

The Advent Sabbath Review and Herald

Vol. 86

Takoma Park Station, Washington, D. C., April 1, 1909

No. 13

The Print of the Nails

When you speak with the love of the Lord on your lips,

And the cross with your conscience prevails;
When your song with the pathos of Calvary drips,
Can you show Him the print of the nails?
For the print of the nails is the Nazarene's test
Of your service as well as His own;
'Tis the unsailing test that excels all the rest,
As you work from the cross to the throne.

His voice calls to-day for the true and the tried,
For the service that evil assails;
For the friends who are willing to stand by His side,
But He calls for the print of the nails!
O the print of the nails is the Nazarene's test,
'Tis the proof of your fellowship dear;
Can you go to the cross with the things you love best
And show Him the marks of the spear?

I know that you long to be true to His name,
And to serve with a faith that ne'er fails;
To stand in your lot, be it glory or shame,
Though it bring you the print of the nails.
Then tell me, my friend, what is that in thine hands?
Are the scars of your sacrifice there?
Have you yielded your life to the Saviour's commands?
Are you true to the name that you bear?
O the print of the nails is the mark that ne'er fails!
Is thy fellowship true?
Has His blood won for you?
Then where is the print of the nails?

— David Reed Miller, in the United Presbyterian.

Behold
The
Cometh

Calvary
and
Crown

THE WORK —AND— THE WORKERS

A SECOND edition of the "1909 Year Book" is on the press. Place your order at once. Price, 25 cents.

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THE retail value of our periodical sales during the year 1908 amounted to over one hundred forty-three thousand dollars, an amount nearly equal to the value of our subscription and trade book sales.

EARLY in April the Young People's Missionary Volunteer Reading Course enters upon the study of "Daybreak in the Dark Continent." Have you purchased your copy? Cloth, 50 cents; paper, 40 cents.

ONE thing we know! you will be delighted with the *Liberty* magazine for the second quarter, in its new, two-color dress. And its contents are better than ever. After reading it, you will want to give it a wide circulation.

CONFERENCE laborers will find "a place for everything," in the "Conference Laborer's Record." Space is given for a daily record of the work done, cash account, addresses, etc. Neatly and strongly bound. Price 50 cents, post-paid.

JUST before going to press, we received a telegram from one of our general agents, ordering twenty-two hundred fifty copies of the *Liberty* magazine for the first quarter, to be sent ahead of him to ten different cities. This brother has contracted to sell fifteen thousand copies of every issue of this magazine.

TWO hundred seven pages is a good deal for 19 cents. Yet this is precisely what is given in the "Health Library," a set of fifteen tracts, consisting of ten "Life and Health Leaflets" and five "Life and Health Series." Remember, only 19 cents. Why not send a few sets to your friends?

FROM far-off California we have just received an order for one thousand copies of *Liberty* magazine and five hundred copies of the April *Life and Health*, to be sold during their first camp-meeting, soon to be held at Chico, California, Michigan, Colorado, and Iowa at present lead all other States in the number of agents selling our periodicals.

HEREAFTER please do not send less than 50 cents when subscribing for the REVIEW, the *Youth's Instructor*, or *Life and Health*. According to a recent action of the Review and Herald Board, subscriptions for these three periodicals must be accompanied by not less than 50 cents. This, of course, does not apply to subscriptions sent in for *Liberty* magazine, the *Protestant Magazine*, or the *Sabbath School Worker*, the yearly subscription prices of these being less than 50 cents.

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THE new paper-covered edition of "The Great Second Advent Movement" is now ready. Price, 50 cents, post-paid. Order of your tract society.

THE book department has just received a new style of Bible called the "Open Flat." A post-card will bring a full description of all the special features contained in this excellent style.

THE Review and Herald book department shows a gain for the first two months of 1909 of 36 per cent over the same period last year. We praise the Lord for the prosperity he is giving.

ALTHOUGH it is only the twenty-fourth of March, our orders for the April issue of *Life and Health* amount to several thousand. The Northern Illinois Tract Society has just telegraphed for three thousand copies.

"THY love to me was wonderful, passing the love of women," said David in speaking of Jonathan. You will appreciate the Old Testament record of David and Jonathan doubly, after reading "A Man of Valor." Order to-day. Cloth, 75 cents, post-paid.

"ENCLOSED find draft for \$31.50," writes a brother in Indiana, "for which please send at once one thousand copies of the Temperance number of the *Youth's Instructor*, and renew my REVIEW subscription for one year. Awaiting your earliest reply." This recent order is but an indication of the popular demand for this excellent number of the *Instructor*.

NEARLY two thousand people have availed themselves of the opportunity offered in "The Speaker's Manual of Pronunciation." Have you? No one need to pronounce incorrectly who devotes a little time to a study of the list of words found in "The Speaker's Manual." The book lists over two thousand words commonly mispronounced. Cloth, 25 cents; leather, 50 cents.

"PLEASE send twenty-five copies of the April *Life and Health*," writes a sister in Kansas. "Enclosed find post-office money-order for \$1 for the twenty-five February numbers. They sell on sight. I think I will secure a few yearly subscriptions. Twenty-five copies of the April issue are about all that I can handle, with my two little children to take with me." Would that thousands of others, with less burdens, took such an interest in the work of spreading the principles of true health reform!

THE first edition of fifty-five thousand copies all gone. A second edition of forty-five thousand now on the press. Enough paper ordered for a third edition of seventy-five thousand copies. The second edition disappearing very rapidly. Large orders coming in daily. Such is the up-to-date history of the Temperance number of the *Youth's Instructor*. Those who ordered once are ordering a second time. You will have to "step lively" if you wish to secure a supply from the second edition. Send \$3.75 for one hundred copies, or \$1 for twenty-five copies.

Moody said that there were two books every Christian should have,—a good Bible and a concordance. We can supply the former in a large variety of styles, ranging in price from 50 cents to \$17. For the latter, we suggest Cruden's Concordance; price, post-paid, \$1.

How do you like the name of our new quarterly,—the *Protestant Magazine*? In a letter just received from Prof. Percy T. Magan, he says: "I think you have chosen a great name for the new magazine. It can not be beat. I sincerely trust that it may prove a great blessing in the work."

"I WORKED only three hours and thirty minutes, and sold one hundred six copies of the March *Life and Health*," writes M. V. M., from a Southern State. "The president of the Georgia Northern Railway bought one, and through his influence I sold a copy to every one in the office." Nearly every mail brings us just such good reports as this one, which arrived last week.

THERE is scarcely a class of people that can not be reached through our health literature. Note the following interesting news from one of our agents in Vermont: "I had good success. The twenty-five copies of March *Life and Health* are all sold out to-day. Find enclosed one dollar to pay for the same. I prayed for success, and the Lord answered my prayer. The inhabitants here are mostly Roman Catholics, but they buy the magazine just the same, and think it is all right. Could also sell some of the Temperance number of the *Youth's Instructor* though the snow is deep here now, and it is pretty hard to get around."

SOME very startling statements are found in *Liberty* magazine for the first quarter. Have you read them? Have you called the attention of your friends to the present situation in religious liberty matters? Note the following partial contents of this splendid number, copies of which we can still supply:

Illustrations: Frontispiece cartoon, "Temptation of the Church." Also twenty-five other illustrations.

Editorials: Our Position Defined — The Federal Council of Churches — Religion by Edict in England — The Truth About Magna Charta, a reply to Hon. Bourke Cockran — American Church and American Sabbath — Opening of Parliament in Turkey — Possibility of a Roman Catholic President.

Contributed Articles: The Lutheran Reply to President Roosevelt's Letter — Labor Unions and Free Speech — First Catholic Missionary Congress — National Lord's Day Alliance — The Famous Sunday Mail Reports of Congress — Sunday Law Movement in California.

Public Opinion: An Impending Peril — Religion in Politics — The True Protestant Position.

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Temperance: Alcohol a Chief Cause of Crime — Alcohol and Public Health.

Send 50 cents for ten copies of this exceptionally good number, to sell or hand to your townspeople; or send 25 cents for five copies. They sell at 10 cents a copy. Address Liberty Magazine, Takoma Park, Washington, D. C. Order to-day.

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. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 1, 1909

No. 13

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unto the Saints"

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of Congress of March 3, 1879.)

Editorial

THE record of Jesus is that he "went about doing good," "leaving us an example, that ye should follow his steps." "He that saith he abideth in him ought himself also so to walk, even as he walked."

IN the determination of truth, we should always seek to distinguish between men and principles. The truthfulness or falsity of a doctrine is not determined by the men who believe it or who disbelieve it, whatever their station or numbers. In the history of the world, truth has often found its only conservators among the lowly and oppressed, while error has often been heralded with popular acclaim. Truth should be received on account of its own intrinsic merit, while the character of error should determine its rejection.

WHILE we ask God for daily blessings, we should not be unmindful to thank him for the continual favor he shows us. We are indebted to his mercy for all that we have in this life of temporal blessing, and for the hope of life beyond. Cultivating an appreciation of divine goodness will lead to tenderness of heart and deeper consecration. The apostle Paul says that the goodness of God leads to repentance, and the more we contemplate his goodness, the more completely shall we realize our own unworthiness and utter dependence on him, and his exceeding mercy and kindness to us. We shall learn to love him, as we realize that he first loved us.

The Christian Sabbath

ONE is often astonished to find what vitality there is in an absolutely untenable argument which has been invented to bolster up a weak cause. Assertions which have no foundation in fact, and which have been disproved over and over again, are yet repeated with the utmost assurance, and are accepted as *bona fide* proof by those who are seeking excuses for a practise already determined upon, rather than making an earnest search after truth.

We have been reminded of this by the reappearance of the argument in behalf of the Sunday sabbath based upon the claim of an incorrect translation of Matt. 28:1. A leaflet which has recently fallen into our hands asserts with great positiveness Scriptural authority for the change of the Sabbath, and declares that a proper rendering of the Greek text would show as much authority in the New Testament for the so-called Christian sabbath as is found in the Old Testament for the seventh-day Sabbath. We will permit this writer to speak for himself:—

If the Scriptures had been properly translated, there need never have been any confusion concerning the proper Christian sabbath, and it seems perfectly inexcusable that the translators should have put the word week as a translation for the Greek word sabbath in so many places. In summing up, in brief, the proofs that the first day of the week is the Christian sabbath, we may notice the following points:—

I. In all the places in the New Testament where our common version reads, "The first day of the week," the Greek has it, "The first-day sabbath," and there is no more reason why the word week should be used as a translation of the word sabbath than why the word January should be used for it. In Matt. 28:1, where the translation reads, "In the end of the Sabbath, as it began to dawn toward the first day of the week," the Greek reads, "In the end of the Sabbath, as it was getting dusk, toward the first-day sabbath, came Mary Magdalene and the other Mary to see the sepulcher," the Greek words being *mian sabbaton*. From this we see most positively that the Holy Spirit himself settled the first-day sabbath as over against the last-day Sabbath of the Jewish age. People often ask, Is there no real Scriptural proof for changing the Sabbath from the last day of the week to the first day of the week? I answer, We have abundant and positive proof; for the Holy Spirit in this passage refers to the last-day sabbath of the Jews, and then the first-day sabbath, the day of Christ's resurrection, and he calls the first day sabbath just as positively as the last day sabbath. Also in Mark

16:1, 2, where we read, "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early on the first day of the week, they came unto the sepulcher," Greek *mian sabbaton*. Here again the translators made the terrible blunder of translating the word sabbath by the word week. We see here that the Holy Spirit referred to the Jewish sabbath, and says that it was past, and then just as emphatically speaks of the first-day sabbath, recognizing it as the Christian sabbath, and as truly the sabbath of the New Testament as the seventh day was the Sabbath of the Old Testament.

It will be charitable to assume that the one who makes this argument is not intentionally deceiving the people, but to one who is acquainted with the Greek text his claims are most astonishing, and indicate such an ignorance of the most elementary principles of the Greek language as to render his efforts to improve upon the translation of the Scriptures not only absurd, but absolutely ludicrous.

This whole question has been well canvassed by those who defend the observance of the first day of the week as the sabbath, but whose scholarship and honesty compel them to bear the plainest kind of testimony against any effort to pervert the texts in question into a testimony in favor of the alleged Christian sabbath. A correspondent of the *Bible Record*, whose attention had evidently been called to the argument based upon the unwarranted translation of Matt. 28:1, asked the editor of that magazine this question:—

Is it allowable to translate the Greek of Matt. 28:1, *opse de sabbaton, te epiphoskouse eis mian sabbaton*, "at the end of the sabbaths as it began to dawn toward the first of the sabbaths"? It seems to me as if we might, and it would be quite an argument in favor of the change of the Sabbath from the seventh to the first day of the week, because the resurrection morning stood between the two classes of sabbaths.

This letter was submitted to Dr. Walter Quincy Scott, one of the instructors in the Bible Teachers' Training-school, of New York City, of which Dr. Wilbert W. White is the president, who made this reply:—

NEW YORK, Sept. 8, 1904.

MY DEAR DR. WHITE: Your correspondent asks, "Is it allowable to translate the Greek of Matt. 28:1, *opse de sabbaton, te epiphoskouse eis mian sabbaton*, 'At the end of the sabbaths, as it began to dawn toward the first of the sabbaths'?"

Such a rendering is impossible.

mian is feminine, and *sabbaton* is neuter. *Mian* agrees with *hameran* understood.

Your inquirer remarks on this point (as made by writer in *Sunday School Times*), "Neither do they [*mian* and *sabbaton*] agree in number." Of course not; a substantive followed by a partitive genitive can not agree with it numerically.

2. It seems idle to add anything to the foregoing grammatical prohibition of the rendering proposed. But I may add that *mian sabbaton* is a Hebraism corresponding to the rabbinical designation of the days of the week. They called each day of the festal week a "sabbath," and indicated each day by its proper ordinal prefixed to "sabbath."

And in Greek, *eis* is commonly used (as here) instead of *protos*.

The Septuagint and New Testament alike use *ta sabbata* in sense of singular—"the Sabbath day," and also in the meaning "week." *Mian sabbaton* in Matt. 28:1 can not mean anything else than the "first day of the week." The Revised Version correctly translates the verse.

Your correspondent will find ample scholarly notes in Lange's "Matthew," by Schaff.

Yours very truly,

WALTER QUINCY SCOTT.

This letter from Dr. Scott, which most effectually disposes of the foolish claim, growing out of a pitiable ignorance of Greek, that the translators of the Authorized and Revised Versions of the New Testament "made the terrible blunder" charged up against them, was printed in the *Bible Record* for January, 1905. Another Greek scholar, himself a professor in a theological seminary, took up the matter again in the issue of the *Bible Record* for May, 1905, in a letter from which we quote:—

Editor of the Bible Record.

DEAR SIR: The query in the issue of January, 1905, as to "Sabbath or Sabbaths" seems to call for a further warning. The querist asks if Matt. 28:1, *opse de sabbaton, te epiphoskouse eis mian sabbaton*, may not be rendered, At the end of the [Jewish seventh-day] sabbaths, as it began to dawn toward the first of the [Christian first-day] sabbaths. The superb negative answer given should be heralded far and wide. People of excellent intention and deep piety, but with little knowledge, are making such an interpretation in fortifying themselves against "Saturday-keepers." I own two books, and have read two others, in which each writer claims to have made the great discovery of said translation, and has based his book thereon.

These good men had only a rusted smattering of classical Greek, and in their zeal without knowledge they stumbled upon this rendering, with a carelessness that few students of a month would make. "A little learning is a dangerous thing." And more than that, acquaintance with classical Greek is not enough for the reading of the New Testament Greek. One must have large acquaintance with the grammar and the lexicon of the Greek Old Testament, and behind that, as the key to many of its peculiarities and mysteries, of the Hebrew Old Testament also.

Thus by the testimony of two scholarly men, neither of whom can be accused of being biased in favor of the observance of the seventh-day Sabbath, it is clearly established that, as any man capable of rendering simple Greek into English knows, the present reading of Matt. 28:1 as found in the Authorized and Revised Versions of the New Testament is correct. All who are unwilling to sacrifice the truth even for an argument which will justify their practise ought, after reading these statements, forever to discard the claim that a proper translation of the text in question would furnish a sound Scriptural argument in behalf of the Sunday sabbath.

As being pertinent to this discussion, we note a letter which appeared in the *Homiletic Review* for January, 1909, and quote from the first paragraph:—

As to the Christian sabbath, we have none if the question is determined by the language of the New Testament as given by the translators. The translators (all of them) of the New Testament have murdered the Christian sabbath, if there is such a sabbath in the Greek New Testament. For depending on the English translation we know nothing of a Christian sabbath. The expression, "The first day of the week," has nothing in it of a sabbatic character. If the word *sabbaton* means "week," then, in the Greek we have no Christian sabbath, and mankind is without a sabbath. But if *sabbaton* does mean "sabbath," what a great mistake has been made in rendering *sabbaton* "week." Perhaps the destruction of the Christian sabbath came about through the erroneous conception of the Jewish sabbath. Considering Saturday, the day before resurrection day, as the Jewish sabbath, and as the seventh day of the week, would naturally cause one to think that resurrection day was "the first day of the week," but then, why should *mia ton sabbaton* be so rendered, when by such an act the Christian sabbath was destroyed? The question is, Why? If *sabbaton* means "week," where do we get any sabbatic character for resurrection day?

We find ourselves quite in accord with some of the statements made by this correspondent. It is not only true that "depending on the English translation, we know nothing of a Christian sabbath [Sunday]," but it is equally true that depending on the Greek text, "we know nothing of a Christian sabbath [Sunday]." The fourth commandment plainly states that "the seventh day is the Sabbath of the Lord thy God," and there is no statement in Holy Writ which either modifies or annuls the fact so plainly declared.

The reason why *mia ton sabbaton* should be rendered "the first day of the week" is because that is the proper English equivalent of these Greek words. Translators of the Bible did not give a perverted translation of the text in order to furnish a warrant for an unscriptural religious observance.

The last inquiry of this correspondent is quite to the point: "If *sabbaton* means 'week,' where do we get any sabbatic character for resurrection day?" But *sabbaton* does mean "week" when used in such an expression as *mia ton sabbaton*, as we have shown on good testimony. We therefore repeat the question, "Where do we get any sabbatic character for resurrection day?" Where, indeed? The day has no such character. Only the Creator can give a sabbatic character to any day. Such a character he has given to the seventh day of the week, but never to the first day of the week. The more carefully the Scriptures are examined, whether it be in the English translation or in the original languages, the plainer will this fact appear.

Devious are the paths of error; straight are the ways of truth; it is unnecessary to resort to improper translations, to unwarranted inferences, or to verbal quibbles in order to establish on a solid foundation the Sabbath of the Lord, the only Christian sabbath.

Our Imperishable Inheritance Earth Conditions and God's Purpose

THERE is no cry that pierces the heart of a parent like the cry of his child for life when the curtain of death is about to fall. It breaks heart strings, and crushes hopes and happiness. And the same cry that grips the heart of the parent when the little one is being smitten by the destroyer, reaches the heart of heaven also. The tyrant Death, which entered the realm through the disobedience of man, is the enemy at once of God and man. "I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live." Eze. 18:32. "The last enemy that shall be abolished is death." 1 Cor. 15:26. Misguided men have sought to rob it of some of its terrors by calling it the gateway to glory and a friend of the race. God calls it what it is,—an enemy,—and proclaims his purpose to destroy it. "He shall wipe away every tear from their eyes; and death shall be no more." Rev. 21:4.

Death is reaping with a swift sickle in every clime. Nowhere under our star-sprinkled sky is there a single locality that has not tasted the bitter cup. The millions that tread the earth to-day are but as a single handful to a great harvest, when compared with the millions on millions who sleep in the dust beneath our feet. When the polished face of the great pyramid was glistening new and fresh in the steady sunlight of ancient Egypt, the same was true. Before the flood of waters had washed sin and the sinner for the time out of the earth, men, women, and children, birds, beasts, fishes, and creeping things had already fallen by the millions under the stroke of death.

By the side of everything that has lived upon the earth there has stood, from the moment of its conception, the specter of death and dissolution. Life and Death have thus walked hand in hand through the earth from the day that Adam and Eve disobeyed God in the garden of Eden. It is not pleasant to contemplate, but that is the picture that has been thrust into the forefront of heaven's view in looking down upon our unhappy realm.

What an anomaly, what a paradox, that in one corner of the domain of the God of love and light and life we should find conditions so cruel, so mantled in darkness, so full of death! One has well summarized these conditions in this language:—

What strange contrasts this earth of ours presents! Noonday and midnight are not more opposite than the scenes which are constantly passing before our eyes. Truth and falsehood walk side by side through our streets, and vice and virtue meet and pass every hour of the day. The hut of the starving stands in the shadow of the palace of the wealthy, and the carriage of Dives every day throws the dust of its glittering wheels over the tattered garments of Lazarus. Health and sickness lie down in the same apartment; joy and grief look out of the same window; hope and despair dwell under the same roof. The cry of the infant and the groan of the dying arise together from the same dwelling. The funeral procession treads close on the heels of the bridal party, and the tones of the lute and viol have scarcely died away before the requiem for the dead comes swelling after. O, the beautiful and the deformed, pure and corrupt, joy and sorrow, ecstasies and agonies, how strangely blended together on this our restless planet! O, how good and evil, light and darkness, chase each other over the world!

That is the world as we know it; but it is not the world as God purposed it to be; neither is it the world as God purposes that it shall be. A discordant note has been struck in the great symphony of the universe. It is not reasonable to suppose that the Master of the harmony will permit its jarring, riotous discord to go on forever. Neither will he. Jesus said: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." An indication of what will be included in that process of eradication was given by our Saviour in the work he did. Whatever Jesus Christ set his face against, when here in the flesh will be rooted up in the accomplishment of God's great purpose for this world. He condemned sin—condemned it in his own flesh, and condemned it in our lives; he condemned blindness, and gave light in its place; he condemned sickness, and gave health; he condemned greed, and taught men the grace of benevolence; he condemned covetousness, and inculcated generosity; he condemned lust, and set forth the beauties and rewards of virtue; he condemned falsehood, and established

truth; he condemned hatred, and planted the love of God in the hearts of his children; he condemned flattery, and exalted the grace of humility; he condemned self-exaltation, and set forth in its place the blessed gospel of service; and then, that he might show the Father's purpose to stamp out death itself, he snatched its victims from its very grasp, went through its gates himself, and brought forth the keys of the tomb.

Up to the time of the resurrection of Jesus, the triumph of the Messiah that was to be was a triumph in prospect. From that moment on, it was a triumph accomplished. What wonderful consequences waited upon the continued sleep or the triumphant waking of the smitten Gift of God! Death claimed him; but righteousness could not be holden of iniquity—even of the prince of iniquity himself. The Roman soldiers standing guard over the tomb of the Son of God were typical of Satan's attitude toward God himself and all God purposed to accomplish for man. But when the Roman guard was smitten by the angel of Jehovah, who broke the seal of the Roman government, and rolled away the stone that shut man's Mediator in the tomb, Satan had God's answer to his challenge, and the world saw accomplished that great work through which man was to come again into that inheritance lost in Adam's disobedience.

God has been pictured as a God of vengeance. He pictures himself as a God of mercy. "The Lord is long-suffering, and of great mercy, forgiving iniquity." Num. 14:18. "His mercy endureth forever." Ps. 106:1. "The mercy of the Lord is from everlasting to everlasting." Ps. 103:17. "He delighteth in mercy." Micah 7:18. Heathen religions have pictured God as a God of hatred, nursing malevolence toward man, and demanding appeasement from his creatures. But God speaks of his attitude toward man on this wise: "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. Again: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him." John 3:16, 17.

What is death? How and why came it into the world? What had Jesus' mission in the world to do with it? Is death always to continue its work among the race? Do men really die? Do they sleep forever? Are angels the spirits of the dead? Whence come and who are the spirits that communicate with men in the darkened room, and "materialize" in the secret cabinet? Is man immortal? What is the end of the matter? How

these questions come trooping into the mind when we approach the great question of man and his relation to his Maker! These questions and many that grow out of them we will attempt to answer in articles that will follow.

