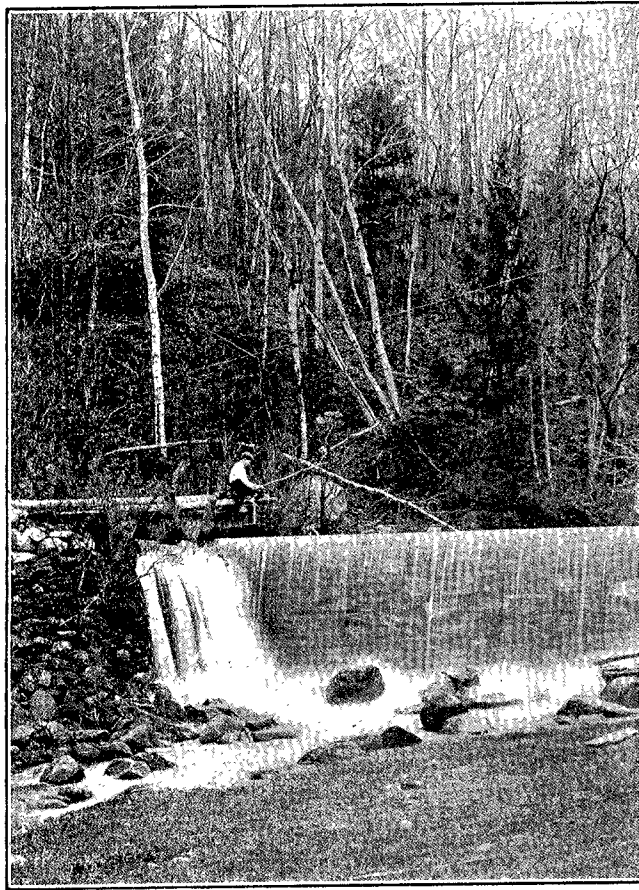


Vol. 85

Takoma Park Station, Washington, D. C., June 4, 1908

No. 23



Behold
He
Cometh

Go to the Law and
Testimony

The Great Advent Movement

Not Simply a Revision of "Rise and Progress"

What the Author Himself Says About the Book

Elder Loughborough writes:—

A brother at a large gathering of our people offered some copies of "Great Advent Movement" for sale, and was met with the statement, "We do not wish this book; we have 'Rise and Progress,' and this is simply a *revision* of the former work."

It is true that in giving the facts concerning the first development of the Advent Movement, and the description of Sister White's gift, the record is the same. I wish, however, to state:—

1. When I wrote "Rise and Progress," I could find only the first of the seven volumes of the *Midnight Cry*; but before writing this book, I had access to the whole seven volumes, and culled from them many new facts.
 2. While on my trips in the countries east of the Atlantic, during the years 1896, 1899, and 1900, I had opportunity to collect many additional facts concerning the movement in those countries, not contained in my former book.
 3. In the other book the progress of the cause in our institutions, missions, etc., is traced by groups of years. In this book each one, as the publishing work, sanitarium work, school work, and missions, is given a separate chapter.
 4. The consideration of the doctrine of the "shut door," of which our opponents have made so much, is treated and refuted in Chapter XIV. This chapter alone is worth the price of the book to any who have to meet this charge against Sister White.
 5. In this book there are traced twenty-two exact fulfilments of predictions made through Sister White. Two chapters, XXIV and XXVII, are devoted to a consideration of some of the most striking of these fulfilments.
-

Those who wish to keep up to date can not afford to be without "The Great Advent Movement." It is profusely supplied with sub-headings, and there is a complete index of these in the back, so that at a glance you can locate the desired subject. Much of the space in "Rise and Progress" was taken up with cuts and illustrations; in "Great Advent Movement" this space has been given to reading-matter.

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THE REVIEW AND HERALD

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

VOL. 85.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 4, 1908

No. 23

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

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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Editorial

WHY is the teaching of the Scriptures concerning the second coming of Christ ignored to such an extent by many professed ministers of the Word of God?—Because a false theology has robbed this doctrine of its profound significance. The restoration of a pure gospel will again bring into prominence the blessed hope of the coming of Jesus and the resurrection of the dead. There is need just now of the great second advent movement.

AN essential experience for the Christian is personal fellowship with a personal God. Nothing short of this will satisfy the longings of the awakened soul, which was originally created in the image of God. Provision for this is made in the gift of the Holy Spirit, the third person of the Godhead, the representative of both the Father and the Son. "We will come unto him, and make our abode with him." Blessed fellowship!

WE miss some of the best things for us in life by failing to accept with a childlike faith the "exceeding great and precious promises" made to us as the outflow of a Father's love. We may not be able to explain all of God's dealings with us or to fathom all his purposes, but this responsibility does not rest upon us. "My Father knows," and we know that he knows, and we can rest in this knowledge. There is no valid excuse for neglecting so great salvation. "Come unto me, . . . and ye shall find rest unto your souls."

The True and the Counterfeit Gospel

THE subject of the Sabbath-school lesson for June 13—"A Message Against the Beast and His Image"—is an important one, and is worthy of earnest study. It will certainly be impossible to proclaim such a message effectively without an intelligent understanding not only of those truths which lie at the foundation of this second advent movement; but also of the special application of those truths in order that they shall constitute the third angel's message.

The good news of salvation is developed from one vital principle. This is set forth in the definition of the gospel: "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith, as it is written, But the righteous shall live by faith." The perversion of this truth appears in many forms; but nowhere else is the perversion so fully worked out, and so completely systematized, as in the teachings of the papacy. It will not be difficult to understand the reason for this if we remember that the "mystery of iniquity" is a counterfeit gospel, originated by the enemy of truth as a most effective means of satisfying the minds of those who desire to save themselves by their own works. This involves a complete reversal of the way of life as set forth in the Scriptures. According to the revelation therein made, faith in Christ is the thing essential to salvation. The reply of the apostle Paul to the inquiry of the Philippian jailer contains the whole gospel in few words: "Believe on the Lord Jesus Christ, and thou shalt be saved." To believe on the Christ set forth in the Scriptures according to the meaning of the Scriptures is to accept the divine plan for the world by giving to the eternal Son of God his true place as the representative of the Father in the control and direction of all things both in heaven and in earth.

Opposed to this divine plan is the ambition of the enemy of God to put himself in the place of the Son, and to bring as many as possible into subjection unto himself. This unlawful ambition has found its most complete expression in the organization and the workings of the papacy. In the symbolic prophecy we find the dragon giving to the beast from

the sea "his power, and his throne, and great authority." We learn that the dragon is "the old serpent, he that is called the devil and Satan," who revealed himself openly in his effort to overthrow Christianity by using the pagan Roman empire as his agent. When this effort to shut away Christianity from the world had failed, the same end was sought by so perverting the truths of Christianity that while the familiar names and formularies of the gospel were retained, the philosophy of paganism would be substituted for the essential truths of Christianity.

The limits of this article will not permit us to follow the historical development of the papacy, and we can only summarize the leading perversions of truth found in this organization as follows: chiefest of all is the claim that the pope is vicegerent of Christ, the visible head of the church. Next comes the doctrine that tradition is a more clear and more safe guide in religion than the Scriptures, and that the Bible alone is not an infallible guide, nor a sufficient rule of faith and practise. From these two fountainheads of error flows a broad, deep stream of false doctrine, which, taken as a whole, constitutes the counterfeit gospel of Christ.

The rise and working of this wonderful system of error has been clearly foretold in the prophecies; and the preaching of "the everlasting gospel" in preparation for the second coming of Christ, is designed to expose all these perversions of truth by presenting in bold contrast with them the way of salvation revealed in the Scriptures.

As the essential and fundamental truth of the gospel is that Christ, our high priest, "is able to save to the uttermost them that draw near unto God through him," the counterfeit gospel must expressly deny this teaching and present another way of access unto God. The extent to which this had been done is shown by the following extract: "Popery has a god of its own—him, even whom the canon law calls the 'Lord our God.' It has a saviour of its own—the church, to wit. It has a sacrifice of its own—the mass. It has a mediator of its own—the priesthood. It has a sanctifier of its own—the sacrament. It has a justification of its own—that even of infused righteousness. It has a pardon of its own—the pardon of the confessional. And it has in the heavens

an infallible, all-prevailing advocate unknown to the gospel—the ‘Mother of God.’ It thus represents to the world a spiritual and saving apparatus for the salvation of men; and yet it neither sanctifies nor saves any one. It looks like a church; it professes to have all that a church ought to have; and yet it is not a church. It is a grand deception—‘the all-deceivableness of unrighteousness.’” Such is the beast after whom the whole world wondered, and whom all that dwell upon the earth shall worship, except those whose names have been written in the book of life.

In direct contrast to this whole system of error is the third angel’s message, the final proclamation of “the everlasting gospel,” which is to expose all perversions of the truth, and to restore the pure teaching of the apostolic church. This message is to give to Christ, the eternal Son, his rightful place as the head of the church, present with his people on earth through his representative the Holy Spirit. This will be the natural and logical result of assigning to him his place as one with the Father, through whom alone the Father revealed himself in the original creation, and through whom, therefore, he reveals himself in redemption, which is the re-creation of the soul in the image of God. And as the original Sabbath of the fourth commandment was the sign of the God who thus revealed himself in creation, so in the restoration of the true gospel the same Sabbath will be presented as the sign of re-creation, the sign of sanctification, the sign of righteousness by faith; and instead of faith in the creed of the church and a salvation through works commanded by the church, the message of the true gospel presents faith in the power of Christ to save, and the works of faith as revealed in obedience to the commandments of God, not as the price of salvation but as the fruit of salvation.

There is nothing which has contributed more to the building up of this system of false teaching than the suppression of the truth relating to Christ as our great high priest, and as revealed in the heavenly sanctuary, and substituting therefor that principal service of the Roman Catholic Church designated as the mass. In this service the earthly temple takes the place of the heavenly temple; the earthly priest takes the place of the heavenly; the earthly altar is substituted for the heavenly altar; the earthly sacrifice is presented in place of the heavenly sacrifice; and as a result, forgiveness of sin is based upon the service of the church, rather than upon the ministry of righteousness by the great Head of the church.

In restoring the truth of the gospel, that which has been suppressed by the

papacy must be set forth with clearness and fulness, and this can be done only by presenting the atoning sacrifice, and the present ministry, of our Great High Priest in the heavenly sanctuary. This enables us to understand the significance of that light concerning the sanctuary and its services which was the explanation of the great disappointment in 1844, and the molding power which gave shape to the present system of truth.

It is clear, therefore, that the message against the beast and his image will present to the world anew “the everlasting gospel” as set forth through the sanctuary and its services, and that it will be the message of righteousness by faith, in which Christ will be given his true place as the head of the church, the original Sabbath will be restored as a sign of righteousness, and obedience to the commandments of God will be inculcated as the evidence of salvation by faith. It is high time that this message should be given with a loud voice to all the world.

A Good Beginning

THE Idaho Conference has just held its first camp-meeting since its organization. It is but a nine-months’-old conference; and when organized, was expected to require some help from the union.

For a time, the officers say, it looked as if this help would be needed; but as the situation was placed before the believers in Idaho, the tithes and gifts flowed in in a most unexpected way, until not only has the work in this new conference been sustained, but at this camp-meeting five hundred dollars from the tithe was voted to the General Conference for use in its missionary operations in the regions beyond.

This was done, not out of their abundance, but out of the love for the work of missions, and the determination to share resources with the needy fields abroad. The brethren and sisters rejoiced in the gift.

It is a cheering token, coming from this little conference at the opening of the camp-meeting season.

The spreading work demands constant and systematic giving by all individual believers week by week. These steady gifts to missions in our campaign are like the continuous rattle of the infantry fire in a battle. And most battles are won by the infantry. But in storming the strongholds of the enemy, the gifts from the conferences, sharing their tithes, is like bringing the heavy artillery into action. Idaho, among the youngest and smallest of conferences, has done splendidly in the opening of the season’s campaign.

Caldwell, Idaho.

W. A. S.

The Rise and Fall of Religious Liberty in America

Struggling Toward the Light

UNDER the sway of paganism, pagan and Jew found common victims in the persons of the followers of Christ. He who had given first utterance to the doctrine of soul-freedom must, through centuries to come, witness the struggles and trials and martyrdom of those who sought to practise his teaching, and follow his example.

Then came the Reformation and the legal establishment of certain Protestant churches. But the times were no easier for him who would enjoy for himself, and grant to others “freedom to worship God.” The follower of Christ in the matter of soul-freedom had still two foes,—not now Jew and pagan, but Catholic and Protestant, each taking toll in human lives from those who would worship God “according to the dictates of conscience.”

We saw last week how little came of the edict of Milan and the proclamation of the peoples of the East in the matter of religious freedom. The course entered upon by Constans and Constantius after the death of their father put the Christian church on the throne of Europe, and placed a ban upon freedom of worship for pagan and Christian alike. It took heroic men and women in those days to worship God in any way other than that prescribed by the state. In proof of this, note the barbarous cruelties from which the Paulicians, Albigenses, and Waldenses suffered while clinging to their belief and mode of worship. The bloodiest and cruelest of military campaigns were carried on against these and other sects. Concerning the war of extermination waged by the established church against the Albigenses, the Encyclopedia Britannica says:—

The history of the Albigenses may be said to be written in blood. . . . As town after town was taken, the inhabitants were put to the sword without distinction of age or sex, and the numerous ecclesiastics who were in the army especially distinguished themselves by a bloodthirsty ferocity. At the taking of Beziers (1209) the Abbot Arnold, being asked how the heretics were to be distinguished from the faithful, made the famous reply, “Slay all; God will know his own.” The war was carried on under command of Simon de Montfort with undiminished cruelty for a number of years. . . . The establishment of an inquisition at Languedoc in 1229 accelerated the exterminating process, and a few years later the sect was all but extinct.

The Waldenses, for tenaciously holding to their belief, for their zeal in spreading it in spite of papal malediction, for their denunciation of the Catholic Church, for their appeal to Scripture instead of to the pope, for their

rejection of a definite priestly order, and for their observance of the Sabbath of the decalogue rather than the day (Sunday) appointed and commanded by the church, became the special objects of the wrath of that church and the victims of its blood-mad legions. From the beginning of their history until 1848 they were regarded as a people beyond the pale even of toleration. As early as 1184 they were excommunicated by Pope Lucius III. Innocent III gave them similar attention in 1215. They shared with the Albigenses in the persecutions of 1209 to 1229. From 1316 to 1378 they suffered bitterly at the hands of Pope John XXII, Pope Urban V, and Pope Gregory XI. The duchess of Savoy began a cruel war of extermination against them in 1475. A regular crusade was proclaimed against them by Pope Innocent VIII in 1487. They were mercilessly persecuted by the French in 1545. In 1655 such barbarities were inflicted upon them by the French, with the aid of the Irish brigade, that Cromwell intervened in their behalf. In 1686 the duke of Savoy attempted their forcible conversion to Roman Catholicism, exiling to Geneva those who would not yield. Three years later many of them returned to their native valleys, and for a long period successfully resisted all attempts of their enemies to exterminate them or force them to conform their belief and practise to the teachings and the rituals of Rome. In the year 1848 Charles Albert of Savoy granted them full religious and political rights.

While the soil of Europe was still wet with the blood of those slain for worshiping God as conscience and the open Bible taught them, while fire and rack, dungeon and thumbscrew, were still busy "converting" the people to the Catholic faith, the work of the Reformation began. It did in a way grow out of those very conditions; for, as one writer says, "The religious consciousness of Europe was aroused" by the barbarities practised by the persecutors of the Waldenses.—and, no doubt, by the cruel business of the Inquisition. We can speak here of the Reformation only as to its attitude toward religious liberty. Says Henry M. King in his book, "Religious Liberty," page 7:—

As there were reformers before the Reformation, so there needed to be reformers after the Reformation, to take the work, painfully incomplete, on to its full completion. As yet men demanded liberty for themselves, not for all men. Religious freedom meant their freedom, and not their neighbors' who differed from them. They shrank from the logical conclusion of their own theses.

Luther's declared program—"the Bible and the Bible only"—was wider than even he was willing to follow. We hear him declaring this truthful proposition: "No one can command or ought

to command the soul except God, who alone can show it the way to heaven. It is futile and impossible to command, or by force to compel, any man's belief. Heresy is a spiritual thing, which no iron can hew down, no fire burn, no water drown." Again: "Whenever the temporal power presumes to legislate for the soul, it encroaches."

That was as true religious liberty doctrine as has ever been taught. It harmonizes perfectly with the command of Jesus: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." It seems an echo from the edict of Milan and the proclamation to the peoples of the East. It is a justification of the course of the Paulicians, the Albigenses, and the Waldenses; but it did not characterize the acts of the early Reformers or shape the course of the Reformation. Had Luther and his coadjutors followed out the principles laid down in the above quotation, history would have told a very different story of the growth of soul-freedom in Europe and America from what the record now reveals. They accomplished a great work; but they found the church in unholy wedlock with the state, and left it so. They found souls struggling for freedom of conscience, and they not only refused to help, but forged fetters of their own. It is sometimes said that religious liberty grew out of the Reformation. It did grow out of it, because it was not permitted to grow in it. Says one writer, "The great Reformation movement of Europe was a case of arrested development." "Under the Reformation it was soon found that Protestant hierarchies and synods could fine and imprison and torture and burn dissenters from the state religion as vigorously as under the old names. . . . The Reformation of the sixteenth century failed to get possession of Europe, because it did not reform far enough—borrowed too much from papacy, retained too much of Rome."—"Struggles and Triumphs of Virginia Baptists," p. 12.

Upon the matter of religious freedom Calvin wrote: "Godly princes may lawfully issue edicts for compelling obstinate and rebellious persons to worship the true God and to maintain the unity of the faith." But if "unity of the faith" had been of greater consideration than soul liberty, there had been no excuse for the Reformation. Rome had been working industriously for "unity of the faith," and employing the same means of "persuasion" thereto as those which Calvin sanctioned—torture and death. There are two names that can never be dissociated,—Calvin and Michael Servetus, the latter burned for his faith, the former sanctioning the burning.

And Luther, turning away from his declaration in behalf of religious liberty,

said this: "Since it is not good that in one parish the people should be exposed to contradictory preaching, he [the magistrate] should order to be silent whatever does not consist with the Scriptures." That made the civil ruler the judge of what is Scripture truth, and gave him the right to suppress whatever did not agree with his belief. Luther, writing of the Anabaptists in 1530, said, in a letter to Menius and Myconius: "Since they [the Anabaptists] are not only blasphemous, but also seditious men, let the sword exercise its rights over them; for this is the will of God, that he shall have judgment who resisteth the power." That declaration was purely papal in its nature.

Zwingli was not free from the same intolerant spirit, and we find him virtually passing a death sentence upon his former schoolmate, Felix Mantz. Concerning this, Prof. Williston Walker says: "The Zurich authorities, not without the approval of Zwingli we must believe, were led at last to add death to imprisonment, stripes, and banishment; and on Jan. 5, 1527, Felix Mantz became the first Anabaptist martyr at Zurich, meeting his death with heroic firmness, a death by drowning, in hideous parody of his doctrine of believers' baptism."

Nor can we pass by the name of Melancthon in this connection; for it is recorded of him that in a letter to the diet of Hamburg, written in the year 1537, he advised death by the sword to all who held Anabaptist views.

How similar to the course of these men was that of Saul, who went to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord," determined to bring them "bound to Jerusalem." But our Lord asks: "Saul, Saul, why persecutest thou me?"

We do not desire to cast opprobrium upon any of these illustrious names. Their fault lay largely in their inheritance from the Church of Rome. The schooling and the example of centuries had had its effect upon the people. We desire in this merely to show out of what trials of faith, what turbulence, what strife, what cruel mockings, what bitter persecutions, there has come to us the blessing of religious liberty. Down through that dark and turbulent torrent of the centuries, from the days of Jesus to our own day, there has been flowing a small silvery stream, pure and sweet and wholesome, sometimes almost obscured and always threatened with complete extinction. But that little silvery streamlet has been ever under the eye of God, flowing where he willed, but always flowing to bless mankind. We shall see in our next something of the struggle that was made to suppress the gospel of soul-freedom before it should reach the New World.

C. M. S.

The Midsummer Offering

SABBATH, July 4, has been appointed by the General Conference Committee as the day for our midsummer offering this year. A program will be provided, one important topic of which will be religious liberty. How fitting, on this national holiday, the birthday of our national life and liberty, to take a survey of the present status of the important question of religious liberty.

From the prophetic view-point, the present is fraught with great interest, and momentous events are just before us. At this writing the Senate of the United States has already passed a bill, applicable in the District of Columbia, enforcing the observance of the first day of the week upon those who do not keep some other day. No fewer than ten bills have been introduced into this present Congress, all pertaining to the enforcement or recognition of Sunday as the Christian sabbath. There has been a very strong agitation to get Congress to commit itself in favor of Sunday laws. A federation of churches is being rapidly effected, and the combined religious denominations of the country are making their influence felt on all legislative bodies. What once was asked from Congress by petition of separate religious organizations, is now demanded as a right, by a federation claiming to represent a great majority of the people.

Nor do these professed Christian people forget that a judge of the Supreme Court of the United States has already declared this to be "a Christian nation." Their demands for Sabbath laws are based upon this declared principle. That "this is a Christian nation" is reiterated continually by those making these demands, and they are now demanding additional statute laws, based upon the assumption that this is "a Christian nation," and being such, Congress must make laws enforcing what these federated churches believe will help the people to be still more religious.

The image to the beast is certainly forming. Its growth is rapid. The future thrills with intense interest to the student of prophecy. But before the end, the message of warning must go to all the world. Men must move on to the front. New recruits must be called. The army of workers must be greatly augmented. Every man put into a mission field calls for additional funds; and as the work develops, the demand for more means increases proportionately. The question is, Shall the work be held back because the treasury is depleted, and there are no funds with which to support the work? Surely if God is leading in the fulfilment of prophecy, he must expect his people to keep step and push forward the message in harmony with his leadership.

The midsummer offering comes at a time when the General Conference treasury is nearly empty. In the past, we have realized much help from this offering. It has often been a great relief to those who are compelled to forward the money to foreign fields. It would seem that on this special occasion, when there is such a tremendous demand for money in foreign fields, it would not be too much if we should raise twenty thousand dollars in this offering.

It will require planning on the part of each one of us to arrange for very much at this season of the year. Nevertheless, I believe that our people will heartily respond to this midsummer offering, and will do what they can. Let us not forget the date, Sabbath, July 4. Why not begin at once to gather funds for a liberal offering on this important occasion?

I. H. EVANS.

Note and Comment

Adjusting the Doctrines

IN its interpretation of the address of the Methodist Bishops the *Outlook* says:—

They note, too, the wide-spread desire for adjusting the formulation of the great Christian doctrines to modern knowledge and modern thought—to evolution and to the sense of the immanence of God—though they recommend no action to that end as yet.

This is one of the indications of the drift of sentiment in the religious world—the well-developed tendency to substitute human philosophy for divine revelation. This is the death of true religion.

Limping Logic

IN a recent sermon on the observance of the Sabbath, Dr. A. C. Dixon declared that "the Sabbath existed before the law was given to Moses on Sinai," and argued that the Sabbath was a physical necessity, a mental necessity, a moral necessity, and a spiritual necessity. He then drew his conclusion:—

It follows, therefore, that the Sabbath is a national necessity. Whatever is for the physical, mental, moral, and spiritual good of the people is for the good of the nation. "Righteousness exalteth a nation," and without obedience to the laws of our nature, which are the laws of God, there can be no national righteousness. Laws for the protection of the Sabbath are, therefore, for the protection of the nation.

