



# The Advent Review and Herald Sabbath

Vol. 85

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

No. 46

## Life's Promise

O, if this living soul, that many a time  
Above the low things of the earth doth climb  
Up to the mountain-top of faith sublime —

If she could only stay  
In that high place alway,  
And hear, in reverence bowed,  
God's voice behind the cloud;

Or if, descending to the earth again,  
Its lesson in the heart might still remain;  
If we could keep the vision clear and plain,  
Nor let one jot escape,  
So that we still might shape  
Our lives to deeds sublime  
By that exalted time;

Ah! what a world were ours to journey  
through!

What deeds of love and mercy we should do,  
Making our lives so beautiful and true  
That in our face would shine  
The light of love divine,  
Showing that we had stood  
Upon the mount of God.

— Phæbe Carey.

Behold  
The  
Coming

To the Law and  
the Testimony

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# THE REVIEW AND HERALD

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

VOL. 85

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

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unto the Saints"

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## Editorial

THE ministry of Christ is not a ministry of judgment, but of reconciliation. For that reason he says: "The Son of man came to seek and to save that which was lost." Again: "God sent not the Son into the world to judge the world; but that the world should be saved through him." The same truth is expressed in these words: "All things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God."

### Mob Rule and a Monarchy

ONE of our exchanges prints a stirring editorial upon the significance of the recent outbreak in Springfield, Ill., when a mob took possession of the city, committing arson and murder, and defying the efforts of a large company of the State militia to restore order. As reference is made in the editorial to the famous prophecy by Lord Macaulay, we first quote his words:—

Your republic will be as fearfully plundered and laid waste by the barbarians in the twentieth century as the Roman empire was in the fifth, with this difference, that the Huns and Vandals who ravaged the Roman empire came from without, and that your Huns and

Vandals will have been engendered within your own country and by your own institutions.

From the editorial comment we take these paragraphs:—

When a nation of eighty million people are sleeping with somnolent complacency while the Huns and Vandals that will destroy them unless they wake up are being bred in their midst, what is the first thing to be done?

The lesson of the Springfield riot lies deeper than the negro question. That was a mere incident. The fact that stands boldly forth as a national warning is the fact that in every city there lurks an element of its citizenship ready to do murder, to burn, kill, and destroy, whenever the inciting cause occurs, whatever that cause may be.

Every city that houses its people in slums and tenements is maintaining a breeding-place for a citizenship as irresponsible, as heartlessly cruel, as inhumanly brutal, as the Springfield mob. In every city the danger increases in proportion to its population. The population of Springfield is 38,900, and 3,000 militia were not enough to prevent the crimes that were committed. The population of New York is 4,113,000. How many soldiers will it require to protect life and property there when the mob once gets going?

The repeated instances of the outbreak of the mob spirit throughout this country have moved another writer to make the following comment:—

The rapid growth of this spirit of lawlessness means that ere long we shall have such a change in the form of government in this country as will be able to deal with such lawlessness with a strong hand. The present form of government—"government of the people, by the people, for the people"—was suited to the class of people who founded this nation, but it is not suited to the class of people who can not govern themselves. People who can not govern themselves must be governed by monarchical power, and to that we are evidently fast coming in this land. We are in the last days of the American republic. For a historical parallel, read the history of the Roman republic in the days of Julius Cæsar.

We have long maintained that this general situation was foreshadowed in the prophecies, and have sought to proclaim the gospel of the kingdom as the only power able to deliver from the impending evils. When the message for this generation has been carried to all the world, offering to those who will accept it personal victory from the prevailing iniquity, then the end will be brought to the reign of lawlessness in the earth, and the Prince of Peace will take the throne. Then will be fulfilled the closing part of the dream of Nebuchadnezzar: "Thou sawest till that a stone was cut

out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." The spirit of destruction will bring complete destruction of all things, itself included, and peace and quiet will then prevail in the everlasting kingdom.

### Un-American Methodism

THE aggressive campaign against the election of Speaker Joseph G. Cannon to Congress and to the speakership carried on by the Methodist Episcopal Church, through its board of bishops and its great temperance organization, has attracted considerable attention and called forth much comment, but the papers are somewhat divided in their view of the question. Thus the Springfield *Republican* says:—

The action of the bishops, or the church which they are authorized to represent, in entering politics as an organized ecclesiastical force, seems to be open to grave criticism.

In the opinion of *Harper's Weekly* it is "inexpedient for a church to be in politics as an organization."

From these expressions of opinion a writer in *Zion's Herald* (Methodist) dissents, and in his defense of the action of the church he argues:—

Does history, as some fancy, contain a warning against such entering of a church into politics?—Not the slightest! Only note what the church in this instance is doing, and what she is not. (She is not seeking any favors for Methodism. She is not asking for legislation because Methodists desire it. She is not attacking Mr. Cannon because he is un-Methodistic, but because he is un-American and hostile to liberties dear to every citizen. And they do this, not because they are Methodists, but because they are Christian men and American citizens. If the Methodist Episcopal Church helps toward such action, all the more praise to the church. But let no one obscure the matter by calling it a sectarian movement. It is a movement of enlightened citizenship.

Let no one be deceived by this juggling with terms. The members of the Methodist Church are American citizens, but they subordinate their citizenship to their Methodism when they call to their

aid the power of their church organization in order to accomplish their purpose. In this particular instance they are not seeking favors for Methodism; but when the precedent is once established that the church as an ecclesiastical organization can rightfully enter the political field, and use its power as a church in the election or the defeat of a candidate for office, it will be but a short step to the use of this same power for the advancement of denominational interests. He who does not find in the history of the fourth and fifth centuries a warning against the entrance of the church into politics has read that history in vain.

### **The Rise and Fall of Religious Liberty in America Shaping the Backward Course**

It may not be amiss, in considering the trend of the retrogression in this country toward the principles of colonial days and of papal domination, to set forth some of the principles enunciated by those chiefly responsible for that movement. The purpose declared in the portion of the National Reform constitution quoted last week is the sufficient inspiration of all the un-American and anti-christian sentiments expressed in the extracts given below.

Prof. C. A. Blanchard, an earnest advocate of those principles of retrogression mistakenly named by their exponents "National Reform principles," puts the aspirations of that organization into the following terse language:—

Constitutional laws punish for false money, weights, and measure. So Congress must establish a standard of religion, or admit anything called religion.

Now, according to the basic principles of this government, Congress has nothing to do with religion. That is left to the churches and to the individual; and that is where it should be left, as our divine Master himself teaches in his wonderful answer to those who sought to embroil him with the authorities of the church or the state: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Against the very thing which Professor Blanchard proposes, the first amendment to the Constitution of the United States guards the people. To set up a standard of religion for the nation is to establish a national religion. Says the Constitution: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." It would have to do both in order to do what Professor Blanchard and the National Reformers propose. But against their declared program stand the declaration of our Lord and the first amendment to the national Constitution. To ac-

complish such a design in the face of such prohibitions as these is not only a stupendous undertaking, but is a manifestation of disloyalty toward both the Lord and the government.

In a convention held in New York City, in 1873, in the interests of the National Reform propaganda, Jonathan Edwards said:—

We want state and religion, and we are going to have it. It shall be that so far as the affairs of state require religion, it shall be religion—the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land "an undeniable legal basis." We use the word religion in its proper sense, as meaning a man's personal relation of faith and obedience to God. Now we are warned that to engraft this doctrine upon the Constitution will be oppressive; that it will infringe the rights of conscience; and we are told that there are atheists, deists, Jews, and Seventh-day Baptists who would be sufferers under it. These all are, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we can not help. The first-named is the leader in the discontent and in the outcry—the atheist. . . . It is his class. Its labors are almost wholly in his interest; its success would be almost wholly his triumph. The rest are adjuncts to him in this contest. They must be named from him; they must be treated as, for this question, one party. What are the rights of the atheist [by which he means, What are the rights of the several classes above named]? I would tolerate him as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator.

Atheism and Christianity are contradictory terms. They are incompatible systems. They can not dwell together on the same continent.

In reading the preceding let it be borne in mind that this representative opposer of religious freedom in this country is speaking not of atheism alone, but by his own declaration he is speaking of all the classes who oppose the propaganda of retrogression which he represents. It matters not how sincere a Christian a man may be, if he opposes a union of church and state, if he opposes religious legislation, the forcing of men's consciences, the intrusion of the state into men's religious concerns, he is to be tolerated only as a lunatic or a conspirator is tolerated, or denied the right to exist on the same continent with these reformers when they have gained the power they seek. It does not need a second reading to discover that the doctrine promulgated by Mr. Edwards at that time (and which was published as a campaign document by the National Reform Association) is completely subversive of the fundamental principles of our government,—“equal and exact jus-

tice to all,”—that it refuses to recognize any rights whatever as belonging to any man outside their religious organization. He admits that the plan will be oppressive to all who are out of harmony with it; but this does not deter him from carrying it out, for the “lunatic” and the “conspirator” can be imprisoned, and the rest can be exiled. That remedy is actually proposed by another zealous advocate of those principles, Rev. E. B. Graham, one of the vice-presidents of the National Reform Association, in a speech delivered at York, Neb., and published in the *Christian Statesman* of May 21, 1885. In that speech he said:—

We might add in all justice, If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die.

This remarkable diatribe had as its general theme such a reformation of this government as would make of it a practical theocracy, making the law of God the basis of its legislation, and regulating the religious affairs of men by civil statute. Those who oppose this program are denominated “opponents of the Bible,” and recommended to exile.

That the program of that association and its friends and supporters does contemplate the establishment of a national religion, is further shown in the utterance of Rev. M. A. Gault, a district secretary of the organization. He says:—

Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.

While it is one of the fundamental principles of this nation that all men have the right to worship God according to the dictates of their own consciences, Rev. David Gregg, a vice-president of the National Reform Association, in an article in the *Christian Statesman* of June 5, 1884, declares that the civil power “has the right to command the consciences of men.” If it has that right, then, all the persecutions of the Dark Ages were right; all that Rome ever did in commanding the consciences of men and “correcting heretics” by flame, dungeon, and rack, was right; all the persecutions of early colonial days were right; and all that has been done in this country to free the soul from the oppression of spiritual tyranny is *wrong*. Are we to believe that our whole national program is a pernicious, wicked blunder, which can be rectified only by a readoption of the papal principle of soul-slavery to an ecclesiastical tyranny? that the best results for man's spiritual welfare can be attained by the interference of the magistrate between man and his



God? that the crushing of human consciences in the mill of a state-enforced religion will enhance the happiness of the race, or make of civil government the divinely appointed instrument of heaven?—Verily, no. Such a program is out of harmony with justice, true religion, or divine purpose.

That program did not cease when the utterances quoted above were made. The earnest advocacy of those principles goes steadily on, increasing in extent, and bearing actual fruit. Practically the whole force and energy of the movement are now directed toward the securing of Sunday laws in the national government, and the enforcement of them by State and nation. Said the Rev. S. V. Leech, D. D., in an address at Denver, Colo.:—

Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils all legislation essential to this splendid result.

That is the power upon which they propose to rely to bring men and women to Christ. But our Lord repudiates such a program in these words: "And I, if I be lifted up from the earth, will draw all men unto me." Thus the failure rightly to represent and present Christ is made an excuse for Sunday laws to bring men to him by a method he neither instituted nor approved, and those laws are made the entering wedge for the whole system of soul-slavery, licensed hypocrisy, and religion by legal enactment.

The next article will deal with the steps already taken in this country to transform the government into harmony with the purpose of these self-styled reformers.

C. M. S.

### **The Early Scottish Church and the Sabbath**

THE well-known Scottish writer, Mr. Andrew Lang, in the first volume of his "History of Scotland," has this to say of the early Celtic church up to the time of Queen Margaret:—

They worked on Sunday, but kept Saturday in a sabbatical manner.—Page 96.

It was in the middle of the eleventh century that Queen Margaret, an English Catholic princess, came to the Scottish throne by her marriage with Malcolm. The Celtic church was manifestly still following the teaching of Columba and his successors in keeping the Sabbath. Columba came over from Ireland in 563, the first missionary to the pagan Picts and Scots of North Scotland. All the story of his work, as well as of the early Irish church of Patrick, has come to us distorted by Catholic tradition; but

there is clear evidence that the Roman apostasy had not drawn the early teachers of Scotland away from the Sabbath of the commandment. Queen Margaret persevered until the Celtic church accepted the papal Sunday. Now, as our work spreads in Scotland, the call is sounding for the Scottish people to take their stand for the Sabbath of the Bible and of the primitive Celtic church.

W. A. S.

### **"Many Adversaries"**

ONE side of missionary life in tropical or unhealthful lands is seldom touched upon in missionary reports. It is that of personal discomforts and dangers to life and health that must be experienced day in and day out. Just a suggestion as to these may help some to pray more intelligently for the toiling missionary and his family.

Mr. Winston Churchill, M. P., of the British Cabinet, has recently made a trip through Africa, from the East Coast to Uganda, and up through the Nile Valley to Egypt. In an article in the *Strand Magazine*, he describes the precautions observed by his party in tropical Africa:—

With the approach of twilight comes the mosquito, strident-voiced and fever-bearing; and the most thorough precautions have to be taken against him and other insect dangers. We dine in a large mosquito-house made entirely of fine gauze, and about twelve feet cubically. The bedding, which should if possible be packed in tin boxes, is unrolled during the day, and carefully protected by mosquito-nets well tucked in, against all forms of vermin. Every one puts on mosquito-boots, long, soft, leather leggings, reaching to the hips. You are recommended not to sit on cane-bottomed chairs without putting a newspaper or a cushion on them, to wear a cap, a scarf, and possibly gloves, and to carry a swishing mosquito-trap. Thus one moves, comparatively secure, amid a chorus of ferociously buzzings.

To these precautions are added others. You must never walk barefoot on the floor, no matter how clean it is, or an odious worm, called a "jigger," will enter your foot to raise a numerous family and a painful swelling. On the other hand, be sure when you put on boots or shoes that, however hurried, you turn them upside down and look inside, lest a scorpion, a small snake, or a perfectly frightful kind of centipede may be lying in ambush. Never throw your clothes carelessly upon the ground, but put them away at once in a tin box, and shut it tight, or a perfect colony of fierce-biting creatures will beset them. And, above all, quinin!

This last-named remedy, he explains, is not of great avail to the permanent resident in warding off malaria, as its action is diminished with constant use. But this is no overdrawn suggestion of the nagging and serious hindrances to be grappled with in some quarters.

To the traveler rushing through, with

all possible provision of equipment, it is not so serious. It is not one month or one season under burning heat or amid "many adversaries," seen and unseen, that breaks the missionary worker down. It is the constant warfare against these adversaries to life and health, year in and year out, unceasing and unchanging, that does sometimes wear into the nerves and sap the vitality.

But round the tropical belt of the globe are the millions in the darkness of ignorance and unbelief. The people are there, and we must go to them. As some go down into the pit, the rest must stand by with their prayers and their means. More help in these fields and better facilities will mean a better chance for the workers to maintain health, and to push the work to the end. There is no romance about foreign mission service. But there is sin, and sorrow, and death, and hopeless gloom; and the light of the last warning message finds everywhere ways of shining into some hearts that long for help. This is the thing which makes the hearts of the missionaries strong to hold on to the last limit of endurance.

Pray for the workers as you read their reports.

W. A. S.

### **A Cheering Report**

WE have just received at the General Conference Office the first printed report of an effort to sell the Thanksgiving number of the REVIEW. This report comes from Canada, where Thanksgiving week comes a little earlier in the season than it does in the United States. Here is the report, as given in the *Canadian Union Messenger* of October 27:—

One sister in the Toronto church has disposed of her two hundred copies of the Thanksgiving REVIEW, and has received for them \$27.70, an average of almost fourteen cents apiece.

Just think what would be accomplished if every Seventh-day Adventist in the United States and Canada would do what this sister has done in one short week. We would circulate 13,000,000 copies of the REVIEW, and gather in \$1,800,500 for the mission fields. Such are the great possibilities of this Thanksgiving campaign plan.

What is wanted is an earnest, conscientious, prayerful effort on the part of all. We know that some can not do all that the sister in Canada has done, but some can do more.

There is no question whatever about the results that are possible; the question that causes some anxiety is whether our people will make the effort.

Here are a few facts every believer should look squarely in the face:—

Our message is to be given to all the world in this generation.

The doors of nearly all nations are wide open for our messengers to enter.

A few have gone to nearly all, and send earnest calls for more workers.

Hundreds of consecrated volunteers stand ready to answer these calls.

They can not go because there are not sufficient funds in the treasury of the Mission Board to support them.

The funds must be provided by our people, either by giving their means or by obtaining gifts from others.

The demands seem too great for the resources of our people; hence this Thanksgiving-week campaign plan.

The plan is simple, feasible, and consistent. Everything is ready for the work to start November 22.

Now the question is, Who will seize this opportunity? How many will enter into this effort?

Many prayers are ascending to the Lord of the harvest that this undertaking shall prove a great success.

A. G. DANIELLS.

## Note and Comment

### A Mighty Republic

It is evident that the nation which fulfils the specifications of the prophecy concerning the beast which arises out of the earth (Rev. 13:11-17) must be a world-power. No nation of limited territory or restricted influence would be able to accomplish what is set forth in this prophecy. We find, therefore, in President Roosevelt's Thanksgiving proclamation unintentional but weighty testimony to the correctness of that interpretation of this prophecy which makes the beast with two horns a symbol of the United States. To quote:—

Year by year this nation grows in strength and worldly power. During the century and a quarter that has elapsed since our entry into the circle of independent peoples, we have grown and prospered in material things to a degree never known before, and not now known in any other country. The thirteen colonies which straggled along the seacoast of the Atlantic, and were hemmed-in but a few miles west of tidewater by the Indian-haunted wilderness, have been transformed into the mightiest republic which the world has ever seen. Its domains stretch across the continent from one to the other of the two greatest oceans, and it exercises dominion alike in the arctic and tropic realms. The growth in wealth and population has surpassed even the growth in territory.

This nation, the first to put into practice the Christian idea of civil government with a separation of church and state, has exerted a strong influence in favor of liberty and equality. When it repudiates the principles upon which it was established, and forms an unholy union with the apostate church, it can easily lead the nations in the path of intolerance and persecution.

### An Intolerant Association

IN the annual report of the International Federation of Sunday Rest Associations of America for 1908, a statement is made concerning the effort to secure the passage of a Sunday law for the District of Columbia. The whole paragraph follows:—

A bill was prepared early during the last session of Congress, and that the best results might be obtained, a committee, composed of Protestant and Catholic ministers and laymen, and representatives of the labor unions, all residing in the District of Columbia, was appointed to secure its passage. Rev. Wallace H. Radcliffe, D. D., of Washington, was chairman of the committee. We placed in his hands a copy of the large petition we had secured, and brought to bear the influence of the federation wherever possible in favor of the passage of the bill. We urged that if a law be passed, it should prohibit unnecessary business, such as the selling of candies, cigars, etc., as well as labor, and that no exception be made because of religion. The bill at this time has not been finally acted upon.

From this report it is entirely apparent that the movement was a religious one, although at the time this was denied. The united influence of the local committee and that of the federation was brought to bear in favor of the bill. It is worthy of note, also, that so far as the association was concerned, it was urged "that no exception be made because of religion." This shows plainly what may be expected when the principles urged by these Sunday-law advocates are adopted. The persecutions of medieval times will be revived.

### A Heathen Doctrine

SPIRITUALISM is an essential feature of heathenism. It forms an important part of the Shinto religion of Japan, as is clearly shown in this quotation:—

The elementary beliefs of Shinto are that all the dead become gods, good or bad, according to their lives; that these gods, the spirits of the dead, remain in this world, in their tombs or in the homes which they occupied in life, and, though invisible, share in the life of the living; and, most important of all, that the happiness of the dead depends upon the care and service of the living, and, in turn, the happiness and prosperity of the living depend upon the spirits of the departed.

In his book on Japan, Lafcadio Hearn tells of the belief of the Japanese concerning their departed relatives:—

They are not thought of as dead; they are believed to remain among those who loved them. Unseen, they guard the home, and watch over the welfare of its inmates; they hover nightly in the glow of the shrine-lamp; and the stirring of its flame is the motion of them. They dwell mostly in their lettered tablets; from their shrine they observe and hear what happens in the house; they share the family joys and sorrows; they want affection; but the morning and evening

greetings of the family are enough to make them happy. They require nourishment; but the vapor of food contents them. They are exacting only as regards the daily fulfilment of duty; to neglect them is a cruelty, is the proof of an evil heart; to cause them shame by ill conduct, to disgrace their name by bad actions, is the supreme crime.

Those who believe in the conscious state of the dead characterize this as "really a very touching faith, the belief that the dear ones are or may be very near." But how can the Japanese be induced to give up ancestor-worship if the basis of their belief is still retained as gospel truth? The teaching of the Scriptures concerning the nature of man and life only in Christ, overthrows the very foundation of the false religions of the far East, and ought to be proclaimed everywhere among them.

### Improved Conditions in Turkey

THE advantages which have accrued to the cause of missions as a result of the recent political changes in Turkey are great. Although there is much still to be desired, yet the advanced steps which have already been taken are a great blessing in the proclamation of the gospel in that most difficult field. The situation as it now stands is described in one of our exchanges:—

The principal points of the new constitution are: Personal liberty, no punishment without trial, religious toleration, a free press, equality of all Ottoman subjects, security of property, inviolability of domicile, and abolition of torture. The general assembly will consist of two chambers,—the senators, to be chosen by the sultan for distinguished service to the state; the deputies, to be elected in the proportion of one for each fifty thousand inhabitants. Following the sultan's irade ordering the dismissal of spies, these abhorred persons, who formerly haunted all the public places, have completely vanished. The newspapers are freely indulging their new-found liberty, and are expressing the people's joy over the granting of a constitution. Missionary work among Mohammedans in Turkey has until recently been forbidden, as has been the sale of controversial books. A Moslem might be cast into prison simply for visiting a missionary's house. Now there is in Turkey more liberty for Christian propaganda than is allowed to missionaries under British rule in Khartum and the Sudan. A door has been opened, and for the first time the gospel will be freely preached among the subjects of the Ottoman empire.

It may require some time to adjust to these new conditions, and there may be cases of intolerance in some localities, as is almost always the case under similar circumstances; but there can be no doubt that an opportunity is now offered for the spread of the gospel truth in the Ottoman empire such as has not been granted for many centuries. This opportunity ought to be improved.

## 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.

### Let Us Be Kind

LET us be kind;  
The way is long and lonely,  
And human hearts are asking for this blessing only—

That we be kind.  
We can not know the grief that men may borrow,  
We can not see the souls storm-swept by sorrow,  
But love can shine upon the way to-day,  
to-morrow:

Let us be kind.

Let us be kind;  
Around the world the tears of time are falling,  
And for the loved and lost these human hearts are calling—

Let us be kind.  
To age and youth let gracious words be spoken,  
Upon the wheel of pain so many weary lives are broken,  
We live in vain who give no tender token:

Let us be kind.

