



# The Advent Sabbath Review and Herald

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Takoma Park Station, Washington, D. C., August 6, 1908

No. 32

## The Living Bread

Break Thou the bread of life,  
 Dear Lord, to me,  
 As Thou didst break the loaves  
 Beside the sea;  
 Beyond the sacred page  
 I seek Thee, Lord;  
 My spirit pants for Thee,  
 Thou living Word.

Bless Thou the truth, dear Lord,  
 To me, to me,  
 As Thou didst bless the bread  
 By Galilee;  
 Then shall all bondage cease,  
 All fetters fall;  
 And I shall find my peace,  
 My All-in-All.

—Mary A. Lathbury.

Behold  
 the  
 Cornucopia

To the Law and  
 to the Testimony

# LIBERTY No. 3

## *The Prophetic Number*

### WHAT IT TEACHES:

The distinct spheres of the church and the state.

The fundamental principles of liberty.

The United States in prophecy—its work in the closing scenes of the drama of the world's history.

The history of the church in the days of Rome—its union with the state, and the formation of the papacy, as depicted in the prophecies.

The union of church and state in the United States—the image forming as predicted in the prophecies.

The meaning of present movements.

The change in governmental principles.

The work of recent sessions of Congress committing this nation to the policy of religious legislation.

The specific work of the Sixtieth Session of Congress—the nature and purpose of pending Sunday bills.

The history by consecutive dates and events of the religious movements made in the United States government to unite church and state from 1811 to 1908.

The deceptive nature of the claim that Sunday laws are civil and not religious enactments.

The fallacy of the exemption clauses in Sunday bills favoring those who observe another day.

The plain facts contrasted with the inconsistencies indulged in an attempt to justify Sunday laws upon any other than religious grounds.

The evils of the saloon.

The distinction between Sunday observance and prohibition by law.

This number also contains some very attractive and desirable illustrations.

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LIBERTY, Takoma Park Station, Washington, D. C.

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YOUTH'S INSTRUCTOR, Takoma Park, D. C.

# THE REVIEW AND HERALD

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

VOL. 85

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No. 32

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## Editorial

THE coming of the Lord, which has been the hope of the church for many centuries, is made entirely unnecessary, and in fact, undesirable, by those perversions of the gospel which change the truth of God into a lie. It is a significant sign of the times that in this last generation, when the second advent is an impending event, the whole trend of religious teaching should be such as to detract from the impressiveness of this vital doctrine. On every side the inquiry is being made, "Where is the promise of his coming?" There is a distinct call for the advent message.

THE Saviour taught us to pray, "Thy kingdom come." This shows that the kingdom to which he referred was not set up at the first advent; and so long as this prayer is appropriate, the kingdom must still be in the future. When, according to Daniel's interpretation of Nebuchadnezzar's dream, the image shall be smitten, and the God of heaven shall set up his kingdom, "which shall stand forever," the prayer will have been answered; but the desired result can never be realized by a gradual process, in which the enemies of God's kingdom will be transformed into loyal subjects, and thus the reign of righteousness be introduced. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." In the meantime we must preach the gospel of the kingdom among all the nations as a testimony.

## Religion and the State

THE evidence is not lacking to show that this country is being leavened with ideas which will prepare the way for a reversal of the traditional policy of separation between church and state. The campaign is being carried forward from two different standpoints. On the one side the conception of religion is being so changed as to make it more an affair of this world than of the next, as dealing with the relations between man and man, rather than with the relations between man and God. It seems quite reasonable that religion of this sort may properly come within the purview of civil government.

On the other side, there is a continuous campaign of education to bring the people to consent that with a nominal separation of church and state, there may yet be an actual union of religion and the government. The fruit of this twofold agitation will doubtless be seen in due time.

As a contribution to the discussion of this whole question, Prof. Charles Zueblin, until recently a member of the faculty of the University of Chicago, has published in book form a series of lectures in which he makes a strong plea for a certain type of religion organized and fostered by the state. He declares that "it is no more incongruous to have a national organization of universal religion than to have a national organization of humanitarianism." This statement throws a clear light upon Professor Zueblin's conception of religion. As further defining his views, we quote:—

There is a common faith of the whole people; it may not be tangible, it may not have been capable of expression in creeds, without producing schism and sect; but it can be conceived, and it is in need of organization. The state must be supreme; the church must be subordinate; and religion can only be free in the state. Our minds have been so befogged by the conflict between church and state that we have grown unable to see the harmony of religion and society. When it is recognized that every individual must have his own religion, regardless of the ecclesiastical authority to which he may hold allegiance, then it will be seen that only the state can facilitate this.

In urging his scheme for a state organization of religion, Professor Zueblin does not hesitate to advocate that houses of worship should be provided at public expense. He says:—

It is more practicable for the state to provide edifices for common worship, or for the consecutive service of different bodies of religionists, so that all may have use of public property without discrimination, than to exempt [from taxation] sectarian church property. If people will have private churches, they should be permitted to do so and to pay for them; but if they will worship in common, or in a common building, as often occurs in Switzerland, it may promote universal religious fellowship.

The kind of religion which can be encouraged and directed by the state, and which is contemplated in this plan, is clearly indicated in the following paragraph:—

A national organization of religion, like the national faith, will pass beyond the scope of the church or churches. The church of the republic will know neither Jew nor Gentile, Greek nor barbarian, bond nor free, because its *raison d'être* [basis of existence] will not be that of external authority, historic orthodoxy, or the aggregate of temperamental faiths, but the will of the people, inspired by the moral impulse of collective effort in the state.

The present trend toward a religion which might consistently be placed under state control is voiced in a recent editorial in a leading exponent of liberalism. We quote one statement:—

Men who never gave much thought to the ethics of good citizenship, confess they now realize that religion that does not express itself in conduct socially useful is not true religion.

Professor Zueblin gives expression to the same idea in his reference to "the substitution of social utility for theological sanction;" and upon this tendency he rests largely his hope for the success of his movement. In commenting upon this plea for a state organization of religion, one of the leading magazines, *Current Literature*, to which we are indebted for the quotations in this article, gives expression to some thoughts deserving of special attention. It says:—

The Constitution of the United States declares that American citizens shall be free from any special religious influence; but this uncompromising declaration has already been modified. In many of the States, religious exercises are conducted daily in the schools, and legislative assemblies are opened with prayer. The principle involved in such practises is akin to that underlying Professor Zueblin's plea.

According to this view of the case, one violation of the constitutional provision against a union of religion and the state affords a sufficient reason for

going further in the same direction, and for a complete union of religion and the government.

The significance of the utterances quoted in this article should not be overlooked. They plainly indicate a trend toward a religion founded not upon revelation but upon "the will of the people." They show that there is rapidly gaining ground a conception of religion which reduces it to the plane of good citizenship, a merely social movement. As these views are more generally adopted, it will become easier to regard it as the proper function of the state to define and to supervise religion, and the disregard of such a state religion will naturally be defined as treason.

The best answer to this whole perversion of religion, and this false view of the relation between religion and the state, will be found in the preaching of "the everlasting gospel," and the manifestation of the truth in the lives of the true subjects of the kingdom of heaven. The demand for the teaching of the pure gospel was never greater than at the present time.

### A Quick Work

ONLY two years ago a conference was organized in the province of Alberta, Canada. There were but a few hundred believers, and the field was counted as mission territory. In fact, it appealed to the General Conference for assistance in establishing school and sanitarium enterprises; and though the help could not be given, it was recognized as a legitimate call for help.

Two years pass; and now this little conference raises twenty-three thousand dollars in cash and pledges at their camp-meeting, and Alberta is pressing forward in the hope of soon sending good supplies of means and workers out to more needy fields. At their recent small camp-meeting there were over sixty young people in attendance, many seeking a training for the work. The financial strength which the grace of God enabled the believers to display at the Alberta meeting is another one of the cheering omens that the Lord is to do a quick work.

W. A. S.

### The Rise and Fall of Religious Liberty in America

#### The Making and Meaning of Rhode Island — No. 3

IN a work entitled, "The Beginners of a Nation," by Edward Eggleston, occurs an expression which explains the reason for the inconsistent and unchristian acts of all false theocratic governments. He says: "When once the civil government weights itself with spiritual considerations, its whole equilibrium is disturbed." It is just as true that when

once the church of Christ weights itself with civil considerations, affairs of state, its whole equilibrium is disturbed. "Liberty and justice," says the same author, "seem insignificant by the side of the immensities." And yet, says the Word, "Justice and judgment are the habitation of his throne."

The results of a union of religion and the state, as seen in the injustice which it works to the citizens of a country, stamp the system at once as opposed to the principles of the gospel of Christ, and utterly antagonistic to the purpose of God regarding man. That fact alone is able to account for the cruel treatment accorded to dissenters in New England by the established church and the ingratitude of the Massachusetts and Connecticut governments toward Roger Williams and the Narragansett settlements after the invaluable services rendered.\*

One of the most persistent antagonists of Roger Williams and his followers was Rev. John Cotton, a former friend and associate of Williams, but "whose moral intuitions were fairly suffocated by logic." There was considerable correspondence carried on between Cotton and Williams over this very matter of persecution. Such suffocation of morals by

\* In the preceding article in this series the statement is made that the records of the Massachusetts General Court fail to show that any action was taken in reference to the motion made by Governor Winthrop that Roger Williams, in view of his great services, be recalled from banishment, and some high mark of favor be bestowed upon him. Until recently historians believed such to have been the case. It appears, however, that an action was taken in reference to this matter, but the record of it was not discovered until recently. On March 31, 1676, an act was passed by the council of Massachusetts conditionally revoking the act of banishment. It was discovered in the Massachusetts archives after the printing of the body of the "Acts of the Commissioners of the United Colonies;" was placed in the Introduction to Volume II, and so was not entered in the Index with the other Acts. That Act has interesting features, as will appear from reading it: "Whereas, Mr. Roger Williams stands at present under a sentence of Restraint from coming into this colony, yet considering how readily and freely at all times he hath served the English Interest in this time of warre with the Indians, and manifested his particular respects to the authority of this Colony in several services desired of him, and further understanding how by the last assault of the Indians upon Providence, his house is burned, and himself in his old age reduced to an uncomfortable and disabled state—Out of compassion to him in this condition the Council doe Order and Declare that if he sayd Mr. Williams shall see cause and desire it, he shall have liberty to repayre into any of our Towns for his security and comfortable abode during these Public Troubles, he behaving himself peaceably and inoffensively, and not disseminating and venting any of his different opinions in matters of religion to the dissatisfaction of any." The wording of this Act shows it to be both conditional and temporary. It covered only the time of "these Public Troubles," and would necessitate the stifling of his convictions if he were to have accepted its provisions. The same spirit that banished him is written plainly in this temporary revocation of his sentence.

"logic" is well illustrated in the reply of Cotton to the following words of Roger Williams:—

"It is a monstrous paradox that God's children should persecute God's children, and that they that hope to live eternally together with Christ Jesus in the heavens, should not suffer each other to live in this common air together. I am informed it was the speech of an honorable knight of the Parliament: 'What! Christ persecute Christ in New England?'"

Mr. Cotton's reply:—

Though God's children may not persecute God's children, nor wicked men either, for well-doing; yet if they be found to walk in the way of the wicked, their brethren may justly deprive them in some cases not only of the common air of the country, by banishment, but even of the common air of the world by death, and yet hope to live eternally with them in the heavens.

The sophistry of such "logic" needs not to be pointed out to him whose heart is enlightened by the light and love of Christ; but let men adopt the idea that it is the business of the church to meddle in civil government, and that it is the business of the state to interfere in matters of conscience, and such a statement as the above seems not only logical but necessary. From such a view-point the advocates of theocratic government in New England guided their course of conduct in whipping Baptists, imprisoning, whipping, and hanging Quakers, exiling members of the established church who had opinions of their own, and finally attempting to rob the Providence Plantations of their colonial autonomy, as pointed out last week.

Mr. Cotton's reply above quoted is in perfect harmony with the doctrine enunciated by Augustine in the fifth century, that "many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain the highest grade of religious development." The carrying out of that doctrine brought the martyrdoms of the Dark Ages; and the propounding of such doctrine by Rev. John Cotton and the clergy of his day shows the papal origin of the church-and-state doctrine, while the result of the effort to carry it out in New England likewise puts upon the system the stamp of the papacy.

The patent for the Providence Plantations, which was secured by Roger Williams in 1643, protected the Rhode Island settlers against absorption by Massachusetts, and insured a republican form of government, but said nothing in reference to matters of faith or religion. Some have wondered at this omission; but the silence is eloquent. The one who was instrumental in procuring that patent recognized the faith and the religion of the inhabitants as being entirely outside the jurisdiction of the state, and therefore it was unnecessary for the state to

make any provision with reference thereto. In the matter of government, however, the patent is sufficiently explicit. It gave them "full power and authority to rule themselves and such others as shall hereafter inhabit within any part of the said tract of land, by such a form of civil government as by voluntary consent of all, or the greater part of them, they shall find most suitable to their estate and condition. . . . Provided, nevertheless, that the said laws, constitutions, and punishments, for the civil government of the said Plantations, be conformable to the laws of England, so far as the nature and constitution of the place will admit."

In the above, emphasis seems to be laid upon the fact that this instrument is for the "civil" government of that colony, and the absence of any word about religion confirms the inference. That republicanism was also guaranteed by that patent is seen in the provision that they were to have authority to govern themselves and those who came among them by such a form of civil government "as by voluntary consent of all, or the greater part of them, they shall find most suitable to their estate and condition." That was government by the consent of the governed, one of the first principles of the Declaration of Independence—a Rhode Island doctrine for more than a hundred years before the drafting of the Declaration of Independence. It is not to be supposed, either, that such a doctrine in that patent was a product of the English thought and teachings of the time; for never before was there anything like it under England's jurisdiction. There is no question but that he who took the long journey to England for the protection of the rights of his followers had much to do with wording the provisions of that instrument which was to guarantee those rights.

Upon the basis of that patent the code of laws for the Providence Plantations (Rhode Island) was framed. The closing sentence of that early code runs thus:—

These are the laws that concern all men, and these are the penalties for the transgression thereof, which, by common consent, are ratified and established throughout the whole colony; and, otherwise than what is thus therein forbidden, all men may walk as their consciences persuade them, every one in the name of his God.

After the overthrow of the Oliver Cromwell régime in England, the Rhode Islanders began to fear that their patent might not be honored by King Charles, or that the enemies of their political entity might in some way rob them of the rights which they had attained through so much toil and opposition. Events proved that they had good reason to fear for their liberties. It was as true then as

it is now that "eternal vigilance is the price of liberty."

Mr. John Clarke, a resident of Rhode Island, was in England at the time, acting as agent for the colony; and to him was entrusted the task of securing for the colony a new charter. Application for this charter was made in 1661, but it was not granted until 1663. In the second application for the patent occurs this memorable sentence:—

Your petitioners have it much on their hearts (if they may be permitted) to hold forth a livelie experiment, that a flourishing civill state may stand, yea, and best be maintained, and that among English subjects, with a full libertie in religious concernments.

The language of the second petition seems to have had a favorable effect upon the king, for the very wording of the above quotation is woven into the charter granted at that time. It will be of interest in this connection to quote the following portion of that charter:—

Whereas, in their humble addresse, they have freely declared, that it is much on their hearts (if they may be permitted), to hold forth a livelie experiment, that a most flourishing civill state may stand and best be maintained, and that among our English subjects, with a full libertie in religious concernments; and that true pietie rightly grounded upon gospell principles, will give the best and greatest security to sovereignty, and will lay in the hearts of men the strongest obligations to true loyaltye: *Now know yee*, that wee beinge willinge to encourage the hopefull undertaking of oure sayd loyall and loveinge subjects, and to secure them in the free exercise and enjoyment of all their civill and religious rights, appertaining to them, as our loving subjects; and to preserve unto them that libertie, in the true Christian faith and worshipp of God, which they have sought with soe much travail, and with peaceable myndes, and loyall subjectione to our royall progenitors and ourselves, to enjoye; and because some of the people and inhabitants of the same colonie can not, in their private opinions, conforme to the publique exercise of religion, according to the littyurgy, formes, and ceremonies of the Church of England, or take or subscribe the oaths and articles made and established in that behalfe; and for that the same, by reason of the remote distances of those places, will (as wee hope) bee noe breach of the unitie and uniformitie established in this nation: Have therefore thought ffit, and doe hereby publish, graunt, ordeyne, and declare, That our royall will and pleasure is, that noe person within the sayd colonie, at any tyme hereafter, shall bee any wise molested, punished, disquieted, or called in question, for any differences in opinione in matters of religion, and doe not actually disturb the civill peace of our sayd colony; but that all and everye person and persons may, from tyme to tyme, and at all tymes hereafter, freelye and fullye have and enjoye his and their owne judgments and consciences, in matters of religious concernments, throughout the tract of lande hereafter mentioned; they

behaving themselves peaceablie and quietlie, and not using this libertie to lycentiousnesse and profanenesse, nor to the civill injurye or outward disturbance of others; and lawe, statute, or clause, therein containd, or to bee containd, usage or custome of this realme, to the contrary hereof, in any wise, notwithstanding.

That "livelie experiment" in the separation of church and state has come down to us as the most precious heirloom of early colonial days. Like every good thing that has come to this world, it came into being through travail and perplexity and pain. As the "dragon" of Revelation stood ready to devour the "child" Jesus as soon as it should be born, so stood the New England hierarchy on three sides of Rhode Island to snuff out its life in the days of its infancy.

Massachusetts had endeavored to blot the colony out of existence as an independent colony in 1643, and Connecticut attempted practically the same thing in 1661-63. Connecticut was endeavoring at that time to secure a patent, or charter, from King Charles, covering the whole of the present territory of Rhode Island with the exception of the town sites of Providence, Newport, Portsmouth, and Warwick. Through the interposition of divine Providence, the undertaking of Connecticut was thwarted, and that little beacon of religious liberty among the colonies was not suffered to be extinguished. Rhode Island became a State among the States, holding aloft to the world as well as to the States among which she was planted the gospel of the only freedom worthy of the name.

We can not pass from a consideration of the charter of Rhode Island without mentioning another fact which shows that when God has a truth for the world, he will permit nothing to stand in the way of having that truth made known. The gospel of soul liberty was due. The only political organization that professed to stand upon that principle was the infant colony of Rhode Island. That colony, in pleading for a charter from the crown of England that would guarantee soul liberty to the inhabitants was appealing for England to *repeal her own laws* so far as Rhode Island was concerned. The laws of England rigidly required uniformity in religious belief. In its view, as expressed in its fundamental law, church and state were essential portions of each other. But the charter granted to Rhode Island in 1663 exempted Rhode Island from operation of those laws, and by its provisions did literally disestablish the church so far as it affected the colony. It is a significant fact that in that royal charter were summed up, as the basis of Rhode Island's government, the very principles which characterized the American na-

tion as expressed in the Declaration of Independence and the Constitution of the United States—that is to say, republicanism and religious liberty.

For one hundred seventy-eight years that royal charter remained the fundamental law of Rhode Island, and every vital principle of the charter was incorporated into the State constitution when adopted in 1842. The opening sentence of that constitution reads as follows:—

We, the people of the State of Rhode Island and Providence Plantations, grateful to Almighty God for the civil and religious liberty which he hath so long permitted us to enjoy, and looking to him for a blessing upon our endeavors to secure and to transmit the same, unimpaired, to succeeding generations, do ordain and establish this constitution of government.

One of the chief articles of that constitution is Article 3, as strong and forceful a declaration upon the matter of religious freedom as man could devise. It reads:—

SECTION 3. *Whereas*, Almighty God hath created the mind free, and all attempts to influence it by temporal punishment, or burdens, or by civil incapacitations, tend to beget habits of hypocrisy and meanness, and whereas a principal object of our venerated ancestors, in their migration to this country and their settlement of this State, was, as they expressed it, to hold forth a lively experiment that a flourishing civil state may stand and be best maintained with full liberty in religious concerns; we therefore declare, that no man shall be compelled to frequent or to support any religious worship, place, or ministry whatever, except in fulfilment of his own voluntary contract; nor enforced, restrained, molested, or burdened in his body or goods; nor disqualified from holding any office; nor otherwise suffer on account of his religious belief; and that every man shall be free to worship God according to the dictates of his own conscience, and to profess, and by argument to maintain, his opinion in matters of religion; and that the same shall in no wise diminish, enlarge, or affect his civil capacity.

In that constitution we find the church disestablished, we find the principles of republicanism, we find the equality of man, and we find the prohibition of religious tests as a qualification for holding public office. All of these principles we find later incorporated into the Constitution of the United States; but none of them were to be found in any of the charters of those colonies where church and state were united. It is easy to determine, then, the germinant source of those principles which have made America great, and a refuge for the oppressed of every land. The nation's debt to Roger Williams is a debt that can never be canceled.

We have now shown the evil results that followed the establishment of the church in the different colonies and the reaction for soul liberty in Rhode Island.

We will seek in following articles to show the growth of the principles of religious liberty in the nation, and the later abandonment of those principles and the retrogression toward the evils of church and state union.

C. M. S.

### ***The Missionary Campaign***

It is most interesting to glance through the letters received at the office of the General Conference, and to see how the brethren in the field view the coming missionary campaign. The date of this missionary week is Nov. 22-28, 1908. Let us not forget the date; for we must all plan our business so that we can devote our time to the foreign mission work during that week.

The plan is somewhat as follows: 1. To bring out a missionary number of the REVIEW AND HERALD which will contain an outline of the missionary operations of our people in all the world, especially in heathen lands. This number will be amply illustrated with a variety of cuts, and the fields will be written up briefly, and yet in an interesting manner, so that the reader will have something of an idea of the extent of our work in all parts of the world.

2. This number of the REVIEW is to be furnished free to all our churches in quantities such as they order beforehand, and these REVIEWS are to be given away to those who will promise to read them. Every one who takes a copy of the REVIEW is to be asked for a donation to foreign missions. This money is to be forwarded through the regular channels to the Mission Board, and will be used in the advancement of the work of the third angel's message.

3. It is desired that every Seventh-day Adventist in the English-speaking countries of the world shall devote at least one week to this missionary campaign, distributing papers during this week, praying with the people, interesting them in the work of the third angel's message, and soliciting donations for the advancement of the missionary work among the heathen peoples of the world. It is hoped that every Seventh-day Adventist can secure as much as ten dollars, on an average, for this work. We believe that if we could throw ourselves with earnest enthusiasm into this great enterprise, there could be a large ingathering of funds for the advancement of the message at this time.

4. There may be those who can not give a week in this way, owing to their being tied up in business, or working for those who will not allow them their liberty, and it is suggested that in all cases of this kind, the person might give his week's earnings for the advancement of the missionary cause, so that it can be said that every Seventh-day Adventist

in the denomination is devoting one week's effort to the advancement of the foreign mission work.

5. The churches should consider at an early date how many REVIEWS they can circulate, and should order as many as they can distribute, the General Conference paying for the same out of the donation that is to be received.

We believe that merchants, business men, bankers, and people of wealth should be visited during this time, receive a copy of the REVIEW, and be given an opportunity to contribute to our mission work. I do not believe we should ask for less than one dollar, but of course we would receive anything that the people would give.

This endeavor is looked upon with favor by nearly all our leading brethren. Brother A. O. Burrill, president of the Kentucky Conference, writes:—

I think that the general plan for a missionary number of the REVIEW is born of the Spirit. I have wondered for some time why something of this kind was not brought forward for the people. Could not this or such a number be sold also for a help to the missionary work?

Brother Wm. Covert, president of the Northern Illinois Conference, writes as follows concerning this plan:—

This question must be agitated continually in order to accomplish all that the Lord requires us to do. I know that every person bearing responsibility in this work should take a deep interest in its progress. I also know that the financial propositions require more attention than almost anything else. I am always interested in this feature of the work, and will do what I can to make it a success in this little conference. I shall be glad to co-operate with you in the ingathering.