This argument, put into the form of a syllogism, would run thus: Whatever is necessary to the welfare of the people is a proper subject for legislation; the Sabbath is necessary to the welfare of the people; therefore the Sabbath is a proper subject for legislation. But the major premise, which is taken for

granted in Dr. Dixon's argument, is not true. A certain amount of food and sleep are necessary to the welfare of the people, but we do not concede the right of the legislature to prescribe the time for taking these necessities of life, or the amount required. There are some good things entirely beyond the control of the State, and one of those is Sabbath-keeping. We believe in keeping the Sabbath "according to the commandment," but the commandment of God, not of man.

Catholic Statistics

THE Catholic Directory for England and Scotland claims that there are now 4,075 priests and 2,121 houses of Roman Catholic worship in Great Britain. It declares that there are 2,180,000 Catholics in Great Britain, 3,320,000 in Ireland, 2,085,000 in the British possessions in Asia, 350,000 in the British possessions in Africa, 2,810,000 in British America, and 1,092,500 in Australia, making a total of 11,837,500 in Great Britain and her possessions and the British colonies.

Principle and Expediency

THE obligation to obey a divine command does not rest very heavily upon the minds of some who claim to be disciples of the Lord. The following paragraph from the *Christian Endeavor World* illustrates this:—

The Jews will be indeed unwise if they push the bill which is before the New York legislature permitting those whose religion requires them to observe another day than Sunday to work on that day. The best interests of the Jew would lead him to adopt the sabbath of the Christian majority, and not persist in a harmful isolation.

With us the Sabbath of the Lord takes precedence over "the sabbath of the Christian majority."

Giving, not Purchasing

A CORRESPONDENT of the *Christian Herald* made an inquiry concerning tithing:—

Do you believe a person who gives a tenth of his income to the Lord will be blessed temporally as well as spiritually?

A good principle was enunciated by the editor in his reply:—

We think so, provided the giver does not regard the gift as constituting an obligation which God is bound to fulfil. You can not purchase God's blessing by the payment of money. Jacob supposed he could (Gen. 28: 20-22), but he had to learn by painful experience that it was by changed character, and not by gifts, that God's favor was gained. Micah directly negatives the idea that God can be bribed. Micah 6: 7, 8. David expresses the same conviction. Ps. 51: 16, 17. Christ himself repudiates the idea in his parable of the laborers (Matt.

20: 10-16), showing that people who try to make a bargain with God must not expect special favors, while they who do good spontaneously, expecting no reward, are abundantly blessed. The same idea is reiterated in the parable of the judgment (Matt. 25: 44), in which the givers had actually forgotten that they had given. Paul is in agreement. See 1 Cor. 13: 3. Give by all means; give a tenth and more; it is a duty and a privilege; but do not give as an investment.

So prone are we to feel that we can make some kind of return for salvation, or strike some kind of bargain for the purchase of a home in the New Jerusalem, that we need frequent reminders of the utter futility of all such efforts. All things that pertain to life and godliness are a gift,—an absolutely free gift,—but those who receive the gift of the heavenly life can retain it in no other way than by leading the heavenly life—living for God.

Teaching Obedience

IN an editorial on "The Roman Catholic Church in America" the *Outlook* makes this observation:—

One of the chief lessons Americans need to learn is reverence for constituted authority and willing obedience to law. This lesson the Roman Catholic Church is peculiarly fitted to teach.

This is a mistake. The Roman Catholic Church inculcates absolute disregard of law or authority when they conflict in any way with her decrees, as was shown in France when mobs of Catholics resisted the enforcement of law, and were not even rebuked by the church, much less restrained. The Roman Catholic Church demands the submission of all men and all organizations of men, including the state, to her own authority, and this is not the teaching which America needs.

Religion and Politics

THE steady decline of the moral tone of public life and the increase of corruption lead men to cast about for some remedy for a situation which is growing more and more appalling. Those who have not given careful study to the principles involved, or whose views upon this subject are fundamentally wrong, are inclined to feel that it is due to the fact that religion and government have to a large degree been kept separate in this country that political life has become corrupt. This view of the case finds expression in the following paragraph taken from one of our exchanges:—

It is for the want of a healthy infusion of religion into the politics of the country that corruption has become so widespread as to be a menace to the nation, and it is only by a return to its teachings that a genuine reform, worthy of the name, can be accomplished. The crying need of the times is for an awakened conscience in public affairs, and nothing

will contribute to this so quickly and so surely as a recognition of God and his unchangeable laws, not less in politics than in private life.

The only way to secure an "awakened conscience in public affairs" is to arouse the conscience of the individual, and this is done, not by uniting religion with politics, but by bringing religion into the individual life. Purity of life can not be secured by act of Parliament; neither will an official recognition of God and his law by constitutional amendment or by public proclamation cleanse the soul temple from evil or transform the conduct of the politicians. The place for religion is in the heart; the fruit of it will then appear in a life in harmony with the law of God.

Courting the Favor of Rome

REPRESENTATIVE Roman Catholics observe with much satisfaction the multiplying evidences that Protestants are yielding the ground taken by Luther and his associates, and are growing more and more ready to compromise with what the founders of Protestantism did not hesitate to designate as an apostate church. The following editorial note from a Roman Catholic paper illustrates this:—

How happily changed has become the attitude of distinguished public men toward the Catholic Church in recent years. The presence of Vice-president Fairbanks at the dedication of a great Polish Catholic school in Chicago, last Sunday [May 10], is an omen of still brighter days to come. It was a brave thing for the vice-president to do to-day, but twenty-five years ago no vice-president could be found willing to risk such attendance. However men differ with regard to matters of religious belief, it is gratifying to find the hot bigotries of the ancient prophets of Protestantism perishing under the light of civilization.

The desire for popularity and the ambition for political preferment will lead men, prominent in public life, to court the favor of that church which can influence so many votes in a presidential election, but such a truckling policy forebodes evil for Protestantism and Republicanism, the great bulwarks of the American nation.

The "Sick Man's" Heirs

THE Eastern Question is an unsolved problem which is constantly worrying the great powers of Europe, each one fearing lest the others should gain undue advantage by the dissolution of the "Sick Man of the East." The recent response of the porte to the demands of Italy, enforced by threats, has called forth an article in the *Daily Telegraph* (London) from which the following extract is taken:—

Incidents such as this, which we may

now, perhaps, regard as closed, reveal how nervously and closely the powers watch the condition of the "Sick Man," who, like Charles II, is so unconscionably long in dying. If the map of Europe were thrown upon the dissecting table, Italy could not afford to see the final dismemberment of the Turkish empire without claiming her share or its equivalent. This natural apprehension on the part of Italy whenever partition is mentioned, is typical of the whole Near Eastern problem. The doctrine of the maintenance of the independence and integrity of the Ottoman empire has no adherents on its merits. No one regards the rule of the sultan as a blessing in itself. Nor is it aggressiveness, or indifference, or cynicism which deters statesmen from helping or conniving at the demolition of Turkish rule in Europe. What weighs with the most sagacious is the question: "Who is to take the place of the Sick Man if he gives up the ghost?"

In carrying out his purposes, God uses men and nations without overriding their power of choice, or destroying their individuality; and when the right time comes for "the king of the north" to plant his tabernacles in the glorious holy mountain, the mutual jealousy of the nations will not hinder the movement. "He doeth according to his will . . . among the inhabitants of the earth; and none can stay his hand."

Rejecting the Bible

THERE are some who perceive the true situation in the religious world. Thus the *Western Recorder* (Baptist) says, editorially:—

The candid observer is bound to admit there is a real decline in religion and that, too, in the very face of the stupendous undertakings of modern Christianity.

Among the causes responsible for this condition the *Recorder* mentions the waning faith in the inspiration and authority of the Scriptures:—

A stalwart and aggressive Christianity can not be had apart from the Word of God, and yet there are scores of churches that permit in their pulpits and retain in their membership those who openly repudiate the divine inspiration of a goodly portion of the Bible. There was a time when such a course would have met with wide-spread condemnation, but now the protests are few and feeble. The man who destroys belief in the Bible is an enemy, and should be so regarded by every lover of Christian truth.

The protest of the *Recorder* would have more weight if it advocated obedience to the clear teaching of the Bible concerning the Lord's Sabbath. Such an exposition of the gospel as abolishes the plain letter of the law is little better in its results than an open repudiation of divine inspiration. The best evidence of belief in the authority of the Scriptures is a life shaped by its teaching. "Why call ye me, Lord, Lord, and do not the things which I say?"

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.

For Me

INEZ E. LAY

For me my Saviour left his home above,
Where all was peace and happiness and love;

For me became a homeless wanderer,—
he
To whom in heaven all did bow the knee.

By one false friend betrayed; by one
denied;
Deserted, too, by every friend beside;
Condemned to death by those he came to save
And rescue from the sinner's hopeless grave.

For me the One whom angel hosts adore,
The cruel mocking, scourging, smiting,
bore,
For me the crown of thorns his temples pressed,
That starry crown upon my brow might rest.

And can it be? O, can it be that love,
Such wondrous love, shall fail my heart to move?
O, no! Henceforth for him I'll do and dare,
And through his grace, reproach for him I'll bear.

Then, when he comes to call his loved ones home,
Amid eternal joys at will to roam.
My harp and voice, attuned to grateful praise,
Shall sing that love through never-ending days.

Traverse City, Mich.

"The First Day of the Week"

[The discovery is periodically made by some advocate of the Sunday sabbath that the improper translation of the Bible is responsible for the absence of any inspired statement authorizing the observance of the first day of the week as the sabbath. One such writer furnished an article for the Bridgeton (N. J.) *Evening News* to which a scholarly reply was made by Dr. A. H. Lewis, the former editor of the *Sabbath Recorder* (Seventh-day Baptist), and as the subject is handled in a clear and convincing way, we reprint herewith the reply in full.—Ed.]

"To the Editor of the News:—

"My attention has been called to an article in your issue of April 1, 1908—'The Sabbath Question'—which is signed by Edwin Edwards. Mr. Edwards' contention is that 'Infidels and Seventh-day Sabbatarians' have conspired to mistranslate the Bible, and thus prevent the world from knowing that Sunday is the 'Sabbath' according to a certain pretended translation which he gives. Since his charge of 'infidelity' includes the translators of the Bible from

the Hebrew into the Greek and the Greek into the English during a period of more than two thousand years, it may merit a little attention because of the boldness of its unwarranted assumption, if for no other reason. So far as actual scholarship is concerned, or any evidence that Mr. Edwards has even a slight conception of the genius of the Greek or the Hebrew languages from which the Bible has been translated, the article demands no attention.

"The last twenty-five years have been prolific in new and short-lived inventions to cover the want of authority for calling Sunday the Sabbath. Mr. Edwards joins in asserting that all translators of the New Testament have been ignorant or dishonest in translating so as to give the phrase, 'first day of the week.' These pretended critics assert that there is no such phrase as 'first day of the week' in the New Testament, and that a correct rendering of *mia toon Sabbatoon* would be: 'One of, or first of the sabbaths,' and that such a translation would indicate that at the resurrection of Christ the 'old series' of sabbaths ceased, and a 'new series' began. Others say that the phrase indicates that Christ rose on 'one of the sabbaths' of the passover week during which he was put to death. It matters little to these inventors what the new theory is, only that it is made a seeming means of escape from the claims of the Sabbath of the fourth commandment. Such claims are usually made by men who know a little Greek, or none at all. But since they are used to confuse those who have not the opportunity for such investigations as will readily detect the want of knowledge and the sophistry which lie back of them, I shall set forth the essential facts in the case. That the English reader may compare terms more readily I avoid Greek and Hebrew letters, even though the expression of sounds by English letters is sometimes quite unsatisfactory.

"ORIGIN OF THE IDEA INVOLVED"

"The idea which gave birth to the phrase *mia toon Sabbatoon* (first day of the week) is primarily Hebraic. The Hebrews numbered the days of the week, and had no name for any except the Sabbath. They held the Sabbath as the chief day, the one which possessed all the rest. All other days honored it. The Hebrews designated the week as a whole, the seven days as a group, by two names; *Shabua*, which means a group of seven, and *Shabbath* (Sabbath). To understand the transfer of the Hebrew thought to the Greek we must begin with the Septuagint. This is the Old Testament translated into Greek from 280 to 150 B. C. This translation was made at Alexandria, where Greek and Hebrew thought were in closest contact, and at a time when both languages were living and vigorous.

"The Greek equivalent of *Shabua* is *Hebdomos*, the exact equivalent of the English 'week.' If the reader will notice the following passages, remembering that in each one week is the counterpart

of *Hebdomos* (or *Hebdomad*), in the Greek, and of *Shabua* in the Hebrew, he will see how the idea was first transferred. Gen. 29:27, 28; Ex. 34:22; Num. 28:26; Deut. 16:9, 10, 16; 2 Chron. 8:13; Dan. 9:24, 25, 26, 27; 10:2, 3.

"This is quite enough to fix the identity between these three words and to link the Hebrew idea, now thousands of years old, with our own as expressed in 'week.' In Lev. 12:5, where the English has 'two weeks,' the Septuagint has: *dis hepta hemeras*, or 'twice seven days.' But we also find that *Shabbath* (Sabbath), as the name of the specific seventh day of the week, was used as the equivalent of *Shabua* and *Hebdomos*, e. g., Lev. 23:15. 'Seven sabbaths shall be complete.' Here we have the Greek *hepta hebdomos*. In Lev. 25:8 it is thus: 'And thou shalt number to thee seven sabbaths of years, seven years seven times; and the days of the seven sabbaths of years shall be to thee nine and forty years.' The Greek has *hepta anapausies etoon* (seven sabbaths of years), 'and these shall be unto thee' *hepta hebdomos etoon* (seven weeks of years). The same rendering is found in Deut. 16:9. This identifies the Hebrew *Shabbath* with the Greek *Hebdomos* and English 'week.'

"Coming to the New Testament, we find the same Hebrew conception of the Sabbath as possessing, and marking the bounds of the week, or that the week lies between two Sabbaths. Since these days which the Sabbath possesses are only numbered they must be designated as 'first,' etc., in their order within the bounds set by the Sabbath, or better still, as possessed by the Sabbath. Hence we have in the phrase *mia toon Sabbatoon*, the 'genitive construction,' 'possessive case,' by which this ownership of the Sabbath is expressed. This compact Greek phrase may be paraphrased or expanded so as to aid the conception of the reader: e. g., 'The first of the days belonging to the Sabbath,' or 'the first of the days lying between the Sabbaths,' but the term chosen by the translators is simplest and best, 'The first day of the week.'

"The great Hebrew scholars of our time, Delitzsch, Bagster, and others, in translating the Greek into the Hebrew New Testament support the ordinary rendering in every instance although they adopt the Hebraic form of expression; e. g., in Matt. 28:1, Bagster's Hebrew Testament has 'day first in the Sabbath,' using Sabbath in its old Hebrew sense as week. John 20:1, 19; Acts 20:7; 1 Cor. 16:2 are given 'in the first day in the Sabbath.' In Luke 18:12 we have 'twice in the week' (Heb.) *Shabua*, (Greek) *Sabbatoon*. Hebrew lexicographers give 'week' as a secondary meaning of Sabbath. Gesenius refers to Deuteronomy and Leviticus in support of this, and adds that in the kindred dialects, Chaldee and Syriac, it has the same meaning. The Syriac New Testament gives, 'One in the Sabbath,' and the Standard English translation of the

Syriac by Murdock gives as its equivalent, in every instance, 'first day of the week.' This testimony comes directly from a language closely allied to the Hebrew, and without passing through the Greek. It forms a second and independent line of proof, showing that our English translators have not mistaken the meaning of this phrase.

"In conclusion let the reader note what these inventors of a new theory do:—

"1. They refuse to accept the testimony of more than two thousand years, as to the meaning of Hebrew terms, and of the Hebrew mode of thought.

"2. They charge all Greek translators, from 250 B. C. to the latest revision of our Bible, with ignorance or dishonesty.

"3. They ignore the testimony of the two cognate languages—Chaldee and Syriac—and call in question the accuracy of the English version of the Syriac, as well as the Hebrew and Greek.

"4. The history of their claim shows that it has no standing with translators or commentators; that it is a weak makeshift whereby they seek to escape the force of facts they can not deny, but which they are anxious to evade. Of the character of their pretended scholarship nothing need be said.

"We do not present these facts to defend the translators—Greek, English, Latin, German, or French—from the charges of ignorance or dishonesty. That would be like defending mountain peaks of granite against summer zephyrs.

"My purpose is to place the facts plainly before those readers who have not the chance to consult the authorities adduced, and who might be confused by the noisy demonstrations which these pretending translators make in their little circles. We also ask the reader to note that these claims destroy the popular notion concerning Sunday as the specific day of Christ's resurrection. For if this phrase is not 'first day of the week' there is no mention of that day in the New Testament.

"These facts are sufficient answer to all Mr. Edwards says relative to Acts 13:42.

"Mr. Edwards' desire to find authority for observing Sunday leads to 1 Cor. 16:1, 2, even though it be translated falsely according to 'the infamous insinuations of infidels and seventh-day Sabbarians.' (By the way, Mr. Editor, that phrase is a glowing type of descriptive rhetoric.) Here is the passage from Paul's letter:—

"'Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week, let each one of you lay by him in store as he may prosper, that no collections be made when I come.'

"This text contains no suggestion of a public gathering, but the exact opposite. It is the work of theologians like Mr. Edwards to put such an interpretation into the passage, and not the work of the scholar to draw it from the pas-

sage. In support of this are the following facts:—

"The English rendering, 'Let each one of you lay by him in store,' clearly indicates a personal work on the part of each man by himself. The Greek is equally plain, and, if possible, stronger.

"It would be difficult to frame a sentence which would express the idea of personal action by one's self more exactly. It is literally, 'each one of you, by himself, lay away treasuring up.' The Latin is: '*Per unam Sabbatorum unusquisque vestrum apud se reponat recondens, quod bene successerit*,' etc.

"Literally, 'Each one of you at his own house lay up, putting away,' etc.

"Tyndale says: 'Let every one of you put a syde at home and laye uppe.'

"The Syriac Peshito, reads as follows: 'Let every one of you lay aside and preserve at home.'

"To this the following may be added:—

"Three French versions read, 'At his own house at home.' Luther, 'By himself at home.' The Dutch version the same. The Italian version, 'In his own presence at home.' The Spanish, 'In his own house.' Portuguese, 'With himself.' Swedish, 'Near himself.' The Douay Bible, 'Let every one of you put apart with himself.' Belza, 'At home.' Rotherham, 'Let each one of you put by itself, treasuring it up,' etc.

"Meyer, one of the ablest of modern commentators, says *para cautoo tithetoo* can not refer to the laying down of money in the assembly. His translation is: 'Let him lay up in store at home whatever he succeeds in; i. e., if he has success in anything, let him lay it up; i. e., what he had gained thereby, in order that gatherings be not made when I shall come.' (On Cor., Vol. II, page III.)

"By such an array of scholarship the vague inference on which Mr. Edwards builds, is at once destroyed. The direction given by Paul is that each man should begin the work of the week by putting aside as much as he was able, for the poor saints at Jerusalem, in order that each having thus decided what he could do, there need be no delay about the matter when Paul should arrive. This order was only temporary and for a specific purpose.

"It may be of interest to the readers of the *Evening News* to note that the latest books of the New Testament including the Gospel of John were written about the year ninety-five. In none of these is there any trace of the change of the Sabbath nor is the abrogation of the Sabbath law taught in them. The Sabbath is mentioned in the New Testament sixty times, and always in its appropriate character. Sunday is mentioned but eight times and six of these are in the Gospels in connection with the announcement of the fact that Christ had risen from the dead. It is mentioned but once in the book of Acts and only once in all the Epistles.

"Perhaps your correspondent from Wildwood will say that Christ and his

apostles kept the Sabbath 'simply as Jews.' If this be true, then Christ lived and taught simply as a Jew and not as the Saviour of the world. On the contrary he was at war with the false and extravagant notions of Judaism concerning questions of truth and duty. If Christ were not a 'Christian,' but a 'Jew,' what becomes of the system which he taught? If his first followers, who periled all for him and sealed their faith with blood, were only Jews, or worse, were dissemblers, doing that which Christians ought not to do, for sake of policy, where shall Christians be found? The assumption dies of its own inconsistency.

"The popular outcry against the Sabbath as 'Jewish' savors more of prejudice and ignorance than of consistency and charity. Christ was in all respects, as regards nationality, a Jew. So were all the writers of the Old Testament, and all the writers of the New Testament. God has given the world no word of inspiration in the Bible, from gentile pen, or gentile lips. Is the Bible therefore 'Jewish?' The Sabbath, if possible, is less Jewish than the Bible. It had its beginning long before a Jew was born. It is God's day marked by his own example, and sanctified by his blessing, for the race of man. Christ recognized each of the other eternal laws with which it is associated in the decalogue—recognized them as the everlasting words of his Father, whose law he came to magnify and fulfil. It tells of pitiable weakness, and unchristian irreverence, to attempt to thrust out and stigmatize any part of God's truth as 'Jewish,' when all of God's promises and all Bible truth have come to us through the Hebrew nation."

Some Facts About China To-Day

CHANGES are coming so thick and fast in China that it is impossible even to note them all. No other nation on the earth is witnessing so many real innovations, affecting the welfare of her people, as is China. Dr. Arthur H. Smith says that we are confronted with the indisputable fact that parts of the Orient are undergoing greater changes, and are making more progress, than any other part of the world. Dr. W. A. P. Martin, another veteran student of the East, regards China as the theater of the greatest movement now taking place on the face of the globe. He says that "the Chinese are united in a firm resolve to break with the past, and to seek new life by adopting the essentials of Western civilization." Old conservative China is indeed changing to new progressive China.

Railroads

Railroads are becoming a real factor in the great empire's progress. The Canton-Hankow-Peking Railroad, which is to cut through the very center of the empire, is slowly but surely being built. Last month the new line was opened from Shanghai to Chin Kiang. For the first time in history, newspapers pub-

lished in Shanghai were read in Chin Kiang on the same day. Only forty-four miles remain to be completed before the road reached Nanking, the southern capital. This was to be accomplished this month. In the north the railroad has already climbed up to the Great Wall. When this Peking-Siberian line is completed, the trip from Peking to Paris can be made in twelve days or even less. China, the oldest and the youngest of the nations, is becoming more like the other nations of the world.

Post-office service and the telegraph have now been extended from Peking to Tibet, and the most distant provinces are being brought into touch with the capital and with one another.

New Finance

Plans for financial reforms are being made in Peking. Some things proposed are:—

1. Reorganization of the currency.
2. The accumulation of gold, to prepare for a gold standard.
3. The issue of government bank notes.
4. New coinage of China's own taels, to prevent the coming of so many foreign dollars.
5. Sending of officials to study Japan's financial system.

6. The appointment of Chinese financial experts in place of foreigners.

Reforms of the finances of the country will lead to the development of business and manufacturing enterprises. A memorial, from the governors of four provinces, has recently been sanctioned by imperial rescript. This calls for the establishment of new iron works at Wu-chang, to supply railroad materials needed in the four provinces, China is soon to open her own mines, use her own coal and iron, and build her own railroads.

New Education

Perhaps nothing is having so great an effect on China to-day as the new education. Not only are there new schools for boys and young men all over the empire, but the education of women is coming to the front. Girls' schools are being opened in the large cities, and high officials are encouraging this education of girls. The Chinese government has lately sent ten young men and six girls to study in America, and the girl students are expected to secure scholarships offered by Wellesley College. In the near future many more of China's bright young students will be seeking an education in the Occident.

It is a great opportunity for Christian America to open her schools and colleges to some of these sons and daughters of the East. Honorable Wm. H. Taft said, in his recent speech at Shanghai, "It is pleasant to know that the education of the Chinese in America has had much to do with the present steps toward reform in China." Numbers of the well-educated young Chinese of the United States and Hawaii are even now returning to their fatherland to act as teachers and leaders in China.

Western methods of teaching, and

new educational books, printed by the hundreds of thousands, are being used everywhere in China. The people are becoming enlightened, and in many cases are giving up their superstitions. Temples are turned into schools. Idols are destroyed. At one new school, the teacher allowed the schoolboys to break up the idols in an adjoining temple.