C. M. S.

The Gospel Order—No. 2

"The Church in the Wilderness"

THE organization of "the church in the wilderness," the people of Israel under the exodus movement, provided for the distribution of responsibility, the sharing of burdens, and the unity of the whole. Individuals were associated together in the small group, the small groups were joined in larger, these into still larger associations, and the larger organizations were united in the general.

Before the people of Israel came to Sinai, Jethro, priest of Midian, visited their camp and saw the burdens pressing upon Moses. He said to Moses:—

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee. . . . Provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee." Ex. 18:19-22.

The spirit that was in Moses, of wisdom and judgment and good sense, led him to accept plans that provided for organization of the work. As stated in "Patriarchs and Prophets":—

The Lord had greatly honored Moses, and had wrought wonders by his hand; but the fact that he had been chosen to instruct others did not lead him to conclude that he himself needed no instruction. The chosen leader of Israel listened gladly to the suggestions of the godly priest of Midian, and adopted his plan as a wise arrangement.—*Page 301.*

At Sinai, under the Lord's direct instruction through his prophet, the organization was further perfected. As the work developed, showing need of additional features of organization, the Lord gave instruction that additional helpers should be chosen to discharge the duties of oversight that necessarily come whenever multitudes are associated in a common work. After departing from Sinai, Moses found the burdens too heavy, and begged for release. Then the Lord said:—

"Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and

they shall bear the burden of the people with thee, that thou bear it not thyself alone." Num. 11:16, 17.

Wherever the Lord has called men to a sacred work, he has given them the spirit to organize their forces for the greatest efficiency and harmony of effort. Of these features in Israel the following paragraph gives the briefest summary:—

The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;" and, lastly, officers who might be employed for special duties.—"*Patriarchs and Prophets*," page 374.

This is a divinely set object-lesson of the importance of the orderly arrangement of the affairs of the cause of God in these last days:—

The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God's wise arrangements,—this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them. . . .

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." Has God changed from a God of order?—No; he is the same in the present dispensation as in the former. Paul says, "God is not the author of confusion, but of peace." He is as particular now as then. And he designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel.—"*Testimonies for the Church*," Vol. I, pages 652, 653.

Often in Israel men rose in rebellion against the manner in which the Lord led his people forward. The disaffection led by Korah, Dathan, and Abiram illustrates the basis on which elements of opposition, seeking supremacy to carry out their own ideas, have often made complaints against order. Those chosen to the responsibility of leading, whether in local or general organizations, hold no position as a matter of lordship over others, but rather as servants of all,

under the Lord. It is the Lord's arrangement for maintaining the orderly conduct of his work.

Though Moses and Aaron had assumed nothing of themselves, the cry was raised by Korah, Dathan, and Abiram that they were usurping authority. The charge was, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:3. They preached an individualism and independence that ignored the divine principles of fellowship and mutual relationships in the church of God. Every discordant element in the camp was organized under the leadership of these men to strike at the divinely approved organization which stood in the way of their efforts to secure control of the movement and divert it from God's purpose. If these men could not have their own way, they were determined to wreck the movement. The Lord vindicated his truth and his servants, and saved his people, though many perished in apostasy.

W. A. S.

A Double Opportunity

SABBATH, April 3, is the time for our regular annual offering in behalf of the orphans and needy poor among us as a people. For many years the first Sabbath in April has been set apart as the time when an offering is taken for this great and needy work. There is much scripture in evidence urging the church to carefully help the poor in their midst. It was the Master who said, "Ye have the poor always with you." To ancient Israel were promised rich blessings in return for their kindness to the poor and needy. Again and again Israel was charged to be kind to the poor. The prophet Isaiah, who so forcibly set forth the mission of Christ to the earth, wrote:—

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in

drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

From the world's standpoint, organized charity is more helpful to the receiver than indiscriminate giving. Many reasons contribute to this result. Among Christian people, all of whom are serving the same God and trying to attain to eternal life, these conditions may not always hold. Seldom are Seventh-day Adventists imposed upon by those appealing for charity when the person is in good and regular standing in some Seventh-day Adventist church. There are many cases in conferences and union conferences requiring financial help to tide the poor over a crisis, or to assist the needy in their declining years. This charity should not be doled out with a stingy hand, as a charity begrimed, but should be given heartily, as unto the Lord. Our orphans and aged people must be cared for. Every union and local conference is under obligations to see that the needy ones among us are supplied with the necessities of life. Some of the most needy cases are those for whom it is difficult to find a private home. For this reason, oftentimes, ready money must be available to provide accommodations for those who otherwise would be thrown upon public charity.

An additional incentive to a liberal donation this year has been suggested in the plan for each union and local conference to appropriate twenty-five per cent of the total receipts from this donation for use in the erection of an orphanage for colored children at Huntsville. The desire is that our offering shall be so increased that the giving of twenty-five per cent will not lessen the amount that our conferences will have for their local use. That there are many orphans and aged people among the colored population in the South is a self-evident fact. The conditions of life imposed upon these needy people, the poverty which surrounds them from early childhood to the grave, the lack of opportunities for the acquirement of property, and the prejudice existing against them, as a people, should stir our hearts to liberality in their behalf. Having this great privilege of doing a double good, we should rise to the opportunity, and make a liberal offering. It would be most encouraging could a sufficiently large donation be made so that twenty-five per cent of it would complete the orphanage already started, and thus care for at least a few of the many colored children who would otherwise have to be supplied with charity from the world. If each member of every church will plan to make a donation to this fund on Sabbath, April 3, our brethren will experience no lack in completing their

orphanage at Huntsville, Ala., while the treasures of our union and local conferences will not be empty. Surely we are all grateful for the opportunity of having a part in this noble, Christlike work.

I. H. EVANS.

Note and Comment

One of the Straws

At the recent semiannual meeting of the executive board of the American Federation of Catholic Societies at Chicago, Ill., the first matter to receive attention was the accusation against Governor Post, of Porto Rico, charging him with having made blasphemous statements concerning the Christian religion. According to the report in the *Catholic Standard and Times*, no action was taken for the following reason:—

After careful investigation on the part of the federation, it was decided to take no action, as the letters received from authentic and reliable sources disclosed that the governor did assail the Protestant ministers and teachers, but said nothing about Catholics or Catholic belief.

This is equivalent to the admission that the activities of the federation are directed toward the advancement of Catholicism rather than to the advancement of religion.

The Worst Year in History

The *Chicago Tribune* at the beginning of the new year gave a comprehensive summary of the disasters of the year 1908, from the opening paragraph of which we take the following:—

Nineteen hundred eight—the most terrible year of disaster in the history of the modern world. That is the black record which Time has entered in his books for the year which has just closed. A quarter of a million people destroyed in awful cataclysms, billions of dollars' worth of property wiped out of existence, a sum of pain and human anguish which can never be expressed in words or figures,—such is the balance which must be carried to the debit side of the world's account-books.

The mention of the word catastrophe will, of course, bring the thoughts of every one back to the great Italian earthquake, the greatest single disaster in the world's history, a tragedy which cost one hundred twenty-five thousand lives, and wiped out of existence great and historic cities. In the shadow of that terrible holocaust the world has failed to realize that it was merely the climax of a long series of horrors which followed one on the heels of the other from the first day of January, 1908, to the first day of January, 1909.

The disasters which the journal chronicles were responsible for nearly three hundred thousand deaths. The fearfulness for the future and the almost hopelessness of better conditions are expressed in the following, the closing paragraph of that editorial summary:—

The principal question which arises in connection with this awful list is whether or not human foresight and science can obviate such a series of calamities in the future, or at least ameliorate the effects of the disaster.

Are not these conditions, and the dread of the future that is filling men's hearts, indications that the time of earth's great crisis is approaching?

To Mothers

MR. EDWIN W. SIMS, United States District Attorney, has for several years been studying the "white slave traffic" in America. He declares that traffic to be an organized system, with branches and distributing centers in nearly all the large cities, and this is what he has to say to the mothers of girls:—

There are, to put it mildly, hundreds, yes, thousands, of trusting mothers in the smaller cities, the towns, the villages, and the farming communities of the United States, who believe that their daughters are "getting on fine" in the city, and too busy to come home on a visit or "to write much," while the fact is that these daughters have been swept into the gulf of white slavery—the worst doom that can befall a woman. The mother who has allowed her girl to go to the city to work should find out what kind of life that girl is living,—and find out from some other source than the girl herself, no matter how good and fine a girl she has been at home, and how complete the confidence she has always inspired,—find out how she is living, what kind of association she is keeping. Mothers, take nothing for granted. You owe it to yourself and to your daughter, and it is not disloyalty to go beyond her own words for evidence that the wolves of the city have not dragged her from safe paths. It is, instead, the highest form of loyalty to her.

Such a warning from one who knows should not pass unheeded by any mother. Mr. Sims substantiates his declarations with details that are unprintable here.

A Dark Picture

ONE of those horrible occurrences which demonstrate the utter inability even of a so-called Christian civilization to control human passion, has recently put another blot on the page of history in the State of Texas. A Southern paper, the *Columbia State*, of South Carolina, handles the matter in a vigorous and forcible way:—

And so in Texas they have burned another negro. The press despatches tell us that one thousand savages stood by and watched while the flames swept over the hopeless, depraved, but brave wretch who gave up his life to make a Texan holiday. It is wonderful to think of, strange, almost impossible to believe. This is Texas, this the twentieth century, and this was an assemblage of persons immensely flattered by being described as "civilized." And they burned at the stake a human being. One thousand persons, presumably with an admixture of women and children, stood by, watched the horror, gorged their savage instincts,

sated their barbarous hates, fattened and regaled upon the sort of spectacle that pleased and edified the wild and untamed Indian.

How discouraging it is! How hopeless it is—to think that we live in the same country with such people, to think—God forbid—that we may even have such people about us. And yet we—we poor hypocrites—are so good as to look with horror upon such foreign "scum" as the Russians, the Turks, and to deplore the pillage and disorder that sometimes mark the affairs of their countries. We should hang our heads in shame. We have heard of no Russians burning a man to death at the stake. We have heard of no turbulent Turks straying so far from the dictates of mercy and humanity as to do such a deed.

Only that gospel which really renews the mind and transforms the nature can eradicate from the human heart those brutal instincts which under any ordinary conditions reveal themselves in less shocking forms, but which under any extraordinary stimulus will sweep their possessor into diabolical deeds of supreme devilishness. The influence of race, or country, or public opinion is not sufficient to overcome sin or to prevent the revelation of its extreme meaning when the subduing influences of the Spirit of God are cast aside.

A Significant Demand

It has been broadly intimated that the election of Mr. Taft to the presidency was due to the solid Roman Catholic vote in the large cities of the North, but we hardly expected that this would be pleaded by Roman Catholics themselves as a just ground for asking President Taft to appoint a member of that church to an important position in the diplomatic service. A paragraph, however, in the *Western Watchman* (Roman Catholic) of March 18, presents this claim with commendable frankness:—

We are informed that Mr. Taft fully recognizes the debt he is under to the Catholics of the United States. This being so, we can assure him that he could do nothing that would better please that great body of loyal citizens than appointing their honored fellow Catholic to a distinguished foreign post. There is not a Catholic in the land, from Cardinal Gibbons down to the altar boy in his parish church, who would not feel personally complimented in any honor bestowed on Mr. Kerens. For this reason we repeat the suggestion made in these columns at the close of the late presidential election; and ask President Taft to send our noble-souled townsman to represent the country at a foreign court. And in urging the appointment we are candid enough to admit that a refusal to do so on the part of Mr. Taft will be regarded by us all as a rebuff, which even in politics leaves unpleasant memories in its wake.

When the communicants of any church vote as a body and as church-members rather than as citizens, such a church becomes a menace to the country.

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.

Crucifixion

S. O. JAMES

BETTER to die than yield to sin;
O mortal, keep thy conscience pure;
Heed well that voice which speaks
within,
And make thy last election sure.

"The heart's deceitful," saith my God.
Who knows like him its secret springs?
Who oft applies the chastening rod,
That he may give us better things?

God's saving truth presents a cross
The thoughtless rabble will not bear.
They can not bear to suffer loss;
The greater loss they do not fear.

O wisdom, may we heed thy voice!
Anoint our eyes, that we may see.
So shall we in the truth rejoice,
And know the One who makes us free.
Terril, Iowa.

The Need of the Holy Spirit in Our Lives¹

MRS. E. G. WHITE

My mind has been much exercised of late in regard to our need of the guidance of the Holy Spirit. The promise is given us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" and the assurance is repeated, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The thought is enforced upon us that our dependence must be more fully upon God. He is ready and willing to do for us the very things that we need. Let us trust him as his children.

Christ instructed his disciples that they should not leave Jerusalem until the power of God should come upon them. The disciples obeyed the command, continuing "in prayer and supplication." "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

How desirable it is that we be of one accord, of one mind, established in the word of the living God, and having our feet planted on the platform of eternal truth! Let us take the Bible as our guide and director, and seek to fulfil the word of the Lord. The grace of God will be upon all who will stand upon the plat-

form of the sacred truths of his Word.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

We are living in the last days, in a time when we may expect much from the Lord. These words should bring us to the throne of grace to claim great things of him. Here the promise is given that on the men and women and on our sons and daughters the Holy Spirit is to come; and "whosoever shall call upon the name of the Lord shall be saved." This brings to view a wonderful work to be done, for which we need the converting power of God in our hearts every day. It is our privilege to experience this. Heaven is full of blessings, and it is our privilege to claim the rich promises of God for our individual selves. We need to seek the Lord day and night that we may know just what steps to take, and just what we ought to do.

The Lord has a special work to do for us individually. As we see the wickedness of the world brought to light in the courts of justice and published in the daily papers, let us draw near to God, and by living faith lay hold of his promises, that the grace of Christ may be manifest in us. We may have an influence, a powerful influence, in the world. If the convicting power of God is with us, we shall be enabled to lead souls that are in sin to conversion.

Our simplicity will accomplish much in this work. We are not to try to climb up to high positions or to gain the praise

of men. Our aim should not be to be the greatest. We are to have an eye single to the glory of God. We are to work with all the intelligence that God has given us, placing ourselves in the channel of light, that the grace of God can come upon us to mold and fashion us to the divine similitude. Heaven is waiting to bestow its richest blessings upon those who will consecrate themselves to do the work of God in these last days of the world's history. We shall be tested and tried; we may be called to spend wakeful nights; but let such times be spent in earnest prayer to God, that he may give understanding, and quicken the mind to discern the privileges that are ours.

Let us not reveal an untoward religion. Let there be no strife as to who shall be greatest, but let each seek for greatness in humility, for an understanding of the will of the Lord. God wants us to stand as free men and women in these last days of earth's history. While wickedness of every kind is being practised by those who do not take God into their counsel, we are to stand as a people who are endued with the Spirit of God, because we seek him with all the heart.

The early disciples prayed for the Holy Spirit, and they received it; and then what did they do? They preached the word. "Ye men of Israel, hear these words," Peter declared, "Jesus of Nazareth, a man approved by God among you with miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

My brethren and sisters, this is our work. We are to be his witnesses, not merely by word of mouth, not simply by preaching Christ, but by living the truth, by having the living Witness in our hearts. When the great day of God comes, and those who have followed Christ stand clearly revealed with the

¹ Sermon preached at Oakland, Cal., Monday, February 8.

light of God shining upon them, those who have at that time proved unfaithful will ask themselves the questions, Why did I not tell the truth as I knew it? Why did I not live it? Why did I not proclaim the truth with sanctified heart and soul and voice? These will be the thoughts that will come as they consider what they might have done, but did not do. My brethren and sisters, I beseech of you in the name of Jesus of Nazareth that you spend much time in prayer, and in searching the Word, that you may understand the promises that have been held out before you.

Promise after promise is given, assuring us of the fulness of power that God has, and yet we are so weak in faith that we do not grasp the power. O how much we need a living, earnest faith in the truths of God's Word! This great need of God's people is constantly before me. What shall we do, I ask, to impress them with their need? What can we do to arouse them to see that we are living in the very evening of this earth's history? Heaven is full of the blessings that we need, and yet but a small portion of the Spirit's power is manifest among us. O, we need to awake! We need to be converted anew each day. We need to seek for a faith that will lay hold of the arm of Jehovah.

When I heard last year that certain of our brethren were moved upon by the Holy Spirit at Fresno, I felt as if I could not close my eyes in sleep. I wanted to praise God from the time I lay down until I should arise again. In the night season I would awaken to find myself exhorting our people with all the powers of my being, telling them of the riches of the grace of God, and appealing to them not to close their senses to the blessings which they might have. Night after night there were presented to me precious victories that the people of God were gaining, and I would awaken, and kneeling up in bed would glorify God for these manifestations of his Spirit. My brethren and sisters, it is the Spirit of God that can arouse men and women from their sleepy spirituality to be a living, working power in the world, revealing wherever they go that they are followers of Jesus Christ. Shall we not arouse, and come into right relation to God? Shall we not seek for that faith that works by love and purifies the life from every stain of sin?

"Therefore let all the house of Israel know assuredly," Peter continued, "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "Whom ye have crucified." I hope none here are crucifying Christ by a wrong course of action, but I pray that we may have a clear sense of what God is to us, and of what we may be to him as his messengers to a people that are ignorant of his will. The message is not only unto "you, and to your children," but "to all that are afar off, even as many as the Lord our God shall call." When the people heard these words, they were pricked in their hearts, and said to Peter

and the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

In the experience that followed, we may learn what a right testimony will accomplish when it is borne under the influence of the Holy Spirit. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

(To be concluded)

Interesting Facts Concerning Babylon's Fall

GEORGE I. BUTLER

(Concluded)

BUT worse things than even these have occurred. The very foundations of Christianity and Bible religion are being undermined, even in the supposed houses of their friends. The Bible itself, the great bulwark and fountain of all true religious knowledge and instruction, is being set aside as a book of authority by so-called Protestants, even in their great schools of instruction.

In the past, Protestants have believed that Catholics were in great error in holding tradition as equal with the Scriptures in authority, if not superior.

But where do Protestants now find themselves in reference to Biblical authority? Since 1844, when the fall of Babylon was proclaimed, many views utterly contrary to Bible doctrine are being received by leading Protestants. The geological and Darwinian doctrines of evolution set aside the Mosaic account of creation, and consider it a fable utterly unworthy of belief. Few realize the effect of such teachings upon religious belief and character. The account of creation as given in Genesis, is upheld as a fact all through the Bible, Christ and his apostles often referring to the Mosaic record as an accepted truth. That account is interwoven into the very warp and woof of Bible doctrine and history. To disown that, as many intelligent Protestants now do, is to undermine the

whole Bible structure of doctrine and authority.

The fall of man because of disobedience is the very foundation of Christian theology. It is quite popular nowadays to claim that man's fall was upward, and not downward. Years ago, when first preached, that doctrine was called blank infidelity. Now it has become quite common and popular. We think it was rightly named back there; but suppose, for a moment, that it is true. What becomes of the doctrine of a Saviour dying to rescue man from sin because of disobedience? What becomes of the grand Bible doctrine of Christ's coming to this world to suffer and die for the fallen race because of the effects of the fall of our first parents in the garden of Eden? Man's supposed fall upward, and his supposed constant advancement through the evolutionary processes from the ape, and animal creations, to his present eminence, is utterly subversive of the whole Biblical doctrine of the atonement, and what Christ declared he came to this world to accomplish; and it virtually destroys the credibility of the Bible revelation. Multitudes of great and scientific men are seeking to cover up this issue, but it is too apparent to be denied. Hence the conclusion is reached in our highest schools of learning, that the Bible is not a book of authority.

The foundations of our holy Christian religion, laid in the Word of God, are rapidly being relegated to the domains of fable and superstition by these evolutionary schools. And the worst of it is, through the spiritual blindness and darkness of modern Babylon, the professed people of God seem entirely ignorant of the progress being made in that direction. A large portion of the modern ministry is involved in this transition. The masses of the laity do not comprehend the dangers. They are looking to their leaders and great divines, who, as the Scriptures declare, are "blind leaders of the blind," and are rapidly progressing toward the great and awful doom awaiting those in moral darkness. In the language of the revelator, Babylon the great becomes "the habitation of devils, and the hold of every foul spirit." Every discerning mind can perceive that the process which finally results in this condition is even now making rapid progress.

Hosts of church-members are already indorsing the doctrines of Spiritualism. This great and terrible modern delusion began near Rochester, N. Y., in 1848, this side of the great advent message of 1836-44, just after the first announcement of the fall of Babylon. With its "rappings," "table tippings," speaking and writing mediums, clairvoyants, etc., it made for a time very rapid progress, and attracted the attention of multitudes. Hundreds of ministers and church-members embraced it, but its diatribes against the Bible, its free-love doctrines, etc., disgusted the sober, better class of church-members, and covered it with infamy. Its true nature became apparent, and its true character was demon-

strated. In that form Satan could not use it with the greatest effect. Then it became very quiet, and but little public attention was drawn to it for a number of years. A change of methods became apparent, but not a change of character. It has now assumed a more respectable appearance. It has religious congregations. Its leading men put Rev. before their names. Here and there its famous mediums have been investigated by professors high in scientific attainment. For a number of years psychical societies for the study of spiritualistic phenomena have been giving much attention to this subject, and in many cases the result has been the acceptance of the belief of spiritualistic communication between the living and the dead.

The belief in the reality of these communications is rapidly increasing, and is becoming quite popular. This is not surprising when we realize that the popular churches believe in the immortality of the soul. That doctrine is the foundation of Spiritualism. Granted that those we call dead, live right on, thinking, knowing, loving their friends as much as ever, or perhaps more, why is it strange that they should wish to communicate with their friends living on this mundane sphere? Multitudes who mourn the death of friends have become Spiritualists, and really think they are communicating with their friends.

The only safety is in knowing and believing the Bible, which plainly declares: "The dead know not anything" (Eccl. 9:5, 6), and that at the very moment of death all their thoughts perish, or cease. Ps. 146:4. The first great lie of Satan, when he deceived Eve with the declaration, "Ye shall not surely die" (Gen. 3:4), has been the foundation of multitudes of immortality-of-the-soul sermons. There was the true beginning of the doctrine of the immortality of the soul. The idolatrous Egyptians, Grecians, and Romans got their notions of man's immortality from that same source. The great apostasy from the teachings of Christ and his apostles which culminated in the establishment of Catholicism, imbibed the doctrine from the heathen philosophies of that age, and bequeathed it to Protestantism; and Satan is still working along the same lines, and hopes to deceive the whole world to its ruin through that same doctrine. His last great deception is rapidly permeating the popular churches, and it will continue to do so until they become "the habitation of devils, and the hold of every foul spirit," and so are fitted for destruction.

Another wonderful sign of Babylon's fall is the later departure into the realm of politics. We expect to discuss this point later in this series of articles; but it is well to mention it here. The union of church and state in the last days is a matter plainly revealed in several prophecies which will be noticed later. Suffice it to say here that the trend of the current in the popular churches toward political methods is a wonderful sign of the times. The

modern churches are looking more toward the government than toward the Almighty for the favors they desire. In this they are exactly imitating the Roman Catholic Church, which never fails to get the assistance of the government to carry its loads if possible. Great efforts to pass Sunday laws are constantly being made. Behold the federation of churches seeking to unite every denomination, unifying all to carry into effect certain things which are desired. Congress and State legislatures are constantly besieged to accomplish their ends.

The gulf between the Catholic mother church and her Protestant daughters is rapidly narrowing. The Protestant churches generally acknowledge the Roman Church as a church of the Lord Jesus Christ, notwithstanding the millions of Protestant martyrs slain by that church in days past. The Bible terms used to designate that church are rarely, if ever, used by modern Protestants. They openly declare their desire for the help of the mother church to assist them in strengthening their Sunday laws and forcing their observance upon people who have no reverence for that papal institution. Catholics everywhere claim to have exalted Sunday, to have placed it in that position of sanctity once held by the Sabbath of the fourth commandment. Not a passage of Scripture can be found claiming any sacredness for the first day of the week.