Brother H. W. Herrell, president of the Virginia Conference, writes:—

Your letter concerning the missionary number of the REVIEW AND HERALD, and the missionary campaign this fall, was duly received, and I wish to place myself on record as heartily in favor of the same, and that we will do all we can. We believe our people generally will do what they can in this special effort. We shall endeavor to keep the campaign before our people in this State.

Brother C. F. McVagh, vice-president of the Southern Union Conference, speaks of this plan in these encouraging words:—

I have felt for some time that we could raise much money from the world for our work in heathen lands, and also for the work among the colored people in the South, if we go about it in the right way. I shall work hard for the success of the proposed plan and shall watch the result with much interest.

Brother E. K. Slade, president of the East Michigan Conference, says:—

I am heartily in favor of a strong, definite effort to create a much larger awakening among our people in the in-

terests of foreign mission work. I believe also that to have a special number of the REVIEW of this character will result in much good for the REVIEW, for our people in the churches, and for the needy cause. The more I think of the plan, and consider the large influence such an effort will have if entered into unitedly by our people, the more I favor it. I shall take pleasure in inviting our committee to enter into this thing with unison, provided the effort is carried out.

Brother W. J. Stone, president of the Indiana Conference, speaks thus:—

I will only briefly reply at this time, but will say that I am favorably impressed with your plans, and will give the matter careful thought. You can count on our co-operation in this matter.

Brother S. E. Wight, president of the Southern Illinois Conference, says:—

I believe it is a capital idea. I am sure that we must do strong work for our churches, and the missionary work will help us in this. We must increase the faith in our denomination, and while some will be hardened by some of these things, the true sheep of the fold will stay by the cause. I will do all in my power to help you in this plan, and to secure money for the furtherance of the cause in foreign fields.

Brother D. U. Hale, president of the Missouri Conference, in writing on this subject, says:—

I have been wondering how the prophecy of Isa. 60:5 would be fulfilled. It says, "The forces of the Gentiles shall come unto thee." The margin of the word "forces" is "wealth." For a long time I have felt that this would be literally true. Now it seems to me that this idea, of the missionary number of the REVIEW is to be a beginning in this direction. Truly I believe the Lord is preparing to do great things in the earth in finishing this work.

Brother G. W. Reaser, president of the Southern California Conference, says:—

I certainly think that our people will take hold of this heartily, as it will be a new departure for the REVIEW AND HERALD, our official denominational paper, to issue such a number, and call upon our people to give it general circulation. I am sure that our people in Southern California will be glad to take hold of this matter energetically, and that we can rely upon them quite largely to give the net earnings of a week's labor for this particular work.

Brother V. B. Watts, president of the Arkansas Conference, in writing of this missionary week, says:—

I will do all I can to help in the missionary campaign this fall. I assure you that my heart is in this work, and I want to see it finished up.

Brother G. W. Wells, president of the Georgia Conference, passes in this cheering word:—

I have no other thought than that of throwing my influence and might into this effort, and shall talk the matter up

to our people here. I see no reason why we can not gather in a large sum of money at this time. To my mind the only thing that stands in the way is the full co-operation of our people, and this I believe we shall have; so far I have heard no dissenting voice.

Many other testimonies might be added, nearly all speaking with unanimous voice of pushing the work, and endeavoring to make it a success, but space forbids. Let us all pray for the success of this effort.

I. H. EVANS.

## Note and Comment

### Political Preaching

THE chairman of the campaign committee having in charge the movement to secure the nomination of Judge W. H. Wallace for the governorship of Missouri makes the statement that "of the six thousand preachers in Missouri, five thousand already are pledged to support Wallace, and to give him all the aid they can." The same campaign manager announced that on a recent Sunday fifteen hundred ministers throughout the State would preach sermons advocating the nomination of Judge Wallace. Thus do the preachers of Missouri prostitute their pulpits for political purposes; but this is in harmony with the theory that the kingdom of God will come through the gateway of politics.

### As to Teaching Religion

IN a recently published article Prof. John Dewey, of Columbia University, discusses the vexed question of teaching religion in the public schools. He finds so many practical difficulties in the way of making religion one of the subjects of instruction that his conclusions are mainly negative. Some of his inquiries run thus:—

Where are the experts in religion? And where are the authoritative teachers? There are theologians; do we want theology taught? . . . There are preachers and catechists; but, unless we are committed to some peculiar faith or institution, it is not exhortation or discipline of this sort that constitutes religious instruction. There are psychologists; but is introspection our aim? There remains, indeed, the corps of faithful, more or less well-prepared, hard-working, and hard-worked teachers. This brings us to the crux of the whole matter. Is religion a thing so specialized, so technical, so "informational" that, like geography or history or grammar, it may be taught at special hours, times, and places by those who have properly "got it up," and been approved as persons of fit character and adequate professional training? . . . Our schools, in bringing together those of different nationalities, languages, traditions, and creeds, in assimilating them together upon the basis of what is common and public in endeavor and achieve-

ment, are performing an infinitely significant religious work. They are promoting the social unity out of which in the end genuine religious unity must grow. Shall we interfere with this work? Shall we run the risk of undoing it by introducing into education a subject which can be taught only by segregating pupils, and turning them over at special hours to separate representatives of rival faiths?

These inquiries indicate the embarrassment which is encountered in any effort to bring religion under the direction of the state. The one answer to all these inquiries is that the teaching of religion is not a matter which can be properly under state control or conducted at public expense.

### One of the Issues

IN his campaign to secure the nomination for the governorship of Missouri, Judge W. H. Wallace, of Kansas City, puts forward as his main issue "law enforcement with special reference to our Sunday and liquor laws." In a recent speech at Hannibal, Mo., Judge Wallace said:—

There are three great issues before the American people to-day,—Sabbath observance, the trusts, and the liquor question,—and any one of them, decided wrong, will seal the destiny of American liberty.

When "Sabbath observance" means the observance of Sunday, it is easy to foresee the outcome if men of the type of Judge Wallace secure control in this country. The prophecy is being fulfilled before our eyes.

### Scientific Religion

IN the article on the eighth page, reference is made to the present tendency to investigate subjects "which are full of scientific mystery." This tendency is well described in the following paragraph from one of the current magazines:—

Suffice to say that the last century has witnessed marvelous changes in the world's theories and thinking. Old landmarks have been buried out of sight, and new continents of truth have been opened up. The spirit of inquiry has been unchained. The *ipse dixit* of authority has been fearlessly challenged. The scientific spirit has invaded every province; microscope and telescope have been called into service. No atom is so minute, no star so remote, but has either elicited and rewarded the search of the glass or has served as a factor in the hypothesis which assumes its hidden existence.

This so-called "scientific spirit" has invaded the field of religion, and its conclusions have been accepted in place of revealed truth. The result is the recasting of theology in a human mold, and the elimination of those truths of the gospel which can not be demonstrated by scientific research. Thus are brought in "new theories which lead away from the truth."

## General Articles

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

### "He Careth for You"

ALVARO DELOS WESTCOTT

LIGHTNINGS flash across the sky,  
And the wild wind rages high;  
But no fears my thoughts alarm,  
God will keep me from all harm.

He has kept me all these years,  
Kept me through both joys and tears;  
And he oft my heart hath stirred  
By the power of his Word.

I will trust him every day,  
As he guides me o'er the way;  
Let him lead me where he will,  
Give him all my heart to fill.

Father, take my hand in thine,  
Let thy presence round me shine;  
Fill me with thy precious love,  
Keep my thoughts on things above;

In thine image make me grow;  
Cleansed from sin, and white as snow,  
Let me sing thy praise above;  
God is good, for "God is love."

### Circulate the Publications

#### —No. 1

MRS. E. G. WHITE

In the night of March 2, 1907, many things were revealed to me regarding the value of our publications on present truth, and the small effort that is being made by our brethren and sisters in the churches for their wide circulation.

I have been repeatedly shown that our presses should now be constantly employed in publishing light and truth. This is a time of spiritual darkness in the churches of the world. Ignorance of divine things has hidden God and the truth from view. The forces of evil are gathering in strength. Satan flatters his coworkers that he will do a work that will captivate the world. While partial inactivity has come upon the church, Satan and his hosts are intensely active. The professed Christian churches are not converting the world; for they are themselves corrupted with selfishness and pride, and need to feel the converting power of God in their midst before they can lead others to a purer or higher standard.

#### An Encouraging Experience

The afternoon of March 2 I spent in counsel with Brother and Sister S. N. Haskell, discussing the work in Oakland, and their plans to go East to spend some time in South Lancaster. After our visit I was weary, and retired early. I was suffering with rheumatism in my left side, and could get no rest because of the pain. I turned from side to side, trying to find ease from the suffering. There was a pain in my heart that portended no good for me. At last I fell asleep.

About half-past nine I attempted to

turn myself, and as I did so, I became aware that my body was entirely free from pain. As I turned from side to side, and moved my hands, I experienced an extraordinary freedom and lightness that I can not describe. The room was filled with light, a most beautiful, soft, azure light, and I seemed to be in the arms of heavenly beings.

This peculiar light I have experienced in the past in times of special blessing, but this time it was more distinct, more impressive, and I felt such peace, peace so full and abundant no words can express it. I raised myself into a sitting posture, and I saw that I was surrounded by a bright cloud, white as snow, the edges of which were tinged with a deep pink. The softest, sweetest music was filling the air, and I recognized the music as the singing of the angels. Then a Voice spoke to me, saying, "Fear not; I am your Saviour. Holy angels are all about you."

"Then this is heaven," I said, "and now I can be at rest. I shall have no more messages to bear, no more misrepresentations to endure. Everything will be easy now, and I shall enjoy peace and rest. O, what inexpressible peace fills my soul! Is this indeed heaven? Am I one of God's little children? and shall I always have this peace?"

The Voice replied, "Your work is not yet done."

Again I fell asleep, and when I awoke, I heard music, and I wanted to sing. Then some one passed my door, and I wondered if that person saw the light. After a time the light passed away, but the peace remained.

After a while I fell asleep again. This time I seemed to be in a council meeting where our book work was being discussed. There were a number of our brethren present, leaders in our work, and Elder Haskell and his wife were there consulting together and with the brethren about the circulation of our books, tracts, and periodicals.

Elder Haskell was presenting strong reasons why the books which contain the knowledge that has been communicated to Sister White,—the books containing the special message to come to the world at this present time,—should be more freely circulated. "Why," he inquired, "do not our people appreciate and circulate more widely the books bearing the divine credentials? Why is not a specialty made of the books containing the warnings regarding Satan's work? Why do we not give greater effort to circulating the books that point out Satan's plans to counterwork the work of God, that uncover his plans and point out his deceptions? The moral evils of his deceptions are to be removed by opening the eyes of the people so that they shall discern the situation and the dangers of our times; so that they shall make diligent effort to lay hold by faith upon Christ and his righteousness."

A messenger from heaven stood in our midst, and he spoke words of warning and instruction. He made us clearly understand that the gospel of the king-

dom is the message for which the world is perishing, and that this message, as contained in our publications already in print, and those yet to be issued, should be circulated among the people who are nigh and afar off.

#### Dangers in Speculative Study

The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart; for these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions, and to unite with seducing spirits in the work of propounding new theories which lead away from the truth.

There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book "Living Temple" is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ.

The Father and the Son each have a personality. Christ declared, "I and my Father are one." Yet it was the Son of God who came to the world in human form. Laying aside his royal robe and kingly crown, he clothed his divinity with humanity, that humanity through his infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.

Christ was tempted in all points as man is tempted, but at no time did he bring against the tempter a railing accusation. To every temptation he presented the Word of the Lord. "It is written" was his never-failing weapon. We, as the representatives of Christ, are to meet every thrust of the enemy with the Word of the living God. Never should we allow ourselves to follow the trail of the serpent by using his scientific arguments. Satan can never gain advantage of the child of God who relies on the Word of God as his defense.

Our Counselor impressed deeply on our minds that God's commandment-keeping people must be sanctified through the truth; and that truth must ever be given the foremost place. We must not forget that Satan still lives to exercise his deceptive power through false science.

Christ was the Majesty of heaven, the Prince of life; yet he humbled himself as

a man, and became obedient to every law of God. He passed over the ground that every man must tread who takes his name, and came forth from his trial pure and untainted by sin. He was our example in all things.

The first advent of Christ and his life of ministry are not studied as they should be. His life was one of self-denial, in which truth in all its noble qualities was expressed. He lived to bless humanity by every good word and work.

### Receiving Christ

E. L. CARDEY

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6. The walk, or life, of the Christian is determined in the way that Christ is received. Too often he is received as one whom we need only in prosperity. How many who have accepted Christ have failed to gain real enjoyment in the Christian's walk?

When the sun shines, and all goes smoothly, it is easy to be on the mountain-top; but soon clouds obscure the sun, adversity crosses our pathway,—then, behold! too often we find ourselves away down in the valley of doubt. To accept Christ aright will cause the sun to shine every day, will make every dark valley a mountain-top in our experience. A few texts will show how this may be true.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:11. When sickness came to you or your family, and perhaps some were laid to rest; when adversity came, and perhaps reduced you to poverty; when your friends forsook you, and spoke evil of you,—all this God had ordered in your behalf, "after the counsel of his own will."

The writer has often met with downcast and discouraged souls who have asked, "If the Lord has counseled about this trouble or misfortune that has come to me, why did he permit it, when he knew, it would discourage me? I don't see that any good has come out of it." Ah! herein are manifested the beauty and depth of the wisdom of God. Better, while Jesus is in the Most Holy Place, that you should meet with that trial that has tested the weak place in your character, than to meet it and fall when the door of mercy is closed.

Yes, before that trouble came to you, your co-partner, your blessed Lord, had counseled in the matter, and decreed it for your good. True, it may not be possible for you to see how it turns to your best good: nevertheless do not spend your time in trying to find out before you accept that promise, "Who worketh all things after the counsel of his own will." If we could only believe this, accept it, and make it a part of our very character, how doubts, fears, and discouragements would flee from us, as the dew scatters before the summer's sun.

No chance then for the tempter to cause us to say, "The Lord is not just in his dealings with me." If you have accepted Christ Jesus the Lord thus, how easy it will be to fulfil 1 Thess. 5:16, 17, 18: "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

"Rejoice" that you are accounted worthy to be a soldier under the leadership of him whose counsel never fails. "Pray without ceasing," that you may be victorious in the fight, and be kept in the hour of temptation that shall come upon all the world. "In everything give thanks,"—thanks for the long, hard marches, for those bitter tears you are caused to shed, for those wounds inflicted; yea, more, for the love that is shown in chastisement.

We must have a faith such as no other people have had; for "these are they which follow the Lamb whithersoever he goeth." This faith will be gained through experience. In this time the just shall live by faith. Not only when there is peace and plenty, but when trouble comes, when the flour barrel is empty, when your eye can not pierce the darkness ahead,—then live by faith.

May the Lord help us, as those who expect to endure the conflict through to the end, to rejoice always in the Lord, to accept and believe his promises, to receive Christ as our counselor, our comforter, the Rock of our strength in the time of storm.

*Guatemala City, Central America.*

### The Great Cities

ADDIE S. BOWEN

IN our day many millions of people are in only a few cities, and thousands, many times over, are living in each of many smaller cities. In crowded "flats," story above story, thousands climb up above the heads of others, or are carried up by elevators, to a few rooms which they call home. No yard of green grass where the little people can play, no beautiful trees by the doors and windows, no flower garden, no soil to cultivate,—just houses, block after block, walls shutting out nearly, if not all, of the sweet, fresh air of heaven, and shutting in more or less of desolation, misery, and sorrow. This is but a little of what might be mentioned of what is deplorable in miles and miles of streets in any large city in this country and in other lands.

In the beginning it was planned by our Creator that each family should have a most beautiful garden of Eden for a home, and he started the human race on that plan,—plenty of room, an ocean of fresh air, the best of food, beautiful trees, grass, flowers, beauty, and sweet fragrance all around, with delightful, refreshing labor. Every possible need was supplied, and the all-pervading love of God filled this perfect home. God said nothing about building cities. Had he seen it best for humanity to dwell in cities, he could have made perfect ones,

given Adam and Eve a lovely mansion, and told them to multiply and fill these cities; but he gave them a pattern home, and told them to multiply and fill the earth,—evidently with garden-of-Eden homes. God built no city on this earth. He plainly showed that his purpose was to have families in all the earth, not to have crowded cities while great wastes of territory were left unoccupied.

One plain instance of the will of the Lord in this matter is recorded in the eleventh chapter of Genesis. Men said, "Let us build us a city," and, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." Self-exaltation and colonization looked very desirable to them. So do they now to many. The Lord scattered those people. The very means by which they purposed to keep together, he used to scatter them abroad over the face of the whole earth. Does not this show that God disapproves of the city schemes of men?

Yet cities are found everywhere, and the great masses of city people are waiting to receive the last warning message. Therefore God is calling his true and faithful children to go quickly, and do the work he gives them, in order that all in these great centers who love righteousness may receive and obey his message, and thus escape the destruction which will soon come upon the hardened sinners, the rebellious against God. Who will obey the call, and in the love which the Lord gives, go and give the message?

Our God has built one city. All the glory and beauty of heaven center in it. When he shall place that city on this earth, as the capital of the glorious, eternal home of saved men and women, every right aspiration that humanity has had in building cities will be abundantly realized, in God's way and time, by those who now are willing to choose his way and time for honor and happiness.

*Buffalo, N. Y.*

### The Gospel in the Sanctuary

L. A. HOOPES

"LET them make me a sanctuary; that I may dwell among them." Ex. 25:8. "Unto us was the gospel preached, as well as unto them." Heb. 4:2. "God, . . . at sundry times and in divers manners, spake in times past unto the fathers, by the prophets." Heb. 1:1.

Although many of the rites of the sacrificial service had been observed from the time the plan of salvation had been made known to the progenitor of the race, it was twenty-five hundred years before the definite plan of the sanctuary and its services was introduced. Why should it be introduced at that late day? The answer to this question will be the solution to a great many problems, which men have endeavored to solve independent of their true relationship to the sanctuary, and in every instance have failed. "When I thought to know this, it was too painful for me; until I went into the sanc-

tuary of God; then understood I their end." Ps. 73: 16, 17. What an exhaustless fountain of knowledge this sanctuary subject is. How it enters into, and forms the framework and substance, of every gospel theme, both in the Old and in the New Testament.

A very terse statement in connection with the study of the covenants is found in "Patriarchs and Prophets," page 371: "There was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught."

Are the people of this degenerate age any better than they? Is there not as great need of a teacher to give instruction on this subject as there was in the days of ancient Israel? The New Testament writers all recognized the importance of the sanctuary and its various rites and services by their frequent allusions to them. And well may they refer to it; for of all the devisings of men, there never has been a plan more simple, yet so comprehensive as that which was revealed to Moses in the wilderness. "See that thou make everything according to the pattern showed to thee in the mount," was the divine command. It was to be a guide to Moses in the construction of the tabernacle and in the establishment of all the rites and services of the sanctuary. "Verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

No model could have a greater depth of meaning. Unlike any plan or model that man could devise, one can see new and richer meanings in the subject of the sanctuary every time he studies it. He gets a clearer view of heaven, of God and his throne, of Christ our advocate, of the ministration of angels, and of the eternal judgment.

It is not the purpose of this article to repeat the many excellent things that have been published on this subject, but to note some interesting lessons in our daily walks which may be aptly taken from the sanctuary and its services. We shall not deal with the specific rites pertaining to the various sacrifices, but rather with the building, its material and furnishings; and the service in a general way. It is the sincere desire of the writer that as we study the subject, we shall enter into it as if we were the only ones to whom God was speaking, and that to us was committed the charge of the construction of the building, and of communicating the deep significance of every feature to others.

First we are to consider the dwelling-place of the Most High. The sanctuary was a perfect type of the perfect dwelling-place of God in heaven. It likewise was a splendid witness to what our bodies should be, as temples of the Holy Spirit. 1 Cor. 3: 16, 17; 6: 19, 20. Since the church is called the house of God, and since the church is composed of

members with a great variety of gifts, we would very naturally infer that, in the type, we should see a counterpart, as in the different kinds of material used, and in the great variety of parts of the building and the sacred vessels. These all show in a clear and distinct way the close and peculiar relationship between God and his creatures, not only on earth, but also in heaven. None were excluded who willed to contribute. Even the poorest could bring the hair off the back of the goat that supplied the family with milk. Each willing contribution was to have its proper place in the sacred dwelling and the divine ordinances. Even the poor were to have the gospel preached to them; and in turn their place in the church of Christ is a gospel sermon to others.

In the furnishings of the tabernacle, there is a clear demonstration of the various gifts which should be in the church, the body of Christ. "Every man hath his proper gift of God." 1 Cor. 7: 7. And how good it is to know that we may all be bound together like the beautiful curtains with their loops of blue and their golden taches. Or like the boards bound together by the gold-covered bars. How like the bonds of true brotherly love are the loops of blue, while the taches and the gold-plated bars may well represent the staying graces of the "love of God with abiding faith." And how quickly the mind reverts to the language of the apostle, "Having your loins girt about with truth."

Each board was provided with two tenons and underneath these were two silver sockets. "And your feet shod with the preparation of the gospel of peace."

Outside the tabernacle are found the laver, the altar of burnt-offering, and the court enclosure. These all have a wonderful significance. The seer of Patmos was told to measure the temple and altar and the worshipers, but the court was to be left out, for that was given to the Gentiles. He came not to call the righteous, but sinners to repentance. Even the Gentile may be brought nigh by the blood of Christ.

*Cooranbong, N. S. W.*

*(To be concluded)*

### **The Book of Daniel** **The Image Answering the Image**

THE EDITOR

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then the herald cried

aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They answered and said to Nebuchadnezzar the king, O king, live forever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshipeth, shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Dan. 3: 1-12.

#### **The Growth of Babylon**

As the book of Daniel is not a consecutive history, but only a record of certain events related for a special purpose, it is not out of harmony with the plan of this book that about twenty years elapsed between the occurrences of the second and third chapters. In the meantime the kingdom of Nebuchadnezzar has been rapidly growing in power and glory. His kingdom has been extended by military conquests, and the stability of his kingdom has been assured by his successful administration, and by the carrying out of large projects in developing the interests of his realm. These conditions have been well described in the following paragraph:—

"The victories of Nebuchadnezzar were not without an effect on his home administration, and on the construction of the vast works with which his name is inseparably associated. It was through them that he obtained that enormous command of 'naked human strength' which enabled him, without undue oppression of his own people, to carry out on the grandest scale his schemes for at once beautifying and benefiting his kingdom. From the time when he first took the field at the head of an army, he adopted the Assyrian system of forcibly removing almost the whole population of a conquered country, and planting it in a distant part of his dominion. Crowds of captives—the produce of his various wars—Jews, Egyptians, Phenicians, Syrians, Ammonites, Moabites, were settled in various parts of Mesopotamia, more especially about Babylon. From these unfortunates, forced labor was as a matter of course required; and it seems to have been chiefly, if not solely, by their exertions that the magnificent series of great works were accomplished, which formed the special glory of the fourth monarchy. . . . The indefatigable monarch seems to have either rebuilt, or at least repaired, almost every city and temple throughout the entire country. There are said to be at least a

hundred cities in the tract immediately about Babylon, which give evidence, by inscribed bricks bearing his legend, of the marvelous activity and energy of this king."—*Seven Great Monarchies*, "Rawlinson, Three Volume Edition, Vol. II, pages 245, 246.