The effect of the new ideas on the girls and women is remarkable. They are taking an interest in the affairs of their country. Old customs are giving way. At one place, far in the interior, where it was not thought proper for girls to go on the street to school, a number of the young lady students adopted the student dress of the boys, having the name "woman" embroidered on their coat collars. Many of the mothers of New China are giving better names to their little girls. In place of names indicating dislike, or the wish for male offspring, now many are beginning to see that the girls are just as good as the boys, so they name them "Little Love," "Little Peace," "Little Joy," "Darling," "Little Precious," and other such names, indicating a tender feeling toward them.

The Gospel Opportunity

To-day China presents the grandest opportunity for gospel preaching the world has ever known. In all the provinces the doors are standing wide open. For many years the missionary has been asking the Chinese to come and hear. To-day the Chinese are asking the missionary to come and speak. Now is the time to go forward. In every Christian land the church of Christ should put forth special effort to bring the power of the gospel of Jesus Christ to the Chinese to-day. Christians have been long praying for the opening of the great empire to the preaching of the gospel. China is open to-day as never before. The work now done will bring forth fruit a hundredfold in the near future.

Good News From the Famine District

After China's terrible famine of last year, it is good to learn that conditions are much improved. Never have they had a better autumn crop than that recently gathered. The great flood has brought new soil and enriched the land, as in Egypt after the overflow of the Nile. The Christians, who have so generously sent bread for the starving, have now a rich opportunity of bringing the gospel truth, the "bread of life," to many of these people who will gladly receive it. O, that the church might be fully awake, and alive to all these marvelous doors of opportunity to be seen at present in China!

China to-day is not the China of yesterday. And the China of to-morrow depends much upon the faithful and earnest efforts of the church at home, to send out many more messengers, to bear the glad tidings to those now ready and waiting in this mighty empire of the Orient.—*Rev. E. W. Thwing, in the Missionary Review of the World for May, 1908.*

The Book of Daniel

Selected to Stand Before the King of Babylon

THE EDITOR

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles; youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the prince of the eunuchs gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. Dan. 1:3-7.

THE vessels from the house of God at Jerusalem had been brought to Babylon, and placed in the palace of the leading Babylonian deity, as a testimony to the superior might of the gods of Nebuchadnezzar; and now, as further evidence of the complete subjugation of the conquered people, some of the captives of royal blood were selected by the king's command to be trained for service in his royal palace. "That young persons of royal descent and of noble families should be chosen for such a service, is altogether in accordance with the pride and haughtiness of the Babylonian king, and the customs of the East." That such a humiliation would be experienced by members of the royal family at Jerusalem was declared to Hezekiah by the prophet Isaiah in these words: "And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Those who were to be selected are spoken of as "of the children of Israel," as being descendants of Jacob, whose name was changed to Israel; but Daniel is expressly declared to be "a man of the children of the captivity of Judah," and his three companions were doubtless of the same tribe. As the education of youths, according to the customs of the times, began when they were about fourteen years of age, it may be inferred that Daniel and his companions were of this tender age when they were recommended to the king as candidates for service at the royal court. The tests which these youths were required to pass before being accepted, were quite rigid; they must be above the average both in physical appearance and in mental capacity. The haughty king would not suffer to come into his presence one who exhibited any bodily imperfection. Neither would he bestow upon those who were deficient in mental ability the effort and expense necessary to give to foreigners the required education in order that they might render intelligent service to a Babylonian king.

Preparing for Service

We have already called attention to the divine purpose that the gospel should be proclaimed to the world, and the providence of God was overruling the national disaster which had overtaken his people so that messengers of his grace might carry the good tidings of salvation to a people who were sitting in darkness. But as in modern times missionaries to strange peoples must first learn the language of those to whom they are to minister the gospel, so it was in the olden time; therefore the custom common to victorious monarchs of educating royal captives for court service became the apparently natural means for supplying the required education to these young missionaries from Jerusalem.

"As for the tongue of the Chaldeans, the necessity for learning it was obvious. In Babylon, amid the babel of languages spoken at the very seat of the confusion of tongues by persons assembled there from all parts of that vast empire, old Chaldee was perhaps the most ancient,—the very speech of Asshur, the sacred language, the peculiar dialect of religion and science, spoken by the Chaldeans, men of the race of Asshur, the reputed wise men of the world. Learning the tongue of the Chaldeans, moreover, suggests, even more than this, and perhaps the full scope of Daniel's peculiar study will not be apprehended until the writing and language of the Chaldees are fully deciphered, translated from the bricks and cylinders, and a lexicon and grammar published for our instruction. Still, we know that the hieratic writing was in a distinct dialect, if not in a distinct character also, sacred to religious subjects, and known only to the wise men, who were designated as *Chaldees*, from their proficiency in this venerated science."

It was the set purpose of the king of Babylon to transform these noble youth from Jerusalem both by education and association into wise men of Babylon, causing them to forget as far as possible their national religion, and to become assimilated to the priestly class. "The priests in Babylonia were a caste, devoted to the service of the native deities and to the pursuits of philosophy, and held in high honor by the people. It was their business to guard the temples and serve at the altars of the gods, to explain dreams and prodigies, to understand omens, to read the warnings of the stars, and to instruct men how to escape the evils threatened in these various ways, by purifications, incantations, and sacrifices. They possessed a traditional knowledge which had come down from father to son, and which none thought of questioning. The laity looked up to them as the sole possessors of a recondite wisdom of the last importance to humanity."

It appears, however, that in the time of Daniel, the so-called wise men did not constitute a caste, "for Jews are enrolled among their number, and Daniel himself is made chief of the entire body. But

they form a very distinct order, and constitute a considerable power in the state; they have direct communication with the monarch, and they are believed to possess, not merely human learning, but a supernatural power of predicting future events. . . . They were feared and respected by the people; the offerings of the faithful made them wealthy; their position as interpreters of the divine will secured them influence. Being regarded as capable of civil employment, they naturally enough obtained frequently important offices, which added to their wealth and consideration."

A Change of Names

To be associated with such persons as constituted this wealthy and influential class, and to render such services as they rendered as the ministers of the false religion, Daniel and his companions were to be educated at public expense. Food and drink such as were found upon the king's table were provided for them at the royal command, and they were to spend three years in acquiring both the language and the learning necessary for them to serve acceptably in their appointed places. "The Babylonians, notwithstanding their pride, their cruelty, their covetousness, and their love of luxury, must be pronounced to have been, according to their light, a religious people. . . . The monarchs were devout worshipers of the various deities, and gave much of their attention to the building and repair of temples, the erection of images, and the like. They bestowed on their children names indicative of religious feeling, and implying real faith in the power of the gods to protect their votaries. The people generally affected similar names—names containing, in almost every case, a god's name as one of their elements." As further means of disconnecting the royal youths from their past history and religion, their names, which suggested the true God and his service, were exchanged for names which would connect them with the deities and religion of Babylon. "The names given to them were formed partly from the names of Babylonish idols, in order that thereby they might become wholly naturalized, and become estranged at once from the religion and the country of their fathers. Daniel, i. e., 'God will judge,' received the name of Belteshazzar, formed from Bel, the name of the chief god of the Babylonians. Its meaning has not yet been determined. Hananiah, i. e., 'The Lord is gracious,' received the name of Shadrach, the origin of which is wholly unknown; Mishael, i. e., 'Who is what the Lord is,' was called Meshach, the name yet undeciphered. Azariah, i. e., 'The Lord helps,' had his name changed into Abednego, i. e., slave, servant of Nego or Nebo, the name of the second god of the Babylonians." There was no way in which these youths from Jerusalem could prevent the king from bestowing upon them such names as might suit his royal pleasure; but it appears that in their association with each other they clung to the familiar names of their childhood,

and that at least, in the case of Daniel the knowledge of his original name was preserved, as we find that in the days of Belshazzar the queen recommended him to the king as "the same Daniel, whom the king named Belteshazzar."

A Question of Loyalty

We have noted that the cause of the downfall of Jerusalem was the failure of the people to retain the spiritual character of their worship and their proneness to adopt the principle of the heathen religions by allowing forms and ceremonies to take the place of spiritual fellowship with God. Although the temple and its services were designed to keep ever before them the gospel lesson of the provision made in order that the image of God, marred by sin, might be restored in the human soul, yet they were constantly losing sight of the real significance of these services. Furthermore, they had become absorbed in a life of ease and luxury, and had refused to carry out the purpose of God by being his messengers to the nations. Now, Daniel and his companions, members of leading families at Jerusalem, are captives in Babylon, deprived of the benefits of religious worship, surrounded with the outward evidences of idolatry, and placed under instruction for the service of the false religion. Under these untoward circumstances will they yield to Babylonish influences and accept the place of profit and power held out to them, or will they remain true to the religion of their fathers, and proclaim in Babylon that gospel which is the power of God unto salvation? With the strong current of worldly influence prevailing to-day, and the temptation to a life of ease and luxury working against the endurance of the hardships incident to the experience of the missionary, we can appreciate to some degree the strength of character required to resist the combined influences which were exercised upon Daniel and his companions in ancient Babylon. The story of their steadfastness to principle is one of the most inspiring in all history.

Catching a Skeptic

A WELL-KNOWN divine was once reading his Bible in a railway carriage, when a fellow passenger of skeptical proclivities said, "It is time you ceased reading that book which the scientific world has long since repudiated."

"It would be better for you, sir, if you knew more about this old Book," replied the clergyman.

"O, I know all about that old Book! I have studied it from one end to the other."

"Then will you please tell me," inquired the minister, "what you think of the book of Jehochim?"

"The book of Jehochim, sir, is the best book in your Bible," replied the skeptic; "but it is full of historical inaccuracies."

"There is no such book in the Bible," replied the clergyman.

The skeptic immediately subsided.



True Worth

SOME love the glow of outward show,
Some love mere wealth, and try to win it;

The house to me may lowly be,
If I but like the people in it.
What's all the gold, that glitters cold,
When linked to hard and haughty feeling?

Whate'er we're told, the nobler gold
Is truth of heart and manly dealing.
Then let them seek, whose minds are weak,

Mere Fashion's smile and try to win it;

The house to me may lowly be,
If I but like the people in it.

A lowly roof may give us proof
That lowly flowers are often fairest;
And trees whose bark is hard and dark
May yield us fruit and bloom the rarest.

There's worth as sure 'neath garments poor

As e'er adorned a loftier station,
And minds as just as those we trust,
Whose claim is but of wealth's creation.

Then let them seek, whose minds are weak,

Mere Fashion's smile and try to win it;

The house to me may lowly be,
If I but like the people in it.

— *Abraham Harper.*

Temperance in the Home

AUGUSTA C. BAINBRIDGE

"HANNAH, Mr. Prince gave me these seeds to-night: what do you suppose they are?" said Mr. Neal, opening a carefully wrapped little envelope.

"I am sure I have no idea," said his wife. "What did he say about them? and why did he give them to you?"

"He said they came to him in his last shipment of choice seeds,—but they were not labeled. He is going to try a few, and he gave me these."

"You do not know whether they need sun or shade, or moist or dry soil,—what will you do?"

"I will put a few over in that warm corner by the lettuce bed, and give Nathan a few to try."

The seeds were planted in various places, and the family watched them with interest.

One day Pearl came in from the garden with a pan of crisp, fresh lettuce. "Mother, I wish you would smell of this lettuce. It seems to me it has a strange odor. I notice it every time I go down to that part of the garden. I wonder what it is."

"This lettuce seems perfectly fresh and sweet, my dear. What is there down there?"

"Nothing unusual, except that those new plants are growing very fast, and beginning to bloom."

"We will ask Nathan, when he comes in, to investigate for us."

But Baby John had heard enough to make him want to "vestigate" for himself, and he trotted off to the garden, unnoticed by Mrs. Neal or Pearl, who were busy preparing dinner. Very soon he returned with his arms full of the "pitty fowers" and green leaves, and proceeded to amuse himself by picking them to pieces on the back porch.

"It seems to me that I smell that odor every where I go," said Pearl, going out the back door to meet her father and Nathan; for she felt sure they could help her out of her trouble.

The trio came upon John and the odor at the same moment.

"O, Johnny Boy! what have you done to the pretty plants?" said Nathan.

"I 'vestigate," said John, wisely.

"Well, I think I have found the smell I have been bothered about. Ugh! how nasty," said Pearl. "You will need a good washing and some clean clothes, my little 'vestigator,' before you are fit to sit at table with the rest of us," she added, and carried "Johnny Boy" off to the bath-room.

Mr. Neal picked up a few of the viscid lanceolate leaves, and a cluster of the pink, funnel-shaped flowers, saying, "This belongs to the nightshade family. It must be a medicinal plant; but, like Pearl, I find the odor very disagreeable. I'll take these down to Mr. Bond, the druggist, and see if he can tell me what they are." He wrapped them in paper, while Nathan swept up the broken leaves, and carried them to the far-off trash pile.

"Why, Mr. Neal, this is tobacco," said Mr. Bond. "Since you do not use the weed, little wonder that you did not recognize it; though the aroma and flavor are not fully brought out until the leaves are dried, cured, and packed for fermentation. A constituent called nicotine gives an odor, and an essential oil, or resinous matter, gives the flavor. This is the smoking tobacco used in the United States for cigars and pipe-smoking. The export tobacco is a gummy product, having a creosotic flavor, much liked abroad, but distasteful to most Americans."

"I thank you, Mr. Bond, I will study this a little farther," said Mr. Neal at parting; "but when I tell the name of it at home I doubt if a leaf remains to see another noon. We all dislike it so."

"Yes, Nathan, Mr. Bond knew it, and I wonder if you can guess what it is."

"I looked up 'night shade,' while you were gone, and read about belladonna, and medicine, and narcotic poison," said Nathan.

"We find it in the botany, as well as the encyclopedia and dictionary," said Mr. Neal, as they came into the house together. "Suppose you look up 'tobacco.'"

"Just to think of clean folks, like ourselves, raising a plant that the savages of America used and gave to the colonists," said Pearl.

"Yes, and they raised it and sold it," said Nathan.

"Even buying their wives with it," added Mrs. Neal.

All were soon busy with reference books.

"Good to kill vermin and smoke insects from plants," read Nathan.

"Produces a deathly sickness where first used," added Mr. Neal.

"Animals never touch it, if left to their own instincts, and I've read somewhere that cannibals will not eat a tobacco-user," said Pearl.

"Is that an argument in its favor, sister?" questioned Nathan, laughingly.

"Well, hardly," she replied, "yet it reveals nature."

"Causes an unnatural thirst and depression of spirits, which often leads men to the use of liquor," read Mrs. Neal.

"We may call it the 'ally of the saloon,' added Mr. Neal.

"We generally see them in each other's company; for, 'Birds of a feather flock together,'" replied Mrs. Neal.

San Francisco, Cal.

A Good Answer

"You are building a good wall there," said a passer-by, stopping to look at a workman by the roadside. "Some of your material looks rather poor to work with, too," and he glanced at a pile of rough, jagged stones.

"I ain't pickin' my materials," the man answered, simply. "What I'm here for is to build as good a wall as I can with the stuff that's brought me."

The same is true with the life we are building. We can seldom choose our material. Many a rough and unexpected thing befalls, many an occurrence which we not only did not desire, but against which we cry out in bitter protest. Still it comes to us — material that some way, for good or ill, must find its place in our building.

We can not choose our material, but we can choose what we will do with it, and what it shall do for us,—whether it shall weaken or strengthen the character we are forming.—*Wellspring.*

Love for self, sympathy for self, activity for self, do not produce life or the sense of life. No vivid or exalted sense of individual being can ever fill the heart of man until he escape from the curse of self-involvement, and spread his being over all the world.—*Stopford A. Brooke.*

THE WORLD-WIDE FIELD

Annual Meeting in Chile

N. Z. TOWN

FEBRUARY 4, Elder J. W. Westphal and the writer left Buenos Aires en route for Chile, he to attend the annual meeting to be held in Santiago, February 22-28, and I to audit the conference and tract society books. We had an enjoyable, although at times rather exciting, trip over the Andes, arriving at our destination on the morning of the sixth. We were cordially received at the home of Brother Wm. Steele in Espejo, where our brethren in Chile have established their printing plant and conference office. We found the workers in Chile full of courage, and pushing the good work ahead vigorously.

Chile was fortunate this year in having its general meeting just before the South American Union Conference in Argentina, as the delegates from Bolivia, Ecuador, and Peru must pass through Chile on their way. When we arrived in Santiago we found Brother Ed. W. Thomann and wife already there from Bolivia, and soon after Brother F. L. Perry from Peru, and Brother G. W. Casebeer from Ecuador arrived. All these brethren rendered valuable help in the meeting. The Lord blessed in the deliberations of the conference, and there was perfect harmony throughout.

Recommendations were passed that we express our gratitude to God for his blessing on the work during the past year; that students be encouraged to attend the school in Pua; that the canvassers imitate the self-denial and devotion of those who led out in this branch of the work in these fields; that the South American Union be asked to supply a good general agent for the book work in Chile; that efforts be made to get every family and believer in Chile to subscribe for the *Revista Adventista*; that new converts be well instructed in all points of the faith before being admitted as church-members; that our people be faithful in the payment of tithes; that the brethren help to pay the indebtedness of the printing plant; that the school building fund be increased; that each local church start a poor fund, and that a tithe of these funds be paid to the conference for a general poor fund; and that the Chile Conference put its laborers at the disposal of the South American Union Conference.

The brethren took a lively interest in the discussion of these recommendations. When they came to those in regard to helping the printing plant and the school, about two thousand dollars, paper, was given and promised for these enterprises. The spirit as well as the letter of the last recommendation, was very much appreciated in the Union meeting, when calls came in for workers from other

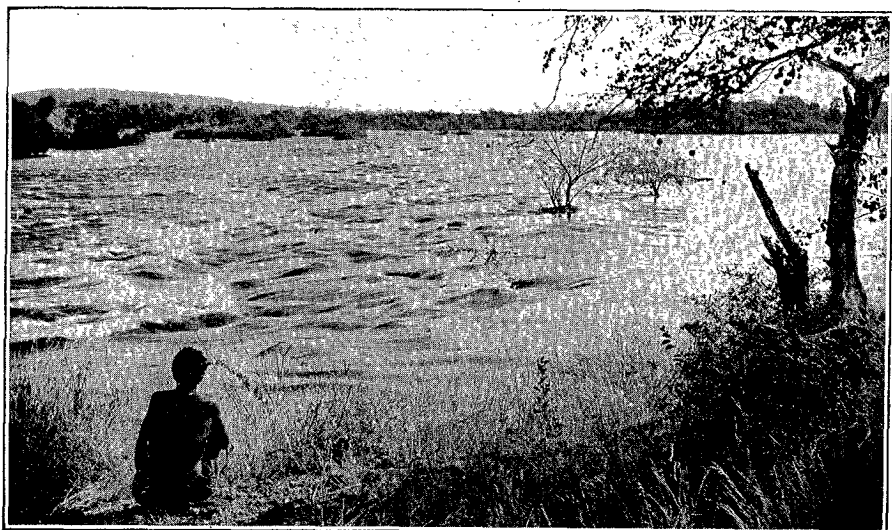
fields. In answer to these calls Chile gave up two of her best canvassers, one for Bolivia and one for Ecuador.

The yearly report of the president showed an increase of seventy-two members during the year, and also a gain in the tithe of fourteen hundred dollars, paper. Elder F. H. Westphal was elected president for the coming year, and Brother Steele secretary and treasurer. At the close of the meeting seventeen souls were baptized.

Personally I received rich blessings in this my first trip to Chile. It does one good to become acquainted with the work and workers in other fields, and

bands of heathenism were strong, and often it seemed a hopeless task to attempt to break them. Satan was never at rest, for he did not desire to lose any of his subjects. He inflamed the relatives of those who were disposed to listen to the gospel. He circulated lies among the native huts, to stir up the people against the missionaries and their work. He made their heathen rites and ceremonies, their dances and incantations, appear very pleasing and desirable to them. And yet, April 4, 1908, six natives were baptized. Brother Kotz writes as follows, freely translated:—

"Eight candidates for baptism presented themselves for examination Friday evening. Two of these were advised to wait for a time, as they seemed to need more instruction in the principles of the Scriptures, although we do not doubt their sincerity, and we hope they may be ready for baptism in three months. Sabbath we baptized six young



THE ZAMBESI RIVER ABOVE THE FALLS

to learn how they meet and overcome the difficulties by the way. The work in Chile has suffered serious losses through earthquake and fire, but it is now going ahead stronger than ever.

First-Fruits From German East Africa

GUY DAIL

OUR mission to German East Africa was opened in the autumn of 1903 by Elder W. Ehlers and Brother Enns, in the Pare Mountains. We now have three stations there,—at Kihuiro, Friedenthal, and Vuasus. Brother and Sister Ohme, Brother and Sister Langholf, Brother Enns, Brother Kotz, Brother Sander, and Sister Eiholtz are laboring in this field.

The people were rude savages when the mission was begun among them. They had no written language. They had none of the arts of civilization. They were without God, and without hope in the world. Our missionaries came; they settled among these heathen people; they opened schools; they taught them the gospel; they labored to sow the seed, watering it with their tears, trusting God to give the increase. The

men,—one, Davidi Mazumba, of Friedenthal; and five of Kihuiro: Abirahamu Salimu, Yohana Kajembe, Anderea Senamwaye, Filipino Mbago, and Lazaro Omali.

"The chapel was nicely decorated with palms. We had an interesting meeting, where I first called attention to the saving power of the gospel, as revealed in Rom. 1:19, and once more explained to them the meaning of baptism. Then all proceeded to the neighboring Sasseni River. On the way some of the women sought to persuade one of the candidates not to be baptized, crying aloud that the child would be lost. But we replied, 'Not lost, but saved.' However, they still insisted that this was no salvation.

"We had pitched a tent on the river bank, and the pupils sang, 'Come, Holy Spirit,' in the native tongue. Several hundred persons had assembled on both sides of the stream to witness the awful things that they had heard would take place at the baptism. Then Brother Ohme baptized the six young men in the river. Each of us could but say in our heart: 'O taste and see that the Lord is good.'

"The ceremony made a deep impres-

sion upon those who were present,—upon the heathen as well as upon the Mohammedans,—and it will now be seen that the many evil reports about baptism were groundless. ‘Whoever is baptized, and then sins, must die;’ ‘those that are baptized must eat serpents and crows;’ ‘you will be bewitched;’ ‘they will take you off with them to Germany;’ and many more such foolish things were told the candidates for baptism, to intimidate them, so that they would draw back. . . . In the evening we had the Lord’s supper, and celebrated the ordinances together.”

We are glad for this good report from German East Africa. We desire to thank all our brethren and sisters who have remembered our missionaries in this heathen land, either by their gifts, or in prayer, and we hope many more souls may yet be gathered out from among the sons of Ham, in the Dark Continent.

Hamburg, Germany.