Let us be kind;  
The sunset tints will soon be in the west,  
Too late the flowers are laid then on the quiet breast—

Let us be kind.  
And when the angel guides have sought and found us,  
Their hands shall link the broken ties of earth that bound us,  
And heaven and home shall brighten all around us:

Let us be kind.

—W. Lomax Childers.

### Till We All Come to the Unity of the Faith

MRS. E. G. WHITE

PAUL, urging the Ephesians to preserve unity and love, writes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The apostle exhorts his brethren to manifest in their lives the power of the truth which he had presented to them. By meekness and gentleness, forbearance and love, they were to exemplify the character of Christ and the blessings of his salvation. There is but one body, one Spirit, one Lord, one faith. As members of the body of Christ, all members are to be animated by the same spirit and the same hope.

Harmony and union existing among

men of varied dispositions is the strongest witness that can be borne that God has sent his Son into the world to save sinners. It is our privilege to bear this witness. Our characters must be molded in harmony with his character, our wills must be surrendered to his will.

In the first disciples was presented a marked diversity. They were to be the world's teachers, and they represented widely varied types of character. There were Levi Matthew the publican, called from a life of business activity, and subservience to Rome; the zealous Simon, the uncompromising foe of the imperial authority; the impulsive, self-sufficient, warm-hearted Peter, with Andrew his brother; Judas the Judean, polished, capable, and mean-spirited; Philip and Thomas, faithful and earnest, yet slow of heart to believe; James the less and Jude, of less prominence among the brethren, but men of force, positive both in their faults and in their virtues; Nathanael, a child in sincerity and trust; and the ambitious, loving-hearted sons of Zebedee.

In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end he sought to bring them into unity with himself. The burden of his labor for them is expressed in his prayer to the Father, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

For these disciples the mission of Christ finally accomplished its purpose. Little by little his example and his lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in his anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step.

They knew that his personal presence was no longer to be with them, and they recognized, as they had never recognized before, the value of the opportunities that had been theirs to walk and talk with the Sent of God. Many of his lessons, when spoken, they had not appreciated or understood; now they longed to recall these lessons, to hear again his words. With what joy now came back to them his assurance:—

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him." "All things that I have heard of my Father I have made known unto you." And "the Comforter . . . whom the Father will send in my name, he shall teach you all things,

and bring all things to you remembrance, whatsoever I have said unto you." "All things that the Father hath are mine." "When he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall receive of mine, and shall show it unto you."

The disciples had seen Christ ascend from them on the Mount of Olives. And as the heavens received him, there had come back to them his parting promise, "Lo, I am with you alway, even unto the end of the world." They knew that his sympathies were with them still. They knew that they had a representative, an advocate, at the throne of God. In the name of Jesus they presented their petitions, repeating his promise, "Whatsoever ye shall ask the Father in my name, he will give it you." Higher and higher they extended the hand of faith, with the mighty argument, "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Faithful to his promise, the divine One, exalted in the heavenly courts, imparted of his fulness to his followers on earth. His enthronement at God's right hand was signalized by the outpouring of the Spirit upon his disciples. By the work of Christ these disciples had been led to feel their need of the Spirit; under the Spirit's teaching they received their final preparation, and went forth to their life-work.

No longer were they ignorant and uncultured. No longer were they a collection of independent units or of discordant and conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," of "one mind and one soul." Christ filled their thoughts. The advancement of his kingdom was their aim. In mind and character they had become like their Master; and men "took knowledge of them, that they had been with Jesus."

Then there was such a revelation of the glory of Christ as had never before been witnessed by mortal man. Multitudes who had reviled his name and despised his power confessed themselves disciples of the crucified. Through the co-operation of the divine Spirit the labors of the humble men whom Christ had chosen, stirred the world.

"When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Here we are shown that God gives to every man his work, and in doing this work, man is fulfilling his part of God's great plan. Every faithful worker will minister for the perfecting of the saints. All who have been benefited by the la-

bors of God's servant, should, according to their ability, unite with him in working for the salvation of souls. This is the work of all true believers, ministers, and people. They should keep the grand object ever in view, each seeking to fill his proper position in the church, and all working together in order, harmony, and love.

There is nothing selfish or narrow in the religion of Christ. Its principles are diffusive and aggressive. It is represented by Christ as the bright light, as the saving salt, as the transforming leaven. With zeal, earnestness, and devotion, the servants of God will seek to spread far and near the knowledge of the truth; yet they will not neglect to labor for the strength and unity of the church.

### God's Way the Safe Way

A. N. DURRANT

"AND they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way." Num. 21:4.

When Jehovah undertook to lead Israel "out of the land of Egypt, out of the house of bondage," to the promised land, he knew all the trials and obstacles, as well as the blessings and sweet experiences, that awaited them; for God himself had planned their whole journey, having nothing but Israel's good at heart.

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt." Ex. 13:17, 18.

Israel, having been long in slavery, was not able to contend with the warlike Philistines; so God intended to strengthen their faith, and give sufficient training, by the experiences of the Red Sea, and Marah (bitter water), and afterward Rephidim (no water at all), and all other similar experiences with which they met; for they were afterward to become a terror to the heathen nations. Deut. 26:19. But, alas! "the soul of the people was much discouraged because of the way," even though it was God's way. Truly "it is not in man that walketh to direct his steps" (Jer. 10:23); therefore the gracious "Lord directeth his steps." Prov. 16:9. God's dealings with his children have been the same through all ages. It is "through much tribulation" that they enter the kingdom of God. Acts 14:22.

In these last days, when God again calls out the remnant of Israel to join the ranks of past ages in faithful service, and to go up and possess the land, it is none the less true that it will be "through much tribulation" that they will enter the kingdom. See Isa. 11:11; Rev. 14:

6:14; 12:17; Luke 21:25-28; 2 Tim. 3:1-5; Dan. 12:1. "Upon the earth distress of nations, with perplexity, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Heart-strings are snapping all over the world, burdened under the weight of care and anxiety, and it may be that some poor souls that once started for the kingdom are also becoming "discouraged because of the way." If it be you who read this, then I can only say, "Look up, and lift up your heads; for your redemption draweth nigh." The journey will soon be over. Each mighty breaker drives us nearer home. While looking up, "commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5); for he has also said, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11. And again: "When thou passest through the waters, I will be with thee." Isa. 43:2.

Therefore we may know by the trials we meet that "all things work together for good to them that love God" (Rom. 8:28; 2 Cor. 4:16-18); and he who said, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (Ex. 23:20), will always sweeten the waters of Marah with the sweet waters from the fountain of life, and will at last bring us to our desired haven of rest.

"The path where God leads the way may lie through the desert or the sea, but it is a safe path."

Jamaica, W. I.

### At the Time Appointed the End Shall Be

GEORGE I. BUTLER

THIS is the statement made by Gabriel, the angel of God, sent to explain to Daniel the meaning of the vision of the ram, the he goat, the little horn that waxed exceeding great, and the wonderful prophetic period of twenty-three hundred year-days—the longest prophetic period in the Bible. Dan. 8:19. Upon the appointment of the time of the judgment hinges the true and genuine advent proclamation now being given by our people. Is it a fact that God appointed, ages beforehand, the time when this judgment period should begin? Paul so declares, in so many words: "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man [Christ Jesus] whom he hath ordained." Acts 17:31. Long before the apostle's time God made this appointment.

We would again call the attention of the reader to the definiteness, the specific nature, of the true force of this word "appoint." We are in danger of not grasping its real meaning—to appoint, "to fix by a decree . . . the time and place of." This is the leading, most important definition of the word. An-

other definition given is, "to fix with power or firmness, to establish." This is a strong word. Especially is it true of anything which God appoints. Man makes appointments of times to meet emergencies. If he is a sensible man, he will make very strong efforts to meet his appointment. But even the best of men sometimes fail to do what they agreed to do, because of difficulties they did not foresee, or providences which interfere. But God is the one who declares in his Word that he did appoint the time when the judgment should begin. He never makes mistakes, and his power is infinite; and he declared that a message should go forth at that particular time "to every nation, and kindred, and tongue, and people," calling attention to that fact. This surely will be a world-wide proclamation. It will lighten the earth with its glory. It must be seen by every candid person that this will be a most important matter, the greatest and most solemn thing in all the world at the time it goes forth, involving the eternal destiny of every intelligent creature.

The question before us in this theme now under consideration is when and where this appointment was made. The very central idea of an appointment is that the persons interested shall have the facts placed before them—the data by which they may be able to know when this grandest assize of the universe begins. When God places before mankind this information, he has discharged his responsibility in the matter. If men sneer at it, declare they do not believe it, treat it with indifference, even as the antediluvians did Noah's message, and thus court a similar doom, the Lord is not responsible, for he has given them the data and the message announcing the great fact of the beginning of the judgment period.

The scripture, "At the time appointed the end shall be," used as the heading of this article, is therefore worthy of the closest consideration. These preliminaries naturally bring us to the time and place where God did announce the time when the judgment should begin in heaven. In the vision of Daniel 8, this announcement is made. Let those interested carefully read that chapter. Here the symbolic beasts—the ram, the he goat, the exceeding greatness of the horn—are introduced and explained by the angel. The ram symbolizes Media and Persia; the "two horns are the kings of Media and Persia." These kings united, conquered Babylon, and succeeded it in holding the supremacy of the world.

"The rough goat," the angel declares, "is the king of Grecia,"—Alexander the Great, as the world calls him. After his death his kingdom was divided into just four parts which were ruled by his leading generals.

From one of these horns, a little horn was seen by the prophet to make its appearance, which "waxed exceeding great." The ram was said to be "great,"



the goat "very great;" the little horn at its beginning was small, but grew to be larger than either. It put to death our Lord Jesus Christ by Pilate, the Roman governor. The little horn became imperial Rome.

After these three powers had been mentioned, there was introduced in the vision another point of exceeding interest: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14. Daniel was anxious to know the meaning of this vision, so Gabriel, Christ's angel, was sent with this message: "Gabriel, make this man to understand the vision." He said to the prophet, "At the time of the end shall be the vision." Verse 17. This vision, then, was to reach from the height of the Medo-Persian power down to the time of the end—to the very last days of time. The vision embraced the period of Medo-Persia, Grecia, and Rome, which, in its divided state, reaches to our own time.

Gabriel at once explained to Daniel that part of the vision relating to the three kingdoms mentioned, but did not say one word in explanation of the twenty-three hundred prophetic days. Why?—Because "Daniel fainted, and was sick certain days." The vision was too much for his strength. He did not understand it. He said, "I was astonished at the vision, but none understood it." Verse 27.

In Daniel's intense interest for his, the Jewish people, he could not comprehend the meaning of the vision. Had Gabriel then fulfilled his command from God, "Gabriel, make this man to understand the vision"?—Not fully, for Daniel distinctly declared that he did not understand it. Gabriel must therefore explain the part not explained; i. e., the twenty-three hundred days. This he did fully explain in the very next chapter.

He most earnestly prayed for light, confessed his and his people's sins, and pleaded for the favor of God: "O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. . . . Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Verses 19, 21, 23. "Seventy weeks are determined upon thy people," etc. How wonderfully plain it must be to every candid mind that Gabriel has

now come to complete the explanation of the vision, only partially explained when Daniel fainted and was sick! There had been no other vision given between these two interviews of Daniel and Gabriel. The angel begins his discourse precisely where he left off before. He says nothing further concerning the three earthly powers,—Medo-Persia, Grecia, and Rome,—which he had explained. He begins with the period of time which he had not explained, but has now come to explain. This connection between the eighth and ninth chapters of the prophecy is absolutely necessary to the proper understanding of the prophecy. This explanation, in which the time of the beginning of the judgment is given, will be considered in the next article.

*Bowling Green, Fla.*

### The Second Tithe

J. C. STEVENS

THE ten-commandment law, being moral in its character, and embracing man's whole duty, is the foundation of God's moral government, and is there fore unlimited in its scope, being binding upon all people in all ages. Ps. 103: 19; Rom. 3: 19.

It is the source of all good laws of any nation at any time. The laws of any particular nation, though they may grow out of the law of God, are, as laws, limited to that nation alone. With the fall of such a nation, is the expiring of its laws, as such. But God's perfect law, a transcript of his character, remains the same.

When the Jews came out of Egypt as a people, a form of government was a necessity, and of course laws to govern them as a separate people. Such laws were given them, growing, indeed, out of the law written by the finger of God, the only source of all good laws, but wholly limited to that nation *as law*, binding on us only in principle. All these laws were written in a book by Moses, in distinction from the eternal and unlimited law written by the Creator on tables of stone.

With the rejection of the Jewish nation came the expiration of these limited laws. And they are not binding in any other nation as laws, but only in principle.

The Jews were given civil laws (Exodus 21, 22), sanitary laws (Leviticus 11; Deut. 23: 10-13), social laws (Deut. 24: 1-5), building laws (Deut. 22: 8), agricultural laws (Lev. 19: 19), laws for the making of garments (Deut. 22: 11), laws for the trimming of their beards (Lev. 19: 27), church laws regulating their assembling and worship (Deuteronomy 16; Numbers 28), special Sabbath laws (Leviticus 23; Ex. 35: 2; 16: 29), and financial laws for the support of their priests, their temple, their poor, etc., all of which, *as laws*, are not binding on us, but the great underlying principles of which remain the same.

Take an example: There was a law

in Israel for the benefit of the poor, to the effect that when the farmer reaped his field, he should not reap the corners, nor gather the gleanings, and when beating the olive-trees, he should not go twice over them. This was law in Israel. Lev. 19: 10; Deut. 24: 19. Is there a Bible student who will contend that this is literally binding, *as law*, to-day upon our farmers?—We think not. But the principle is as binding to-day as ever. We are not legally bound to provide for our poor in that specific way, but we are morally bound to provide for them and help them. This principle applies to all those laws limited to Israel as a nation and as a church.

The first tithe, like the Sabbath of the decalogue, was recognized hundreds of years before the Exodus, and was given to Israel as the Sabbath was. This is binding. It did not, like the special tithe laws (Deut. 12: 17-21; 14: 23-29) or the special Sabbath laws (Num. 28: 9, 10; Ex. 16: 29; 35: 2), originate with the call of the Jewish people. Hence the Levitical tithing system is no more legally binding on us to-day than these other laws cited above. No one contends that their civil, sanitary, social, building, and agricultural laws are binding. But we are bound by that system which existed before the days of Moses, and this is the tithing system, of which the spirit of prophecy speaks in "Testimonies for the Church," Vol. III, pages 392, 393. See also page 394, first paragraph, and page 395, second paragraph. Who could contend for the carrying out of the Levitical second-tithe law to-day, *as law*, which permitted the purchase of wine and strong drink and whatsoever their soul lusted after? See Deut. 14: 26. But the principle is binding,—that great underlying principle of systematic giving to God's cause in the earth,—but we are not legally bound to do it in that specific way.

*Bridgeport, Conn.*

### The Soul's Growth

TEMPTATIONS do not decrease, but rather increase, with the growth of the soul. The little man fighting his little battles wishes he were a great man, so that he might the more easily overcome them; but when he becomes great himself, he sees that storms circle the higher altitudes that make the petty battles of the lower level seem insignificant.

Many seem to think that temptation lays its hands only upon our weak spots. But think a minute. Here is a lawyer who has little ability, seldom wins a case, always gets on the off side of a jury, and is notoriously incompetent to plot a case or plead it. Does that man know what it means to have a confessed criminal offer him a hundred thousand dollars to get him clear? Does he know what it means to have a princely fortune dangled before his face if, in legislative halls, he will stand on the wrong side of the question for just one hour?—He knows absolutely nothing about it. —Selected.



### Where Is Your Boy To-Night?

L. D. SANTEE

DARK temptations on every hand  
Lure the bright soul of youth;  
Gilded falsehood with silver notes  
Drowneth the voice of truth;  
Man of the world with open purse,  
Seeking your own delight,  
Pause ere reason is wholly gone:  
Where is your boy to-night?

Doors of pleasure are open wide,  
Only to lead astray,  
Only to lure the young inside,  
Out of the narrow way;  
Dainty lady with costly robes,  
Your parlors gleam with light;  
Joy and beauty your home may fill:  
Where is your boy to-night?

Dangers lurk in the flowery way,  
Sin hath a shining gate;  
Who shall guide the unwary feet  
Into the pathway straight?  
Patient worker with willing hand,  
Keeping the fireside bright,  
Tired mother with tender eyes,  
Where is your boy to-night?

Ask the Saviour to guard his way,  
E'er they have entered in;  
Keep him unspotted while yet you may,  
Earth is so stained with sin.  
Ere he hath learned to follow wrong,  
Teach him to love the right.  
Answer, for he to your heart belongs,  
Where is your boy to-night?  
*Chicago, Ill.*

### A Dinner Given by the Good Housekeeping and Cooking Club

MRS. EDITH E. BRUCE

THE morning dawned bright and beautiful for the previously arranged dinner to be given by the club. A good hygienic menu had been planned by a committee appointed by Aunt Mary, and each happy woman was doing her best to prepare the foods thus prescribed. They had not planned an elaborate affair, but they were anxious to show their invited friends that it is possible to get up a good, wholesome, appetizing meal without the use of meats, condiments, or rich pastries.

The table was laid with a snowy white cloth, and a beautiful bunch of goldenrod formed the center-piece. The corner of each napkin was folded over in a scroll, from which protruded a dainty little spray of the same flower. A profusion of goldenrod and asparagus completed the dining-room decorations, much to the delight and surprise of most of the ladies, who, because of its abundance, had never realized how beautiful and dainty this flower is. The following

menu was carried out in a way that did justice to Aunt Mary and her "Good Housekeeping and Cooking Club."—

#### Menu

Cream of Corn Soup	
Stuffed Potatoes	Scalloped Tomatoes
Asparagus with Egg Sauce	
Bean Roast	Tomato Gravy
White Bread	Cream Crisps
Whole-Wheat Bread	
Celery and Apple Salad	
Assorted Nuts	Fresh Berries with
Cereal Coffee	Whipped Cream

The guests were surprised that such a nutritious, appetizing dinner could be so easily prepared from the simple vegetables, fruits, and nuts furnished principally by their own gardens.

Dinner was followed with an interesting talk by Aunt Mary, in which she clearly set forth some health principles from a Bible view-point. This led to a hearty discussion, with the result that the club received application for several more members; and at the close of the meeting some one suggested that the club should get up a picnic for the church. This all consented to, as the weather was so delightful, and the older ones, as well as the children, who were just out of school, needed an outing. So two committees were appointed,—one to plan the menu, and one to arrange a suitable program, in which all were to take part.

The new members asked for the following recipes, which were gladly furnished by Aunt Mary:—

#### Stuffed Potatoes

Choose large, smooth potatoes as nearly the same size as possible. Scrub with a brush and dry with a clean cloth, and then bake in a moderate oven. When done, cut them evenly three fourths of an inch from the end, and scrape out the inside, taking care not to break the skins. Season the potato with salt and a little cream, and beat thoroughly till light; refill the skins with the seasoned potato, fit the broken portions together, and reheat in the oven. When heated thoroughly, wrap the potatoes in white tissue-paper or folded paper napkins, leaving an opening at the end. The potatoes are to be eaten from the hand.

#### Asparagus With Egg Sauce

After thoroughly washing the asparagus, put it into boiling water, which has been slightly salted, and cook till tender. Drain thoroughly, and serve on a hot platter, or on slices of nicely browned toast, with an egg sauce made as follows: Heat half a cup of rich milk to boiling, add salt, and turn into it very slowly the well-beaten yolk of an egg,

stirring constantly at the same time. Let the whole just thicken, and remove from the fire at once.

#### Celery and Apple Salad

Take two parts of finely chopped juicy apples, one part of finely cut tender celery, one part of chopped nuts, mix together with a little sweetened lemon-juice, and garnish with parsley or lettuce leaves.

#### Cream Crisps

Into two and one-half cups of cold cream or rich milk, sprinkle slowly with the hands (beating meanwhile to incorporate air), four cups of best Graham flour, sifted with one-half cup of granulated sugar. Add flour to knead, about two and one-fourth cups being required. When well kneaded, divide into several portions, roll each as thin as a knife-blade, prick well with a fork, cut into squares, and bake.

*Mussoorie, India.*

### Auto-Intoxication From Beer and Spirits

THE common theory that spirits increase or in some way aid digestion, and can be used with foods with comparative safety, has no support in modern research. Persons who drink wine and beer only at meals are never types of health, and never free from digestive disorders so common to this class. Moderate users of spirits at meals only are not common in this country; for the reason that they are unable to confine the use of spirits to the time of food-taking. Literally, such persons soon begin to drink at other times and occasions, and often to excess.

The average moderate drinking man, whether using spirits at meals or on other occasions, very soon becomes an invalid. Often this invalidism is called rheumatism, malaria, etc., and is marked by local palsy, headaches, irregularity of the heart's action, insomnia, dyspeptic symptoms, catarrhal difficulties, with alternate constipation and diarrhea. These and other obscure symptoms are referred to various causes, and are rarely recognized as having any connection with the use of beer or spirits. The disappearance of all these symptoms, after periods of total abstinence from spirits is usually, of course, ascribed to some other cause.

The ordinary beer-drinker is the most prominent example of auto-intoxication. The fatty degeneration so characteristic in beer-drinkers, associated with increase of flesh, loss of vigor, and enfeebled action of the heart, is common in most cases. Enfeebled vigor and slow vitality are noticeable, particularly among the English workmen in large cities and towns. Such persons have every appearance of health, but when injured or attacked with disease, have no resisting power, and die from apparently the most trivial causes. In this country beer-drinkers usually are dyspeptics and have catarrhal and other local inflammations. They suffer from influenza, malaria, are sluggish, exhibit mental feebleness, and

are great patrons of the doctors and free dispensaries.

The use of wines and strong liquors in moderation or excess is followed by neuralgias, insomnia, and obscure pains which are called rheumatism and malaria or sequelæ of the grip. Other symptoms of disability which are noted in persons who use spirits to excess are apparent in disorders of the nervous system. Some of the most obscure symptoms pointing to changes in the brain disappear rapidly after the discontinuance of spirits. In clinical studies this fact is so apparent that careful inquiries are always directed toward the habits of the patient to determine the influence of alcohol, if possible.

The habitual use of alcohol by the people is becoming of greater significance clinically, and next to syphilis is a contributory variety of disease, and should be inquired into in every obscure case. Recent pathologic studies have cleared away much of the obscurity concerning the action of alcohol on the organism. We now know that alcohol, even in small quantities, has a peculiar corroding action both on cells and tissues, impairing their power of growth and repair, and diminishing their functional activity. The nutriment which would naturally be used to repair cell and tissue is diverted, changed, and becomes waste products.