We see every reason to suppose that Catholics and Protestants will unite hereafter in forcing the claims of Sunday upon multitudes of unwilling people. These combined forces will undoubtedly unite to effect this object. This trend of the current is unmistakable. They believe they can bring the government to their terms. These conditions assuredly indicate a fallen church. We shall next consider the third angel's message.

Bowling Green, Fla.

The Sabbath-School Lessons

G. B. THOMPSON

As an educational factor to mold and instruct in the truth of the Bible, the Sabbath-school lessons occupy a very important place. By means of these lessons prepared for the five divisions,—senior, junior, intermediate, primary, and kindergarten,—a systematic line of Bible study is provided for the denomination throughout the world, to be studied by all, from the gray-haired pioneers of the message down to the children of tender years. Their influence, therefore, is truly wide-spread and lasting; it can be correctly estimated only in eternity.

The field of study afforded us by means of these lessons is really almost without limit. An ocean of light and knowledge from the Word is set before us, and, if fully explored, week by week, and year by year, we should become ripe students of the Scriptures. I was really surprised recently in looking over the list of subjects studied since 1886 to find that in the senior and junior divisions alone we have given a careful study to at least

twenty-two books of the Bible, some of them several times, besides having had lessons on the life of Christ, and on all the various truths of the third angel's message again and again. Besides, in the intermediate, primary, and kindergarten divisions, where there is a regular course of study for four years, or four years and a half, lessons on Old Testament history, the life of Christ, The Acts of the Apostles, and topical studies, have been carefully prepared and studied. The kindergarten children are taken through these lessons in their simplest form; then they pass into the primary division, where they go through the same course, but more advanced; and then into the intermediate division, to go over the same line of study again; then comes the drill in the senior lessons. All can see at once that, if these lessons are carefully studied, by the time the children reach a mature age, they will indeed be well versed in the truths of this message.

Beginning with the second quarter of 1909, a special series of lessons will begin on the life of Christ. These lessons will be uniform in all divisions, and will cover a period of seven quarters. Surely no more interesting or helpful subject could be studied than that of the life of the Master. It is by beholding that we are changed into the same image, and it is our most earnest prayer that the members of our Sabbath-schools will begin a thorough study of the life of Jesus.

These lessons are being written by competent and consecrated workers. During this series of lessons, we should live, so to speak, amid the scenes of the Saviour's life and work when on earth. We should trace on a map his journeys. In every way possible we should familiarize ourselves with the events concerning his life, from the manger to Calvary. But more important than all else is to behold the divine life which he lived as a man, and to have impressed upon our hearts by his Holy Spirit the beautiful truths of the gospel which he taught.

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon this great sacrifice for us, our confidence in him will be more constant, our love will be quickened, and we shall be more deeply imbued with his Spirit."—"Desire of Ages," page 83.

As a help to the thorough study of the lesson, we urge all to secure a copy of "Desire of Ages." No book, aside from the Bible, throws such light on the Saviour's teaching as does this splendid book. "Christ's Object Lessons" should also be used. There are many other excellent reference books which should be consulted in our study of the lessons.

Now what we wish to emphasize in a very marked manner is that during this year we *study* the lessons. Let *Bible study* on the life of Jesus be the watchword in every home. Some of us study, but, taken as a whole, we do not study

as we ought. Some scarcely study at all. The Sabbath-school lesson is even neglected. To learn to *think* is a great work. To superficially and hurriedly look over the lessons is not studying them. Study means to *dig*, to dig as men do in the mines when searching for diamonds. Parents not only should search for the word as for hidden treasure, but they should assist their children in exploring the field of God's truth spread before them week by week in these lessons. The Sabbath-school will be a soul-saving agency, and we shall grow in grace and in the knowledge of the truth just in proportion as we are students of the Word. Nothing will so revive our schools, and make this branch of the work strong, as for every pupil in our schools, old and young, to thoroughly master the lesson each week,—not simply the answers to the questions asked, but to master the subject as a whole.

Takoma Park, D. C.

False Revivals

A. SMITH

It has been the policy of Satan to counterfeit the work of God. When Jehovah worked signs and wonders by the hand of Moses before Pharaoh for the deliverance of his people, it is said of the magicians, who were agents of Satan, They "did so with their enchantments."

Just before and during the loud cry of the third angel's message, Satan, true to his principles, will cause counterfeit movements to sweep over the world to divert the attention of the people from God's special, closing work of the gospel. "God will work in power for his people; and Satan will be permitted to work also. I saw that the mysterious signs, and wonders, and false reformations would increase and spread."—"Early Writings," page 37.

"Satan employs various means by which to accomplish his purposes; and if, under the guise of popular religion, he can lead off the vacillating and unwary ones from the path of truth, he has accomplished much in dividing the strength of the people of God. This fluctuating revival enthusiasm, that comes and goes like the tide, carries a delusive exterior that deceives many honest persons into believing it to be the true Spirit of the Lord. It multiplies converts. Those of excitable temperaments, the weak and yielding, flock to its standard; but when the wave recedes, they are found stranded on the beach. Be not deceived by false teachers, nor led by vain words.... There will ever be flashing meteors to arise; but the trail of light they leave immediately goes out in darkness that seems denser than it was before. These sensational religious excitements that are created by the relation of anecdotes and the exhibition of eccentricities and oddities, are all surface work; and those of our faith who are charmed and infatuated by these flashes of light will never build up the cause of God."—"Testimonies for the Church," Vol. IV, page 74.

God can never work at cross-purposes with himself. There can not be a genuine revival of religion where any one of the precepts of God's law is knowingly set aside. We have a great work to do, and we have no time to devote to side issues that Satan may rattle in our ears, except to rescue the unwary. The shady methods employed by many itinerant "evangelists," if generally known, would destroy the confidence of the people in their Christian integrity. William R. Moody, son of the great evangelist, in an article in the *Home Herald* of February 24, says:—

"In older days evangelists depended upon the Spirit of God to draw men to hear the gospel. To prostitute the sacred work of evangelism to the methods of circus and vaudeville was an unheard-of thing. But now the press agent is engaged to supply the secular, as well as the religious press with highly colored reports of the work. The evangelist is the object of adulation, and only too often the message is less reported than the messenger. In a recent mission one of the leading ministers who was in heartiest sympathy with the work, expressed to us his regret that such highly colored reports had appeared in the press. The work was hindered rather than helped by the statements that 'the city was stirred as never before,' and 'thousands were being converted.' And yet these reports were prepared by a member of the evangelist's staff who was engaged for that purpose. Within a short time we received letters from two evangelists, asking what rates would be charged for inserting their portraits in its columns, as they wished to be better known in evangelistic work.

"But probably the greatest evil in modern evangelism is the spirit of commercialism. As a certain minister recently expressed it, 'Evangelism is suffering from the financial microbe.' Evangelists of the older type refused to bargain for their services. Their first question was, 'What are the prospects for a united effort?' Compensation was not even mentioned, the evangelist accepting what was offered for his services. To-day the advance or business agent presents terms which in more than one city we have heard of have been too exorbitant to permit of a mission. Several experiences of this kind have been repeated to us from different parts of the country, as well as from Great Britain. Many earnest men, themselves imbued with an evangelistic spirit, find that it is necessary, in order to conduct union evangelistic services on a larger scale, to invite and entertain at great expense, not only the evangelist and his singer, but his press agent, stenographers, soloists, and others. From a reliable source we have been informed that during the past year a certain evangelist in this country made the statement that results of his last year's ministry had netted him fifty thousand dollars, while still another evangelist is reported to have accepted a large sum of money from a lecture bureau to give the story of his

conversion as a popular platform lecture.

"There are those who will seek to condone these methods by pointing to certain results which have followed their use, and the conversions which have been reported. Even those who do not approve of introducing into the work of Christ the methods of the circus and the theater will nevertheless quote St. Paul in his letter to the Corinthians, where for the sake of the weak he is willing to become weak that he may gain them, and asserts, 'I am made all things to all men, that I might by all means save some.' This, however, is to lose sight of the large number to whom the methods of sensationalism and the spirit of commercialism are a stumbling-block. The older methods of evangelism refused to make the preaching of the gospel a matter of barter, and looked to the preaching of the gospel itself as its own best means of drawing multitudes. In its place there has come the adulation of the individual, effected by press notices prepared by salaried clerks, and in some cases even the space in the newspaper itself has been purchased by evangelists. The time has come, we believe, when the church itself should demand a reform in evangelistic work, and insist that it be conducted under the direction of the church."

In the same number of the *Herald* Rev. Arthur T. Pierson, D. D., says:—

"Modern evangelism is increasingly costly. Sometimes it has a fixed price and does not hesitate to announce it, and it runs into high figures. To invite a campaign, with all its aids and accessories, may involve an expenditure of a thousand dollars a week, in some cases ten thousand a month. Single churches can not assume such a burden, and a whole city must marshal its forces to lift the load. The worth of one soul outweighs millions of money; but when avarice baits the hook, the fisher may get caught rather than the fish, and whenever money gets hold of an evangelist, his spiritual power is gone.

"Modern evangelism makes much of numbers, parading statistics, and often with a reckless mode of reckoning. It is easy to secure a show of numbers, but such numerical estimates are very deceptive and misleading. If superficial means be adopted, if people are encouraged to think that some simple outward act or step carries merit or brings salvation, or if in any way there is a carnal appeal to the hope of some self-advantage, there will be a ready response."

Sometimes the evangelists arrange with merchants to close their places of business on certain days, that their employees may attend the meetings, making it appear to be a spontaneous movement in response to a deep religious feeling. Rising votes are called for by these evangelists, and the question is put in such a form that one has to respond in the affirmative, or tacitly declare himself to be an infidel or an agnostic. Jesus says, concerning false teachers, "Go not after them." Luke 17:23.

Grandville, Mich.

THE WORLDWIDE FIELD

Christ

L. D. SANTEE

CHRIST stands so near in every time of sorrow,

To strengthen day by day,
Safe in his care, I fear no coming morrow,

He is "the life, the way;"
Fears and temptations, howsoe'er insistent,

Through him, are overthrown:
He is a Saviour near, and not far distant,

My willing heart, his throne.

Loyal to him, through every passing hour,

In every time and place,
Kept from all sin by his almighty power,
Rejoicing in his grace,
So would I live through all time's changing weather,

Through pathways bright or dim,
I and my Saviour journeying together,
Living alone for him.

Welcome the way if Jesus walk beside me
With pleased, approving face,
Welcome the burdens; whatso'er betide me

Is but a means of grace.

Do what thou wilt to mold me to thy pleasure,

O blessed Lamb of God!

Heap thou of hardship yet another measure

Where thy dear feet have trod.

If my feet bleed from sharp stones on the mountain,

Thy footsteps went before;

They'll rest at last beside life's living fountain,

The toilsome journey o'er.

Until the time when all the saints shall gather

In the bright world above,

Guide and protect and shield me, O my Father,

And lead me by thy love.

Moline, Ill.

The Eastern Polynesian Mission

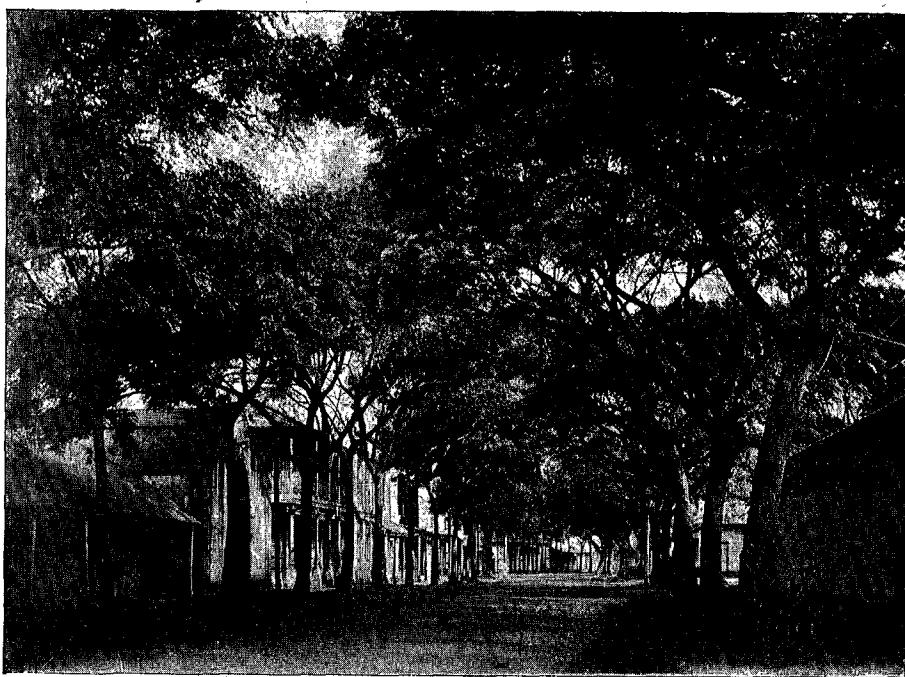
B. J. CADY

THE people of Pitcairn Island were the first in eastern Polynesia to accept the truths of the third angel's message. Many of our readers doubtless remember when our missionary ship, the "Pitcairn," was purchased eighteen years or so ago, and sent out to the South Sea islands. When it started on its mission, the first island visited was Pitcairn, where the inhabitants had begun to observe the Sabbath of the fourth commandment. Here, a large number were baptized and organized into a church. The ship then sailed to the Society Islands, which lie twelve hundred miles a little to the north of west from Pitcairn Island. Three islands of this group were visited at that time,—Tahiti, Raiatea, and Huahine,—and as a result, a

few persons on each of them became interested in the truths of the message. The ship called at Rurutu, in the Austral group, at Rarotonga, of the Cook Islands, and then went on toward the west, visiting Fiji and other islands of central Polynesia, and also Norfolk Island and New Zealand. On its way back to the United States, Brother E. H. Gates and wife were left on Pitcairn Island, and

now, and Brother J. R. McCoy, of Pitcairn, travels with our missionary schooner the "Tiare." His daughter Winnie is proving a valuable assistant in the circulation of the Tahitian paper. One of our native brethren of Rarotonga has recently visited Aitutaki and Mangaia, laboring in the interests of the truth and in the circulation of our Rarotongan literature. We have also some young people in our training home at Avera, Raiatea, who we hope may soon be prepared to take some part in active service for the Master. At present, my wife and myself are on a furlough in the United States, but we hope to return to the islands in July.

We now have three organized churches.



STREET SCENE IN RAIATEAN VILLAGE

Brother A. J. Read and wife at Tahiti.

In January of 1893, the "Pitcairn" started on its second cruise, visiting Pitcairn Island first, and then the Society Islands, as on the previous trip. Brother and Sister E. C. Chapman were left in Tahiti to start the printing work, after which we visited Raiatea, the second island in size and importance in the Society group, which lies about one hundred twenty miles from Tahiti. Here, the natives made an urgent plea for a missionary to be left among them, and it was finally decided that Mrs. Cady and I remain.

During the sixteen years since we first came to this field, quite a number have come and labored with us for a time, but for various reasons, the most of them have returned to the home field. At present, we have Brother and Sister George Sterling and H. L. Fowler looking after the training home and other interests on Raiatea, and Brother and Sister Henry Thomas have lately come to Papeete, Tahiti. Brother M. W. Carey, of Australia, is laboring on Pitcairn Island, and Brother F. E. Lyndon and wife, of New Zealand, are at Rarotonga. Some of our island people have developed into workers. Paul Deane, who labors for the natives, is on the island of Huahine just

and three church buildings on Tahiti, one organized church on Raiatea, a company of Sabbath-keepers on Huahine, a church on Pitcairn, and one on Rarotonga in the Cook Islands. For some time, we have been collecting money to build a church on Raiatea, and hope to get it up before the end of this year.

We have two small eight-page papers in the Tahitian and Rarotongan languages that are printed monthly at our Avondale Press in Australia. These papers are well received, not only because literature in the island languages is scarce, but because they are made both interesting and instructive to the native mind, and are attractive in appearance. They both have a good circulation. We have about four hundred subscribers for the Tahitian paper in about fourteen different islands.

The Tahitian language is used in nearly all the eastern Polynesian islands. In the Cook Islands, the language varies somewhat from the Tahitian, yet is very similar to it. The Marquesas islanders have a different dialect, also the Gambier islanders, but there are very few of the people in the eastern Polynesian field who do not speak and read the Tahitian, as Tahiti is the commercial center, and there is a great deal of traffic between

it and all the surrounding islands. The Tahitian Bible is used by the natives all through this field, except in the Cook Islands, where the Rarotongan language is spoken.

The Cook Islands and Pitcairn belong to Great Britain, but all the rest of the islands in this field are under the French rule. Our people are generally acquainted with the history of Pitcairn Island, and know that its inhabitants are English-speaking people. They have a peculiar dialect that they use among themselves, but all speak and read the English. It has been a little over one hundred years since Christianity was first introduced into these islands, and now the majority of the people are nominal Christians. In the Society, Austral, and Cook Islands, the Protestant religion, as taught by the London Missionary Society, predominates. The Tuamotu islanders are usually Mormons or Catholics, and the majority of the Gambier islanders are Catholics. Both Catholics and Protestants are working in the Marquesas Islands, but I understand that heathenism still prevails among the people to a great extent.

Because of evil habits, there is a great deal of sickness among the natives, and they are rapidly decreasing. They are slow to adopt new ideas, and even after they accept new truths, it is very hard for them to change their manner of life. On this account, the work moves slowly; and the people are not very stable, so we are often disappointed in them. Yet we are told that among the redeemed there will be representatives from every kindred, nation, tongue, and people; so we trust that some of these people are to be there. They must have an opportunity to learn the truth of God, and some one must teach them and bear patiently with them, as the Lord does with us. So we deem it a privilege to labor among them, trusting that we shall have some sheaves to show for our work at last.

In the Kingdom of Saxony

GUY DAIL

THE second annual session of the Saxon Conference was held in the manufacturing city of Chemnitz, January 20-24. The territorial boundaries of this field include simply the small kingdom of Saxony, cut off from the East German Conference one year ago. The kingdom of Saxony is the most densely populated country on the Continent; although it is only a little larger than the State of Connecticut, its population numbers over four and one-half millions, or about seven hundred seventy-nine persons to the square mile. Here we have a unique condition of things, for there is a Roman Catholic king, ruling a thoroughly Protestant country. I am told that many are turning from Protestantism to Romanism, to ingratiate themselves into the favor of the court. In the days of Augustus III (1738), Count Bruehl, his minister, laid out the beautiful Bruehl terrace adjoining the royal

palace in Dresden, and water was let in from the Elbe, to form pleasing artificial lakes. At one time the kingdom of Saxony was very rich, because of its productive silver-mines; but with the discovery of silver in other parts of the world, the price of silver has so fallen that to-day the miners here are gradually being pensioned off, and it seems but a matter of time till these once renowned silver-mines will fall into disuse.

There is, however, a mine in Saxony that is not decreasing in its productive powers, and the kingdom of the Owner of this mine will never fall into decay. His miners have been busily engaged during the past year in this part of the German empire, and as a result, eighty-seven souls, all of whom we trust may prove to be more precious than fine gold in the day of judgment, have been gathered in.

After auditing the accounts of the laborers, there was a surplus of over three thousand marks for the year. There has

pose of meeting the conference expense.

The companies in Neustadt, in Saxony, and in Zwickau, with a combined membership of twenty-seven, were received into the conference. Brother Paul Staubert was ordained to the ministry on Sabbath, January 23. Brother K. Sinz was re-elected president of the conference. The help of Brethren H. F. Schubert, J. H. Schilling, and L. Mathe, and Dr. Behn was appreciated.

We believe that, as never before, the cause of the third angel's message will go forward in this interesting and densely inhabited district. May God add his blessing to that end.

Hamburg.

German East Africa

A. C. ENNS

WE had a most beautiful Christmas week here in Vuasu. The last week in the year was prayer week. I made it a rule to start prayer-meetings about



A MEETING OF THE NATIVES AT VUASU, GERMAN EAST AFRICA

also been a constant growth in means. However, in one department — the tract and missionary work — there seems room for increased activity, and a resolution was passed at the conference, laying special stress upon this branch of the work for the coming year. There were about two hundred of our people, representing the eight churches and the four companies in this field, at the conference. Thirty-eight copies of "Ministry of Healing" and fourteen of "Parables" were sold here. As the total membership of the Saxon Conference is four hundred thirty-four, the percentage of the members in attendance was good. For the new school building in Friedensau, 1,862 marks was raised. The Sabbath-school donation amounted to 224 marks for the day. One hundred ninety-six members were present. The conference voted one thousand marks of its tithe to assist the work in Galicia.

The same general line of thought was followed by the resolutions as had been developed in the preceding German conferences of the season. For a time it almost seemed that we should have no permission from the police to hold the conference. When this was reluctantly granted, we were told that we would not be permitted to take up any collections. However, about two hundred sixty marks came in from our people for the pur-

Christmas with the natives. On Christmas morning we had everything arranged, and extended invitations all about our station, asking the people to take part in giving thanks to the Giver of all things for the blessings of the past year, and to pray him to give us a good new year. The picture shows the gathered group, numbering two hundred fifty. We could not get them into our little school building, of eleven by twenty-seven feet; nevertheless we had most attentive audiences. The next day it was the same. They enjoyed listening to the story of the Christ born on earth, who suffered and died for us, but more, who arose and ascended to the right hand of God, whence we await his return.

Vuasu.

Dedication of the Printing Plant in Brazil

F. W. SPIES

FROM January 1 to 7 the Brazilian-general committee, and also the Brazilian members of the South American Union Conference committee, met in council at Sao Bernardo, Sao Paulo, to consider the needs of the work, and to lay plans for its more rapid advancement. Many things of importance were discussed, and resolutions adopted. Among other things plans were laid for a sev-

eral months' course of instruction for native laborers, especially canvassers. It is hoped that we may soon be able to open a school for the training of workers in or near São Bernardo. This is certainly an imperative need.

During the council, on Sunday morning, January 3, the printing plant was dedicated to the Lord. A short sketch of our experiences in finding and purchasing the place was given; and as we realized that in less than two years from the time when we decided to move from Taquary, we could dedicate so large and well-equipped a printing plant, located so centrally for the entire field, we could but feel that it was certainly the Lord's hand that had guided us. Remarks were made setting forth the part this institution is to act in giving the last gospel message to this great country, after which it was, by prayer, solemnly consecrated to the Lord, his blessing being invoked upon the institution, upon those who are employed in it, and upon the precious literature to be sent forth to lighten the pathway of many a soul. May the Lord indeed make this printing plant a lighthouse from which may emanate rays of light that may be the means of saving many precious souls.

On the eighth of this month a general meeting begins in Itapetininga for the São Paulo Mission. We are of good courage in the Lord, for we certainly see him working, and in him the work will soon triumph.

São Bernardo.

Pygmies in the Valley of the Amazon

CARLETON M. JONES, of San Juan, Porto Rico, representing a company of Boston capitalists interested in the rubber interests of South America, has returned to New York, after an absence of sixteen months on an exploring expedition through the valley of the Amazon. There he found a village of pygmies, which he describes as follows:—

"For a week we traveled by canoe without seeing a human being, and then we came to the village of the queer little creatures, which I judge consisted of at least five thousand inhabitants. They received us without surprise or emotion, due, as I afterward learned, to the fact that an immense feast of boar meat had just been finished. Men, women, and children were so gorged with food and with some sort of fermented liquor, that they were stupid and sodden and paid little attention to their surroundings. In two days they were hungry again and active, and I had an opportunity to observe them more closely. Their average height is about four feet. They are misshapen, and their large heads and faces are ludicrously out of proportion with their paunchy bodies and spindly bow-legs. So far as I could determine, the pygmies had no form of government, and it was evident that they were not warlike, because they possessed no weapons of any description. Many of the men had no forefinger on the right hand.