Itinerating Among the Santals, India

W. A. BARLOW

FROM the point of view of locality, three spheres of the missionary’s influence may be recognized: (1) the central station, with its church, training-schools, dispensary, and perhaps hospital; (2) “the regions round about,”—the district extending for a distance of four or five miles on every side of the station, with villages whose schools may be superintended from headquarters, and which the evangelists can visit regularly at all seasons, returning to their homes in the evening; (3) “the regions beyond,” where may be a few outstations, which the missionary visits as often as he can. The last is the sphere of the itinerating missionary. Early in the cold season, perhaps in November, in two bullock-carts he packs a tent or two and some simple remedies for the sick and a good supply of the Scriptures and of tracts for sale and free circulation, and sends them off on a ten- or twelve-mile march to the first encampment. There a spot is chosen where a few shady trees will serve as a kitchen and stable, and where there is a convenient supply of water, and the tents are pitched. Here the missionary and his coworkers (Santal preachers and others) remain till they have visited all the villages within reach. This may mean two or three days or a week or more, according to whether it is a district where villages are plentiful. The mornings are probably devoted to medical and other work, and the afternoons to village preaching. The Santals are themselves a healthy people, but news of a medical missionary—or *daktar sahib*—draws a crowd from far and near, of every race, creed, and class. In a thickly populated district, the camp may be besieged from morning to night by a multitude of the sick and suffering. They are often a pitiful sight, victims of lifelong starvation or disease, who come in the vain hope that a few doses of

medicine will relieve their sufferings. On the other hand the doctor’s heart is often cheered by finding cases where the proper treatment does untold good. It is astonishing how much misery may be relieved, in any village in India, by the proper use of the simple treatments. In camp, dispensing to the sick, the missionary is the object of attack; in the villages he assumes the offensive. Most Santal villages consist of one long, straggling street, each hut being surrounded by a cultivated plot. There are no back closets to explore, no stairs to climb. Each house is surrounded by a courtyard, with something like the sanctity attached to a bedroom in a European establishment. We may visit a few houses to intimate our arrival; or if the village is small,—and a village here is anything from a single house upward,—we may go literally from house to house. But as a rule our meetings are held in the street, the favorite gathering place being the *marghi thar*, or village temple, with its raised floor and thatched roof; or the village smithy; or the oil-press, which, like the smithy, is nearly always at the foot of a fine, shady tree. A bed is almost invariably provided, as an act of courtesy, for the *sahib* to sit on. The preaching is chiefly conversational, and the people are as a rule eager to talk about everything except the one thing we have come to speak about. Often a hymn is sung, and it is always appreciated, especially if set to one of their own tunes. Sick ones are seen and prescribed for, the people are invited to come to camp for further information, and a move is made to the next village. In this way three or four villages may be visited in an afternoon.

It is not an uncommon thing to find a whole village apparently deserted. The men are away hunting, and in their absence the women are hiding. But the men, on their return in the evening, hear all about the visit of the preachers, and however indifferent they are to religion, they are pleased to know that they are not being neglected. Almost any day a Santal will present himself at the station dispensary, and introduce himself as belonging to “the village you visited during the former camping season;” perhaps he will say, “you visited our village a day just after the rice harvest; it was full moon, and we were all away hunting—don’t you remember?” On the strength of that visit one, or two, or three years before, he expects you to take a particular interest in his case, and to prescribe the very best treatments or simple remedies. On returning to camp, there is probably a small crowd of sick to attend to. Sometimes a magic-lantern meeting is held after sunset under a shady tree, and in all cases evening service (worship) with our native Christian helpers and others who may attend. This brings the day’s work to a close.

In the delightful Indian cold season, when the earth has not quite lost the freshness of the rainy season, camp life is in ordinary circumstances an exceed-

ingly pleasant one. The daily change of scene, the variety of work, the active outdoor exercise, the sense of elbow room, of freedom, and unconventionality, and the abundant opportunities of doing good every day and all day long,—these are stimulating to mind and body alike. The occasional discomforts which have to be endured when the weather is bad, or a bivouac has to be made on the bosom of mother earth, would be lightly thought of if they occurred in the course of a picnic at home.

The routine of camp work is occasionally varied by a visit to a country fair or weekly market, where crowds of villagers gather to sell their produce or to exchange it for cloth, salt, oil, ornaments, brass vessels or other commodities. These markets, where buying and selling are the order of the day, and a good deal of money is in circulation, afford our best opportunities for selling the Scriptures and other religious books and tracts.

Such is the general outline of a Santal missionary’s work. Of course it varies greatly according to circumstances. Under the pressure of necessity, or owing to special gifts and opportunities, one man’s work may develop more particularly in one direction and less in another. But all the work here described is represented at the mission stations.

Babalmohol, Simultala, E. I. R.

West Africa

D. C. BABCOCK

ON the morning of Oct. 14, 1907, my wife and I arrived at our home in Sierra Leone, after an absence down the coast of more than two months. The trip proved quite a help to us healthwise, and we were thus prepared to go forward with renewed vigor in the Master’s work. Although Brother L. W. Browne’s health has been somewhat impaired during our absence, yet we could see good results from the efforts put forth by the workers in this part of the field.

On the Sabbath after our arrival our little schoolroom was well filled by our brethren and sisters. Among them were some new faces; this brought joy to us.

Our third baptism in this field occurred on the morning of November 3, at Freetown, when twelve precious souls went down into the watery grave. The morning was bright and clear, and all seemed happy as one after another walked down into the crystal stream, to arise to walk in newness of life. The presence of God’s Holy Spirit was decidedly manifest. A large crowd of natives were gathered on the shore, and appeared to be deeply impressed by the occasion. These additions to our little company increased our membership to thirty-one.

On the morning of October 16, Brother Browne and the writer boarded the train for Waterloo. A limited amount of our literature had been sold among the people of this town; but aside from that,

nothing had ever been done to advance the message in this town of more than three thousand souls. On our arrival we at once began looking for an opening for our work. We visited several churchmen, who gave us good promises, but these all came to naught.

The following week Brother Browne returned, and through the kindness of Mr. Faulkner, the district commissioner, he secured the town market, a spacious room not now used, in which to hold a series of meetings. The first of November, Brother and Sister R. P. Dauphin and Brother E. F. Thompson accompanied Elder Browne to Waterloo, and in a short time an excellent interest was

taken, and plans were laid to begin work very soon.

Our first church building in West Africa was completed in February, but owing to some circumstances the dedication was postponed until March 29. Much interest was shown in this event, not only by our own people, but by many not obeying the message, and everything possible was done to make the occasion a success.

For weeks before the dedication our dear people met from time to time, earnestly pleading to God for his Holy Spirit, and its directing care in all preparations. Long before the hour appointed for the doors to be opened, the people began

cially by Seventh-day Adventists. Among the many statements made, he said, holding the Bible high in one hand, "Sunday is not found in this book." He eulogized Seventh-day Adventists as missionaries, and said, "If other missionaries had been as earnest and faithful as Seventh-day Adventists, we would see a different state of things in Africa."

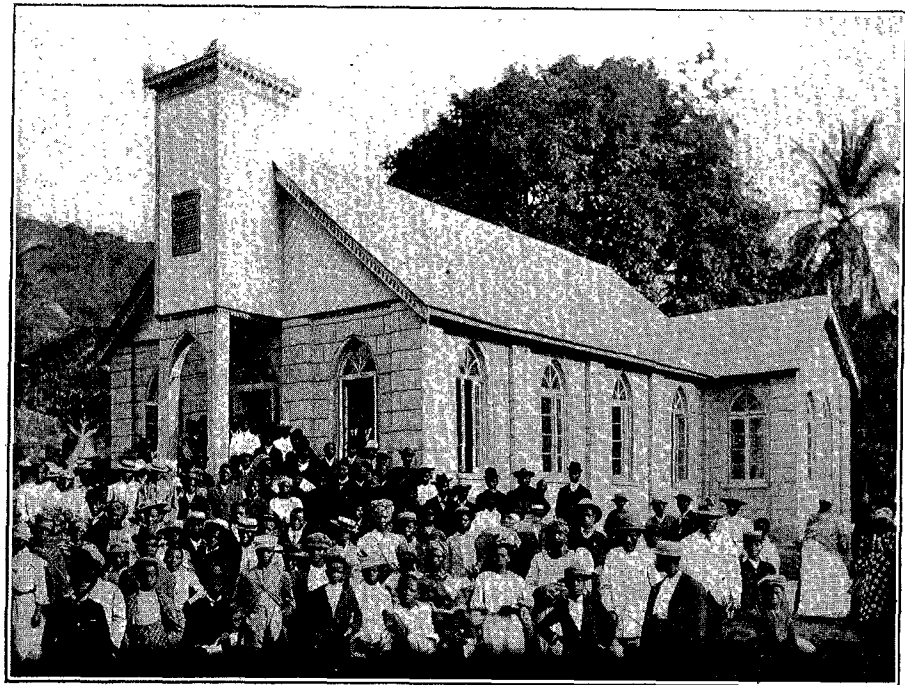
The singing by the choir, comprised of our schoolboys and girls, was highly appreciated by the people, and marks another advance step in our school work, bringing it prominently before the public.

Let me appeal here again for help for our school work. Our burdens are increasing, and we must have help. While we have not in the least pushed ourselves to the front on the question of education, the public expect everything from us from an educational standpoint, and why should they not?

Nearly thirty dollars was received on our balance of indebtedness, but there yet remains a little over two hundred fifty dollars to be met. If our dear people can assist us, even in small amounts, to liquidate this balance, it will be much appreciated by the brethren and sisters in Freetown, Sierra Leone.

The dedication of this new, neat building, the first Seventh-day Adventist church in all West Africa, marks an advanced step. While we have no haughty pride in the edifice, we do praise the Lord that we have a place of worship to which we can invite the public.

Sierra Leone.



THE CHURCH BUILDING DEDICATED AT SIERRA LEONE

manifest. We found it necessary, however, to call Brother Thompson back to Freetown to assist in the school work.

The meetings continued to grow in interest; and when the writer first visited them, the house was full to overflowing, with many unable to get in. A bitter opposition soon arose, and the minister of the leading church disfellowshipped several of his members for attending the meetings at the market.

On Sunday, March 14, our first baptism took place. There was quite a strong antipathy shown by some church people and a company of natives who gathered on the shore. While the first two or three were baptized, good order was maintained; by that time some commotion was seen, and while in the water with a candidate, I turned to those causing the disturbance, and said, "You may laugh now, but when the judgments of God begin to fall upon you, your laughter will be turned to weeping." From that moment everything was quiet, and we continued our work until twelve earnest souls were buried with their Lord in baptism. Others besides those baptized are obeying the truth.

On Wednesday evening, April 1, a meeting was called to consider the building of a church. A lively interest was

to come; and by the time the services began, every inch of seating room was occupied. We had borrowed one hundred chairs from the city hall, and twenty-five were brought from dwelling-houses near by; yet the aisles were filled to overflowing. Outside there were hundreds who could not get in.

On the platform were prominent lawyers and city councilmen. The speaker had only a space one by two feet. For more than an hour in that packed condition the people listened to an answer to the question, "Why are we here?" comprehending the rise and advancement of this message in all parts of the world. The people were much surprised to hear of the magnitude of our work.

Feeling that we should not be selfish in our services, I visited a leading minister in the city, and gave him an invitation to occupy the chair on the occasion, to which he heartily consented. He has charge of several churches in the city, and when our bills were posted, and the minister's name appeared, such a storm of opposition came down upon him that he declined the position accepted. The Honorable T. J. Thompson, B. L., was invited to fill the vacancy, and his earnest, appealing address will long be remembered by the people, espe-

A Century of Missions

1800—The foreign missionary societies numbered seven.

1900—They numbered over 500.

1800—The income of seven societies amounted to about \$50,000.

1900—The income was over \$15,000,000.

1800—The number of native communicants enrolled in Protestant mission churches was 7,000.

1900—There are now 1,500,000 native communicants.

1800—The adherents of Protestant churches in heathen lands were estimated at 15,000.

1900—They numbered 3,500,000.

1800—Not one unmarried woman missionary in all heathen lands.

1900—There are at least 2,575.

1800—Medical missions were unknown.


1900—There are now more than 500 medical missionaries, one fourth of this number being women.

1800—There were no patients treated by Christian physicians.

1900—There are now over 200,000 patients under treatment in hospitals and dispensaries.

1800—Only one fifth of the human family had the Bible in languages they could read.

1900—Nine tenths of the people of the world have the Word of God in languages and dialects known to them.—*The Missionary Helper.*



THE FIELD WORK



Newfoundland

IN my last report I gave an account of my visit to Englee, on what is known as the French, or Treaty, shore. Soon after my return to St. John's, a mass-meeting of the Newfoundland Lord's Day Alliance, presided over by the Anglican bishops of Newfoundland, was held. The principal speaker was the Rev. Dr. Curtis of the Methodist Church here. While the claim has been made that the aim of Sunday laws is to secure to "the poor workingman" one day in seven for rest, this speaker made it very clear that the true basis of such proposed legislation is religion. Try as they will, they can not hide this feature of the movement,—the cloven hoof, as it were, will protrude itself.

The managers of this mass-meeting were very much disconcerted, and withal incensed, when they learned that a copy of a protest which had been prepared by the writer especially for distribution at this meeting had been placed in the hands of practically all who were present.

During the winter months little or nothing had been heard of the Alliance, but of late it has been revealed that it is by no means moribund. Quietly the Alliance people are working in the dark, perfecting their plans and extending their influence. It has been made very plain to us that local organizations of the Lord's Day Alliance can be effected, and no one on the outside be the wiser, until the announcement of such fact is made through the press.

Through the *Plaindealer*, a semi-weekly paper which has the largest circulation of any paper in the island, especially in the outparts, I have been privileged to set before the people the true principles of religious and civil liberty. This has aroused the anger of the advocates of Sunday-keeping. Led on by a Methodist clergyman, numerous letters, attacking in the most shameless manner Seventh-day Adventists, have appeared in one of the evening papers. But not in a single instance have they attempted to discuss the merits of Sunday legislation. Stung to the quick by the exposure of this fact, one writer under a *nom de plume*, asking why any one, especially the president of the Alliance, the aforesaid Dr. Curtis, should try to justify their work, said, "The voice of the Lord's Day Alliance is the voice of the masses." "The people demand that the Lord's day be maintained, and what other can a government do but ratify the will of the people?" To this I replied, "The voice of the leaders of religious thought (the Lord's Day Alliance, if you please) of Christ's day was the voice of the masses. The people demanded that Christ be crucified, and what other could a government (Pilate, in this instance) do but ratify the will of the people? O, fatal parallel!"

Lately a most bitter attack has been made upon me by Dr. W. Grenfell, who is well known for his medical work in Labrador, in regard to my visit to En-

glee last fall. Not having received any word during the winter from the friends there, of whom I made mention in my last report, we could not understand why the doctor should be so bitter. But a few days after the doctor's letter appeared in print, I received a letter, written six weeks before (it had to come overland by dog team and courier), from one of the sisters there, in which she told the glad news that two others, her own husband, and the husband of the other sister, had accepted the Sabbath, and that another man was, at the time the letter was written, expected soon to take his stand. Just at this time the doctor had visited the place and thus learned of the situation. It mattered not that these friends believed that they were walking in the advancing light of God, or as in the case of one of them, that Christ for the first time had been found, although the good doctor failed to mention these facts, the fact that Sunday was being desecrated(?) was an unpardonable offense, so heinous that it must be heralded all over the island that I was a man to be shunned.

It is a source of satisfaction, however, a cause for profound gratitude to God, that the seed of truth has sprung up so quickly in Englee. In less than seven months, with only two weeks of personal labor, as much fruit has developed there as has been seen in Twillingate after years of labor. This is not to reflect upon the work or workers in Twillingate by any means. The most discouraging conditions have had to be faced in this latter place, and in one sense it may be considered a cause for wonderment that we have had any fruit there at all. At present, however, we have a little company of five or six believers in Twillingate, two or three of these having accepted the truth during this present winter. A recent letter from Brother Johnston informs me that there is now a representative of the Sabbath truth in Morton's Harbor, eight miles from Twillingate, where a few sermons had been preached. In that place determined efforts have been made to keep the truth from entering, but God knows where his jewels are. The only hall in that place has been refused us. I learn, however, that Brother George Hadder of Twillingate is fitting up a small building that he owns in Morton's Harbor, in which meetings may be held. This brother has for years helped liberally with his means to spread the truth. And now he is rejoicing in the truth himself. Praise the Lord!

The work in St. John's has made some advancement. Within the past three weeks six converts, won to the truth during the winter, have been baptized, and we expect others to go forward soon.

To-morrow I expect to leave by the boat for Twillingate. I have received an urgent invitation to visit Englee, but I can not see my way clear to go there until after June. I hope to go then. We are of good courage in the Lord. Pray for the work here.

C. H. KESLAKE.

Among the Kaffirs

[Elder W. S. Hyatt, the president of the South African Union Conference, sends the following copy of a letter written to him by Brother R. Moko, who is laboring among the natives in the north-east part of Cape Colony.—Ed.]

"I COULD not reply to your letter before seeing the man you wrote me about, Brother William Kobe. I found the poor man in the same struggle as we left him. He kept the Sabbath a little time, and then gave it up because of his family. I have stayed there a time to encourage himself and family. I went to see the *enduna* (chief) and explained to him the work I am doing. As he can read and write, I gave him a few tracts in Kaffir, and he promised to call his people together to tell them of our teachings; and if they approve he will write to you to come and put up a school. He told me it is no use to talk to the people about religious matters, as they were wrongly taught and would not understand. I have had studies with them nearly every day. Brother Kobe is an intelligent reader but can not read much in English.

"I would say what is wanted in the Transkei is a school. Many wish to learn and to know God. I have been in the Transkei since last year sowing the truth, and now the people who can read can see that they were wrongly taught. I do not talk of the great mass of the uneducated natives who are crying day and night to be taught. I really do not know how to express their cry, as it is very sad. My prayer is that the Lord will answer these poor ignorant natives. I am glad to write you that the Lord has ever been with me since being in the Transkei; he has taken better care of me than when at home. I am learning new lessons every day from him, for which I am very thankful. Remember me before the throne of grace.

"Yours in the Lord,

"R. Moko."

South Carolina

THE last message of mercy is going in South Carolina. Thousands of books and papers are being sold, and the truths they contain are molding the minds of the people. The canvassing work is rapidly advancing, and the large books are finding a ready sale. When it is realized that throughout the entire State, very few have ever heard of a Seventh-day Adventist, and that thirty-one of its forty-one counties have never been worked with our literature, the urgent need of more laborers will appeal with peculiar force to those who desire to engage in this work. As some of our workers have gone out with "Daniel and the Revelation," they have experienced some of God's richest blessings. People are asking for just such a book now. We need workers, also, for "Great Controversy." A wonderful reward awaits the one who carries these books to the people. Brethren, words are feeble to describe the needs of this State. Other States in the South are needy, and we pray that each may receive more laborers. The conditions in our Southern States will not always be so favorable as now. That which we fail to do now will have to be done under trying difficulties a little while from now. We

would especially urge our brethren from the Northern States, who may contemplate coming to this field, to come with a large supply of adaptability. that they leave the largest share of the North on the northern side of the Mason and Dixon line, and come here to push the work earnestly while the day lasts. For such laborers we have a most promising field.

Write to Elder R. T. Nash, Campobello, S. C., or to W. C. Rahn, Spartanburg, S. C. H. B. GALLION.

The Work in Indiana

FROM the April reports sent in by our workers I glean the following:—

Elder W. A. Young reports two baptized, one united with the Franklin, and the other with the Noblesville church.

Elder B. Hagle reports one new convert, and the scattered brethren where he has visited greatly encouraged.

At Muncie Elder U. S. Anderson baptized three, and four united with the church.

Elder A. L. Miller reports five new converts at Seymour and Waldron, who united with these churches.

The Bible workers at Indianapolis report two converts who have moved to Riverside, Cal., and will unite with the church there.

Brother R. W. Leach reports a good interest at Peru. Four have embraced the truth there, all heads of families.

At Logansport Elder Victor Thompson baptized four who united with the church. Others are interested.

Luzerne Thompson reports one convert at Northfield, and the church greatly revived.

Elder O. S. Hadley and wife give a glowing report of the work in West Indianapolis, and report four new converts.

Why should not these good reports continue to come in? There was never a time when the truth could be made plainer than now, and God has promised a large measure of his Holy Spirit to accompany his faithful workers.

W. J. STONE.

Florida as a Mission Field

As to climate and products, Florida is like a great tropical island. It is cooled by delightful sea-breezes from the Gulf, making the climate remarkably equable and healthful; and the State is a favorable winter resort, both for tourists and invalids. Even in the southernmost portions the summer heat is not extreme. The range between the mean summer and winter temperature is only about twenty degrees.

Florida furnishes abundantly the rich fruits and products of the tropics. Large areas are devoted to orange orchards, while lemons, limes, grapes, pineapples, bananas, figs, pears, guavas, etc., grow with equal luxuriance. Cocoanuts are also grown in the sub-tropical region. Horticulture is one of the most profitable pursuits, and of late years market gardening has assumed considerable proportions in many parts of the State. An abundance of fruits and vegetables may be had fresh every month in the year.

Among the industries of Florida is a large business in the production of pine and other lumber and live-oak timber for ship-building. The preparation of naval

stores such as turpentine, tar, resin, and pitch, employs many hands; all along the coast there are valuable fisheries, and the inland waters also teem with fish. The evaporation of salt, the production of cottonseed-oil and meal, the manufacture of fertilizers, and sponge and coral fisheries, are among the profitable industries.

It is very evident, therefore, that Florida is a good field for self-supporting missionary work. Its resources are such that quite an amount of money is brought into the State. Hundreds of thousands of dollars are left here every year by the tourists.

It has been demonstrated that Florida is an excellent field for the canvassing work. The spirit of prophecy speaks very plainly in regard to our relation to the Southern field: "There is no more fruitful field than the South." "Instead of a few, why should not many go forth to labor in this long-neglected field?" "As a people claiming to be proclaiming the last message of mercy to the world, we can not consistently neglect the Southern field." We are also told by the spirit of prophecy that, "There is no higher work than evangelistic canvassing." "Many of our canvassers, if truly converted and consecrated, can accomplish more in this line than in any other in bringing the truth for this time before the people." "All who desire an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future, immortal life."

We wish to correspond with any who feel a burden to take up self-supporting missionary work in Florida, especially in the canvassing work. Such may address me at Orlando, Fla.

C. V. ACHENBACH,
Field Missionary Agent.

A Good Word for "The Christian Record"

[The following letter from a reader of *The Christian Record*, our paper for the blind, printed at College View, Neb., is of interest as showing the esteem in which this periodical is held. Through no other direct channel can those deprived of sight receive the good news of this message.—ED.]

"I wish again to express my appreciation of the good I derive from reading the *Record*, and thank you who have it in charge for the good selections of literature I find therein. I can only express my unfeigned thanks for the benefit I gain from its pages, especially those devoted to religious subjects.

"In this month's issue, I am very much interested in the article on 'The Seven Last Plagues.' It seems to me that most of the clergy are ignorant on the book of Revelation, and generally remain silent on its chapters, never touching very satisfactorily upon any of the passages contained in this mysterious book. However, it does seem to my mind that there is more light in that book than the ordinary person or preacher seems to see. . . .

"I once interrogated my pastor on the hidden meanings of this wonderful book, and he informed me that St. John wrote a great deal in figurative expressions to

save the church of his day from unnecessary persecutions. By that he means that the unbelieving world could not understand his writings; but the Christians could; but if they could understand his writings in that day, why not we also of to-day, who are faithful, or at least trying to do our duty in the name of our Master and Saviour, Jesus Christ?

"I am well posted on the churches in general, and especially the Roman Church, having read and heard lectures and sermons by priests, as I have often played the organ in several of their churches in this community, and I have many acquaintances and some good friends of that persuasion. I also notice that among them there is too much dependence upon their priests, and they don't seem to enjoy the free light of the gospel as we do. I feel pretty sure that there is no Roman Catholic at the head of, or even in charge of, this magazine. I am not writing what I have observed through any ill feeling or prejudice; but I do feel sorry for some of my devoted and simple-minded Catholic friends. . . .

"In the eighth chapter of Revelation is the beginning of a record concerning seven last woes, which were dealt out as each angel sounded a trumpet. It would be a good idea if some one well learned in the Bible would explain something about these woes. 'The first angel sounded, and there followed hail and fire mingled with blood,' etc.

"Trusting my letter will receive due consideration, and thanking you for your patience in reading it, I remain,

Yours very sincerely,
FRANK IRWIN."