The action of alcohol on the nerves, particularly those which control the blood-vessels, lessens the power of control, and permits the blood to pass with greater force and volume, putting greater strain on the walls of the minute arteries, and is probably followed in many instances by minute hemorrhages. Alcohol in the blood diminishes the oxygen-carrying property, destroying the hemoglobin, and is followed by states of starvation. The waste products are retained, and become sources for the growth of pathogenic germs. Both the liver and the kidneys are subjected to increased activity with diminished nutrition.—*T. D. Crothers, M. D.*

### The Look of a Child

"THE greatest lesson I ever learned in my life," said a gentleman, speaking on the subject of temperance, "was pointed out to me by my little daughter. I had never been a drinking man; but sometimes, I am ashamed to confess, I came home slightly the worse for liquor. The habit grew on me, in spite of tearful entreaties of my wife. I took a bottle of whisky home one afternoon. After dinner I made for the bottle, which I had left in my study, poured out a glass and raised it to my lips, when I caught a reflection in the polished woodwork of the wall. I turned quickly, and there was my little daughter standing in the doorway looking at me. I could never describe the expression on her face. If one might say it of a child, it was a commingling of reproach, pity, and disgust. Probably she had overheard conversations between her mother and myself; perhaps it was instinct. I have not taken another drink from that day to this."—*Selected.*

## THE WORLD-WIDE FIELD

### Guatemala, Central America

E. L. CARDEY

It has been some time since we have reported through the REVIEW the progress of the work in this country. Sometimes we who are in the mission fields get so interested in our duties that we almost forget that we owe a duty to our brethren in the home land. Since the time of our camp-meeting held in the Bay Islands in March, we have been working hard to press the message onward into new countries, and reach the dark places in our territory.

In May we moved the headquarters of the conference from Belize, British Honduras, to the present location, Guatemala City. We are now in the very heart of darkened Catholic Central America. Here is the nucleus of the superstitions that have made slaves of the countries over which Rome has held sway.

The Lord went before us in entering this country, and in locating in this city, which is the capital of the republic, as well as the largest city in Central America. We have rented, as mission headquarters, a large house in the best part of the city. In locating here we have endeavored to place ourselves in a position where we could have an influence with the wealthier class as well as with the poorer. This good location has been a help to us in accomplishing this object. We have a company of workers here now, but the mission house is large enough for us all to live in. The accompanying picture is of the mission house, known as Villa Blanca.

This is a very delightful country to live in; the climate is perfect, neither too hot nor too cold. One can wear heavy clothing the year round, or wear light clothing with comfort. Practically every kind of fruit and vegetable is grown here, and they can be had the year round.

Our work in this city, of course, will move slowly at first. There must be a seed-time before a harvest, and now we are in the seed-time in this republic. Yet the Lord has wonderfully opened the way for us to reach the people. He has told us that in many of the dark places of the earth the way is being opened for the quick advance of this message. When we thought of enter-

ing this republic, we had in mind opening a school here for our young people in this conference, and making it a missionary factor by admitting outside pupils. To open such a school one would have to get a permit from the government; and this would not be the easiest thing, as these people are not very favorably inclined toward mission work. After coming here we met an American missionary who has been conducting an English mission school in this city for six years. On account of failing health and overwork, she desired to sell the school to some mission society. A mission society here tried to buy it some time ago, but she did not sell to them.



VILLA BLANCA AND THE MISSION WORKERS, GUATEMALA CITY

However, from the first, she has wanted to sell to us, because, she said, she felt we would carry on the work that she had been trying to do. She seems to have been well acquainted with our work in Michigan. Almost as soon as we spoke of buying, the other missionaries tried to influence her not to sell to us, saying it would be a "terrible thing" for us to get started here. After praying much over the matter, and counseling with others, we decided that it would be a good opening for us. From the first, we have felt that the Lord was in this matter, but it means a great deal to take over a school like this, not having the money to buy, nor having the teachers to carry on the work. Yet we have taken hold of the promises of God, and on the tenth of September we closed the deal for the Guatemala English School. In all, we pay four hundred dollars for the school. This includes desks for seventy pupils, tables, chairs, maps, and such supplies as go with a school. The influence that the school has gained in the past six years we felt would be worth a great deal to us. The enrolment at present is about fifty, and these are of the best class in the city. The president of Guatemala has shown the school many favors in the past. There is no reason why it should not be

self-supporting with good management. It has been in the past, and we believe that it will be in the future. The Lord has sent us teachers sufficient to carry on the work for a time (with the music teacher we now have four), but we need three hundred dollars to finish paying for the school property. We paid one hundred dollars down.

If there are those who would like to help start this school, the offering would be greatly appreciated at this time. We have walked out by faith in buying this school, but we are sure that when the Lord makes an opening like this, he has also somewhere the means to pay for it. It is true that at this writing we do not know where the money is coming from to finish paying for this school, but it *will come*; of that we are sure. Any one

wishing to help in this work, may remit to the writer by New York draft, addressed Box 218, Guatemala City, Central America. Be sure to get a duplicate draft, as we frequently have trouble getting money that has been sent to us through the mails.

We are now teaching in the school in connection with the old teachers, in order to get the confidence of the patrons. January 1 we shall take full charge, as the new term begins then. We are now getting out the calendar for 1909, and will be glad to send it to any who wish to see how a mission school can be carried on in a Catholic country.

The work is onward throughout our conference. We have just concluded a two months' trip through Honduras and the Bay Islands, which was attended with the Lord's blessing. One church was organized in Ruatan, and a new church building dedicated at Coxen Hole, where the camp-meeting was held last spring.

The conference is now having a gasoline launch built in Ruatan for our work along the coast and through the islands. It is thirty-two feet long and eight feet beam. The work will be much better organized in this field when this boat is in operation. We have been able to raise nearly all the money needed to build it without calling for donations from any one.

We rejoice to see the progress of the message in all the world, as it is an omen to us that the work is almost finished, and we can soon lay down the burdens and meet with friends and loved ones in the new earth. Remember the work here in your prayers, and work while you pray.

Guatemala City.

## A Meeting With Russian Priests

J. T. BOETTCHER

DURING the latter part of July and the first of August, the Russian orthodox church held a missionary congress in Kief. This city is called the Jerusalem of Russia, and has a great many churches and convents. About one hundred fifty thousand pilgrims come here every year to worship. The Lawra is a famous large convent, with underground caverns containing about one hundred open coffins of the so-called "saints." The pilgrims and people kiss these, and lay their beads upon them, hoping thereby to receive power to overcome sin and evil, or wishing to be cured of some disease.

It was because of the great sanctity of

swered that we had very little literature in the Russian language, and therefore from these alone it was impossible to get the right idea of our cause, and so I would like personally to address the congress. Just then the metropolit came, and I was told to call again the next day at nine o'clock, and I would be informed as to whether my request would be granted.

When I went the next day, and the secretary was called out to speak with me, he said they had no time, as the congress was to close in a few days, and there were still many things to consider; still, if I would wait, he would present the matter to the chairman. He went in, and after a few minutes returned and invited me to go into the meeting with him. There were all the dignitaries of

the Russian church assembled, with an archbishop acting as chairman. I was introduced to the assembly, and was asked what I wanted. I replied that it was my desire to present before this congress the fundamental truths taught by Seventh-day Adventists, and that as I did not wish in any way to interrupt or disturb their program, I desired that a time might be appointed for this purpose. I was told that the congress would proceed to hear what I had to say immediately.

With my heart uplifted to God in prayer, I was permitted for an hour and a half to testify to the truth of God's Word. At the close some came forward and thanked me for what they had heard. The secretary also came, and said that he would arrange another appointment for me to speak to the congress the next day from three to six in the afternoon, my subject to be "The Immortality of the Soul."

Accordingly, at the appointed time I was there, and found the wide corridors of the ecclesiastical seminary filled with people waiting to go into the meeting. At first all were admitted; but later, as the crowd became too great, only the priests or missionaries who had admission tickets could get in.

I must say that I felt much as the Reformers must have felt in their day, when they were called upon to present the truths of the Reformation; and never in my life did I experience the presence and help of the Lord more than on this occasion. He put the words into my mouth so rapidly that it was not at all difficult to speak. The chairman permitted the meeting to last only one hour. However, at the close the missionaries invited me to take tea with them, so that they could hear more concerning the



A VIEW ON MAIN STREET, ST. PETERSBURG

this city that it was chosen as the place where the missionary congress should be held. About one thousand priests and missionaries were reported as in attendance. The *metropolit* (there are three of these officers in Russia—one in St. Petersburg, one in Moscow, and one in Kief) also participated in the meeting. Various questions of religious interest were considered, and among the resolutions was one against Seventh-day Adventists, declaring us to be an especially dangerous sect, and advising that a premium be offered to the person writing the best book against us.

It seems they are studying our books and papers very carefully; for they are well posted as to what we are doing, not only in Russia, but elsewhere. Upon hearing about the position the congress was taking toward our special truths, I went to Kief, in order to get an interview with them, and to present before them the true principles of Seventh-day Adventists. As the sessions were not open to the general public, it was quite hard for me to gain an entrance. I introduced myself to the secretary, telling him what I wished to do, but he told me abruptly that they were well informed and thoroughly acquainted with our Russian books and papers. I an-



matter. This invitation I gladly accepted, and thanked God for his wonderful leading. The city newspaper also printed quite a full and favorable account of the meeting.

We feel sure that the influence of these meetings will be felt all over Russia; and right now we ought to send out more workers in this great field. So far we have not a single native Russian preacher. I believe this is the only union conference without a school or an institution of any kind. We are doing the best we can with the few workers we have, and God is blessing richly. It is true that there are many difficulties here to overcome. One of our Bible workers is at present under indictment, being charged with having spoken against the orthodox church. We have sent quite a large sum of money to bail him out till the trial comes off. If found guilty, the sentence will be Siberia or six years in the chain-gang. Several of our soldiers have already been sentenced to longer terms of imprisonment. In many places our meetings are being forbidden; but the fact that souls accept the truth gives us new courage. We hope that we may soon have a school where our young people can be trained for the work. May God grant that the message may go more rapidly than ever before.

Riga.

### A Plea for the Inca Indians of Peru—No. 3

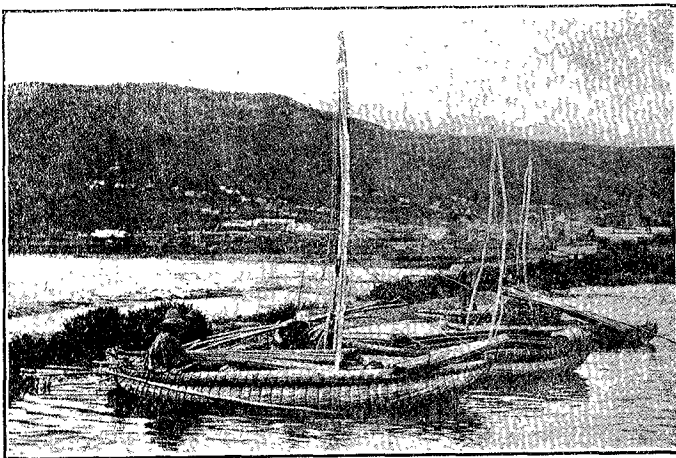
ED. F. FORGA

I WILL now present to our readers a single document from among many similar ones which in different epochs have been handed to the authorities of Peru. This was presented five years ago (Oct. 12, 1903) to the president of Peru by Moriano Charaja, an Indian of the community of Llacutura, a district of Acora, in the province of Puno:—

"EXCELLENT SIR: I present myself before you to explain that I am one of the aged Indians who have always advised the young people of my race to be prudent and patient in regard to the constant injustice of the local authorities. Our sad experience has been, however, that this has proved futile in our effort to get justice done to us. For the first time, now in my advanced age, I have been obliged to come to Lima, the victim of the most violent exploitation and injustice that I have ever suffered. If it is true that I have always willingly suffered in the past unjust fines, forced labor, taxation, etc., it has been because, notwithstanding the great injustice, I

have never been deprived of all I had; a little of something has been left in my hand. Never has the unjust exploitation been so extreme in the past as completely to deprive me of all my little capital and lands, leaving me without subsistence for my family.

"Excellent sir, the crime that I have committed is that of having received from my forefathers the lands of Ccanahua, which are bounded on one side by the farm of 'Caruma,' which belonged to the richest man in Acora, with whom I established a *modus vivendi*, which existed between us as long as he lived. A short time ago the owner of Caruma died, which entirely changed matters; for his son, who inherited the *hacienda*, has displayed a systematic hostility toward me, and has tried to bring about my ruin. I have always defended my-



LAKE TITICACA, IN PERU, 12,000 FEET ABOVE SEA-LEVEL

self and my liberty, not allowing him to change the state of things previously existing. He, however, planned a fierce attack against me to rob me of what I possessed, and this actually took place on Monday, the third of August, 1903.

"On the evening of that day, the time when we gather our flocks and go to our rest, the overseer of Caruma put Cirilo Pedraza and others at the head of fifteen men armed with clubs and long leather thongs, some on foot and others on horseback, and all yelling ferociously. These destroyed the walls which divided our property, scattering what I possessed, clubbing us, and using their thongs, and threatening my wife and me with death. They stole my flocks, consisting of llamas and other animals, numbering about two hundred head, which they drove onto their own property, and my wife and myself were obliged to escape to the mountains.

"Now what has been the pretext for committing such violence against property, against the law which considers such crimes as highway robbery, distortion by cruel force, the violation of guaranty of personal security as punishable by imprisonment?—It is simply this: The owner of the *hacienda*, Meliton Aroyo, putting aside the *modus vivendi* which had been established between his father and myself, made me a debtor for things which I never received; arbitrarily sought to settle our

imaginary accounts, constituting himself judge in his own case; and ordered me to pay him three hundred soles [one hundred fifty dollars].

"I told him that this demand was unjust, because, since I had served his father as a shepherd over three hundred head of cattle, llamas, and alpacas for thirteen years, it was just that my work should be put against his supposed debt. If I earned only the insignificant sum of twenty cents a day, it would amount to over nine hundred soles [four hundred fifty dollars]. Then his flocks were pastured on my lands, and if he paid me at the rate of fifty cents a head annually, he would owe me nearly two thousand soles [one thousand dollars] more, making a sum total of about three thousand soles [fifteen hundred dollars]. When I told him that any man of common sense would easily see that justice was on my side, he became indignant, and sentenced me to the unjust punishment indicated.

"After that sad night of the third of August, I and my family were left in absolute misery, going from place to place over the deserts of Titicaca, without the means of life and without our animals—the most loyal and humanitarian companions upon which we can count in our sad and desolate life.

"To whom could I appeal, most excellent sir, to secure justice and better my position? It was impossible for me to present myself in Caruma to reclaim my animals, for that would be equal to delivering myself up to my enemies, from whom I was providentially saved. Besides, I could not but recall the terrible crime committed on the eleventh of October last in the same *hacienda*, where the unfortunate Miguel Aro presented himself with the object of reclaiming, as I wished to do, three hundred llamas and alpacas that had been sequestered as a punishment, it is said, for pushing the *curé* of Acora off his horse on the road that passes through Copapujio and through the lands belonging to the said Miguel Aro. On the twelfth of October, the body of Aro (the Indian) was found hanging on one of the trees near by. If I had presented myself to the local authorities, it would have been equal to giving myself up to the proprietor of the *hacienda* already mentioned.

"Under these circumstances, my wife, Patrona Huaraya, without any other companion than her little daughter, and without any other defense than her weakness, and without any other arms than her tears, tried to escape in order to save herself from hunger and misery; but her attempt was futile. She received cruel treatment and humiliation at the hands of the enemy, besides which, by their invectives and threats, they finally obliged her to promise to discover my hiding-place, and present me to the authorities of Caruma, saying that until she did so, the animals would not be returned. But I had escaped, and in the desert I met Mariano Istana, who, as a messenger representing thirty-three lots of land, was on his way to the city, es-

caping from persecution, like myself. He was able to give me some hope of salvation from my sad condition. He finally brought me to Lima, the capital of the republic, where I have just arrived after a tedious and hard journey, and where I am now, with many other Indians, trying to secure justice from the authorities.

"Lima, 12th October, 1903."

### China

J. N. ANDERSON

ON all sides we see in this land of age-long exclusiveness and inertia, evidences of an awakening. Though it be in a conservative way, the government is seeking to introduce reforms and measures of improvement for the benefit of the people. A constitutional form of government, after the manner of Europe and America, has been promised to the people, and the existing government only waits the day when education and general intelligence shall have prepared the way for such a great change. Within the last two or three years the old educational system has been set aside, and modern methods and matter have been introduced. On the part of the people there is an unrest, in fact, a seething, that not only calls for, but positively demands, the breaking up of the old forms and systems once so honored and all-powerful.

The present condition of the Chinese nation, but imperfectly hinted at in the foregoing paragraph, is full of significance to us in our missionary plans for this land. Everywhere there are signs showing that the foreign missionary is not favorably received by the native Christians of China as a leader and director in the shaping of the movement to evangelize this empire. This spirit is not necessarily anti-foreign in any bad sense, but the people of this land feel that the time has come for them to assert themselves as members of a race capable of self-government and self-direction. We can scarcely blame them for this; but when we remember that our work in China is young and scarcely yet founded on a strong basis, we can not fail to see how urgent it is that we also awake to the situation, and see that this is our time to lay a foundation in China. Do we wish this message to be one and the same the world over? Shall the believers in the advent message here in this land of China be possessed of the same hope that those of America and Europe have? Is it our ardent hope and earnest endeavor that our Chinese brethren be an organic and vital part of this final movement in the earth? Shall Chinese Seventh-day Adventists practise and teach the same truth that we all hold? Will they do this if the influence of the foreign missionary is wanting? Will our end be accomplished if we delay to lay hold of this work until the independent spirit leads this people to stand aloof from us? Beyond question this is our day of opportunity in China.

Canton.



### The Southeastern Union Conference

IN response to a call from the union conference committee, I came to this field about the first of June, and through the summer I spent the time at the various camp-meetings in the union, getting acquainted with the situation here in the Southland, and coming in touch with the laborers in the several conferences, and also studying the institutional conditions,—their needs and advantages.

I have been enabled to appreciate, as never before the Testimonies which relate to the duty of this people to the problems presented by the great Southern field, and I believe that if our people could realize the situation here, there would be a greater effort made in behalf of this part of the Master's vineyard than has ever been attempted. But while we see the crying need for both men and means, we are deeply impressed that there will be a great response to the efforts put forth, when we do all that the Lord has said should be done. We have never met a more hospitable people, ready to listen to the message when they hear it. But our efforts have been so feeble, and the work has been touched, as it were, by our fingertips! Here are large cities, scores of them, which have never been entered by our workers. Our efforts have been confined to small limits and along beaten tracks, with a world waiting for the first sound of the message.

Our canvassing work is daily demonstrating that books can be sold here as well as anywhere, and many families have been blessed by coming here from the North and living the truth before their neighbors. Statistical reports show that here in the Southeastern Union Conference, capital invested is yielding a far greater return than in many sections considered advantageous from a commercial standpoint, yielding an average of from twelve per cent to twenty-six per cent profits. We believe that our brethren and sisters will do well to study conditions here, and settle where they can daily bring the blessed light of truth to the millions sitting in darkness.

In my work throughout the conferences I have been impressed with the zeal and courage which prevail among our people. While there have been perplexities and difficulties to meet in each conference, it has been with gratitude that we have seen the guiding hand of the Lord, and our people have united in pressing forward as never before to do a mighty work for the Master. Plans have been laid for enlarging our work, and steps taken to do our share in all the great onward movements, such as the ten-cent-a-week plan, the Thanksgiving week ingathering, besides a liberal response, in proportion to their ability, in aid of foreign missions. With but a limited equipment in the various conferences, it has also been needful to raise large sums for home work, and we feel to thank the Lord for the spirit of

sacrifice and liberality which has been shown in all parts of our union conference.

The work in this new union is onward, and I believe that it has been a great benefit to this portion of the vineyard to be brought into closer touch with the organized work, and to unite in aggressive service in the last gospel message.

We shall be glad at any time to correspond with any who are desirous of uniting with us in this South country in finishing the work which the Lord has given us to do, and shall be glad to give whatever help we can to all inquirers.

WM. A. WESTWORTH.

### Indiana

LAGRANGE AND WOLCOTTVILLE.—My wife and I came to the first-named place, June 13. We pitched our tent, and continued the effort until July 14, when a local camp-meeting was held. At the close of the camp-meeting a church of eighteen members was organized.

August 6 we pitched the tent at Wolcottville, where we held meetings for six weeks. Eight adults accepted the truth at this place. All points of present truth were fully investigated by all, and were gladly accepted.

Both these companies will unite in one church. Nearly one hundred dollars in tithes and offerings has been paid into the treasury of the Lord by this new company. We praise the Lord for the privilege of having a part in this blessed work of pointing souls to this truth. We are of courage in the Lord.

B. HAGLE.

### In the Field Again

AFTER two years of manual labor, of rest, and treatment at the Graysville Sanitarium, we are sufficiently recovered to enter once more into active field labor. This rejoices our hearts; and although Mrs. Webster is not well, we hope by the Lord's blessing to be able to do some earnest work for the Master this winter.

By invitation of the Florida Conference, we are located in Tampa for the winter. We find here a neat cement-block church-building, and a church which stands ready to co-operate with us in doing what we can to acquaint the people of this city with the truths of the third angel's message. They are supplying us with a good club of the *Watchman*, with the "Family Bible Teacher," and with tracts for our work and are helping personally in various ways.

Dr. Elsie M. Martinson is located in the city, and Brother and Sister Bickford have treatment-rooms in close connection with the doctor's office. We hope that this branch of the message will be a great help to the work here.

There are many Cubans here, and clean Spanish papers and tracts, as well as English, sent to us, post-paid, will be of great service. We hope for a good response to this call.

Many tourists come here for the winter. If any who read this have friends here now, or who will be here later, whom we can seek to interest in present truth, we will gladly do what we can for them, on receiving their names and addresses.

Any canvassers who have sold our denominational books in this city recently will do us a favor by sending us the names and addresses of those who have purchased, also stating what book was delivered. We wish to follow up such interests if possible.

Allow us to suggest that all our canvassers keep a list of the names and addresses of persons to whom they have sold books, and the name of the book, especially in the cities, and furnish the same to the State agent or conference secretary for the use of Bible workers and tent companies in such territory.

Remember us and our work at the throne of grace.

E. W. WEBSTER,  
R. E. WEBSTER.

### The Cumberland Camp-Meeting

THE eighth annual meeting of the Cumberland Conference was held just preceding the camp-meeting, at Cleveland, Tenn., beginning August 26. The camp was beautifully situated in an orchard about a block from the depot. Over fifty delegates were present to participate in the business of the conference sessions. One church was admitted to the sisterhood of churches.

