to many inquiries. H. F. Phelps, Station F, Minneapolis, Minn.

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

F. C. Webster, Box 51, Oneida, N. Y., *Signs, Liberty, Watchman*, etc.

Mrs. James F. Woods, 322 S. Detroit St., Warsaw, Ind., *Signs, Watchman*.

Hazel Foster, New Castle, Colo., late *Signs* and tracts suitable for reading rack.

Lura G. M. Brown, R. F. D. No. 2, Cedar Grove, Tenn., *Signs, Watchman, Life and Health*, etc.

Peter Paulson, Halbrite, Saskatchewan, Canada, English, Danish, Swedish, and German literature.

Tom C. Hege, 309 W. Trade St., Charlotte, N. C., *Signs, Watchman, Life and Health*, and *Liberty*.

Henry Wm. Rose, 2718 Third Ave. S., Minneapolis, Minn., *Signs, Life and Health, Watchman*.

Obituaries

CHASE.—Died at her home in Tacoma, Wash., March 12, 1908, of pulmonary consumption, Mrs. Etta S. Chase, aged 39 years. A husband and two little daughters are left to mourn. Comforting words were spoken by the writer. C. E. KNIGHT.

GALAWAY.—Died at East Otto, N. Y., March 29, 1908, Brother O. Galaway, aged seventy-eight years. He fell asleep with the precious hope of the soon-coming Life-giver to awake him to endless life. Funeral service was conducted by the writer, from 1 Cor. 15: 57. F. PEABODY.

BURLINGHAM.—Died at Tacoma, Wash., March 27, 1908, of appendicitis, Mary Georgiana, eldest child of W. D. Burlingham, aged 8 years, 1 month, and 21 days. Little Georgia was thoughtful and serious for one so young. The writer conducted the funeral service. C. E. KNIGHT.

SCHREIBER.—Died at Chandler, Okla., of old age, Feb. 27, 1908., Brother Henry Schreiber, in the eightieth year of his age. He was raised a Roman Catholic, but several years ago joined the Seventh-day Adventist Church. Funeral service was conducted by the writer. W. R. HANSON.

WASHINGTON.—Died in Woodland, Cal., April 2, 1908, Sister Dorothy Washington, in the eighty-fourth year of her age. In 1872 she first heard and accepted the Adventist faith, and was henceforth loyal to the truth. She was always cheerful in life, patient in her suffering, and died in full assurance of having a part in the first resurrection. A number of relatives and a host of friends remain to mourn. Funeral service was conducted by the writer. C. E. LELAND.

EMERY.—Died in Boulder, Colo., Oct. 15, 1907, Gladys I. Emery, the second daughter of Mr. and Mrs. W. D. Emery, aged 10 years and 15 days. She was baptized two years ago, uniting with the Boulder church, and although so young, manifested the true worth of a Christian life. F. M. WILCOX.

DOW.—Died in San Diego, Cal., April 6, 1908, Mariam M. Dow, wife of H. A. Dow, aged 50 years, 3 months, and 20 days. She was buried in Oak Hill Cemetery, Battle Creek, Mich., April 14. The funeral service, held at the home of the mother of the deceased, Mrs. Lucy Kelsey, was conducted by the writer, assisted by M. B. Miller.

S. D. HARTWELL.

OSBORNE.—Died at his home in Alameda, Mich., April 10, 1908, Brother Leonard Osborne, aged 73 years. He accepted present truth in 1867, and was a faithful member of, and earnest worker in, the church till he died. His unflinching kindness and genuine Christian spirit won for him a host of friends. He is survived by his wife, one son, two brothers, and three sisters. The funeral service was held at the Alameda church, which was filled to its utmost capacity. E. K. SLADE.

PENDLEY.—Died at Avinger, Tex., March 24, 1908, from a relapse of pneumonia, Sister Pendley, aged 39 years, 8 months, and 12 days. She had been a faithful Seventh-day Adventist for twenty years. Husband and children are left without her presence and counsels, to press on for a little time, assured that if they are faithful they will soon meet the companion and mother. The new church building was filled with sympathizing friends as the blessed hope was presented with its comforting assurances. We laid her to rest beside a sleeping child in the new cemetery near the Avinger church, March 25. CLARENCE SANTEE.