Virginia

DURING the year and five months of my labor in this State, about three months of the time was spent in Petersburg and Hampton, the balance in Richmond, where thirteen have been added to the church,—five by letter, six by baptism, two by vote, besides four or five others who are keeping the Sabbath, and several who are at the point of decision. During this time there were many marked evidences of God's special blessing in answer to prayer, for which I am very grateful. Personally my hope and courage in God were never better, and thankfulness for God's protecting and guiding hand during the present year has been a daily source of comfort and consolation. In harmony with the recommendation of the General Conference Committee that I labor in Vermont, I left Richmond, May 14. I was glad to meet old friends in Springfield, Mass., where I spent a most profitable and enjoyable Sabbath and Sunday, meeting with those whom I had long known, and whom God had blessed. May 18 my wife and I reached the home of our daughter. She and her husband are settled in a part of the State where no Sabbath-keepers are living. This gives them an opportunity to live and give the message for this time to those who know not the present truth. There are many thriving villages and beautiful farms nestled among the Green Mountains, all teeming with those who are judgment bound with us. Pray that they and we may be wise in winning souls for whom Christ died. My present address is Barnet, Vt., R. F. D. 1.

H. J. FARMAN.

West Indies

ST. LUCIA.—Despite the difficulties that confront us in this stronghold of Roman Catholicism, God is blessing the work, and causing the seed to spring forth. The Catholics seem set against the message, while the few Protestants of the Church of England and Wesleyan Methodists stand afar off. But God is back of his message, and is showing himself mighty to save in spite of Catholic prejudice and Protestant indifference.

It is to the shame of the Catholics that the island is buried in the very blackness of superstition and ignorance. To illustrate: When a person is sick, the first one generally sent for is the priest, who confesses and absolves the patient. Candles are lighted and left burning in the sick-room; in these the sick person has much faith, for should he die, he is sure to have light to guide him through the valley of the shadow of death. These superstitious ideas have given rise to "obeahism"—the native name for necromancy—which is a highly practised art here. Not only the lower and ignorant classes, but the higher and so-called educated classes, indulge in this base invention of Satan.

The island is not behind other places in drunkenness and other vices. From six to nine in the morning and from one to two in the afternoon on Sundays the rum-shops are allowed to be open; but should grocery stores, dry-goods stores, or provision shops dare to open their doors, the owners would find themselves summoned before the justice of the peace for Sunday violation. It is unnecessary to say that in the streets where rum-shops are located, scenes of disorder and indecency are most common on Sundays; for then the people have more time to become intoxicated.

In the midst of this moral darkness Isa. 55: 10, 11 is being verified; the fulfillment of the promises of God gives us courage, and we are looking forward to greater victories. In Castries, the capital, ten have stepped out to walk with us. These have been receiving instruction for some time, and are now awaiting baptism, which we hope will be performed soon. This will make our company seventeen in number, while our Sabbath-school has increased from eight to twenty-eight. We are receiving rich blessings in this department also, which we believe come to a great extent as a result of our trying to help others by giving all our Sabbath-school offerings to missions.

Our week-of-prayer season was one of spiritual refreshing. The Spirit of God came very near to us as we met early in the mornings to pray for the success of the work in general, and for spiritual strength and consecrated devotion to carry forward the work in the year before us. The following week I went to Victoria, thirty-five miles from the city, and conducted week-of-prayer services with the company at this place. Eight are awaiting baptism here, making a total of eighteen awaiting baptism in the island.

It is imperative that we have a church building in St. Lucia if our work is to make greater progress. This will give us a better standing among the people, and cause our work to be more influential. The company at Victoria has given a lot for the erection of a school

and church building. A school is also needed. The nearest school in their district is three and one-half miles distant; to this the parents will not send their children; for it is a Catholic school.

When further plans are laid, we shall be glad for the help of the lovers of the cause in the erection of a monument to the truth in St. Lucia.

A Young People's Society was organized at the opening of the new year, which has already begun to reap results by winning to the cause one Christian woman. Two members of the Salvation Army are also on the verge of casting in their lot with us. We ask to be remembered at the throne of grace in behalf of the work here.

W. DURANT FORDE.

California

GRANGEVILLE.—We began meetings in this place with an attendance of about one hundred fifty at our first meeting; and our attendance has steadily increased to from two hundred to two hundred thirty. The interest and attention to the Word spoken are all that could be asked. The brethren living near have done all they could to assist, and Elder B. L. Howe, who is teaching school near by, has spoken regularly every third night. We are thankful to God for the interest manifested, and for his holy presence in every service.

C. M. GARDINER,
JAMES TAPHOUSE.

Korea

[Brother F. W. Field of Japan sends the following extract from a recent letter which he had received from Sister Mimi Scharffenburg of Soonan, Korea. — Ed.]

"I AM having interesting meetings with the sisters in Pyeng Yang every Thursday. On Tuesday afternoons a company of women gather for Bible study a few villages north of here, where I also have some very interesting experiences. The three oldest young ladies in the school here make good progress in their work; so do the rest, but these three are especially earnest in wanting a preparation for the work. We are also trying to put into practise what we learn. On Fridays these three sisters and myself go out into the neighboring villages, visiting from house to house, trying to interest the people in the truth. We divide, and go two by two. The girls can hardly wait to hear the others tell of the experiences they have had in the houses they visited. By going out with them in this way, I learn much about the customs of the people, etc. My teacher is also very good about explaining to me all about their belief, etc., which is a great help to me in getting better acquainted with the people. I would like to be out with them more, but I feel that I can not do more, while the school work is going on, together with language study.

"There are a number of girls who want to come to school, but have no means. I have been thinking a good deal about what kind of work they could do while in school, to make their living. They say that it takes only three yen (\$1.50) a month to pay for their food and fuel."

Minnesota

ALEXANDRIA.—A successful tent effort was conducted here last summer by Elders C. L. Emmerson and E. M. Chapman. At the close of this effort Brother Emmerson was compelled to leave on account of failing health, and I was asked to take his place.

With the exception of a few weeks, we have been here ever since. At times we have felt tempted to leave for a newer and more promising field, but by the help of God we have labored on. Public meetings have been held; regular weekly Bible readings have been conducted in many homes; scores of visits have been made, and thousands of pages of tracts, papers, and books have been placed in the hands of the people. Now when we see a number of precious souls rejoicing in this glorious truth—ready for the heavenly garner—as the result of our efforts, we feel that our toil has not been in vain. To us these souls are "pearls of great price." Words can not describe the joy that fills our hearts when we see sinners turning to God, and we know that likewise there is joy in heaven.

As there are a number of Scandinavians in this place who do not understand the English language, some work has been done for them in their own tongue, with the result that three are keeping the Sabbath.

A. V. OLSON.

Received on the \$150,000 Fund up to May 26, 1908

*Atlantic Union Conference

*Central New England	\$ 2,786.02
Greater New York	1,512.06
Maine	852.89
*New York	2 326.50
*Southern New England	1,210.50
*Vermont	1,404.74
*Western New York	2,073.09

Total 12,165.80

Canadian Union Conference

Maritime	566.49
Quebec	169.04
Ontario	807.78
Newfoundland	20.80

Total 1,565.01

Central Union Conference

Colorado	4,596.44
Kansas	3 944.86
Missouri	2,003.50
*Nebraska	5,819.18
*Wyoming	872.81

Total 17,236.79

*Columbia Union Conference

Chesapeake	787.73
*Eastern Pennsylvania	2,554.51
*New Jersey	1,202.45
*Ohio	6,302.43
*Virginia	1,034.77
*West Pennsylvania	1,976.56
*West Virginia	558.86

Total 14,417.31

*District of Columbia

*Washington churches	1,401.54
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* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

Lake Union Conference

East Michigan	3,181.78
*Indiana	5,248.02
North Michigan	1,705.22
*Northern Illinois	2,968.06
Southern Illinois	1,466.96
*West Michigan	8,733.70
Wisconsin	5,046.73

Total 28,350.47

North Pacific Union Conference

Montana	886.64
*Upper Columbia	3,036.43
*Western Washington	3,364.53
Idaho	1,037.65
Western Oregon	2,992.35
Hawaii	21.05
Alaska	20.00

Total 11,358.65

***Southern Union Conference**

*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	413.33
*Georgia	457.97
Conference not specified	97.41

Total 7,105.01

***Northern Union Conference**

*Iowa	9,654.36
*Minnesota	5,766.98
*South Dakota	2,671.47
*North Dakota	2,156.63
Conference not specified	73.82

Total 20,323.26

***Pacific Union Conference**

*Southern California	4,792.48
*Arizona	466.79
*California-Nevada	10,249.03
*Utah	440.58

Total 15,948.88

Southwestern Union Conference

*Arkansas	938.93
Oklahoma	4,132.00
Texas	2,548.90
Not specified	22.82

Total 7,642.65

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 161.70

Foreign

*Algeria	13.33
Australia	178.71
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	66.01
Yukon Territory	20.00
England	282.77
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	418.25
South America	83.81
Switzerland	9.69
Panama	27.11
Nicaragua	9.00
Central American Mission...	26.00
Trinidad	28.60
Norway	25.00

Japan	12.50
Haiti	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	25.56
Russia	5.00
Denmark	14.59
Santa Domingo	2.50

Total 2,166.79

Grand Total \$141,689.07

I. H. EVANS, Treasurer.

Field Notes and Gleanings

FROM Leola, S. D., Brother Valentine Leer writes that on Sabbath, May 9, three young men who will, he hopes, be light-bearers for the truth, were baptized.

ON Sabbath, April 25, four persons were received into the church at Chanute, Kan. Three of these were new converts to the faith, the result of Bible work done by Sister Jennie Edwards.

BROTHER E. A. MERRELL reports visiting the churches in the southern part of Missouri. In Oxley he baptized three, and there are seven others who have just begun the observance of the Sabbath under the labors of Brethren H. E. Lysinger and A. F. French. At Poplar Bluff nine were baptized, and four others taken into the church, thirteen in all, on profession of faith.

AFTER speaking of the interest in meetings he is holding at Conrad, Mont., where the postmaster has resigned his position to obey the truth, he has learned at the meetings and in personal study, Brother W. H. Holden adds; "I have not yet preached on all points of our faith, but several others are keeping the Sabbath, and have accepted the truth as far as they have heard it."

At a recent meeting of the Southern California Conference Committee, the following distribution of laborers was voted: That Elder R. S. Owen and Brother A. Booth go to Santa Barbara; that Brethren E. H. Adams and H. J. Hoare hold a series of meetings at Glendale; that Elders C. E. Ford and A. G. Christiansen conduct a series of tent-meetings in Los Angeles; that Dr. Lillis Wood-Starr be invited to connect with the faculty at Fernando Academy; that Elder R. S. Owen connect with the Loma Linda College of Evangelists for the coming year; and that Elder E. J. Hibbard take charge of the Bible department of Fernando Academy for the coming school year; that Elder F. I. Richardson be associated with Elder W. M. Healey in work in San Diego; that Elder S. Thurston make Pomona and Ontario his field of labor for the present.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman
E. R. PALMER - - - - - Secretary
H. H. HALL - - - - - Assistant Secretary

Early Experiences in the Publishing Work—No. 4

THE second move made in publishing in connection with the third angel's message was a tract issued by Elder Bates, in the latter part of the year 1846. The title-page of this tract of forty pages is as follows: "The Opening Heavens, or a Connected View of the Testimony of the Prophets and Apostles, Concerning the Opening Heavens, Compared with Astronomical Observations, and of the Present and Future Location of the New Jerusalem, the Paradise of God; by Joseph Bates. New Bedford, Press of Benjamin Lindsay, 1846."

Brother Bates was moved to write this book by the wonderful vision which Sister White had concerning the planets, at Topsham, Maine, in the month of November, 1846. This vision settled the faith of Elder Bates that the visions of Mrs. White dealt with subjects which were outside of her previous knowledge, and were a true manifestation of the gift of prophecy.

When he had the manuscript prepared for this book, he had no money with which to get it printed. He sought the Lord to open the way for its publication. A sister near New Bedford, who had just completed and laid her first carpet on her bare floors, took up this beautiful rag-carpet, sold it, and gave the money to Brother Bates to print the book, saying that "she could make another carpet when she might need it." This illustrates the spirit of sacrifice which actuated those who first accepted the message. The advancement of the cause of truth was the first object before them.

Elder Bates told me that "his understanding of astronomy was such that he could tell, at midnight, very nearly where he was upon the sea, as to latitude and longitude, by merely looking at the celestial bodies." He also said that one day he tried to talk with Mrs. White about the stars, but he soon found she knew nothing about astronomy; in fact, he said she did not know whether she had ever looked into a book treating on that subject. She told him she knew the North Star and the Big Dipper, and that was all the stars she knew. She then turned the conversation to the new earth, and what the Lord had shown her in vision regarding it.

On April 19, 1845, the *Illustrated London News* published something of great interest to astronomers from the pen of Lord Rosse, respecting the wonderful discoveries he had made through his monster telescope, especially a view of what astronomers called "the gap in the sky." In the vision of Mrs. White, mentioned above, she would count the moons, and then describe the planet with which they were connected. Thus she described Jupiter, Saturn, Uranus, and Neptune, Brother Bates giving the name of each planet as she described it. Finally she began to talk about the "opening heavens," giving a most glow-

ing description of its glory. Calling it "an opening into a region more enlightened," and said, "The New Jerusalem will come down through that place."

While she was thus talking in the vision, and giving this description, Elder Bates arose to his feet, and exclaimed, "O how I wish Lord Rosse was here to-night!" Elder White inquired, "Who is Lord Rosse?" "O," said Elder Bates, "he is the great English astronomer. I wish he was here to hear that woman talk astronomy, and to hear that description of the opening heavens. It is ahead of anything I have ever read on the subject." No wonder Elder Bates was moved to publish his tract, "The Opening Heavens," and give some facts in harmony with the vision that had so fully established him in the faith of the third angel's message.

Huggins, who first discovered this wonder in the heavens, said of it: "The space seemed much brighter than the rest of the heavens, which appearing wholly blackish, by reason of the fair weather, was seen as through a curtain opening, through which one had a free view into another region, which was more enlightened."

William Herschel said of this opening in the sky: "It has been calculated that it [this space] must be two trillion times the diameter of the sun."

Of this matter Brother Bates said, when concluding the description, as given in his tract: "Thus we see from the testimony adduced (and we could give much more were it necessary), that here is a most wonderful and inexplicable phenomenon in the heavens; a gap in the sky more than eleven billion three hundred fourteen million miles in circumference. Says the celebrated Huggins, 'I never saw anything like it among the rest of the fixed stars—a free view into another region more enlightened.'" J. N. LOUGHBOROUGH.

Who Is Having a Hard Time?

1. THE man who is not working.
 2. The man who is working half time or less.
 3. The man who is "waiting for something to turn up."
 4. The man who is building his hopes on some indefinite future, when he fancies that he can accomplish more with less hard work than he can just at the present time.
 5. The man who reads the newspapers instead of the Word of God.
 6. The man who trusts in local conditions in this world instead of trusting God who created all things, and who owns all the money, and all the cattle, and who holds the "times" in his own hands.
 7. The conference which is failing to organize for the efficient and active distribution of our message-filled literature, just now, in the all-important present.
- One of the active leaders in the distribution of our literature said recently that in all the correspondence he had received this year, he had heard "hard times" mentioned just three times. First, by a man who said they were having quite a struggle this year on account of hard times; and yet, he confessed they were prospering better than last year. Hard times in this case was,

evidently, purely a mental condition; and, indeed, hard times on the mind are the hardest times we have anywhere.

The second instance was from the president of a conference who thought they could not afford to support a State agent during the hard times.

And the third was from another section of the territory, where it is reported the times are hard, and that the present is hardly an opportune time for efficient organization.

So it appears that the men who are working, the conferences which are organizing and pushing the work with all their ability, and the publishing houses which are enterprising, and forging ahead,—indeed, it appears that all who are trusting in God and working with all their might, are prospering, and know very little about hard times. But the men who are idle, the men who are leaning upon Egypt for help, and the conferences that are waiting for the times to improve before organizing and pushing their work, and, indeed, all who are thinking of hard times, and talking hard times, and opening the citadel of their lives to the entrance of hard times, are having a hard time.

Hard Times Are Conquered

WE thank God that there is one power in this world which is greater than "Wall Street" or any of the panics which are there produced. The gold and silver are the Lord's, and no financiers of this world can tie it up so closely that it will not still be his. The god of mammon, with merciless greed may place his grip upon the currency of our land, and the old god "Pan" may, as he was reputed from of old, start a panic; and yet all these schemes of the gods of this world will come to naught because the gold and silver are the Lord's, and Jehovah is God above all gods; and he still reigns in the realm of dollars and cents. This is the only reason we can give why our general agents write from every union conference in North America stating that canvassers since the beginning of 1908 have averaged to sell more books a week than they did during 1907. The following item from Elder W. W. Eastman, general agent of the Southwestern Union, is similar to many others:—

"We are at last out of winter quarters, and have gone at it again, and I think you will see this union during May go a long way ahead of its April report. We are now receiving some of the largest reports we have ever received from a canvasser in one week. Our report for April is over two thousand dollars more than it was for the same month last year. That does not look very 'panicky' does it?"

Therefore, fellow workers, when the work goes hard, do not become discouraged or disheartened. Seek God the more earnestly and work the harder, knowing that he will open a way of escape that will lead to victory in overcoming difficulties and discouragements. Everything indicates that the time has come for this work to be speedily finished; but it is only those who have been proved who will have a part in its closing hours. Let us be faithful, and not rest satisfied unless we are gaining new victories from day to day.

R. L. PIERCE.

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

An Earnest Protest

[The following remonstrance against religious legislation, with three hundred ninety signatures appended, was forwarded from Battle Creek, Mich., to the senior Senator from that State.—Ed.]

Senator J. C. Burrows,
Washington, D. C.

HONORABLE SIR: In view of the existing conditions at the national capital, we, the undersigned, can not do less than to forward to you this earnest protest.

It appears that the halls of Congress have been, and are being, besieged by a class of religious enthusiasts, who, in their zeal, are clamoring for, and bringing every possible pressure to bear to induce the federal government to commit itself to, religious legislation. (See substitute for Senate Bill No. 3940.)

The various Sunday bills now before Congress are but the thinly disguised entering point of the wedge; but if this be permitted to enter, the butt end will follow as surely as to-morrow follows to-day.

The observance of Sunday is a religious observance; all history proves it such. But if physical rest were the object sought, one day would do as well as another. Nature, or the God of nature, has wisely set apart a portion of each day for physical rest.

It would grieve the undersigned exceedingly to see our country, in response to the demands of these misguided, self-styled National Reformers, enter on a course entirely subversive of, and destructive to, those very principles which have hitherto been her pride and her glory and the source of her great prosperity.

The eternal principle of right, which our revered forefathers incorporated into our Constitution, and on which they founded and established this nation, have been lost sight of or repudiated, by those men who are now clamoring for religious legislation. Those principles and that foundation have been the secret and source of our national prosperity.

It is not extravagant—it is but the sober truth—to say that human liberty and the perpetuity and safety of this nation are in graver peril to-day at the hands of these mistaken religious zealots than ever they were by the armies of the Southern Confederacy, and time will vindicate this statement. That was open warfare; this is insidious but deadly poison.

We should never forget that we are making history. When the legislative acts of to-day shall have borne their fruits, and time has revealed to all the character of those fruits, in what light then will the legislators appear?

The crying need of the hour is for staunch patriots in the national Congress; men who at any and all cost to themselves, will take their unyielding stand for the right in opposition to any and every move or step in the direction of a union of church and state.

We therefore solemnly protest against this whole scheme of religious legislation, and call on you, and all other patriotic and right-minded senators to oppose it to the very last.

We respectfully subscribe ourselves, honorable sir, as interested citizens of this great commonwealth.

Religious Liberty Notes

THE journal of the Louisiana Senate of May 20, contains a memorial, introduced by Elder S. B. Horton, on the question of religious liberty, the prohibition of the liquor traffic, and other reforms.

Brother M. E. Ellis, Secretary of the Nebraska Conference, recently expressed the hope that the time will soon come when there is a religious liberty secretary in every conference, giving his entire time to this work.

Elder J. S. Wightman, the religious liberty secretary of the Central Union Conference, is meeting with success in securing the publication of excellent articles in the public press of Kansas City on the question of Sunday legislation.

The May number of *The Bulletin*, published bimonthly by the Seventh-day Adventist Young Men's Literary Society of Takoma Park, is devoted to the subject of religious liberty. It contains many gems of truth pertaining to that important theme.

Justice Chute, of the Ontario Bench, has rendered a decision on the question of Sunday observance to the effect that a restaurant-keeper violates the Lord's Day Act if he sells any article of food on Sunday to be carried off his premises. It may be added, however, that the Lord's Day Act is not enforceable in any province unless the attorney-general of that province consents.

Current Mention

— Four persons were killed, five fatally hurt, and forty-five more or less seriously injured in a collision of street-cars on a steep grade in Philadelphia on May 24.

— The fishing schooner "Fame" was cut in two by the steamer "Boston" on Chaspes Bank, N. S., May 27, during a fog, and seventeen of the schooner's crew were drowned.

— A series of tornadoes visited Alfalfa County, Okla., on May 27, killing ten persons, injuring twelve, killing hundreds of domestic animals, wrecking many buildings, and destroying a large acreage of crops.

— It is definitely reported that Secretary of War Taft will leave the cabinet on July 1, this course being necessitated by his candidacy for the presidency. The name of his successor has not been given to the public.

— The street-car strike situation at Chester, Pa., seems not to have improved. On May 25 riot followed riot. A mob of several thousand strikers and strike sympathizers attacked a squad of policemen on a street-car, and a dozen strike-breakers were severely handled by the mob.

— The amount of appropriations made by the present Congress reaches the great total of one billion eight million dollars. In \$20 gold pieces, this would weigh 1,850 tons.

— A report from Reno, Nev., states that a plague of black mice is devastating a portion of the State. The mice are said to have ruined fields of potatoes and alfalfa, and even stripped shade-trees of their leaves.

— Enemies of the El Paso and South-western Railway have wrecked with dynamite the million dollar pipe-line which conveys water from Bonita Mountains, N. M., to Carrizozo, N. M., to supply all the engines of the system.

— The worst storm of the year broke over north Texas on the night of May 23. Fifteen persons lost their lives in the floods following the storm. There has also been wide-spread destruction of crops. Four thousand have been made homeless in Texas and Oklahoma by floods along the Trinity River.

— While three bank employees were carrying a large sum of money through one of the crowded streets of New York in broad daylight, on May 25, they were attacked by three desperate robbers, and severely beaten and cut with knives while resisting the attempt of the robbers to secure the money. Only one of the robbers was captured.

— China is reported to be sending a detachment of five thousand foreign-drilled troops to the Korean border to hold a certain portion of frontier territory which has been claimed by the Japanese as belonging to Korea. It is reported that the Japanese have been taxing the residents of the town, which China claims as belonging to her.

— Seven Episcopal clergymen renounced their church affiliation at Philadelphia on May 27, and were taken into the Catholic Church. On the following day these clerical converts to Catholicism received their first "holy communion" at the hands of Archbishop Ryan, after which the "sacrament of confirmation" was administered. This is said to be the largest number of Episcopal clergymen ever taken into the Catholic Church at one time.

— The president of France is now visiting King Edward, and has been given a flattering reception by the people of England. The press of the two nations are now talking of an alliance between their respective countries. The French seem especially enthusiastic over the prospect of such an alliance, but declare that one of its prerequisites would be such a reorganization of the British army as would make it an effective aid to them in a war on the Continent.

— During the first session of the Sixtieth Congress thirty-seven treaties have been ratified with other governments. This is said to be a larger number of treaties than had been ratified during the previous twenty years. Twelve nations, including Japan, signed treaties of arbitration with the United States. General arbitration treaties have been signed between this country and Great Britain, Japan, France, Italy, Spain, Switzerland, Mexico, Portugal, The Netherlands, Sweden, and Denmark. The remainder of the treaties were agreements on special

subjects. This is regarded as a great victory for American diplomacy, and one writer declares that "the world has now been established on the plane of arbitration."