The evidence of amputation was plain, but it was impossible to learn why the finger had been cut off. My guide spoke the language of several Indian tribes, but could not understand a word of the pygmies. I remained in the village a week, and lived on a species of bean, mixed with maize, and boiled. We brought away a number of gourds and copper ornaments as souvenirs."

Among the Romans, in the period of their best civilization, a village of five thousand such midgets could not well be gotten together, as it was their custom to take such malformed creatures by the heels and dash their brains out against a tree, or dispose of them in some other summary manner. Among the Jews, physical blemishes disqualified a person for the highest offices in the service of Jehovah. Under a Christian civilization, physical infirmity and blight are a greater reason for human pity, sympathy, and help, and if these pygmies have not yet had the light of the gospel, it will not be long before some consecrated men and women will seek them out, to help and bless them.—*The Christian Herald.*

The Relation Between the Local Church and the Mission Fields—No. 3

T. E. BOWEN

"Fitly Joined Together"

THE two former articles dealt with the organization of this cause, and a few points in connection with the work of the Mission Board. This wonderful system of organization is not the result of man's sagacity. It is from the Lord himself. From the very first, it has withstood strong opposition. At this point we wish to call special attention to one feature. One of the surest evidences we have that the plan is from the Lord is that every part of the organization is dependent upon some other part. This reveals the wisdom of the Lord. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:15, 16.

In the actual working of this cause, how true it is that "the whole body fitly joined together and compacted by that which every joint supplieth . . . maketh increase."

Let it be observed that the General Conference itself has no territory of its own from which to draw its resources in men and means with which to carry on its work in the mission territory. It is dependent upon the conferences in the Protestant countries of Europe, Australia, and the United States to supply these resources.

Selecting Workers

When a worker is selected to answer some call, the Mission Board does not write directly to the individual worker,

but first submits the call to the president of the union conference in which he is laboring. Yet there are times when it becomes necessary, to save time, to write to the president of the local conference at the same time the union president is consulted. But this is the exception, and not the rule. In such instances a note of explanation is addressed to the union conference president.

If the consent of the union and local committees is obtained for the release of the worker, and they concur in the judgment of the Board that his qualifications entitle him to answer the call, then correspondence is taken up with him in view to his going.

Keeping the Wires From Getting Tangled

Our enemies sometimes throw out the charge that some central board exercises lordship and kingly authority in the management of affairs. But how can this be, when the Mission Board is wholly dependent upon the co-operation of those in charge of the work out in the union and local conferences?

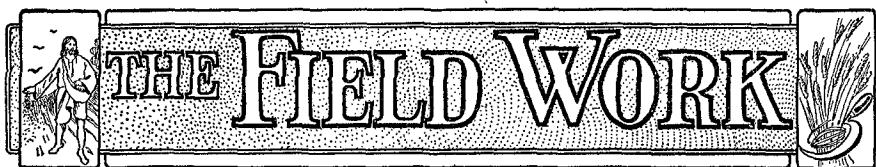
Some may ask, Well, why have any General Conference management at all? Why not let each local conference, or anyhow each union conference, or possibly every church, do its own sending out of workers?—Simply because that would result in a medley of confusion at once. There could be no concert of action in a plan of this sort. All wires of purpose and action would be crossed and recrossed, and become hopelessly entangled. Some mission fields would be entirely neglected, while others might be worked altogether out of proportion to others. No; while the General Conference is dependent upon the local fields, likewise the local conferences are dependent upon the counsel and help the General Conference is prepared to give.

As these general men are called to attend the meetings in the union and local conferences, and from time to time visit the mission fields, a familiarity with the *entire world field* is thus obtained, so that when these different representative men who have entered into the labors of the brethren in charge of the local fields come together in council, they are prepared in an eminent way to conserve the best interests of the whole field in general. All can see this at a glance. Thus the expense of attending these general gatherings, and going to the mission fields, and the time taken to become familiar with the work and workers, is by no means misspent or unnecessary. On the other hand, the interests of the whole field are conserved by intimate acquaintance with each part.

Takoma Park, D. C.

"If our hearts are full of worldliness, there will be no room for Him who bought us."

"THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
1 Tim. 1:15.



Our Spanish Literature

SINCE the work started in Spanish-speaking countries, the workers in those fields have felt the need of books treating on the different phases of the message, not only to help establish those who came into the truth, but also to use in doing aggressive work. To this end, from time to time, calls for such literature were sent to the Mission Board. There were many difficulties and delays in providing literature for the Spanish-speaking people; but the Mission Board was not deaf to our appeals, nor blind to the needs. About three years ago our joy was great when we received word from the secretary of the General Conference Publishing Department that steps were being taken to publish several of our standard books in the Spanish language.

In order to carry out these plans, it was arranged that the Pacific Press Publishing Association and the Hamburg Publishing House share the responsibility of producing these Spanish books. Steps were soon taken to have "Great Controversy," "Bible Readings," and portions of "Home and Health" translated as quickly as possible. This work has gone ahead as planned. Some of the translations have been made by those not of our faith, but a considerable portion has been done and is being done by Prof. G. W. Caviness, and Brother Ed. F. Forga.

Four sections of "Home and Health"—"Diet," "Care of the Body," "The Care and Training of Children," and "The Home Treatment of Disease"—are now ready for the typesetters. The first two and the last-named sections of this book will be published separately in pamphlet form, and the whole four together in one bound book.

Brother Forga is finishing the translation of "Great Controversy," and Professor Caviness that of "Bible Readings." The type is also being set on a corrected edition of "New Testament Primer."

After the Pacific Press took this work, they secured the plates of "Patriarchs and Prophets" from our publishing house in England. These plates were revised and corrected. New full-page engravings were made, and new ornamental headings added, thus making this book conform in every way to the new English edition. It is now attractive and acceptable for circulation.

The Press has also taken a special interest in getting out a number of well-illustrated Spanish tracts. Four of these treat on different phases of the Sabbath question, and the others are devoted to diet and temperance questions. There will also be one well-illustrated pamphlet of about sixty-four pages, giving instruction in regard to natural treatments, how to avoid disease, with special consideration of hydropathic applications. Proper notices of these books and tracts, with prices, will be published, when they are ready.

It was my privilege to spend six weeks

at Mountain View recently, working with Brother Forga in the preparation of some of this literature. He and Professor Caviness have done earnest work during the past year in selecting, translating, and preparing Spanish manuscripts. The work they have accomplished will be greatly appreciated by those working in the Spanish-speaking fields.

During my stay at Mountain View neat prospectuses were prepared both for "Coming King" and "Patriarchs and Prophets," with printed canvasses for each. The Spanish canvassers have been especially anxious for these.

We are grateful for these advance steps taken in the preparation of literature for the Spanish fields. In every land and in every tongue where this message has gone, the circulation of our literature has had a prominent part. What the circulation of the blood is to the body, the circulation of literature is to this message. We believe it will be the same among the Spanish-speaking people. Many to-day are rejoicing in the truth as a result of the circulation of our Spanish periodicals.

Many of our small books have already been circulated in Spanish fields, and have done great good. But we believe there is a great future before the work with our larger books in these countries. During the past year the Pacific Press shipped over sixteen thousand dollars' worth of Spanish books. A company of canvassers who went to Mexico have met with excellent success in selling our books. Brother T. H. Davis, who has charge of the book work on the west coast of South America, is also meeting with encouraging success, and is confident that canvassing with our large books in those countries can be made self-supporting.

At the close of the coming General Conference we hope to have a company of five or six strong men who will return with us to take up this work in the South American fields. If any one who reads this desires to devote his life to this work in some Spanish field, the Mission Board will be glad to hear from him.

N. Z. Town.

A Good Word From Mexico

I AM favorably impressed that a self-supporting canvassing work can be established here in Mexico. Brother Brown's first week in Tampico, a city of about nineteen thousand inhabitants, resulted in orders amounting to \$77.75, mostly for "El Rey" (Coming King); his second week, \$92.25. He is still doing well.

I canvassed two weeks there, after he had taken practically all the business section, and my first week's work amounted to nearly seventy dollars. The people there seem very hungry for the truth.

Many would stop me on the street to tell of others who wanted my book. One who purchased the book saw me coming

a block away, and waited for me. Upon reaching him, he grasped my hand, and told me in Spanish that I had a good book, and he hoped I would sell many more in the town.

This same man met me a day or so after, and called me into his house. He told me to go to a certain person's house; but as he could not remember the number of the house, he took the price from his own pocket, and paid me for the book.

O, how I wished at that moment that I could speak the language, and explain to him this wonderful truth! How I pray that some dear soul will have a burden for this field! A grand missionary work can be done here.

J. A. P. GREEN,
General Agent.

The Madison (Tenn.) School and Its Influence

IT was my privilege to spend Sabbath, January 9, at the Madison school. At the beginning of the Sabbath, Elder A. G. Daniells and I met the teachers and students in their new commodious assembly hall. Their eagerness to hear and our willingness to talk, led to the holding of four meetings in the twenty-four hours of our visit. Elder Daniells spoke that evening and early Sabbath morning, with thrilling interest, upon the world-wide progress of the message. Then he hastened to Nashville, to speak again in the Memorial church. At the forenoon service I spoke on the work that students may do while attending school—as nurses, and as teachers of Bible truth in homes and in Sabbath-schools. In the afternoon the ordinances of humility and fellowship were celebrated, nearly all the students taking part.

Progress

Since our visit in January, 1908, marked changes had taken place in the personnel, the equipment, and the surroundings of the school. Many whom I had met in former years were gone, and there were scores of new faces. On inquiring, I learned that twelve or more of the older students had been drawn from time to time to enter the employ of the Southern conferences and institutions; eight were teaching in foreign fields; and a score or more were connected with the ten schools that have been established during the last two or three years in the needy mountain districts.

Several times I had visited the school when the only assembly room was the large, low-ceiled parlor of the original farmhouse. One year ago the school had outgrown that room, and was using for an assembly room a cottage put up without partitions. During the summer of 1908, Gotzian Hall had been built, and now for the first time the school has found a roomy, comfortable home.

The Water Plant

Central Tennessee is a well-watered country, but occasionally there are severe droughts. The school farm had several wells, but in the driest times the flow of water was scanty. When the school family was small, there was no serious trouble, except the necessity of pumping water from the river for the horses and cattle. But a sanitarium needs a large

and constant supply of good, pure water, and when the plans and location of the sanitarium were settled, it was found that water must be brought from the river, or many cisterns must be built.

After much study it was decided to install a water plant that could be relied upon at all times to furnish an abundant supply, (a) to the sanitarium; (b) to the school boarding-house and all the resident cottages; (c) to the stables and stock-yards; and (d) for the irrigation of the kitchen garden in time of drought.

On one of the highest elevations between the river and the buildings, a forty-three-thousand-gallon tank was put up, constructed of red cypress. From this tank to the river, a distance of thirty-five hundred thirty-six feet, a three-inch supply pipe was laid, and on the river bank a ten-horsepower gasoline engine operates the pump, which is set in a cement casement twenty-six feet below, near the level of the river. From this large tank, water is supplied to the sanitarium, the boarding-house, the cottages, and to smaller supply tanks in the two large pastures.

The Sanitarium

The sanitarium was completed, and was ready for opening as soon as the severe January weather was over. It is a model of simplicity and economy, and is so built that it can be operated for five patients or for twenty-five, on a scale of expense corresponding to the amount of work it has to do.

Dr. Newton Evans is the surgeon and physician-in-chief. He has recently built a cottage and located his family near the sanitarium. He also maintains an office in Nashville, and is teaching in one of the medical colleges there. Dr. Lillian Eshelmann Magan is the house physician. While waiting for the sanitarium to be put up, she has built up quite a practise outside.

With the little sanitarium in full operation, the Madison school can do a good work in training medical evangelists for the home and foreign fields.

A Center of Influence

The Madison school promises to be an important factor in our educational work in the South, as a center of influence, a place to which those who are pioneering in hard places can look for counsel and encouragement. Not only are young men and women gathered from the North and given a practical training for service, but when they leave Madison, they are not forgotten, and in times of special need they are sometimes helped to secure necessary assistance.

Just recently an advance step was taken in the inauguration of quarterly conventions. It is now planned that once in three months a convention shall be held at Madison or at Hillcrest or some other accessible place, where the teachers from the hill schools will be invited to come together for a two-days' council. In these councils, teachers will relate their experiences in meeting difficulties, in developing self-support, in doing evangelistic work, in winning the confidence of the people. So far as the students of the Madison school are able to attend, they will gain a valuable education, and the teachers will learn much from one another.

Concerning the convention recently held at Madison, Prof. E. A. Sutherland says: —

"We gave considerable attention to the proper method of using our Sundays in the mission schools. Practically all the teachers are attending Sunday-schools and services, and some of them are planning to hold Sunday-schools in their little schoolhouses. Most of them have Sunday evening meetings. They say they could have meetings every Sunday evening if they had competent help. We are arranging to give them this help. Near Alden's school one of the best families in the neighborhood has just begun to keep the Sabbath. Several have begun to keep the Sabbath at Mulford's school. This is encouraging, and we rejoice greatly that the quiet work is having its effect. The schools are full, and are doing a good work.

"On Sunday we gave much time and study to the question of self-support. You would have been intensely interested to hear the plans of the leaders of these schools in making their living from the soil.

"We also spent much time in studying methods of teaching those not of our faith, and had an exchange of experiences from the various teachers. There were twelve in attendance from these schools.

"Our students were deeply interested in what was said at this meeting. The next meeting will be held at Hillcrest in three months. Our plan is to have a two-days' meeting every quarter. The one that has just been held is the second meeting of this nature."

A Recent Report

In a letter dated Feb. 26, 1909, Brother Sutherland writes as follows: —

"This winter we are having the best school since we came South. Most of the students are earnest young people who are preparing for work in the Southern field. Several were taken in who were not Christians; these have taken their stand for the truth since entering the school. Nearly all the students are earning their school expenses.

"We have a great deal of work in connection with the dairy, the school home, and the sanitarium, also building, farming, and clearing the brush off the land. The general round of duties and improvements keeps us very busy. We need two or three more persons in the school who are able to carry heavy responsibilities. The work is quite wearing on some who are here.

"We are making some headway with the sanitarium. It has been quite a problem to get this enterprise started, but we have faith that God has ordered that it should be established, and that he will in his own way make it a success. We are thankful for one thing, and that is that we are able to conduct it without financial loss. Our patronage has been sufficient thus far to prevent this. A few operations have been performed, and a number of persons have been helped in regaining their health. We have several nurses who are busy all the time. Drs. Evans and Magan are our physicians. They are faithful, and we feel that the Lord has greatly blessed us in giving them to us.

"One of the most encouraging features of our work is the success that is attending the little mission schools that are being established throughout the country. They appeal to the people. There are about five hundred children

and youth attending the schools that have been established here since we left Battle Creek. Several persons have begun to keep the Sabbath during the last year, as the result of these little schools. The schools are just starting. We hope, after a year or two, to see much fruit from them.

"We are holding meetings among the young people of these communities. Not very long ago I held a meeting at one of our little schools, and there were about two hundred persons present. They listened very attentively to the instruction. The people are more reverent than those in the North. If we approach them in the right way, we can have a strong influence over them. There are many, we believe, who will embrace the third angel's message if we properly present the truth to them." W. C. WHITE.

Norfolk Island

I HAVE much pleasure in forwarding a report of our church here in Norfolk, for the quarter ending Dec. 31, 1908.

Sister Semple, who was with us for some two years, and who, during this period, acted as our church clerk, filling the post faithfully and well, has now returned to her home in Australia, and the office vacated by her has since been filled by the writer.

The tithe offering for this quarter is £7 8s. 1d., as against £2 5s. for the previous quarter. The Sabbath-school donations amount to £2 17s. 2½d., and the Thanksgiving offerings to £6 in cash and 9s. in shells.

The quarterly meeting was held in the church. The repairing of this building has, under the supervision of Brother H. Mitchell, been carried on most satisfactorily, and is a decided improvement to the place. It has given a new impetus to the work, and members have manifested a greater interest in attending the services.

Brother Mitchell is certainly kept busy; on the Sabbath he attends Sabbath-school and church service; on Tuesday evening, the prayer-meeting at Rocky Point, four or five miles from the mission house; on Wednesday evening he holds a meeting either in the church or at some private house in the country; on Thursday evening he conducts a meeting at Cascades, about two miles and a half from the mission house; on Saturday evening he holds a Bible class at the mission; and on Sunday afternoon he leads the young people's meeting in the church. On week days, when he is not visiting, he is hard at work, farming or blacksmithing. He gets very little, and in most instances nothing at all, for his labors. Our brother is ever ready to help those in need, and is loved by all.

After the Sabbath service we went to the seaside, where three of our number were baptized. S. McCoy.

Chile

PUNTA ARENAS, MAGALLANES.—It is now two months since I came to this city. I began canvassing the day after I arrived, and have just finished the town. The times are very bad, many are out of work, and many small stores are selling out; but I sold five hundred pesos' worth of books. It takes three and a half pesos to get one North American dollar. Next week I expect to go into

the country among the colonists. The last few days have been very windy, but generally the weather is pleasant; it is never hot. The summers are long and dry. Recently there has been a big forest fire near the town, several miles

rooms, six cottages, one tent-house, and four tents, all in use.

The accompanying illustration shows the main building and a few of the cottages. One very gratifying feature of the work of this institution is the fact

booklets to give to those needing medical attention. Brethren, can not you do as much as they for our sanitarium? If so, send for a supply of the booklets. They are free.

In the illustration showing the guests and workers, many of our people will recognize familiar faces, among them Elder W. A. Westworth, president of the Southeastern Union Conference, Sister Josephine Gotzian, and Dr. Carolyn Geisel.

This institution stands for the principles of the third angel's message. We are trying to keep prominently before its patients and guests the special truths for this time. All the profits arising from the operation of the institution go to the Florida Conference to help carry forward the work of God.

When Sister White wrote us, encouraging us to secure this property, and to enter upon the work, she said she hoped it would "become an important center, from which many well-trained medical missionaries would go forth into the unworked parts of the Lord's vineyard." This is our aim. We have a class of six

in training now, and would be glad to add others to it.

Florida has an excellent climate. Those who have tried both, usually prefer it to California. This gives our san-

of country being burned over. Thousands of carts of wood and some houses have been burned, but the city is safe. I have been thinking that this would be a good place for a family of Sabbath-keepers to be located. A good work could be done.

There is a great country to the south, called the Land of Fire (*Tierra del Fuego*), where there are gold-mines, and sheep raising is carried on. It contains three hundred twenty-two thousand square miles of territory, and is inhabited by only a few Indians and a few white people.

Patagonia is a new and wild country, but it is being settled by the English, most of whom are in the sheep-raising business. There are many wild animals, and animals with fine furs are found in the southern part of the country. I recently saw a bear skin which was valued at five hundred pesos. The ostrich abounds in all parts of Patagonia, also the llama, a small animal about the size of a year-old calf, which is killed for its skin. There are in the country many hunters of animals; but who will come to hunt men? The Lord says he will send hunters (*Jer. 16:16*), so I believe some will come even to the ends of the earth. The best time to come here is in the months of October and November, just after the winter. If any one wishes to write to me about the country, I will be glad to reply. My address is Casilla 7, Pua, Chile, South America.

F. W. BISHOP.

The Florida Sanitarium

THIS institution, located at Orlando, Fla., was opened for the reception of patients Oct. 15, 1908. That day three patients were registered, and the number has constantly increased, until at present its capacity is taxed. To accommodate the increasing patronage, it has been necessary to erect one additional cottage and four tents. At the present writing the property consists of sixty-seven acres of land, one building of twenty-one

that the patronage has been so largely local. Early in January a Catholic family of some prominence, living near Orlando, brought their daughter to the institution for an operation. Owing to the



GROUP OF WORKERS AND GUESTS AT THE FLORIDA SANITARIUM

gravity of her condition, they called in the priest to give her the "extreme unction,"—the last sacrament,—before she was placed upon the table. As the patient had been a student at St. Joseph's School for girls, the "sisters" kept the sanitarium telephone quite busy with inquiries concerning the case. The operation proved remarkably successful, and the patient made a complete recovery. On Sunday, January 17, both the priest and the "mother superior" of St. Joseph's visited the patient at the sanitarium. Seeing what had been accomplished for her, they became deeply interested in the work of the institution, and provided themselves with sanitarium

itarium a great advantage. Amid the lofty trees, and in rowing on the beautiful lake on the sanitarium premises, the patients can enjoy themselves daily throughout the year. This institution being located in a semitropical climate, fresh fruits and vegetables, grown on the sanitarium premises, can be had daily. Home-grown oranges, pineapples, and bananas are also luxuries that the patients enjoy very much. For preparation for work in tropical climates, the class of work and the location of the Florida Sanitarium are admirably adapted. Those interested should address the Florida Sanitarium, Drawer 28, Orlando, Fla.

LYDIA E. PARMELE, M. D.

An Interesting Trip in Fiji

DURING the last three weeks it has been our privilege to visit the companies of Sabbath-keepers scattered throughout Colo, or the hilly country of Fiji.

Owing to difficulties in climbing the steep hills, only Brother C. H. Parker and the writer, with a few of the students, made this hard but interesting tour. More than once were we led to think of the parable of the shepherd away on the mountain tops in search of the lost sheep.

Colo is a very picturesque country, consisting of high hills covered with luxuriant vegetation. Some parts are not timbered, but are covered with tall reeds and coarse grass. Interspersed throughout these hills are deep gullies, at the bottom of which lie beautiful streams of clear, cool, running water. Coming from under the rocks, it reminds one of the "smitten rock," where the Israel of God were watered in the wilderness.

The climate in Colo is much cooler than in the coastal districts, and in the cooler months fires are necessary to warm the dwelling-houses.

The natives in this district are a little more crude in their manners than those on the coast, and many of the older ones can neither read nor write. However, they are desirous of improving the privileges which are now possible for them to enjoy, and several of the young people are entering our school at Buresala.

We visited eleven companies, organized one church, baptized three brethren, and gave instruction concerning church and missionary work. We found the brethren of good courage, and anxious to help in forwarding the work.

One dear old brother, who is almost blind, has been distributing papers and selling books in the surrounding villages. Although he has no one to lead him in these narrow, native paths, he has asked that more books and papers be sent to him, saying, "I intend to stick at it." Truly an unseen hand is leading this dear old soul.

We were glad of this privilege of speaking to our brethren upon the importance of the school work as a factor in the training of workers; and as a result several young people have decided to enter the school the present year. Pray that the Lord may continue to bless the work in this field.

A. G. STEWART.

Our Work in India

I CAME to Lucknow from Mussoorie November 8, and Brother L. F. Hansen and I put forth our best efforts to get treatment-rooms established in this place; but we were not in time to do much in the way of treatments before January 1; and as practically nothing was known of our medical work, we had to do considerable in the way of circulating health literature, and visiting the people. However, our work soon became well known, and the month of January fully met our expectations; and to the present time the Lord has blessed us with a fair patronage.

There is much prejudice against the work of Seventh-day Adventists; and as the medical work is so closely allied with the rest of the message, it takes time to break down the bulwarks of evil that are being raised against us. We are

located in the center of a large community of Christians, and as our work in Mussoorie and other places is well known by some who have attempted to bring it to naught, the same thing is being tried here. There is much bitter feeling, and some are not backward about expressing their thoughts and wishes. We were hardly settled here before evil reports were circulated about our work, and special sermons have been preached for our benefit; but praise the Lord, success is attending our efforts.

We have a good attendance at the hall, and many calls are made for private study. The Lord blessed in our efforts in Mussoorie last summer. A good church was raised up; and until we were compelled to seek a warmer climate for the winter, our Bible workers were kept busy giving instruction on different points of truth.

We are enlarging our borders and setting new stakes. The time of quick work is at hand. Several new stations have been established this winter in widely separated parts of the field, and calls for help have recently been received, but we are unable to respond.