HARRISON.—Died near Delta, Pa., Feb. 23, 1908, of tuberculosis, Sister Lucretia Harrison, who was born in Pennsylvania, in 1844. While still a young girl, she gave her heart to God, uniting with a First-day Adventist church. Her Christian experience was marked by faithfulness and devotion until the day of her death. The closing weeks of her life were ones of special blessing. The last Sabbath of her life was a day in which her soul seemed full of the peace that passeth understanding; and as she named over her brethren and sisters in prayer, she seemed to feel that her work was done. After the Lord took her own little one, she gave loving and faithful care to three other children in need. Two of these, with her husband, remain to mourn their loss. After a service based on Rev. 14:13, conducted by the writer, we laid her away to rest, confident that if faithful we shall meet her at the first resurrection. B. F. KNEELAND.

BOVEE.—Died in Battle Creek, Mich., March 13, 1908, Sister Eliza Waggoner Bovee, aged 75 years, 7 months, and 9 days. She was one of a family of eleven children, of whom five still abide at the present date, one sister being present at the funeral. In early life Sister Waggoner was a school-teacher. At the age of eighteen she was converted; her early experience was a remarkable one, and her later religious life was remarkable in this respect,—that her course was ever onward and upward. In 1858, at Gilboa, Ohio, hearing a course of lectures by Elder M. E. Cornell, she fully accepted the truth. After accepting the views of the Sabbath-keeping Adventists, she labored in the Review and Herald Publishing House for a number of years. Oct. 7, 1862, she was united in marriage to Brother Orrin Primer Bovee, of Mendon, Mich. As the fruit of this union five children were born, three sons and two daughters, all of whom were present at the funeral except one son now residing in Pasadena, Cal. Some three weeks before the end came, our sister was attacked with a complication of diseases, which carried her beyond the reach of human aid. Her departure was calm and peaceful. The funeral service was conducted at the

residence, by the writer, where a large number of old friends and neighbors assembled to pay their last respects to the deceased. The interment took place at Mendon, where by the side of her husband she lies awaiting the sound of the trumpet which will call the dead into a life that knows no end.

G. W. AMADON.

WATTS.—Died at the home of her sister, Mrs. J. L. Whirry, at McMinnville, Ore., March 8, 1908, Miss Alma Watts, aged 21 years and 7 months. Sister Watts was converted when she was seven years old. About six years ago she, with her parents, embraced the present truth. She was a devoted Christian, earnest in the faith of the soon coming of the Lord. The funeral was held at the Baptist church on Sabbath, March 14. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18, assisted by the pastor of the Baptist church.

DANIEL NETTLETON.

McKAY.—Died at her home in Ellicottville, N. Y., March 15, 1908, Sister J. C. McKay. She was born in Genesee County, N. Y., April 8, 1830. In 1879 Elder D. T. Fero held a tent effort in their village, and Brother William Arnold, our well-known book man, and Mrs. McKay, his mother, accepted the truth. Since that time, she has devoted her life to the message by doing what she could for its advancement. Sister McKay had been poorly since New-Year's day. She chose John 11:25 as the basis of remarks at her funeral. The little church near her home, which she was instrumental in building, was well filled with acquaintances and friends. Funeral discourse by the writer.

H. W. CARR.

LANE.—Died at Montrose, Pa., March 15, 1908, Walter Freeman Lane, aged 31 years, 10 months, and 19 days. Through reading a tract, he began the observance of the seventh day of the week as the Sabbath, and later identified himself fully with Seventh-day Adventists. During the last few months of his life, his home was at Binghamton, N. Y., where his association with those of like faith was highly appreciated. He was a printer by trade. His wife died six months before his death, leaving him with the responsibility of caring for small children, and to meet alone the burden of adverse financial circumstances. During his last sickness, physicians thought he might be suffering from appendicitis, but a surgical operation revealed internal abscesses of long standing. He made a most impressive prayer before going on the operating table, and left the unmistakable evidence of acceptance with God, and that it was truly blessed to die in the Lord.