#### **Babylon the Only World-Kingdom**

A knowledge of these facts seems necessary in order to interpret correctly Nebuchadnezzar's conduct. After the Hebrew captive, Daniel, had related to him the dream of the great image, and in interpreting its meaning had told him of the successive kingdoms which would follow his own, each one of which would in turn pass away, until the time came that the God of heaven should set up a kingdom which would stand forever, Nebuchadnezzar acknowledged the God of Daniel as "the God of gods, and the Lord of kings, and a revealer of secrets," because Daniel had been able to make such a revelation to him. In further acknowledgment of his belief that Daniel had made a true forecast of the future, he promoted him "to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon." But time and the prosperity which have attended his rule have evidently made decided changes in the views entertained by the king of Babylon. In his dream he saw a great image, which Daniel interpreted to him as representing the future world-kingdoms. This image was composed of different metals, and the head of gold was declared to be the symbol of the kingdom of Babylon.

Evidently influenced by the extension of his territory and the growth of his power during twenty years of unchecked prosperity, Nebuchadnezzar now rejects the outline of history as told by Daniel, and determines to present his own view of the future. As an answer, therefore, to the great image of the dream whose head only was of gold, Nebuchadnezzar made an image all of gold, and set it up in a prominent place, where it could not fail to attract the attention of the people of his realm. Did Daniel say that there should be another kingdom after him, and a third kingdom, and a fourth kingdom, and that only the fifth kingdom would be enduring in its nature? Nebuchadnezzar now contradicts this prophecy of the future, and by making an image all of gold, he asserts that no other world-kingdom shall succeed his own, and that the history of Babylon shall be the history of the world.

#### **The Image and Its Meaning**

The image which Nebuchadnezzar set up may have been a likeness of his father, Nabopolassar, the first ruler of Babylon after it became an independent power; or it may have been a representation of a leading divinity of Babylon, such as Bel or Nebo; or it may have been an image of himself. In any case, the essential idea is the same. It is the personification of the greatness of Babylon, and includes the acknowledgment that the gods of Babylon, under whose guardian care the empire has attained its greatness, are superior to all others.

To worship the golden image is, therefore, not simply idolatry in the ordinary signification, but is a direct denial of the God of heaven, and of the view of the future which he has disclosed through the revelation of his secret to Daniel in the night vision.

The union of religion and the state, and the practical deification of the state in the person of the ruler, are common in heathen religions. It was, therefore, perfectly in harmony with the customs and the spirit of the times that Nebuchadnezzar should assume to direct the worship of his subjects, and require that divine honors should be paid to the image which he had set up, as a proof of loyalty to the monarch. To refuse to worship the image would be interpreted as an expression of rebellion against the authority of the king, as, in fact, an act of treason worthy of summary punishment.

The temper of King Nebuchadnezzar toward those who crossed his wishes, and his exercise of arbitrary power in punishment, had already been illustrated in his decree that all the wise men of Babylon should be destroyed because of their inability to comply with his demand that they should relate his dream. Years of prosperity and increasing power would naturally tend to exaggerate these traits of character, until it was doubtless well known in Babylon that every man who defied the command of the king would bring punishment, swift and sure, upon himself.

#### **The Three Sixes**

It may be worth while to note the dimensions of the golden image. The width was six cubits, and the height was ten times six cubits. Thus this image was stamped with the number six. This idea is further emphasized in the fact that six kinds of instruments are designated by name when referring to the music which was the signal for worship. Although Nebuchadnezzar himself may not have been conscious of the real significance of this combination of numbers, yet in view of later developments it is difficult to escape the conviction that in this work of the king of Babylon there was foreshadowed that spiritual oppression which in the latter days would characterize spiritual Babylon, represented by "the beast" of prophecy, the number of whose name is declared to be "six hundred and sixty and six." It is plain that this number six signifies opposition to the God of heaven; and the worship of the image which was set up by the king of ancient Babylon is typical of that worship which will be enforced by the head of spiritual Babylon. The essential idea in both cases is the same. It is the exaltation of man above God, the putting of man in the place of God; and the true worshipers of the King of heaven must in both cases refuse to obey the decree which would involve them in idolatry.

#### **Worshipping the Image**

The dedication of the image was made an affair of state, and representatives of the whole province of Babylon were of-

ficially summoned to attend. No province is overlooked. The whole realm must know and acknowledge Nebuchadnezzar's estimate of himself and his kingdom. The act of worshipping the golden image constitutes, as it were, an oath of allegiance, a pledge of loyalty, to aid in the realization of the king's thought concerning the future. The scene must have been an inspiring one. Officials of all ranks, with their attendants, are gathered in the plain of Dura. The lofty image glistens in the sunlight. Music, which charms the senses and often drowns any disturbing reprovings of conscience, is not lacking. The herald proclaims the king's command, and announces the fearful penalty for disobedience. The sound of the music furnishes the signal for worship, and "all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up."

#### **The Refusal to Worship**

In this great throng, however, there were three who, although they had been appointed "over the affairs of the province of Babylon," and were thus classed among the officials of the realm, did not join in this deification of the state or the monarch. It might be thought that in such a crowd of worshipers these three men would have escaped attention; but not so. It is more than likely that envy made the Chaldeans watchful of the three captives who had been promoted to such positions of influence. At all events, an accusation was made against them, and in the accusation before the king these rebellious subjects are referred to as "certain Jews whom thou hast appointed over the affairs of the province of Babylon." The formal charge is made in these words: "These men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up." How strong is the implied charge of ingratitude and disloyalty! The despised captives, who might have been destroyed at the word of the king, but who instead have been honored by royal appointment, have now shown their contempt for the person and the religion of the king. What matters it that religion is wholly a question between man and his God? Is not the king of Babylon an absolute ruler? Has he not complete authority over all his subjects? Who will dare assert his right not to worship, when the king of Babylon commands him to worship? And who can claim liberty of conscience when such a claim involves disobedience to the royal command? Has not the decree been made in due form? and has not the death penalty been attached thereto? Surely it does not require the wisdom of the wise men of Babylon to foretell the result. The fiery furnace will be the portion of those who thus defy properly constituted authority, and who place the rights of conscience above the mandate of the king. Only so, according to the principles of Babylon, can the dignity of the king be maintained, and his authority vindicated.



### A Woman's Prayer

O LORD! who knowest every need of mine,  
Help me to bear each cross, and not repine;  
Grant me fresh courage every day,  
Help me to do my work alway  
Without complaint!

O Lord! thou knowest well how dark the way,  
Guide thou my footsteps lest they stray;  
Give me fresh faith for every hour,  
Lest I should ever doubt thy power,  
And make complaint!

Give me a heart, O Lord! strong to endure,  
Help me to keep it simple, pure;  
Make me unselfish, helpful, true;  
In every act, whate'er I do,  
To keep content!

Help me to do my woman's share,  
Make me courageous, strong to bear  
Sunshine or shadow in my life;  
Sustain me in the daily strife,  
To keep content!

— Anna B. Bedlam.

### A Revival of the Temperance Work

L. J. OTIS, M. D.

MUCH has been said concerning the importance of our health literature, and the need of its circulation at this time. All this I wish to second, and especially the circulation of the temperance number of the *Watchman*. This is a work which, done in faith, will bear a harvest of precious fruit; for just as surely as this class of work is the entering wedge, just so surely will souls be reached by it who otherwise would never hear the precious message.

I wish, however, beyond the importance of the literature work, to emphasize especially the importance of public work in this direction. In connection with our tent- and camp-meetings by all means bring it in. Christ says, "Ye are the light of the world." If so, we should lead out in all true reforms, and especially in all reforms by means of which we may introduce the truths of the message for this time to the people. To show that this is in harmony with the best methods of work, I quote from Volume VI of "Testimonies for the Church," page 110:—

"Especially does the temperance reform demand our attention and support. At our camp-meetings we should call attention to this work, and make it a living issue. . . . Our camp-meetings should have the labors of medical men. . . . They should give instruction to the people in regard to the dangers of in-

temperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance."

We used, some time ago, to present this line of work more thoroughly than at present, and at a time when the largest outside attendance was expected. I quote further from the same volume: "If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp-meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor-drinking; if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people."

This work is again to equal what it used to be. Nor is it to stop there; for we read from the same authority, page 112: "As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."

These quotations are well worth our consideration; for it is the presentation of these truths, with the message of Christ's soon coming, that is to produce a shaking among the people. May all who see this article do their part to increase this work, and thus help the people to realize their need of the truths of the message. And let us remember, in presenting these truths, to show a zeal in proportion to their importance.

Grand Rapids, Mich.

### Traps for the Boys

ONE of the most astonishing disclosures of the peculiar tactics pursued by the liquor men in their campaign against sobriety is found in the following from the Rev. John F. Hill, secretary of the Presbyterian Permanent Temperance Committee of Pittsburg, Pa. Mr. Hill writes:—

"The writer has before him a printed ticket handed him by a schoolboy in a neighboring town, who informs him that 'lots of the boys get these tickets. They are passed 'round.' The card reads thus:—

TO SHIPPING ROOM:  
Give Bearer . . . . . Glasses Beer  
From Office of  
THE — BREWING CO.  
W —, PA.

Of course there can be but one object in giving these cards to the boys: it is

to awaken within them the passion for drink. What are we to think of a business which deliberately plans to debase childhood, and to prepare boys to become graduates of the saloon?

This is no exaggerated picture, drawn by "temperance fanatics," as the saloon men would declare it. It is cold, hard brutal, un-American fact. *The Christian Herald* has seen the cards described by the Rev. Mr. Hill, and all he has stated is undeniably true. Nor is Pennsylvania the only State where such an outrageous propaganda of drunkenness is carried on. In Los Angeles, Cal., according to one of the local journals, there is a club, supported by the liquor interest, whose purpose it is to teach boys to drink. In Chicago, Mr. Hill asserts, there are on a single street twenty saloons, each of which has a children's annex, where toys and juvenile books are spread to attract the little folks, and where "they are treated to sweetened wine."—*The Christian Herald*.

### Prohibition and Good Times

KANSAS CITY, KAN., with a population of ninety thousand, ranks seventh in the list of manufacturing cities of the country. June 9, 1906, there were two hundred ten saloons there, and thirty days later every one had been closed.

After seven months the juvenile court of Kansas City reported an almost total suspension of demand for aid for dependent children. Children who formerly had to help a drinking father make a living for the family are now attending the public schools, and it has been found necessary to employ eighteen additional teachers.

The secretary of the associated charities of Kansas City has reported that although the population of the city is rapidly increasing, the number of cases of destitution is decreasing materially.

The lumbermen report that so many new buildings are being erected that it is almost impossible to supply the demand.

The timekeeper of one of the large packing-houses reports that the establishment can afford an increase of wages because of the efficiency of the men.—*Kansas City Star*.

### Securing Obedience

"PAPA," she cried. He was so absorbed he did not hear. She climbed on his knee and pushed her small, persistent self between the paper and its reader. "Papa," she said, while she put both her hands on his cheeks, "Papa, won't you please come outdoors with me and help me find some 'ittle stones? Mama wants them to plant Tinesse bulbs in, and she won't 'et me go after them down to the river alone. Dere isn't any round the house but dreat big ones. Come." The father put down his paper with a smothered sigh of regret, but took the small, plump hand in his own, and allowed it to lead him. Out in the hall, where he was slipping into an overcoat, I heard him discussing the chance of finding

"little stones" as eagerly as if politics and an evening paper did not exist. In fifteen minutes they returned with a basketful of pebbles, which the little maid carried gleefully to her mother. The father returned to his paper.

When he laid it down, I asked, "Why did you leave the newspaper you had been waiting for so eagerly to take Maisie to the river?"

"I'll tell you," he said; "that is our method of teaching obedience. If I ask my children to do any small duty, I expect to have it done without a word of demur. To teach obedience, the parent must obey as well as the child. When Maisie asked me to take her to the river, it was a weighty matter to her. I might have told her I was reading my paper and could not stop. That was what I wanted to do. It would not have been a good lesson. A four-year-old child would have remembered if I had turned her away and told her I could not lay down my paper. Perhaps to-night I might find her building a block-house, and tell her it was bedtime. It is disagreeable work to put the blocks away, and toddle upstairs before the tired eyelids begin to grow drowsy. Maisie would do it, though, without a murmur, simply because papa obeys her.

"It is the way we have brought up all the children," he continued. "Our big boys and girls use judgment, as I do with them. If a task can wait half an hour, till an interesting book is finished or a game of tennis is played, I do not ask it done sooner. The children treat me in the same fashion. They know that when father or mother can possibly do what they wish, if it is reasonable and not selfish, their requests will be granted, and our time given them. There is mutual obedience that makes home a place free of selfishness and jars. It is harder to make little children understand the more convenient season. If Maisie had been ten years older, she would have waited for me to finish the paper before she suggested going to the river-bank. You see it is discipline on both sides of the house."—*Selected.*

### Sugar Headaches

T. M. ALLISON believes that many of the so-called "bilious" attacks are due to an excessive intake of sugar. The sugar standard of nature is the quantity found in milk. The excess taken in food (not alone as sugar, but also as starch, which in body metabolism becomes sugar) is converted into lactic acid, which irritates the terminations of the gastric vagus, and sets up the well-known but badly named "bilious attack," with its distressing symptoms of "migraine," of which the commonest is hemi-headache (generally referred to the left eyeball, and relieved by pressure), together with vomiting, giddiness, and depression. The author says that if sugar were expensive instead of being cheap, there would be many less puzzling cases of headache for which eye-strain, heredity, and various other factors are assigned.



### Courage

BECAUSE I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look  
beyond  
Its tumult and its strife,—

Because I lift my head above the mist,  
Where the sun shines, and the broad  
breezes blow,  
By every ray and every raindrop kissed  
That God's love doth bestow,—

Think you I find no bitterness at all?  
No burden to be borne, like Christian's  
pack?  
Think you there are no ready tears to  
fall  
Because I keep them back?

Why should I clasp life's ills with cold  
reserve,  
To curse myself and all who love me?  
Nay,  
A thousand times more good than I de-  
serve  
God gives me every day.

Dark skies must clear; and when the  
clouds are past,  
One golden day repays a weary year;  
Patient I listen, sure that sweet at last  
Will sound his voice of cheer.

—Anon.

### First Glimpses of China's Religion

R. F. COTTRELL

WERE the apostle PAUL to pass through the streets of a Chinese city, he could say of this people as truthfully as of the ancient Athenians, "I perceive that in all things ye are very religious." While it is a fact that in the Flowery Kingdom religion as well as civilization has long since passed maturity and reached decay, all the forms and ceremonies appear to be fully intact. The number of Chinese who have any real faith in their religion is probably very small; yet the majority are said to continue their multitudinous rites, feeling that they can not do harm, and that possibly they may accomplish good.

On the trip up the Yangtse our attention was called to the fact that all Chinese ships have a large eye painted in a conspicuous place near the bow. If interrogated as to the meaning of this, the reason oftentimes given is, "No have eye, no can see." It can not harm anything; it may keep them from accident; and this has always been the custom of their seafaring ancestors.

But a few steps away, on either side of our present location, are shops devoted exclusively to the manufacture and sale of paper houses, ships, toys, servants, food, tobacco-pipes,—in fact, nearly everything. A walk almost any fair day

in the city will give the solution. These paper shams are taken out near the family burial plot, and there, by burning, are transported into the spirit-world for the service of the departed. As it has been said in China that all gods are dead men, and all dead men are gods, many are employed in the production of these articles.

On one occasion we saw a procession composed of well-dressed, respectable citizens. At its head were several boys beating great gongs; others carrying large quantities of firecrackers that were constantly in explosion. A number of priests followed, each burning incense; then came a beautiful closed car, carried on the shoulders of sixteen coolies, after which marched the citizens, each and all with slow and reverential pace. We were unable to discover whether or not the car contained an idol. On inquiry we learned that the influential men of that section of the city were out seeking peace and prosperity for the coming season. How we wished we might tell them of the Prince of peace, who brings peace that this world can neither give nor take away.

By the sounding of the gongs and the shooting of firecrackers we were hurriedly called to the street one morning. There we saw a beautiful ancestral shrine brought and set up in the shop front directly opposite our compound. Incense was burned, and worship was bestowed at various times throughout the day. Later we found that it was a time of special ancestral worship for the entire street; burning incense and other tokens of devotion were seen in every shop front and doorway.

In common with other Confucian temples, the one shown in the cut has been closed, except for one day in the year, to native as well as foreigner. The emperor has ever been considered the only one capable of worshiping heaven, and now Confucius has been promoted to that place in the pantheon where none but the royal personage is considered worthy to do him direct homage. So this temple, although magnificent in construction, is apparently left quite in solitude.

Ancestral halls and temples are numerous. The temple herewith illustrated covers several acres, and with its trees, ponds, shrubbery, and potted plants, is very beautiful. The inside view is of a most richly furnished room used for theatricals, the stage being shown at the further end. There seem to be theaters in connection with many temples. We could obtain but a glimpse of the other apartments, with their costly, imposing shrines and gilded ancestral tablets. These latter differ in size, but a simple tablet may be described as a board six feet in length, five inches in breadth, and one inch in thickness, with Chinese

characters on one or both sides. It matters not to which of the three religions of China a person may belong, all worship their forefathers, and every household has its ancestral tablet. Satan has plunged them far beyond the boundary line of truth respecting the filial conduct enjoined in the fifth commandment. In reality, this perversion of the divine precept, which defies the father at death, is the national religion, has the strongest hold upon the spiritual nature, and presents the greatest barrier to Christianity.

As I write these words, there sound out clear and strong on the evening air the drum-beats of the watchman who has begun his regular nightly rounds to scare away the demons; incidentally to drive away thieves and robbers, and to indicate the hour of the night by the nature and number of strokes. While in itself nothing has impressed us more strangely, or seemed more extremely hideous and heathenish, it likewise brings forcibly to mind that ancient figure of speech which has so direct an application to the present hour of earth's history: "Watchman, what of the night? . . . The morning cometh, and also the night."

Yes, "morning" and "night" both draw on apace. The long, dreary reign of sin and darkness is almost past. Already the sky is lighted with the bright beams of the "morning" which ushers in the glad, eternal day. Likewise earth's day is nearly ended, and "night" prepares to draw her curtain over the scene. Should not the sound of China's watchman, made in ignorance and superstitious fear, arouse the watchmen on Zion's wall to sense the need, and send relief? With the great Missionary from the courts of glory let us say, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

*Chang-sha, Hunan.*

### **In Famine-Stricken India**

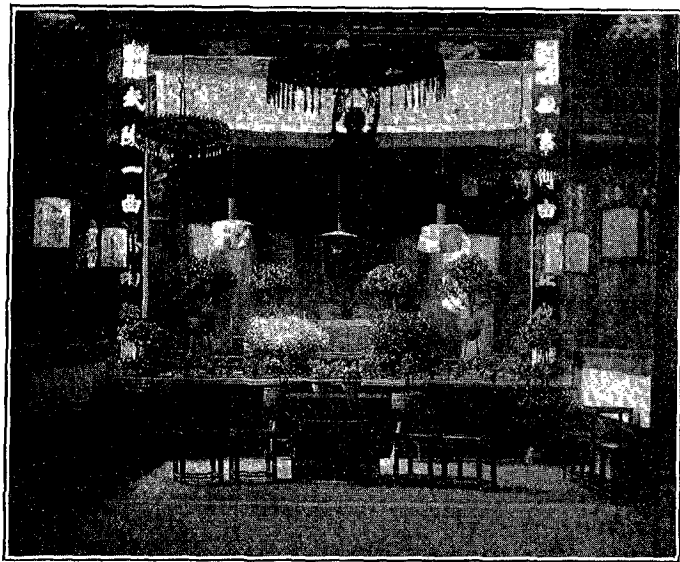
DELLA BURROWAY

No doubt you who know that there is famine in India, have wondered if our Seventh-day Adventists have come in contact with it. I am sure you will be interested to know the conditions as they exist among the heathen about our Karmatar orphanage, and the work being done to relieve them; also something of the work done for the sick, and how God's blessing has attended our work.

Last year, because of very little rain, the rice crop was almost a failure. Con-

sequently rice that usually sells at the rate of nine or ten seers (a *seer* is one and one-fifth quarts) for the rupee, this year sells at six or seven seers for the rupee. Then, too, when there is a good crop of rice, it has to be harvested, which gives the poor people work. Last year, not having this work, they have very little money with which to buy rice at any price.

Not being in the famine district, those about us have not been provided for. As we have gone among them to minister to their sick, we have found families of six or eight persons living on one pint of rice a day. This they cook into a soup, and it furnishes the only meal of the day. Little children cry from hunger. I asked them what they did for the children when they had no food. They said, "We give them water to drink."



INTERIOR VIEW OF A CHINESE TEMPLE

We have appealed to our people here in India, and a sum has been raised to help these sufferers. We buy rice, and sell it at the price it could be bought for other years. The people come to us with two pice (one cent), four pice, eight pice, to buy rice. Of course to those who can pay nothing, we give rice. Every Sunday we have from one to two hundred seated in our compound at one time, waiting for their weekly allowance. Many of them have become so thin that every rib in their bodies can be counted. After we give them the rice, we try to point them to the Saviour, and the new home where hunger will not be known.

One day in the crowd about our door we noticed four little children seated together who were mere skeletons. We talked with them, and learned that they were brothers and sisters whose father had deserted them, and whose mother was ill. Later we visited the family, and found them living in a tumble-down mud house, the mother ill in one corner, and her baby ill in another. The only furniture was a single bed. We did what we could for them, and to'd the eldest child (a boy of eight) to come to the house daily for rice.

I praise the Lord that I am now able to speak a few words to these people in their own tongue. As the sick come to

us day by day, I try to use what I have learned, and God is blessing abundantly. I want to relate an experience I had in treating a sick child, and the blessing that attended my work. I am not a trained nurse, but God has seen fit to place me here, and has given me some wonderful experiences in treating the sick. This child seemed to have typhoid pneumonia, and was so ill that I despaired of its life. It was tossing from one side of the bed to the other, apparently unconscious. We were four miles from home, with a bath-tub, fomentation cloths, and very little experience for such a case. I ordered hot water, and we put the little one in the full bath. While the child was in the bath, suddenly a storm came up, and the temperature fell, perhaps twenty degrees. We had nothing to wrap the child in when we took it from the bath, but a few old rags that would scarcely cover the body. I knew if the child took cold and died, the entire village would censure us for giving the bath. As I held that little one in the tub, I realized my utter helplessness, and I prayed as I never prayed before. I clung to the promise, "Ask, and it shall be given you." In a few minutes the child fell asleep in the tub. We carefully took it out, covered it with the rags, and sat down to watch. Again it began to toss, but I clung to the promise; and as we left the house, I told the parents that I thought the child would rest that night, and it did. From that very hour it began to mend, and to-day is strong and well.

Because of the scarcity of rain this year, cholera is raging all about us. In our immediate vicinity from four to five die daily. This terrible disease will carry off strong men and women in a few hours. I have visited many cases in the past few weeks, and by the help of God we have been successful in saving a few. We have a medicine which, if it can be taken in the first stages, will often check the disease, but after it has had two or three hours' start, nothing can be done. In one home five were carried out in a few weeks. I went into a home this morning, and was met by the aged father, who, moaning and striking his breast, said, "My only son is dead." He led me in to see another member of his family, who had been taken ill in the night, and was then in the last stages of cholera. The mother of the home is also ill, and unless God works for her, she, too, will die. A daughter in this home has recovered with the help of the medicine and the blessing of God. We have tried to point them to the Burden-bearer, but they can think only of their grief. As we go among them, they fall at our feet and plead for help.

The Indians are a very superstitious people, and only we who are on the ground can realize the progress our manner of treating the sick has made in their midst. A few years ago, when we began work among them, we found their sick prohibited from drinking water. The patient might have a very high fever and beg for water, yet none would be given him. We visited patients who had not

eaten a mouthful in a week or ten days. Almost without exception the sick were shut up in the little mud house without a breath of air. Instead of a good soap wash, the dirty body was greased with some foul-smelling oil. When we first attempted to give the soap wash, which is necessary in almost every case, the people would not permit it. "No, the patient will die," they said. We had to allow the oil to be used after the wash, in order to get their consent to use water at all. At first a cold compress on the head in fever was forbidden. Now we are permitted to put it on the abdomen as well.