We are awaiting the outcome of the next General Conference with deep interest. While governments are quarreling with one another, and old governments and laws are being set aside, the Lord is opening the way for workers to enter and sow the gospel seed. Surely the time is at hand for us, one and all, to come up to the help of the Lord against the mighty. H. J. JEWELL.

Oregon

DURING the month of February I held a series of meetings at Cornelius. The First-day Adventists kindly gave us the use of their meeting-house. About sixteen have accepted the third angel's message; twelve of these are heads of families. We also sold five copies of "Daniel and The Revelation," besides a large amount of other literature.

W. C. F. WARD.

Ecuador

WE are all well, and are greatly surprised to find it so cold here. The heat that would be natural to our location — only one degree south of the equator — is offset by an elevation of 8,435 feet. But we have a stove in our freight, which we expect will arrive this week, and when we have that up, we hope to stop shivering. We are glad we are here, despite the inconveniences, the dreariness of the sand-hills and mountains, and the filth of the town.

How constantly God keeps before us the good to be realized by medical work in all our mission fields! The REVIEW of January 21 speaks on this subject; and we do not wonder that it is so often spoken of, when we see the needs and opportunities of this country. I know that many other places are pressing the same calls upon the Mission Board. For that reason I feel the more in earnest, lest no one should speak for the bodily and spiritually sick unto death here in this field. Let the calls from all fields be constantly pressed till there shall be such a mighty cry that the church-members will hear, and awake, and accept the blessed opportunity to share in the sacrifices and labors of Christ, and know also his blessed rest in the world to come.

W. M. W. WHEELER.

Field Notes

FEBRUARY 27, five persons were baptized at Cincinnati, Ohio.

THREE persons have recently begun to keep the Sabbath at Mecosta, Mich.

As the result of labor put forth at Mendota, Mo., Brother Swap reports three new Sabbath-keepers.

A REPORT from Scottsburg, Ohio, states that four persons have expressed their determination to keep the Sabbath at that place.

BROTHER G. A. HAMILTON, of Modesto, Cal., reports: "Two precious souls have decided to obey the truth, and a number of others are interested."

AT the close of a four-weeks' meeting held by Elder A. R. Ogden, eight persons — four adults and four youths — united with the church at Utica, Mo.

DURING the last nine months of 1908 more than one hundred fifty persons accepted the truth under instruction given by the laborers of the Iowa Conference.

A LETTER from Brother H. J. Farman states that there are three new Sabbath-keepers as the result of a series of Bible studies held with a family in Lunenburg, Vt. A few others are interested.

DURING the latter part of February, three new members were added to the Melrose (Cal.) church by baptism, and one to the Oakland church by rebaptism. Others are awaiting baptism at the earliest opportunity.

A CHURCH of thirty-one members was organized at Schenectady, N. Y., on March 14. This company has been developed as the result of two short series of tent-meetings and the efforts of faithful Bible workers in that place.

A RECENT report from Elder J. D. Rice, of Oakland, Cal., contains the following: "In our labors in Richmond and Berkeley during the month just past, we have to report four baptisms, two now awaiting this ordinance; seven in all who have signed the covenant."

BROTHER JOHN MANUEL, of Iowa, reports that as a result of a twelve-weeks' trip among the churches in his district, thirteen persons have professed conversion. Eleven of these were from among the young people; the other two were adults, one of whom is keeping the Sabbath for the first time. Twelve of these have joined the church, subject to baptism.

THE following report comes from Brethren John W. Covert and R. C. Horton, of Missouri: "We have held meetings in the Pioneer, Hoag, and Briggs schoolhouses. The interest has been excellent, and the attendance good. Eighteen willing souls have started here to keep the commandments of God and the faith of Jesus. On Sunday, February 28, eleven of these dear ones were buried with Christ in baptism, all heads of families but one. Others will follow in baptism soon. A Sabbath-school of over thirty members has been organized."

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

The Summary

It has been a fitting cause for great rejoicing among us as a people that the year 1908, a year of perplexities and depression, should prove to be our banner year in the circulation of literature.

A blessed fact, which has always been a fact, notwithstanding the weakness and unbelief of many of God's children, was victoriously re-established. Our faith so easily falters, our eyesight is so short, that we need such experiences to remind us that God still lives and reigns in the affairs of this world.

Statistics for 1908 are not fully made up, but sufficient has been received to show that the distribution of literature during 1908 reached a value fully a quarter of a million dollars above any previous year in the history of this movement. The sales will amount approximately to one million three hundred thousand dollars.

In the light of this fact, it will be interesting to study the summary, and the comparative summary, to see how the work is starting out this year as compared with the last.

E. R. P.

An Excellent Record

We take pleasure in publishing from time to time individual reports from conferences where good organization, industry, enterprise, and substantial results are shown in our book work.

One of the best reports we have seen this year comes from Ohio. The report, which appears below, is a good one, isn't it? We heartily congratulate the Ohio Conference on making such a good showing so early in the season.

It will be interesting to leaders in our book work to know that this excellent standing in Ohio was reached by the thorough training of agents from house to house. Up to this time, no institute has been held this year in Ohio. Brother Numbers, the field missionary agent, received a good idea of this method of training at the book men's convention held in Takoma Park, in December, 1908, and he went straight home to Ohio, and put the idea into practise. We frankly confess to having a special liking for field missionary agents who get ideas, and then put them into practise.

The full report, for the week ending Feb. 26, 1909, is as follows:

NAME	HOURS	ORDERS	VALUE
W. Weakens	30	10	\$30.00
E. Horst	27	7	24.40
C. Van Gorder	45	16	56.75
C. Leach	28	15	43.75
A. Bassler	42½	10	36.50
J. Randolph	40	8	17.45
W. Deuschle	19½	6	18.50
E. Sharp	27	57	57.00
G. Corder	33	26	30.75
G. Corder	36	24	28.25
L. Waters	40	46	49.50
E. Shaw	38	21	32.50
H. Leach	17½	21	10.95
13 agents	423½	267	\$436.30

Canvassers' Summary for February, 1909

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Canadian Union Conference					
Ontario	5	413	97	\$ 377.50	...
Quebec	2	79	15	57.60	...
Maritime . . . . .	...	...	...	...	...
Newfoundland . . . . .	...	...	...	...	...
Totals	7	492	112	435.10	\$ 476.50
Atlantic Union Conference					
Central New England	11	767	257	1,003.10	893.80
Southern New England	11	516	106	454.25	66.90
Maine	4	51	16	54.50	95.10
Greater New York	11	653	170	740.85	389.40
Western New York	7	397	94	392.50	347.27
New York	6	389	145	375.20	285.85
Vermont	1	8	5	6.00	116.35
Totals	51	2781	793	3,026.40	2,194.27
Columbia Union Conference					
Ohio	18	1,563	915	1,526.50	492.80
West Pennsylvania	12	668	268	1,255.70	117.80
New Jersey	12	1,130	419	1,044.75	78.00
Eastern Pennsylvania	17	1,149	454	950.90	...
West Virginia	6	219	113	362.00	220.20
Chesapeake	9	604	205	318.05	134.95
Virginia	7	205	57	129.95	189.45
Totals	81	5538	2431	5,587.85	1,243.20
Lake Union Conference					
North Michigan	7	569	240	608.35	268.65
Southern Illinois	13	759	232	684.15	228.40
Wisconsin	7	657	108	387.65	...
East Michigan	6	631	228	371.10	...
Northern Illinois	2	217	57	178.75	25.50
Indiana	1	64	10	32.00	143.90
West Michigan . . . . .	...	...	...	...	...
Totals	36	2897	875	2,262.00	666.45
Southern Union Conference					
Louisiana	7	583	248	695.95	387.05
Alabama	16	854	222	407.65	36.50
Mississippi	8	732	370	599.15	...
Tennessee River	10	620	290	522.90	192.85
Kentucky	7	327	146	179.90	...
Totals	48	2916	1276	2,405.55	616.40
Southeastern Union Conference					
Cumberland	10	644	219	357.40	198.60
Georgia	10	1,362	487	1,232.15	1,017.25
North Carolina	8	874	265	473.25	224.10
South Carolina	7	509	371	418.40	867.50
Florida	7	276	132	223.40	3.10
Totals	42	3665	1671	2,704.60	2,310.55
Southwestern Union Conference					
Oklahoma	6	354	116	389.40	404.25
Texas	9	163	72	315.50	...
Arkansas	16	765	348	714.95	...
New Mexico	3	261	143	161.00	...
West Texas	1	34	21	77.25	...
Totals	35	1,577	700	1,658.10	404.25
Central Union Conference					
North Missouri	7	304	94	364.45	445.65
South Missouri	5	269	54	161.40	...
Kansas	6	379	118	366.85	...
Nebraska . . . . .	...	...	...	...	182.10
East Colorado . . . . .	...	...	...	...	361.00
West Colorado	7	135	41	167.13	...
Wyoming . . . . .	...	...	...	...	55.00
Totals	25	1,087	307	1,059.83	1,043.75
Pacific Union Conference					
Arizona	1	...	...	93.25	...
California-Nevada . . . . .	...	...	...	...	763.12
Southern California	10	450	198	554.05	...
Utah . . . . .	...	...	...	...	...
Totals	11	450	198	647.30	763.12

North Pacific Union Conference

	AGENTS	HOURS	ORDERS	VALUE	VALUE
Western Washington	6	207	83	305.55	108.05
Western Oregon .....	..	..	..	10.00	
Upper Columbia	2	233	71	142.60	20.00
Southern Idaho	2	20	19	31.75	149.25
Montana	1	5	5	10.50	....
Totals	11	465	178	490.40	287.30

Northern Union Conference

Iowa	5	155	47	215.50	200.00
Minnesota .....	..	..	..	..	..
North Dakota .....	..	..	..	..	..
South Dakota .....	..	..	..	..	55.50
Totals	5	155	47	215.50	255.50

Western Canadian Union Conference

Alberta .....	..	..	..	..	..
British Columbia .....	..	..	..	..	..
Manitoba .....	..	..	..	..	..
Saskatchewan .....	..	..	..	..	..
Totals .....	..	..	..	..	..

Scandinavian Union Conference	103	7148	11856	5,965.56	2,316.40
Latin Union Conference	7	1180	3205	185.40	301.42
Mexican Mission	5	113	355	327.17	157.10
Russian Union Conference	33	3959	...	970.20	....
German Union Conference	248	...	...	8,311.10	8,401.04
British Union Conference	79	4574	1830	4,646.80	3,326.00
Australasian Union Conference	75	5264	1632	6,455.18	5,429.00
Natal-Transvaal Conference	4	...	200	949.00	....
Cape Colony Conference	3	666	...	445.17	....
Totals, North American union conferences			\$20,492.63	\$10,261.29	
Totals, foreign unions and mission fields			28,255.58	20,205.11	

Grand Totals 48,748.21 30,466.40

Comparative Summary

	1905	1906	1907	1908	1909
January	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.05
February	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21

Current Mention

— The Persian rebels continue to win over the troops of the shah, and it is reported that the capital of the province of Fars is also in the hands of the rebels.

— Agents of many different manufacturing and industrial interests are now in Washington, presenting their objections to certain phases of the proposed tariff law.

— A tornado swept over a portion of Wise County, Texas, on March 24, resulting in the death of twelve persons, and the serious injury of a number of others, while a large amount of property was destroyed.

— During the fall and winter season of 1908-09 eighty-nine vessels were lost on the Atlantic Coast, the financial loss of which amounted to three million dollars. In the wrecking of these vessels, two hundred twenty-one persons lost their lives.

— Two delegations from Porto Rico are now in Washington to lay the grievances of their island before the American government. One of these delegations is from the upper house and the other from the lower, and they hold views as to the island's welfare that are diametrically opposed to each other. The members of the upper house are appointed by the President of the United States, while the members of the lower house are elected by the people, and these two bodies for months have been in a complete deadlock in legislative affairs.

— On March 23 Ex-President Roosevelt sailed from New York on board the steamer "Hamburg" for his South African hunting trip. He was given an enthusiastic farewell by the people, and forts Hamilton and Wadsworth fired a president's salute of twenty-one guns. It is planned that the trip will occupy fifteen months.

— The officials of the Baltimore and Ohio Railroad have adopted a definite rule to the effect that any employee who enters a saloon, either while on duty or off duty, loses his position with the company, and the company will not reopen cases of dismissal when the cause for dismissal is failure to observe this rule.

— A report from Berlin, Germany, states that the great air-ship constructed by Count Zeppelin, made a flight on March 20, carrying twenty-six passengers. This is the greatest success ever achieved by any air-ship in the matter of carrying passengers. The flight covered one hundred fifty miles, and the balloon was in the air four hours.

— Lieut. Ernest H. Shackleton, of the British navy, who left his permanent quarters in the South Polar regions last autumn for a dash for the south pole, has returned, having gone to within 111 miles of the pole. He found the south magnetic pole, discovered eight mountain chains, surveyed one hundred mountains, ascended Mount Erebus, a volcano 13,120 feet high, and disproved the theory that there is an area of atmospheric calm surrounding the pole. He encountered almost continuous blizzards and a practically continuous temperature of seventy degrees of frost.

— The great French strike, which practically isolated Paris from the rest of the world for a week, and tied up a number of industries in other parts of France, came to an end on March 21. The government has yielded to the strikers in some of the details, but their demand for the dismissal of the official having in charge the postal system was not granted.

— Representatives of the four civilized nations of Indians in Oklahoma have recently been in Washington to lay before the Department of the Interior charges against unscrupulous land-grabbers, who, through the use of poisoned whisky, are obtaining possession of the land owned by many of the younger Indians in that State. This poisoned liquor in many instances cited has caused the death of those who have imbibed it.

— The present indications are that as a result of the suggestions of the Bureau of American Republics, the presidents of the five Central American States will meet for a general discussion of ways and means for living up to the letter and spirit of the peace pact signed at Washington, thus removing all cause for intervention by either Mexico or the United States. It is expected that the meeting will take place on some American vessel, in neutral waters.

— The police commissioner of New York has been endeavoring to get an appropriation of \$100,000 to enable him to so strengthen the secret service of the city that it will be able to deal successfully with the Black Hand Society. The refusal of the board of aldermen to grant the appropriation has induced the commissioner to make the following statement in reference to conditions in that city: "This job of police commissioner, for example, would be a regular goldmine to a dishonest official. If it were put up at auction to the highest bidder, a man could well afford to pay one million dollars for a year's opportunity to accept what the criminal classes would be only too glad to offer him." He stated that he had been definitely offered a bribe of six hundred thousand dollars to protect certain criminal interests, and this protection would have been of an entirely negative character. All they wanted was to be let alone in the prosecution of their wicked business.

— On March 19, the son of J. P. Whitla, of Sharon, Pa., was kidnapped, taken to Cleveland, Ohio, and held for a ransom of \$10,000, the kidnappers threatening that in case the money was not paid within a certain time, the parents would never see their child again. The kidnappers' communication also contained a veiled threat against the child's life. Mr. Whitla, following the instructions of the kidnappers, paid over the money and within a few hours was in possession of his child. Soon after, the kidnappers, a man and woman, were captured with the money in their possession, and identified by the child as the persons responsible for his abduction. The prominence given to this case might cause one to feel that cases of child-stealing were somewhat rare; but this is far from true. The disappearance of children in some such manner is of almost daily occurrence. Another child abducted about the time that Willie Whitla disappeared has not been found.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL, Chairman
W. A. COLCORD, Secretary

Tour of Central Union Conference

JEFFERSON CITY at last! Beginning a second religious liberty tour at Colorado Springs, Colo., January 17, with a mass-meeting in one of the prominent halls of the city, and intending to visit the various capital cities of the Central Union Conference territory during the time of the legislative sessions, Mrs. Wightman and the writer reached the capital city of Missouri, March 19. All the State capitals have been visited with the exception of Topeka, which, unfortunately, will be reached after the legislature has adjourned. Religious liberty mass-meetings have been conducted in a number of cities, where Mrs. Wightman has delivered a lecture upon the "Inalienable Rights of American Citizenship." At nearly all the cities the attendance was excellent. Lectures have been given in Colorado Springs, Pueblo, Canon City, Palisade, Denver, Arvada, Fort Collins, and Greeley, Colo.; Sidney, Minatare, North Platte, College View, Lincoln, and Omaha, Neb. Other cities visited, and in which strong personal effort has been put forth, are Cheyenne, Wyo.; Bridgeport, Kearney, and Grand Island, Neb.; and Kansas City and Sedalia, Mo.

Ten days were profitably spent in Denver. There is no State Sunday law in Colorado except that controlling saloons and places of amusement. Several bills were introduced in the legislature, making Sunday labor a misdemeanor, or crime, and fixing the penalty. We immediately furnished lengthy communications to the press—the four great dailies of Denver—in opposition to the proposed laws, not one of which was refused publication. Efforts in the House of Representatives to show the danger of religious legislation were successful. Sunday bills perished in the committee on judiciary. The chairman assured me that this would be the fate of such bills. In the senate one bill still claims some attention; but should it pass that body, it can have no hope of recognition in the lower house, unless some great changes take place. Thus, so far, does Colorado refuse to take a signal step in legislating a "sabbath day" upon the people by prohibiting "labor" on that day. Quick and painstaking personal work, personal letters of protest, petitions, and the extensive circulation of our religious liberty literature among lawmakers, with an extensive newspaper correspondence, have undoubtedly prevented this kind of legislation, at the time the Senate was that the National Reform Bureau was urging this legislation in Colorado.

Our trip through Nebraska was hastened in order to reach Lincoln, the capital, in time to make our position understood upon the question of religious legislation, at the time the Senate was considering a bill to remove certain restrictions pertaining to outdoor amusements on Sunday, and to materially modify the Sunday law. It proved to be

an opportune time for a work of public education. Securing the Auditorium, which will seat two thousand persons, two meetings were held,—one on February 23, the other on February 28. At the first,—an inclement night,—fifteen hundred persons were present. Among these were Ex-Governor Sheldon, Mr. William Jennings Bryan with his wife and daughter, and a large number of the members of the legislature. Mrs. Wightman delivered the address, which was listened to with marked attention, and received frequent applause. At the second meeting, the weather being fine, over two thousand persons attended. The speakers were Elder E. T. Russell and Mrs. Wightman, Elder Russell calling attention to fundamental principles of government, and Mrs. Wightman dwelling on the real dangers that threaten the American system of jurisprudence. In the meantime—eleven days in all—a correspondence, pro and con, upon the subject of religious legislation, took place in the columns of the *State Journal*, Nebraska's foremost newspaper. In all, sixteen long letters were published, furnished by more than a half-dozen persons. Certainly Lincoln never was so thoroughly aroused over the question of religious legislation as at this time. These articles will be republished in pamphlet form, and with valuable addenda, will be ready for distribution by the Religious Liberty Department within a short time.

Senator Ransom, of Omaha, made a speech in the Senate, in favor of civil and religious liberty, which if not the best, may be said to be one of the best, made in assemblies of lawmakers. Though the bill to modify was defeated by the pressure of combined ministerial alliances brought to bear on the members of the legislature, still the cause of religious liberty has won many new and strong friends both within and without the boundaries of the legislature, and the agitation must result in the enlightenment of many minds. And the Sunday law is no better and no worse than it was. At the time of this agitation, articles from the pen of the writer were published in other papers in Lincoln, Omaha, and Hastings.

A mass-meeting in one of the theater buildings at Omaha, March 7, brought out a good attendance, though the weather was quite inclement. Mrs. Wightman gave the principal address, upon "Roger Williams and Civil Government." Elders E. T. Russell and A. T. Robinson, Pastor L. A. Spring, secretary of the Nebraska department of religious liberty, and his wife, and others, gave valuable aid on this occasion. The Omaha papers printed extended and good reports of the meeting. Shortly afterward, a meeting was held in one of the orthodox churches of Omaha, in which the same ground was taken as to legislation curtailing the natural rights of the people as was taken by us in our Omaha meeting. So much for a change of public opinion!

We enjoyed a pleasant visit with the chief justice of the State of Nebraska; and though in a recent opinion he sustained the constitutionality of the Nebraska Sunday law, he seems, in the main, to be sensible of the truths of religious liberty, and willing to admit the rights of all in the premises. In the opinion rendered by the court, he no

doubt followed the precedents established by law, rather than expressed the personal convictions and beliefs individually entertained. The chief justice assured us that but for an attack of rheumatism, he, too, would have been present at the religious liberty meeting. Space forbids me to speak of the many public officials whom we have met, and of what they have said. We are encouraged as we see some desire, and even an attempt upon the part of some of these to throw off the galling yoke of ecclesiastical oppression, to free themselves and the civil power from the usurped authority of an organized church force. Many see the danger menacing the free institutions of our land, and will, we feel sure, eventually voice themselves in protest against this new kind of tyranny.

In the Wyoming Legislature, at Cheyenne, there were no Sunday observance bills. And we found little beyond personal work to do. Elder R. T. Baer, the secretary of the State conference religious liberty bureau, is keeping close watch of events at this place, while in Brother John T. Burns, secretary of the Dry Farming Congress of the United States, he has a valuable coworker. By the efforts of Brother Burns, religious liberty truths are being brought before many prominent people of the nation, with whom he is personally acquainted. We much enjoyed our visit with Brother Burns and his estimable wife.

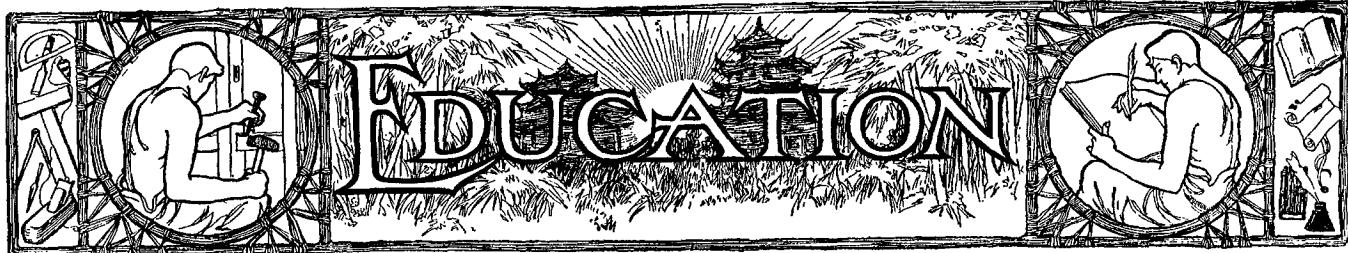
After the Omaha meeting I went to Des Moines, the State capital of Iowa, upon invitation of Elder M. N. Campbell, president of the Iowa Conference, to assist in a sharp conflict they were having in the legislature there, of which I will write more particularly in a future article.

At Jefferson City we find enough to keep us fully employed. No less than eight Sunday bills have been introduced in the legislature,—seven to make more exacting an already strict Sunday law adopted in 1853, and one to modify the existing statute. Besides a strong effort at this place, we are planning on conducting mass-meetings at a number of cities in Missouri, and later in Kansas; and while the legislature of that State is adjourned, we will do what we can at many places where local battles have been waged for stricter municipal Sunday regulation. While we had planned for an eight-weeks' tour only, we find it will necessarily lengthen out well into the twelfth or thirteenth week, according to the present outlook.

It may be interesting to REVIEW readers to know that, so far, in this second tour, over six thousand persons in the aggregate have been reached by public speech; two million four hundred fifty thousand readers of the secular press have been reached with articles ranging from one-half to two columns in length; nearly six hundred personal visits have been made; several thousand letters written; many thousands of pages of literature distributed, besides several hundred copies of *Liberty* being judiciously distributed.

God has blessed the united efforts in the territory of the Central Union Conference to stay the tide of religious legislation and the relentless hand of persecution. Altogether, we have endeavored literally to obey the injunction, "Be stanch to defend your religious liberty."

JOHN S. WIGHTMAN.



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

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

This department is conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman.

C. C. LEWIS, Secretary.

EVERY pupil is a possible inhabitant of the eternal kingdom of God. It is easy to forget this in dealing with the restless and often wilful child. It is easy to say and do that which may turn him in the wrong way. It takes more than human wisdom to lead in the pathway to heaven.