L. T. NICOLA.

HEALD.—Thomas T. Heald was born at Wheeling Creek, Ohio, Dec. 10, 1825, and died of old age, April 8, 1908, aged 83 years and 4 months. In 1849 he came overland to California, settled on a farm eight miles down the Russian River. Later on, for a number of years, he lived in Guernville, where he was engaged in the redwood lumber trade. In 1890 he came to Healdsburg, where he has since resided. Brother Heald was married in 1860, and was the father of six children, three of whom died in childhood. His daughter Amelia died March 2 of the present year. A son, Dr. G. H. Heald, resides in Washington, D. C., and a daughter, Dr. Henrietta Brighthouse, resides in Healdsburg. Brother Heald's early religious experience was with the Presbyterians. On coming to California, as there was no Presbyterian church near him, he joined the Methodist Episcopal church. In 1887, as the result of perusing reading-matter placed in his hands by his son, he accepted the views of Seventh-day Adventists, and took his public stand with us at a camp-meeting held in Oakland in 1887. He has ever been earnest in his influence, and with his means to advance the cause of present truth. He passed quietly to his rest, with firm faith in the God of his salvation. The funeral service was conducted in Healdsburg on April 10, Elder N. C. McClure and the writer officiating. J. N. LOUGHBOROUGH.

BEAMAN.—Died at his home near Sandyville, Warren Co., Iowa, April 16, 1908, of pneumonia, Brother Noah R. Beaman, aged 72 years, 2 months, and 18 days. In 1894 he embraced the doctrines held by Seventh-day Adventists, and died in that faith, though he was not identified with any local church. He suffered intensely during his sickness, but bore it patiently. Comforting words were spoken from Job 14:14, by the writer. M. W. LEWIS.

ROSS.—Died at Titusville, Pa., Feb. 25, 1908, of dropsy and other complications, George Ross, aged nearly eighty-two years. Brother Ross was born in England. Seventeen years ago he accepted the third angel's message, and has lived during these years a true follower of Christ, looking forward to the glorious appearing of our blessed Saviour. A number of children survive, most of them rejoicing in the truth. Brother Ross was laid to rest by the side of his loved companion at Jefferson, Ohio, to await the call of the Life-giver. Words of comfort were spoken by the writer, from Rev. 14:13.

I. N. WILLIAMS.

WALWORTH.—Died at his home at Hillsdale, Mich., Feb. 20, 1908, of paralysis, Erasmus Walworth, aged 79 years, 7 months, and 11 days. Brother Walworth embraced present truth in 1856, under the labors of Elders Bates, Waggoner, and Cornell. He was one of the charter members of the Hillsdale church, and remained faithful unto death. Although a great sufferer from rheumatism, he was patient. His hope in the soon coming of the Lord was bright. We believe that he sleeps in Jesus. He leaves a wife and two sons to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13.

C. N. SANDERS.

BUTLER.—Died in Battle Creek, Mich., April 3, 1908, Elder T. J. Butler, in the eighty-first year of his age. Elder Butler was born Jan. 18, 1828, near Coshocton, Ohio, and was reared in a Christian home. Early in life he identified himself with the Disciples Church. His higher education was obtained at Oberlin College, where he studied with the ministry in view. Upon finishing his course he took the principalship of the schools of Gilboa, Ohio, and was at the same time superintendent of public instruction for the State. At this time, in 1855, he was married to Lavinia Stout. To them were born seven children, four of whom reached mature age, and with his faithful wife survive him. In 1857 while Elder Butler was engaged in school work, and acting as elder of his church, word came from Elders M. E. Cornell and G. W. Holt that they were coming to that town to proclaim the Sabbath truth. Realizing that he would be called upon to defend the observance of the first day of the week, Brother Butler began at once by study to fortify himself for the expected attack. The result was that before the ministers reached the place, he was observing the seventh-day Sabbath according to the commandment. He then received heartily the truths which accompanied the Sabbath message and began to get ready to proclaim them, which he did with power and acceptance. Early last autumn he removed to Battle Creek, Mich., with the thought of spending the remainder of his days near his daughters, Mrs. A. J. Read, and Mrs. Gail Clements. With his wife and son Charles he spent the winter here. Although Elder Butler was in feeble health, the end came suddenly and unexpectedly after an illness of but two days, caused by uremic poisoning. In his sufferings he gave expression to the inward peace and joy he felt in the Saviour's love. He claimed a glorious victory, and died happy in Jesus. His faithful life and adherence to what he believed to be right, and his loving devotion to his family, make his memory blessed to his loved ones, who are cheered in their sorrow with the recollection of his godly life, and particularly with his latest and happiest experience. Funeral service was conducted at the residence of Mrs. Clements by Elder L. McCoy. G. C. TENNEY.