We have tried to gain their confidence by telling them we will do for their children just what we would do for our own. You will realize something of the progress we have made when I tell you that the people expect fomentations when they have pain, often having hot water ready for us when we arrive in their homes. One of our patients who has money has purchased from us fomentation cloths, hot bags, and enema fittings. Thus the confidence of the people is being gained, and the way opening for God's message to go. Although few can read, we always make it a point to supply with literature those who can read.

We are of good courage; for we believe that just as surely as these people have been won to our treatments, so surely will they be won to our Saviour. What we need is workers who will master these languages; for how can these people hear without a preacher?

*Karmatar.*

### The Twenty-Ninth Session of the Denmark Conference

GUY DAIL

THIRTY-ONE years ago the president of the General Conference received from Elder J. G. Matteson a letter containing the following words: "I think the time has come when I must get ready to go to Denmark to labor in the interest of the last message. . . . There are two hundred sixty *Advent Tidendes* that go to Denmark monthly. . . . We frequently receive favorable letters from Denmark, and some are keeping the Sabbath there."

On June 6 of that year (1877) Elder Matteson landed in Denmark, and began to labor. He met much opposition. He had little means. Although there was an earnest interest in his meetings the following winter, at first only a few were able to break away, and take their stand. From that small beginning, however, the work has gradually developed until, at the end of the first quarter of 1908, there were eight hundred twenty believers, not to speak of the more than sixty who have been baptized since.

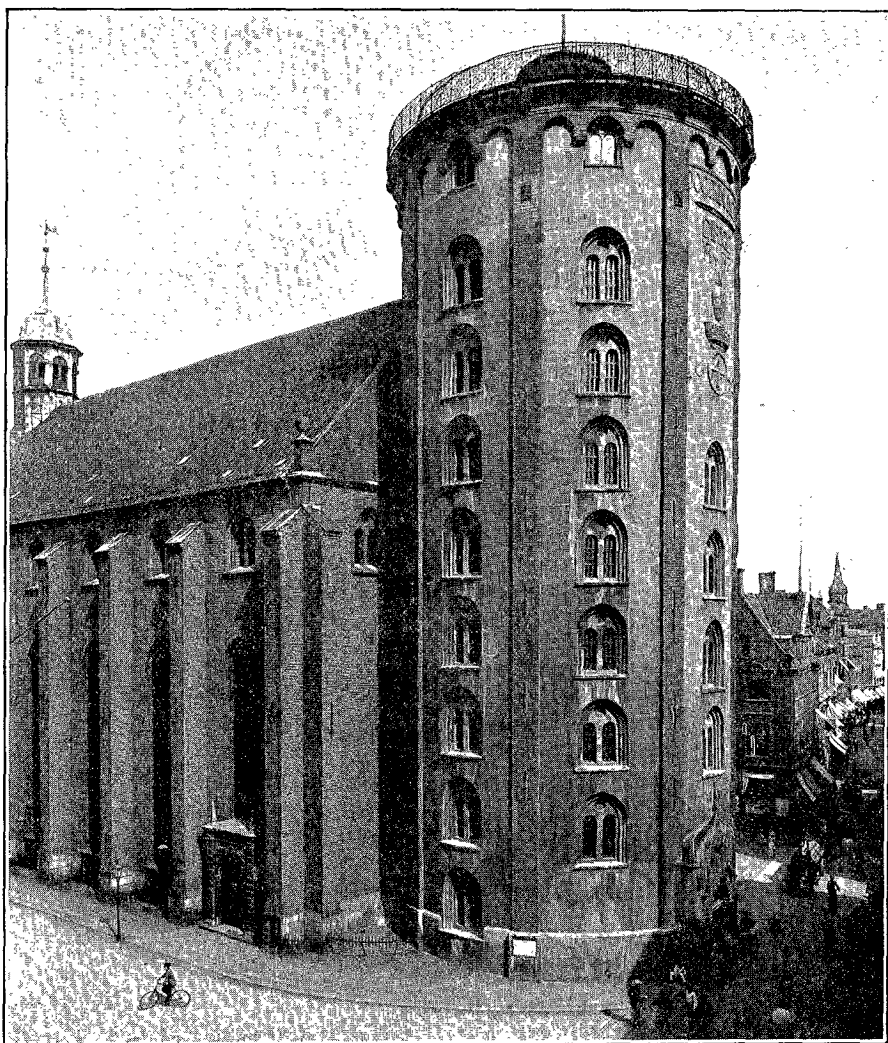
About ninety delegates represented all but one of the twenty churches in Denmark at their annual meeting held in Copenhagen, June 9-14. The Aalborg church, with a membership of fifty-two, was received into the conference; but as the members had moved away, the Sorring-Galten church was dissolved. The

business sessions went off harmoniously. Of the resolutions that may be of general interest, we would refer to these:—

1. That a chapel be erected at Skodsborg. Here is our largest European sanatorium. It has about one hundred thirty patients, and over a hundred helpers. But as our meeting-place here is only a small portable wooden building, seating about one hundred, almost any of the sanitariums we are operating in the Old World has better facilities to accommodate those who come together to hear the Word. Money and pledges amounting to 2,774 kroner were received toward this enterprise, but this is only

several of the young men from America who are studying here to better fit themselves for the Scandinavian work.

The literature committee was asked to see to the preparation of small, cheap tracts to be widely circulated, on such topics as: Baptism; Not Under the Law but Under Grace; The Letter and the Spirit; The Two Covenants; Immortality; The Prophecies; Scripture References; etc. It was also recommended that a small stock of the Danish-Norwegian publications printed in the States be kept on hand by the Danish Publishing House. Hereafter the Danish Conference will grant licenses to its colporteurs,



THE FAMOUS ROUND TOWER IN COPENHAGEN

a small part of what must be provided. The finest people of Denmark, and leading men from Sweden and other lands, are among the guests of the Skodsborg Sanatorium; therefore to build a neat chapel there, and to furnish a good evangelical laborer to assist in presenting the message, as the delegates requested, are matters demanding earnest consideration, and as early a solution as possible.

One of Scandinavia's great needs still continues to be a permanent union school. The Danish brethren feel this keenly, and they invited their delegates to the union meeting to be held in Orebro, Sweden, to do all they can to secure definite action looking toward the speedy establishment of such an institution. We were pleased to see the interest awakened by this educational question, and to meet

as is done in many other of the European fields where such strict laws are enacted by the government with reference to the sale of literature. There are twenty-four canvassers, who were granted permission to sell our publications at this conference. By a comparison we see that the sales of the Danish Conference amounted to \$7,216 in 1904, against \$13,663 in 1907, which was \$3,178 more than in 1906.

A conference poor fund was started at the meeting, toward which ninety-two kroner were raised. This fund will be strengthened by a collection in the churches the first Sabbath of each quarter.

The Bible studies and the lectures of the visiting brethren,—L. R. Conradi, C. C. Jensen, N. C. Bergersen, and M. S.

Reppe,—as well as the assistance of the local ministers, and the health talks of the Skodsborg Sanatorium physicians, furnished meat in due season for the people. The service Sabbath forenoon was especially blessed of God. A large number renewed their consecration to the Lord, and others made a start to serve him. In the afternoon, Brother Z. Sherrig was ordained, and following the ordination service, there was a good social meeting, in which nearly all present took part, as the congregation was divided up into sections. We should not neglect to mention the excellent music that was furnished at the meetings. There were about four hundred fifty in attendance at the largest gathering, on Sunday evening.

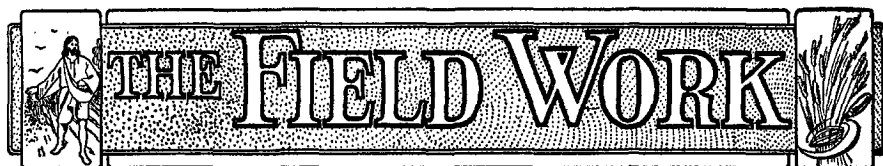
The tithe and offerings of the field show a good increase. Three years ago the tithe was \$5,700, and the donations were \$712. Last year the tithe was \$8,122, and donations \$1,612,—\$412 more tithe, and \$452 more donations, than the previous twelve months. One hundred persons were received into the church in Denmark in 1907, and there was a net gain of sixty-four in the church-membership.

Elder J. C. Raft was re-elected president of the conference, and Elder C. C. Jensen was chosen as vice-president. They are to be assisted by eight other evangelical workers, who labor among a population of two million six hundred thousand. All go forth to their work with better courage; for they have just attended the largest and the best meeting our people ever held in Denmark. They have more of the missionary spirit than before. The opening of the Abyssinian mission has been a help to the home work. The Sunday afternoon collection after the missionary talk of Elder Conradi, amounted to nearly one hundred sixty kroner.

Denmark is a promising field. We can but ask the brethren in other parts of the world to remember the cause here, where, small as the country may seem, there is still much work to be done, both by our ministerial and our institutional laborers.

*Hamburg.*

*THE Missionary Review of the World* tells of a remarkable spiritual awakening in Manchuria, which it is believed is directly traceable to the religious revival in Korea. One of the missionaries, who had visited Korea, held a series of services for Christians in February. Special prayer-meetings were held for months previous in Liao-Yang and many surrounding out-stations, and when the missionary in charge began his meetings, the people were in a receptive spirit. After a prayer by one of the native elders who had been in Korea, the whole congregation was greatly stirred. Day after day from three to four hundred gathered together. Confessions were made and great blessings received. The missionaries write of it as a very sacred, awe-inspiring time, and yet joy-bearing for all in attendance.



### **Canvassers' Institute in Rio Grande do Sul, Brazil**

For some time we have seen the need of a revival in the canvassing work. Discouraging experiences with canvassers, the dropping of old methods, difficulties in shipping the books to the canvassers, time lost in waiting for books, and other matters not to be mentioned here, have contributed to the decline of the canvassing work, so that only two canvassers were left, and these worked only part of the time. During our last conference a field missionary agent was appointed, and we decided to hold a canvassers' institute the following month with those who were willing to try. You will notice that I say "try." A canvasser in this field has to meet peculiar difficulties not to be found in other fields.

We were indeed glad to welcome nine persons, three married and six single men at Taquary, to take part in the institute. Brother Brack and the writer gave the instruction. From the very beginning we received the blessings of God, the Holy Spirit being our instructor. We studied the Bible, the "Testimonies" on the canvassing work, the books they were expected to sell, and drilled each canvasser to give a fluent canvass of his book. Objections that a canvasser generally has to meet were also studied, and it was shown how he can meet such objections successfully.

As a lack of faith had hindered the work in the past, we gave lessons on faith, and showed that without fervent prayer a canvasser can not succeed. First we studied the life of the apostle Paul, who never lost sight of the aim the Lord had put before him. Like him the canvasser must steadily push forward, having as his aim the proclamation of the last message of salvation, overcoming all difficulties, trials, temptations, and persecutions by the power of God.

In studying the life of Jeremiah we considered the many difficulties he had to pass through, and how he was the faithful messenger of the Lord until the end. The experience of the twelve spies was also studied, showing that among those who call themselves Adventists are some who say that we can not succeed in the canvassing work, putting the difficulties before the canvasser. But every one of the canvassers should speak as did faithful Joshua and Caleb: "Neither fear ye the people of the land; for they are bread for us. . . . The Lord is with us: fear them not."

Full of hope, faith, courage, and zeal, our brethren went out into the field. Five went out into the colonies in company with Brother Brack, who is going to remain with them until they do not need any more help. Years ago many books were sold in those colonies, but as we believe that where some of our books are sold, many more can be sold, we trust they will have good success.

Two went to the capital of our state, and one goes into the country, the most difficult field, where he had worked already a little with success. This brother

is not afraid of the difficulties. He said: "I will keep on, even if I have to work four weeks before I sell a book." Sometimes he will have to travel hours before he finds another house. Knowing all this, he went out gladly. We sincerely hope that this institute, and the sending out of these eight canvassers, will be the beginning of a new era in our canvassing work.

We know this truth must go, and the angels of God will accompany our brethren who have gone out to canvass. We look with interest for some good reports in the near future. JOHN LIPKE.

### **Self-Supporting Missionaries for Bolivia**

CONSIDERING the need and conditions of the gospel work in Bolivia, I came to the following conclusion: If some of our faithful brethren in the States who have learned trades would come down here to this dark and neglected field, they might let the light of the threefold message shine at the same time that they were earning a moderate living by working at their trades.

For instance, if three young men who know how to make brooms would come, they might locate, one in La Paz, one in Sucre, and one in Cochabamba,—three of the principal cities,—and there they could make and sell as many brooms as they would need to maintain themselves, and also give Bible studies, distribute literature, etc., and serve as backbone to the companies of believers that might gather. Brooms are imported from the States and from Chile.

They would have to bring broom-corn seed, plant it, and do the work of broom-making from the very beginning. They would not make a great business out of it, but sufficient to give them and some of the new believers that might work for them, a modest living. I would be glad to give all the necessary particulars about the country and conditions, to persons who would desire to come to labor in that way in Bolivia. And I hope there will be such.

A self-sacrificing mechanic might also do a splendid missionary work, if he would go around from one little town to another, repairing sewing-machines, etc., and at the same time give literature to those who can read, and possibly sell some books, too.

Also shoemakers, or, better said, repairers, who know how to use that kind of leather glue or paste which is made and used in the States, could get work from the best people in the cities, and have many opportunities to spread the truth. There are plenty of shoemakers here; but the most of them do very ordinary work, and as far as I know, there are none who use or know how to use glue, or even know that it is used to mend shoes.

As the Testimonies are showing that our people in the States should spread over the world, going to places where there are no Adventists, I believe that a

few would do wisely to come to Bolivia. I mean not that they would make more money, or even as much, as in the States, by working at their trades, but they would at least support themselves, and, besides, they would be witnesses for the gospel truth, and that is what the Lord requires from us all.

ED. W. THOMANN.

*Casilla 7, Cochabamba, Bolivia.*

### **Palestine**

DURING the month of June it has been my privilege to make a short visit through this field, affording an opportunity to get acquainted with the present situation and the needs. As the end is swiftly drawing nearer, the time has surely come when the work in this large field, comprising Syria, Palestine, Mesopotamia, and Arabia, with its approximate ten million population, should be more rapidly developed. Considering that the work has practically been started in only four places,—Beirut, Haifa, Jaffa, and Jerusalem,—and that there is a membership of only about twenty, including the workers themselves, it gives evidence of what there is yet to be done.

At Haifa, Sister Müller is laboring as nurse among the German colonists. I found her of good courage, although no definite result can be reported. I had the opportunity of visiting quite a number of the colonists, and holding interesting Bible readings with them, which, we hope, may lead to an awakening of an interest in the message.

At Jaffa there are at present four lay members who are doing their best in letting the light of the truth shine forth. We hope that this city may soon receive the help of a good worker. This is a very important city, it being the port of Jerusalem, with over forty thousand inhabitants. Oranges, wine, and other fruits, corn, oil, soap, and wool, are exported to the value of three million dollars a year.

This is the place, in Joppa, where King Hiram of Tyre sent the trees out of Lebanon in floats for the temple of Solomon. Here is also where the prophet Jonah attempted to flee from the presence of the Lord when he was told to go to Nineveh. From the apostolic days the house is still shown in which Peter is supposed to have lived during his long stay with Simon the tanner. Here he awakened Tabitha. When the time for the Gentiles had come, Joppa was the place where Peter had his vision from heaven to go to Caesarea, to the house of Cornelius.

There are two families at Jaffa who seem interested in the truth, so there is a prospect of soon seeing an increase of the little company of believers. Through the death of our Brother Glenk, one of the German colonists, who was the elder of the Jerusalem-Jaffa church, the cause has lost a strong pillar in every respect. May the Lord soon fill his place. Our people are of good courage in the hope that their work and prayers may soon be rewarded by some fruits.

Our health institution at Jerusalem is having a good patronage at present, and our two workers (one brother and a lady nurse) are doing their best, and are of good cheer, notwithstanding the difficulties they must contend with. The misrepresentation of the gospel in many

ways renders it much more difficult for the truth to compete with the corruptible methods of converting so-called "rice-Christians," which are extensively introduced in Jerusalem. The true gospel, of course, can not compete with the same means.

It was very interesting to me, and must be considered as a sign of the times, that as a result of the Zionist propaganda, the Jews have been flocking into Palestine and Jerusalem from all parts of the world for the last few years. I met immigrants from Hungary, Russia, Australia, and other countries. In a confidential conversation with a Jew I was told that their aim is: Nationality, Language, and Land; and that Baron Rothschild is said to have already donated as much as one hundred million dollars for the purpose of re-establishing the Jewish nation. I was told that about sixty colonies have already sprung up throughout Palestine during the last few years. I was, in fact, very much surprised to find the city of Jerusalem so quiet on the Sabbath, which is due to the fact that the Jews, who are estimated at about fifty thousand of the approximate eighty thousand inhabitants, are controlling the commerce.

In Jaffa and Jerusalem we celebrated the Lord's supper, and encouraged one another to push forward, and improve every opportunity of building up the cause in this land. May the Lord bless our efforts to this effect.

W. C. ISING.

### **How She Found the Truth**

IN the year 1903 I was living with my three small children at Marrickville, a suburb of Sydney, New South Wales, my husband being in Singapore.

One day two ladies came to my house, canvassing for the book "Christ's Object Lessons." In the course of conversation they told me that they belonged to the Seventh-day Adventist Church. I invited them to come again to see me, as I wanted to find out more of their belief. I said to myself, "Can it be possible I am wrong in keeping the first day of the week? I must, at any cost, find out." However, these good ladies, Mrs. and Miss Moseley from Petersham, brought me tracts on the Sabbath question. These I studied eagerly, comparing scripture with scripture, and finding no change to warrant the keeping of the first day as the Sabbath. These kind Christian sisters then brought me that good book, "Daniel and the Revelation." I had never before seen any exposition on these wonderful books, and I determined to study the subject. O, what raptures were unfolded to my beclouded sight!

I used to rise at the first streak of dawn, while my children were peacefully sleeping, and study this book. Aye, often in the middle of the night, in the stillness, and with an intense longing to learn more of these wonderful themes, I would rise and read and study. My whole soul was crying out, The truth! the truth is what I want! In the course of a few months, I met several other Adventist friends,—Mrs. Stuckey, Mr. Hulbert, and Mr. and Mrs. Hardy, the latter being, I believe, the oldest Seventh-day Adventist in Sydney. These all gave me instruction in Scriptural mat-

ters, and I began to realize the dense darkness I was in.

In the year 1904, my husband sent me word to return to Singapore, and in the early part of 1905 I returned. Here I met Brother and Sister Jones, and learned much from their kindly advice. I made up my mind to keep God's holy Sabbath and fully obey him, by his help, not in my own strength.

I thank God that he led the Seventh-day Adventist people to my door, and that I was enabled by his grace to step out from darkness into light, and to throw my lot in with these people, determined to have the truth, the whole truth, and nothing but the truth, as revealed in the Holy Scriptures.

And now my prayer is that I may be a light-bearer to others in darkness.—

*Mrs. J. Lindsay, in Australasian Union Conference Record.*

### **Asia Minor**

MERSIN.—March 3 I left Tarsus for Adana, and spent about a month there, teaching the brethren the truth. God's Spirit is moving upon the hearts of the brethren, that they may carry the truth into their own countries. They are studying the English language, in order to learn the present message better. One of these is our Greek brother, Savvas. I also worked among the people in Adana. God's Spirit sought to win some to obedience, but only a man from among the revivalists obeyed the truth. As he was a dear member in the Protestant church, many called on him to convince him of his error, but only heard the message and returned.

Just at this time I received a letter from Mersin, in which our Brother — had written as follows: "Here an Englishman named Charles accepted the truth, and this case stirred others to investigate the truth. He keeps Sunday also, together with the Sabbath day. As I do not know the English language, I can not teach him the truth as it should be. He desires to be baptized, though he has been baptized in England." As soon as I received this letter, I started for Mersin. I helped this new brother by the Word of God, and taught him that we must obey only God's commandments, and be wholly released from human traditions, and that as Sunday-keeping is not a commandment of God, but only a tradition, it is wrong to keep it. He presented the seven reasons, to which I answered, and he was convinced, and said, "As there is no commandment for Sunday-keeping, it will not be a sin to work on that day." And the next Sunday he began to work. We expect that this brother will be useful in God's work. Though he was educated to be a Catholic priest, God has so ruled the circumstances that he has been led to accept the present message. He speaks the English, French, and Greek languages, and a little Turkish. As I also know the Armenian and Turkish languages, we began to give the message to any one we met except Arabs. Now Brother Charles is growing in the knowledge of the truth. While in England he learned many points of the truth, such as conditional immortality, the end of the wicked, baptism, etc. For some time he has been united to the Adventists and lately to the Brethren. But now his whole de-

sire is in the work of the Lord. He is writing to his friends to communicate to them the new light he has received. The Lord willing, he will accompany me in visiting Tarsus, Kozolouk, and Adana.

My visit to Mersin was useful not only to Brother Charles, but to others also. A Greek, named Stilianos, accepted the truth, and after spending a few days with us, went to Adana. According to a letter from the elder of the church of Adana, a Greek brother has obeyed through his labors. And again, a brother who was once in the truth, but who had separated himself from God several years ago, now was reconciled to God through the convincing power of the Spirit. He is serving God, and working for others who have been like him, telling them to appreciate salvation and eternal life. May Jehovah, who raiseth up them that are bowed down, lift up these too!

There are others here also that have come to the point of decision. Let us pray for them also, that they soon turn to God from the kingdom of Satan, and to light from darkness, that at the coming of the Lord many may be found prepared to meet him.

A. M. BUZUGHERIAN.

### Hawaiian Islands

HONOLULU.—On our arrival at this place, we were met at the wharf by Elder C. D. M. Williams. After a brief run through the city, as the Sabbath drew on, we were conducted to the new chapel, which it had been arranged to dedicate on our arrival. The building is a neat wooden structure twenty-eight by forty feet in size. The work of building was all done by Elder Williams and the church, so that the cost of its erection was not so great as its value indicates. The entire cost of lot and lumber for the building is about \$1,450. All the lumber, being shipped from San Francisco, cost from \$37.50 to \$52.50 a thousand feet. The building is located in the best residence part of the city, and five blocks from the business portion.

The house was well filled the night of the dedication, although there were but two hours in which to notify the people after the boat was sighted. The house was dedicated to the Lord free from debt. The North Pacific Union Conference donated five hundred dollars toward this good enterprise. This was to the work here a direct manifestation of the providence of God, and has proved a great encouragement. Without this aid it would have been impossible to erect this much-needed house of worship in this important seaport. In the midst of a profuse decoration of ferns and palms and tropical foliage, plants and flowers, very appropriate for the occasion, the dedicatory services were conducted by Elder Williams and the writer.

There are now twenty-one church-members in Honolulu, and eight or ten Sabbath-keepers on the adjacent islands. The work is progressing well, and the erection of this church edifice will give more permanence to the work, and mark a new era in its progress. A good class of people are now studying the truth, and the present membership is of a representative class of people. Brother and Sister Williams are the only workers laboring in this field. The work is not as yet self-supporting.

Our party, consisting of Sister Trunk, Mrs. Porter, and the writer, were privileged to attend the dedicatory and the Sabbath morning service. Seven of the members are Chinese, some are Portuguese, some Porto-Ricans, some Hawaiians, some English, some Americans. All understand some English.

It was very refreshing to spend a few hours on land, and a pleasure to become acquainted with our people and the work in this field.

R. C. PORTER.

### Chile

CAROHUE.—We had an excellent conference session this year. A good spirit pervaded the entire meeting, and the Lord's presence was realized. Seventeen were baptized. It was the largest number ever baptized at any one time in Chile. Brethren F. L. Perry, Eduardo Thomann, G. W. Casebeer, N. Z. Town, and my brother, J. W. Westphal, assisted in the meeting. We were refreshed because of the many encouraging matters presented. The home laborers united their efforts with those from abroad, and victories were scored for the cause.