FREQUENT meditation upon the patience of our Lord with us helps us to learn the lessons which enable us to bear long with the wayward child. Over and over again have we promised God that our course of life would change, and often have we failed in taking his power with which to make these changes; and still he loves us, and holds to us. He can not forget us; for he bought us with an infinite price. Being thus bought and redeemed, shall we forget to be grateful and to co-operate with him in the work of lifting others into the joys of heaven?

MERCY and justice have met in Christ. It is only in those who have the mind of Christ that they can again meet. To deal with children in exact justice, and yet with perfect mercy, requires the gift of heaven. But it is a free gift, one which every teacher should take. With it we may be able to deal with the greatest possible care, and yet with all necessary firmness, and to expect and require obedience, and yet to hold the confidence of the erring one, so that the righteousness of our requirements may be appreciated. The Christian teacher should appreciate his unlimited possibilities.

Spring

THE hand of the Infinite has again guided our great earth over its trackless course into the season of sunshine and flowers, and of planting and sowing with new hopes of abundant harvests.

Thrice blessed are those children whose parents and teachers truly love all nature for the beautiful spiritual lessons which the Heavenly Father seeks to teach through it; parents and teachers who see in the planting, the growing, and the harvesting of each year not alone temporal prosperity or adversity, but also the tender love of our God.

We live in a beautiful world, even though it be terribly marred by sin. Beauty of color, of form, and of sound greet and delight the senses at every turn and at all times. And at no season of the year is all this loveliness more to be appreciated than at this one, when awakening life floods in upon us as it emerges from its winter's sleep. Through these marvelous colorings to be seen in earth, sea, and sky, through the glad-some songs of the feathered world, and the golden stars of night, is the Creator seeking to tell man of his glory and goodness. But it is all to small purpose if only the charms of nature affect us, and the lessons of eternal value go unlearned.

These lessons are learned by the same laws of thoughtful attention as those obtained from the printed page. No one imagines it possible to gain knowledge from books without conscientious effort, nor should it be thought that nature's great pearls of truth are found more easily. When we rightly read his written Word, we invite the Holy Spirit to teach those lessons which alone can supply our individual needs; no less do we need this teacher of truth to instruct us when the heavens or any of the other works of God declare to us his glory. And he is always at hand to impart these lessons of inestimable value whenever we lend our minds and hearts to learn.

Ah, this is the difficulty! We have eyes which see not, ears which hear not, and other avenues which are closed to the gracious ministrations of this, the greatest of all teachers; and all for the want of thoughtful, prayerful effort. Even the refreshing and uplifting lessons of a beautiful Sabbath walk may not be apprehended, even faintly, solely because of thoughtless inattention.

Growth comes only through work; and if as parents and teachers we truly desire the symmetrical development of our children, we shall daily lead them to put forth those efforts which will form habits of observation and appreciation of the spiritual lessons which God is seeking to teach through his works. Not only so,

but we shall teach them to beautify the home and school environment, and to turn to good account the wealth of flowers, shrubs, and trees, of green lawns and trim gardens, which this spring season alone can produce. Such efforts are paid for in the coin of heaven.

Where Is Thy Flock?

THIS is a solemn question. It will be asked every teacher at the bar of God's judgment, and the flock is not to be considered as a whole either, but requirement will be made for an account of each individual. The good shepherd left ninety and nine, and went abroad in the darkness, searching for the one lost one.

The value of a soul — who can measure it? An eternity of bliss, or everlasting oblivion! Long and earnestly should our prayers follow the wayward one. Carefully and with diligence should we seek to lead him into the way of right. But it is quite impossible for us to succeed in this undertaking unless cordial relations are established between us and each one of our pupils. It takes time, it takes effort; yea, it often takes humiliation on our part to establish these relations. No child can best learn unless he loves his instructor, and has confidence in him. The very genius of the teacher's success is embodied in this cordial confidence.

But teachers are human, and make mistakes; and children are bright, and quite as likely to see error on the part of the teacher as the teacher is to see wrong in them. A wise teacher indeed is he who knows and remembers this, and who is ready to see his own errors and to acknowledge them. A frankly open and honest acknowledgment of wrong on his part does not lower the dignity of the teacher; but quite to the contrary, it lifts him in the estimation of his pupils; and above all, teaches them the value of the acknowledgment of wrong. So long as teachers and pupils are human and erring, just so long must each be ready plainly to acknowledge the wrong, and to do what he can to make it right. This open-hearted spirit on the part of teachers and pupils will certainly yield a reward.

It is this spirit that enables the teacher to bear long with the erring pupil, and to go to great lengths to save him. With the spirit of Christ animating him, it is possible for each teacher to render a joyful account of his flock.

Adolescence

THE following questions propounded by an English teacher in a private school through the *New York Times* are worthy of careful consideration:—

Really, it seems to me that the public-school training is not entirely responsible for the fact that the Lincoln essays of the eleven-year pupils proved fresh and original, while those of the older children verged on the commonplace. The child of eleven is a young Elizabethan, fired with the joy of endeavor, knowing no fear, and daring all things. The child of sixteen is self-critical and doubtful of his powers. This is not the result of school training, but of natural development.

I take it that Stevenson's youthful efforts, hot with the fire of eleven years, were far more interesting reading than his more studied efforts of the late teens, when he was "mastering many styles." Yet we know well that the Stevenson of thirty would not have been possible had the Stevenson of seventeen or so not labored and doubted his own powers.

Isn't the stage of development responsible for the quality of the output? Are not the clever, original child of twelve, the conscious child of sixteen, overpowered it may be by the greatness and skill of the master minds, and the clever youth of the twenties, who is fast becoming master of himself and alive with enthusiasm, one and the same person?

This period of life is one of great storm and stress. The rapid growth, unprecedented in the life of the child, makes very heavy drafts on his fund of nervous force. Not only is the body passing through a period of rapid development, but the mind also is undergoing great changes. The strain on body and mind, in their intimate relations, is so great, as manhood and womanhood walk into the life of the boy and girl with such vigorous and strenuous strides, that it is small wonder that bright children tend to dulness and the even-tempered to irritability. The possibilities which lie in these years of rapid development only make their importance the greater. And if treated tenderly and yet firmly; patiently, while spurring them to whole-souled effort, our children may be brought safely to strong and beautiful manhood and womanhood.

The School

Courses of Study and Text-Books

EVERY one who has taught in our schools has felt the need of text-books which are written from the standpoint of Christian education. How difficult and discouraging it is to both teacher and pupil to leave out certain pages, or to omit such topics, or to reverse the order of subjects in the books we use. We as teachers have also felt the need of unity in the different schools in regard to courses of study and text-books. When a pupil goes from one school to another with books not used in the second school, he is obliged to buy others,

and it is difficult to make his future work connect naturally with that of the past.

For these reasons the conferences, the union conferences, and now the General Conference have, at educational conventions, chosen courses of study and selected some text-books. They have also encouraged the writing of other suitable text-books.

These same conditions obtain in the public schools, and so each State has fixed a course of study and selected text-books for its schools. All States have not the same courses nor text-books.

Imagine a teacher from one State securing a position in another. This teacher, upon examining the text-books on geography and grammar used in the State in which he finds himself, is not pleased with them. They do not look interesting; the illustrations are not good; the grammar has no system of diagramming, and is too hard; the geography is too easy. He thinks, "How much better I could teach from the books I used in the State from which I came!" He therefore instructs the pupils to buy a grammar and a geography different from the ones prescribed. Would this do in the *public school*? — No!

Let us suppose, however, that his plans are discovered by the superintendent, and he tells him that the State laws call for certain text-books. He accepts the prescribed books, but very plainly states to his classes in these subjects, his dislike for them. He keeps before the minds of his pupils the thought that he does not agree with the text-books, and does not see why they were ever adopted. Can he expect good recitations and a lively interest on the part of pupils when he himself can not have an interest as teacher? Remember that book represents the subject to the pupil. It is very evident that such teaching will greatly militate against the best interests of education. How much progress would education make in a State where teachers were allowed to do as I have pictured?

And yet, many teachers have been and are doing just such things in our church-schools every year—and then they ask why it is we do not have better schools and a better system. They also ask why it is that we have so few text-books of our own after so many years of church-schools.

Those who have sufficient experience and ability to write the kind of text-books we need can hardly be expected to have much of a burden to do so, knowing that each individual teacher has the power to use or discard them as it strikes his fancy. How much better it would be to adopt a series of books, and then let each teacher do his best by way of suggestion and helps to make each succeeding edition of the series more nearly perfect. Thus, without the great expense of an entirely new book, we can, in a short time, have books suited to our needs. But in the past if one series of readers has not suited, the cry has been, "Who will write some readers?"

I know that very often there are good and potent reasons why a course of study or a text-book should be changed. Do not misunderstand me; I maintain that such changes should be made; but how? Not by individual teachers, nor by individual conferences if the change affects courses or text-books adopted by a union-conference. When it becomes evident that a change of any kind would be bene-

ficial, it should be presented before the ones who first adopted the course or text-book; and there the decision should rest. *Never* will our educational work be upon a firm basis until we as teachers, and those in charge of the work in different localities, realize and act upon this principle.

Many times, however, it is not the books that are at fault, but the teacher; this I know from experience. He, at first, thinks that such and such a text-book is *very* objectionable indeed, then gradually learns to like it better, and at the end of the school year is much pleased with it. A teacher of short experience is hardly fitted to judge that which years of experience and extended study have produced.

I think this subject is important. As we have no State law to help us do our duty, we must know and do it without this help. We must be bound together by a love for souls and a determination that we will do nothing to hinder the work. Let us stop finding fault, and do with our might what our hands find to do; and if changes become necessary, let us have them brought about through proper channels.

MILTON P. ROBISON.

Never Coming to the Knowledge

THE great missionary who sewed tents to pay expenses once wrote to a young man who knew the Scriptures from his youth, about some people who are "ever learning, and never able to come to the knowledge." This is the class who are very willing to wait, but not to work meanwhile. You have heard of being "comfortably sick." This ever learning and never getting is a sort of comfortable stick-to-it-ive-ness, an agreeable patience. It is altogether possible for a person, especially a student in school, to find it easier to stick to a lesson than to get it or forget it. Stability without accomplishment is like trying to get to a distant point by constantly riding on a merry-go-round.

But how can one really be ever learning and yet not knowing? However paradoxical it may seem, it is nevertheless true. In the grammar class we would call learning a present active participle. It means present, active participation in the acquiring of knowledge. So the expression clearly indicates that progress is made toward knowledge by those who are ever learning. Then the advancement must be unmade as fast as it is made, or it is made in the wrong direction. In each separate lesson either the student has not really learned the lesson or has forgotten it.

There are several reasons why lessons are not really learned by students. Lack of concentration is one. It is safe to say that there is scarcely a lesson assigned by teachers in the academic and college grades that could not be mastered in half an hour were complete concentration brought to bear upon it. A focused mind can do wonders. But a concentrated intellect is developed by a concentrated will. Are you willing?

Another cause for studied but unimpressed lessons is what I will call acute incapacity; that is, the mind is capable enough in itself, but it is so nearly full of literary rubbish or passing-events trash that it will not hold any more than the surface glaze of a lesson. In truth,

the facts are treated by the mind just as it has learned to treat the bulk of its contents; and so they do not stick long enough, even with careful balance, to fall into the teacher's hands in the next class recitation, but slip quickly, to give room for more of the same kind that comes pouring in *ad nauseam*. And soon, as some one has said, truth goes in at one ear and out at the other because there is nothing between to stop it. The student always finds out, sometime, by experience that such a brain-sieve can not hold facts any better than it does fiction. But experience is a slow school; how much more sane it is to unload—unlearn—to make room for better things.

Lessons are forgotten because the underlying principles of each truth are not mastered. Principles are as trunks to every branch of learning. Principles learned build a "gray matter" brain cell, from which direct and related facts can always be secured. Bare facts do not seem to go farther than the nerves. Perhaps this is what makes nervous wrecks of the fact-crammers. There is a philosophy even in history, and other like memory studies. Fact is a nail driven through a board; reason is the clinch on the other side.

Lessons are forgotten because they are studied for the daily class recitation, and not to be recited in the life experience. A student should consider as a danger-signal a sigh of relief when that class recitation is over which has witnessed his being reproached for a poor lesson or for getting through on a "bluff." In his case there is something wrong not only with the mind but also with the character. Each student should require of himself all that is required of any one in the class, else the lesson is not mastered. Answering correctly every question that is asked is not the sign of a perfect lesson. Each student leaving a recitation should have a mental or written note of every requirement which was met in the class better than he could meet it, and the deficiency should be made up before the next day's lesson is touched. The beginning of such procedure would mark the end of "cramming" for examination.

No one, without "coming to the knowledge" every day, can hope to reach the acme of happiness and joy in knowing. The pagan philosopher, the evolutionist, the higher critic, the infidel, all are in the throes of "ever learning." It remains for the Christian to enjoy the supreme satisfaction of "coming to the knowledge."

R. B. THURBER.

The Relation Between God's Purpose for the Young and the Literature We Give Them

MANY assurances of God's love and care for the young are given in the Holy Scriptures. The most precious promises to the people of God include their children; and when we search the Testimonies given for God's people just before the coming of Christ, we find line upon line and precept upon precept, here a little and there a little, concerning his thoughts and plans for the young, and the great responsibilities he has laid upon us all in their preparation for the great work,—the carrying of the gospel as comprehended in the third angel's message to all the nations of the earth. One

engaged in this work requires a well-balanced, all-round education from the cradle to the close of the work, or to the grave if he falls asleep before the work is completed.

The promise found in the prophecy of Malachi has been wonderfully fulfilled among Seventh-day Adventists during the last quarter of a century. He says, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

In some of the early camp-meetings no Sabbath-school was held on the ground, but perchance some sister, whose heart was drawn out to help the children, gathered some of them around her and taught them. No youth's meetings or children's meetings were held as a part of the program at our gatherings. By comparison we see a change little short of miraculous.

Schools and academies are multiplied throughout our denomination, being established in many of the far-away foreign mission fields, as well as in our own land. Periodicals and books are provided in abundance, suitable and instructive for the help of the young, in both intellectual and spiritual things. Conventions are held, the whole denomination being actuated by the one great thought, We must prepare our young people for service, because through them God will accomplish the greatest work ever committed to mortals—the closing work of the gospel of Christ.

No one can read our denominational books without gaining breadth of thought and depth of knowledge; and, if the reader's heart is open to the convictions of the Holy Spirit, a deep-seated desire to do unselfish, loving service for God and humanity is begotten within him.

It is true that with the enlargement of the work it is well to become acquainted with the manners and customs of the people of other lands before we visit them. And the experiences of those noble missionaries of the last century who left all to carry the first knowledge of Christ to heathen lands, are very helpful to those who are preparing for a similar work in this message, the keynote of which is, "The coming of Christ in this generation." But while the biographies of Williams, Carey, Judson, Robert Moffat, Paton, and a host of others are profitable, yet if the reading of these books crowds out the study of the more valuable books, "Patriarchs and Prophets," "Great Controversy," "Desire of Ages,"—books written by inspiration of the Holy Spirit,—a loss is sustained, and a mistake is made that is not soon rectified in the preparation of the young for the work of God.

The pernicious and trashy reading with which the world is flooded should find no place in the homes of Seventh-day Adventists, and the reason why it is not found in our homes should not be that "papa or mama" would burn it up, but rather, that father and mother have provided a better grade of reading, and parents and children have read it together around the fireside until the children have been educated to choose the good books provided by our own people. Then we may hope they will never care for the light and trashy books and papers

that crowd the news table and reading-rooms, and are distributed on the trains all over the country. They will be able to discriminate between the earthly and frivolous and that which bears the signature of heaven, the former, unsatisfying, the latter, true food for the mind and the soul.

In like manner also should the taste for physical food be educated in the home so that our children will choose the simple hygienic food that God has told us is for our good, instead of the flesh-meats and other stimulating foods used by the world generally.

That our denominational literature is appreciated and highly prized by the best people not of our faith is no longer a doubtful question, as our canvassers testify week by week. Surely we should not come behind in our own estimate of that which we recommend so highly to others. "Patriarchs and Prophets" is rich in Bible history, and shows how wonderfully the compassion and mercy of God was manifested and his justice vindicated in the sight of the whole universe. "Great Controversy" is both truthful and eloquent in the history of those noble Reformers of the sixteenth century; and it also tells us of the judgments of God that are already coming upon the world, and describes the closing scenes of earth's history, and the deliverance of the faithful when they shall be transferred to the heavenly world. "Desire of Ages," next to the New Testament itself, is replete with the rich teachings and worthy example of the Saviour of men. "The Story of Daniel the Prophet," "The Seer of Patmos," "Coming King," and a score of other books, including nature books, may also be mentioned, all of them being written in a way to interest as well as instruct the reader. We are a busy people, and the time is short. We are necessarily a hard-working people, and much literature, good in itself, must go by unopened for lack of time. Otherwise the best and most important, even that which contains the signature of heaven, will be crowded out.

First of all, may God grant that our youth may open their hearts to the influence of the Holy Spirit that it may create in them a taste for the heavenly manna. And this not only in the choice of literature, but of associates, of dress, in fact, of everything that goes to make up life and character. God loves the young, and will do a mighty work through all those who will submit their wills and their whole lives to him for service.

We are told that our children will become what we make them, and surely the literature we give them is a very important factor in the formation of their characters.

MRS. H. W. PIERCE.

We often fail by searching far and wide
For what lies close at hand. To serve
our turn

We ask fair wind and favorable tide.
From the dead Danish sculptor let us
learn

To make occasion, not to be denied:
Against the sheer, precipitous mountain-side
Thorwaldsen carved his Lion at Lucerne.

— Thomas Bailey Aldrich.

The Teacher

Day by Day

I HEARD a voice at evening softly say,
Bear not thy yesterday into to-morrow,
Nor load this week with last week's
load of sorrow;
Lift all thy burdens as they come, nor
try
To weigh the present with the by
and by.
One step and then another, take thy way,
Live day by day.

Live day by day.
Though autumn leaves are withering
round thy way,
Walk in the sunshine. It is all for
thee.
Push straight ahead, as long as thou
canst see;
Dread not the winter whither thou
mayst go,
But when it comes, be thankful for the
snow.
Onward and upward. Look and smile
and pray;
Live day by day.

—Selected.

The Teacher an Evangelist

THE work of educating our youth as outlined for us in the instruction given of God, is to be sacredly maintained. For this reason we must select as teachers those who will educate in right lines. Said my Instructor: "Let not teachers be chosen to educate and train the youth who will not maintain the simplicity of Christ's methods. His teachings contained the very essence of sanctified simplicity."

Those teachers who present matters to the students in an uncertain light are not fitted for the work of educating the youth. No man is qualified for this work unless he is daily learning to speak the words of the Teacher sent from God. Now is the time to sow the gospel seed. The seed we sow must be clean and pure, and that which will produce the choicest fruit. We have no time to lose. The work of our schools is to become more and more in character like the work of Christ. Only the power of the grace of God working on human hearts and minds will make and keep the atmosphere of our schools and churches clean.

There have been teachers in our schools who could pass well in a worldly institution of learning, but who were unfitted for the training of our youth because they were ignorant of the truths of the gospel of Christ. They were unable to bring the simplicity of Christ into their labors. It should be the work of every teacher to present those truths that have called us out to stand as a peculiar people before the world, and which are able to keep us in harmony with heaven's laws. In the messages that have been sent to us from time to time, we have truths that will accomplish a wonderful work of reform in our characters, if we will give them place. They will prepare us for entrance into the holy city of God. It is our privilege to make continual advancement to a higher grade of Christian living.

I have been instructed to present these things before our teachers. We need to be converted from our faulty lives to the faith of the gospel. Christ's followers

have no need to try to shine. If they will behold constantly the life of Christ, they will be changed in mind and heart, into the same image. Then they will shine without any superficial attempt. The Lord asks for no display of goodness. In the gift of his Son he has made provision that our inward lives may be imbued with the principles of heaven. It is the appropriation of this provision that will lead to a manifestation of Christ to the world. When the people of God experience the new birth, their honesty, their uprightness, their fidelity, their steadfast principles, will unfailingly reveal it. O, what words were spoken to me! What gentleness was recommended through the grace abundantly given. The greatest manifestation that men and women can make of the grace and power of Christ, is made when the natural man becomes partaker of the divine nature, and through the power that the grace of Christ imparts, overcomes the corruptions that are in the world through lust.

MRS. E. G. WHITTE.

Promise and Performance

TEACHERS ought not to indulge in effusiveness of promise. As we can not trust the mere doctrinaire in government administration, so the teacher of many unfulfilled promises can not be trusted in the administration of the schoolroom. Unfulfilled promises and good government never mix. The school sees inconsistency. Children have not yet reached the place where they are content with a complete divorce between promise and performance.

No man can be excused if he does not perform what he has promised, unless for the best and most sufficient reasons. There are times, of course, when matters or our views so change that it would be impossible or highly inadvisable that we should do what in good faith we had promised to do. In that case, an explanation can be made which will not only satisfy the school, but make the pupils admire their teacher for his regard for the right.

As with public official, so with the teacher. He must promise both to himself and to others only what can be performed. He must be far-sighted enough to know what he can perform, or else not make the promise. But what may consistently be promised for the pupils' good, for the pupils' good he *must* promise, and at all hazards make good.

E. C. JAEGER.

Helpless Youths and Useless Men

Are They the Result of False Education?

"DOCTOR, what is the matter with my son? Is he stupid or lazy? Is he degenerate?"

"Neither stupid nor degenerate, but helpless because he has grown up to eighteen years of age, uninstructed; unskilled in anything that will make for a successful career. He needs educating."

"But, doctor, he has had the best we could give him; he has just been graduated from the high school."

"Doubtless; but the curriculum at the American high school gives a certain privileged number of youths—a very small number—a preparation for college entrance. But how about the boy who is to start in business, trade, or in-

dustrial occupation? Does he get a four-year course preparatory to his work?"

"You have come to me for professional advice about your son. You say he can find no position that suits him,—nothing to do. He has become indifferent, and has habits which you fear will bring him to no good."

"Yes, he finds fault with every position I have tried to get for him; says he's not adapted for the work."

"What has he been fitted to do?"

"Nothing that I can discover. He says he'll go to college if I'll send him. Would you advise me to make the sacrifice?"

"No, no; he needs training, not cultivating. He needs to learn something about living men and methods, not about dead men and past manners. Don't misunderstand me. I am an ardent advocate of college training,—of the highest possible work along these lines,—but only for scholars, men born to intellectual labor and investigation. . . .

No Democracy of Brains

"Your son is typical of thousands of helpless youths in this country to-day. He has been unfitted for the work nature intended him to do; not fitted for the work he is capable of doing. To send him to college would only make matters worse, and result in forming habits and acquaintances which would be injurious to his future career: he must be a manual worker; his brain is not made of cells that call for studious application in intellectual work."

"Yes; I have no wealth to give him."

"Well, then, why don't you fathers give your boys an education that will enable them to earn a living? Not all can become lawyers, doctors, or professors; and of many who have tried, I've seen the wrecks, moral and physical. When your boy was in the primary school, he built a boat that beat all the others upon the lake. He should, at that period in his developing ideas, have had a start in the use of tools, in the training of the hands and eyes."

"Yes, that's true, doctor; the boy wanted to go into a shop, but his mother and sisters —"

"I know all about their ruinous false pride. As a handler of tools, as a skilful boat-builder, he would have been successful; and here is the most important fact, —he would have been mentally contented, physically balanced."

"What is his present attitude?—Discontented; unable to know what he wants. His eyes and hands have been allowed to go untrained; his mind, instead of being drilled to observe facts and apply their lessons, instead of realizing that man must make for proficiency in some line, or fail as a producer, has been absorbing the merry-go-round ideas of girls."