Last January the Cumberland Conference, comprising eastern Tennessee and eastern Kentucky, was divided. Kentucky was organized into a conference, and eastern Tennessee is now known as the Cumberland Conference. It consists of twelve organized churches, three companies, and a number of scattered Sabbath-keepers. During the past year three new church-buildings have been erected, and another is under construction. Our working force on the pay-roll of the conference consists of two ordained ministers, besides the president, one licentiate, and two Bible workers.

The Educational Department reported four church-schools, situated at Cleveland, Copper Ridge, Mission Ridge Valley, and Brayton, and a family school at Knoxville, and an intermediate school at Daylight. The children of the Graysville church attend the normal department of the Graysville Academy. Our field missionary agent reported a steady growth in the canvassing work, showing a most encouraging increase, month by month, in the number of agents, and a corresponding increase in the sales made.

The committee on plans brought in some important resolutions, which were unanimously adopted. Officers for the coming year were elected as follows: President, J. F. Pogue; vice-president, Cyrus Simmons; conference and mission secretary, Mrs. J. F. Pogue; treasurer, R. L. Williams; Sabbath-school and Missionary Volunteer secretary, Mrs. A. F. Harrison, and assistant, Miss Francis Kennedy; field missionary agent, S. F. Reeder; medical secretary, R. A. Lovell; religious liberty secretary, Cyrus Simmons; educational secretary, J. F. Pogue, and assistant, Prof. H. S. Miller. Conference committee: J. F. Pogue, Cyrus Simmons, W. L. Bird, S. F.

Reeder, R. L. Williams, A. D. West, and H. S. Miller. New members of the legal association: R. L. Williams, A. D. West.

The following-named persons were granted conference papers:—

Ministerial credentials: J. F. Pogue, W. L. Bird, E. L. Sanford; honorary credentials: W. W. Williams, C. G. Howell, Dr. J. E. Caldwell, O. C. Godsmark; ministerial license: Cyrus Simmons, R. A. Lovell; missionary license: Miss Maude Dortch, Mrs. Anna Agee Hall, Mrs. A. F. Harrison, Mrs. W. W. Williams, S. F. Reeder, R. L. Williams, Lewin Jacobs, Mrs. Bertha Jacobs, Mrs. J. F. Pogue; canvassers' missionary license: C. M. Emmerson, Ernest Haskell, D. W. Dillen, J. A. Caldwell, F. B. Sedore, J. W. Slade.

Elder W. A. Westworth, our union conference president, was with us during the meeting, rendering valuable service in our business sessions, as well as taking an active part in our preaching services. His labor was highly appreciated by all. Prof. B. G. Wilkinson was also present doing valuable work with the young people, and preaching some excellent and timely discourses on the message for these times. The other laborers outside the conference, whose presence was much appreciated, were R. T. Dowsett, V. O. Cole, L. A. Hansen, Prof. M. B. Van Kirk, and A. F. Harrison.

This camp-meeting was the largest ever enjoyed by the Cumberland Conference, despite the division of the territory. Nearly two thousand dollars was given in cash and pledges to different branches of the work. Besides this, a number pledged to give the proceeds of a week's work to the Thanksgiving gathering.

The harmonious spirit that prevailed was refreshing to all; and as this conference enters upon another year's work, it is with the prayer that God may give wisdom and strength to accomplish great things in his work on earth.

Mrs. J. F. POGUE,  
Secretary.

### India

MUSSOORIE.—Yesterday was the Sabbath, and a good day for our little church in Mussoorie. Friday evening we celebrated the ordinances, thirty-four taking part. Some time was spent in studying the character of Christ as a servant of servants. An excellent social meeting followed the ordinance of humility, and the presence of God was manifested in a marked way.

Some of the best meetings we have had this season as church-members have been those held on Friday evening, in which we have studied the Testimonies. A week ago Brother Jewell held a study on selfishness, from the Testimonies. All seemed to derive benefit from the clear, plain instruction the Lord has given on this subject. I am sure the Testimonies afford an open door of help to our people in India, as they learn to study them and carry out in their lives the wholesome instruction which the Lord has given us through this medium.

The week spent by our church-members and workers in coming in contact with people in house-to-house work was very helpful, and the Lord has blessed the efforts. It was most encouraging to see new members taking our literature and going from house to house. Some

had never done this kind of work before, but their own faith was strengthened, as well as that of those with whom they came in contact.

We are planning for our general meeting. It should be the best and most helpful occasion of its kind which we have ever had in India, working out definite and permanent results in the advancement of the message in this land. The Burma meeting will be held October 9-19. Dr. Ollie Oberholtzer reached Mussoorie last week. We believe that some time spent in the Himalayas will tone her up for another effort in Burma. From a recent telegram, we understand that Sister H. H. Votaw will soon leave for America.

J. L. SHAW.

### Our Later Experiences in Australia

THE recent Australasian Union conference was preceded by a convention, in which the most important questions to come before the conference were considered. This proved a great saving of time in the union conference. The time was fully occupied during the convention, and the preparatory council was a spiritual preparation for the conference.

The plans for the union conference had been well made. The reports from all parts of the field had been gathered and printed in the *Record*, so that all the facts and figures needed for reference were in the hands of the delegates at the beginning of the conference. This proved beneficial in two ways: it made it possible for the work of the conference to move off from the start without being delayed for reports, and it gave opportunity for those representing different fields to present other important features of the work.

Each day during the conference was devoted to a special department of the work. One day was given to the medical missionary work, another to the educational, another to religious liberty, and another to the missionary campaign work, and so on through the conference. In this way each department shared equally in the time and opportunities in the deliberations of the conference. There was one feature that was especially commendable. There was no falling off in attendance from one day to another on account of the different kind of work under consideration. All the delegates seemed equally interested in every branch of the work.

Another feature of the meeting which I regarded as important was that there were no committee meetings of any kind held while there was a religious or a conference meeting in progress. This gave opportunity for all to attend all the services, and to receive the spiritual benefit of such meetings. As a result, the committee work was harmonious, and a great amount of work was accomplished in a short time.

The reports from the field showed a marked gain in almost every line over the previous biennial period. The results reported from labor performed in the islands were far beyond our expectations. It has been demonstrated that our books can be successfully sold among the natives. It is also evident that they read the books and accept the truth. This will be a great help in carrying the message to the millions who sit in darkness in these fields. A Chinese girl

who recently accepted the faith in Singapore, contrary to the established custom of her people, decided to try canvassing. One of the sisters in the church accompanied her while she canvassed among her people in Singapore. In a short time she sold and delivered over four hundred books in territory that had been previously canvassed. She is still continuing the canvassing work, accompanied by her mother, and is meeting with the same success. This is only one of many reports that show that our publications can be successfully used in our work among the natives.

The Australasian Union Conference is pursuing a very aggressive policy in all the departments of its work. The missionary campaign movement and the "Ministry of Healing" campaign are being vigorously pushed throughout the field.

The studies on the rise and progress of the message, and the spirit of prophecy, conducted by Elder J. N. Loughborough, were very much appreciated. Studies on organization and the danger of apostasy were also well received. It was very evident that the Lord had given Elder Loughborough special strength to endure his journey and to perform the labor in connection with this meeting. The deliberations of the conference were harmonious, and the actions taken were unanimous. Elder O. A. Olsen is enjoying good health, and he and his associates go forth to their work with strong faith that the message is soon to close in triumph. It was the unanimous testimony of those attending this meeting, that this was one of the best meetings of the union conference ever held in this field. We can say for ourselves that it was one of the best that we have ever attended. We shall long remember our pleasant association with the workers in the Australasian Union Conference. We have received many helpful suggestions for the work in Africa, and we are more than ever assured that it was in the order of God's providence that we should receive the benefit derived from this meeting, and a visit to these island fields, before entering upon our work in Africa.

R. C. PORTER.

### **The Florida Camp-Meeting**

THE annual camp-meeting of the Florida Conference was held October 1-12 at Palatka. The camp, located on the banks of the beautiful St. Johns River, and pitched amid the handsome magnolia and live-oak trees, presented a very pleasing picture.

The evening services were devoted to the presentation of our doctrinal truths, for the benefit of the citizens of Palatka. A very appreciative audience was present each night. We believe some seed fell on good ground, and will spring up and yield fruit to the glory of God.

Our own people enjoyed a most profitable season. The attendance was good, and the meetings meant much to every one in attendance. The gracious presence of the Spirit of God was manifest in each meeting. Especially was this so during the two Sabbath services. Laborers and people sought a deeper and fuller consecration than ever before, while the unconverted yielded to the Spirit's voice, and experienced great

blessings. Thirteen were baptized during the meeting.

It was encouraging to see the unity prevailing, as the items of business were brought before the conference. Three newly organized churches were admitted into the sisterhood of churches. The financial condition of the conference is good; and every minister has been encouraged to see fruit from his labor the past year.

During the year the Orlando Sanitarium was opened. The financial obligations of the institution have been borne by individuals, but with the agreement that as soon as the Florida Conference can assume the responsibilities of the institution, the stockholders are to relinquish their claim, and receive as remuneration only the actual cash invested. All profits accrue to the conference. One share of stock was voted to the conference by the stockholders, for services rendered by the conference; and during the camp-meeting five hundred dollars in cash and pledges was raised, with which to purchase five shares more.

The Orlando Sanitarium is located in a pine grove between two beautiful lakes. The climate of Florida, with other natural health-imparting facilities, places this sanitarium on advantageous ground, and we welcome it into our sisterhood of sanitariums, knowing it will not prove a blessing to Florida alone, but be of benefit to many other conferences, inasmuch as many health-seekers annually resort to Florida from the North and Middle West. We bespeak for it the hearty support and loyal co-operation of all interested in the medical missionary work.

Elder R. W. Parmele was unanimously re-elected president of the conference, with C. B. Stephenson, G. W. Dick, C. V. Achenbach, and H. A. Shreve associated on the executive committee, and Sister R. G. Stringer as secretary and treasurer.

Resolutions pertaining to the work at home and abroad were freely discussed and adopted. With enthusiasm the effort for the Thanksgiving Ingathering was approved, as well as the ten-cent-a-week plan. Florida expects to help extend the cause in the regions beyond, although she has a large mission field of her own unworked. In cash and pledges \$353.50 was contributed for foreign missions, in addition to two Sabbath-school offerings, amounting to \$35.58. Besides the offerings already mentioned, \$315 was given toward the Atlanta Sanitarium, and \$141 for local work, making a total of \$1,345.08 raised during the meeting.

Elder W. A. Westworth, president of the Southwestern Union Conference, and Brethren L. A. Hansen and V. O. Cole, and the writer were present, and took active part, with the local laborers, in the services. Elder and Mrs. E. W. Webster and Sister Amelia Webster, returned missionaries from foreign fields, were also present. These will labor in the Florida Conference.

The praise service which closed the Palatka meeting certified to the genuineness of the blessings enjoyed and the victories gained. The brethren and sisters returned to their homes greatly strengthened, and with a determination to do active work among their friends and neighbors.

R. T. DOWSETT.

### **The Australasian Union Conference**

SINCE my return to Australia, I have had my hands full of work. On my arrival in New Zealand, July 2, I went at once to Palmerston North, to attend a missionary convention which began the next day, and continued till July 13. It was a good meeting, well attended; the Spirit of the Lord came very near, and it proved to be one of the best meetings we have had in New Zealand. I am sure it will give a new impetus to the work in that field.

After this meeting I returned to Australia, and on July 31, we began a missionary convention at Victoria, continuing ten days. The time was fully improved from early in the morning till the evening. Elder R. C. Porter, having arrived from the United States, on his way to South Africa, attended this meeting with us, and the Lord blessed him greatly in his work. All the laborers were present, and took hold with hearty good will. I am sure this meeting will prove a great blessing to the work in Victoria.

Returning from Melbourne, we had a short time to get ready for the publishers' convention and council preceding the union conference. The convention opened August 25, and continued over a week. The union conference began September 3, and continued ten days. During the convention and council preceding the conference, we had a very free time in studying and considering many weighty questions relating to the work in our territory. The attendance at our council was large, all the divisions of our field being represented. The publishing work, the circulation of literature in both the English and island languages, the work in the East Indies and other parts of our mission field,—all received careful consideration; and day by day as we studied the field, the immensity of the work, its great responsibility, and the wonderful providence of God opened to us as never before. It was a great privilege to us all to have this free council, studying together all these important questions. During this time we spent earnest seasons in seeking the Lord for guidance and direction, for wisdom and understanding, and for largeness of heart to comprehend the work, and the Holy Spirit's power with which to carry it forward. The Lord came near, and our hearts were made tender. We all feel much encouraged over the prospects before us.

The presence of Elders J. N. Loughborough and R. C. Porter was a great blessing, and highly appreciated by all our people. I wish here, in behalf of the Australasian Union Conference, to express our thanks and appreciation to the General Conference for sending us such good help for our union conference meeting. Brother Loughborough had a good journey, and came to us in the best of health and courage. The Lord has blessed him in a very marked manner. I have never before seen him enjoy such freedom and power in speaking as the Lord has given him during the time of our union conference. His presentation of the early experiences, the rise, the progress, and the development of the work for this time delighted, strengthened, and encouraged the people. They had never before heard these things re-



lated by one who had been an eye-witness from almost the very beginning.

Brother Porter's labors were also greatly appreciated, and will bear fruit in the furtherance of the work in this field. He dealt fully with the late experiences that the work of the message has been passing through, and showed the relation of the present apostasy and its bearing upon the work and the message at the present time.

These studies were helpful, and gave all our people an opportunity to understand the nature of the present situation, and the right attitude and relation to be taken by every loyal believer at this time. There are no more loyal people to the message in any part of the world than here in Australia; and when the truth is set before them in plain terms, they take hold of it heartily and cheerfully.

The business proceedings of the conference passed off harmoniously, there being not a single negative vote in all our proceedings. The standing committees did faithful work, yet our program was so arranged that no committee sat during the time of service. Many times it happens that the very ones who should be present at the time when an important Scriptural subject is presented, are absent on committee work, and thus they lose a great blessing, and the work as a whole suffers by their absence. It is just as necessary for us to be present at every devotional meeting and Bible study as when business matters are presented. Every line of work received its due portion of attention, and as day after day the conference proceeded, the blessing of the Lord was more and more manifest.

#### All Departments of the Work Considered

The educational work, the publishing and book work, the religious liberty question, the missionary campaign, the health and sanitarium work, and the Sabbath-school department each had a day assigned to it. The reports from the missionary campaign work in various conferences was of a specially encouraging nature. During the two years since our last union conference, the Missionary Volunteer work has become more permanently organized, and the reports from their societies were a source of great rejoicing to our brethren and sisters. On the evening of the same day there was conducted a young people's model missionary meeting. It had a crowded attendance, and deep interest was shown in it. Our souls were made glad to see this work among the young.

#### The Island Work

The conference also took some advance steps. Elder L. V. Finster and wife accepted a call to the Philippines. Brother and Sister Finster came here from America seven years ago, and they have done good work in this conference. At the time of my coming to Australia, Brother Finster was president of the West Australian Conference. Something over a year ago he was transferred to Tasmania, where he has served as president the past year, the Lord blessing him much in his work. We all felt grateful that Brother and Sister Finster felt free to accept this call; for we are so anxious to see a permanent work started in the Philippines. They will leave here early in December for their new field.

On account of Brother Gates's health it did not seem right for him to continue

his work in the East Indies, so Elder J. E. Fulton was called to take charge of the work in that important district. Before this reaches the readers of the REVIEW, Brother Fulton will be in Java. After acquainting himself with the work in Java, and counseling with the workers there, he will go on to Singapore, and also visit Sumatra; later on he will visit the Philippines, and make himself acquainted with that field, and plan with the brethren in reference to pushing forward the work there, afterward going on to attend the next General Conference. While we shall miss the faithful labors of Brother Fulton in the home field, we are glad that he feels free to accept the superintendency of that populous district. His previous experience in the island mission field will be of value as he takes up the work in his new territory.

We have also strengthened the work in Tonga by sending Brother and Sister Harold Piper to take up school work on the island of Haapai, where an important interest has risen among the natives.

#### In the Home Field

Some changes were also made in the home field, which we trust will prove a blessing. Brother W. L. H. Baker now takes the presidency of the Tasmanian Conference, made vacant by the calling away of Brother Finster. Brother S. M. Cobb will take the presidency of the Victorian Conference, Brother Jesse Palant of the New Zealand Conference, and Brother W. H. Woods of the New South Wales Conference.

The reports that came in from our institutions were very encouraging. We would have been glad to see larger gains in numbers accepting the truth; but there never was a time since our coming to this field when the outlook was so encouraging as at the present. Since the missionary campaign has been taken up, interest is springing up in so many places, and souls are accepting the truth through reading our publications. All these things are sources of special encouragement. We sincerely praise the Lord for all that he is to us. Two years ago our union conference was decidedly a missionary conference. The present meeting will be denominated a missionary campaign conference; for the missionary campaign both at home and abroad seemed to be the special burden of the meeting. More activity at home will prepare more laborers for distant fields.

The circulation of our literature received special attention, and I am sure our conference presidents and ministers as a whole will give this part of the work much more attention than they have in the past. We shall also put forth more vigorous efforts in getting translations into just as many languages as we can among the different people of the islands. It is a great encouragement to us that our experience has taught us that our literature is just as effectual among the semicivilized of the islands as it is among the more advanced people in the home land.

#### A Youth's Paper

It was decided also at this conference to print a young people's paper. There has been an urgent call for this. We would have been greatly pleased if we could have made use of the *Youth's Instructor*; but Australia is so far away, and the mails are so irregular, that a paper printed here is greatly needed.

#### Our Statistical Report

I will here submit a brief review of our statistical report for the two years, beginning June 30, 1906. The number of believers in the Australasian Union Conference was 3,999; June 30, 1908, the figures stand at 4,404, an increase of 405.

The tithe reported for the two years is \$118,299.52, an increase of \$21,758.30 over the former report. The Sabbath-school offerings, \$14,623.39, as compared with the last report, \$11,452.08, show a gain of \$3,171.30; and to missions \$12,218.09, an increase of \$3,411.06 over the former report. During the biennial period, \$14,774.48 has come in as offerings to foreign missions, which shows an increase of \$2,830.03; for home mission work, \$6,087.01; and for local church work, \$7,941.87. These last figures were not reported at the last conference.

In the Missionary Volunteer Department, \$3,227.77 has been raised in contributions for foreign missions, and \$674.92 for home work. Neither were these reported at our last conference. This makes the total amount of money contributed for home and foreign work during the two years, \$163,219.91; that is, this much has been reported. I am sure that considerably more than this has been raised, but has not been included in the reports.

Our book sales for two years stand at \$164,214.71, as compared with \$144,567.87 for the former period, showing a gain of \$19,646.84. This, too, is encouraging, considering the smallness of the number working and other circumstances.

Thus we are able through the mercy of God to report an increase in all the different departments of the work; but had we all been as faithful as the importance of our time demands, the increase would have been much greater.

#### A Forward Impetus

Our good conference has given a decidedly forward impetus to the work throughout the Australasian Union Conference. The attendance was larger than on any previous occasion of this kind. In order to find room for the delegates and visitors, thirty tents were pitched in a grove near the church. Two years ago the school was able to care for quite a number of the delegates. This time all their space was filled with students. Two years ago the Retreat was vacant, but this time not only were the school buildings filled, but the overflow had also taken up considerable room in the Retreat. This made it necessary to pitch many tents; but the weather was good, and all were happy, rejoicing in the great blessings experienced day by day.

We shall now at once begin our camp-meeting season. September 29, in company with Elder Loughborough, I shall start for the general meeting in Queensland to be held at Brisbane. The next day Brother and Sister Porter will take their departure for Africa, stopping five days at Melbourne, where the steamer takes on cargo. October 1 Brother and Sister Fulton, together with Brother and Sister Thorpe, will sail for Java; so not only have the conference delegates left for their home fields, but we are rapidly spreading to fields abroad.

It was certainly in the providence of

God that Brother and Sister Porter could be here for our conference, and the best wishes and earnest prayers of our people in Australia will follow them to their new field of labor. Through this acquaintance, Australia will feel in closer touch with Africa than ever before.

Brother Loughborough will remain with us, and visit our various camp-meetings. Our people are greatly rejoiced over the opportunity of having Brother Loughborough visit our various conferences.

The laborers of the Australasian Union Conference as well as of our people are of the best of courage, and their heart is set to serve God, and their shoulders are put to the work. We rejoice in the glorious prospect that soon the work will all be finished, and the glorious consummation of our hopes realized. We appreciate that we have entered a very important time, and that there is much at stake; but by the grace of God we mean to be faithful, and in the day of the final gathering stand with the blood-washed throng on Mount Zion with the Lamb. What a gathering of the faithful that will be!—from every land and clime they will come, from every nation and people, from every generation from the time of Adam down to the last! The glorious prospect of the consummation so near at hand fills our hearts with joyous expectations.

O. A. OLSEN.

### Received on the \$150,000 Fund up to November 5, 1908

#### \*Atlantic Union Conference

*Central New England .....	\$ 2,801.02
*Greater New York .....	1,715.16
Maine .....	882.64
*New York .....	2,351.50
*Southern New England ....	1,212.50
*Vermont .....	1,411.74
*Western New York .....	2,192.26

Total ..... 12,566.82

#### Canadian Union Conference

*Maritime .....	601.49
Quebec .....	181.64
Ontario .....	824.28
Newfoundland .....	20.80

Total ..... 1,628.21

#### Central Union Conference

Colorado .....	4,781.98
Kansas .....	4,031.79
Missouri .....	2,031.60
*Nebraska .....	6,123.63
*Wyoming .....	881.92

Total ..... 17,850.92

#### \*Columbia Union Conference

Chesapeake .....	856.45
*Eastern Pennsylvania .....	2,586.11
*New Jersey .....	1,247.98
*Ohio .....	6,403.43
*Virginia .....	1,037.27
*West Pennsylvania .....	1,995.96
*West Virginia .....	558.86

Total ..... 14,686.06

#### District of Columbia

*Washington churches .....	1,401.54
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#### Lake Union Conference

East Michigan .....	3,199.38
*Indiana .....	5,250.52
*North Michigan .....	2,074.00
*Northern Illinois .....	3,013.86
*Southern Illinois .....	1,652.50
*West Michigan .....	8,782.70
Wisconsin .....	6,281.23

Total ..... 30,254.19

#### North Pacific Union Conference

*Montana .....	1,085.37
*Upper Columbia .....	3,036.43
*Western Washington .....	3,371.03
Idaho .....	1,049.70
Western Oregon .....	3,079.61
Hawaii .....	21.05
Alaska .....	20.00

Total ..... 11,663.19

#### \*Southern Union Conference

*South Carolina .....	315.84
Alabama .....	623.14
*Tennessee River .....	1,406.84
*Florida .....	976.48
*North Carolina .....	966.65
*Cumberland .....	1,360.99
*Louisiana .....	572.54
Mississippi .....	413.33
*Georgia .....	491.55
Conference not specified ....	97.41

Total ..... 7,224.77

#### \*Northern Union Conference

*Iowa .....	9,761.86
*Minnesota .....	5,817.19
*South Dakota .....	2,672.47
*North Dakota .....	2,186.63
Conference not specified ....	73.82

Total ..... 20,511.97

#### Pacific Union Conference

*Southern California .....	4,955.88
*Arizona .....	474.39
*California-Nevada .....	10,271.03
*Utah .....	449.08

Total ..... 16,150.38

#### Southwestern Union Conference

*Arkansas .....	942.93
Oklahoma .....	4,248.68
Texas .....	3,025.60
New Mexico .....	2.00
Conference not specified ....	22.82

Total ..... 8,242.03

#### Western Canadian Union Conference

*Alberta .....	1,211.35
*British Columbia .....	393.87
Manitoba .....	350.76
Saskatchewan Mission Field ..	63.10

Total ..... 2,019.08

#### Unknown

Unknown .....	161.70
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#### Foreign

*Algeria .....	13.33
Australia .....	188.48
Bermuda .....	36.00
China .....	221.85
South Africa .....	439.02
Jamaica .....	73.86
Yukon Territory .....	20.00
England .....	285.21
*West Africa .....	50.00
Mexico .....	65.97
India .....	418.25
South America .....	82.81
Switzerland .....	9.69
Central American Mission ..	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	17.50

Haiti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. ....	1.22
Cuba .....	9.00
Hungary .....	3.00
Tahiti .....	17.83
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	6.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	3.47
Fiji .....	4.87
St. Kitts .....	7.51
Ireland .....	25.56
Russia .....	5.00
Denmark .....	14.59
Santo Domingo .....	2.50
West Caribbean .....	96.35

Total ..... 2,307.99  
Grand total ..... \$146,668.85

I. H. EVANS, Treasurer.

### Virginia

WESTMORELAND COUNTY.—Much of God's blessing has attended the effort put forth for him in this place. The ten persons who have taken their stand for God at Chiltons, are sound on the whole truth. Their tables, where meat predominated, are now spread with healthful food. From the first, they have shown a readiness and willingness to obey God. There are several other persons who expect to obey this message.