After our conference, all journeyed over to the union conference meeting. This meeting resulted in great good.

We had another general meeting at Pitruquén, at my home. Brethren Perry, Casebeer, and Krieghoff were present. This session I believe helped the South very much to come up on tithes and offerings. Some money was gathered for our printing establishment and school, and the work in Ecuador, Bolivia, and Peru among the thousands of Indians.

There is so much to do that we hardly know where to begin. Souls are accepting the truth. A young man from the North lately accepted the truth, largely through reading. He was a liquor distiller. He said that he gained from fifty to two hundred pesos daily. He quit that business entirely, and entered the colporteur work, and is happy and contented with a gain of from one to three pesos daily. He wants to come to school in June, more fully to prepare himself for the work of the Master.

I am now on my way to Bajo Imperial, and will return to Temuco, and then visit the school. After that I will go to Santiago, Valparaíso, San Filippi, and the north, and get back as soon as I can to make an effort among a number of Germans in a German colony.

We are glad to have a part in the great work of the Master.

F. H. WESTPHAL.

### From California to North Carolina

THE time has come when I am to leave California for the South. I have been here fifteen years, and have enjoyed my work and associations very much. I have been treated with the utmost kindness and consideration, and while I know I am "going away from home," and shall leave behind many warm personal friends, whose companionship I shall greatly miss, yet I shall find another home and kind friends in the sunny South. This has always been my experience when changing my field of labor, and I do not expect any different experience now.

My mind has been led to choose North

Carolina as my new field of labor, and many providential circumstances have indicated that the Lord has guided us in our decision, and aided us in our preparations to go. At my request, I have been transferred in the regular way from California to North Carolina, and I go with the assurance that I shall have the prayers of my brethren for God's prospering hand to be with me in my future labors.

One great reason for this change is that I have felt that the South is a far more needy field than California. North Carolina has a larger population, only about one sixth as many ministers and churches, and only one fourteenth as many of our people, as California.

On account of my crippled condition, I am not able to do pioneer work, or do much traveling, hence my labors must be mainly local, and I know that what little I can do in the Lord's cause will count more, and be a source of more encouragement, in a needy field like North Carolina than in California. This and other considerations have led me to regard this change as in the line of duty, and I trust in the guiding hand of God for the days to come.

My post-office address will be Greensboro, N. C., until further notice.

M. H. BROWN.

### The Work in Calcutta

WE can not give such a good report for May as for April and some of the cool months, but taking the fact into consideration that May and June are the duller months of the whole year, we feel that the Lord has been very good to us all. After paying all bills and rent for the month, we had about one hundred rupees left. We have several doctors co-operating with us, and for this we thank the Lord. One has sent us six or eight patients the last month, and from these we have collected about two hundred twenty-five rupees, and expect to do better during June.

The health food factory came out with about one hundred eighty rupees above expenditures. Sister O'Connor is finding many opportunities for missionary work in the factory. She finds that one has to be something of a doctor as well as foodmaker.

Our prayer-meetings continue with success, and Brother Watson and Sister Daisy Jewett are very much encouraged in the Bible work. Several, the past few weeks, have accepted present truth, and though they have not stepped out boldly, and taken a firm stand, we feel that souls are being prepared for the kingdom.

When we hear of the success of the work in Mussoorie and other parts of the field, we feel that all our thanks and praise to God are but a feeble return for what he has done for us. One gentleman who spent fifty rupees for treatment, before he left thanked me most heartily for my kindness and the interest I had taken in his case, and said he was favorably impressed with our work. He is a Methodist minister, and is editor of the *Indian Witness*.

People take tracts from our tract rack in the treatment rooms, and I give some tracts away, and pray earnestly that God will water the seed thus sown.

H. J. JEWELL.

### **The Chesapeake Camp-Meeting**

THIS meeting was held at Wilmington, Del., June 25 to July 5. The camp was located in a beautiful grove in a suburb of the city, near the historic Brandywine River, with a street-car line running near the grounds. The regular business of the conference was conducted in connection with the camp-meeting. In the main the business of the conference passed off nicely.

The attendance of our people was reasonably good, but the attendance from the outside was not large, with the exception of the Sunday services. Both Sabbaths of the meeting were characterized by much of the blessing of God's Spirit in the conversion of precious souls and the reclamation of backsliders. Besides these revival services, a service was held during the week, which was also attended with power. We shall hope and pray that the good work which was begun in many hearts at this camp-meeting will continue until final deliverance shall come to God's waiting saints.

The Lord has been blessing the work in this conference during the past year under the direction of Elder Morris Lukens, who was recently called from the presidency of this conference to take charge of an important line of work in connection with the Review and Herald publishing house. Owing to the fact that Elder Lukens was needed to fill another place in God's cause, the conference released him, and secured Elder L. F. Starr, who had served as the president of the Iowa Conference for seven years, to take his place. It was necessary for him to take charge of the work in the Chesapeake Conference before the conference year expired, owing to the removal of their president.

The Iowa Conference generously released two of their ordained ministers, Elders J. F. Piper and A. V. Cotton, to accompany Elder Starr as laborers to the Chesapeake Conference, and is to support them for one year. In addition to these workers, two laborers were released from the Ohio Conference, Elder F. M. Fairchild and Brother G. P. Gaede, to connect with the Chesapeake Conference. This corps of young workers will give strength to the conference. Elder J. F. Jones is the oldest worker both in years and in connection with this conference of all its laborers. Indeed, his faithful labors have been interwoven with the history of the work in that field from its very beginning. The workers, aside from the regular employees of the conference in attendance, were Elder A. G. Daniells, Elder E. E. Andross, president of the Columbia Union Conference; Elder O. E. Reinke, superintendent of the German work east of the Mississippi; Elders Morris Lukens, W. H. Heckman, W. G. Kneeland, B. F. Kneeland; Prof. S. M. Butler, the president of Mt. Vernon (Ohio) College; and the writer.

An important feature in connection with this meeting was the ordination to the gospel ministry of Brethren G. P. Gaede, C. B. Haynes, and H. R. Prener by Elder Starr and the writer on Sabbath, July 4. Elder Gaede will labor for the Germans of this conference. Elder Haynes will conduct a series of tent-meetings this season in the city of Wilmington, Del. Elder Prener is under an appointment by the General Conference for Brazil, and will shortly leave

for this important field. We shall pray to the end that God will greatly bless the labors of these young men in winning souls for the Master.

In addition to the laborers already mentioned in the Chesapeake Conference are two licensed brethren, V. Nutter and W. R. Pohle. With this strong corps of young workers we look forward to a successful summer's campaign in that conference during the present season.

Elder Starr was elected president and Miss Emma S. Newcomer secretary and treasurer.

K. C. RUSSELL.

### **Camp-Meetings in the North Pacific Union Conference**

#### **The Idaho Meeting**

THESE have been very precious seasons for our field, and God has blessed them to the good of many souls. The first of these gatherings was held in the Southern Idaho Conference at Caldwell, May 13-20. About eighty of our people camped on the ground in twenty-five tents. All the laborers of the conference were in attendance, and Elders H. W. Decker, and W. A. Spicer, Prof. M. E. Cady, and the writer from the outside. All departments of the work in which we are engaged as a people received attention, and an earnest spirit was prevalent in all the meetings.

This conference had been organized only nine months at the time of this gathering; but it had supported its workers, and willingly gave a donation of five hundred dollars of its surplus tithe to the General Conference for work in other lands. An intermediate school is soon to be opened in this conference, being located about fourteen miles from Boise, the capital of the State. The conference hopes to have this school in operation the coming fall, and it will, no doubt, be a great blessing to the cause in this young conference. Dr. J. E. Froom opened treatment rooms about a year ago in Boise, and they are having an excellent patronage. This conference includes the State of Idaho south of the forty-fifth parallel of latitude; also four counties on the eastern boundary of Oregon, and at present has about five hundred church-members. Idaho is being rapidly settled, and a goodly number of our people are moving in from Eastern conferences. No doubt this conference has a good future before it, and will develop rapidly.

At the close of the meeting, Brother E. E. Smith was ordained to the gospel ministry. Elder W. W. Steward was re-elected president of the conference. The weather during the meeting was quite unfavorable, being cold and damp most of the time. But notwithstanding this, an excellent meeting was enjoyed, and all felt greatly strengthened as they went to their homes.

#### **Seattle, Wash.**

The second camp-meeting of the season was held at Seattle, Wash., May 21-31, and was a large and enthusiastic gathering of our people. About six hundred were camped on the ground, besides a large number in rooms near by. The weather during the meeting was very unfavorable, but this condition did not dampen the ardor of the campers: nearly all the meetings were well attended notwithstanding the cold. At

this time it seems as if every advance movement in both home and foreign lands was fully discussed, and this we believe is as it should be; for how can our people be expected to lead out in plans for the prosecution of the work unless they are intelligent with reference to them?

The membership of this conference is 1,516, an increase of seventy-three over a year ago. Its tithe the past year was \$24,480.45, being an increase over the previous year of \$2,804.70. Their tract society made a net gain of \$707.84. The conference also voted to donate another two thousand dollars of its surplus funds to the General Conference for work in other lands. Two intermediate schools have been built up in this conference during the last few years, and a debt of nearly five thousand dollars had been incurred. This was practically canceled by pledges made at the meeting.

Had the weather been favorable, we believe a large outside attendance would have been seen from the city; but as it was, the attendance from without was quite small. Elder W. A. Spicer was in attendance through nearly all the meetings; Elder W. A. Colcord was detained, but reached the ground to spend one day in camp. While this camp-meeting was in session, the great battle-ship fleet visited Seattle, and the city was thronged with visitors from all parts of the Northwest. But as far as we could discern this seemed to make but little difference at the camp-ground, as all the services were carried forward as usual, with the exception of a few hours one day, when all were given an opportunity to see the great ships.

Elder F. M. Burg was re-elected president of the conference, with about the same committee as last year.

#### **St. Johns, Ore.**

The Western Oregon meeting was held in the above-named city on the grassy banks of the beautiful Willamette River, having about as pretty a location as we have ever seen for a camp-meeting. The membership of this conference is 1,618, having an increase the past year of seventy-seven. The tithe last year, amounted to \$25,094.75, a gain of \$5,400 over the previous year. This conference has also recently donated two thousand dollars of its surplus tithe to the work in other lands. There are three intermediate schools in this conference, and improvements have been made on these the past year amounting to \$3,564.05, and \$2,500 more was raised at this time for further facilities.

At the time of the camp-meeting about \$752 was still due on the \$150,000 fund. We believe, however, that this will soon be made up. A splendid spirit pervaded this meeting. The first of the week the weather was not all that could be desired, but later on it was warm and pleasant. Brethren Spicer and Colcord were both present throughout the entire meeting. A number of splendid revivals were held upon the ground, both in the large tent and among the young people. This was also seen in the camp-meeting at Seattle. An earnest spirit of consecration for service was seen in both camps. Meetings were also held among the Germans and Scandinavians, the children and young people not being forgotten.

During the camp-meeting at St. Johns, the precinct in which the meeting was

held was waging a terrible conflict with the open saloon. The last Sunday afternoon of the meeting a temperance rally was held in the large pavilion, and was addressed by speakers from different parts of Oregon. The encampment did all it could to put itself on the right side of this important question. We are glad to say that on the day of election the precinct voted the saloons out, and they must close their doors.

Nearly all lines of work received careful attention at this meeting. Elder C. W. Flaiz, who came to this field from the Minnesota Conference about a year ago, was elected president with about the same committee as served last year. Brother Flaiz's health is much improved, and he feels that he will be able to carry forward the work. We trust the Lord will bless him abundantly as he takes these new responsibilities.

#### Spokane, Wash.

The Upper Columbia meeting was held in the city of Spokane, June 4-14, and was one of the largest which has been held this season in the North Pacific Union. It was beautifully located in a pine grove on the edge of the city, and was accessible from all points. We presume there were eight hundred persons camped upon the ground, and a large number roomed in homes near by. Elders Spicer and Colcord were in attendance throughout at this meeting, and we might say that Elder E. E. Andross, president of the Columbia Union Conference, spent a few days at all of our large meetings, and his help was greatly appreciated. Three new churches were admitted at the opening of the conference, having been raised up the last year.

The membership of this conference is now 1,475; about five hundred members have left the organization the past year, having been formed into the Southern Idaho Conference. But although this new conference has been formed from its territory and membership, the Upper Columbia Conference has now more Sabbath-schools and Young People's societies than before the division occurred. Two hundred eighteen members were added during the year and one hundred eighty-five persons have been baptized.

The tract society made a gain of \$710.87 over the previous year. The year before the division occurred, the conference paid in tithe \$23,327.13, but this past year, since the division, it paid \$25,676.53, making \$2,350 more tithe than was paid before the Southern Idaho Conference was organized.

At the Union Conference session last spring this conference had a surplus tithe of a little over four thousand dollars above what it needed for its workers. At this time it gave four thousand dollars to the General Conference for work in other fields. At the recent conference in Spokane, steps were taken to erect, during the coming year, three intermediate schools, one at Wenatchee, Wash.; another at North Yakima, and another somewhere in the vicinity of Spokane. A large number of young people must be trained for service in this field, and our schools must be utilized for this work. During the last year this conference had one hundred fifty young people in Walla Walla College. The \$150,000 fund has been completed in this field some months ago, and the Upper Columbia Conference was the first one of

the North Pacific Union to have a star to its credit.

There are two sanitariums in this conference, one at College Place, Wash., owned and conducted by the Upper Columbia Conference, with Dr. W. H. Warner in charge; another at North Yakima, owned and conducted by Dr. F. M. Rossiter. Both are having a reasonable patronage.

The camp-meeting at Spokane was characterized by unity, harmony, and brotherly love, and was one of the best that we have held in the union this season. The weather throughout the meeting was excellent, and our brethren and sisters went to their homes greatly encouraged to live out the truth, and be faithful to the message. Elder G. E. Langdon was re-elected president of the conference. The labors of Brethren Spicer and Colcord, who were sent to our field by the General Conference, have been greatly appreciated, and Brother Spicer's talks on the spread of the work in other lands were inspiring indeed.

A meeting was appointed in northern Montana following the camp-meeting in Spokane, but the great floods in that State prevented its being held, and it was postponed until later in the season.

Surely these camp-meetings are a mighty uplift to the work of the third angel's message in these fields, and God is greatly blessing them to the upbuilding of his people.

W. B. WHITE.

#### Field Notes and Gleanings

SABBATH afternoon, May 23, sixteen young persons were baptized at the church in College View, Neb.

ELDER A. V. RHOADS, reporting from Velva, N. D., says that as a result of their tent-meetings there, ten persons have taken a stand for the truth.

A REPORT from Greenfield, Ind., says: "Two precious souls united with the church here. Six others are keeping the Sabbath, but have not as yet united with the company."

ELDER G. W. ANGLEBARGER states that five persons were recently baptized and joined the church at Denver, Colo., and that ninety-eight have united with that church since the beginning of the conference year.

ELDER U. P. LONG, who has been holding meetings at Fort Morgan, Colo., baptized three persons on a recent Sabbath at that place, and also reports that four others are keeping the Sabbath there who will probably unite with the company later.

ELDER C. SULZLE reports having found a company of twenty-two Sabbath-keepers not far from Regina, Saskatchewan, Canada, most of whom had accepted the truth during the past winter. This was largely the result of their having read tracts bearing on present truth while visiting Regina on business.

ELDER E. A. MERRELL has been holding a six-weeks' series of meetings in St. Louis, Mo. Three persons have been baptized as a result, and taken into the church at that place. The second church (colored) is beginning the erection of a

neat brick building, which will soon be ready for occupancy. The blessing of the Lord is with all three of the churches in that city at the present time.

ELDER C. H. BATES, reporting from Mancos, Colo., says: "I have just finished a course of lectures at Pine Wood schoolhouse, four miles northwest of Mancos. As a result of the meetings, eight were baptized. I organized a church with sixteen members, and will baptize others in about two weeks."

## 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

### An Interesting Analysis of Our Subscription-Book Sales

THERE are many gratifying indications of an increasing strength in our subscription-book work which do not appear on the surface in the monthly summary. One of the most important of these is the rapidly increasing proportion of large books being sold, and particularly those which give most clearly the message which is just now due. For several years there has been a constant improvement in this respect, but the reform has been most marked since the beginning of last year. All our people, and our canvassers in particular, will read and appreciate the article from Sister White which appears in this number of the REVIEW. That article was written near the beginning of 1907, and was circulated among the leaders in the publishing work. The reform which has followed has been beyond the control of man. It has sprung up in every part of the field as a definite conviction in the minds of the agents, and we have been gratified to see the earnest work which has been done by our leaders in more thoroughly qualifying agents to sell the large, message-filled books.

The second table on the next page has been compiled in order that the good results of the work done might be more accurately known and understood. The figures cover the work of our twelve union conferences in North America. If we had sufficient data to enable us to compare the work of these two years with one or two years when our book work was at its lowest ebb, the figures would be still more interesting and instructive.

E. R. P.

### A Good Report

IN looking over the report of the canvassing work for the week ending July 4, as it appeared in the *Southwestern Union Record*, we feel free to say that it was a splendid report. Texas, with twenty-five canvassers sold over \$1,400 worth of books. The average for the week was thirty-nine hours for each canvasser. This was an average of \$1.47 an hour for orders and cash sales for helps, not including Bibles or mottoes or subscription books delivered.

Oklahoma and Arkansas each averaged

twenty-nine hours a week for each canvasser. Oklahoma had nineteen canvassers in the field, and Arkansas sixteen, and their average sales an hour was \$1.10. When we take into consideration the fact that most of these canvassers sell quite a few Bibles and mottoes, we can see that the Lord is paying a liberal wage to these consecrated workers.

Taking the whole union, we have sixty-six canvassers averaging thirty-two hours a week, and receiving \$1.27 an hour for their work in orders and cash sales, not including Bibles, mottoes, or subscription books delivered.

Leaving out two of these who were delivering, we have twenty-six canvassers putting in forty hours or more each week, and receiving \$1.44 an hour for their work, while thirty-eight canvassers putting in less than forty hours a week, received only \$1 an hour for their services.

These figures make it perfectly plain that the Lord pays the man better, even by the hour, who puts in full time.

But let us notice how it works by the week. These twenty-six canvassers received on an average \$66.45 for the week's work, while the thirty-eight received only \$23.10.

Now, dear fellow workers, will you not make a study of these figures as given in this report?

W. W. EASTMAN.

Report of the Subscription-Book Work in Texas

THE summary of the canvassing work in Texas for the week ending July 4, 1908, referred to by Elder W. W. Eastman, is such an excellent report in every particular that it does one's eyes good to look at the figures; therefore we take pleasure in publishing the report in full.

AGENT	BOOK	HOURS	ORDERS	VALUE
Helen Baker	Controversy	40	10	\$ 36.50
J. B. Baker	Controversy	40	9	21.10
O. Glass	Bible Readings	45	49	218.50
J. H. Monk	Daniel and the Revelation	45	44	153.50
C. E. Matthews	Daniel and the Revelation	25	19	56.75
R. L. Shoemaker	Bible Readings	42	31	106.00
I. A. Fivecoat	Bible Readings	47	20	53.00
G. F. Fivecoat	Bible Readings	12	3	8.00
Elizabeth Hudson	Coming King	23	11	13.00
Sarah Hudson	Coming King	25	3	3.50
Andrew Smith	Bible Readings	49	29	95.50
G. E. Smith	Bible Readings	49	17	55.50
J. W. Davis	Daniel and the Revelation	55	11	27.50
Elijah Taylor	Daniel and the Revelation	45	22	80.00
Artie Taylor	Desire of Ages	37	20	71.00
A. J. Jenson	Bible Readings	47	20	80.25
H. B. King	Bible Readings	52	11	37.00
Ethel King	Home and Health	42	7	25.65
Florence King	Controversy	42	14	44.00
C. C. Howell	Daniel and the Revelation	44	27	55.25
J. L. Nicholson	Controversy	25	5	14.50
C. P. Martin	Daniel and the Revelation	53	24	74.00
J. E. Brown	Controversy	40	23	64.50
J. G. Petty	Daniel and the Revelation	31	8	24.40
Lucy Williamson	Controversy	16	5	13.00
Totals		972	443	\$1,431.90

The Books Our Agents Are Selling

	1907		1908	
	No. of Agts.	Per Cent of Agts.	No. of Agts.	Per Cent of Agts.
Great Controversy	128	20	242	30½
Daniel and the Revelation	64	10	198	25
Bible Readings	64	10	60	7½
Heralds of the Morning	108	17	95	12
Coming King	108	17	59	7½
Seer of Patmos	48	7½	20	2½
Home and Health	61	9½	63	8
Miscellaneous	57	9	55	7
Total Agents	638		792	
Total value of sales, June, 1907	\$49,701.31			
Total value of sales, June, 1908	64,890.00			

Note the following interesting facts drawn from the foregoing table:—

(1) The gain in the number of agents this year in North America is 154, or twenty-four per cent.

(2) The gain in the value of sales is \$15,188.69, or 30½ per cent.

(3) Four hundred forty agents, or 55½ per cent of the entire number are selling "Great Controversy" and "Thoughts on Daniel and the Revelation."

(4) Eight per cent of the agents are selling health books.

(5) Fifty-five agents, or seven per cent of the entire number, are selling other books not mentioned by name, some of which are among our best books, such as "Desire of Ages," "Bible Footlights," etc.

(6) Many of the agents selling the large books mentioned are also selling juvenile and other small books as helps.

Let us ever pray that the Lord will continue to give us light and the presence of that good Spirit which will enable us to walk in the light.

E. R. P.

Current Mention

—A movement is now on foot in China looking to the building of a navy which will adequately represent the Chinese nation.

—As a result of a typhoon on July 27, three hundred persons were drowned in the harbor of Hongkong, China. Seven steamers foundered during the gale.

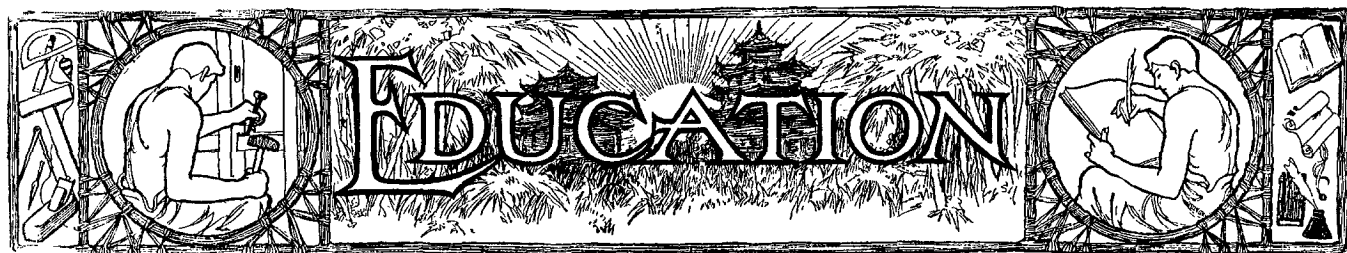
—In the British House of Lords, on June 25, Lord Cromer, in explaining his opposition to a certain government measure, declared that the country was rapidly approaching the deadly crisis of a European war.

—Mrs. Harriet Wright Brand, treasurer of the National Woman's Christian Temperance Union, died at Evanston, Ill., on July 9. Funeral services were conducted at Evanston, and also in her native city of Indianapolis, Ind. Mrs. Brand had held the office of national treasurer for the past four years, and was highly esteemed by all her associates.

—The Belgian government some days ago sent a small warship to Venezuelan waters to protect Belgium's interests there, in view of the aggressive attitude of the Venezuelan government. A second and more powerful cruiser has now been ordered to sail for Venezuela in view of the possibility of trouble between subjects of the two nations. Venezuela has also recently made rulings against English interests, which are likely to involve her in trouble with that country.