WASHINGTON, D. C., MAY 7, 1908

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

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On the second page of this issue, attention is directed to the contents of the current issue of *Liberty*. The brief outline there given of what is found in this number indicates that it is an excellent one in respect both to the matter and the illustrations. Every reader of the *REVIEW* ought to be a reader of *Liberty*.

We have received the tenth annual announcement of the Bethel Industrial Academy. Prospective students may receive copies of this announcement by addressing Prof. A. W. Spaulding, Bethel, Wis.

An article dealing with the Sunday bill favorably reported to the Senate by the Senate Committee on the District of Columbia will be found in the Christian Liberty Department, on the twentieth page.

A LETTER from Brother W. D. Burden reports that he and his wife sailed from San Francisco, April 14, for Japan. These workers have been on furlough, and now return to resume work in the Japanese field.

ELDER O. A. OLSEN, the president of the Australasian Union Conference, who attended the recent council of the General Conference Committee, left Washington last week on his way to San Francisco, from which port he will sail for Tahiti, where he will join some of the island workers in council. Elder Olsen will make brief stops at several places on his way to the Pacific Coast.

A VEGETARIAN banquet was given by the Washington Health Club on Wednesday evening, April 29. Drs. D. H. Kress and Lauretta Kress, of the Washington Sanitarium, were present and spoke of the relation existing between the free use of flesh and disease. This banquet was the first public one given by vegetarians in Washington. Instead of wine, pure water was used in drinking all toasts.

ON April 30 Dr. R. S. Ingersoll and family, and Mrs. S. J. Olney, sailed from New York for Liverpool. They have been on furlough from India during the last year, after eight or nine years in the Indian field. Dr. Ingersoll has been very busily engaged in post-graduate work in Chicago during his stay in America, and now expects to take the examinations in England to secure British qualifications for medical practise.

It is now proposed that our Missionary Volunteer Societies in every State and Territory take up the work of supplying *Liberty* to all the business men in their respective communities. Some are doing this already, and the results are good. Let every leader of such societies take up the matter without delay, that there may be one vigorous, united movement throughout the whole country just now, when such a work is so urgently demanded by the crisis before us.

At the recent council it was recommended that Elder E. E. Andross, president of the British Union Conference, remain in this country, inasmuch as the health of Sister Andross demanded an immediate change of climate. She will spend some time recuperating in the West. It was recommended that Elder W. J. Fitzgerald, president of the Columbia Union, take the presidency of the British Union, and that Elder Andross take the presidency of the Columbia Union.

THE General Conference Committee has invited Elder R. C. Porter, of the Southwestern Union, to take the presidency of the South African Union Conference, releasing Elder W. S. Hyatt, who has held that position for quite a number of years. Brother and Sister Porter have accepted the appointment to Africa, and expect soon to be on their way to that field. They were advised to go by way of the Pacific, in order to catch a brief glimpse of the work in Honolulu, Fiji, and Australia, the western route being a very direct one to South Africa.

LAST week Senator Gallinger, chairman of the Senate Committee of the District of Columbia, introduced in the Senate a bill to amend the law relating to billiard- and pool-rooms, in which there is a provision that they shall be closed twenty-four hours on Sunday. All incorporated clubs conducting pool tables for profit or for a nominal membership will also be required to close on Sunday. Although only a limited number of persons are affected by the provisions of this bill, it yet involves the same question of making a distinction between Sunday and other days of the week which is found in all Sunday bills.

SOME large orders have recently been received for our two magazines. One letter from California called for 10,000 copies of the May number of *Life and Health*, 5,000 copies being for use at the California camp-meeting; and 5,000 copies of the current number of *Liberty* were also ordered for the same meeting. In addition to this, the Fresno (Cal.) church placed an order for 1,167 copies of *Liberty*. A number of single orders for 1,000 copies each of the May number of *Life and Health* and a goodly number of orders of 500 each have come to hand. The first edition of *Life and Health* for May was 35,000 copies, and it will be necessary to order a second edition at once. The first edition of the present number of *Liberty* was 50,000 copies. These facts indicate what may be expected when our people make a united effort in behalf of our periodicals.