A few weeks ago Elder H. W. Herrell met with us, and we celebrated the ordinances; the following day he baptized nine candidates.

We are also glad to report that a memorial, a church building, is being erected at Chiltons. At the time of writing we have bought everything necessary for the frame of the building, including flooring and roofing, and expect soon to have this part of the building finished. Brother C. Hennege has done faithful work on the building, the members of our little company helping. Other friends also assisted. One of our brethren donated the lot on which to build. We expect to complete this building with the means to be sent in later. We take this opportunity to thank our friends of the Review and Herald Office and of Washington, D. C., for their kind financial co-operation.

About five weeks ago we started another effort at Deep Point, a place about five miles distant. This is a needy field. There are no churches here, and the people know little about God. As we taught our little company to withdraw from lodges, we had an opportunity at Deep Point to demonstrate the duty of the church in giving assistance to the needy. We found a family in need (as the result of sickness), and have twice carried them provisions from our little company and neighboring farmers. The man and wife have both given their hearts to God, and we expect to see them step out into the light of present truth.

As a result of these meetings, eleven men and women have given their hearts to God. They attend every meeting and give good testimonies. They are studying God's message for this time, and we expect to see several obey it.

MRS. G. A. STEVENS.

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

### Union College, South Africa

We are thankful to report courage and progress here in South Africa, even in the midst of financial distress and disappointment. It is difficult to have success under present conditions, but the Lord has looked down upon us in mercy, and given us many evidences that he is still with his people, and that his truth will prosper.

During the week of prayer held throughout South Africa at the end of March, nearly all our students renewed their allegiance to our Heavenly Father, and, by their lives and deportment since, have shown that the sweet, subduing influence of God's Holy Spirit has been working in their hearts, prompting them to greater zeal and consecration.

At the end of the Sabbath service, Sept. 26, 1908, the writer baptized seven of our young people in the baptistery of the Claremont church, and we trust that they may ever rest with assurance and confidence upon the mighty arm of our Heavenly Father. It was a solemn hour, yet we believed God's promise, that they should be raised to walk in newness of life, and we pray that these who have now entered the fold of Christ may triumph over every trial and temptation that the enemy may bring against them. We are preparing another class for baptism at the end of the year. Ten or twelve will then go forward in this ordinance, and identify themselves with the church. We feel of good courage in the Lord, and thank him for his wonderful love. Our constant desire is to walk in the light of his counsel, and do his will to the best of our ability, prompted by his Holy Spirit. J. F. OLMSTED.

### China

CHANG-SHA.—Brother Lu Chuanleo returned last week, after an itinerary of nearly two months in and around the district of Heng-chow, to the south of us. The district has a very bad name, owing in no small measure to the nearly one hundred so-called "gospel" chapels that have opened in a very short space of time, many after but one visit of a Chinese preacher, subscriptions being raised for the purpose by the heathen. But notwithstanding the obstacles, 3,804 tracts and portions of Scriptures were disposed of, and talks were given by the way. It has been a good experience for this brother.

Brother Chang Kangheo left this morning with two others, taking a load of literature to distribute among the thousands of pilgrims who will be going to Nanyo, a few days south of Changsha, this month. Good attendance is the rule at the street chapel meetings in the evening, but our cry to God is for souls who will go on to know him whom to know is life eternal. It is not enough to hear the gospel once or twice. There must be "line upon line, line upon line; here a little, and there a little."

Dispensary cases have increased to one hundred thirty-seven this month, with two outside calls and three eye-tests. Many of these have been quite serious; but God has wonderfully blessed the simple treatments given. O that we had better quarters and better conveniences for this needy work! Perhaps we are being tested in these matters, to see if faithfulness is ours. P. J. LAIRD.

### Field Notes

A REPORT from Maine states that three persons have taken their stand for the truth at Brownville.

SEVEN persons have been added to the church at Lead City, S. D., six by baptism. Two more are awaiting baptism.

ELDER A. V. RHODES recently visited a family at Carrington, N. D., who had lately accepted the message, and baptized them.

As a result of the efforts put forth at Dugger, Ind., this summer, six persons have decided to obey the truth, and five were baptized.

SEVEN persons were recently baptized at Graettinger, Iowa, who accepted the message last winter under the labor of Brother J. W. McComas.

As a result of the tent effort at West Fork, Ark., twelve persons have taken a stand for the truths of the third angel's message.

Two persons were added to the church at Rochester, Ind., on Sabbath, October 10, one upon profession of faith and the other by baptism.

As a result of the tent effort at Quincy, Mass., seven are now keeping the Sabbath, five of whom were baptized on Sabbath, October 3.

THE meetings at Butler, Okla., closed October 18, with a full tent and a good interest. Five were baptized, seven united with the church, and three more took their stand for the truth.

SABBATH, October 17, baptismal services were held at the South Side and Humboldt Park churches, Chicago, Ill. In all, eight persons were baptized, three at the former and five at the latter place.

THE work is onward at Reno, Nev. Four persons have been baptized recently, and united with the church at that place. Others are beginning to keep the Sabbath and request baptism.

As a result of tent-meetings and the efforts in behalf of the church at Kalamazoo, Mich., fifteen persons have been added to that church,—fourteen upon profession of faith and baptism, and one by letter.

THE *Southwestern Union Record* reports that at Alva, Okla., on Sabbath, October 10, a church of seventeen members was organized. Four new converts were baptized on Sunday, and three or four others expect to be baptized soon.

BROTHER W. M. JACKSON writes of the work in Greenville, S. C.: "I have been here in the tent work since September 24, and the interest has been very good. As a result, about twenty have taken their stand to keep all of God's commandments."

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. GEORGE, M. D.  
W. A. RUELE, M. D.

Chairman  
Secretary

### The International Congress on Tuberculosis

THE department of pathology was one of the most interesting and striking of all the exhibits of this most instructive congress. It occupied almost half of the third floor of the new National Museum, and contained specimens from the largest medical schools and museums in the world. Most beautiful specimens, mounted in glass jars, were furnished by the McGill University. These included the natural tissues, color preserved, of individuals who had suffered with tuberculous pericarditis, tuberculosis of the larynx, tuberculosis of the lungs and pleura, tuberculosis of the digestive system, and, in fact, tuberculosis of every organ of the body.

One section was devoted to gross specimens, kept in cold storage, in glass. These were exhibited by the United States department for inspection of meats. One specimen showed the entire lung of a cow, crowded with tubercular nodules so close together that a penny could not be laid on the tissue anywhere without touching one or more diseased areas. Another specimen was the ribs of a cow, removed as a whole, showing the pleural cavity entirely covered with large, flat, tubercular masses. Another was the half of a hog, showing the same tubercular involvement of the pleural and peritoneal cavities.

Some very interesting and instructive exhibits from the experiment station were offered. One group of seven specimens showed the dangers of infection from tuberculosis from several common causes. No. 1 showed the organs of a guinea-pig, with tuberculosis caused by the subcutaneous inoculation of feces from a tuberculous cow. No. 3 consisted of the organs of a guinea-pig, showing tuberculous tissues caused by the inoculation of normal milk from a healthy cow, soiled with small masses of feces from a tuberculous cow. No. 5 consisted of the organs of a guinea-pig, showing tuberculous lesions caused by inoculation of butter made from normal milk from a healthy cow, soiled as in No. 3. These specimens illustrate the great importance of the strictest cleanliness in the care of milk and butter.

Another group of six specimens contained the following: (1) normal organs of a guinea-pig, inoculated with normal butter; (2) tuberculous organs of a guinea-pig, inoculated with ordinary salted butter in which tubercle bacilli had remained alive and virulent thirty days; (3) tuberculous intestines, omentum, and mesenteric glands of a guinea-pig inoculated with ordinary salted butter in which tubercle bacilli had remained alive and virulent one hundred days; (4), (5), (6), the same as (3), except that the bacilli had remained alive and virulent 113, 133, and 160 days respectively. Here is illustrated the danger of butter in conveying tuberculosis.

In a group of twelve specimens, one showed tuberculosis of the prescapular, mediastinal, and gastrohepatic glands of a hog, the animal having contracted the disease by eating the droppings from a tuberculous cow.

One group of nine specimens showed the action of light on tubercle bacilli in tuberculosis pus. Guinea-pigs were used, and their organs showed the following conditions: (1) healthy after inoculation with tuberculous pus exposed in a thin layer on glass to direct sunlight for thirty minutes; (2) tuberculous organs, after inoculation with tuberculous pus exposed on glass in thick clumps to direct sunlight for two hours; (3) healthy organs, as in No. 2 exposed for five hours; (4) tuberculous organs after inoculation with tuberculous pus exposed on glass in thin layers to electric light for four hours; (5) same as (4), exposed thirty-two hours, organs healthy; (6) same as (5), exposure sixty-four hours; (7) tuberculous organs after inoculation with tuberculous pus exposed in thin layers on glass to ordinary room light for fifteen days; (8) same as (7), only kept in dark room twenty days; (9) same as (8), only kept in dark room thirty-two days. This needs no comment to impress the necessity of the action of sunlight and air in fighting this disease.

In view of the advancement that is being made in combating tuberculosis, should not we as a people who have received great light on health subjects, manifest more enthusiasm over this question? There is not an institution among us where a tuberculous patient is received. Should not we arouse and take an active part in this good work?

W. A. R.

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

Bookmen's Conventions

ARRANGEMENTS have been made to hold bookmen's conventions during the winter as follows: For the Review and Herald territory, including Eastern Canada, a bookmen's convention will be held at Takoma Park, Washington, D. C., December 16-22; for the territory of the Southern Publishing Association a convention will be held at Nashville, Tenn., December 30 to January 6; for the Central, Northern, and Western Canadian union conferences a convention will be held in Kansas City, January 8-15; for the Pacific and North Pacific union conferences a convention will be held at Mountain View, Cal., January 26 to February 2. All necessary arrangements will be made, and notice sent out in due time for the publishing houses and union conferences in their respective territories.

Let us all unite heart and hand in an effort to make these the most successful bookmen's conventions we have ever held.  
E. R. PALMER,  
Secretary General Conference Publishing Department.

Canvassers' Summary for September, 1908

Canadian Union Conference	AGENTS	HOURS	ORDERS	VALUE
Maritime .....	8	323	175	\$ 297.10
Quebec .....	2	90	76	136.25
Ontario .....	4	178	79	273.60
Totals .....	14	591	310	706.95
Atlantic Union Conference				
Central New England .....	12	489	133	518.40
Southern New England .....	2	73	21	63.75
Maine .....	5	174	15	94.05
New York .....	12	639	194	323.50
Greater New York .....	10	460	93	290.95
Western New York .....	11	358	46	225.75
Vermont .....	6	410	98	245.20
Totals .....	58	2603	610	1762.20
Lake Union Conference				
West Michigan .....	5	....	....	293.45
Southern Illinois .....	15	971	266	687.20
East Michigan .....	7	213	52	118.30
Wisconsin .....	9	608	132	459.10
Indiana .....	9	591	162	340.30
North Michigan .....	3	231	29	82.80
Northern Illinois .....	9	603	177	543.15
Totals .....	57	3217	818	2524.30
Columbia Union Conference				
Chesapeake .....	18	1390	610	990.90
East Pennsylvania .....	15	1503	397	768.11
Virginia .....	14	1003	406	671.80
New Jersey .....	23	1200	225	607.70
Ohio .....	10	589	347	514.85
West Pennsylvania .....	6	477	90	280.66
West Virginia .....	7	256	50	175.00
Totals .....	93	6418	2155	4009.02
Southern Union Conference				
Louisiana .....	7	496	137	367.35
Mississippi .....	9	621	183	380.15
Alabama .....	21	1366	780	1504.40
Tennessee River .....	7	325	81	225.60
Kentucky .....	18	1272	534	802.00
Totals .....	62	4080	1715	3279.50
Southeastern Union Conference				
Georgia .....	7	1046	444	789.40
North Carolina .....	11	956	470	676.75
South Carolina .....	18	1075	882	1337.95
Florida .....	5	234	117	248.00
Cumberland .....	..	....	....	.....
Totals .....	41	3311	1913	3052.10
Southwestern Union Conference				
Arkansas .....	15	1187	263	958.10
Texas .....	32	9959	617	1959.85
West Texas .....	5	641	154	421.50
New Mexico .....	1	72	63	59.25
Totals .....	53	11859	1097	3378.60
Central Union Conference				
Northern Missouri .....	10	618	205	659.80
Southern Missouri .....	8	578	136	482.35
Nebraska .....	5	....	248	844.00
Western Colorado .....	1	....	11	30.25
Kansas .....	20	800	600	1350.00
Wyoming .....	8	282	82	276.55
Totals .....	52	2278	1282	3642.95
Western Canadian Union Conference				
Alberta .....	3	255	84	209.10
British Columbia .....	6	230	79	196.95
Manitoba .....	6	596	292	830.25
Saskatchewan .....	6	840	203	641.15
Totals .....	21	1921	658	1877.45



Northern Union Conference

South Dakota .....	15	1098	131	380.00
Minnesota .....	11	1113	103	319.00
North Dakota .....	5	296	31	132.75
Iowa .....	7	380	26	83.50
Totals .....	38	2867	291	915.25

North Pacific Union Conference

Western Washington .....	11	171	107	227.00
Western Oregon .....	5	96	46	122.00
Montana .....	3	133	39	141.00
Upper Columbia .....	1	6	....	28.00
Southern Idaho .....	..	....	....	.....
Totals .....	20	406	192	518.00

Pacific Union Conference

Arizona .....	..	....	....	.....
California .....	3	122	74	175.45
Southern California .....	8	996	495	1162.00
Utah .....	..	....	....	.....
Totals .....	11	1118	569	1237.45

Foreign Union Conferences

West Indian Union Conference.....	10	220	398	609.09
Mexico (mission field) .....	7	185	202	267.52
Scandinavian Union Conference ....	102	13306	10535	6251.45
Latin Union Conference .....	13	1912	2054	1462.17
British Union Conf. (two months)...	..	....	....	9136.75
Australasian Union Conference .....	55	4540	1862	6398.31

Total, North American Union Conferences .....\$26,903.77  
Total, Foreign Union Conferences and Mission Fields ..... 24,125.29

Grand Total ..... \$ 51,029.06

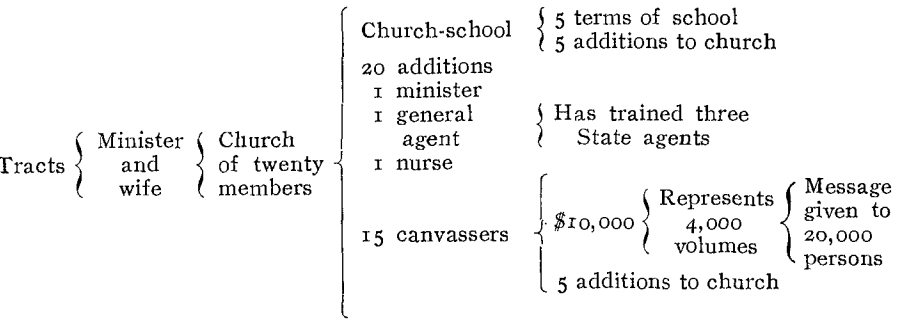
Some Results of Distributing Our Literature

ABOUT twenty-five years ago a sister living in New York sent the tract, "Who Changed the Sabbath?" and copies of the *Signs* and the *REVIEW* to the wife of a Methodist minister living at Poplar Bluff, Mo. This minister's wife, not being able to answer the truths set forth, appealed to her husband for those Sunday texts of his, and to their great astonishment he found none.

More tracts followed. Within six months the truth regarding the state of the dead was seen and accepted. Next came the Sabbath. The final decision was made by both the minister and his wife the same day, the same hour, although neither knew of the step the other was taking. He had been away preaching, and when he came in to tell his wife the good news, he found her also rejoicing in the Sabbath blessing.

Three years later a tent-meeting was called for. Elders J. G. Wood, C. B. Hughes, and James Klostermeyer came, and soon a church of twenty members was organized. So many of the leading members of this minister's flock became Seventh-day Adventists that the church building and grounds fell into the hands of our people.

The following diagram tells only a part of the story:—



Eternity alone will reveal all the forces for good set in motion by these few tracts. This is no exaggerated story. The writer is personally acquainted with the persons mentioned, and rejoices in the truth to-day because those few tracts were sent from New York on their heavenly mission twenty-five years ago.

May these figures be indelibly impressed on the mind and heart of every reader, and may each go and do likewise.

CHAS. G. BELLAH,  
General Canvassing Agent of Central Union Conference.

Current Mention

—A report comes from London to the effect that the British government now contemplates sending a battle-ship fleet around the world.

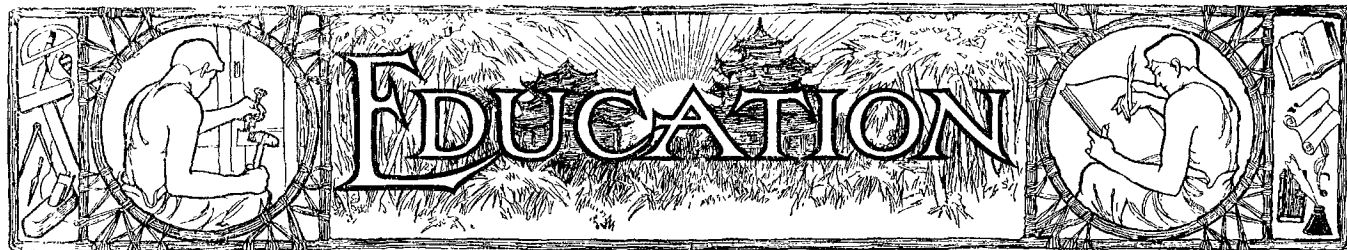
—The trouble between France and Germany over an incident at Casablanca, Morocco, in which Germany's consular agent was involved, and which threatened to involve the two countries in war a few days ago, has been settled peaceably, each country expressing its regrets for the incident. Germany regarded the treatment of her consular agent as a violation of her honor, and was quick to assume a threatening attitude. At the same time a portion of the French press was practically defying Germany to declare war.

—A report from Vienna states that the unsettled Balkan difficulty now contains an element of danger. Russia has suddenly abandoned her interest in a conference of the powers, has very coldly answered Austria's note in reference to the annexation of Bosnia and Herzegovina, and the czar has kept the Austrian ambassador waiting a number of days for an interview until he could first have an interview with Crown Prince George, of Serbia. The Russian government has even expressed its sympathy with Serbia, and its willingness to give her moral support.

—The returns from the presidential election held on November 3 show that Judge William Howard Taft (Republican) was chosen for the office of President of the United States by a large majority. The electoral vote stands as follows: For Mr. Taft, 319; for Mr. Bryan, 153. The Republican majority in the House of Representatives, however, has been reduced from 57 to 41, and in many of the States which gave majorities for Mr. Taft, Democratic governors and congressmen have been elected. Each of the leading candidates carried his own State by a good majority.

—The Vatican is now discussing the probability of an American ambassador to the "holy see." The *Tribuna*, immediately on the election of Mr. Taft, recalls his visit to Rome in 1902, and the excellent impression he made on Pope Leo XIII. To Mr. Taft, it states, Pope Leo expressed the hope that he would one day realize his dream of having an American diplomatic representative accredited to the Vatican. The *Tribuna* concludes by asking, "Now that Mr. Taft is President, can Leo's successor entertain the same hope, which is against the spirit of the American Constitution?"

—A report from London dated October 31 states that England is just now enduring a "spasm" of social unrest, which, in the eyes of many observers, is distinctly alarming. Both in London and in other large centers there have been demonstrations of discontent of a serious nature. "The question of the unemployed," says this report, "has assumed proportions which promise trouble before the winter is over." In London alone, it is calculated that there are upward of two hundred fifty thousand paupers, while nearly ten per cent of the skilled workers of the metropolis are out of employment. In these conditions the Socialist propaganda is thriving.



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 GRIGES, *Chairman*.  
C. C. LEWIS, *Secretary*.

### "What Cheer?"

ALL cheer! "Since God is Lord of heaven and earth, how can I keep from singing?" Since "all things are mine," why should I not be full of cheer? Why not grasp our Lord's wonderful promises, and make them our own? To do so is to bring a power into our lives which is truly invigorating and life-giving. Our sleep is sounder, our digestion better, and our strength greater, because of this good cheer.

"What cheer?" Through God we have everything to give us a great measure of the best of cheer. What matters it if at times the skies seem brass, the earth iron, and clouds of trouble surround us? The steady eye of faith pierces the darkness, and lets the sunlight flood in. The hand of God waves back the clouds of doubt and discouragement, removes the brass and iron of hopelessness, lifts us up, and makes us rejoice. He has promised to do this; but it is faith that makes the promise effective.

"What cheer?"—Much, every way.