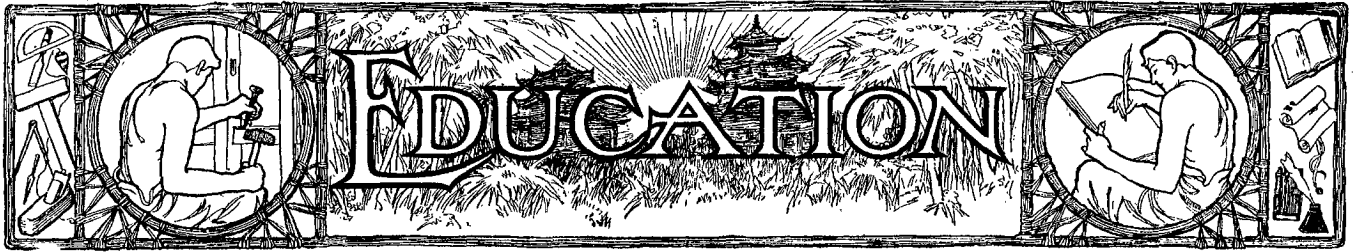
— The first American battle-ship of the "all-big-gun" type was launched at Camden, N. J., on May 26. This is the battle-ship "Michigan," which carries as her main battery eight twelve-inch guns. Besides these she carries twenty-four three-inch guns, and a number of smaller caliber for repelling torpedo-boat attacks.

— On May 25 the Prohibitionists of North Carolina won a decisive victory over the saloon element. The temperance ticket carried seventy-eight of the ninety-eight counties, and the estimated majority against the continuance of the liquor trade in that State is 40,000. Some are claiming that it will reach nearly 50,000. One peculiarity of the campaign was that in several cases where cities voted against the saloon, the surrounding country district voted for its continuance.

— At ten minutes before twelve on the night of May 30 the first session of the Sixtieth Congress of the United States came to a close after passing the long-debated currency measure and the general deficiency bill. The passage of the currency measure was accomplished by Senator Aldrich's dissolution of the filibuster, which the opponents of the bill had organized against it. The appropriations for this session are the largest ever made, exceeding those of last year by \$88,206,750.

— The attitude of the Roman Catholic Church toward the use of liquor and tobacco is indicated by the character of the advertisements, admitted to the columns of Catholic publications. As an illustration, we note that the official calendar for May, of the Church of the Immaculate Conception (Jesuits) of New Orleans, La., contains four separate advertisements of wines and liquors of all kinds, tobacco and cigars, not to mention some other things which in the minds of some persons are nearly as objectionable. In this calendar the things of the flesh and the things of the spirit seem to be mixed up in a promiscuous manner.

— At Old Point Comfort, Va., on May 27, the monitor "Florida" was made a target for the guns of the monitor "Arkansas" for the purpose of testing the resisting power of the "Florida's" eleven-inch armor, the ability of the turret to continue in operation, and the effect of gun fire upon the new style of military mast. A twelve-inch projectile, propelled by the strongest charge of powder used, was fired at the "Florida's" turret from a distance of only three hundred forty-two yards. The shot cracked the armor, but failed to penetrate, or to interfere with the operation of, the turret or the working of the finely-adjusted apparatus within. Five shots were sent through the military mast without bringing it down, although its top had been loaded with a weight of four tons. The next experiment by the naval board will be a torpedo attack upon the same vessel. The naval authorities expect to learn much from this experiment, which they can use in the construction of other war vessels.



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.*

"WITHOUT me ye can do nothing." We must train ourselves to feel constantly the truth of these words of our Master. It is very easy to lean upon our own strength and to our own understanding. True wisdom is found in God alone. Real strength is always received from his arm of might. The grace which he gives, and the power which he bestows, are sent most freely. Why, then, need we ever fail to trust him?

CHRISTIAN teachers are under-shepherds. As such they may have the enjoyment of the Chief Shepherd in seeing peace and happiness brought into the lives of their pupils. As did he, so will they, live a life of self-sacrifice and self-denial, gladly turning from every earthly enticement, choosing rather a life of weary labor and toil if possible, that thereby they may help some to gain life eternal. Such under-shepherds will certainly hear the "Well done, thou good and faithful servant" from the lips of the Chief Shepherd, and from him they will receive the crown of everlasting life, and with him they may behold the eternal joy of those for whom they have labored.

The Next Year's School

As this school year for our institutions in the northern portion of the world is closing, our thoughts naturally turn, not only to the year just passing, but also to another year's work. It is now time to lay plans broad and deep for successful schools. We have every reason to believe that, on the whole, prosperity has attended our work during the year now closing. In the southern hemisphere, our schools are now in the midst of their year's work. Reports from them indicate a substantial growth. We are indeed profoundly grateful for this.

Our church-schools are no longer experiments. The question, however, of financing them is yet a perplexing one,

and it may always be. The boards of these schools may well begin at once to plan for teachers, equipment, and financial support for the next year. During this vacation, it will be greatly to the advantage of the schools to have a fund constantly accumulating with which to conduct the work of next year. There is a feeling of confidence which lasts throughout the whole year when the work of the school is entered upon only after reasonable plans have been perfected. The instances are not rare of the failure of our schools because of a lack of definite planning. Money can be secured, teachers employed, and all arrangements made weeks before the school is to open, with much better effect than where these matters are delayed, and have to be attended to with undue haste. The education of our children is surely a sacred responsibility, and we need to exercise much thought and care and perseverance in it.

The Missionary Gardens

MANY dollars can be brought into the treasury of the Lord to be used in spreading this gospel to foreign lands, if our children are given, and properly care for, missionary gardens. Many of our church-schools have given attention to this point, and have encouraged the children in preparing and caring for these gardens in connection with their school work. This is, however, a matter to which parents may well lend substantial encouragement and direction. The children not only get the benefit from the work and education of properly raising the products from the garden; but better than this, they are, in a practical way, taught to see the true object of the labor and gain; namely, the giving of truth to hungry souls, and seeking for their welfare.

Parents' Meetings

WELL-CONDUCTED parents' meetings are of inestimable value in our churches. Where principles and methods of dealing with children are considered from an impartial point of view, without reference to some one's else children, great good results. In the churches where we have schools established, if parents were to meet two or three times during this vacation for prayer and reading of the Testimonies and for dispassionate study, the effect of these meetings would

be seen in a very marked way, in every phase of the work of the schools during the coming year.

We live in a time when every wind of doctrine is blowing with reference to the education of children. God has given to us a sure guide—the word of his testimony. It should be studied prayerfully and intelligently, that we may know our whole duty. Meetings for this purpose are now too little appreciated by us. Here is room for improvement.

The Educational Missionary Movement

A Broader View

IN carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been thrown open as if by magic, and men and women are needed to enter these doors, and begin earnest work for the salvation of souls.

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training-centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility, and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations, and practise the strictest economy.

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given us the privilege of handling precious books that have been dedicated to the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they handle these books, many learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. As they meet with a degree of success financially, some

will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries.

The student who takes up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books are the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world.

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting up for service in the Lord's vineyard.

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth, who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. In many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing."

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time, they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be carried under difficult and trying circumstances.

How much better is this plan, than for students to go through school without obtaining a practical education in field work, and, at the end of the course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried

fields! How hard it will be for them to meet the financial problems that are connected with the pioneer work in foreign lands! What a burden some one will have to carry until the debts incurred by students have been paid!

On the other hand, how much more might be gained, if the self-supporting plans were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields.

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields.

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons" and "Ministry of Healing," as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions.

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. As we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory.

MRS. E. G. WHITE.

Getting Results

In education as in everything else it is results which count. No matter what the hindering cause may be, no matter how many obstacles may confront, if a man gets no results in his undertakings, he is a failure. He will be judged by only one standard—results.

The history of the men who have made a success in life, reveals that kind of courage which never says "can't." The young man who feels that he has no opportunity to gain an education is mistaken. He is looking at life from the wrong view-point.

"Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind." He needs to see that circumstances are largely under his own control, and that by invincible determination he can make circumstances his servant.

"Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it." Such is the

instruction given by the Spirit of God, and it should fire every young man with an inspiration which would carry him on to victory and success.

With many the difficulties of obtaining an education lie in the direction of financial embarrassment. The young man who goes to school, and takes with him a well-filled trunk of clothes, with the assurance from his parents that his bills will be settled each month, knows very little of the real struggles of those youth who, having reached the age of eighteen or twenty years, are told by their parents that they may go to school if they can find a place where they will be permitted to work for their board and tuition. They start out with no money, no books, and a very limited supply of clothing, and the attempt is made to gain an education. Now comes the real test. Will the young man's courage stand the ordeal of several years' struggle? Too often it fails before the goal is reached; and it is right here where many of our young people need a helping hand. A few words of encouragement, and a little financial help, will often save the day, change the whole life current, and out of discouragement and failure bring grand results.

J. O. JOHNSTON.

Principles and Methods

Character the Foundation of True Education

THE proper training of mind and muscle constitutes an important part of true education in which a symmetrical development of the man is required. For convenience we have formed the practise of using the terms moral, mental, and manual, in referring to the threefold man, making such an application of these terms as to include all that pertains to the work of renewing for which true education stands. For ages in the past the intellectual side of the triangle has received the major part of attention in the work of education. In recent years there has been quite an awakening to the importance of giving attention to the training and developing of the physical man. A worldly educational system will not be able to provide for the proper development of the moral man, which is by far the most important side of the triangle,—really that which is the foundation of true education. A sound mind in a sound body may pass very well when only a career in this world and success for this life are under consideration; but in the system of education involving a fitting up for the Lord's work in this world, and for eternal life in the world to come, the highest possible development of only the mental and manual part of man will be of no avail whatever.

There are many giants of intellect, and many men of prodigious stature and physical strength, who may be skilful as well as strong, whose training will be only eternal failure when it comes to the consideration of fitness for enduring life. The evolutionary idea in education is that a constant development for better is going on, which may seem to harmonize with this development of the mental and physical faculties in compliance with the laws of nature. Such a development favors the idea that it is only a reform that is required, but true

education is more than a reformation. It is a re-creation. The restoration of the image of God in the soul calls for the renewing of character that has been lost through sin. Through Inspiration the apostle Paul speaks of this matter in the following words: "Knowledge puffeth up, charity edifieth." There is a similarity between the words edification and education in meaning as well as in sound. True education is a building up; such a building up as is indicated by the text comes through the placing of the love of God or the divine nature within the heart.

The natural result of the mere acquirement of knowledge and of physical strength is to "puff up," or inflate. This will be the sure fruit of such training if it is unaccompanied by the grace of humility and meekness, which only God can give. While it is possible for the mind and body to be highly developed and well trained without the spiritual development, it is also true that the fullness of development in these lines is attained only by the restoration of the divine nature which was given to Adam when it was said, "Let us make man in our image, after our likeness."

It is possible to have schools conducted under the name of Christian schools, purporting to stand for true Christian education, and conducted in our own buildings, under our own management, which will at the same time fail in this great essential,—the proper development of the moral man. The success of our educational work depends upon our bringing into our school work that faith and adherence to the facts of faith that will bring into the school and into the lives of the teachers and students the divine attributes that can come only through creative power. While it is not the purpose of God that it should be thus, one of but little mental and muscular strength and training may be a power in the earth, and fit for eternal life by spiritual renewing. On the contrary, the highest possible training of the intellectual and physical parts of man may only serve to make him a stronger enemy to God's work in the earth, and a more fit subject for the punishment due to evil-doers, if the foundation of all true education is omitted.

E. K. SLADE.

The Parent, the Child, and the Teacher

"WHAT shall be the attitude of parents when there has been difficulty between child and teacher?" Upon the right answer to this question rests in large measure the success of our church schools. If parents would heartily co-operate with the teacher in all matters of discipline, there would be little difficulty between child and teacher.

In the first place let us make sure that as parents we really love our children. Many parents love their children with a superficial love, which looks only at present enjoyment. The child is indulged, and allowed to have his own way at home; so when he starts to school, the lesson of submission to rightful authority is necessarily a hard one to learn. And those parents are quick to take offense at any correction the child may receive at the hands of the teacher. So much depends upon the parents' attitude in such cases that I might

almost say the question of order and discipline in the school depends upon the discipline of the parents themselves. The better way is for parents to look into their children's future, and see the results of lax training at home, its effect upon their characters, and upon their ability to grapple successfully with the difficulties they may meet.

How can the parents co-operate with the teacher in the child's training to secure the best results for the child?—Suppose a child brings home a note from the teacher, telling of gross disorder or open rebellion against the rules of the school, and asking for the co-operation of the parents in securing future obedience,—should the parents pass it lightly by as unworthy their notice, or simply scold the child, and bid him behave in future? Rather, should not that gentle tact be used which is the gift of all mothers who ask for wisdom, in drawing from the child a reason for such behavior and the motives underlying his conduct? If this is done, the way is open for a heart-to-heart talk, and the child gets an insight into the motives of the teacher in insisting upon order. The child will thus be lead to appreciate the fact that his teacher is planning and working constantly for his good, instead of against him. This will lead the child to greater interest in the school, and he will be willing to make an apology for his misconduct, and not be likely to give further trouble.

But suppose the teacher has taken it upon himself to correct the child, and may even have used corporal punishment, what then should be the attitude of the parents? If he flies into a passion, and says that no teacher shall be permitted to punish his child, and threatens all sorts of things, will that tend to secure future obedience and respect for the teacher's authority? Nothing is so demoralizing to a child as to hear his parents berate the teacher, and plainly show that they have no sympathy with him or his methods. Far better to tell the child the correction was doubtless deserved; that if he had given no offense, he would have had no trouble; that if he gives further trouble, he will have to be punished at home; then when the child sees that his course is not upheld at home, he will be more submissive in school.

If parents feel that the teacher has done wrong in punishing their children, they should follow the Bible rule, and go and tell him his fault alone, rather than allow the children to see any lack of sympathy with the teacher.

Perhaps the punishment was unjust: one child may have been corrected for the faults of another. Teachers are sometimes overworked and nervous, and do not take time to inquire into the details of some trouble, and, in haste to get the difficulty settled, may deal out punishment unjustly. What, then, should be the attitude of the parents? Nothing hurts a child's feelings more than to be punished for something he has not done, and of course it hurts the parents as well. But if in the spirit of the Master, who often suffered unjustly, we take the child to the teacher, and patiently wait until the matter is fully explained, we shall find in nearly every case that the teacher is more than anxious to make wrongs right, and the child will learn the valuable lesson of maintaining a meek and quiet spirit

even when he is falsely spoken against.

We all believe a Christian teacher has the best interests of our children at heart; so when he makes a mistake, let us remember that we are human, and often make mistakes ourselves. Let us exercise the grace of charity, which covets a multitude of sins.

A teacher can often see faults in a child, to which the eyes of a fond parent are entirely blind. Let us, then, co-operate with the teacher in helping the child form a beautiful, symmetrical character, and let us never nullify his efforts by criticism at home before the children, no matter how much we may feel he is in the wrong.

Nothing so inspires a child's confidence in his teacher as to see the high regard in which that teacher is held by his parents. Therefore let us use every opportunity to show the child how highly we respect his teacher, and the question of discipline in school will solve itself.

MRS. LUCY GREEN ADAMS.

Is Christian Education Worth While?

DEAR teacher, do you feel that your efforts for some one whom you love, and whom God has entrusted to your care for a little time, are in vain? Thinking that this may be true of you as of me, I will relate an experience of mine, and also give you a few extracts from letters recently received from a former Bible student, over whom I have spent many anxious hours. Perhaps this may bring to your burdened heart new hope and courage to work on a little longer and to offer more earnest prayers for that one who seems so hard to reach just now.

You may be interested to know how this young lady felt after attending a few of my class recitations. She was a member of one of the churches in the city where she lived, and also a high-school graduate of that city. She remarked to me, a few days after joining my class in Bible history, that she did not care to study what she did not believe, and wished to be excused from the class. She said it seemed very old-fashioned, and really quite ridiculous, to even suppose, much less believe, that the Creator made this world in six literal days; and that intelligent men of scientific research had proved this to be a grave mistake. I knew there was no use to endeavor to teach the third angel's message to one whose belief in God's Word was founded upon "sand," or, "higher criticism." Miss — was excused from the class, and for about eight weeks the members of our school and home family unceasingly remembered at the throne of mercy and grace this dear one whom we longed to see made free by the pure and simple truth of God's Word. One thing we especially prayed for was that God would so bless us that the effect of simply believing his Word just as it is, might be made manifest in our daily conversation and actions as we associated with her.

Through kindness shown her day by day, and also by the frequent animated discussions upon the various topics studied by the members of the class, she had left, her heart was humbled, and her interest so aroused that she expressed a desire to join the class again. How happy we were to find that she did not care to join the class this time to criti-

cize, but meekly and earnestly to study God's Word, and to accept the precious truth as the Holy Spirit brought it to her. Our prayers were being answered. She is now rejoicing in the privileges of Christian education, and is finishing the normal course this year in one of our colleges, preparatory to joining the ranks of workers in God's great and needy field as a Christian teacher.

Following are the extracts taken from recent letters received from her:—

"I was thinking to-night of where we are in this world's history, and just realized that it has been seventy-five years since the falling of the stars. How little did people back in 1844 think this old world would stand so long. And just because it has stood thus long, many are saying it will continue so. O, how many of our people are lukewarm! And just when they should be bending every energy to the work. Little do we realize how fast prophecy is being fulfilled. The Lord has said through his servant that before the end, the scenes of the Inquisition would be repeated. We have the blessed promise that God will cut short the work in righteousness, and surely it is true. But I feel that I need to labor more earnestly for souls if I would be saved. . . . The teachers here have the correct view of education; but it is such a big question. I feel that it will take eternity to absorb it all. We have chapel talks on the subject now and then. It seems sometimes almost as if an angel were speaking. If human beings on this sinful earth can reach such heights,—can be so filled with the love of God and so united in heart and work,—what must heaven be! If we are fortunate enough to pass that great examination, and enter the university above, surely we shall be satisfied."

Remember that while you are pleading in agony of soul over some precious one, our Heavenly Father, who notes even the sparrow when it falls, is taking note of your efforts to help save a human soul. He longs to co-operate with you in bringing that dear one to himself. He stands with outstretched arms to receive him; for he loves him with "amazing love." Therefore "let us not be weary in well-doing; for in due season we shall reap if we faint not."

MAUDE G. HENRY.

Trust in the Lord.

It is easy to trust in the sunshine,

The sensuous sunshine of June,
When the far-reaching uplands and prairies

Seem a blossoming sea of perfume.
When joy spreads her mantle above us,

And our bosoms are cheered by a word
From the lips of the dear ones who love us,

It is easy to trust in the Lord.

When our bark rests light on life's ocean,
As a babe on its mother's breast,

When the wild waves have ceased their commotion,

And hushed are the billows to rest,
When gently the breeze bears us onward,
With our friends and companions on board,

It is easy to float with the current;

It is easy to trust in the Lord.

But when the bright sunshine has vanished,

And the cloud brings its darkness and storm,

And the gloom of the night gathers round you,

And weary eyes watch for the morn,
When those whom you love turn against you,

And their cruel words cut like a sword,
In your darkness and pain, O my brother,
O then can you trust in the Lord?

Can you trust 'mid the wrath of the ocean,

When the foam-cloud is flung to the sky?

When the billows, in wrathful commotion,

Have their angry hands lifted on high?
When strained is the mast and the cordage,

And ne'er a companion on board,
'Mid the wreck of your heart's desolation,

O then can you trust in the Lord?

—L. D. Santee.

The World God's School

THIS world is God's training-school, and like all his works it is well adapted to the accomplishment of his purpose. It is abundantly provided with all the materials and forces necessary for the development of man's threefold nature. Land and sea unite in furnishing him with a variety of pleasing and nourishing foods. The study of the forces which are operating around him, and of the laws which govern them, affords ample opportunity for the development of his intellectual powers; while the beauty and sublimity which surround him on all sides are sufficient to awaken and cultivate in him a love for the beautiful, and cause his spiritual nature to reach out after the Creator and Maker of all, who is his Father, Teacher, and Friend. Any other view of the purpose of the universe is unworthy and irrational. It mars the harmony which should exist between man and nature, while this view transforms all creation, man included, into a rhythmic poem.—*Selected.*

Coming Home

"As I was saying," continued the Visitor after the meeting had begun, "you may have an ideal plan, and it ought to give ideal results if you have ideal people to carry it out."

"In other words, the ideal is unattainable," rejoined the First Member.

"No," answered the Visitor; "I'm not denying that there are ideal people; and that granted, all the rest may follow. But I question whether you can make your good results so nearly universal as to have general effect on the denomination or the world. Your ideal is a perfect home school, in which you have few enough members to permit of the teachers' personal contact with the students, almost constantly; because, as you say truly, the personal influence of the teacher counts for more than anything else in the training of the student."

"Especially if that influence is exerted on informal occasions,—more in the field and the home than in the class," interposed the Youngest Member.

"Yes," resumed the Visitor. "And then, since this limiting of attendance restricts the number who may have the benefit of any one school, you propose

more schools, more ideal home schools."

"Yes," came a chorus.

"And in the ultimate you propose to make every home a school and every school a home."

"We will not look so far," said the First Member; "we will not say what every school should be; but seeing, from our experience, the need of this kind of school, where we have, not a factory in which thousands must fill the molds, but a home where the individual needs of every one are considered, and met by personal sympathy and help,—seeing this need, I say, we propose schools after this plan, and if there remained a need of another kind of school, we would give it place and welcome it. But whether or not every school should be a home, certain we are that every home should be a school."

"And there," said the Visitor, "is where your lack of the ideal factors makes the ideal results impossible. How many parents are there among us, do you think, who are capable of conducting such a school?"

"As many as it takes to mother and father one hundred forty-four thousand," answered the First Member.

"Not now, perhaps," said the Lady Teacher; "neither can there now be found one hundred forty-four thousand without guile in their mouths. But surely the one hundred forty-four thousand reach an ideal state, do they not? And we can not idly wait till the number is made up before we seek the ideal, or we shall lose our hope."

"Explain to me, please," said the Superintendent, "what your plan for this ideal family school would be. Would you have a daily program?"

"Nothing succeeds without system," said the First Member; "no family does, and no school does. The fewer the number, the less machinery is needed, but still there must be system. Following my ideal of the family, combined with the needs of the school, I should suggest a program—which circumstances and experience might change at will—a program like this: A regular hour for rising; family worship; breakfast; chores; at about nine o'clock opening exercises, followed by necessary drills for an hour; then leisure to read; study for two hours; dinner at one; after that recreation and work for the afternoon."

"Why, where are your classes?" interrupted the Superintendent.

The Youngest Member squared his shoulders. "How formal is the recitation," he said; "disguise it as you may with the cunning of a clever teacher, the recitation is to the student a process of telling something to some one who he supposes already knows it much better than himself. The only inspiration possible in such an act is the inspiration of competition—to make a better recitation than one's fellows. The proper purpose of our getting knowledge is to give it or its results to those who have it not."

"But," said the Visitor, "acting on that theory,—having no recitations,—how shall you know when a student is proficient, able to tell the truth aright to those ignorant of it? Perhaps he may misrepresent it, make mistakes, confuse people about God's truth. What then?"

"Don't you ever?" asked the Pleasant Member.

"Why, yes, I suppose I do, of course," admitted the Visitor, slowly.

"We are students under God: what kind of recitation does God hold with us" queried the First Member. "Does he require perfection in us, even comparative perfection, before he sends us to tell others of the truth? He desires perfection, and he draws us toward it; but he does that by having us exercise our powers in giving."

"But I should not leave all to chance. One of the most pleasant hours in the home circle (and therefore in our home school) is the evening spent by the fire-side; for I should not omit the open fireplace, I assure you. And there we should regularly meet in the evening, and learn to tell stories. At this time, since different ones, under the direction of their teachers, have been studying different things,—it may be in science, in history, in Christian doctrine, in anything,—at this time they should tell what they have learned; tell it, mind you, to many who do not know it; for the study-range of the circle is wide. There are little children, and older ones, as well as adults. And the test of actual learning will lie in the ability to tell, and tell simply and interestingly, to adapt to the audience."