"He has no serious ideas of life; has a false pride due to his associations and the doughty smatterings of French and Latin. Of course he won't go into a carpenter shop in this town now. He feels that such a step would be humiliating. Think of the false ideas he has absorbed! To work with his hands is beneath his social level, so he remains useless and helpless—a parasite."

"It is from this class we specialists get the dipsomaniac, the despondent, and the useless—the men who go to the dump heap."

"Whose fault is this?—You fathers';

every one of you. You send your boy to school—to the public schools—with-out any care or investigation concerning his tastes, his teachers, or how he is to be made into a useful man. You pay your school tax, and think your duty ends here.

"When you notice that he is dissatisfied with his school, you pay no attention to his need of advice. When he tells you that he wishes Miss Brown would let him stay in the manual-training room instead of going to that 'horrid Latin class,' or says, when he comes home to dinner, 'I wish I could cut out all the po'try and mush, and learn sumphin' I can get onto,' what do you, fathers, do for him?

"You tell him his teacher knows best; to do as she tells him. What a back-slap at your fatherhood! You frankly admit to your sons that a young woman who sees them only in the class room, understands them, knows their desires and longings and capabilities better than you, the fathers, do.

"The fault with the public high school is that it was established with the idea that every boy was born mentally equal to his schoolmate; that every boy's brain was capable of any development under a universal curriculum. It was the impression held by the pedagogues that every boy was made from the same germinal stuff, that all brain cells were capable of the same kind and amount of development; hence a common mold could be used for any and all. Heredity, nationality, environment, prenatal influence, mental strength, and physical vigor were supposedly equal in all.

"You are a horse dealer. You receive a shipment of horses—young horses to be trained and schooled. You look them over carefully, and try them out in the ring. You pick out the horse that shows by his build and action that he is fitted for the park or hunting-field. Another you put aside as a prospective draft-horse, another as a general utility beast, and so on. Each of these horses needs special training along the line of work it was born to follow, and each is turned over to the instructor proficient in his specialty.

"What would have been the result if cart-horse, farm-horse, racer, hunter, and circus actor had all been placed in one ring and under one set of training rules?—Ruin of all the good qualities and natural attributes in each horse. We would have our horse markets filled with useless animals—horses no man wanted.

"The boy is a young animal. Give him training along the lines he was born to follow,—look into his pedigree,—and you will get a contented man and useful citizen. Many a boy who would have been a steady worker in the shafts of a cabinet shop has been goaded to balk and sulk, through the nagging of a teacher who constantly blamed him for not trotting the same speed as a carefully groomed and born trotter.

What Boys Should Be Taught in School

"We must have schools where boys are taught that a blacksmith is a far better citizen than the political clerk who has a high-school diploma, but is dependent upon the ward boss or saloon proprietor for his sporadic jobs.

"Many of the high schools will have to throw out of the windows Latin and Greek text-books, their French grammars and ancient histories, English his-

tory and poetry—but not the English language, or the way to speak and write it.

"Last spring I watched, in a small Massachusetts town, the parading of about three hundred boys from an industrial reformatory. These boys were the offcasts of the streets of Boston. They marched behind their own boys' band. Every lad in that little regiment was being trained along some line of industry which would make him an independent youth when released from school. Carpenters, hand-workers in iron, masons, gardeners, musicians—some form of craftsmanship was their gift from the State.

"Watching this parade of youthful craftsmen were a large number of boys who attended the high school. Most of them would have to earn a living; many were then a burden to their parents. Some lived four miles from the schools, yet so solicitous was the State that they all should receive an 'education' that every school-day a bus, and in some cases a carriage, was sent to transport these young people to school.

"At these schools not one of them was getting a course of instruction which would enable him to compete for a living wage with the 'reform' boys.

"Is there not something ludicrous in sending a carriage every school-day in the year for a boy of sixteen who has not an ounce of scholarship in his mental make-up, and not an extra dollar in his or his parents' pockets, and then pay a teacher to cram some of the humanities into him?

"True, he may get an hour or so of manual training; but it is not enough to give him an understanding of the dignity of labor, or the necessity of training the eyes and hands. In fact, the slight attention given to this art is conducive to the impression that it is subordinate to a knowledge of history and Latin; and this idea leads to failure—to absolute uselessness....

"This story of misfits, of uselessness from want of development of the inherent productive powers, is repeated to me hundreds of times a year. I have seen such pitiable wrecks, mental and physical, the results of false instruction and unguided talents, that I ask each father to stop a moment, shut down the desk or get leave of absence from the ship for a while, and look into his boy's mind; find out what he can do, what he is capable of doing, then send him to be trained along that line, and send God's blessing with him."—*William Lee Howard, M. D., in the American Magazine for November.*

Locked in a Closet

A MASSACHUSETTS teacher locked a little boy in a closet for some trifling misbehavior, and forgot him, and he was there twenty hours before he was discovered. The parents were frantic when the boy did not come home. The police department made anxious search for the missing lad; finally the whole community was aroused, and squads of men formed searching parties, and looked for him far and near.

The teacher was much exercised to think that one of her pupils was lost, and talked it over with her fellow teachers without once thinking that she had herself locked the lad in the closet the day before.

The boy's account of the affair is one of the most tragic on record. The offense was of no earthly account, else the teacher or some other pupil would have recalled the incident. The boy was reading a story-book instead of studying. He did not stop immediately, and so, without one word, she quietly took him by the arm, led him to the closet, shut the door, and turned the key. No one noticed it, and it made no impression on the teacher's mind. It was in mid-afternoon. The boy was not concerned until he heard the children marching out. He then fully expected to be let out, and made no disturbance until the teacher had gone. She was bridesmaid that evening, and so left as soon as the pupils were gone. Then he was frightened and frantic, and pounded the door, and shouted and cried himself to sleep, and from exhaustion and lack of air slept indefinitely.

The teacher had occasion to go to the closet for some books during the forenoon, and, naturally, almost fainted when she saw the boy asleep. The light and air revived him, fortunately, else the story would be even more tragic.

When will teachers learn that what is a terrible offense in their eyes is trifling to a child, but that what is so trifling to them by way of punishment that they can forget it may be terrible in the life of a child? Such an event as this may be necessary for the awakening of some teachers. That it was not a case of murder is due wholly to the fact that the door did not fit any tighter, and that it did not happen on a Friday.—*Selected.*

Talk on Discipline

ACTIVITY largely initiated by the pupils, and order which is self-sustaining (to which the class gives intelligent and full obedience), are the ideal to be striven for. But this can not be secured in a day. Rigid discipline is better than none; and freedom can be given only as pupils prove their right to it.

Disorderly, ill-mannered, or impudent conduct must not be tolerated. Teachers who fail to deal promptly and effectively with such cases will be relieved of their classes. No one who is a poor disciplinarian can by any possibility be a good teacher.

The ability to discipline easily is usually dependent upon the ability to teach well. Discipline is also made easier by attending scrupulously to the many small things that make up class conduct. Remember the following points in this connection:

Do not permit conduct which interferes with the work of the class; no one can regulate disorder. Do not permit pupils to divide their attention between class work and the manipulation of knives, pencils, and the like.

Protect furniture, books, maps, etc., from vandal knives and pencils.

Remember that lack of absolute fidelity in carrying out well-known principles of government in passing pupils to the board, in collecting or distributing materials, and the like, affects the entire conduct and tone of your work; so that these neglected matters cause more worry and fatigue than the whole burden of your work. Have a plan for everything.—*Greeley (Colo.) Bulletin.*

Methods

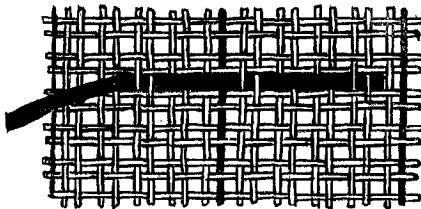
Manual Training for Our Primary Grades—No. 7

Sewing

We are now ready to begin the actual work of the first model. With the stripes of the canvas held horizontally, and four double rows of white threads on the upper edge, begin the overcasting near the right-hand corner. The stitches should be two double threads deep and two apart. If when reaching the first or second corner, the stitches do not come out even, a double row of threads may be cut off. Three stitches through each corner will make them correspond with the sides. Should a new thread be needed, tie the two ends together close under the edge of the canvas; lay the ends along the edge on the under side, and take two of the overcasting stitches over them; cut off the remainder. Explain the use of this stitch, which is to keep the cloth from raveling. Illustrate what is meant by raveling.

Overcast around three sides of the canvas; at the third corner unthread the needle, and leave the remaining edge to be done after the rest of the model is finished.

It should be kept constantly in mind that a very important part of the work with this model is to accustom the children to the correct position, to the best way of holding their work, and to the proper use of the thimble. Do not allow one stitch to be taken in any but the proper manner. Great patience and con-



BASTING

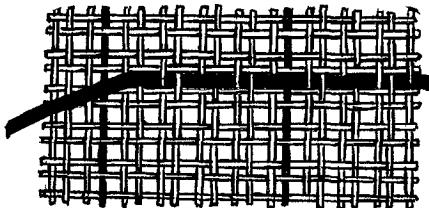
stant watchfulness will be required, but thorough work here will reap its sure reward later.

The second stitch is basting; its use is to hold the work in place while sewing. With the stripes of the canvas held perpendicularly, pass the needle up from the under side of the canvas in the upper right-hand corner three double threads each way from the overcasting. A good rule in basting is to take up on the needle one half as much cloth as you leave; so, as we leave two double threads, we will take up one. Continue across the canvas; the last stitch will end three double threads from the overcasting on the left. Make three rows of basting, with one double thread between the rows. Let each child start his own third row, the second also if he is able to do so.

The next stitch is running; it is used for work which does not need to be very strong. Suggest and draw out suggestions of different places where running may be used. Begin the running two double threads below the last line of basting. In every case insert the needle from the under side of the canvas. The running stitch is alike on both sides of the cloth, so we pick up one double thread and leave one. This stitch does not come out even with the basting. Make three

rows of each stitch, with one double thread between the rows, and two double threads between the different stitches. Before any new stitch is given, ask each child, as he comes to you, to name the stitches he has already had, and give their uses.

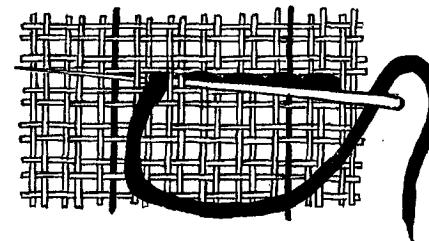
The fourth stitch is the backstitch, which is used for work that needs to be



RUNNING

very strong. Insert the needle, from the under side, one double thread in advance of where the row begins; this is because with each stitch taken the needle is setback one double thread, and then two double threads are taken up on the needle. The effect on the upper side is the same as machine stitching.

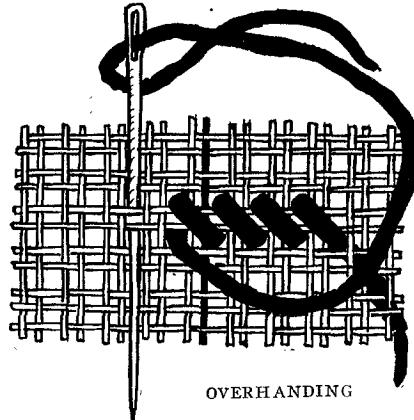
Be watchful that no mistake escapes notice. It should be considered a mere matter of course that mistakes must be corrected. Pupils will soon learn that there is no question as to that; but it should be the teacher's ambition to lead



BACKSTITCHING

them to *wish* to correct their work, rather than to insist that it *must* be done. Your standard will be theirs, so place it high.

The next stitch is overhanding; it is used to join two selvage edges. Explain the meaning of the word join, and have some selvage edges for illustration. Insert the needle three double threads be-

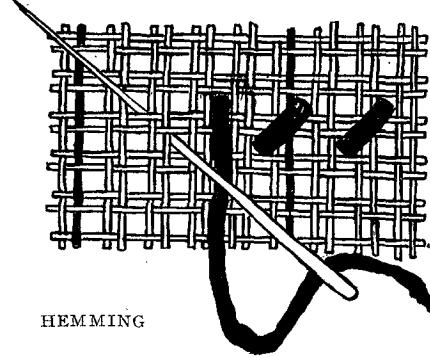


OVERHANDING

low the backstitch. The last row of double threads represents two selvage edges of cloth; join them by inserting the needle one double thread above and to the left of the point where it was brought up from the underside, push it straight toward the worker, and take up one double tread. This makes a slanting stitch on the upper side, and a straight one on the under side. In overhanding the needle is always pointed toward the worker.

The next stitch is hemming. Explain what a hem is, and ask the children to find one about their clothing. It is a good idea to have a piece of cloth with a basted hem in readiness, and show the children just how the real stitch is taken.

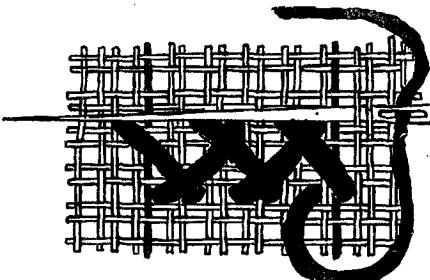
For the stitch on the canvas, insert the needle two double threads below the overhanding. To take the stitch, insert the needle one double thread below and to the left of where it was brought from the under side, push it obliquely under



HEMMING

the next double thread to the left and one above. This makes a slanting stitch alike on both sides. It is as near the real hemming stitch as can be made on the canvas. This stitch will come out even with the running, but not with the other stitches.

The next stitch is the cross-stitch. It is used for trimming, for sewing patches on underwear, and for fastening seams open. This should be illustrated by a seam which has been cross-stitched open. Unlike the preceding stitches this one is worked from left to right. Insert the needle two double threads below the last line of hemming, but even with the last overhanding stitch. To make the stitch,



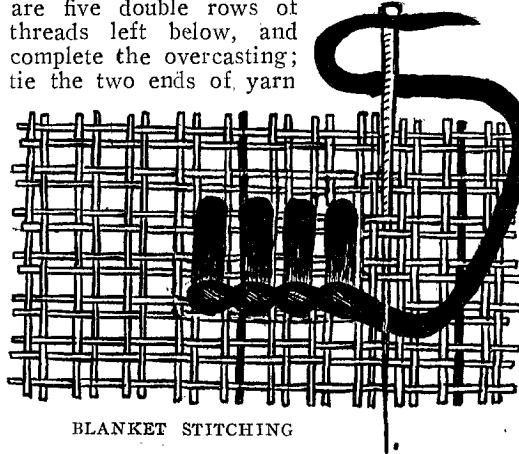
CROSS-STITCHING

let the thread lie toward the top of the mat, and insert the needle two double threads to the right and two below; take up on the needle one double thread to the left; for the second stitch let the thread lie toward the bottom of the mat, and insert the needle one double thread to the right and two above, and take up on the needle one double thread to the left. This should be repeated above and below across the canvas. Throw the thread toward the top before taking the lower stitch, and toward the bottom before taking the upper one.

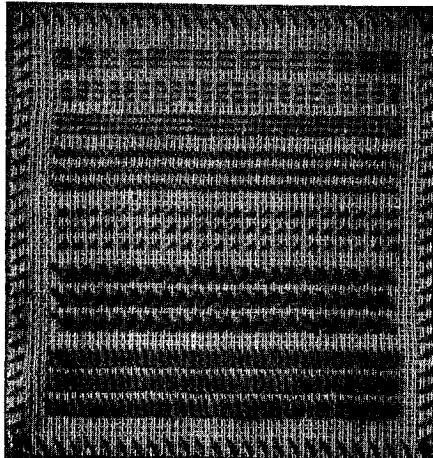
The next and last stitch is called the blanket stitch. It is used as a finish for edges which are too thick to be hemmed. Like the cross-stitch it is worked from left to right. Insert the needle four double threads below the last line of cross-stitch at the left. To take the stitch, insert the needle two double threads above, pass the needle under the two double threads and out the same place as before; draw the thread down toward the bottom, and hold it with the left thumb; take the next stitch the same as the first, one double thread to the right;

draw the needle through the loop formed by holding the thread down.

After completing the third row, trim the lower edge of the canvas so that there are five double rows of threads left below, and complete the overcasting; tie the two ends of yarn



together and draw under two overcasting stitches on the under side. Expect each child to give name and use of each stitch upon completion of the model. The mat will need pressing, and this the teacher



THE MODEL

should do before giving it to the child.

The work of this model will occupy the children for a number of lessons.

MRS. E. M. LONG.

Algebra

THE reasons given for studying arithmetic hold true, for the most part, in the case of elementary algebra. Though of less practical value along general lines, its culture value, both as a mind developer and as a key to unlock the treasure-house of true science, is, perhaps, greater than that of arithmetic.

Its so-called "practical" value would be limited to occupations of a mechanical nature; the theory of mechanics, the computations of ship-building, of bridge-building, and of engineering rest upon the operations of elementary algebra.

Our attention has often been called to the importance of the study of the natural sciences, and to the benefits to be derived from such study in our schools. Our nature-study books give to our church-schoolchildren the elements of all the sciences which may later be studied in our training-schools. To admit the wisdom of thus continuing this study, is to accord to algebra a place in Christian education: without the equation, physics, chemistry, astronomy, as well as higher mathematics, can not be understood. By its use we are enabled to work out and es-

tablish many of the laws which the Lord in his wisdom has ordained in the operations of nature.

In algebra we must of necessity spend much time in becoming proficient in the use of our tools; and this means much drill work. Yet it is a question whether the ordinary text-book in algebra does not require too much time in the solution of numerical and literal equations in which there is no knowledge of conditions.

Would it not be better to spend more time in the statement and solution of practical problems drawn from science? A clear conception of conditions, and the ability to form equations from them,—do not these constitute the more valuable training?

As to the character of the problems, David Eugene Smith says: "The applied problems of algebra are usually even more objectionable than those of arithmetic. When the science began to find place in the schools, there had accumulated a large number of examples, which by arithmetic were puzzles, but by algebra offered little difficulty. These were incorporated in the new science, and they have remained there by the usual influence of two powerful agents: the conservatism of teachers and the various kinds of State examinations. Certain of the best teachers of a country know that time is wasted over some particular line of problems; they would like to omit them, but their hands are tied by the necessity that their pupils shall pass a certain examination. On the other hand, many examiners would gladly replace these problems by modern ones, but feel that the schools are not ready for such a change; their text-books do not prepare for it."

It is a question how far these agents should be allowed to influence our schools. If no State requirements are to be met, we may act freely in the matter.

Many spiritual lessons and analogies may be drawn from algebra: positive and negative quantities, the sign of the sum in addition, the subtraction of a negative quantity with the increased result, the zero factor, and the solution of the equation suggest some of these.

A student who had struggled long and patiently with "affected quadratics," was led to seek the unknown quantity in the problem of life, when the analogy was suggested to him by the problem: Given life, brains, and manhood, how may one secure the truest happiness to himself and bring the greatest good to others?

Let x be what he seeks. In this equation, which all must solve, let him learn first of all that of himself he can do nothing. He must have the Lord working in him on his side of the equation, while he trusts him to work on the other side, securing the results, giving the increase.

If the equation becomes "affected" by doubt, discouragement, lack of confidence in the method or in his ability to solve it, he will find that he needs but to "add" earnest prayer and faithful study of the Word to "complete the square" on his own side; while the gift of God's Spirit and grace on the other side will preserve the equality. Without Christ the true solution is impossible; with him it is easy of solution, and the

result certain. The value of x is neither "negative" nor "imaginary," but "positive" and "real." Solve it correctly.

MRS. H. E. OSBORNE.

Our Schools

Mount Ellis Academy, Bozeman, Mont.

OUR school is progressing well. The attendance is greater during this semester than the last. We have had remarkable immunity from sickness so far this year, and the students, as a rule, are doing good work. The State conference has recently held its session at this place. Advance steps were taken in the matter of a school building. We are in need of a good commodious school building, as our work is growing. We have, therefore, been discussing the advisability of erecting an academy building, and remodeling and enlarging our present school building so as to make a boys' dormitory out of it. We are already in possession of several hundred dollars in pledges and donations for this undertaking. Altogether we are of excellent courage.

W. A. GOSMER.

The Royal Academy, Cottage Grove, Ore.

OUR school work is progressing well, except for slight sickness, which is rapidly passing away. We have an enrollment of about forty. This shows a healthy growth over last year. We have given a music recital, which netted us forty dollars. This amount was used in providing some needed furnishings for our new dormitory. Harmony exists between the teaching force and the school board, and between our present student body and the teachers, all working for the up-building of the school, and preparation for life-work in the Master's vineyard.

An excellent class will be graduated from the tenth grade this year, consisting of five young men, all of them substantial and devoted Christians, one of whom is second elder of the local church.

G. E. JOHNSON.

Mission School at Pemba, Northwest Rhodesia, Africa

THE work here is onward. I have sixty-two boarders in the school, and there are over fifty who come to the day-school from the surrounding villages. I am compelled to carry on all this work with the assistance of a few pupil-teachers. It is hard for me, and the school is not what it ought to be; but it is the best I can do for the present. I ought to have had help two years ago, but I am still alone.

My out-stations are equally prosperous, and the three of them have an attendance of over one hundred daily. That number will be greatly increased when I can give more attention to them and the work there. I have two experienced native teachers at two of these stations, but the third is in the hands of novices, and all know what that means in the schoolroom. However, I try to do the best I can with the material I have to work with. I hope sometime to do better, and we will make things more substantial. I

have some good material as far as a native goes, but it must be trained and disciplined.

It was stated that our old Solusi Mission, in Matabeleland, had some teachers for whom they had no work. I visited them on my way north, and selected five to connect with the work here. I will open five new stations in June, and place these teachers in charge of them, and then we shall be able to settle down to heavy work again.

I leave next week for a trip around my out-stations, and to do some work in the villages. It means a trip of one hundred twenty miles, and the only means of travel I have is on the back of an ox. I shall be away about ten days. On these monthly trips, I hold services, conduct examinations, and settle all difficulties; they are no holidays, I assure you. I travel by day, and watch to keep the lions off by night. Part of the district I have to pass through is simply infested with these beasts, and I never pass but they come around to see if they can catch us napping.

I have left my little girl at the Cape for a few weeks' rest and recuperation. She will return to me with the new missionaries. I was glad of this chance to leave her out of the country during this fever season. The rains have been very heavy this year, and the fever is very bad. I have escaped thus far, but the exposure to the rain and mosquito on this next trip may bring me down.

I would like to tell the young people in the home land that the thing that was the greatest blessing to me in my work was that I had no money to go to school, and so had to work my way. The lessons of trust that I learned in school on an empty pocketbook have helped me over many a hard place in the field. What I learned as a cook at the college, as a canvasser, as a tent master, as call-boy and night-watch at the sanitarium, was as much help to me as what I learned in the class room at the school.

W. H. ANDERSON.

The Toluca (N. C.) School

THIS school was begun with the object of placing orphan and homeless children in a family home. As a family, we now number twenty, including the principal and his wife, the cook, the seamstress, the farm superintendent, and the teacher. It is a happy family, and one could not tell but that those in charge were the real father and mother of a real family. The evening and morning services give the children a good opportunity to take part in religious duties. The work on the farm and in the home gives them a training that fits them for real life. We wish to put up two more buildings within one mile of the school, where from ten to twelve may find homes, situated on land where they can raise cotton and grain. We believe that such schools may be made self-supporting. The same teacher and school building which we now have will answer for at least three of these homes, without any additional cost. One half of the children can attend the school in the forenoon, while the others work, and then those who work in the forenoon can attend school in the afternoon. Our school is doing practical work, and exercises a good influence in the community.

D. T. SHIREMAN.

Darling Range (Australia) School

THIS estate comprises one hundred acres of hill and valley land, and was donated to this conference for school purposes by Brother Ashcroft. We have five acres of land cleared, and planted with oranges and peaches. There is still about twenty acres of good land that can be used for fruit and vegetable growing when we get it cleared. We are planning to run the school as free from debt as possible. I was given a pound to start with, to buy a few tools, to get the orchard in better shape, and was told that I would have to make the place self-supporting from the start. The Lord helped us; and we helped ourselves by chopping wood, raising vegetables, etc., and after the first year had a credit balance of £54, which grew to £81 the next six months, and I am anticipating that when I get out the balance sheet up to Dec. 31, 1908, it will reach £200.