—The newly issued report of the Interstate Commerce Commission shows that the total income of the railroads of the United States during the past year amounted to \$1,127,173,706. The total wages and salaries paid was \$1,072,386,427. The passenger traffic exceeded that of last year by nearly 76,000,000 persons. The mileage of tracks laid last year amounted to 10,982, enough to cross the country three times. The net income available for dividends or surplus amounted to \$449,461,188. The number of persons killed or injured amounted to 122,855.

—The sultan of Turkey has proclaimed a constitution, sworn allegiance to it, and issued a proclamation granting amnesty to all political offenders. The constitution and the proclamation of amnesty are brought about as the result of the work of the Young Turkey party. The agitations of this party had led to such disaffection in the Turkish army that the sultan actually feared for the stability of his empire. Disloyalty became manifest even among his hitherto trusted Albanian troops. It is expected in Turkey that as a result of these radical changes, that nation will be greatly strengthened to protect herself against the designs of the powers upon her. It is understood, however, that the constitution will guarantee religious liberty throughout the realm. The Turkish consul-general at New York states that as a result of the adoption of the constitution, there will be as much liberty in Turkey as in the United States. He says: "Our aim will be to maintain the closest relations with the United States, as, indeed, is natural, since the condition of citizens of this country will be our ideal for citizenship in Turkey."



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

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

This department is conducted by the Department of Education of the General Conference.  
**FREDERICK GRIGGS, Chairman.**  
**C. C. LEWIS, Secretary.**

### **The Cleveland (Ohio) Principals' Meeting**

THIS meeting was called by the General Conference Council at Washington in May. The report of the meeting appears elsewhere in this department of the **REVIEW**. It will be seen from the report that much was accomplished by the meeting. Its real life, however, was found in the harmonious discussions of the topics under consideration.

There is no question that our intermediate and advanced schools are making steady progress in their efforts to furnish to our young people that kind of education which will liberally qualify them for valuable service in this land and in the mission fields of all the world. A great responsibility rests upon those in charge of these schools. This seemed to be thoroughly appreciated by all present at the meeting.

Many of the principals and union conference educational secretaries attended the session of the National Educational Association just preceding our meeting. Some very valuable suggestions were made as to methods at this meeting.

We believe that this principals' meeting will result in much more thorough and effective work in our intermediate and advanced schools this coming year.

### **Another School Year**

THE summer vacation is rapidly passing; the school year for all our schools in the northern hemisphere will shortly begin. In our church-schools, and indeed in all our schools, everything should be in readiness for a successful year's work: a good beginning helps wonderfully in making a good ending. To see the buildings thoroughly clean and well repaired, creates a spirit of courage in both teachers and pupils.

Particular attention should be given in our church-schools to the well-being and

comfort of the pupils. It often occurs that schools are conducted in badly ventilated and poorly equipped rooms. It is little short of a calamity to go to the expense of employing a teacher, and then not provide her with a comfortable room, and with sufficient and suitable materials with which to work. Our children should have comfortable seats, well-lighted and well-ventilated rooms, charts, maps, well-chosen reference books, and a sufficient supply of all material to enable good work to be done. Parents do not act wisely when they go to the expense of paying tuition, and then fail to provide proper conditions and supplies for good work.

These provisions should be all made, and a term of proper length (not less than seven months, and better eight or nine) should be planned, before the schools begin. There is no reason why our school terms should be any less in length than those of the public schools. We should erect a standard of education which is in no particular behind that of the public schools. The next few weeks are very important in determining the success of our schools for the coming year.

### **Manual Training**

THERE is room for advancement in the teaching of this important subject in all our schools. Our children are to be trained to become missionaries, and they are to be so educated that they can cope with the emergencies met in the mission fields; they are to be able to help those who are weaker and less enlightened, and our system of education should always have this end directly in view. In order for this to be accomplished, our educational system must be practical. Our children must be taught the great value of manual work, that it is valuable and ennobling, and that it is to be done heartily and skilfully. They must be shown that only that kind of education is valuable which can be practically used. Of course we, as teachers, must have a comprehensive idea of what is practical.

When we teach our children to use their hands skilfully, we are giving to them a valuable training. We do not teach merely that our children may pass examinations; this is only a secondary consideration. Primarily, the end in view is the giving to our children the power to do work, and to do it well,—the ability and the courage to meet with

and overcome obstacles, and to be sensible in dealing with all life's problems. Proper training of the hand and the eye and the whole body is one of the surest means to this end.

There is great opportunity for advancement in all our schools in agricultural lines. Our primary schools can have small gardens. During the winter our study should be of a nature to create a love for, and an understanding of, agricultural work. Much of this instruction may be given in the schoolroom at a time when the children can not work in their gardens. If this instruction is wisely given, it helps wonderfully in creating an ability to do intelligent work in a garden, and indeed to do well all kinds of manual work. Let us seek to create a deeper love for all forms of manual training in all our schools during this coming year.

### **Shall We Have a Church-School?**

THIS question is being asked, without doubt, in scores of churches at this time. In four or five weeks the public schools of the United States will begin, and thousands of our children will either attend them or attend schools which we provide.

The spirit of prophecy has given very definite instruction concerning this matter: "If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, cavilings, and questions concerning the inspiration of the Bible." "The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools, and for the advancement of educational work." "I say again, Establish schools for the children wherever there are churches; where there are those who assemble to worship God, let there be schools for the children. Work as though you were working for your life to save children from being drowned in the polluting and corrupting influences of this life. If people would encourage the church in which they are members, and establish small, humble school buildings in which to do service for God, they would accommodate their own children within their borders." The early Christians took a sensible view of the education of their children. In the early

home life, the child was taught the Scriptures, and there entered into his young life an education which led away from the heathen and worldly influences of the time to a life of purity and faith.

Shall we have a church-school?—Yes, by all means. We would better deny ourselves of all the luxuries, and even the comforts and necessities of life, rather than deny our children that education which helps to prepare them for heaven. Good primary schools, in which the Word of God is made the basis of all instruction, in which it is the warp and woof of every educational effort, can but shape the life of the child for good. No self-denial should be considered too great for such results as may be obtained in a thoroughly Christian school. Shall we have a church-school?—Yes, a thousand times yes.

### The Educational Section of the Review

At the educational convention held at College View two years ago, it was voted to publish the Educational section in the REVIEW once each month, taking eight pages, instead of two a week, as had been the former custom. In considering the matter of the Educational section at the principals' meeting at Cleveland, Ohio, it was the unanimous opinion of those present that it would be better to return to two pages each week than to continue the custom of eight pages a month. We find, however, in conferring with the publishers of the REVIEW AND HERALD, that during these two years so many other departments of the General Conference have taken up the use of the REVIEW, that it will be impossible to give two pages regularly each week to the Department of Education; accordingly, it will be necessary to have this educational matter printed eight pages each month, as we have been doing since the convention at College View.

We are very anxious to make the Educational section of the REVIEW more valuable than ever during this coming year. Arrangements have been made with Mrs. E. M. Long by which she will furnish a series of articles on manual training. These articles will be illustrated and will give an outline course, and offer suggestions for the teaching of manual training in our primary schools. We believe that our primary teachers everywhere will find these articles of great value.

We are also promised a series of articles upon reading, from Miss Katherine B. Hale. Miss Hale is one of the authors of the "True Education" reading series, and her articles are sure to be highly appreciated. We also plan to have special articles of a practical nature upon all other lines of our primary work,

such as geography, teaching, etc., which will be of great value to our teachers.

But to make this section of the REVIEW the most valuable, our teachers should be free to write concerning any phase of their work in which they have had special success. We can make the Educational section of great value to all phases of our school work only when all make an effort to fill it with valuable matter and helpful suggestions.

### Report of the Cleveland (Ohio) Principals' Meeting

A MEETING of principals and educational secretaries was held in the Seventh-day Adventist church, at Cleveland, Ohio, July 3-8, 1908.

#### The Enrolment

Although the attendance was not large, it was widely representative, as the following enrolment will show:—

**General Conference Laborers.**—A. G. Daniells, president General Conference; Frederick Griggs, chairman of the Department of Education of the General Conference; M. E. Kern, chairman General Conference Young People's Missionary Volunteer Department, all of Takoma Park, Washington, D. C.; C. C. Lewis, secretary General Conference Educational Department, College View, Neb.

**Principals.**—H. R. Salisbury, Foreign Mission Seminary, Takoma Park, Washington, D. C.; M. E. Cady, Walla Walla College, College Place, Wash.; C. C. Lewis, Union College, College View, Neb.; S. M. Butler, Mount Vernon College, Mount Vernon, Ohio; C. Sorenson, Keene Academy, Keene, Tex.; B. F. Machlan, South Lancaster Academy, South Lancaster, Mass.; M. B. Van Kirk, Graysville Academy, Graysville, Tenn.; W. L. Avery, Cedar Lake Academy, Cedar Lake, Mich.; J. B. Clymer, Elk Point Academy, Elk Point, S. D.; R. B. Thurber, Adelphian Academy, Holly, Mich.; A. W. Spaulding, Bethel Academy, Bethel, Wis.; H. J. Sheldon, Maplewood Academy, Maplewood, Minn.; A. W. Hallock, Walderly School, Hawthorne, Wis.; A. M. Woodall, Western Slope Academy, Palisade, Colo.; Thos. D. Rowe, Hazel Academy, Hazel, Ky.; W. J. Blake, Oakwood Manual Training Academy, Huntsville, Ala.; C. G. Howell, Cumberland Industrial School, Daylight, Tenn.; R. G. Ryan, Shenandoah Valley Academy, Newmarket, Va.; O. J. Graf, Emmanuel Missionary College, Berrien Springs, Mich.; Stanley C. Morian, Takoma School, Takoma Park, D. C.

**Secretaries.**—M. B. Van Kirk, Southern and Southeastern union conferences; M. E. Cady, North Pacific Union Conference; B. E. Huffman, Central Union Conference, College View, Neb.; C. L. Benson, Northern Union Conference, Minneapolis, Minn.; W. E. Straw, Lake Union Conference, Berrien Springs, Mich.; Anna E. Rambo, New Jersey Conference, Fairton, N. J.; Bessie E. Acton, Ohio Conference, Mount Vernon, Ohio.

**Teachers.**—Mrs. Lenna W. Salisbury, Takoma Park, D. C.; Ruth H. Hayton, Takoma Park, D. C.; Janet Haskell Ryan, Newmarket, Va.; Irwin Hewitt, Indiana, Pa.; Mary Barrett, Atlantic

City, N. J.; Bertha Laughlin, Chagrin Falls, Ohio; Samuel L. Frost, Yorktown Heights, N. Y.; Myrta M. Kellogg, director Normal Department, Mount Vernon, Ohio; Norma O. Cobb, preceptress, Mount Vernon, Ohio; Roscoe U. Garrett, Berrien Center, Mich.

**Others.**—R. G. Patterson, pastor of the Cleveland church; H. H. Hall, representing the Pacific Press, Mountain View, Cal.; Elder James E. Shultz and wife, Mount Vernon, Ohio; Elder O. A. Johnson and wife, Norway; Elder E. E. Andross, Philadelphia, Pa., president Columbia Union Conference; Elder B. F. Kneeland, Trenton, N. J., president New Jersey Conference; Elder W. H. Heckman, Philadelphia, Pa., president Eastern Pennsylvania Conference; Mrs. M. E. Kern, Takoma Park, D. C.

Total enrolment, forty-seven.

#### Plan of Work

The time of the opening meeting Friday evening was occupied with words of welcome and responses, and an address by Elder A. G. Daniells on "Keeping Pace With the Message," in which he reviewed the rapid advancement of the work in recent years. We used to talk about "pushing the work," but that phrase no longer expresses our relation to the message. We are swept along as if carried by a cyclone in our efforts to keep up with the calls of the hour.

Sabbath forenoon, after the delegates had joined with the church in their regular Sabbath-school, Elder Daniells spoke on "The Work and the Reward," tracing the origin, purpose, and progress of the third angel's message, and drawing from the Scriptures a vivid description of the reward awaiting those who faithfully continue in the work of the Lord until its final triumph.

In the afternoon a symposium was held on the "Necessary Elements for Successful Workers," followed by a consecration service led by Elder E. E. Andross. In the evening Prof. Frederick Griggs presented an address on "Our Schools: the Survey and the Outlook."

From this time onward the meeting assumed a more informal character, the discussions being conducted after the manner of round-table talks. The topics were introduced by two persons previously appointed, and were then thrown open for informal consideration as long as the interest seemed to demand. This method gave opportunity for questions and answers and a free interchange of views and experiences very profitable to all.

At the beginning of each meeting a committee of three was appointed to follow the discussions of that particular meeting, note the important points brought out, and crystallize the consensus of opinion into reports or recommendations, which were brought before the convention in its closing meetings. These were then criticized, revised, and amended, and finally adopted.

This report will not follow the meetings in their order, but will take up the subjects considered, and present the conclusions reached, with a few of the more helpful suggestions and remarks made during the discussions.

#### Grading and Promotion

One entire afternoon was devoted to the matter of co-operation in the grading and promotion of students from the lower to the more advanced schools.

It was generally agreed that the lower schools should not attempt to do work for which they are not prepared. Thoroughness and efficiency are necessary. Let the different primary and intermediate schools be built up as far as they can do good work. Our intermediate schools generally are not prepared to go beyond the tenth grade. These schools should be multiplied and strengthened.

Attention was called to the fact that two policies are being followed by different conferences. Some conferences are building up several intermediate schools; others are concentrating their efforts on one strong academy. Some thought that one of our greatest dangers lies in the multiplication of colleges. We do not need more higher schools so much as we need the better equipment of our intermediate schools. On the other hand, these schools should not attempt to train bookkeepers, teachers, etc. The fact was brought out that the Testimonies have said distinctly that there should be several intermediate schools in those conferences strong enough to sustain them, and that these should not be called State or conference schools. That idea would tend to prevent the establishment of other intermediate schools in different parts of the conference where they may be needed. Another statement is to the effect that these schools should serve those portions of the conference where they are located, and that other schools should be established in other parts of the conference where they are most needed. Whether a conference should pursue the policy of establishing one strong academy or several intermediate schools would depend largely upon the particular condition of that conference; but it seemed to be agreed by the delegates that one of the strongest needs at present is the establishment of more, and more efficient, intermediate schools.

Some consideration was given to the idea of providing a system of examinations to be issued by a board of examiners appointed by the General Conference Committee; but while some good reasons were offered for such a plan, it was finally thought best to leave this matter in the hands of the union conferences.

#### Examining Boards

"Whereas, Our educational system has not yet been unified in harmony with Recommendation 10, passed by the College View Educational Convention, 1906 ('Story of the Convention,' page 82); therefore,—

"We recommend, That each union conference have an examining board composed of the union conference educational secretary, the head of the training-school for the union, the local conference educational secretaries, and the heads of schools. This examining board should provide questions, conduct examinations, and issue certificates of promotion for all subjects completed in church-schools, intermediate schools, and academies; and should grant certificates to the teachers of these schools."

#### Report Blanks

A committee consisting of union conference secretaries took into consideration the subject of reports and blanks, and perfected a system of blanks covering all the needs of our school work. The blanks are now in the hands of the chairman of the Department of Education of the General Conference, and it is planned to have them published in

time for the opening of the schools this fall. The report as adopted is as follows:—

"1. That the following forms and report blanks, approved by the secretaries, be published by the Department of Education of the General Conference, and recommended to the union and State conferences for general use:—

"(a) Teacher's contract; (b) teacher's enrolment list and report at commencement of school; (c) teacher's monthly report; (d) teacher's final report; (e) pupil's monthly report and promotion card; (f) church-school treasurer's annual report; (g) annual report of the secretary of church-school board; (h) order blanks for the use of school boards.

"2. That the forms and requirements of teachers' certificates be left in the hands of each union conference.

"3. That all other records and report blanks necessary be referred to the union conference educational secretaries, to be reported at the council next spring.

"4. That the Department of Education of the General Conference be requested to provide for the preparation of a series of leaflets on Christian education, emphasizing especially the different phases of primary school work.

#### Plans of Boarding

The discussion of the respective merits and demerits of the American and European plans of boarding was interesting and profitable. Each system is practised among our schools, and naturally was strongly advocated by those who practise it. It was admitted that the European plan affords better opportunity for economy, personal choice, and good judgment in the selection of food; but it was contended that the American plan is the more natural, and is better adapted to teaching good manners and thoughtfulness for the wants of others. The following summing up of the discussion was unanimously adopted:—

"Your committee, after listening to the discussion of the American and European plans of boarding in our schools, are of the opinion that each plan presents so great advantages that it would not be wise to recommend all our schools to adopt either system, but rather leave them free to act as seems best under their different conditions. At the same time, we would earnestly urge the matrons, preceptresses, and principals of our schools to make special efforts, through table talks, lectures, etc., to train the students in right habits of table manners and healthful eating and drinking, whichever plan of boarding may be followed."

#### The Foreign Mission Seminary

The purpose and plans of the Foreign Mission Seminary were set forth by its president, Professor Salisbury, and by Elder Daniells. Its object is to speedily prepare those whose previous education and experience are such as to make them eligible for appointment to mission fields, for such mission service. Its courses and plans are determined by the needs of the missionaries. The first essential is a knowledge, at once comprehensive and definite, of present truth. Hence the study of Bible doctrines from the standpoint of the missionary's work. The second essential is a knowledge of hygiene and dietetics, and of tropical diseases, their causes, prevention, and treatment. A third essential is a knowledge

of the language of the people for whom the missionary expects to labor. While this language can not always be studied in the Seminary, yet a general experience in language study may be obtained, which will enable its possessor to pursue the study of native dialects to far greater advantage than if he should go to his field without any experience in language study.

The class of students desired by the Foreign Mission Seminary includes mature persons of experience and good judgment, whose education has been quite well developed by attendance upon our colleges or upon other educational institutions. It is expected that our colleges will encourage their graduates who desire to enter upon foreign mission work to first spend a year or two at the Seminary. The General Conference Committee has recommended each of our conferences to select and maintain at the Seminary two students. Duties are mutual. If it is the duty of the General Conference workers to encourage and work for our colleges, it is the duty of the workers of our colleges to call attention to the work of the Seminary. The brethren of the Mission Board need to become acquainted with the volunteers for foreign missions, and these volunteers need to be become acquainted with the plans of the Board and the conditions of the fields to which they expect to go. The Foreign Mission Seminary affords an opportunity for gaining this mutual acquaintance.

#### Placing Students in Positions

The subject of the placing of our students in proper positions after they have finished their preparatory training was introduced by Professor Cady. He believes we should take more pains to train workers during their school life. This may be accomplished by placing responsibilities upon students while in school. Each teacher, each head of a department, should associate with himself one or more students to train for work by actually assisting the teacher in his department. It is the duty of teachers to make known to conferences, sanitariums, etc., the fact that they have young people in training in their school who give promise of making successful workers. We should be cautious in recommending students, but faithful in training them.

Professor Kern thought we should be more careful to interest our students in religious work while in school. They should be led to study the various departments of work, and to choose the ministry, or the Young People's work, or some other of the many departments of the cause. The conferences should pursue a more liberal policy with young men looking toward the ministry. Conference officers should take more pains to counsel with principals and teachers in regard to the selection of workers from among the students. Men in responsible positions should cultivate discernment to recognize in young people latent talent to become workers for God. It is wise for conferences to take in young people as assistants.

Professor Wilkinson stated it to be his belief that we ought to encourage the students to better qualify themselves for work, and then the places will run to meet them. We have neglected to train public speakers. He advocated the organization of a bureau of encouragement.

Professor Clymer said there is noth-

ing so encouraging to young people as to know they are wanted,—to know that there is a place for them.

Professor Spaulding hoped soon to see an organized effort on the part of our Educational Department to make opportunities for our people in the cities to get out into rural districts in groups, where they can organize Christian schools.

Elder Daniells was glad to see the improvement in the matter of saving and using the products of our schools. He made a strong plea for better training for public speaking. We must select the most promising students this coming fall, and train them in the principles and practise of public speaking during the coming school year.

Professor Salisbury made an eloquent plea for the better education and training of our workers, that we may have strong, cultured laborers for those in the higher walks of life.

H. H. Hall stated that there are a score of places to-day among our people, calling for young men stenographers who will use this work as a stepping-stone to the ministry and various other lines of work.

O. A. Johnson, just from Norway, said that there is room at the top. But we can not jump to the top; we must let Jesus lead us all the way. There is a mighty power in an educated ministry.

No special recommendations on this topic were made other than those suggested in the foregoing remarks; but the meeting adopted with a will the following recommendation:—

#### Public Speaking

"Whereas, There is a dearth of good readers and speakers among our public laborers; and,—

"Whereas, There is need of workers who have talent and ability properly to present the truth in the larger cities to the cultured and educated classes; therefore,—

"We recommend, That special attention be given, in the English departments of our training-schools, to the development of the art of good reading and speaking."

#### Co-operation of the Educational Department and the Missionary Volunteer Department

Upon this subject the meeting adopted the following recommendations by way of encouraging these departments in pressing to completion work already well under way:—

"We recommend, (a) That the Department of Education of the General Conference co-operate with the Young People's Missionary Volunteer Department in encouraging young men and women to enter our various schools.

"(b) That steps be taken by our schools whereby suitable young people can obtain a training which will enable them to act as leaders in the Missionary Volunteer work.

"(c) That, in harmony with the action of the Mount Vernon Young People's Convention, our conferences arrange to give, during vacation, a practical training in Young People's work to some who have received this instruction.

"(d) That a list of the names of all our Seventh-day Adventist young people over fourteen years of age be compiled, and regularly revised, giving age, educational advantages, and other essential information to the Missionary Vol-

unteer secretaries for use in both the Volunteer and the Educational departments.

#### Educational Department of the Review

This subject received considerable attention. The department bears an important relation to our educational work. It ought to be strong and interesting. It ought to deal with the very matters we are discussing in this meeting. It must be improved, and the best way to do this is for the teachers to write out their actual, schoolroom experiences; but it is difficult to get them to do this. They hide behind the stereotyped excuse, "I haven't the time." Several delegates expressed themselves to the effect that they would prefer two pages of Educational matter each week rather than eight pages a month. They "didn't have time" to read eight pages at a sitting. Many looked forward to the time when we would have a separate educational journal. But, until that time comes, it was unanimously voted to request the REVIEW to publish two pages of educational matter a week.

#### Value and Use of Libraries

Our school boards need to be educated upon the importance of this subject. It is folly to establish schools, and then fail to equip them. Well-selected libraries should be furnished, even though they be small. Our schools should make a complete collection of our denominational literature. It is important to teach the use of libraries. We should be careful in the selection of books. Most students read too little, but some read to excess. Their minds are filled with a hodge-podge of materials. It is important to train librarians, and to train students in the use of the library. The following resolution was passed:—

"Recognizing the great value of good working libraries in all our schools, and knowing that many libraries in our schools are inadequate,—

"We recommend, That our school boards take steps to make provision for suitable libraries as soon as possible, and we urge upon all our people the importance of aiding in this work."

#### Proper Discipline

The subject of good deportment and proper discipline in our schools is vital and fundamental. There can be little teaching without discipline. Teach students to do right because it is right. With these ringing sentiments, Professor Sorenson, of Keene Academy, opened the discussion of one of the most important topics considered by the meeting. Continuing, he said: "Good discipline, proper discipline, is a duty which a student owes to himself. It embraces his personal habits; it governs the relation of young men and young women; it is more important than scholastic requirements." He would have few regulations, and would place students on their honor. The spy system should be condemned, and yet teachers must not be oblivious to what may be going on about them. They should study conditions, and make changes adapted to secure improvement. We should talk kindly with our pupils, and enforce the regulations of the school impartially. Get the will of the student on the side of right if possible. It is helpful to work with the students in the field or in the shop, because in this informal way the teacher can talk with

them when their minds are not braced to resist his suggestions.