"But if you let it be given in this form," objected the Superintendent, "you can not possibly in the time you have get over all that every one has learned during the day."

"In my work," said the Oldest Member, "I have learned to ask no more for a list of facts—a string of beads—from the treasure-house of my student's mind, but to judge from the way he tells one thing, how he is grasping everything. I sample him, not drain him."

"There lie yet untouched the whole outdoors, and the whole field of social life," complained the Youngest Member. "We have touched only the indoor work."

"And only touched it," said the First Member. "You shall have the next hour, brother, to lead us wheresoever you will." A. W. SPAULDING.

Is It Necessary to Study Evil?

God has placed in man a desire to know, to understand, a craving for knowledge, yet there are some things it is best not to know. There is knowledge that is not power but weakness. Much that the world counts important is best not learned. Satan inspired in Eve the curiosity to eat of the tree that God had forbidden our first parents to touch. This was not only the tree of knowledge of good, but of evil. If it was not necessary for the human race to understand evil then, it is not necessary now. For this reason he who knows most of fiction, and knows most of the great plays and great actors and popular theatrical performances, has a store of knowledge which is practically worse than ignorance.

Teach the truth. That will destroy error. It is not necessary for a man to know the location of every saloon, gambling house, and questionable resort in a great city to be truly intelligent in the knowledge of the city which is valuable. It is not necessary for us to know all the arguments of infidels, and to be intimately acquainted with all the delusions of the enemy, in order to defeat him when the Lord permits us to come face to face with evil. Truth,

positive truth, is the all-important thing. Our teaching should be positive rather than negative. Not to destroy another, either argumentatively or in any other way, but rather to build up and strengthen and help, should be our work. How much there is in that wonderful, simple text of Scripture, "Overcome evil with good." God calls his workers to do, not to un-do, to build up, not to destroy, to know and teach good rather than evil. J. S. WASHBURN.

The Characteristics of Good Text-Books

THE characteristics of a good text-book are as follows: A properly arranged text-book is not only a great aid to the pupils in pursuing a study, but it is also an important help to the teacher in conducting the recitation. The principles and facts stated should not be fragmentary. Each, so far as possible, should be connected with knowledge previously acquired or statements previously presented. A logically arranged text-book induces logical modes of thought, and thus in itself furnishes valuable discipline.

The language of a text-book should be so clear that the learner can not misunderstand it. In the statement of principles or problems the pupils should not be left in doubt as to the meaning by any ambiguous construction which a sentence may bear. Facts should be stated in such clear language that the learner may apprehend the meaning at a glance. Text-books of this character tend to simplify greatly the work of both teaching and learning.

Text-books may be made interesting by their arrangement as well as by the matter they are made to contain. They ought not to be a mere mass of dry facts; the principles enunciated should be illustrated by such examples as will attract the attention of the learner, and at the same time elucidate the subject treated in such a way as to make him comprehend. The most important principles and the most interesting facts should be given, and these in such a way as to create in the pupil a love for study.

A text-book is not designed to present an exhaustive discussion of any subject, and it ought not, therefore, to be made too comprehensive. A suggestive text-book that leads the pupil to original investigation or the consulting of cyclopedias and dictionaries is much more valuable than one which attempts to be exhaustive in its treatment. True, a book may present all the most important facts and principles of a branch of knowledge and be a good text-book, but the best books always leave much for the teacher to add or for the learner to find out for himself.

The style in which a text-book is written should not only be clear and the language such as the pupil can readily comprehend, but the thoughts should be presented in such a forceful and yet graceful way as to attract the attention. It is too often the case that an author's style is so labored, or his language so obscure, that the student finds great difficulty in deciphering the meaning. The language should be not only choice, but also correct. Nothing will have a stronger tendency to throw doubt on the statement of an author than the fact

that he does not use his own language correctly.

In general, they can write text-books best who best understand the operations of the child-mind; and they understand the child-mind best who constantly associate with children, and who, as teachers, observe the mode of thought which the child follows. A book, written in such style or such language as is beyond the capacity of the child to grasp is not only useless, but it is also pernicious. In such case the child will either commit the words of the book to memory without understanding what is meant, or become discouraged, and lose interest in the study. All text-books, therefore, should be adapted to the capacity of the class of pupils for whom they are intended, and this both in style and language, as well as in the matter presented.

The chief requisites to a beautiful text-book are good paper, attractive illustrations, and good-sized, clear type. It is a serious mistake to use broad pages and small type for any text-book. No one can estimate the injury done to eyesight by text-books of this character. When the page exceeds three or three and a quarter inches in width, it tires the eye more or less in passing from one line to another, and the broader the page the greater the injury. The cost of manufacturing books with good type and good paper is but little greater, comparatively, than that of manufacturing those of poorer material. The same rule of economy that is good elsewhere is good here—that good goods, though higher in price, are the least expensive.—*Raub.*

Effects of Alcohol on the Human Body

"THE child is father to the man." This fact is obvious, yet how little use we make of it in the fight against intemperance. To place vividly before the rising generation the dire effects, morally and physically, of the use of alcoholic beverages would do more toward closing saloons and lessening intemperance than any other one method. But this must not be a spasmodic effort. The effects of alcohol (and other narcotics) on the human body should be given a larger place in the schools. We should have better text-books, and see that a greater number of hours are devoted to their study. The older books are weak in failing to make definite and positive statements. The evils of alcoholic drink have been known ever since fermented liquors have been used. But the belief that in some mysterious way alcohol in small amounts is beneficial, and the idea that it is a stimulant, and hence useful in emergencies as a medicine, has encouraged its use even as a beverage, and weakened the cause of total abstinence. "Touch not, taste not, handle not," is the only way to carry a solid, conquering front in the battle against alcohol or against any other evil.

In the last few years a great volume of experimental work along the line of the effects of alcohol has been carried on. The results are startling and conclusive, so much so that they should be in the hands of every temperance worker, school-teacher, minister, and parent. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby

is not wise." *Deception* is not possible where the public is educated.

This experimental work, together with statistics upon the effects of alcohol upon heredity, the national health and vital resistance to disease, has been embodied in a small work by Sir Victor Horsley. It is a book that will appeal to all educators, being written in a simple style, yet accurate in every item.

It is a common belief that beer, since it contains less alcohol than wines, is less injurious. Dr. Horsley shows that, contrary to this belief, beers are usually more injurious than wines, since they contain such a variety of other poisons derived from the refuse material and substitutes used in their brewing. These facts were derived from the report of the chancellor of the exchequer before the House of Commons as a result of the Inland Revenue Analysis. The samples examined showed the presence of arsenic, copper, quillai bark or extract, and alcoholic flavoring extracts.

That alcohol in small doses acts as a brain-and-muscle stimulant is another false idea quite commonly accepted. Dr. Johnson is quoted as saying: "This is one of the disadvantages of wine, it makes a man mistake words for thoughts." One of the strongest proofs given that neither thought nor muscular energy is stimulated lies in the results of the experiments of Dr. Aschaffenburg. The work of compositors under normal conditions was compared with the work of the same men under the influence of alcohol. The impairment in efficiency amounted to from 10.6 per cent to 18.9 per cent.

From the report of the public actuary of South Australia, Dr. Horsley quotes the following significant facts: "The total weeks of illness for each member in abstainers' societies is 1.248 weeks; while in non-abstainers' societies it is 2.317 weeks. The average weeks of sickness per member sick is in the abstainers' societies, 4.45 weeks; in the non-abstainers' societies, 10.91 weeks." In other words, alcohol increased the length of illness 69.1 per cent.

T. D. Crothers, M. D. says: "The latest and most scientific statistics show that over ten per cent of all mortality is due to the abuse of alcohol, and fully twenty per cent of all disease is traceable to this cause; also, that over fifty per cent of insanity, idocy, and pauperism springs from this source." All authorities agree that from seventy-five to ninety per cent of all criminality is caused by the abuse of alcohol.

GEORGE KNAPP ABBOTT, M. D.

An Idaho Educator's Plan for a Real Education

THE present educational systems were attacked by Rev. E. A. Paddock, president of the Idaho Industrial Institute at Weiser, in an address delivered before the co-operative class at the First Congregational church, Chicago, recently. The speaker declared that the average college graduate is a complete failure when called on to make his living by manual labor, and the whole educational system tends to create a feeling of caste. He urged as a remedy that students be required to devote at least half of the day to learning a trade.

"I believe the social disorders which are prevalent in this country to-day arise

from the fact that our system of education is all wrong," he said.

"We are training one faculty and sacrificing others. The remedy is to be found in a half-time school, where the student will be kept half a day at his books, and taught some trade during the other half. The half-time school system would tend to break down the feeling of caste.

"Many prominent employers have told me that the poorest recommendation a young man can bring them is his college diploma. The fault lies in the fact that too much attention is paid to theory, while practical work, most needed in the battle with the world, is almost entirely overlooked. Give the boy an education, but give him also the means of applying that education."—*Boise (Idaho) Evening Capital News*.

Perseverance

THERE is nothing more necessary than ever-lasting stick-to-it-iveness. A friend asked Mr. Lincoln, "Do you really expect to end the war during your administration?" "Can't say, can't say, sir." "But, Mr. Lincoln, what do you mean to do?" "Peg away, sir; peg away; keep pegging away!" The secret of the lives of Columbus, Sir Isaac Newton, Washington, Wellington, Wilberforce, Stephenson, Morse, Grant, and other successful men was their perseverance. "It gives power to weakness, and opens to poverty the world's wealth; it spreads fertility over the barren landscape, and bids the choicest fruits and flowers spring up and flourish in the desert abode of thorns and briers."

A despondent man was once forced to take shelter from his enemies in a ruined building, where he sat alone for hours. To divert his mind, he watched an ant trying to carry a grain of corn up a high wall. Sixty-nine times it fell to the ground, but the seventieth it reached the top. The sight forever after served its observer as an object-lesson in perseverance.

An Indian one day came to a missionary and said he had been making some poetry, which he wished to show to the missionary. It was found to be several verses in very "common meter," and all the verses were exactly alike. They ran as follows:—

"Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on."

A grand motto for all seeking an education, and especially good for all Christians! "He will never enjoy the sweets of the spring, nor will he obtain the honeycombs of Mt. Hybea, if he dreads his face being stung, or is annoyed by briers. The rose is guarded by its thorn, the honey is defended by the bee." "By the thorny road and no other is the mount of vision won."

D. E. LINDSEY.

Parental Neglect of Children

EXAMINATIONS conducted in connection with a campaign throughout the United States for greater attention to the health of schoolchildren disclose remarkable carelessness in the proper care of the eyes and teeth, and a widespread ignoring of the evils attendant on a common use of public drinking cups.

Some cases have been cited in Illinois that are said to be illustrative of conditions in many places.

At Alton the mouths of 1,594 children were examined, and 1,109 had teeth requiring immediate filling; 600 of the children had never been to a dentist, and 708 visited a dentist only when forced to do so by pain. All but thirty-seven out of the 1,594 required some form of dental treatment, but the parents were neglecting having it given them.

At Quincy 1,569 children were examined, and 1,412 were found with teeth requiring immediate filling, with an average of five teeth a child. Only 157 had teeth requiring no immediate attention. Of the total number examined 631 reported having no tooth-brush; and in some cases where there was a tooth-brush in the house, it was used by all the members of the family.

These sample statistics ought to convince people of the necessity of giving early and constant attention to the teeth of their children—in the first place, by providing brushes and inculcating habits of regular cleaning at home, and in the second place, by dental examination and treatment.

Many parents are apt to neglect some of the primary precautions that should be taken for the future welfare of their children. Gradually they are being made to realize the importance of the subject but there is even yet too much carelessness.—*Spokane Review*.

Methods in Primary Schools

Sand Modeling

OF all the devices used in aiding the imagination to picture remote geographical forms, sand modeling is the most serviceable. By its aid forms of contour and relief can be shown as readily as by the raised maps, and they can be altered easily. The pupils can be made to see the continent, island, or peninsula growing under the hands of the teacher. This will be more likely to inspire them to put forth effort than will the looking at a map which is unalterably fashioned, when it is brought before them. By seeing things made children will learn to make them more readily than they will by hearing how they are made, as they will be more interested. Here the various forms are fashioned gradually as they were in nature, and the nearer nature we can keep the device, the better. This is why the molded form suggests the real land or water more readily than does the map.

The sand is also very helpful in enabling the children to understand how the surface of the earth has been changed, and is constantly being changed, by the action of the air, frost, water, etc. This can not be shown by the aid of maps, yet the learners' attention should be called to it, so they may be led to observe the work of the great artists who are constantly carving and chiseling, wearing down the sharp ridges, and filling up the unsightly hollows that mar the appearance of our earth-home.

Another advantage that sand modeling has, is that it can be used in all the grades from the primary to the high school. It is especially valuable in teaching physical geography; but as that is the basis and most important part of all

geography, it is reasonable to suppose that it is taught throughout the entire course.

Objections are sometimes made to sand modeling because of the exaggeration necessary, and because of the danger that the children will use the forms shown in the sand as the standards with which to measure like forms in nature. What has been said in defense of raised maps will apply here equally as well. It is safe to say that no evil will result from the use of the same or raised maps if the teacher exercises due care.—*Selected.*

Orderly Desks

It is of great importance that our pupils learn in their school life those little habits of order, neatness, and cleanliness, which are so important in the formation of character. These are virtues which must become those who enter the glorious kingdom of Jesus and are best taught in the spring-time of youth. In school, the child's desk is, in a sense, "his house," and no doubt is a fair sample of what his real home would be, had he one. Every teacher has had, at some time or other, the problem of untidy desks to deal with. The following device will solve the problem, I believe, for it has worked admirably in my own school.

The day before you wish to see "a new order of things" give your pupils a nature study lesson on the crow or magpie, dwelling particularly upon the facts that the nests of these birds are never neatly made and are always filled with all sorts of things—old pieces of string, glass, papers, etc. Tell them that sometimes you see homes which look like crow's nests, too. Next morning before the children arrive inspect their desks, and note the untidy and ill-kept ones.

After the opening exercises tell them what your astonishment was in finding a "crow's nest" right in the school-house, and that you wonder if they could guess where it was found. As you say this, walk down the aisle looking in the desks, "to see if there are many more 'crows' nests.'"

Before you have gone many steps every child will wonder if it is *his* desk. About once a week hunt out the "crows' nests," and soon you will find your pupils priding themselves on keeping a neat, orderly desk. The condition of the floor under and around a desk should also claim the attention and study of the teacher.

E. C. JAEGER.

Value of Pictures

PICTURES are very helpful, when the objects pictured can not be seen; but where they can be, they surpass even the best of pictures, and should be studied first. Thirty minutes spent by the shore of Lake Michigan would give the children more correct notions concerning lakes, seas, and oceans, their waves, the surf, cliff, beach, etc., than would a week's study of the best painting of any one of them. The educational value of the picture depends on the child's ability to interpret it correctly; that of the object is due to its adaptability to their need.

We sometimes fail to recognize how admirably the child and the universe are

fitted to each other. The child is so small, and the universe so large, that it is difficult for us to believe and feel that the highest and noblest purpose of everything in the universe is the education of the child. God in his goodness has given us abundance of suitable material for the accomplishment of this purpose. But in our pride or ignorance we turn away from it all, and substitute therefore the work of our own hands, forgetting that he who created and fashioned the universe also created the child, and that possibly he knew as much as we do about what was suited for its intellectual and spiritual growth.—*Selected.*

The Gratification of Curiosity

CURIOSITY is characteristic of childhood. Little folks eagerly inquire, Why is this? What is the reason for that? The judicious teacher not only arouses curiosity, but he teaches also in a way to make children inquisitive, and diligent to find out for themselves. Much of success in teaching lies in the ability to arouse the curiosity, the desire to know, on the part of children. The desire for knowledge once having been awakened, the work of teaching becomes easy. None are so easy to teach and so easy to manage as those who want to know.

The teacher should gratify the curiosity of children whenever it is possible to do so; but when he is unable to answer their questions, he should not hesitate to tell them so. He deceives no one more than himself when he attempts to leave his pupils under the impression that he knows everything. New questions should be asked, and old questions should be put in a new way, so as to attract the attention, and awaken the interest, of the pupils. Thus through the very desire to gratify curiosity the pupil will arouse in himself an increased desire for knowledge.—*Selected.*

Use of Trees

To show the use of trees it may be well to take the one that enters into most common use. Perhaps the pine is as good as any, although the oak and the maple have certain advantages. It is hoped that the teacher will not begin the work by studying foreign trees, simply because they may be remarkable for size or products. To begin with the banyan-tree of Hindustan, the talipot palm of Ceylon, or the "big trees" of California would be unwise, as the children would have to depend entirely on mediated knowledge, a condition to be avoided whenever possible.

It may be that no pine forests are accessible to the children, yet it is likely that they see pine-trees every day, since they are found in nearly every school district. If the teacher is acquainted with the felling of trees and the hauling of logs, let him take the children on an imaginary excursion to a logging-camp. It will be helpful for them to see, even through his eyes, how the men live in those camps, fell the tall trees, saw them into proper lengths, and haul them to the railroad or the river, to be taken to the sawmill. He can interest and instruct them by telling them how the logs float down the small river in the spring,—sometimes forming jams that are broken up by the "drivers" at great risk,—

how they are stopped by the boom across the river and taken to the sawmill which is near by, or formed into rafts and floated to others at distant places. If the children can visit a sawmill and see the logs being sawed into boards, timbers, laths, shingles, etc., the sight will be of value to them. A sawmill, however, is a dangerous place for children, but they can with safety visit a lumberyard and see the various forms into which the logs have been sawed. It will also be helpful to take them where a house is being built, and let them see in what part of the structure the different timbers enter, being careful to give the names, such as sills, studding, joists, rafters, flooring, etc.—*Selected.*

The Pleasure of Overcoming Difficulties

To the ambitious boy or girl probably no stronger incentive to study could be presented than the desire to come off victor in his contest with a mathematical problem or a complicated sentence in grammar. Children will run races, play at ball, jump, wrestle, etc., for the mere pleasure it gives them to vanquish some competitor or surmount some difficulty. The "puzzle" column in the weekly newspaper or the monthly magazine is frequently the most enticing department for young people. Nature implants this desire to test one's strength, in a mental as well as a physical sense, in the heart of every child.

The teacher, then, should make use of this characteristic in training the mind. Problems of such a character should be given as are not beyond the children's capacity, and yet sufficiently difficult to contend with to be worthy their strength. They should be encouraged to overcome these difficulties for themselves, and help should be given only when the ability of the child is found unequal to the task to be performed. Placing before pupils the biographies of such great men as have risen to eminence through their own contest with difficulties will greatly encourage the children, and prompt them to do better work.—*Selected.*

Seeing Good in Others

WE can never draw out the good in others unless we first see in them the good that is not apparent. It takes ability and character to do this kind of seeing. It is not easy work. To see defects is easy; any mediocre person can do it, and can cultivate and encourage those defects by seeing them and talking about them. But to see the hidden good, and develop that, is the work of the highest type of character. It is every teacher's work, without which teaching becomes empty and useless. A superintendent of public schools in Indiana shows fitness for his difficult position when he writes: "When I find a teacher who fails to discover the essentially good in the worst child, I know that she limits her power to build character." Every time we fail to see the good in others we are tying our own hands against helping them. And the fact that we do not see good in one never means that it is not there; it always means that we lack the ability which we ought to have.—*Sunday School Times.*

Our Schools

Universities for Colored People in Nashville

THE city of Nashville is the great educational center for the South, but in this article we will speak only of the schools especially prepared for the training of colored students. There is a cordial and friendly spirit manifested by the people of Nashville toward the education of colored people. Several institutions are established for this important work.

The largest institution probably is that of Waldon University, which has been established by the Methodist Church. About one thousand students are in attendance. About half of these are in the literary department, and about five hundred in the medical department, which, I understand, is the largest medical school for colored students in the South, if not in the world. It is stated that one half of the colored physicians of the South are educated in this school. There are also dental and pharmaceutical departments connected with it, both of which are quite largely attended. Thorough, practical work is done in this institution. I greatly enjoyed visiting this school, and seeing such a large number of intelligent young physicians receiving a very careful and thorough training for their work, which is greatly needed among their own people.

We were received most cordially by the dean of the university and were asked to speak before some of the classes. In the literary department we also received a very cordial welcome, speaking at the morning chapel exercises and before a large number of classes, and at the invitation of the theological professor taking the whole time of the class in theology. The professor of theology had stated to the writer, before inviting him to speak before his class, that it mattered not on what Bible subject a Seventh-day Adventist minister was asked to speak, he would be prepared.

We have one student in the medical department of this school, and also one in the literary department, both of whom are keeping the Sabbath. At a very recent visit to this school I learned that the school was more largely attended than ever before, and the prospects for sending out a large number of trained workers was very hopeful.

The Fisk University, however, although not having quite so large an attendance, is probably the most advanced and the best-known university for the colored people in the world. This university has made itself famous by sending out the Fisk Jubilee Singers, who sang in every civilized country in the world, and probably before every royal family. They sing the old slave songs, with their weird, strange melodies and sad minor chords. They still voice the longings for light and liberty of the bondmen and women of sixty years ago. These songs are truly typical "American" songs. Surely there are none others like them in the world. One of the largest buildings of the school was erected by the funds raised by these singers.

The school is quite a strong institution at present, being thoroughly equipped for its work. It is conducted by the Congregationalists. About half

the teachers are white, the president being a New England clergyman. The old jubilee songs are still kept up, and new ones are constantly brought to light, or, we may rather say, old ones that have never been brought forward are constantly being dug up and harmonized by one of the colored professors, who makes a specialty of the work—and are sung by the entire school, and by the special choir which is kept constantly in training.

Those who have heard these singers will never forget the experience. There is nothing of the burlesque or absurd in their singing, but the songs are sweet, pathetic, and particularly characteristic. One of these which we heard at a recent visit is led out by the words of the solo singer, "I want to be more faithful," and the refrain, sung by all, follows, "In my heart." Then the lines, "I want to be more humble—in my heart," "I want to be more loving—in my heart," "I want to be like Jesus—in my heart."

Among the students in this school is a son of Booker T. Washington, who highly recommends Fisk University, as I was told by the president, and it is regarded by him as being the very highest institution for the colored people in the world.

There is an air of substantial reality in the work that is being done in this great institution. While God has given the mighty truth for these last days, which must go to the colored people of the South, and to all the world, yet I felt that we could learn something from the self-sacrificing workers and the many others who have nobly contributed of their means to the great work that is being done in these institutions for the colored people of the South.

J. S. WASHBURN.

Mount Vernon (Ohio) College

MAY 25 marked the close of another successful year's work in this institution. The blessing of God has been signally manifest in many ways during the period just closed. The attendance was more than one hundred during the greater part of the year, the enrolment, of course, being considerably more. Most of the students present during the year had before them the one object of gaining a preparation which will enable them to fill some place in the message.

I felt especially impressed during my visit there with how great things the Lord has done for this school in the matter of a beautiful location. "Beautiful for situation" can really be said of the Mount Vernon College. In the midst of good natural scenery, and far enough removed from the city to be entirely free from any wrong influences from this source, it affords a splendid place for young people to secure a Christian education.

This institution has done a good work in the past in the preparation of workers for the fields. Many of those who have been trained here are already filling important positions in foreign fields. A still greater future is no doubt before the school. Now that it has been made an institution of the Columbia Union Conference, its field from which to draw students will be greatly increased, and the scope and power of its work correspondingly enlarged.

If teachers and others who are espe-

cially responsible for the spiritual influence which permeates the institution and which really determines its usefulness, continue to walk with God, its influence as a training center for workers will do much in building up the work of the message. We feel assured that this will be so.