### Not Ashamed

THE apostle Paul declared that he was not ashamed of the gospel of Jesus Christ, and the reason was that it was a power for good. The principles of Christian education are the principles of the gospel of Jesus Christ, and, indeed, we should not be ashamed of them. It is true that we oftentimes come short in making of them all that we ought, but the "principles" are not to blame for this.

The world ought to know of the great truths of Christian education; for they are identical with those of the gospel. In the book "Education" these principles are set forth in a clear, beautiful, and forceful manner. This book should be in every Seventh-day Adventist home, and every Seventh-day Adventist should see

that every one in his vicinity has an opportunity to read it. Thousands of copies of this book should be placed in the homes of the world. Its reading will tend to lead men and women to a study of the doctrines of this message, and to cause those who do read to have an appreciation of the importance of a harmonious education for every child.

We are to be the head and not the tail in educational matters, and in every good work that makes for the betterment of man, his enjoyment of this life, and his hope of the life that is to come; and this book is a powerful factor leading us to see our opportunities, and teaching us how to make the most of them. Every one should read it.

### Necessity of Co-operation— Text-Books

Two great problems confront us in the development of our educational work; one is the best way to support our schools, and the other is the preparation of suitable text-books. It takes time to solve these problems, but the rapidity with which we reach their solution rests largely upon *co-operation of effort*. In the work of bringing out suitable text-books, the Department of Education is, after all, very dependent upon a united effort of all our teachers. It is impossible for one person or a number of persons to prepare properly even a single book—one which is reasonably well adapted to meet the needs of all. There is a great difference in methods of teaching the same subject, and there is a difference between different parts of the same country as well as between different countries. We must endeavor to have our text-books represent the very best ideas, and as far as possible adapted to the needs of all localities and all lands. To this end we urge upon our teachers again and again the importance of entering heartily into the examination and helpful criticism of all manuscripts in preparation.

We are at present bringing out three new books,—a course in singing, a book on United States history, and one on the study of Daniel and the Revelation. These books have been previously advertised, and will undoubtedly be referred to again. If our teachers will shape their courses of study so as to introduce these books, and then give to them careful study and close scrutiny, and make

helpful criticism upon them, it will no doubt be possible for us to provide excellent books on these subjects by another year. United, we shall accomplish much; divided, we shall never succeed.

### Music

IN the schools of the prophets, music played an important part. The emotional element of the child's life is not to be neglected. We lay great stress upon his proper development physically and intellectually, but we must not overlook the emotional education. God is a lover of the beautiful,—beauty of form, beauty of color, and beauty of sound. No child's education is complete unless he has given to him a knowledge of each of these means of reaching his emotional nature. And it should be understood, that, in the study of that which is beautiful, we are appealing to the intellect as well as to the emotions. The study of music is highly intellectual, offering to the pupil an opportunity for the exercise of his best powers. The proper study of music establishes habits of accuracy and order. It should be in our schools a leading subject, well and thoroughly taught. All our children should learn to sing. It is not sufficient that they learn simply rote songs; they should understand the theory and the principles of music. They should be taught to read notes rapidly and correctly. Such an education gives to them not only a source of constant pleasure, but power for the accurate and rapid performance of hard work. Let us make the most of this important subject. It is to be studied through all eternity.

### The Missionary Campaign

BEFORE another Education number of the REVIEW is issued, the missionary campaign will have been finished. At the time this number is received, enthusiastic plans for this work in all our schools should be under way. As educators, we must recognize that our chief duty is to establish the habit of, and the love for, earnest Christian service. We are appreciating more and more the importance of the distribution of our books and papers as an educating agency. Young men and women engaging in this work acquire the ability to meet people in an intelligent and pleasing way, and to present the truth effectively.

Aside from the financial benefit, the educational value to the student must not be overlooked. Moreover, we must recognize the vast importance of loyalty to every advance move in our work. Our schools must stand for progress. By so doing we shall be in the forefront of every special undertaking, having in mind the finishing of this work. Such an education will naturally qualify our students for the real and continuous strain of gospel work when their school-days are over.

There are many young men and women in our schools who have no definite plans concerning their life-work after they leave school. These great campaigns can but call their attention to the opportunities open to them, and create in their minds an interest in gospel service. The Thanksgiving harvest ingathering may be of untold value to our schools. Let each instructor and student seek to make it such.

## Our Schools

### The Prevention of Tuberculosis Among Schoolchildren

IN the past few years great attention has been given the world over to the subject of the relief and prevention of tuberculosis; but the measures provided refer almost wholly to the adult population. Little consideration, outside of France, has been given to the large number of individuals below the age of fifteen, who in the next few years are to become the active working force.

The child of to-day is the adult of tomorrow; the generation of schoolchildren of to-day is the generation of fathers and mothers of a few years hence. Therefore, as long as tuberculosis is allowed to retain a foothold in this generation of children, so long will it hold its sway as a devastating disease among adults.

All authorities upon the subject of tuberculosis are agreed upon the *latency* of the disease; that is, an infection of tuberculosis does not immediately manifest itself, as does measles, or scarlet fever, or many of the other infectious diseases. It is not possible to predict whether or not a person has become infected; and if so, when he will begin to show the disease. If he is infected, the likelihood is that the disease will remain latent in the system, awaiting such time for its manifestation as shall be brought on by some overexertion or fatigue, some debilitating cause induced by privation, dissipation, overstrain, or illness. It is safe to say, perhaps, that in every case of tuberculosis the infection occurred from two to ten years before its final manifestation. Hence the cases of consumption which begin to be numerous after the fifteenth year must have had their inception, their infection, within the school-days. . . .

Indeed, many eminent authorities upon tuberculosis, especially in France and Germany, are firmly convinced, not only by their reasoning, but by their clinical and laboratory experience, that all tuberculous infections are made in infancy

and childhood, the disease remaining latent until from one cause or another the resistance of the individual is reduced, and the disease becomes manifest. This may be an extreme view, but the instances of childhood infection are so numerous that these views merit careful consideration.

I allude to these facts to make it evident to you how important are the years of childhood, how essential it is that during these years every precaution should be taken not only to prevent infection but to protect the child's physique, and to improve his powers of resistance, so that he may pass through the school period, and enter into the years of work, with a constitution not only not undermined by his social life, but rather so strengthened and so fortified by a knowledge gained in the schools of how to preserve it, that he may undertake life's burdens with every expectation of meeting and coping with them successfully, at least so far as health is concerned.

It is evident, therefore, that the ultimate eradication of tuberculosis rests largely with the coming generation; that is, with the schoolchildren of to-day; and in solving the problem, the mothers and guardians of children, and the teachers and other school authorities, must be the active factors.

Particular responsibility devolves upon the schools. They are the intelligent element in the working force. As tuberculosis is essentially a disease of poverty and ignorance, it is too much to expect that parents in such conditions can give instruction or care to their children at all commensurate in value to the instruction and care possible in the school. This may seem to teachers a large responsibility, but surely it is a responsibility worthy of their highest and most devoted efforts. When they recall that one out of every ten children is likely to die of tuberculosis within the next fifteen years, should it not stir every instinct within them to make all effort possible to protect and save this tithe of the bright, happy lives whom they see sitting before them daily?

There are many practical ways in which the school authorities and teachers can make effective the hope that the schools shall become forceful agents in this great work. In the first place, the buildings themselves in which the schoolchildren are housed should receive the utmost thought and care, to fit them to protect the health of all those who come to them. . . .

Now a few words as to the manner in which schoolhouses are managed. Are the rooms kept clean? Are they swept only after scattering wet sawdust? Are they dusted with a damp cloth rather than with a feather broom? Is the drinking-water pure? Are the drinking-cups clean? Are there provisions for the children to wash their hands? Are the toilet-rooms thoroughly sanitary? Do the teachers understand the value of proper ventilation? Are the school library books sterilized from time to time? Has the system of passing study-books on from one pupil to another been abandoned? Nothing can be more important than cleanliness of the schoolhouse in all its parts. Its effect upon the health of the child is not more important than its effect upon his mind, and it should be the duty of some thoroughly competent supervisor, preferably a capable woman, to see that these conditions exist. . . .

The teaching of hygiene should be considered of first importance. In the first year of school life, the teaching must be largely suggestive and by example, taking care to regulate the habits of the little ones in hygienic grooves,—that they wash their hands before eating luncheon; that they wipe their feet on the door-mat; that they do not spit upon the floor; that they do not turn the leaves of their books by first wetting their thumbs in their mouths; that they do not moisten their pencils with saliva; that they keep their desks and books neat and clean.

From such elementary instruction in hygiene as this, and the formation of automatic habits of health, the teaching can broaden out as the age of the pupils increase, until pupils of average intelligence, over ten or twelve years of age, shall be given extensive courses in hygiene and in the nature of infectious agents which are harmful to human life. There is no reason why a boy or girl of twelve should not understand very fully why certain groups of mosquitoes are dangerous to health, or why polluted water and milk are carriers of typhoid fever; or why he may not comprehend in a practical way the nature of tuberculosis, the common methods of infection, and the best methods for keeping the body in condition for resisting it.

All teaching which has as a result the increase of the pupil's love of nature and the things of out-of-doors will aid in making possible the sound physique so desirable. The school garden, introduced in some of our cities, is doing much good; and many other methods will suggest themselves to teachers interested.

It is not by any means so important to turn out a learned boy or girl as it is to turn out a healthy one, who knows and appreciates the value of health and the right course to pursue to preserve it. New text-books will be needed; graphic diagrams and exhibits adapted to the ages of the pupils, illustrating hygienic subjects, how to live and keep well, what to avoid, are extremely valuable, and must find a place in schoolhouses. Miniature tuberculosis exhibits in all the schools would help largely. It is amazing to see the interest which children take in such things, and with what clear understanding they talk about them.

Probably there is no body of men or women in the community who are in a position to do so much toward the ultimate eradication of tuberculosis as the school-teachers; for it is to the instruction and the example in the schools that we must look for the final solution of the problem.—*Henry B. Jacobs, M. D.*

### The Correct School Age

It depends. The natural school is the home. Growth is the first business of the child, and in the home he ought to grow best. He ought to live in an atmosphere of hopefulness, cheer, courage, kindness, courtesy, and refinement. He must absorb these until they become a part of him. Only the mother, herself, can furnish these.

The school is a human, artificial device to make good the deficiencies of home and surroundings. When every child was brought up in a large family on an old-fashioned farm, the sole responsibility of the school was text-book learning. The home furnished nature study, physical

and manual training, morals and religion. Open air and the spur of necessity did the rest.

If people lived under such conditions to-day, the child, until he was ten or eleven years old, would be better off at home. If the child lives in a city flat or in a house with a yard as big as a pocket-handkerchief, with an irritable father, a tired, nervous mother, and an army of nurses and governesses to vex and worry him, the sooner he is sent to the kindergarten the better. He can not possibly "grow and wax strong" and develop a steady, strong nervous system under such home surroundings.

If the system of training in the lower grades of our schools were so planned that they would furnish plenty of time for play in the open air, and thus promote a healthy growth and development, the average child would be better off at school than at home after he is seven years of age. But, unfortunately, the lower grades in most of our schools hinder growth rather than promote it.

Between a home whose educational efficiency has been hampered or crippled by modern civilization and culture, and the school which will make of the child a disembodied spirit and altogether neglect his physical well-being throughout the lower grades, the children of the rising generation are badly situated.

Much depends on the individual child as well as the school and home. The "only" child will be better off at school than at home, even in early childhood. He must learn in childhood to live comfortably with his mates and to form friendships, for this art will soon become impossible for him.

The nervous child will be better off at home until nine or ten years old if the home conditions favor growth and the development of steady nerves. Otherwise, he had probably better go to school. The best place for him would be a New England hill farm, with wise and cheery grandparents.

The conclusion of the whole matter seems to be that the chief business of the child is to grow. The center of education is in his muscle and not in his brain. Pulmonary and digestive capacity is far more important than mental capacity.

Whether a child should be sent to school or remain at home depends, then, upon whether his home or the school can best promote these inestimable virtues.—*Prof. John Mason Tyler, in Good Housekeeping.*

## The Teacher

### A Method of Reviews

THE review is not a pet hobby with me. It is a real, living, frantic actuality; something not to be led, but to drive rather than lead,—drive constantly, drive regularly, drive systematically, drive with a determination of winning the coveted goal. It is not for me, at this time, to discuss the subject; therefore I will present the plan only.

Your work for the first two or three weeks should be well planned. Care should be taken as to the amount of work done and the manner of doing it. After you have covered twenty or thirty pages of geography, history, physiology, etc., have each pupil of the class provide himself with a suitable book, say a composi-

tion-book. Then have him head each subject studied, and list one question under each subject each school-day. At the recitation the pupil reads the question selected, the answer to be given by some pupil of the class selected by the teacher. This may be changed, and the class as a whole be given the opportunity to answer as each question is read. No question is to be asked by any pupil who is not fully prepared to answer his own questions.

On Friday, instead of having the regular lesson assigned from the book, the teacher appoints one or two pupils of the class, we see that as a daily review from each pupil in that class, and then write them on the blackboard, using them for the recitation, by having the writer read the list, and having the questions answered in the same manner as the daily questions are. This makes a counter-review.

For example, Mary Jones has geography, history, physiology, etc.; each of these subjects should have five questions. No question is to be asked by any pupil that can not be answered by him. All questions are to be of the pupil's own grammatical construction. Each question is to be asked by the pupil writing it, and answered by the class as a whole or by some individual pupil, just as the teacher sees fit.

Miss Jones has five questions each from geography, history, and physiology. Should there be five or more pupils in the class, we see that as a daily review we get five or more research questions; as a weekly review on each subject, we get twenty-five or more questions covering the entire work that had been previously covered in the recitation, as a Friday review.

The value of reviews can not be overestimated. They should be carefully planned, carefully tested, and carefully presented.

The plan trains the pupils in the framing of questions, tests them as to the relative importance of subjects, provides a diversified list of test questions, furnishes a language lesson, incites interest, thoroughly reviews the subjects of study, and greatly helps in the mastery of the same.—*Selected.*

### Parental Responsibility

PARENTS are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds, because parents are wickedly negligent of their duty to stimulate weak traits and repress wrong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking.

Sometimes parents wait for the Lord to do the very work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children go out from their early homes, it is with characters deformed by selfishness, with ungoverned appetites, with strong self-will; they are destitute of courtesy or respect for their parents, and do not love religious truth or the worship

of God. They have grown up with traits that are a life-long curse to themselves and to others. Home is made anything but happy if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul.

To many education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,—a love which has its foundation in duty faithfully performed.—*Mrs. E. G. White.*

### Not Work, But Worry

It is not the work, but the worry,  
That wrinkles the smooth, fair face;  
That blends gray hairs with the dusky,  
And robs the form of its grace;  
That dims the luster and sparkle  
Of eyes that were once so bright,  
But now are heavy and troubled,  
With a weary, despondent light.

It is not the work, but the worry  
That drives all sleep away,  
As we toss and turn and wonder  
About the cares of the day.  
Do we think of the hands' hard labor,  
Or the steps of the tired feet?  
O no! but we plan and ponder  
How to make both ends meet.

It is not the work, but the worry,  
That makes us sober and sad;  
That makes us narrow and sordid  
When we should be cheery and glad.  
There's a shadow before the sunlight,  
And ever a cloud in the blue;  
The scent of the roses is tainted;  
The notes of the song are untrue.

It is not the work, but the worry,  
That makes the world grow old;  
That numbers the years of its children  
Ere half their story is told;  
That weakens their faith in heaven,  
And the wisdom of God's great plan.  
Ah! 'tis not the work, but the worry,  
That breaks the heart of man.

—*Inez May Felt.*

### Dentistry for Children

AT the Children's Aid Society's industrial school in West Fifty-third Street, Manhattan, a dental clinic has been provided, where any school-child of Greater New York who can not afford the luxury of a dentist can go and have aching teeth attended to. Dr. H. L. Wheeler, of the committee on physical welfare of school-children, has organized a staff of twenty dentists, who have volunteered their services in this attempt to provide competent dental treatment specifically for school-children.

A little more than a year ago the New York Throat, Nose, and Lung Hospital opened a dental clinic for schoolchildren in connection with its regular dental clinic, and has a staff of ten dentists, who have treated on an average from ten to twelve children daily. Other clinics where dental treatment was given have treated schoolchildren along with the regular applicants for attention, but the clinic at the Fifty-third Street School represents the first attempt at a clinic that will care exclusively for the teeth of schoolchildren.

This movement is the result of an awakening to the fact that a large percentage of public schoolchildren's teeth are in a wretched condition, and that such condition has a decided influence on their mental activity. This awakening is chiefly the result of the investigations of the committee on physical welfare of schoolchildren, which was formed in March of 1906, and which, since its organization, has made some vital investigations into the physical conditions of New York's schoolchildren, and has entered upon work that is already beginning to show big results.

One medical inspector in the city schools announced that ninety per cent of the children he examined have some serious defect of eye, ear, nose, or throat. It is only recently that people are beginning to realize that so-called small troubles with the teeth and throat, nose and eye, have close relation to the general health of the child. An aching tooth, a few cavities in the teeth of children, have been looked upon with little thought by parents to whom dentist bills are not reckoned in the regular expenses, and the small ills have been neglected, with no thought that bad teeth render the child more liable to any infection, that they interfere with the mastication of food, and bring on indigestion and malnutrition, retarding the physical and mental activity of the child, and seriously interfering with the benefits of his schooling.

In inaugurating this movement to care for the teeth of schoolchildren, New York is following the lead of Germany. In various cities of that country for the past few years there have been dental clinics that cared for the teeth of children without charge. Extensive investigations have been made into the condition of schoolchildren, and the percentage of diseased teeth found to be alarmingly high.

In Berlin ninety per cent of the children were found to have defective teeth. In a Brookline, Mass., public school a year or two ago, investigations were made into the dental conditions of the children and out of seven hundred children examined, two hundred fifty-five were reported to have bad teeth, one hundred seventy-nine fair, and only one hundred sixty-six good teeth.

At Andover, Mass., a comparison was made between the children with good teeth and children with bad teeth, and those with good molars were found to outweigh the children with bad teeth by an average of two pounds and seven ounces. The examining dentist advised that all grammar-school children be examined yearly by a dentist, and that there should be short talks on the proper care and treatment of the teeth, which should be supplemented by talks from the teachers.—*Brooklyn Eagle*.

## Methods

### The Schools and Tuberculosis

THE recent congress on tuberculosis, held in Washington, D. C., emphasized particularly the necessity of education of the people, through the schools, concerning the dangers of tuberculosis. We quote extracts from a number of speeches on this subject.

Said A. E. Winship, editor of the *Journal of Education*, Boston:—

"If the teacher and the pupils in the grades are so overworked that there is no time to save human lives by specific instruction as to the prevention of tuberculosis, a most important need of the present time is to see if any part of the work can be eliminated to advantage.

"I have never seen an elementary school program from which much could not be eliminated without perceptible loss to any child. There is always much of rubbish in processes and in methods. There is no pretense on the part of any teacher that all of the teaching is of direct value to the children, and the excuse offered for taking so much time with it is that it is good discipline. The disciplinary value may be conceded, and then it can be shown that neither arithmetic nor grammar, spelling nor geography, discipline the mind more than the earnest study of so much physiology and biology, chemistry and physics, geography and civics, domestic science and architecture, as are needed for the elimination of tuberculosis.

"A teacher or a superintendent who will deliberately say that the disciplinary value of any subject now taught is greater than that which could be gained from teaching about tuberculosis, is wanting in a knowledge of educational values."

Said Dr. Henry B. Ward, dean of Omaha Medical College, University of Nebraska, Lincoln:—

"The organized school system of the land is the natural educational agency, and is far more extensive and effective than any other special agency which might be created. Every school course provides for the study of hygiene. In this the prevention of disease, especially of tuberculosis, should have much greater emphasis. Tuberculosis is in many ways a special menace to our schools. A strong national commission should be appointed by the United States Bureau of Education and the National Association for the Study and Prevention of Tuberculosis to prepare for use in the schools proper synopses so as to insure general respect and exert the maximum influence."

Prof. William Harmon Norton, Cornell College, Iowa, said:—

"With the help of the colleges we shall gain over the secondary schools, whose teachers they supply. We shall enlist in the campaign hundreds of thousands of young men and women who go out from college to become citizens of exceptional influence in their communities. The harvest sown in the colleges may be some years in ripening, but it is no less sure."

Dr. Howard S. Anders, of Philadelphia, said:—

"Anti-tuberculosis instruction of a well-balanced type should receive as much time and care as anti-alcoholic

instruction in public schools and academies and colleges."

Dr. Henry Barton Jacobs, of Baltimore, Md., said:—

"Until the schools make provision for this kind of teaching, it can not be hoped to cope successfully with tuberculosis and the other infectious diseases. The teaching for the younger classes should be directed largely to the formation of automatic habits of hygiene, a love for cleanliness and neatness and the things of out-of-doors, and should proceed in daily lessons until every pupil at graduation should have as complete mastery of the fundamental rules of health as he has of spelling, reading, and arithmetic. New text-books must be written, and teachers and school authorities with these new ideas found."

As a result of his investigations in the South, Dr. Charles Wardell Stiles, Ph.D., proposes the introduction of a "Public Health Week" into the public schools, in order to teach the following three great hygienic principles to the children:—

"1. Do not spit on the floor; for this habit spreads tuberculosis and diphtheria.

"2. Do not pollute the soil; for this habit spreads typhoid fever, and ground itch, with its resulting hookworm disease.

"3. Protect against mosquitoes; for mosquitoes spread malaria, yellow fever, dengue, and elephant foot."

Dr. Helen C. Putnam, A. B., of Providence, R. I., chairman of the committee to investigate the teaching of hygiene in the public schools, appointed by the American Academy of Medicine, said:—

"This congress should demand practical training in hygiene and sanitation in schools and colleges by competent instructors, and equally insist upon efficient industrial training: (a) to eventually raise architecture, building trades, and housewifery to sanitary standards, and physicians and health officers to higher efficiency; (b) to create an intelligent public opinion requiring and enforcing legislation controlling building, rentals, and political measures in the interest of health."

Dr. G. A. Heron, F. R. C. P., delegate of the Royal Society of Medicine of London to the Congress, said:—

"In England and Wales a great step has been gained in the cause of school education in hygiene. On Aug. 1, 1908, ended the evil system which, till that date, allowed the study of hygiene to be optional with those who meant to become school-teachers. On that date it was included among the subjects which an 'intending teacher' is obliged to study during his years of special instruction in the training college. In the course of a year or two there should, by this means, be available a considerable and increasing number of young men and women with some knowledge of the subject, and of how it should be taught to school-children.

"An admirable new departure has also been made by the board of education in issuing, for the first time, syllabuses for the teachers of children who are blind, deaf, or mentally defective."