I have had to let the books go, as we are busy building a wing of twenty rooms, each thirteen by eleven feet, in order to accommodate the students for next year. I have only farm boys to help me, but the building is growing nicely. The Lord has indeed blessed in the work here in many ways, and we expect to open on February 3 with a school of forty students, ranging in age from sixteen to forty years.

H. R. MARTIN.

Skodsborg (Denmark) School

WE opened our school Oct. 14, 1908, with an enrolment of about twenty. The number soon increased to thirty-five, two of whom have recently left, one of them to take a position at our conference depository in Copenhagen, so that our number now is thirty-three. Eight of these are from Norway, two from Iceland, the others from Denmark. Not less than eight or ten among the students made no profession of religion when they came here. But an excellent spirit has prevailed; God has greatly blessed our meetings and our religious gatherings, especially during the week of prayer; and now nearly all of those who were unconverted at the beginning of the school year seem to have made the firm decision to serve the Lord by accepting the present truth.

This year we have our school in rented rooms, but next year we expect to have it in a large house now in the course of erection on the sanitarium grounds. This will be a great help to us, and far more comfortable. This building will contain rooms for the students, recitation rooms, etc., and in connection with it will be a chapel, something that has been greatly needed all these years at the sanitarium. The building will belong to the sanitarium, but we intend to rent what we need of it during the school year, while the sanitarium will occupy it the rest of the time.

We have four regular teachers, but all have other work besides. The writer, who has charge of the school, is also carrying editorial work and a considerable amount of secretary work. Elder L. Muderspach gives instruction in Bible, history, etc., and is holding a course of public lectures in Copenhagen, and another in a small town near this place. The two other teachers are Miss Anna Moller, who is our matron, and C. C. Hansen, Jr., Dr. N. P. Nelson and

Brother R. J. Aagaard, of the sanitarium, also give some instruction every week.

Our chief studies are Bible, history (ancient and modern), languages (Danish, Norwegian, English, and German), arithmetic, geography, physics, botany, zoology, general health principles, etc., all based upon a three years' course of study, in harmony with the general outline which was agreed upon at the meeting at Gland two years ago next May.

Nearly all our students intend to enter the work sooner or later. A large number will enter the canvassing work this spring. Several of them had been engaged in that work before they came to school. On account of the comparatively large number who wish to canvass after school, the last week or two of the present school year will be devoted wholly to instructing them for this work. Our state agent for Denmark and our conference president have promised to spend that time with us, and their assistance will be highly appreciated. Our school year will close April 14. ERIK ARNESEN.

Loma Linda College of Evangelists

THERE is a larger number of students in attendance than ever before, and a spirit of unusual earnestness has pervaded the entire work this year. This is largely due to the fact that they have been given the responsibility of planning and conducting the field work and training, which forms a part of the educational system of the college. This work is united with that of the Missionary Volunteer Society. Students devote some time each week to the holding of Bible readings, health lectures, cooking schools, etc., to canvassing, to the distributing of literature, and the making of missionary visits, to treating the sick, and to similar work. A number of persons have accepted present truth because of such work, and where it was carried on last year, the students find an open door and a hearty welcome this year. Since the first of January, there has been a weekly average of twenty-two Bible readings given, twelve missionary visits made, two health lectures given, two meetings held, and 2,255 pages of literature distributed. Treatments are frequently given in the course of missionary visits. Not only has much good been accomplished, but the students have felt the joy of service, and have seen the efficiency of training in service. The medical missionary work has so fully demonstrated the gospel that prejudice has melted before it. The name "Loma Linda" has proved an open sesame to hearts and homes.

In the activity at home, the foreign fields have not been forgotten. Two workers, Misses Meda Kerr and Anna Hansen, are now located in Argentina, South America. Many others expect to join the army of workers on the frontier when their preparation is completed.

G. K. ABBOTT, M. D.,
President.

WERE half the power that fills the world
with terror,
Were half the wealth bestowed on
camps and courts,
Given to redeem the human mind from
error,
There were no need of arsenals or
forts.

—Longfellow.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Church Discipline

THE following questions have been presented to me, for a reply:—

1. "What do you consider valid ground for the disfellowshiping of a member by a church?"

I would consider apostasy or the manifestation of *continual opposition* to the efforts of the church in its work of proclaiming the gospel, just and reasonable grounds for disfellowshiping a member.

About twenty years ago Mrs. E. G. White wrote an article entitled, "Treatment of the Erring," which ably sets forth our duty to do all in our power to reclaim and to assist the erring. This article is most excellent. I will quote the following extracts:—

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The little ones here referred to, who believe in Christ, are not those who are young in years, but little children in Christ.

"Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. 'Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.'

"If those who, by being merciless and unforgiving, place themselves on Satan's side, would only listen and hear the reproof of the Saviour, 'He that is without sin among you, let him first cast a stone,' would any hand be lifted? would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance. Self-condemned, they went out one by one.

"Brethren and sisters, if you are workers together with God, there is no excuse for your not working to help, not only those whom you fancy, but those who most need your help to correct their errors.

"Jesus thus illustrates the work that devolves upon those who claim to believe on his name: 'How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? . . . Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.'

"Christ has laid down rules to prevent unhappy divisions, but how many in our churches have followed his directions? 'If thy brother shall trespass against thee, go and [tell it to every one you meet?] tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.'

"When any one comes to a minister or to men in positions of trust, with complaints about a brother or sister, let them ask the reporter, 'Have you complied with the rules our Saviour has given?' and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. Refuse to take up a report against your brother or sister in the faith. If members of the church go entirely contrary to these rules, they make themselves subjects of church discipline, and should be put under the censure of the church.

"Jesus adds to the lesson these words: 'Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.' This assurance, that after the rules of Christ have been followed to the letter, the decisions of the church will be ratified in heaven, gives a solemn significance to the action of the church. No hasty steps should be taken to cut off names from the church books, or to place a member under censure until the case has been investigated, and the Bible rule fully obeyed. The word of Christ shows how necessary it is for church officers to be *free from prejudice and selfish motives*. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge, and deal unkindly and unjustly with souls that are the purchase of the blood of Christ. But the decision of an unjust judge will be of no account in the court of heaven. It will not make an innocent man guilty, nor change his character in the least before God.

"'He shall have judgment without mercy, that hath showed no mercy.' God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul."

In every case where it is necessary to disfellowship a member, before taking this step, the instruction of our Saviour should be carried out. No person will amputate a limb from the body until after he has done all he can to restore or heal the affected part. So it is in the church of Christ. A diseased member should be treated with the same effort and care that we would bestow upon a member of our own body. When this is done, but few will have to be separated from the body—the church.

2. "Does the printed expression in the church letter used in transferring a member from one church to another, 'in good and regular standing,' impose some responsibility upon the church issuing the letter?"

I understand that the church that gives a letter to a sister church takes some responsibility upon itself in recommending a brother or sister "in good and regular standing." We would understand that such a member was walking "in the light, as he [Christ] is in the light;" that such a person, if situated so he could, would be a regular attendant at the church and Sabbath-school; that he would be in full sympathy with all our missionary efforts; that he would not only believe the truth in a general way, but would be an active member in seeking to disseminate the light to others; that he would pay his tithe, and, according to his ability, make offerings to the church.

Difficulty sometimes arises when a

brother has been absent from a church for months, and in the meantime has failed to make regular quarterly reports to the church. After a time, it may be years, this brother writes requesting a letter. In such a case, what can the church do? The only consistent way for a church to do in such a case is simply to give a letter with an explanation that when the brother removed to a distant place, he was in good standing (if that was so then), but that since removing, he has failed to report, and the church can not vouch for his present standing. Only to this extent can a letter be granted if he has failed to report, which is not to his credit, to say the least. Then if a church receives such a person, it does not do it entirely upon the responsibility of the church that has sent the letter, but largely upon its own acquaintance with the member.

R. A. UNDERWOOD.

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

Foreign Mission Seminary, Takoma Park,	
D. C.	April 2-16
Mount Vernon (Ohio) College, Mount Vernon	April 16-30

NORTHERN UNION CONFERENCE

North Dakota	March 25 to April 5
LAKE UNION CONFERENCE	
Wisconsin, Grand Rapids, March 16 to April 5	
West Michigan, Cedar Lake.....	April 8-18
Indiana, Beechwood Academy.....	April 8-18
Emmanuel Missionary College, Berrien Springs, Mich.	April 18 to May 2

Addresses

THE address of Elder J. H. Krum is Meno, Okla.

The address of Elder J. W. Boynton is 1249 Franklin St., Bellingham, Wash.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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

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

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

No discount for several insertions.

WANTED.—Competent dressmaker, also seamstress for white goods. Chance for advancement. Healthful Garment Co., 122 Willow Ave., Takoma Park Station, D. C.

FOR SALE.—80 acres in beautiful Burrough Valley, Cal. 10 acres grain; 70, pasture; 100 oak trees. Will keep 12 head of stock the year round. S. D. A. church one-quarter mile. Object: to get near church-school. Price, \$600. Also 120 acres on Pineridge, 5,000 ft. elevation. Cool in summer; excellent soil; 4 acres cleared. One in Loganberries, raspberries, dewberries, blackberries, just com-

mencing to bear. Plenty of spring water for irrigation. Two acres underlaid with pipes. Tools and hose. Price, \$700. Address Esther P. Miller, Burrough, Cal.

WANTED.—A good Seventh-day Adventist home for a brother and sister aged seven and nine; also for a seven-year-old boy, and one twelve years old. For particulars, address Emmanuel Children's Home, Mountain Grove, Mo.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 62 cents a gal. in half barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

STRAWBERRY PLANTS.—Highland, per 100, \$3; Dicky, St. Louis, Chipman, Pineapple, M. Crofford, \$1; Standard varieties from 35 to 50 cents. Asparagus, one year old, 65 cents. Catalogue free. George Jorgensen & Son, Box 10, Poy Sippi, Wis.

THOROUGHLY equipped treatment-rooms, excellent location; expenses low. High-class trade. Bargain for cash. Take part cash, balance secured, or let to stirring man on commission. Address Elder Shannon, 1366 Grand Ave., Toledo, Ohio.

FOR SALE.—Peanut Butter, 10 cents a pound. Gallon Olive Oil, \$2.50; 6 cans (60 pounds) Vegetable Cooking Oil, prepaid, \$6.50; Cereal Coffee, 100 pounds, \$8. Prices specially low on other foods. Write to Vegetarian Meat Co., Bond Building, Washington, D. C.

WANTED.—Position by married man, who is an experienced fireman and slate roofer. Would be willing to work on a farm, or could furnish small amount of capital to enter as partner in some business with a Sabbath-keeper. Address Irvin H. Ranch, 518 Willow St., Lebanon, Pa.

WANTED.—Work of any kind. Am a machinist, also a good engineer, and am familiar with farm work. Can give satisfactory reference as to workmanship and character. Married; have two children. State salary. Address H. J. Graham, 40 Walnut St., Atlanta, Ga.

FOR SALE.—First-class stereopticon, used but little, with acetylene generator. First cost, \$55. About \$10 worth of slides, consisting of illustrated hymns, and a large cotton sheet. All packed in two neat wooden cases. Price for outfit, \$30. Address F. W. Stray, 8 East Pearl St., Nashua, N. H.

FOR SALE.—45 acres,—12 acres in cultivation, balance timber,—3-room house, fine well water. Peaches, plums, apples, grapes, bearing enough fruit for any family. Healthful place, one-third mile from Seventh-day Adventist church and school. Price, \$275, cash. Address William M. Ford, Avinger, Tex.

FOR SALE.—Farm in Manitoba. Plenty of timber and water. One mile from market. New ten-room brick house, with basement and cistern; and other buildings. Small church of Seventh-day Adventists near. Good missionary field. Price, \$5,000. For particulars write to Elder E. L. Stewart, Gladstone, Manitoba, Canada.

FOR SALE.—1,000,000 Bible Mottoes. Over 100 texts and designs now in stock, consisting of post-cards, Bible cards, Bible mottoes, etc. We also have a few of the ten commandment charts left, at only 20 cents apiece. Our new Father and Mother mottoes are particularly nice, being adorned with beautiful wreaths of roses. They are companion pieces, and are sent to any address for 50 cents a pair. 100, of all designs, sent for \$6. The more you buy, the cheaper they are. The demand for Father and Mother mottoes is so great we have just had to order more plates. For further particulars, address Hampton Art Company, Hampton, Iowa.

Obituaries

SPEAR.—Died Jan. 26, 1909, at his residence in Brooklyn, N. Y., Silvanus Edward Spear, husband of Elizabeth Spear and father of Annie E. Spear. Although not a professed Christian, Mr. Spear believed many of the truths taught by the Seventh-day Adventist denomination. He leaves many friends to mourn his death. Dr. John L. Clark and the writer had charge of the funeral services.

M. L. ANDREASEN.

THOMPSON.—It is with deep sorrow that we announce the death of Althesa, infant daughter of Brother and Sister James Thompson. She came to brighten their lives for a brief season on Dec. 16, 1908, and passed away Feb. 26, 1909. In our sorrow we have the joy of knowing that the eternal morn is not far away, and that the faithful will soon sing victory over the grave, and rest where death can not enter. Words of comfort were spoken by the writer. WM. C. YOUNG.

MARYOTT.—Died at Milton Junction, Wis., March 14, 1909, of general debility, Brother Henry C. Maryott. He was born in Independence, N. Y., May 25, 1834. His first Christian experience in early life was with the Seventh-day Baptists. In 1900 he accepted God's message for this time. He was patient and resigned in his sickness, and sleeps in Jesus. A wife, three daughters, and other kindred are left to mourn, but not as those who have no hope. Words of comfort were based on Ps. 127: 2, last clause.

W. W. STEBBINS.

ATKINSON.—Died at Ringgold, Neb., Feb. 10, 1909, Herbert Luther Atkinson, son of Mr. and Mrs. R. D. Atkinson, aged one year and twenty-four days. During the week of prayer little Herbert became ill, from which illness he never fully recovered. The funeral services were conducted at the Seventh-day Adventist church at Ringgold, where words of comfort were spoken by Elder L. E. Johnson, from Jer. 31: 15-17. Although these sorrowing parents miss their little one, they sorrow not as those who have no hope, knowing that in the glad resurrection morning we shall meet again those who sleep in Jesus.

CARRIE B. TEEL.

MORRIS.—Died in Wallace district, Madera County, Cal., Feb. 7, 1909, of appendicitis, John Alvin Morris, aged 46 years, 3 months, and 23 days. The deceased was born in Alabama, but spent the greater part of his life in Texas. He had lived in California nine years. In youth he accepted the Adventist faith, which he cherished until the last, and took great pleasure in giving it to others. His last words were of hope and trust in God. He leaves a wife, two sons, a daughter, a mother, and one brother. As no minister could be reached in time, words of comfort and prayer were offered at the grave by the church deacon. He was laid to rest in Madera Cemetery, to await the Life-giver's call.

JAMES C. AND LUCY MORRIS.

JEWELL.—Died, our dear little girls, Genevieve Alice and Gladys Euthiel. Genevieve, aged 3 years, 7 months, and 4 days, was born in Battle Creek, Mich., Aug. 7, 1905, and died at Oelrichs, S. D., March 11, 1909, as the result of complications following scarlet fever. She was taken sick February 10, and after four weeks of suffering, which at times was very severe, death came to her relief. She was an unusually bright, sweet child, and often spoke of the time when Jesus would come. Gladys Euthiel, aged 11 months and 25 days, was born near Vivian, S. D., Feb. 27, 1908, and died at Oelrichs, S. D., Feb. 21, 1909. She was convalescing from pneumonia, when she was taken with scarlet fever, February 14, and passed away one week later. She was an affectionate child, and was just beginning to talk. The immediate members of the home who mourn with us, are their brother Eugene, aged six years, and their grandparents, Mr. and Mrs. C. C. Van Horne. Their absence from our midst is keenly felt,

and our only comfort is in the thought that we shall have them to grow up with us in the new earth. On account of strict quarantine, we were unable to have other services than those which we held ourselves, reading encouraging words from inspiration to comfort us.

MR. AND MRS. F. BURTON JEWELL.

CLARK.—Died in Los Angeles, Cal., Sister Pearl Clark, of tuberculosis, Feb. 26, 1909, after an illness of about eleven months. She was born in Indiana, Feb. 10, 1878. In after years she came West, and was married to Geo. D. Clark. They accepted present truth in July, 1905. The last days of her life were spent in sweet communion with her Saviour. She passed away peacefully. She leaves a husband and little girl of four years to mourn their loss, but they do not mourn as those who have no hope. Words of comfort from John 14: 1-3 were spoken by the writer to a large number of sympathizing friends.

J. W. ADAMS.

HALLSTEAD.—Died at the Portland Sanatorium, Portland, Ore., Feb. 14, 1909, Albert M. Hallstead, aged seventeen years and six months. He was a member of the Hopewell (Ore.) Seventh-day Adventist church, and secretary of the Sabbath-school. He was a faithful and loving son, and an earnest worker for Christ. His father died about two years ago, leaving a widow and nine children. Albert was the oldest of the children, and manfully took his father's place to help his mother care for and support the family. While thus at work, he received a slight scratch on his hand, which became infected, and in a few days he died of acute osteomyelitis. He was taken to his home, and we laid him to rest till Jesus comes to call him forth. The funeral was held from the United Brethren church, the services being conducted by the writer, assisted by Elder Hansen; text, Isa. 40: 1.

DANIEL NETTLETON

HASTINGS.—Mrs. S. A. Hastings fell asleep at her daughter's home in Byron Center, Mich., Feb. 21, 1909, at the age of eighty-three years. She was born in Elery, Chautauqua County, N. Y., in 1826. In the year 1844 she was married to Solomon D. Covey. They came to Michigan in 1845, and were the first settlers in the town of Wright, where she always had her home. Her husband was killed May 28, 1878. They gave liberally of their substance to the Adventist Church. Six years after his death she married Walter Hastings, who was also a faithful Sabbath-keeper. At the age of twelve she was baptized, and united with the Methodist Church. Later she heard the Sabbath truth, and at the age of thirty-two embraced it, and was again baptized, keeping that faith zealously until the day of her death. She was the mother of sixteen children. Ten are still living, but were so widely separated that it was impossible for many to attend her funeral. She chose for her funeral text 2 Tim. 4: 6, 7. She rests in hope of a blessed resurrection.

MARY A. WOODWARD.

HERRINGTON.—James Q. Herrington was born in Green County, Pennsylvania, Jan. 8, 1851, and died at the Passavant Hospital, in Pittsburgh, Pa., March 3, 1909. In early life Brother Herrington was a member of the Methodist Church, but for the last twenty years he has been a faithful member of the Seventh-day Adventist denomination; he loved the Sabbath truth, and rejoiced in the hope of Christ's soon coming. He is widely known as one of our pioneer canvassers, and in this branch of the Lord's work he steadily and successfully labored for nineteen years; he has sold thousands of our books which bear the last warning message, and he lived to see some accept the truth through reading the books that he sold them. For ten years Brother Herrington was the local elder of the Pittsburgh church, and he will be greatly missed by us all, but we believe he sleeps in Jesus. A wife and four children mourn their loss. Funeral services were conducted by the writer in the First Seventh-day Adventist church of Pittsburgh.

N. S. ASHTON.

(*Atlantic Union Gleaner and Columbia Union Visitor, please copy.*)



WASHINGTON, D. C., APRIL 1, 1909

W. W. PRESCOTT EDITOR
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THOSE who have asked for a consideration of the proper translation of the Greek of Matt. 28:1 will read with special interest the leading editorial article in this issue.

WRITING on the way to the Russian general meetings, which close at Moscow, Elder L. R. Conradi says: "All considered, 1908 was our best year in Europe; over two thousand net gain in membership, and twenty-five thousand dollars increase in tithes and offerings."

LAST week Sister Josephine Gotzian arrived in Washington from Florida, and is spending a short time at headquarters. Sister Gotzian has been a generous supporter of this movement for many years, and has recently taken a special interest in the development of the work in the South.

BRETHREN M. E. KERN AND FREDERICK GRIGGS have returned to Washington after visits to various parts of the field. Brother Kern has been absent about three months, and has attended young people's conventions in several union conferences, including those on the Pacific Coast.

FROM the South African *Missionary* we learn that Misses Ina and Etta Austin, of Cape Colony, were to sail March 18 for Nyassaland, to which mission they were appointed by the union conference. Thus the South African colonies join Europe and Australasia in sending recruits into the pioneer mission fields.

A BROTHER now in attendance at Valparaiso (Ind.) University, recently presented sample copies of the Temperance number of the *Youth's Instructor* to the faculty, and suggested to the vice-president the advisability of placing a copy in the rooms of the two thousand young men attending the university, which would require one thousand copies. After carefully examining the paper, the vice-president counted out thirty dollars, and ordered the thousand copies. From the letter reporting this experience we quote: "We are delighted, I can assure you. The president of the Prohibition League will lend his hearty support in distributing them. We feel that the paper itself is its best advocate." Does not this experience suggest to your mind some new method whereby you might introduce this number of the *Instructor* and our other periodicals, into other educational institutions? Send \$3.75 for one hundred copies of the Temperance *Instructor*; or \$1 for twenty-five copies; or 25 cents for five. Address the *Youth's Instructor*, Takoma Park, Washington, D. C.

THE Australasian union paper reports that on January 6, G. A. Wood, a nurse of the Sydney Sanitarium, sailed for the island of Java, and on February 3, Miss Dorothy Knight, a Bible worker, sailed also to join the Java Mission.

INTERESTING notes and announcements concerning the book and periodical work will be found on the second page of this issue. These paragraphs are not merely advertising matter, but comprise the latest news concerning the progress of the work in the field. This page should not be overlooked by any of our readers.

MRS. L. L. McCAMLEY, with her niece, Miss Rachel Johnson, and her adopted Indian boy, Harry, arrived in Washington from India, last week. Sister McCamley was compelled to return on account of ill health. She and her family will remain in Washington until after the General Conference. These workers will be greatly missed in India, where their faithful labors were much appreciated.

A UNION Sabbath-school rally was held at Pythian Temple in this city last Sabbath, and was attended by the members of all the churches in the District of Columbia. An excellent program had been prepared, and the large audience gave the closest attention to the papers and discussions. The morning sermon, preached by Elder A. G. Daniells, was an earnest call to consecration and holy zeal in the work of God.

THE first one of an important series of articles appears in the Editorial department this week. Under the general title, "Our Imperishable Inheritance," the Scriptural doctrine of life only through Christ will be considered, and the various errors which have grown out of the perversion of that doctrine will be fully exposed. In view of the recent discussion of the phenomena of Spiritualism in leading magazines and papers, these articles will be especially timely and valuable.

A COMPARATIVE statement of the book and periodical business of this office shows that the business transacted during January and February, 1909, was greater than during the same months of any year since 1904. The recent growth in the subscription-book business is very marked. In the Atlantic Union Conference the gain in shipments of subscription books during January and February, 1909, over the same months in 1908 was forty-nine per cent; in the Columbia Union Conference, one hundred per cent; in the Lake Union Conference, eighty-three per cent. The orders taken in the Columbia Union Conference during the months of January and February, as reported by the agents, shows a gain over the same period in the same territory in 1908 of three hundred forty per cent. Orders have now been placed by our book department for editions of seven different books, aggregating eighty-two thousand copies, and requiring over one and a half million impressions in printing. Inasmuch as January and February are usually the slack months of the year, the facts here stated will give some intimation of what our summer business is likely to be.

THE managers of the Southern Publishing Association have invited Elder C. P. Bollman to act as editor of the *Gospel Sentinel*, thus filling the vacancy caused by the recent death of Sister Eliza J. Burnham. Brother Bollman's successful experience as an editor will enable him to render good service in his new position.