

The Advent
Review and Herald
 Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., May 6, 1909

No. 18



A TYPICAL SCENE, COLOMBO, CEYLON

Behold
 the
 Camels

Go to the
 East and
 West

THE WORK —AND— THE WORKERS

"DANIEL AND THE REVELATION," morocco, \$2.25. Printed from the old plates. Binding perfect; books still in the original wrappers. Former price, \$4.50.

"GREAT CONTROVERSY," library, \$1.50. Old edition without the scripture references. Contains all the reading-matter that is found in the new edition. Former price, \$3.50.

THE trade edition of the "Desire of Ages" is out of print. We can supply no more in either the cloth or the leather style. The regular subscription edition sells for only \$3, in the cloth. The present size is the same as "Great Controversy."

CONSUMPTION is curable without the aid of medicine. The things which God has supplied us with freely will both cure and prevent tuberculosis. Read what Dr. Stanley Davis says in "Consumption: Its Prevention and Cure." 218 pages, \$1, post-paid.

THOSE who wish a copy of the Year Book for 1909 should order at once. Second edition nearly gone. You will need it to use in connection with the reading of the *General Conference Bulletin*. Send for a copy of the Year Book to-day. Price, 25 cents.

THE book, "Education," which has been out of print for some time, can now be supplied. The price is \$1.25. It is a book which should appeal to every school-teacher, whether of our peculiar belief or not. Try to sell a few copies to the teachers in the public schools of your town. Home-workers' discount.

"THE LAW IN CHRIST" (W. T. S. II) shows very clearly the relation which Christ sustained to the law of God. It also shows that the only way in which we can keep the law of God is through Christ. There are over one hundred texts given. The Bible references are printed at the bottom of the page. Dozen, 18 cents; \$1.50 a hundred.

TWENTY-FIVE per cent of the new "Christ in Song" which are being sold are in the half-morocco binding. This shows that our people know the book will never be out of date, and that it is therefore worthy of the best binding. Remember the half-morocco binding costs only \$1; this is an average of nearly ten songs for one cent. Better binding for \$2.50 and \$3. Cheaper bindings for 60 cents and 45 cents.

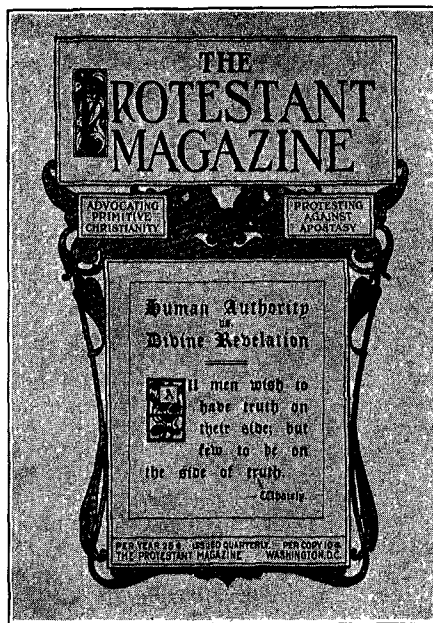
"FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS" is a brief statement of the truth held by this denomination. When your friends ask, "What do Seventh-day Adventists believe, anyway?" "Why do they keep Saturday for Sunday?" hand them a copy of this little tract. It will answer all their questions, and may lead to a more exhaustive study of the Bible. The tract is an excellent "entering wedge." Dozen, 12 cents; \$1 a hundred.

The First Number of The Protestant Magazine

ACCORDING to promise, the first number of our new quarterly, the *Protestant Magazine*, is now ready for delivery. In contents, make-up, and general appearance it is unlike any of our other ten-cent magazines. It is printed in large, bold-face type, on non-glossy paper, making easy reading for the eyes.

This new publication discusses the fundamental principles of Protestantism and Catholicism. It advocates primitive Christianity, and protests against apostasy. Its entrance into the literary world will mark a new epoch in the history of modern Bible Protestantism.