Professor Sheldon, of Maple Plain, said that regularity, promptness, and reason are the important means of discipline. Every one should be on time. The kitchen should not control the dinner-bell, but the bell the kitchen.

Professor Rowe, of Hazel Academy, Ky., believes in personal work by the preceptor. He believes in having a play hour with the students, and is more afraid of a student who always stays in his room than of a boisterous, rollicking boy.

Professor Wilkinson would not pander to the wishes of students in order to win their favor. He would avoid undue praise, and would not keep students after school as punishment. The pith of the discussion was stated by the committee in the following recommendations:—

"Whereas, The spirit of prophecy teaches that our schools shall be of such a character that angels of God can walk through the rooms, and behold in the order and principles of the school the government and order of heaven, therefore,—

"We recommend, That by means of chapel talks, careful inspection of students' rooms, principals and teachers should endeavor to develop in the students habits of order, neatness, and courtesy.

"Recognizing the fact that self-control is the highest form of government, and that this can result only from correct principles deeply seated in the student's life; therefore,—

"We recommend, That high ideals be constantly kept before our students, both by personal work and public efforts."

#### Care of Buildings and Grounds

Members of the meeting were unanimous in teaching the great importance of the proper care of the buildings and grounds which constitute the school plant. Neat and tasty surroundings are signs of good order. The grounds should be beautified by trees, shrubbery, and flowers. The janitor should be assisted by the students in keeping the rooms in perfect order. Chalk trays and erasers should be cleaned every day. Machinery, tools, and implements should not be left standing about. The thought of the convention was expressed in the following recommendations:—

"1. Our school boards and faculties should take effective measures to beautify the school by properly grading the grounds, constructing suitable walks, laying out lawns, and planting trees, shrubs, hedges, vines, and flowers.

"2. The school buildings and grounds should be neatly kept, and all needed repairs to the buildings, fences, etc., should be promptly made."

#### Proper Equipment and Supplies

"Whereas, There is a great need of proper equipment in our schools; therefore,—

"We recommend, That those who contemplate the establishment of schools provide for libraries, laboratories, and manual training equipments as a necessary part of the initial expense.

"We further recommend, That efforts be made to secure donations for the proper equipment of our schools as circumstances and conditions permit.

"We recommend, That those who teach subjects requiring mechanical ap-

paratus, maps, charts, etc., give special attention to the making of such appliances, and that an effort be made by our different schools to help the lower schools in this respect."

#### **Bible Teaching in Our Schools**

This topic was to have been discussed by Prof. W. W. Prescott; but as he was unable to attend the meeting, he sent a valuable paper, which was read by Professor Wilkinson. The convention voted to request the publication of the paper in the REVIEW AND HERALD. By vote Professor Prescott was asked to write for the REVIEW a series of articles showing somewhat in detail how the Bible may be best used in various subjects of study.

#### **Industrial Training**

Perhaps no other subject received so much attention in the convention of the National Educational Association, which was held in Cleveland just before the principals' meeting, as that of industrial education and manual training. Most of the leading educators seemed to regard this subject as one of the most important educational questions of the day. In our own meeting also this subject received a large share of attention. Professor Hallock, of the Walderly School, Wisconsin, set forth the importance of industrial training, in view of the fact that most of those who go to our schools will engage in manual work. It is pitiful to see an educated man who can not hitch up a horse, or rope a trunk, or perform many other of the important duties that enter into real life. One of the best things that a teacher can bestow upon his pupils is his own companionship; and the best opportunity for such companionship is offered by work where student and teacher labor together several hours each day. Such association gives the best opportunity for teaching spiritual lessons. Professor Van Kirk, of Graysville Academy, believes that labor is necessary to develop the best there is in a man. Elder Daniells related the story of the beginning of industrial education at Avondale School, Australia. He said that all the teachers in the school take part in the industrial training, working together with their students. The industries of this school have now become so extensive that seventy students are required to carry on the work during vacation. In order to give manual training its proper place in our educational system, the meeting recommended,—

"1. That all our schools take steps as rapidly as possible to introduce systematic instruction in the lines of manual labor suited to their location.

"2. That all teachers associate with their students some time each day in manual labor.

"3. That since the Testimonies advise that printing plants be fostered in connection with our colleges, their establishment be encouraged, and that they do work in their legitimate sphere, such as the printing of conference papers, school calendars, stationery, educational leaflets, and wholesome commercial work."

#### **Study of Languages**

Professor Salisbury, of the Washington Foreign Mission Seminary, introduced this important subject. He said that the study of Latin was most helpful in learning one's mother tongue, and he recommended the beginning of this study early in the course. Modern lan-

guages should be taught by one who speaks them well. It is better to advertise only one language taught by a teacher who speaks it well than to offer three or four languages under teachers who have only a book knowledge of these languages. When a student begins the study of a language, he should stick to it until he makes it a success.

Professor Wilkinson said that languages should be studied for the culture they afford, and also to provide for the needs growing out of the world-wide nature of our work. Elder Daniells does not believe we are doing our duty in the study of languages in our schools. The truth is to go to every nation in the five hundred languages of the world. "There is no sense in saying, 'Let the missionary wait until he gets to the field.' It is just as reasonable to say, 'Let the surgeon wait until he has a surgical operation to perform.'" These sentiments were voiced in the following resolutions:—

"Whereas, Our work is to be carried on in all languages, and even in the home land many tongues are spoken; therefore,—

"We recommend: (1) That we give more attention to the study of living languages in our schools, and that their study be begun early in the grades; (2) that students be urged to continue in the study of one language until they can speak, read, and write it well; (3) that our schools employ teachers who can speak fluently the languages they teach; and when such teachers can not be obtained, that the phonograph method of language study be given a trial."

#### **Text-Books for Our Schools**

The subject of text-books, their writers, and publication, was one of the most important topics considered by the meeting. Professor Kern thought that the success of our text-books depends largely upon the action of the Text-Book Committee. They should keep in touch with the teachers. The best text-books are written by teachers. It seems that some text-book writers will need to be supported while they are engaged in this work. He commended the action of the late session of the General Conference Committee in setting aside a small sum for this purpose, and suggested that it would be a good plan for institutions to pay a tithe of their earnings into a fund for encouraging such writers. He said that text-books on history of missions and general history are greatly needed.

H. H. Hall, manager of the book department of the Pacific Press, placed upon the blackboard a list of the text-books already published, also of those in preparation, or that are urgently needed at the present time. We have already published five readers, four text-books on English language, four science note-books, one book on nature study, one church-school manual, one book on true science. Bell's Literature is out of print, and Rine's "Essentials of English" has been revised, and a new edition is now out. There are now in various stages of preparation one book on general history, four on Bible history, one on gospel history, three on nature study, two on geography, one on physiology, two on arithmetic, one on United States history, and two on reading.

Brother Hall believed that the best way for the financing of text-books is

to place on them a retail price sufficient to pay the expenses, and then for the General Conference to unite all interests in the circulation of these books. Care should be taken to produce satisfactory books, so that revision would not be needed for a period of five years. Then, he believed, the retail price could be reduced about twenty per cent. The committee on this topic reported the following recommendations, which were adopted:—

"Recognizing the great importance of suitable text-books in our denominational schools; therefore,—

"We recommend, That the Educational Department hasten its efforts to bring out such text-books as the work demands by encouraging competent persons to write these books, and by arranging for the financial assistance of the authors when necessary.

"We earnestly request Mrs. Alma McKibben to finish as soon as possible her series of Bible lessons for church-schools and intermediate schools.

"Whereas, The value, the permanency, and hence the price, of text-books are largely dependent upon the thoroughness and care given to their preparation and examination; therefore,—

"We recommend, That the Text-Book Committee continue to give these features careful attention, passing favorably only upon such books as they believe will not need revision for at least five years.

"Whereas, The 'True Education' series of readers is proving eminently satisfactory; and,—

"Whereas, The publishers believe it would be possible to reduce the price to sixty cents each on Nos. 1 and 2, to seventy-five cents on No. 3, and to ninety cents on No. 5, provided the Educational Department will require no revision for at least five years; therefore,—

"We recommend, The putting forth of special efforts to bring the value of these readers before our people everywhere, and that we agree not to ask for revision within the time specified."

#### **Text-Books on Sacred History**

Professor Howell, of the Cumberland Industrial School, Daylight, Tenn., gave a description of a book which he had prepared upon sacred history, the materials for which he had selected largely from the writings of Mrs. E. G. White. Others who knew something of the manuscript spoke favorably of the plan of the book, and it was moved that this book be recommended to the favorable consideration of the Text-Book Committee. Later the members of the Text-Book Committee considered the matter, and voted to recommend that this book be published, and that it be used in the seventh grade as a text on elementary general history.

#### **The Scholarship Plan**

Some attention was given to the consideration of the scholarship plan for canvassers, which has proved so great a blessing to our young people, has increased the attendance in our schools, and has placed our truth-filled books in thousands of homes. The scholarship plan which was recommended by the last meeting of the General Conference was introduced and discussed for some time; but since most of the principals had not heard of the plan, it was voted to request the Educational Department of the General Conference to take this matter under

advisement with the publishing department of the General Conference, and to present at the next General Conference a uniform scholarship plan that will, if possible, be acceptable to all our schools.

#### Protection Against Fire

Warned by the fires which have visited our schools during the past year, the meeting recommended that those in charge of our school buildings take every possible precaution against the loss of life and property by fire, by providing such fire-escapes, hydrants, stand-pipes, hose, hooks and ladders, sprinklers above furnaces and stoves, and chemical apparatus, as circumstances may demand and make possible.

#### The Study of Adolescence

"In view of the grave importance of the adolescent period and the general ignorance of its peculiar problems, the following action was taken by the meeting:—

*"We earnestly recommend,* The suitable scientific study of adolescent psychology by parents, teachers, and those in our schools of suitable age and experience; and that both our schools and the Educational Department plan definitely for this work."

The meeting considered the circulation of the book "Education." It was stated that this book is the most valuable book on education, aside from the Bible, which has ever been given the world. If our teachers would present it to the great body of teachers throughout the country, it would be the means of bringing our work to the favorable notice of one of the most earnest and conscientious classes of men and women now laboring for the uplifting of humanity. It was the united sentiment that our teachers should generally take hold of this important work, and the following resolution was adopted:—

"Recognizing the great value of the book 'Education,' both to our own people and those not of our faith; therefore,—

*"Resolved,* That we ask the Educational and Publishing departments of the General Conference to lay definite plans for an immediate campaign for the sale of this book, and that we will do all we can to encourage our teachers to unite with us in this work."

#### A General Conference Educational Convention

One of the last acts of the meeting was to recommend to the General Conference that a more general educational convention than has before been held meet in connection with the next General Conference. The reasons for such a convention are clearly and forcefully set forth in the following preamble and recommendation:—

"Recognizing the need of a greater uniformity in the methods of teaching in the various departments of our schools, and believing that this can be best brought about by a meeting of the heads of these departments as soon as possible; therefore,—

*"We recommend,* To the General Conference that a convention be called for this purpose, following the General Conference which meets in May, 1909, the delegates of the same to be the principals and heads of departments in our intermediate schools, academies, and colleges; also the union conference secretaries, and the State superintendents."

#### Conclusion

The foregoing report contains what might be termed the results of the meeting, but the spirit of the meeting itself can not be reported. That can be understood only by those who were present. It was regarded by the delegates as being in the same class as the College View educational convention of two years ago, and the Young People's convention of last year. While it was not so largely attended as the foregoing conventions, its influence will be widely felt. Its objects were to review the work of the College View convention, report in regard to the results of that convention during the past two years, to compare experiences in the most important phases of our intermediate and advanced school work, and to catch inspiration from one another for our future work. A spirit of love and harmony was present throughout all the meetings. The recommendations did not shape the work of the meeting, but were rather the result, or summing up, of the discussions of the convention. As such we believe they will prove to be all the more valuable.

After a vote of thanks to the members of the Cleveland church for their kindness and hospitality, and with an earnest prayer by Elder Daniells for the blessing of God to rest upon the work of the convention, and to go with the workers to their various fields of labor, the meeting adjourned *sine die*.

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

## The School

### The School of Shop and Field

THE Youngest Member took up his tale. "I shall never be satisfied," he said, "until I hold my classes in the shop."

"With you, then," suggested the Pleasant Member, "it is cap and apron instead of cap and gown."

"We left the cap-and-gown idea so long ago," replied the Youngest Member, "that I was not consciously contrasting them. But I have learned since I came here, that the boys who are with me in my work are the ones whom I know best, and whom I can help most. They have not only learned more in a practical way while at work in the steam-fitting, firing, and other industrial departments, than they have learned in the class room; but I have learned more of their needs and aspirations, and we have come into closer relations in the work of God in which we are engaged. I begrudge the time of the class."

"But would you not have to have classes just the same?" asked the Oldest Member. "Would you teach the theory while you were applying the practise? Wouldn't you find it more profitable to spend a class-hour in studying the science, and then a period of labor in applying it?"

"No doubt," admitted the Youngest Member, "there are points the study of which seem to demand a different condition than shop conditions; but I am not sure about it. If it should prove more profitable to make the class, then the class should be made. But experiment must prove that. There are trade-schools

which teach the sciences right in the shop, and you never saw better attention paid. The students are earnest because they are at work, and know that their hands, not their mouths, must show what they learn."

"But learning is not the end of life," said the Lady Teacher. "We must not forget that our purpose in life is to give truth, not merely to get it. So far as I know, I agree with you about the value of shop-teaching as contrasted with class-teaching. But the world's trade-schools surely can not be our complete model; for our aims are different from theirs."

"And further," said the Oldest Member, "it is only certain sciences, or perhaps certain parts of certain sciences, that you could teach in the shop. Arithmetic and geometry and physics may partly be demonstrated in your mechanical work, but that is not the full extent of school work, by any means. You may modify the teaching of one or two branches, and still not destroy the school."

"Destroying the school," asserted the Youngest Member, "is the farthest from my thought. I wish to make fuller the meaning of the school. I have taken the shop as a symbol, thinking particularly of my own work. What I mean is that every study should be carried on where it can be put into practise. And the natural and the exact sciences can be demonstrated in the shop and the field."

"Now my ideal of the school is the place where we are to learn what we can use; and the sooner we use it, the better the mastery we obtain of our subject. Let us suppose a group of four or five family schools in a community of unbelievers. If there I take my class of carpenters out to build houses for people, I shall expect by the character of our work, by the nature of our conversation, and by the uprightness of our dealings, to impress the truth, silently but effectively, and teach some who perhaps can be reached in no other way."

"And the same thing is true for the girl students," said the Lady Teacher. "If as a dressmaker I go into a home, and, as I must, come close by in contact with many of its members, the character of my work and my demeanor will tell for the truth. Or if I go as a cook, or as a nurse, or in any other capacity, I am not merely a servant of the household, I am a servant of the Lord Jesus, and his ambassador."

"But where is the school?" queried the Oldest Member.

"The school," put in the Pleasant Member, "is going about doing good. And it was by that kind of school, we may know, if we will take the trouble to read 'An Illustration of His Methods,' in the book 'Education,' that the gospel was preached to the whole world in one generation."

"I do not know, of course," said the Youngest Member, "how much time we should have to spare for this custom work, but I believe our progress would be greater if we should adopt this, and cut off much of our labored study of unapplied theory. It is harder to make a tree than to grow one."

"But that is only the beginning. In such a school, if in locating we planned for some natural advantages, such as water-power (or, lacking that, cheap fuel for steam-power), it would be possible to make all the industries necessary

for the maintenance of simple civilized life. And though we may now see but dimly the problems of the future, it is evident from the Testimonies that we shall not go amiss if in some places we prepare for trade difficulties. But the principal advantage in having these facilities is in the training of our students to be skilful and resourceful. We must have connected with our schools a printing shop, a mill, a blacksmith shop, perhaps sometime shops for wagon-making, machine work, and weaving and knitting. With cheap power, we can make these, by the application of steam, electricity, or directly of water. And thus we can instruct in all these lines.

"And I do not wish to omit," went on the Youngest Member, "a method of science study which I may seem to have crowded out by my insistence upon shop work. I believe in the use of books in the study of science; for certainly no one of us, however proficient, has more than a very little knowledge of the science men have discovered. But when it comes to teaching botany, zoology, astronomy, etc., I believe in having my students study the things more than reports about the things. Especially with the children, I should wish to see them afield with their teachers in many a study hour, studying the life of birds and insects, plants and animals, observing the laws and the graces of nature in running brooks, rounded stones, clouds of the sky, and sunbeams of the air. Far rather this than to see them droning over the most highly colored nature-study book. If they are to learn 'The Brook,' and 'The Daffodils,' and 'Seven Times One,' I should like to have those melodious numbers mingle in their memories with tinkling of the water and the nodding of yellow cups and the cheerful hum of the 'dusty fellow.'"

"And on the Sabbath," added the Lady Teacher, "after a week of studying the application of God's laws in nature, would not we and our children appreciate so much more deeply the handwriting of God in nature, as we pass on our way along the paths and through the fields to Sabbath-school and church?"

"And be learning more," said the Oldest Member, "of the secret of the nature-teaching of our Master."

A. W. SPAULDING.

### A Valuable and Practical Principle

FROM experience the writer learned that the highest discipline and order as well as the greatest success and advancement in studies, was impossible without having the sympathies of all the students enlisted in making "our school" a real success.

I well remember, when principal of city schools in one of the Western towns, finding that, where the previous principal had practically been driven out by insubordinate pupils, and where nearly one half of the pupils were irregular or late in coming, a marvelous change was wrought by the application of this principle. The sympathies of the students were enlisted in making the school itself and the work of each one a real success. If any one was inclined to be insubordinate or disorderly, he soon found he had no sympathizers, but that he won the disapprobation of the entire

school. This was the keenest punishment that he could suffer, and the most effective. In the second term taught in this school during a period of seven months, in the higher department there was only one case of tardiness during the entire time. The earnest, hard work and real success of some who had been inattentive and even insubordinate, was most encouraging. To enlist the sympathies and co-operation brings just what may be termed practically self-government, and is, I am certain, the key to successful discipline and advancement.

J. S. WASHBURN.

## The Teacher

### Tenure of Office

THE only tenure of office which is fit for a teacher is the tenure during good behavior and competency; and this is the only tenure which will secure the services of competent professors in colleges and universities. The frequency of the elections of teachers is a very bad feature in our public-school system. Permanence of tenure is necessary to make the position of a teacher one of dignity and independence. Young men of vigor and capacity will not enter a profession which offers no money prizes, unless they are induced by its stability and peacefulness, and by the social consideration which attaches to it. The system which prevails in most of our large cities and towns, of electing the teachers in the public schools at least as often as once a year, is inconsistent with this dignity, peacefulness, and consideration, unless a firmly established custom of re-electing incumbents converts the constantly recurring elections into mere formalities.

—Charles W. Eliot.

### The Willing Mind

IN education the will must be quickened, and the desire to know must be awakened. How difficult and how vain is the effort to force knowledge upon the unwilling mind. This is not God's plan. How inviting and wonderful are all his works, how they draw upon our desires to know more, to understand better, to become more fully acquainted with the divine Author and wonderful Creator.

"True education is not the forcing of instruction on an unready and unperceptive mind. The mental powers must be awakened, the interest aroused. For this, God's method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them. In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and in memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating his principles, and preserving the memory of his wonderful works. Then, as inquiry was made, the instruction given impressed mind and heart.

"In the arrangements for the education of the chosen people it is made manifest that a life centered in God is a life of completeness. Every want he has implanted, he provides to satisfy; every faculty imparted, he seeks to develop.

"The Author of all beauty, himself a lover of the beautiful, God provided to

gratify in his children the love of beauty."—"Education," page 41.

How earnestly every instructor should seek to feel and understand this blessed, divine, winning principle. It is true that there may be in public schools, where education is compulsory, those who are incorrigible, and who can not be won, whose interest can not be awakened; but in our church-schools and in our colleges, it would be very strange to find those whose affections and interest could not be so completely won that, with willing and open minds, they would draw in the instruction of truth, and the true beauty imparted by the earnest sympathetic teacher.

J. S. WASHBURN.

### Simplicity in Teaching

JESUS' manner of teaching was beautiful and attractive, and it was ever characterized by simplicity. He unfolded the mysteries of the kingdom of heaven through the use of figures and symbols with which his hearers were familiar, and the common people heard him gladly; for they could comprehend his words. There were no high-sounding words used, to understand which it was necessary to consult a dictionary. He illustrated the glories of the kingdom of God by the use of the experiences and occurrences of earth. In compassionate love and tenderness he cheered and comforted and instructed all who heard him; for grace was poured upon his lips that he might convey to men in the most attractive way the treasures of truth.—"Christian Education."

## Our Schools

### Emmanuel Missionary College

EMMANUEL MISSIONARY COLLEGE was established, as we most firmly believe, under the counsel and guidance of the Lord, and it has done good work. The school is beautifully located; we have perhaps no school whose natural surroundings are any more perfectly adapted for providing a Christian education. Here a school can be conducted upon right principles for the culture of mind, body, and soul, amid the beautiful scenes of rural life. This college is located in the heart of one of our largest union conferences, where there are hundreds, perhaps thousands of young men and women who should have the benefits of this school.

The world is crying for educated men and women who are thoroughly consecrated to the service of Christ. When we think of the great mission fields of China and India, with half the population of the earth, with their languages and customs and the whole bent of thought so different from ours, they appeal to us most earnestly for help. But it takes trained minds, it takes strong bodies, it takes, above all, a firm faith in this message, to go into these lands, battle with the difficulties, and overcome the obstacles that are there to be met, and reap the harvest of souls. And there is a harvest of souls to be reaped.

It is for these great mission fields that Emmanuel Missionary College was established and exists to-day. Important changes are being made in the personnel of the faculty of this school. Elder

N. W. Kauble, who has been with the school for a number of years, and who has given to it his most earnest and devoted efforts, has left the school to take up work in a new school which is being established in Kansas. Prof. O. J. Graf, who has been connected with our educational work for some time, recently at College View, Neb., has accepted the presidency of this school.

We sincerely trust that the school will have the hearty support of the people of the Lake Union Conference under its new management. We believe that there is a work for it to do, and if our people uphold it, and give to it of their young people and of their financial support, it will do a splendid work in the finishing of this message. F. G.

### A New School

In a letter under date of June 15, Elder E. L. Cardey, writing from Guatemala City, says: "An American lady has been conducting an English school here for about five years. Her patrons are the best families in the city. It is the only English school in this country. For various good reasons she wishes to sell out to a mission society. The school now enrolls sixty-five, paying a tuition of about one hundred seventy-five dollars (gold) a month. She has no mission board back of her, so it has been impossible for her to get proper help.

"I have examined the school and conditions quite thoroughly, and we have decided that it is an opening from the Lord for our work in this place. The price she asks for it is two hundred dollars (gold). We have therefore decided to buy; but we must teach a few months with the present management to get acquainted with the running of things. So if the present plans carry, we shall take charge the first of November. By taking over this school as it is, we shall be able to make room for twenty-five or thirty of our young people without much extra expense; thus we will have our training-school started."

We are encouraged as we see these schools opening in a great missionary field. They mean more workers, and a rapid advance of the message. F. G.

### Report Blanks for Our Primary Schools

At the recent meeting of the principals held at Cleveland, Ohio, definite action was taken with reference to blanks for use in our primary school work. The union conference secretaries in attendance at the meeting met together, and submitted to the meeting eight different forms. They are as follows: Pupil's monthly report cards, cash order blanks, teacher's final report, enrolment report, teacher's monthly report, annual report of secretary of board, treasurer's annual report, and teacher's contract.