Said Dr. Luther H. Gulick, of New York:—

"The importance of attacking this problem through the agency of the public schools, is indicated by the fact that ten out of eleven of all the children



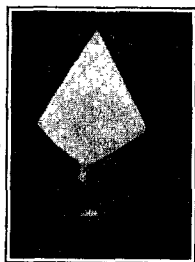
of the United States come under the jurisdiction of the public-school system for approximately seven years; namely, from seven to fourteen.

"Health and education must go hand in hand. This can not be done by making the subject of health a subdivision of some relatively smaller topic which is not considered as a primary matter, with reference to promotions, diplomas, or the granting of licenses. It is a fundamental matter with reference to the protection of the state, and must so appear in the education of those individuals who have to do with the education of our future citizens."

## Manual Training for Our Primary Grades—No. 3

Model No. 8

This is a wall-pocket. With a three-and-one-half-inch radius, draw a circle in the center of the paper, and divide it into six parts, as before. Connect alternate points, thus forming a triangle. Each side of the triangle must be divided in the center. A better way is to place



MODEL NO. 8

the edge of the ruler against one point of the triangle, and the opposite point in the circle. It must also touch the center of the circle. Make a point where the ruler crosses one side of the triangle. This will be the center. Find the center of the two other sides in the same way. Connect these three center points as shown in Figure 1. Cut out the large triangle. Fold and tie as usual. Of

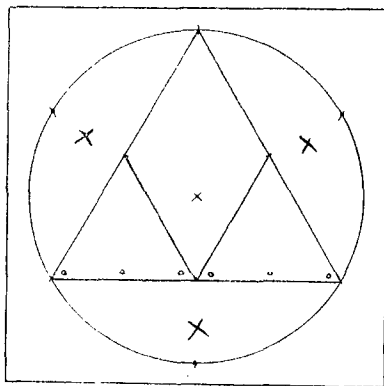
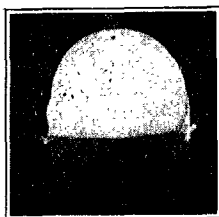


FIGURE 1

course you will understand that the small cross made in finding the center never means that that part is to be cut away.

Model No. 9

A comb-case. Locate straight lines (Fig. 2) with two-inch measurements. Draw the upright lines first. With a two-inch radius, and the point of the compasses placed at the point in the center of the paper, draw the half-circle which forms the back of the comb-case. See that each end of the curved line just meets the end of one of the short, horizontal lines. With the same radius, and the point



MODEL NO. 9

of the compasses placed successively at the points where the horizontal lines meet the upright ones, draw the curved lines which locate the ends of the comb-

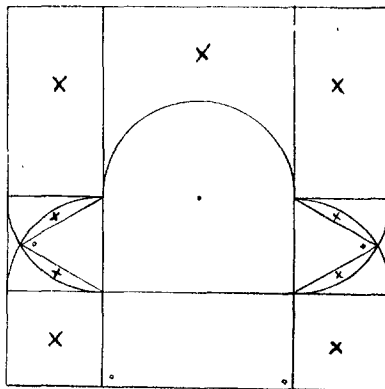


FIGURE 2

case. Draw the slanting lines as indicated. In tying, one knot at each end is sufficient.

If desired, a comb-case for actual use may be made of a piece of heavy cardboard eight inches wide and twelve long. (Fig. 3.) The same measurements and radius are used as for the small comb-

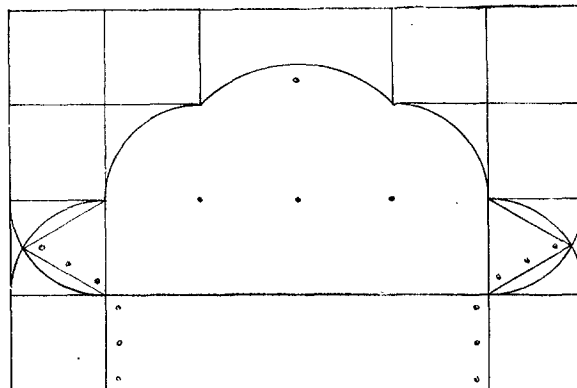
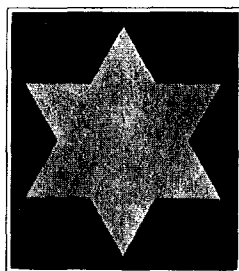


FIGURE 3

case, except for the center curve of the back. For this the radius is the distance from the center of cardboard to the point where the curved line begins. Cut as



MODEL NO. 10

indicated for the small comb-case. Score the lines that are left (scoring is cutting with a sharp-pointed knife half way through the cardboard, so that it will bend without breaking); bend away from the cut. For this size it is better to mark three places for tying, and either lace or tie separately.

Model No. 10

This is a star mat. For the drawing (Fig. 4), use a three-and-one-half-inch radius. Divide the circle into six equal parts as in previous drawings. Connect alternate points, thus forming two triangles, crossing each other. Cut the outline of the star.

Figure 5 shows an eight-pointed star. Use a three-and-one-half-inch radius for the circle. Place the ruler across diagonally in both directions, also across opposite points in the center of the sides of the square, and make points in the

circle. This gives eight points, one pointing toward each corner, and one toward the center of each side. In connecting these points to form the star,

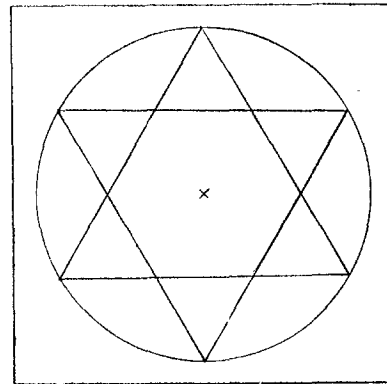


FIGURE 4

skip two each time on the outside of the ruler.

Model No. 11

Is a hexagonal box. With a radius of two inches draw a circle in the center of the paper. Divide it into six equal parts. With a radius of three and one-half inches, draw another circle, using the same center. This circle need not be divided. Place the ruler across alternate points in the small circle, and draw lines from the small circle to the large one, on each side. (Fig. 6.) The dotted lines show where the ruler is to be placed. Repeat until each point in the small circle has been used twice, thus forming a V at each one. (Fig. 7.) Be sure that the V's are the same size and shape. Connect adjoining points in the small circle with straight lines. Cut the circle, and cut out the V's. Be sure that the cuts stop exactly at the points in

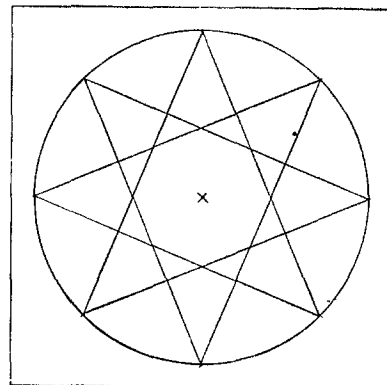
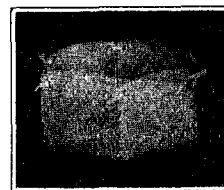


FIGURE 5

the small circle. Fold the straight lines and tie.

Model No. 12

Is a May-basket. Make a point two inches from each corner, and in the center of each side of the paper. Draw the long, slanting lines by using the two-inch points, as shown in Figure 8. Draw the short, slanting lines by placing the ruler across the central



MODEL NO. 11

points of adjoining sides. To form the square in each corner, place the ruler across opposite two-inch points, and draw

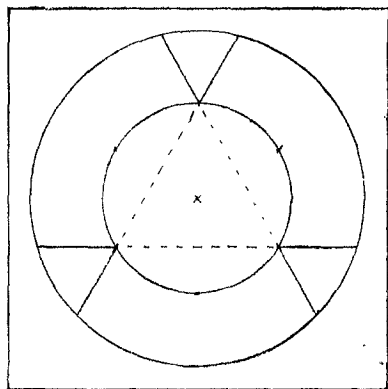


FIGURE 6

a line from each to meet the nearest short, slanting line. Mark the places for tying, and cut out the parts marked X. The

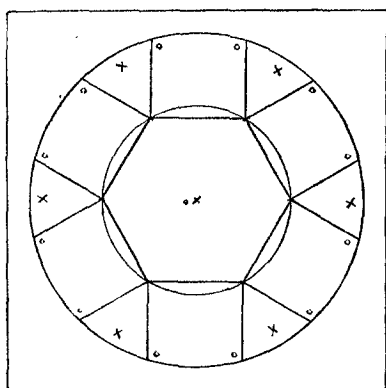
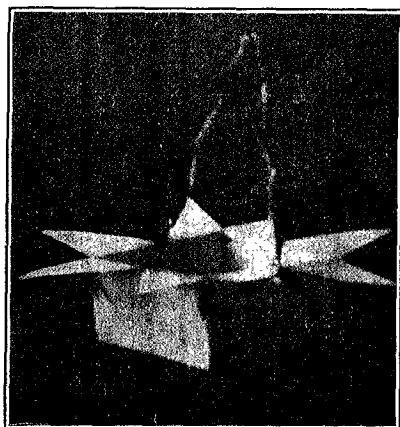


FIGURE 7

triangular points around the top should be folded outward. To do this prick the short, slanting lines near each end, turn the paper over, lay the ruler along the



MODEL NO. 12

pricked points, and fold. The extra places for tying are for attaching a handle.

Model No. 13

A hexagonal card-tray is shown in this model. Let the children follow, as far as the work is a review, by watching your work on the board. In every way encourage observation and attention. Open your compasses two inches for the inner circle; hold them up, and let the children see if they can tell the distance between the points. Draw the circle, and divide it with ruler and compasses as usual. The radius for the large circle is three and one-half inches. Let the children guess this also.

Divide the large circle so that the points will coincide with those in the small circle; that is, they must be so placed that when the ruler is laid across,

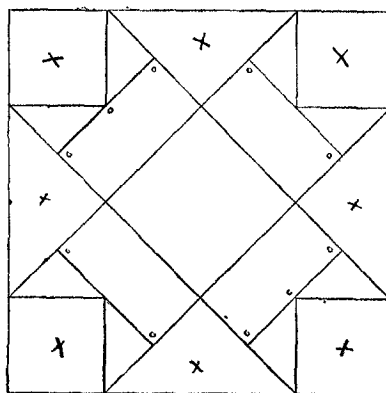
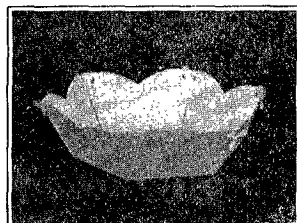


FIGURE 8

touching the center and two points in the small circle, it will touch two points in the large circle also. Locate the first two with the ruler in this way, and the remaining four with the compasses as



MODEL NO. 13

usual. Then make a point one fourth of an inch each side of each point in the large circle. Either ruler or compasses may be used to locate them. Connect each two of the points last made with the nearest point in the small circle. (Fig. 9.) Now open your compasses the



A TRAY OF NUTS

length of one of these lines. Place the point in turn at each point in the small circle, and draw the curved lines which

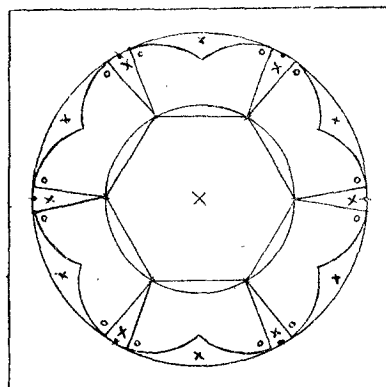


FIGURE 9

form the top of the tray. Ask the children to try to measure so correctly with their eyes that the curved lines will just meet in the center of each side, not cross.

Connect the points in the small circle with straight lines. Cut the curved lines which form the top of the tray, and cut out the V's. Fold the straight lines.

This tray may be lined, and used for fruit, nuts, or popcorn.

For the lining cut two circles of white tissue-paper the size of the large circle used for the tray. Fold the two together in the center, and in the center again, thus quartering them. Slash the cut edge nearly an inch deep, and about one-sixteenth of an inch apart, for a fringe. Open the folds, and press into the tray.

Mrs. E. M. LONG.

## Reports From Schools

### The Opening of Our Schools

[The following reports were received too late for last month's issue. While undoubtedly there has been in all these schools, an increase in attendance since they were written, and many other favorable features could now be mentioned, yet these reports are indicative of the conditions at the opening of the schools, and will still be of interest.—F. G.]

#### Forest Home Industrial Academy, Mount Vernon, Wash.

On September 2 our school opened with an attendance of sixty, one third more than there were last year. The students this year are older, and with but few exceptions are all consecrated young men and women, who have in mind a speedy preparation for some place in God's work. The music department is much stronger this year than last, and it has been necessary to secure another piano. We are of good courage in the work, and the prospects for a pleasant and prosperous year are bright.

G. F. WOLFKILL.

#### The Otsego (Mich.) Academy

School opened Tuesday, September 15, with nineteen pupils enrolled. Our new building is not completed, hence we began our work in a temporary building that was moved up for the purpose from one of the farms. We have been very much hampered in our work for lack of seats. It was necessary to have the students in one room, and some of the recitations were conducted outdoors, under a small tree. At present we have a portion of the building seated, and have divided the students; this adds much to the order of our school. As all can readily see, we are not walking along flowery paths; nevertheless, we are of good courage, looking forward to the time when we shall occupy our new school building.

R. U. GARRETT.

#### Manson Industrial School, Port Hammond, B. C.

Our enrolment for the year will be fifty or more; at the close of school last year it was forty. A new building 42 x 50 feet, three stories and basement, is under construction, and will be ready to occupy the middle of December. This will add much to the conveniences of both students and teachers.

L. B. RAGSDALE.

**Clearwater (Wis.) Industrial School**

During the camp-meeting at Madison, the conference committee and school board of the Clearwater School met to consider the condition and to discuss the needs of the school. A vote was taken to raise four hundred dollars at the camp-meeting. This, with additional funds to be raised by the community at Clearwater, will be used in the erection of a teachers' cottage this fall. The intermediate department of the school will not open in literary work for two months, unless more teaching help can be secured. The primary department will open soon.

C. W. HESS.

**Du Quoin (Ill.) Intermediate School**

Our school opened September 9, with an enrolment of twenty-seven students; we expect several others to enter in a few days. Elder C. Wood, our educational superintendent, was with us the first few days. We were pleased with the spirit existing among the students of the higher grades. We are planning to add to our present facilities for carrying on different lines of industrial work, and look forward to a prosperous school year.

R. H. BRUNS.

**The Western Normal Institute at Lodi, Cal.**

At the thirty-seventh annual session of the California Conference of Seventh-day Adventists, held at Fresno, Cal., Jan. 31, 1908, the following recommendation was passed:—

"Resolved, That we look with favor upon the following plan: (a) That the Pacific Normal Institute be established in a suitable place, separate from the

five hundred dollars in land from the chamber of commerce and leading citizens, led the Board to determine upon the city of Lodi as the proper location for this normal school.

The corporation was organized June 2, the land deeded to it on June 3, and excavating for the buildings was begun June 5. During the summer the normal building and the ladies' home were erected, the former to accommodate two hundred fifty pupils, the latter, forty. The erection of the boys' home, which is to accommodate about forty-five persons, will begin in a few days. School opened September 23, with an enrolment of one hundred ten. Our present enrolment is one hundred fifty-four, divided as follows: In the training-school (church-school), eighty; in the normal academy, sixty-eight; in the training college, six. These figures are being weekly augmented by new arrivals.

The aim of the Normal Institute is to train teachers for our intermediate and church-schools and for academies and training-schools. This means to train teachers for all departments of teaching, whether academic, music, or manual training.

The Normal Institute is divided into three parts, as follows:—

1. The Training-School. The training-school consists of two divisions: (a) The assembly rooms, where the children are taught by experienced teachers; these rooms serve as a model school, where pupil teachers observe good teaching; (b) the practise-teaching rooms, or rooms where pupil teachers teach classes under the supervision of the critic teachers.

2. The Normal Academy. The academy is divided into three parts: (a) the

are doing satisfactory work, and there seems to be no complaint on the part of the students who are thus taught.

We are organizing four lines of manual training,—woodworking, gardening, cooking, and sewing. The aim is to make each department consist of three parts: for instance, in the woodworking department, there are three classes: (a) a class in general carpentry, organized to qualify students to handle tools; (b) a class for boys of church-school age; and (c) a class where prospective teachers receive a normal training in methods of teaching the same in schools.

We are organizing a commercial department, and our aim is to make this of the same character.

We have an excellent class of young people this year, and the prospects for the school are very encouraging. We hope to make the school stronger each year, so that it may become indeed a training-school for teachers.

We earnestly solicit the prayers of God's people in our behalf.

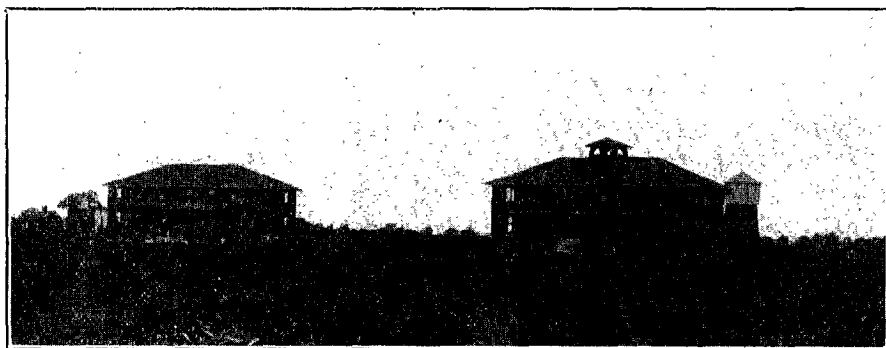
E. D. SHARPE.

**Among the Schools**

I HAVE recently visited a number of our schools, and think a few words about these visits may be of interest to our educators. The real purpose of the trip was, first, to meet with the conference committees of the Northern Union and South Dakota conferences to confer with them concerning the establishment of union and State schools; and, second, to attend a meeting at the Madison (Tenn.) Agricultural and Normal Institute.

On my way West I stopped off for a day at Mount Vernon College. Prof. S. M. Butler has just entered upon his duties as president of this school. Quite a number of changes have been made in the faculty. The school has perhaps the largest opening attendance which it has ever had. Extensive repairs are being made upon the building, in painting, papering, rebuilding of porches, etc. These repairs were very necessary. Natural gas is also being piped to the building, and the boilers will be heated by it. Altogether I feel that there is a splendid spirit of courage and progress in the institution.

From Mount Vernon I went to Chamberlain, S. D., in company with Elder A. G. Daniells. The brethren were in conference when we arrived. The immediate purpose of the meeting was to consider a proposition made by the citizens of Chamberlain to secure for our people a property built by the federal government for the education of the Indians. On account of the closing of certain Indian reservations, and changes for the education of the Indians, the government does not desire to continue this particular school much longer, and accordingly many of the citizens, who are acquainted with our people through the sanitarium work in the place, are desirous of having this property secured to us for a school. Careful consideration was given to the proposition of securing it for a union school; but it was not felt wise to do this, largely owing to the undesirable location; it would not be centrally located for the Northern Union Conference. Accordingly, the South Da-



WESTERN NORMAL INSTITUTE, LODI, CAL.

Pacific Union College, where children for the training-school can be had, and enough land to provide for the school gardens; (b) that a corporation be formed, the details of formation to be worked out later; (c) that there be an advisory board to consist of the five members of the incorporators and two additional members, to be selected from the executive committee of the California Conference."

As a result of this action, a corporation was formed, and the incorporators took definite steps to secure a suitable location. Invitations, accompanied by promises of a substantial bonus, were received from various cities and localities in the State. The consideration of climate, central location, agricultural advantages, a large church-school, together with the hearty interest shown in the project by the public, and the offer of a very substantial aid from our brethren, together with the gift of eight thousand

academic, where pupils receive academic training; (b) the professional, where prospective teachers are taught pedagogy, school management, methods, and other professional studies. Here teachers are trained to teach before they enter the practise-teaching rooms; (c) the practise-teaching department, where academic graduates who are preparing to teach in academies teach their classes.

3. The Training College, where prospective academic teachers receive additional academic instruction sufficient to qualify them for positions they wish to fill. Besides this, there is a professional department, where these prospective teachers receive training in pedagogy, institutional administration, methods, etc.

We have a class of about fifteen in the church-school department who are in active training, most of whom are teaching classes. There are six in the training college, three of whom are teaching in the normal academy. They

kcta Conference decided to take over the property if it could be secured on favorable terms. The brethren, however, voted that in their opinion the Northern Union Conference should have a union conference school, and they requested the union conference committee to give careful consideration to the matter of its establishment.

From Chamberlain I went to Elk Point, S. D., in company with Prof. J. B. Clymer, who was in attendance at the meeting at Chamberlain. Elder Daniels was obliged to return to Washington, and could not visit some of the schools with me as he had hoped to do. I was much pleased with the condition of the school at Elk Point. In view of the fact that this school is not well located, and the buildings are not well constructed for school work, also that there is danger from the ravages of the Missouri River, which flows near the property, it has been decided to move the school to a different location. However, the buildings have been calcimined and renovated for this year's work, so that they present a neat appearance. There is an excellent class of students in attendance, and from the present outlook it seems as if the school might not be able to accommodate all who desire to come.

From this school I went to College View. The attendance this year is a trifle smaller than that of last year at the same time. This is owing largely, undoubtedly, to the fact that four intermediate schools are opening in the Central Union Conference; or, if not opening for the first time, are being better equipped, so that they are drawing a much larger patronage. I was particularly pleased with the work which is being done in the normal department of Union College. An earnest effort is being made to develop those methods which will be of particular use in our church-schools.

I next went to the intermediate school at Stuart, Iowa. The faculty of this school is almost entirely changed from that of last year. Brother M. M. Hare is the principal. There is a remarkably well-graded and fine class of young people in this school. Everything seems to be neat and orderly about the place. A new dormitory, with dining-hall, is building. The Iowa Conference is also contemplating the establishment of another small intermediate school in the northern part of the State.

I then visited Berrien Springs. In this school also there have been many changes in the faculty. Prof. Otto J. Graf, who was in charge of the history department of Union College last year, is president of the faculty. There is quite a little increase in the attendance of the school over that of last year at this time. We look for Emmanuel Missionary College to do a splendid work in training a large army of young people in the Lake Union Conference for efficient service.

At Battle Creek I met for a short time with the teachers of the Battle Creek Academy. This school now has an enrolment of about one hundred twenty-five, and does ten grades of work.

From there I went to Graysville, Tenn., where I spent three days. Here, too, there have been a number of changes in the faculty. During the last year quite extensive repairs, which are not

yet wholly completed, were made in the buildings. This school is in need of a dormitory for the boys. There is a sober, earnest spirit among the students, and we think that a good work will be done by this school during the year.