An excellent spirit marked the closing days of the school. The baccalaureate sermon on Sabbath, May 23, was preached by Elder J. M. Rees, president of the West Virginia Conference. The commencement address was given by the writer on Monday evening, May 25. The attendance upon this occasion was quite large, many former students and members of the church being present. The graduating class consisted of eleven earnest Christian students. Three of these were graduated in the scientific course, six in the academic, and two in the nurses' course. Two of those who were graduated, Geo. L. Sterling and Mable H. Klopfenstein, are already under appointment of the Missoin Board to labor in the Society Islands, and expect to leave for their field of labor early in July. The others will no doubt fill stations of equal importance in other places either at home or abroad.

It was a personal privilege to me to meet with the teachers and students upon this occasion. Some changes will be made in the faculty of this school the coming year. Prof. J. B. Clymer, who has done faithful work as president of the institution during the past two years, expects to fill a position elsewhere, and Prof. S. M. Butler will take his place. Other changes will also be made, but it is expected that a strong faculty will be connected with the college the coming year.

There should be a general rally, especially in the Columbia Union Conference, in behalf of our educational work, and a strong effort made to fill Mount Vernon College to overflowing the coming year. It will be a blessing to the cause in the training of more workers, and it will be a blessing to the young people themselves, and be the means of saving many of them in the kingdom. Let all work to this end.

G. B. THOMPSON.

Educational Notes

PROF. B. F. YEOMAN, formerly in charge of the music department of South Lancaster Academy, is now connected with Union College, College View, Neb. He is in charge of the Department of Music in that school.

Word comes from various schools to the effect that the outlook for the canvassing work and for students securing scholarships has never been so flattering as for the coming summer. A company of from eighty to one hundred persons, including four of the instructors, are going out from South Lancaster Academy. From Mount Vernon there will be a company of twenty-five. During the past year two hundred fifty students have been enrolled in the canvassers' band at Union College. Of these from one hundred fifty to two hundred will actually work for scholarships. Keene sends out forty students, San Fernando seventy, and Walla Walla one hundred. This certainly foretells full schools for another year.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE

Greater New York, New Rochelle, June 4-14
Central New England, Massachusetts,
West Newton (Boston) June 18-28
New York, Norwich Sept. 10-20

CENTRAL UNION CONFERENCE

Wyoming, Crawford, Neb. June 18-28
Missouri, Sedalia, Aug. 6-16
Kansas, Ottawa Aug. 13-23

COLUMBIA UNION CONFERENCE

East Pennsylvania, Scranton June 11-21
West Pennsylvania, Oil City June 18-28
Chesapeake, Wilmington, Del., June 25
..... to July 5

LAKE UNION CONFERENCE

Southern Illinois July 30 to Aug. 9
West Michigan Aug. 13-23
East Michigan, Lapeer Aug. 20-30
North Michigan, Petoskey Aug. 27 to Sept. 6
Wisconsin, Madison Aug. 31 to Sept. 13

NORTH PACIFIC UNION CONFERENCE

Upper Columbia, Spokane June 4-14
Montana, Great Falls June 18-28

NORTHERN UNION CONFERENCE

Minnesota, Minneapolis June 4-14
South Dakota, Woonsocket June 11-21
North Dakota, Velva June 22-29
Iowa, Nevada Aug. 27 to Sept. 6

PACIFIC UNION CONFERENCE

California, Oakland (Melrose) June 4-14
Southern California, Los Angeles, Aug. 6-16

SOUTHERN UNION CONFERENCE

Louisiana, Lake Charles Aug. 6-16
Tennessee River, Dixon Sept. 3-13

SOUTHEASTERN UNION CONFERENCE

North Carolina, Lexington Aug. 13-23
Cumberland, Cleveland, Tenn. Aug. 26-
Florida, Palatka Oct. 1-12

SOUTHWESTERN UNION CONFERENCE

Oklahoma (local), Muskogee July 15-20
Oklahoma (State), Enid Aug. 20-31

WESTERN CANADIAN UNION CONFERENCE

Manitoba, Carman June 23-28

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 West Pennsylvania Conference Association of Seventh-day Adventists will meet June 23, 1908, at 9 A. M., on the camp-ground at Oil City, for the purpose of electing five persons on the constituency and board of trustees, also officers for the ensuing year; and for transacting such other business as may come before the board. By order of the constituency. I. N. WILLIAMS,
Secretary.

Notice!

THE Wyoming Conference of Seventh-day Adventists will hold its first annual session at Crawford, Neb., June 18-28, in connection with the camp-meeting, for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held Friday, June 19, at 10:30 A. M. Let all our churches be sure to send a list of their delegates at once to the conference secretary, Grace Tillotson, Crawford, Neb. J. H. WHEELER,
President.

Addresses

THE present address of Elder H. J. Farman is R. F. D. 1, Barnet, Vt.

The address of Elder C. E. Rentfro is Calçada de Laveiras, 131, Caxias, Portugal.

The Lowndes (Mo.) church would like to secure the address of J. T. Mathews. It is especially desired that he be heard from before the next quarterly meeting. Address Mrs. Oley Smith, Clerk, McGee, Mo.

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

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 first-class physician; one of experience desired. We have a well-equipped sanitarium; good business. Address the Home Sanitarium, St. Peter, Minn.

WANTED.—Steady work of any kind. Farm work preferred. I am forty-nine years old, large and strong, and accustomed to farm work. State wages paid. Address A. E. Steinmetz, 118 Kurtz St., Scranton, Pa.

SPECIAL.—We need money; therefore we will for the next 30 days send 50 12x16 inch and 9x22 inch mottoes for only \$3.25; 100 for \$6. Send now, as this advertisement will not appear again. The McKeen Art Co., 119 Pearl St., Portland, Maine.

MRS. JEANETTE O. SMITH, formerly of the Battle Creek Sanitarium, has established the School of Correct Dress, at 257 South Hill St., Los Angeles, Cal., and will be pleased to correspond with all who are interested in hygienic dress. Please enclose stamps.

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. Address Sanitarium Cooking Oil Co., Louisville, Ky.

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

WANTED.—Energetic Seventh-day Adventist; one willing to make himself generally useful as carpenter, mason, plumber, farm hand, etc., about Mount Pocono Sanitarium. House rent, board, and small wages to begin. Promotion for right man. Address Chas. Baierle, Cresco, Pa.

COMMANDMENT POST-CARDS.—Ten beautifully embossed post-cards with appropriate ancient scenes in colors and gilt. One commandment on each card. Thirty-five cents a set. Money refunded if not more than satisfied. Address Queen City Post-Card Co., Department 7A, Battle Creek, Mich.

LOOK! READ! INVESTIGATE!—18-room Seventh-day Adventist sanitarium and city hospital. Only place in a growing Indiana town of 10,000 population. Good business. free rent, free water, \$700 a year bonus; legitimate reasons for selling; chance of a lifetime for a physician and surgeon or a man and wife, graduate nurses. Part time if desired. Address, Sanitarium, 3252 Bersford Ave., Cincinnati, Ohio.

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.

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.

Greater New York Camp-meeting

OWING to circumstances over which we had no control, we have been obliged at the last moment to change the location of our camp-meeting from White Plains, N. Y., to New Rochelle, N. Y. The new plot is in the center of the city of New Rochelle, on Huguenot Street, between Center Avenue and Division Street. The date will be as advertised, June 4-14.

We have planned to leave the large camp-meeting pavilion upon the ground, and continue meetings through the summer.

The ground is an ideal one, being covered with large stately shade trees, and it appears to us that a grand work should be done for the Master at this place. The price for tents will be 12x16, \$3.00, and 10x14, \$2.50. We trust that all our brethren and sisters will make a special effort to attend this gathering. New Rochelle is very near the Connecticut line, and as the brethren of Southern New England do not have a camp-meeting this year, we would be glad to greet any of our Southern New England brethren and sisters who may care to attend our camp-meeting. C. H. EDWARDS.

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:—

R. J. Bellows, Sault Ste. Marie, Mich., REVIEW, Signs, Watchman, tracts, etc.

Mrs. S. B. Rowe, 1903 Grand Ave., Joplin, Mo., REVIEW, Signs, Life and Health, and tracts.

J. A. Young, Box 167, Eufaula, Okla., Signs, Watchman, Liberty, Life and Health, and tracts.

Obituaries

PLUMB.—Died at her home near Mankato, Minn., May 5, 1908, Sister Ernestine A. Plumb, aged 62 years, 10 months, and 25 days. Sister Plumb was born in Germany, June 6, 1845. She loved the message, and fell asleep with a bright hope of having a part in the first resurrection. Two daughters and one son are left to mourn their loss. The funeral service was conducted by the writer, and the burial took place at Good Thunder, Minn. A. W. KUEHL.

ROHRBACH.—Died suddenly of heart-disease, at her home in Reading, Pa., April 20, 1908, Sister Elmira Rohrbach, aged 66 years, 8 months, and 5 days. In early life she was a member of the Lutheran Church; but about three years ago she joined the Seventh-day Adventist Church, of which she remained a faithful member till her death. She leaves a husband and five children to mourn. Words of comfort were spoken at the funeral by the writer, from Job 19:25.

J. H. KRUM.

HERRMANN.—Died at Polar, Wis., May 17, of convulsions, Virginia Athene, infant daughter of Brother and Sister Herrmann. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18. H. W. REED.

BUCHANAN.—Died in Morley, Mich., April 28, 1908, Sister Mabel Buchanan, in the twenty-seventh year of her age. Sister Buchanan early learned to love the Saviour, and chose him for a life-long Master. She died triumphing in living faith. A husband, two children, father, mother, relatives, and friends are left to mourn. Words of comfort based upon 1 Cor. 15:57 were spoken to the sorrowing ones. L. A. KELLOGG.

BENNETT.—Fell asleep in Jesus, Sabbath morning, April 25, 1908, Mrs. Mary Bennett, *née* Miller. She has for many years been a faithful member of the Seventh-day Adventist Church and a great worker among her neighbors. The Herrin church of southern Illinois will greatly miss her faithful efforts. She leaves a husband and four children to mourn their loss. Words of comfort were spoken by the writer. S. E. WIGHT.

ENERSON.—Ener Enerson was born near Bergen, Norway, July 24, 1833, and died at Medaryville, Ind., May 1, 1908, aged 74 years, 9 months, and 7 days. He came to America in 1854, and settled in Lasalle County, Ill. In 1905 he was baptized and united with the Seventh-day Adventist church at Medaryville, Ind. The funeral service was held at Danway, Ill., May 5. Words of comfort were spoken by the writer, from Ps. 39:4, 5. J. C. HARRIS.

CRAIG.—Died at the home of her daughter, near Ashland, Ore., March 9, 1908, of paralysis, Mrs. Ellen Craig, in the seventieth year of her age. She was converted when a child, and was always a devoted, self-sacrificing Christian. In 1888 she heard and accepted the truths of the third angel's message, and united with the Seventh-day Adventist church at Duluth, Minn. She loved the truth, and was always a liberal and cheerful giver. Words of comfort were spoken to the sorrowing friends by Elder W. L. Black.

JOHN ARNOLD.

RICKEY.—Died at Colville, Wash., April 5, 1908, of diphtheria, Walter Rickey, aged 12 years, 8 months, and 5 days. Owing to the contagious character of the disease, a funeral was not permitted at the time; but after the quarantine was lifted, a memorial service was conducted by the writer at the Adventist church of Colville, May 16. Walter's parents (the mother an Adventist), seven brothers and sisters, besides schoolmates, mourn his death; but it is believed that he rests in Jesus to await the Life-giver's call. E. H. HUNTLEY.

CAREY.—Died at her home near Snohomish, Wash., April 25, 1908, of pneumonia, Sister Sarah K. Carey, in the eighty-third year of her age. At the age of fifteen she joined the Baptist Church, in which she continued for forty-three years; then, with her husband, she accepted the truths of the third angel's message, in which she has continued to rejoice for twenty-four years. The aged husband, three sons, and one daughter, with other relatives and friends, are left to mourn the loss of this mother in Israel. Words of comfort were spoken by the writer, from Mark 14:8, first clause.

WM. J. BOYNTON.

WELLS.—Died in Bloomington, Ill., April 24, 1908, Sister Susan Edson Wells, at the age of 75 years, 1 month, and 14 days. Sister Wells was the daughter of the late Brother and Sister Hiram Edson, of New York State, so well known to the pioneers of this cause. In 1856 Miss Edson was married to Chester R. Wells, and resided for some time at Grand Ledge, Mich., where she embraced present truth, later uniting with the church in Battle Creek, transferring her membership about one year ago to the church at Bloomington. The husband and two sons remain to mourn. The funeral service was held at Battle Creek, April 26, conducted by the writer. S. D. HARTWELL.

TOLES.—Died May 5, 1908, at the home of her parents near Coudersport, Pa., Anna-bell Toles, daughter of George H. and Aurella Toles, aged ten years. For some time before her death she read the Bible every day. Parents and friends are comforted by the blessed hope of a joyful reunion in the near future. Words of comfort were spoken by the writer. I. N. WILLIAMS.

EASTWOOD.—Died at the home of her parents near Burnetts Creek, Ind., March 16, 1908, of consumption, Silva Luella Eastwood, aged 18 years and 11 months. Sister Eastwood embraced present truth about ten years ago, and from that time her faith in the blessed hope of the soon-coming Saviour was firm and bright. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18. J. M. ELLIS.

LEWIS.—Died April 27, 1908, of tuberculosis, at her home in Hastings, Neb., Mrs. Addie Ray Lewis *née* Wright, aged 28 years, 5 months, and 20 days. She accepted the truth through faith in Jesus at the age of fifteen. The hope of a part in the first resurrection was the anchor that sustained her in her last moments. She leaves a husband and many friends to mourn. The funeral service was conducted by Elder A. T. Robinson, assisted by Elder Beeson. NATHAN LEWIS.

EGGERMAN.—Mrs. Elizabeth Halpin Eggerman was born in New York City in 1843. Early in life she moved to Mt. Clemens, Mich., where she later married Mr. Eggerman, who survives her. Sister Eggerman has been a member of the Detroit church for a number of years, having been called out from the Catholic Church to accept this truth. She is survived by her husband, a son, and two daughters. The funeral service was conducted by the writer, assisted by H. A. Weaver. E. K. SLADE.

OWENS.—Died at Corydon, Pa., April 5, 1908, Mrs. Amanda Owens in the seventy-third year of her age. Sister Owens has been afflicted with shaking palsy for about eighteen years, and for the last twelve years has not been able even to feed herself. Although her body was completely helpless, her mind was very active, and alert to spread the message of a soon-coming Saviour. She accepted the message more than twenty years ago, and now sleeps to await the call of the Life-giver. Words of comfort were spoken to the sorrowing friends by Brother F. H. Robbins, from John 11:25. I. N. WILLIAMS.

MOUTOUX.—Died at her home near Goldson, Ore., April 6, 1908, of paralysis, Sister Helen Moutoux, aged 67 years, 9 months, and 22 days. She was born in Scotland, June 15, 1841. When quite young, she became a member of the Presbyterian Church; and about fourteen years ago she heard the truth of the third angel's message preached, and gladly accepted it. The husband and three children, with other relatives and friends, are left to mourn. Words of comfort and instruction, based on 2 Sam. 15:23, were spoken by the writer, after which our sister was laid to rest in the Sweet Home Cemetery. C. C. SLAYTER.

COWLES.—Died at the home of her daughter, at Centerville, Mich., April 25, 1908, Mrs. Jane Lancaster Cowles, aged 88 years, 7 months, and 17 days. Sister Cowles with her husband accepted the Sabbath truth at Alma, Mich., under the labors of Elders I. D. Van Horn and J. N. Loughborough in 1863. They afterward connected with the Adventist church at Woodland, Wash. Here Brother Cowles died in 1896. Four years ago Sister Cowles returned to Michigan to make her home with her daughter. She maintained a bright and happy experience to the end, and died in the blessed hope of a soon-coming Saviour. Of her seven children, four are living to mourn the loss of a devoted Christian mother. The funeral was held at the Munsell home, words of comfort and hope being spoken by Rev. H. A. Simpson (Reform Church), from John 14:1-3. FRANCES L. CASE.

LOCKE.—Joel L. Locke was born in Erie County, N. Y., Aug. 18, 1831, and fell asleep in Jesus, May 9, 1908, aged 76 years, 8 months, and 21 days. Brother Locke accepted the truths of the third angel's message in 1854, at Salem Center, Ind., under the labors of Elder Joseph Bates, and remained a faithful member of the Seventh-day Adventist Church until his death. M. C. KIRKENDALL.

STEVENS.—Mary E. Lillis was born in Lafayette County, Ind., May 24, 1839; was united in marriage with F. A. Stevens, at Knoxville, Iowa; and died April 23, 1908, at the home of her only living child, Arthur H. Stevens. Sister Stevens was greatly beloved by all who knew her. She had a sweet, sunny disposition, had a good word for every one, was a thorough Christian in thought and act, and her practical Christian life was a sweet benediction to all who knew her. She lived trusting in the Saviour, and died in the belief of the resurrection. Funeral service was conducted by James Kerr (Methodist), after which our sister was laid to rest in the Alton Cemetery. C. J. PEARCE.

ELLIS.—Eli O. Ellis was born Nov. 28, 1825, in Peru township, Huron Co., Ohio, and died of chronic bronchitis and old age, April 30, 1908, aged 82 years, 5 months, and 2 days. In early manhood he united with the Freewill Baptist Church, but in middle age drifted back to the world. About two years ago he began reading his Bible again, and the past winter he made a full and complete surrender of himself to his Master. From that time until his death his greatest joy was to converse about the things God had done for him. He leaves a loving companion, one son, six grandchildren, and a large circle of friends to mourn. Words of comfort were spoken by the writer, from Ps. 116:15. W. C. HEBNER.

FREDERICKS.—Died at her home in Hamler, Ohio, April 29, 1908, Mrs. Ellen Fredericks, aged 59 years, 1 month, and 10 days. Sister Fredericks was formerly a member of the United Brethren Church, but became interested in the third angel's message during a tent effort conducted by Elder O. F. Guilford and the writer at Hamler in the summer of 1880. Sept. 27, 1884, she united with the Seventh-day Adventist church at Hamler, where she retained her membership and remained steadfast in the faith until her death. She was an active worker in the church, and will be greatly missed. Two sons and five grandchildren remain to mourn their loss. The funeral service, held May 1, in the Seventh-day Adventist church at Hamler, was conducted by the writer, assisted by Dr. H. M. Jump. Text, 2 Cor. 1:3, 4. H. H. BURKHOLDER.

LANE.—Died of heart-disease in Battle Creek, Mich., May 16, 1908, Mrs. Parmelia H. Lane, widow of the late S. H. Lane. Parmelia Hilliard was born near the village of Madrid, St. Lawrence Co., N. Y., April 19, 1844; and at the time of her death was 64 years and 27 days old. When she was a young woman, she became connected with the Review and Herald Office, and for a number of years served that institution most acceptably, first as a compositor and later as general proof-reader. Nov. 4, 1874, she was united in marriage to Elder S. H. Lane, and with him shared the toils and privations incident to a minister's life, until he suddenly fell in death in August, 1906, while in his field of labor. Some years before her marriage, Sister Lane gave her heart to God, and has ever since remained connected with the Seventh-day Adventist people, firm in the faith. She shared in life's sorrows as well as its joys; for she lived to bury all of her father's family, and the last almost intolerable blow to her came in the death of her husband. "Earth has no sorrow that heaven can not heal," but the healing to her must come in the grand reunion in the resurrection morning. The funeral service was conducted by the writer, assisted by Elder S. D. Hartwell. M. B. MILLER.



WASHINGTON, D. C., JUNE 4, 1908

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

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THE annual address at the closing exercises of the South Lancaster (Mass.) Academy was delivered by Prof. Frederick Griggs, the chairman of the Department of Education, on Monday evening, May 25.

THE usual article by Mrs. E. G. White is printed this week in the Education section, on the twenty-second page.

ON Thursday of last week Dr. D. H. Kress, the medical superintendent of the Washington Sanitarium, left this city to be present at the dedication of the Wabash Valley Sanitarium at Lafayette, Ind.

ELDER G. B. THOMPSON attended the closing exercises at the Mount Vernon (Ohio) College, and delivered the address on Monday evening, May 25. A report of the visit will be found on the twenty-ninth page.

PROF. H. A. MORRISON and his wife have been spending a few days in Takoma Park. Professor Morrison, who is a brother of Mrs. B. G. Wilkinson, is a member of the faculty of Union College, College View, Neb., having charge of the department of mathematics.

ELDER N. C. BERGERSEN, of Iowa, with his family, passed through Washington last week, on his way to Denmark, having been called, during the recent council, to take the presidency of the Denmark Conference. He sailed from New York Thursday, May 28, on the "Arabic," of the White Star Line.

FINAL examinations were conducted at the Foreign Mission Seminary last week, and a special service was held on Sabbath morning to mark the close of the school year. The sermon was preached by the Editor of the REVIEW, who showed what gospel message was needed now in order to meet the demands of the time. A report of the year's work at the Seminary will appear in the next issue of the REVIEW.

THE issue of the *Watchman* bearing date of June 2 is a temperance number, printed in colors, and dealing with various phases of the liquor traffic and temperance work. It contains articles from Elder A. G. Daniells, Dr. D. H. Kress, Mrs. L. M. N. Stevens, president of the National W. C. T. U., Mrs. S. M. Holman, president of the Tennessee W. C. T. U., Mrs. E. G. White, and Elder G. I. Butler. Besides these general articles, the issue contains valuable matter in reference to the evils of the liquor traffic and the growth of the temperance movement in this country. For price and terms to agents, correspond with the Southern Publishing Association, Twenty-fourth Ave., N., Nashville, Tenn.

MANY of the older believers in this message will feel a sense of personal loss in the death of Sister Parmelia H. Lane, widow of the late Elder S. H. Lane, which occurred recently at Battle Creek, Mich. A brief sketch of Sister Lane's life appears in the proper department of this issue.

THE students of the Foreign Mission Seminary and others interested in mission work listened to an address on Japan in the chapel of the Seminary last Thursday evening. The speaker was Rev. C. K. Cumming, who has spent over fifteen years in Japan as a missionary of the Southern Presbyterian Church. Mr. Cumming spoke in an interesting manner of Japan and its need of the gospel of Christ.

CONGRESS adjourned just before midnight, May 30, without further action on any of the pending Sunday bills. The Johnston bill, passed by the Senate, is thus left in the hands of the House Committee on the District of Columbia for consideration when Congress convenes again in December, as are the other Sunday bills introduced in the House. This gives about six months before these bills can be taken up again, and during this time a most earnest campaign in behalf of the principles of religious liberty ought to be carried on in every State.

THE GREATER NEW YORK SPECIAL is the title of a seventy-two page journal, published by the Greater New York Tract Society, 32 Union Square, New York City. This publication is designed to give to its readers, under one cover, a comprehensive idea of the truths of the third angel's message. The following topics are discussed. Immanuel — God With Us; The Bible and Its Influence; The Bible for the Twentieth Century; Prophecy: Its Use and Importance; The Course of Empire; The Promised Kingdom; Christian Baptism; The Immortality of the Soul; Spiritualism; If a Man Die, Shall He Live Again? Eternal Torment; Signs of the Times; The Christian Sabbath; Is Sunday the Sabbath? Religious Liberty; Intemperance; Armageddon; The Peace Conference; Is the World Growing Better? The Sanctuary; Jesus Died for You; The Angels; Meaning of the Nineteenth Century; Capital and Labor; The Rich and the Poor; The Manner and Object of Jesus' Coming; The Gospel to the World in This Generation; The Woman, the Dragon, and the Dragon's Successor; The Number of the Beast; The Seals; What Is the Mark of the Beast? The Closing Message; and The Millennium. Besides the seventy-two pages of reading-matter, this special has an attractive and durable cover. The price of single copies is ten cents each. For agents' prices, address the Greater New York Tract Society.