It may be well to say a word descriptive of these blanks. The pupil's monthly report card is designed to give to the parents a report of the deportment and class standings of each pupil. It is designed to cover all his work, and certifies to his promotion at the end of the year. The cash order blanks are for the use of the church clerk in making a request on the treasurer to cover various expenses of the school. The teacher's

final report is a blank upon which the teacher makes a report to the conference superintendent of the schools at the close of each year's work. The enrolment report is a blank for the purpose of reporting the name, age, grade, and church standing of each pupil. It also contains other items of report to the conference superintendent. The teacher's monthly report blank is designed for a report to be made each month to the superintendent. The annual report of the secretary of the board and the treasurer's report blanks are also for the help of the superintendent in his work. The teacher's contract is for the use of the officers of the school board and the teacher.

These blanks are now being printed, and we hope to be able to supply all orders for them at once. The union conference educational secretaries should order these blanks of the undersigned, at Takoma Park Station, Washington, D. C. The State conference superintendents can order of the union conference secretaries for the needs of the local schools. We are unable to state at present the prices of these blanks. F. G.

### Royal Academy, Cottage Grove, Ore.

We are glad to be able to report the best year in the history of the work here. This is the third year it has been my privilege to direct the work in the academy; earnest work has been done, and the school work put on a good basis. The school stands financially clear, with about fifty dollars on the right side of the ledger. This year there were fourteen graduates, nine from the eighth grade, one from the business course, and four from the stenographic course.

We were especially glad that all the students took a Bible study, and pursued it to the end of the school year. Several of the young men are now canvassing, in order to come to school next year. L. G. PAAP, Principal.

### An Important Notice With Reference to Text-Books

A MEETING of the Text-Book Committee was held at Cleveland, Ohio, July 8. This meeting unanimously passed the following recommendations to the Department of Education; later the Department adopted them.

"Voted, That we ask Prof. G. Geritsen to publish about two hundred copies of his elementary course in sight singing in manuscript form for use as a trial.

"Voted, That we seek some one to prepare at once a missionary hand-book to accompany the Morton geographies.

"Voted, That we recommend Prof. H. A. Washburn's Lessons in 'Daniel and the Revelation' to our teachers for trial.

"Voted, That we recommend Prof. F. S. Bunch's 'United States History' to teachers for trial.

"Voted, That we recommend that Prof. M. E. Cady re-publish his 'Principles of True Science.'

"Voted, To recommend the publication of the manuscript 'Footprints of Jehovah,' prepared by Prof. C. G. Howell, and that this book be used in

the seventh grade as an elementary general history."

It will be noticed that three new books are thus presented to our teachers for the coming year. They are the "Course in Sight Singing," the "Lessons on Daniel and the Revelation," and the "United States History." We hope to be able to make further definite announcement next month regarding the price, and to give instructions about ordering them. It is understood that these recommendations are not to be considered as a final adoption of these three books for use in our schools, but rather are intended for an encouragement to those who are preparing such needed books. They will appear in manuscript form, and it is desired that the teachers who use them give to them the most careful study, and make free criticism to the authors, in order that the books may best represent the most advanced ideas which we have in the teaching of these subjects.

Without doubt the "Principles of True Science" by Professor Cady, will be ready for publication in the course of a few weeks. We are unable as yet to make any definite announcement in reference to the hand-book to go with Morton's geographies, or the "Footprints of Jehovah." We hope to have a more definite announcement to make with reference to these books next month, so that they can be ordered, and used in our schools the coming year. We would also call attention to a book recently issued by the Pacific Press, entitled "Essentials of English," by Professor Rine. This book is re-written, and we believe is a valuable addition to our English text-books. We also hope to be able next month to announce the publication of "McKibben's Bible Lessons" for use in our schools this coming year. F. G.

### Notes

THE *Southern Field Echo* reports that during the past year the Southern Missionary Society has been operating seventeen schools in the different conferences in the Southern Union. The Society hopes to have more schools in operation during the year to come.

Prof. J. B. Clymer, who for years has been connected with the Mount Vernon College, formerly Mount Vernon Academy, of Mount Vernon, Ohio, has been chosen to be principal of the Elk Point (S. D.) Academy. It is planned to move this school from Elk Point to a location nearer the central portion of the State.

The board of management of the Tunesassa School at Tunesassa, N. Y., has secured the services of Brother E. E. Osborne and wife to take charge of the school. Professor and Sister Osborne are from Maine; they were both former students of South Lancaster Academy, and they bring to the school an experience of value.

Prof. Otto J. Graf has been chosen president of Emmanuel Missionary College, at Berrien Springs, Mich. This was made necessary on account of the resignation of Elder N. W. Kauble, who is to connect with the Strode Industrial School at Oswego, Kan. Emmanuel Missionary College is being enlarged and improved, and has an excellent outlook for the future.

# 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

## Reports From Australia

IN a recent letter addressed to the secretary of the Religious Liberty Bureau, writing of the condition of things in Australia, Elder A. W. Anderson, editor of the *Australasian Signs of the Times*, says:—

"There is a general tendency toward compulsory legislation here, and a constant effort on the part of the church-bodies to secure the enactment of religious legislation, all of which speak in unmistakable terms that the crisis is approaching. The defense bill now before the Federal Parliament has created very much interest, not only on the part of our people, but on the part of all who object to compulsory military training. The government proposes to take all the young men between the ages of eighteen and twenty-one and train them for active military service. We have pointed out to the minister of defense that it would be difficult for such a law to be obeyed by Adventists, seeing that most of the military training would undoubtedly be given on the Sabbath. The government's reply to our appeal for exemption on that and other grounds is that we are amply protected by the federal constitution. I thought that you would be interested to know this, seeing the prominent part you played in introducing the amendment to the constitution, known as the '116th clause.' Here is the government of today pointing to that very clause as the charter of our religious liberties."

Clause 116 of the Australian Constitution reads as follows:—

"The commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the commonwealth."

This clause was inserted in the federal constitution of Australia as the result of the efforts put forth by our people in Australia a few years ago at the time when the federal conventions were being held which framed the constitution. Appropriate religious liberty literature was prepared and circulated freely, and petitions protesting against anything being inserted in the constitution looking toward a union of church and state, and praying for a declaration in favor of religious freedom, were circulated, and thirty-eight thousand signatures secured to them. Prominent men in the conventions were also interviewed and supplied with literature. All this had effect, and we can to-day see something of the value of putting forth such effort, and securing such a declaration of rights in governmental documents.

Writing a little later, Elder W. A. Hennig, secretary of the religious liberty department of the Australasian Union Conference, reports as follows:—

"There have been a good many arrested the past few months for Sunday

work. One of the most perplexing ones, to the authorities, was in Melbourne two weeks ago. The judge announced the fine, but the prisoner said that he would not pay it, but take the penalty prescribed by the law under which he was summoned, the law of Charles II (1676); and you know that under this a man can refuse to pay the fine, and sit in the stocks. The case was dismissed; but the Sunday people feel a bit humiliated over it. The judge said that the stocks had to be made, or some better law take the place of the one they have. About all the laws there are that are of value to the people who desire to compel all to rest on Sunday are the police acts, and they are very unsatisfactory. Some of the policemen do not care if the people do work on Sunday. I do not know how we shall fare at the school since the district police has been changed. The man in charge now has made the announcement that he would arrest all who worked on Sunday. Our brethren are going about their work in a quiet way.

"In Victoria and Queensland the churches are working hard for the Bible in the schools. They have changed their demands somewhat, and now all they ask is that reading lessons without note or comment shall be given in the schools. I do not think that we shall have much to say against that, although it is probable that the advocates ask this as the entering wedge. A referendum to decide the matter has been arranged for Queensland. In Victoria the government refuses to sanction a referendum.

"The military training proposition is not attracting much attention at present, and I am of the opinion that it will fall through, as there have been many objectors to the compulsory phase of the matter."

Having spent nine years in Australia, and remembering the battles we had there for freedom and truth we are particularly interested in the work in that field.

W. A. C.

## A New Tract—"Prohibition and the Liquor Traffic"

ANY desiring the addresses of Elder W. A. Colcord, Dr. W. A. Ruble, and Elder K. C. Russell on "Prohibition and the Liquor Traffic" presented at a hearing on prohibition given by the House District Committee in Washington, D. C., April 1, 1908, can secure a copy by addressing the Religious Liberty Bureau, Takoma Park, Washington, D. C. The addresses as they appeared in the Congressional report of the hearing have been published in tract form. This is a good publication with which to meet the charge not infrequently made that Seventh-day Adventists are linked with the saloon element.

## The Truth Wins Its Way

NEXT to the message of infinite love and mercy itself, there is nothing that wins its way to the hearts of intelligent and thinking men like the advocacy of freedom, justice, and fair play, which are the golden-rule fruits of this message of love and mercy.

As a result of the strong stand we have taken against compulsory religious legislation, and an address delivered last

winter on this subject before the Secular League of Washington, the league desires that a full statement of our belief shall be made before its assembly in an address to be delivered some time this coming fall or winter. How grateful we should be for a message which appeals to those who have been driven into skepticism and unbelief through the unscriptural views, and the inconsistencies and intolerance, of professed believers in Christ.

W. A. C.

As citizens of the Territory of Arizona, the members of the Seventh-day Adventist church at Phoenix, Ariz., presented a memorial to the Phoenix City Council on June 15, 1908, against the passage of a Sunday-closing ordinance. The memorial is couched in respectful and dignified terms, and gives twenty-six terse and cogent reasons why such a measure should not be passed.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1908

#### ATLANTIC UNION CONFERENCE

Maine, Brownville ..... Aug. 20-30  
Vermont, Waterbury ..... Aug. 20-31  
Western New York, Buffalo ..... Sept. 3-13  
New York, Norwich ..... Sept. 10-20

#### CANADIAN UNION CONFERENCE

Ontario, Toronto ..... Aug. 20-30  
Quebec ..... Aug. 27 to Sept. 6  
Maritime, Williamsdale, N. S., Sept. 10-21

#### CENTRAL UNION CONFERENCE

Missouri, Sedalia ..... Aug. 6-16  
Kansas, Ottawa ..... Aug. 13-23  
Colorado, Pueblo ..... Aug. 20-30  
Nebraska, Hastings ..... Aug. 30, to Sept. 6

#### COLUMBIA UNION CONFERENCE

Ohio, Mansfield ..... Aug. 13-23  
New Jersey, Woodbury ..... Aug. 20-30  
West Virginia, Charleston, Aug. 27 to Sept. 6  
Virginia (local), Newmarket ..... Sept. 8-13

#### LAKE UNION CONFERENCE

Southern Illinois, Vandalia .....  
..... July 30 to Aug. 9  
Indiana (State), La Fayette ..... Aug. 6-16  
West Michigan, Grand Rapids ..... Aug. 13-23  
Northern Illinois, Streator ..... Aug. 20-30  
East Michigan, Lapeer ..... Aug. 20-30  
Indiana (local), North Vernon ..... Aug. 25-31  
North Michigan (conference), Petoskey  
..... Aug. 27 to Sept. 6  
Wisconsin, Madison ..... Aug. 31 to Sept. 13

#### NORTHERN UNION CONFERENCE

Iowa, Nevada ..... Aug. 27 to Sept. 6

#### NORTH PACIFIC UNION CONFERENCE

Montana, Victor ..... Aug. 20-30  
Montana, Great Falls ..... Sept. 4-13

#### PACIFIC UNION CONFERENCE

Southern California, Los Angeles, Aug. 6-16

#### SOUTHERN UNION CONFERENCE

Louisiana, Lake Charles ..... Aug. 6-16  
Tennessee River, Memphis .....  
Mississippi, Amory (white) ..... Aug. 13-23  
Mississippi, Jackson (colored) .....  
..... Aug. 27 to Sept. 6

Alabama, Cullman ..... Sept. 3-13  
Kentucky, Moreland ..... Sept. 24 to Oct. 4  
Alabama, near Mobile ..... Oct. 8-18

#### SOUTHEASTERN UNION CONFERENCE

Georgia, Atlanta ..... Aug. 6-16  
North Carolina, Lexington ..... Aug. 14-23  
Cumberland, Cleveland, Tenn., .....  
..... Aug. 26 to Sept. 6  
Florida, Palatka ..... Oct. 1-12

#### SOUTHWESTERN UNION CONFERENCE

Arkansas (State), Fort Smith ..... Sept. 3-13

Texas (State), Keene ... July 30 to Aug. 9  
Oklahoma (State), Enid ..... Aug. 20-31

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.

### New Jersey Camp-Meeting

THE annual camp-meeting of the New Jersey Conference will be held at Woodbury, N. J., August 20-30. We trust that all our brethren and sisters will make special effort to be present during the entire meeting.

Let us pray that this meeting may be indeed a season in which our hearts shall be prepared for the outpouring of the Holy Spirit.  
B. F. KNEELAND, *President*.

### Notice!

THE eighth annual session of the North Carolina Conference of Seventh-day Adventists will be held at Lexington, N. C., Aug. 14-23, 1908. At this time officers for the ensuing conference year will be elected, plans will be laid for aggressive work, and other conference business will be transacted. All members of organized churches in North Carolina are delegates. The first meeting of the conference will be held Friday, August 14, at 9 A. M.  
T. H. JEYS, *President*.

### Kentucky Camp-Meeting

THIS meeting will be held at Moreland, Ky., six miles south of Junction City, September 24 to October 4. We have secured a beautiful beech grove with the best of shade by the side of the Queen and Crescent Railway, only a few steps from the depot. There will be tents upon the ground for rent. All Seventh-day Adventist church-members in good standing in their churches will be delegates to this first conference. The conference and legal organizations will be perfected, and officers chosen for the coming year. We expect that Elders G. A. Irwin, C. F. McVagh, E. G. Hayes, S. B. Horton, Brother A. F. Harrison, and our conference ministers, with Dr. W. A. George, will be present to help make the meeting a success. The tents will be \$2 without floors, and with them what the lumber costs. There will be a dining-tent, from which seven meals can be secured for one dollar. If possible, reduced rates on the railroad will be secured. The harvest will be in when this meeting comes. Let all make preparations to attend with the young people, children, and neighbors. Those wanting tents will please write me for them soon, at Moreland, Ky.  
A. O. BURRILL,  
*President*.

### Shenandoah Valley Training Academy

THE new academy building at Newmarket, Va., will be dedicated during the time of the local meeting to be held at this place, September 8-13, and will open its doors for students, Sept. 15, 1908.

For several years we have been planning and working for this school; and now that we have it completed, we trust that our people in Virginia will make every effort to send their children.

At the present time we can accommodate only about twenty in the home. We desire to see the school full from the beginning, and while the academy was built primarily for this conference, we invite correspondence from those in neighboring conferences who may have children they wish to send to such an institution. Those who apply first, and meet the requirements, will be accepted first.

This school is designed as a preparatory school, taking the grades to about the twelfth, and preparing students to enter our colleges.

The expense will be very low, and we trust within the means of many who otherwise could not send their children. Our catalogue will be sent to all who desire detailed information. As the time is short, we invite you to write at once. Address the undersigned at Newmarket, Va.  
R. D. HOTTEL.

### Oklahoma Conference Meeting

THE annual meeting of the Oklahoma Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Enid, Okla., August 20-31. The first session of the conference will be Friday, Aug. 21, 1908, at 9 A. M.

It is hoped that all the churches will have chosen their delegates, and that they will be present at the first meeting of the conference. We have the promise that Elder A. G. Daniells will be with us at this meeting. Elder Daniells has never before attended a meeting in Oklahoma, and I am sure that all will be pleased to have him with us this year.  
ANDREW NELSON, *President*.

### Denominational Publications for Foreign Missions and Educational Centers

DURING recent years, centers of our work have been established in various countries, necessitating the opening and equipping of new offices, many of which are even now without adequate facilities for the proper conduct of their work. That which would be of great assistance to these offices and educational centers would be a library containing our own denominational publications,—books, pamphlets, tracts, and periodicals. Doubtless there are many of our people in this country who have about their homes old publications as well as partially complete sets, and miscellaneous numbers of denominational papers of various kinds, which would be of untold value to our workers in foreign fields, who now have practically no facilities in this line. Some who have these papers may not have felt like parting with them in order to supply calls for papers for missionary distribution, but would without doubt be glad to supply papers for the purpose indicated above. Here is an opportunity to use these papers, as well as any other kind of denominational publications, in a very helpful way.

The General Conference desires to secure a sufficient quantity of periodicals and publications to supply twenty or twenty-five offices and educational centers with as complete a set of denominational publications as possible. Publications and periodicals of any kind published by this denomination anywhere, at any time, and in any language, will be gladly accepted and will be profitably used.

These papers should be sent to the undersigned, who will see that sets are made up and sent to various educational centers and printing-offices where they will do the most good possible. It is hardly probable that a supply greater than the demand will be received; so anything may be sent forward at once. Freight shipments should be made to H. E. Rogers, Takoma Park, D. C., via Baltimore and Ohio Railroad. Please prepay charges. I would be glad to correspond with any who have rare Seventh-day Adventist books or other publications which they would be willing to supply for the use indicated above.  
H. E. ROGERS.

Takoma Park, D. C.

### 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.—At once, a competent cook. State experience and give references with reply. Address C. W. Larson, Iowa Sanitarium, Des Moines, Iowa.

WANTED.—One copy each of the REVIEW of July 16 and 23, 1895. Correspond with W. B. Walters, care of Review and Herald, Takoma Park, Washington, D. C.

WANTED.—At once a practical horse-shoer who can do buggy work. Single young man preferred. Must be a Sabbath-keeper. Give experience and wages wanted. May live in my home. Address C. R. Conger, V. S., Carlock, Ill.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; 64 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—By a Sabbath-keeping woman, forty-eight years of age, a situation as house-keeper with Sabbath-keepers where church privileges can be enjoyed. References furnished. Address Mrs. Josie Ariss, R. F. D. 1, Weidman, Mich.

WANTED.—By Seventh-day Adventist twenty-five years old, a place to work on farm. Understands milking, and willing to work. Can speak German. Can give references if desired. Address Andy Gasper, Box 118, Bloomfield, Conn.

HYGIENIC COOKING OIL, the standard food fat among our people. 5 gal., \$3.40; 10 gal., \$6.55; 60 cents a gal. in bbl. and ½ bbl. lots. Shipped from Louisville, Ky. Send stamp for cook-booklet and descriptive circulars. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED.—To correspond with first-class steel shipbuilders and fitters, blacksmiths, yacht-builders, and machinists. Must be Seventh-day Adventists. Send references. Partnership may be offered to the right party. Meyer Shipbuilding Co., National City, San Diego Bay, Cal.

CIRCULAR WANTED.—I need at once a circular of "Parsons' Hand-Book of Business and Social Forms." It should be the one containing the recommendations of State superintendents of public instruction. For the first copy received I will mail the sender one dollar. Address J. E. White, 1713 Cass St., Nashville, Tenn.

FOR SALE.—Owing to the death of my husband, Harry Weber, I wish to dispose of a desirable, well-stocked dairy and poultry ranch of one hundred sixty acres in a rapidly developing section of northern Colorado. Good improvements and equipment. Free range. Good prospect for irrigation. Cheap if taken soon. Mrs. Angelia W. Weber, Carr, Colo.

FOR SALE.—Beautiful Imported Bible Mottoes. Special, 100 Bible cards, \$3; 100 of our heavy 12 x 16 paper mottoes, \$6. 27,000 sold in April and half of May. We have four languages,—English, Danish, Swedish, and German. The more you buy, the less they cost. 15 for \$1 by mail. Address, with stamp, Hampton Art Co., Lock Box 257, Hampton, Iowa.

NURSES WANTED.—At once, a competent lady nurse and a male nurse, between twenty-five and thirty-five. Must be graduates, qualified for any line of nursing, of good address and good education. Wages, forty dollars a month, board and room. A chance for increase to the most efficient. No transportation. Give references. Send photo. Address F. M. Rossiter, M. D., Sanitarium, North Yakima, Wash.



WASHINGTON, D. C., AUGUST 6, 1908

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

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WE call the attention of our readers to a notice given on the second page of this issue of the special Educational number of the *Youth's Instructor* of August 18. Parents and young people will be especially interested in this valuable number.

Two missionaries for Japan, Walter Foster and wife (*née* Miss Ellen Cornish), of Southern California, were planning to sail from Seattle, July 27, but the boat scheduled for that date was taken off the line, and they have doubtless found passage on a later boat. These additions to the fields week by week mean swifter progress of the truth in the unwarned lands, and constitute additional calls for us to remember the mission work in prayer and giving.

LAST month Brother L. E. Borle, who has had charge of one of the departments of the Pacific Press Office at Mountain View, Cal., left for Mexico City to take charge of our Mexican printing-office. His wife and two children accompanied him. The Pacific Press has donated a cylinder press for the Mexican work, and with other added facilities, secured by General Conference appropriation, a vigorous publishing work will be carried forward in that land, where the circulation of our literature is already bringing encouraging results.

THE resident members of the General Conference Committee are nearly all leaving Washington again to attend camp-meetings in various parts of the country. Elder G. B. Thompson is now at the Texas meeting, and will later go to the Central Union Conference. Elder W. A. Spicer and Prof. Frederick Griggs will attend meetings in the Lake Union Conference. Elder K. C. Russell will attend meetings in the Atlantic Union Conference. Elders E. R. Palmer and M. E. Kern have been appointed to attend meetings in two or more of the union conferences. These brethren will be in the field for the next four to six weeks.

THE article from the pen of Mrs. E. G. White which appears in this number of the REVIEW was written the early part of 1907. The secretary of the Publishing Department sent a copy of this interesting Testimony to each of the general agents, and the important instruction which it contains has been a powerful factor in persuading our colporteurs to sell those large books which are the pillars of our denominational literature. It was this testimony, also, which was the chief factor in leading to the organization of the home missionary and periodical work, which is now being rapidly perfected. In the Publishing Department on the twenty-first page will be found a compilation of figures showing the number of agents in several of our union conferences who are selling our large, message-filled books, as compared with 1907. This is the result of following the counsel contained in this article.

IN response to an invitation from Elder O. A. Olsen, the president of the Australasian Union Conference, Elder J. N. Loughborough has gone to Australia to bear his testimony in behalf of this advent message. This visit to Australia will be likely to extend over a period of several months, and possibly a full year.

A BRIEF note from Elder Allen Moon, the president of the Lake Union Conference, dated July 29, brought the sad news of the death of his wife, which occurred on Tuesday of last week. Brother Moon will have the sympathy of a wide circle of acquaintances in this bereavement. An obituary will be printed later.

ON July 13 four book men left Southern California for Mexico. Their names are J. A. P. Green, who takes charge of the canvassing work in Mexico, Earl Hackett, John Brown, and A. A. Reinke. Brother John Bowers, of Southern California, also, entered Mexico a few months ago, and has been having good experiences in the book work. Brother H. H. Hall, of the Pacific Press book department, on invitation of the General Conference Committee, has gone to Mexico City to conduct an institute and to advise regarding the publishing work.

WE have mentioned in these columns from time to time the proposed change in our good missionary paper, the *Signs of the Times*. That change has at last been brought about, the first number in August appearing in magazine form. The proposed number of pages for the monthly issue was found to be too small to accommodate the matter prepared for this issue, and it was increased to sixty-four pages instead of forty-eight. A general view of the scope and contents of this issue compel the conviction that the magazine will be a telling instrument for the advancement of the third angel's message.

## Important Suggestions

WE urge that the conferences which have not yet held their camp-meetings, order (by wire if necessary) a supply of the last issue of *Liberty* just off the press, which deals especially with the subject of the United States in prophecy; also sets of the Religious Liberty Leaflets, and of the Religious Liberty souvenir post-cards, to sell at these meetings. One fourth the number of the conference membership would not be too many to order. We recommend that all, especially those who are to visit legislators, read the editorials in this number, and Elder W. A. Colcord's argument at a hearing before the District Commissioners. Now, just now, is the time to read, sell, and circulate *Liberty*.

K. C. RUSSELL,  
 Chairman Religious Liberty Bureau.