From Graysville I went to Madison. The convention of self-supporting workers had begun when I arrived. Elder and Mrs. S. N. Haskell, from California, were in attendance, as were also several members of the General Conference Committee and representatives from several union and local conferences. Important questions relative to the methods of self-supporting work, and of its relation to the regular organized work, were considered. A committee was appointed to study some of these problems, and to present resolutions for the consideration of the next General Conference, in common with the other resolutions of the department of education. Since we last visited this school, in January, an excellent water system has been installed, and the sanitarium, which was building, completed; a study hall has also been erected. On Sunday, October 18, the grounds and buildings were dedicated. The dedicatory sermon was preached by Elder R. A. Underwood, and prayer was offered by Elder S. N. Haskell. The brethren in charge of this school are looking forward to the time when they will have the buildings for the school completed, and can devote their energies more fully to building up their educational work. These buildings and cottages, which have been erected almost entirely by student help, are a credit to the work of the students. A fine class are in attendance at the present time.

From here I went to Hazel, Ky., and visited the school there. This school is also in a building period. It was formerly established in the edge of the village; but two years ago a tract of about fifty-five acres of land was purchased about two miles from the village, and building was begun upon it. The year before last, a building serving as a girls' dormitory and dining-hall was erected, and during last year another building to be used as a boys' dormitory and study hall was begun. This building is rapidly nearing completion. In front of these buildings are several acres of woodland. This is to be cleaned out and reserved as a grove and for pasturage. When completed, the buildings will be reasonably well adapted to the work of the school, and will accommodate about forty boarding students. Brother Thomas D. Rowe, the principal of the school, and his assistants have a splendid opportunity for the development of one of our strongest intermediate schools. The school is free from debt. Last year its income was over three hundred dollars more than its running expenses. This was the last school which I visited before returning to Washington.

At Nashville, on my way to Washington, I met Brother W. J. Blake, principal of the Huntsville School for colored workers, and had a short visit with him concerning the work of his school. He has a good report to give of the progress of the work in that institution.

As I have visited these schools, and have noted the earnest endeavors which all are making to provide not only neat, substantial buildings and pleasant environments for the students, but to bring the courses of study and methods of

teaching into close harmony with the light which has been given us upon these subjects, I have rejoiced that God has given us these schools for the education and preparation of our young men and women for gospel service. May the Lord give courage and prosperity not only to the workers in these schools of which I have spoken, but to those in all our schools in this and in other lands.

FREDERICK GRIGGS.

## Educational Notes

THE Oakwood School for colored workers at Huntsville, Ala., and the Hazel Academy, at Hazel, Ky., have recently experienced slight fires. In each case the fire was extinguished before any serious damage was done. In the Oakwood School the fire probably originated from a defective fireplace or chimney. In Hazel Academy the cause of the fire is a mystery. The fire originated in the new building at the entrance to the study room.

Prof. B. F. Machlan, principal of South Lancaster Academy, reports a very encouraging spiritual revival. At their Friday evening prayer-meeting, October 30, an opportunity was given to those who wished to reconsecrate themselves or make a start in the Christian life, and over seventy-five responded. Among these were twelve or fifteen who had never made a profession of religion. Such experiences as these prove the great value of our schools.

The brethren of the Pacific Union Conference have recently purchased an estate of some three thousand acres, having on it large buildings, for the purpose of establishing a union conference school. This estate is located at Sonoma, about twenty-five miles from St. Helena. It is very beautifully situated. That portion of the country is free from frosts, and much of the soil is of a good character; about one thousand acres are said to be tillable. It would appear that most excellent opportunities are here offered for the development of a splendid advanced school in the Pacific Union Conference. The large number of young people in this portion of the country demands the very best school which can be provided for them.

A most interesting meeting was held at the South Lancaster church on a recent Sabbath. There are now about two hundred eighty-five students in the academy, and these, of course, attend the Sabbath meetings. Elder H. F. Ketring spoke on the talents. He afterward made a call for all those who would assist in the distribution of the Thanksgiving In-gathering number of the REVIEW. One of the teachers in the academy said he would take two hundred copies; another said he would take one hundred fifty; others said they would take one hundred, till more than fifty persons said they would distribute one hundred copies each. Others agreed to take a less number, till the number taken reached seven thousand eight hundred seventy-five. The students and teachers took seven thousand one hundred seventy papers. The academy intends to set apart one or more days to this work; and all, or nearly all, will engage in it.—E. W. Farnsworth, in *Atlantic Union Gleaner*.

## The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

### Duties of Elders and Deacons

THE elder, or elders, as there may be more than one in our larger churches, should be examples to the flock in every good work. They should take an interest in the education of the children and young people, not only in assisting, wherever consistent, to establish and maintain church-schools, but they should have the confidence of the young people, and do all they can to encourage every young man and woman to enter our academies and colleges to prepare for service in battling against the evil of this world. The organized work of the young people in its varied lines of Christian endeavor should be encouraged. An elder can do much more than he may think possible in encouraging or discouraging our young people in making decisions that will affect their life-work.

The elder should encourage the young to bear the yoke of responsibility in church work (Lam. 3:27), by placing them in positions to develop their talents in various ways. The elder makes a great mistake when he tries to lead all the meetings, and holds a number of offices in the church, which should be held by other members, perhaps much younger in years. By sharing his burdens he is developing burden-bearers and laborers.

The elder must keep abreast of every missionary enterprise in the local church, conference, and union conference, and in the world-wide work of the General Conference, and act as a leader for raising funds to carry forward the message to success. He stands in the position of a captain in the army, to lead with loyal faith and valor his company in every advance charge upon the enemy. To do this he must read the reports, and keep in touch with the plans of the battle, as sent out week by week in our periodicals. The elder should be a man of good judgment, wise in counsel, careful and impartial in all his decisions.

His family can be a great help by their godly life and consistent faith. Our local church elders, as a rule, make a mistake when they get a burden to preach. They should act as teachers and leaders rather than preachers. The elder should frequently meet with the other officers of the church in prayer and counsel for the needs of the work, and to consider plans to advance the spiritual welfare of the church.

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3:8-13.

The deacons, as well as the elders,

should be men full of the Holy Ghost and wisdom. Acts 6:3. The moral qualifications necessary for the office of a deacon are substantially the same as those of the elder.

The special duties of the deacon are to look after the finances of the church property, the poor, assist the elder in the administration of the ordinances, and take charge of meetings in the absence of the elder, unless other provision has been made. There may be more deacons than one, as there are elders, according to the size of the church. The deacon may or may not act as treasurer of the church. Circumstances and conditions should determine this. The deacon can do much in encouraging a missionary spirit in the church.

These church officers, as well as all others called to act as leaders, must give a strict account to God for the influence they exert. They should be persons of self-denial, of faith, of courage, and hope; and with cheerful trust, should do the best they can, leaving the results with God.

R. A. UNDERWOOD.

### Unity of Effort in the Financial Support of the Message

CHRIST compares his church to a great army, and us to soldiers. But we can not all go out to fight. Suppose every man in the United States should say, "I'll be a soldier, and go out and fight the enemy;" could that army long exist?—No, there must be those who stay at home and work, men who labor and plan at the base of supplies, as well as men who go to the front and fight. The success of an army in its campaign against the enemy does not depend wholly upon its numbers, but much upon its equipment. It must have food, clothing, blankets, tents, wagons, horses, mules, etc. If there was not a strong commissariat department to furnish the supplies, the army would soon have to leave the field of action to gather its own supplies. When the general gives orders that at such a date the army is to be at such a place, the commissariat department must have a place cleared and ready for the soldiers when they arrive, or they can not fight. So, brethren, unless we have a commissariat department, we can not have a successful campaign. We can not all be out in China, India, Africa, or the islands of the sea, preaching the gospel. We would enjoy it if we could be there, but there must be some who remain at home, and furnish supplies for those at the front. This part of the work is just as important in giving the message to the world as is the preaching of the gospel. The man who works in the shop, or on the farm, or in the store, and has his heart full of God's love, and pays his tithes, and gives to the various funds, is doing God's will and giving the third angel's message. If Seventh-day Adventists should cease doing that, the preachers and missionaries would be hindered in their work, and compelled to supply their own needs.

Now, what is the duty of us who stay at home?—I answer, It is to supply the funds, and pass them on regularly and systematically, that the workers at the front may not want for the necessities of life. My dear friends, we have come to a very important time in the progress of this message. There never

was a time since this denomination began when there was such great progress and growth in the development of our mission work as to-day. You may look over all our past, and there is nothing in our denominational history that will compare with the present. The budget this year exceeds that of last year more than the entire amount put into all our foreign fields in any one year up to 1890. Is that progress? Is that growth? Our budget this year will foot up to more than two hundred fifty thousand dollars to be raised in the United States alone. And if you include all our expenses and appropriations, you will find that we have to raise more than three hundred fifty thousand dollars this year to carry on our foreign mission work and meet our administration expenses. Does that mean something to this people? How are we going to get all this money? Why should a few men work themselves to distraction or to the grave, trying to get money to support this work, when there are seventy-five thousand men and women who are just as responsible as are the leaders? The captain and the corporal and the sergeant and the lieutenant in the army all share with the general in the responsibilities and results of a battle. The success of the work of this denomination does not depend upon the president of the General Conference alone, but also upon every officer, small or great, and upon every church-member. It does not depend upon one man or a few men, but upon the whole organized agency. The work of financing the mission fields must not be left to the General Conference, while everybody else feels very little responsibility in this enterprise.—*I. H. Evans, in a talk to church officers in the District of Columbia, at the Memorial Church, May 11, 1908.*

## NOTICES AND APPOINTMENTS

### Clothing for Missionary Work

THE Southern Missionary Society is in great need of second-hand garments of all kinds, to aid our teachers and other workers in securing the confidence of the people, in gaining access to homes, and winning their way to human hearts. There is a special demand for shoes. Some that are quite well worn can be cobbled up and used to good advantage. Before making shipments please write us for instructions. It saves freight to have goods go direct to workers. Address the Southern Missionary Society, Madison, Tenn.

### Address

THE present address of Anol Grundset is 336 Bay Ridge Ave., Brooklyn, N. Y.

### Spiritualism

SPIRITUALISM is attracting the attention of the world just now. Wonderful feats are being performed under its subtle influence. Many of the great magazines are giving space to the subject. Men and women are being stirred by the demonstrations of power, and scientific men are unable to explain the mystery or solve the problem.

The leading article in the *Signs of the Times* November Special presents some of the main points in the present agitation, and gives the divine definition of this subtle doc-



trine. The article is entitled, "What Is Spiritualism, Anyway?"

A copy of this magazine ought to be placed in every home in the land. It throws light on a very important subject, and will doubtless keep some from being deceived.

Send for sample copy and special terms to agents.

Address your tract society or the Signs of the Times, Mount in View, Cal.

### 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.

FOR SALE.—A good second-hand Estey parlor organ; only \$28. Also new watches at right prices. W. H. Merrill, Watchmaker, Washington, N. J.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium makes a specialty of the care and treatment of the insane, and is meeting with excellent success. We also do a general line of work. Low rates.

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 half barrel, and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—One dollar fever thermometers, warranted accurate, post-paid, for 45 cents; \$4.80 dozen, while stock lasts. Battle Creek foods, fresh, quick shipments, \$6 worth for \$5; \$12.50 worth for \$10. Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—500,000 beautiful Bible motes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our motes. 50 Imported Cards, size 4 x 7½, \$1.75; 50 heavy paper, 12 x 16, \$3; 100, \$5. Sent by mail. Address, with stamps, Hampton Art Co., Hampton, Iowa.

AN opportunity is offered for ten or twelve Seventh-day Adventist families to locate on a large tract of land five miles from church and church-school. Good land well situated, all under irrigation; price reasonable. For particulars address Elder J. A. Leland, Box 294, Albuquerque, N. M.

\$25 OFFERED for most appropriate name for my new meat substitute, soon to be on the market. BAN-NANA NUTS and BAN-NANA CEREAL are now ready to ship. Wesson's Cooking Oil, 8 gal., \$.75; 5 gal., \$.75; 3 gal., \$.40; 50 gal., \$.27; 30 gal., \$.18. Samples sent for grocer's name and 25 cents. Address Ethan A. Brown, Des Moines, Iowa.

To Adventists, North or East, who desire a warmer climate in best location and soil of southern Texas, an opportunity is given to locate and introduce the truth in a newly irrigated country, lately opened. \$2,300 has been subscribed for a \$3,000 church and school. Building to begin November 1. Crops every month. Useless to come with less than \$2,000. Apply for reading-matter. Address Andrew Hanson, Mercedes, Hidalgo Co., Tex.

WANTED.—To correspond with isolated Sabbath-keepers who wish church and church-school privileges; those who wish to "leave the large cities," and health-seekers. All about the beautiful Mesilla Valley of New Mexico. Wm. A. Ross, Las Cruces, N. M.

## Obituaries

ROWELL.—Sister Prudence Rowell was born in Lodi, Mich., Nov. 1, 1836, and died of cancer, at her home in Morrice, Mich., Oct. 15, 1908, aged 71 years, 11 months, and 15 days. She was one of a family of twelve children—six boys and six girls. She was early converted, and for several years was a devoted member of the Baptist Church. During the tent-meetings held at Morrice by Elders T. M. Lane and Wm. Ostrander, she embraced the Adventist faith, which she cherished till the end. Three brothers and three sisters are left to mourn their loss. The funeral was held at her home. Elder A. J. Martin, of the Methodist Episcopal Church, spoke words of comfort from John 11:25. We laid her to rest in Rose Lawn Cemetery, believing that she will come forth in the first resurrection. Mrs. M. V. LUTHER.

COYLE.—Died suddenly, Oct. 21, 1908, Brother John W. Coyle, aged seventy-five years and twenty-nine days. He and his son Clyde were unloading drain-tile when he dropped dead without a moment's warning. He was a faithful member of the Wheelersburg, Ohio, Seventh-day Adventist church, having joined it in 1888, after a careful study of the Scriptures. He was united in marriage, Dec. 19, 1871, to Mary Andre, who survives him, together with three sons, one daughter, and five grandchildren. Brother Coyle was highly respected by all who knew him, having been an honest, obliging neighbor, and a loyal citizen. He was a kind, affectionate father, a devoted husband, and a faithful Christian. Words of comfort were spoken at the funeral by the writer, from Rev. 14:13. R. R. KENNEDY.

WORTH.—Died at Buffalo, Wyo., Oct. 13, 1908, Sister Prudie Worth, aged 54 years, 2 months, and 19 days. She was born in West Virginia in 1854. In 1880 she was married to Brother Thomas Worth in Hamilton, Tex., moving to Wyoming in 1883. They accepted the third angel's message in 1891, and although isolated all these years, have been faithful, and lived the truth before those with whom they came in contact. She was loved by all who knew her. The sick and afflicted around her were relieved and blessed by her presence. At the time of her death she was a member of the church at Sheridan, Wyo. A husband and four children are left to mourn. The funeral service was held in the Methodist church. Elder J. K. Hicks of that church assisted the writer, who spoke words of comfort from 2 Tim. 4:7, 8. E. L. COOK.

FISHER.—Joseph Fisher was born in Kentucky in 1816, and died at his home in Eldorado Springs, Mo., Oct. 14, 1908, aged 92 years, 4 months, and 7 days. When about eight years of age, he came with his parents to Lamonte, Mo., where he lived till twenty-two years ago, when he moved to Eldorado Springs. He was married in 1841 to Margaret Wooldridge, who died in 1866. Two daughters from this union are yet living. In 1870 he married Virginia Cole, who with her two daughters survives him. He was converted at the age of twenty-six, and united with the Christian Church, of which he was an earnest member till 1887, when he heard and accepted present truth; he was an earnest and consistent member of the Seventh-day Adventist Church till his death. His hope was bright; and though so aged, his mind was clear till the last. His trust was in his Saviour. His wife and daughters look forward with comfort to the coming of the

Saviour, expecting to meet the aged pilgrim as he comes forth in the resurrection morning, clothed with the bloom of eternal youth. The funeral service was conducted by the writer, assisted by the Christian pastor of Lamonte. Text, 2 Cor. 1:3, 4.

E. A. MERRELL.

DANIELSON.—Died of cerebrospinal meningitis at the Mollyn's Hospital, Minneapolis, Minn., Oct. 3, 1908, Mrs. H. P. Danielson (née Elsie Nelson), of Brookville township, after an illness of about one month. Sister Danielson was born in Freeborn County, Minnesota, Feb. 11, 1865. She leaves to mourn their loss a husband, a mother, and two orphan nephews to whom she has been a mother for some time; also a brother, Dr. C. P. Nelson, of Minneapolis, and three sisters, besides other relatives and friends. Words of comfort were spoken by Rev. Mr. Palmer (Presbyterian), from John 10:10. We sorrow not as those who have no hope. MARIA NELSON.

COLE.—Died at Santa Rosa, Cal., Sept. 9, 1908, Dr. Hiram Cole, aged eighty-seven years. Dr. Cole survived his companion but a few weeks, as she was buried June 1, the anniversary of their wedding day. Five children are left to mourn. Brother Cole was converted during his early manhood, and was a member of the Methodist Episcopal Church for many years. For about twenty-eight years he has been a member of the Seventh-day Adventist church in Santa Rosa. He was elder of the church until age and failing health caused him to retire. His faith in the soon coming of Christ was strong, and he fell asleep with a bright hope of a part in the first resurrection. The funeral was attended by many friends. Words of comfort were spoken by the writer, from 2 Tim. 4:7, 8. N. C. MCCLURE.

YATES.—Died on Oct. 14, 1908, at her home near Cross Plains, Tenn., after an illness of twenty-one days, Mrs. Minnie Lee Yates, aged 26 years, 2 months, and 8 days. Sister Yates was converted at an early age, and united with the Seventh-day Adventist church in Nashville. She was a loyal believer in the Lord's work for these last days, and during her last illness she manifested a Christian spirit of patience and trustfulness. Two days before her death she called for her sister to sing with her "Anywhere With Jesus." Her abiding confidence was in the Saviour, who soothed her during her painful illness. Sister Yates leaves a husband and four children to mourn, yet not as those who have no hope. A mother, three brothers and one sister will also miss her. The comforting assurances of the Holy Scriptures were dwelt upon by the writer at the funeral service, which was largely attended by those who knew and loved her in life. S. B. HORTON.

BAKER.—Cynthia Baker (née Ike) was born at Port Jefferson, Ohio, April 20, 1839, and died at her home in Grinnell, Iowa, Sept. 22, 1908. She was married to P. W. Baker in 1856. In 1868 Brother and Sister Baker accepted the truth of the third angel's message. They loved the truth, and gave liberally to help the work. Their only child was dedicated in youth to the service of God, and is now one of the prominent ministers in the Australasian Union Conference. During the last few years Sister Baker has been especially anxious that all her means should be used in the cause of God. She has contributed liberally to all the branches of the work, especially to the Southern field. About twenty-five or thirty young persons have been assisted by her in various ways in getting an education to fit themselves for service in the cause of God. Some of these are now in foreign fields. The funeral service was held in the church in Grinnell, where a large congregation of sympathizing friends listened to remarks by the writer, based on Ps. 116:15 and Rev. 14:13. E. G. OLSEN



WASHINGTON, D. C., NOVEMBER 12, 1908

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

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AMONG the brethren from Washington who attended the Virginia Conference were Elders A. G. Daniells and M. E. Kern, and Brother I. D. Richardson.

IN sending a cable message regarding business, dated at Cape Town, South Africa, November 4, Elder R. C. Porter added a code word which means, "Arrived Sunday morning. All well."

THE evils of intemperance are not restricted to any country or to any continent, and the need of making an active campaign against intemperance is recognized by our workers in India as well as in America. To help in this good work, the publishers of the *Oriental Watchman* devoted the October issue of that paper to the subject of temperance, extending the question so as to cover the use of opium and tobacco.

AMONG the recent visitors to Washington was Dr. A. B. Olsen, Superintendent of the Caterham (England) Sanatorium. This was Dr. Olsen's first visit to this place since our work was established here, and he expressed himself as much pleased both with the location and with the buildings erected for our institutions. Dr. Olsen's visit to America will be quite brief, as he plans to sail for England again the latter part of this month.

## Suggestive Correspondence

IN the recent issues of the *Sabbath Recorder* (Seventh-day Baptist) considerable space has been devoted to contributed articles relating to the belief and work of the Seventh-day Adventists. The first letter, signed "Anti-Adventist," gave the statistics concerning the rapid growth of this denomination, and then sought for the reason. From the latter part of his letter we quote:—

The question arises, Why is it that this body of believers have so far outstripped the Seventh-day Baptists, that the latter appear very insignificant, as to numbers, the extent of their publications, missionary work, and financial ability. . . . It must lie in the fact of their peculiar views in regard to the second coming of Christ and his final reign on earth, and their unbounded zeal and enthusiasm in the propagation of this doctrine, and their self-sacrificing devotion to its extension and final triumph. . . . It is quite evident that the doctrine of the second coming of Christ and its attendant doctrines have enough of the spectacular and illusory (or we should rather say delusory) qualities in them to win the admiration and support of its many misguided followers.

To this communication another Seventh-day Baptist replied in a later issue of the *Recorder*, and after referring to the "wonderful array of statistics concerning the work and growth of the Sev-

enth-day Adventists," and stating that "every one of these converts to the Sabbath is required to come up to a high moral standard in other respects," he asks:—

Is this hope of the second coming of Christ "a delusion," and are those "misguided" who are called out from the sins and follies of the world through cherishing it?

In reply to his own question this correspondent makes a convincing argument from the Scriptures to establish the advent doctrine, and asks whether Seventh-day Baptists may not be missing their opportunity "by rejecting this doctrine."

This correspondence has drawn out from another writer an article with the title "Anti-Adventists and Seventh-day Adventists," which occupies more than two pages in the last issue of the *Recorder*. This contributor rebukes those of his own denomination who use slighting or slurring language in their description of the belief and work of the Seventh-day Adventists, and declares:—

I have been much among the Adventists, and have read a great deal of their literature, yet I have never met with one derogatory word against the Baptists, rather the opposite.

This writer then makes a vigorous argument in behalf of the claim of the Adventists that they have a special message for this generation. We quote briefly:—

The Adventists believe sincerely that they have a special or present truth for our day, and they propagate it with all the zeal and enthusiasm they can muster; and, indeed, if they are not right in this, I am yet to be informed. But they can not properly preach that doctrine without preaching the gospel of salvation and a return to the Sabbath and commandments. This is all one present truth; hence their success.

I find that, in distributing literature, the Adventist literature produces more effect than our own, and it is on this account. Now is it wise for us as a denomination to shut our eyes to these things? Had we not better humbly and without bias search the Scriptures and see if the doctrines of the second coming of Christ are delusory or real, and if real, formulate a doctrine or message to be given to the world with all possible haste?

In closing his article, this writer inquires:—

If there is such a truth for this present time as the second coming of Christ, which will arouse people from their dead carelessness and indifference, shall we not find it and proclaim it with all possible "zeal and enthusiasm"?

This correspondence suggests several conclusions which we think it will not be necessary to point out to our readers. It certainly justifies this people in the work which they are doing, and raises an important question for the consideration of the Seventh-day Baptists.