The cover design, in two colors, is unique and instructive. The front cover page contains a notable sentiment on



FACSIMILE OF COVER PAGE, ORIGINAL PRINTED IN TWO COLORS

Truth, by Whately. On the second page will be found "Our Theses," a series of nine declarations of Protestant principles. A notable sentiment on "What Is True Protestantism?" by the famous historian Wylie, appears on the third page of cover. On the last cover page is found the picture of the Good Old Book, with the motto, "An Open Bible for the World."

ILLUSTRATIONS.—The frontispiece, "Christ or Diana," is a reproduction of Edwin Long's famous painting; printed in luxotype. Beneath are these words, "The choice between Christianity and paganism must be made in all reformation times." "Pilate's Staircase," sometimes called "The Holy Stairs," a reproduction of the famous staircase at Rome, on which Luther was doing penance when the words, "The just shall live by faith," again rang in his ears.

Articles

"WITNESSING AND PROTESTING," showing that true Protestantism is not merely negative in character, but that it witnesses for the truth.

"ROME'S OPPORTUNITY," showing that the failure of Protestantism gives Rome a greater opportunity to assert her claims.

"A FOREWORD," a brief note as to the plan of conducting the *Protestant Magazine*.

"A PROTESTANT PLATFORM," adopting the declaration made by the protesting princes at the Diet of Spire, and rejecting the Roman Catholic idea of tradition and custom as authority in faith or practise.

"THE GIFT OF RIGHTEOUSNESS," emphasizing the gospel truth that righteousness is a free gift, and not to be obtained at any price by money or works.

"THE ROMAN CATHOLIC PROGRAM," including extracts from the *New World* (Chicago) and the *Western Watchman* (St. Louis), setting forth the purpose to make America a Catholic country.

"THE SAME PAPACY," quoting from the recent sentence of the major excommunication upon an Italian priest, making it clear that the spirit of the papacy now is the same as in the Middle Ages.

"THE MEANING OF 'ANTICHRIST,'" extracts and quotations concerning the meaning and use of this word, to prove that "vicar of Christ" is the English equivalent of the Greek word *antichristos*, from which comes the English word Antichrist.

"THE PAPACY IN PROPHECY," the first of a series of articles interpreting the leading prophecies concerning the papacy, and aiming to show that the pope is Antichrist.

"MAN AND HIS MAKER," C. M. SNOW. The purpose of this article is to show that the principle of putting man between the sinner and God, as in the papacy, is the continuation of this same principle which was adopted by Lucifer in causing the division in heaven.

"THE PAPACY IN POLITICS," the first of a series of articles by J. O. Corliss, dealing with the papacy as a political power.

"THE RE-DISCOVERY OF A VITAL DOCTRINE," an extract from "D'Aubigne's History of the Reformation," telling the story of Luther's experience at Wittenberg and at Rome when the text, "The just shall live by faith," came to him. It is really an exposition of the great doctrine of justification by faith.

"ROMANIZING THE UNITED STATES," by Charles J. Little, D. D., president of Garrett Biblical Institute. This article refers to the missionary congress at Chicago, and tells its declared purpose to make America a Catholic country, and says that it is a call to Protestants to set forth the truth as the proper means of counteracting this policy.

"SOME ERRORS OF MODERN THEOLOGY," an address by Rev. Charles Hillman Fountain, at Crozer Theological Seminary, in June, 1908. This is a severe arraignment of the New Theology, and an emphatic teaching of the primitive gospel.

"ANCIENT BABEL AND MODERN BABYLON," by Percy T. Magan. The interpretation of the name Babel, or Babylon, as applied to the papacy. It shows that the effort of modern Babylon to establish a world-wide creed is after the same order as the attempt to build ancient Babylon under the control of Nimrod, "the exceedingly impious rebel."

Price of this Magazine

Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

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

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Editorial

PERFECT peace can come only by surrender of the human will to God. He only is infinite in wisdom, and can wisely choose for his children. His great love enlists for them the exercise of his divine power. Truly such a Being can be trusted to work out every problem, both as relates to this world and the world to come. To the trusting child he will give perfect peace.

The Infallible Guide

IN these days of new faiths and fancies, there is great need of heeding the admonition of the Scriptures to "prove all things," holding fast the good only. The seeker after truth is confronted by a confusing maze of theories, each claiming to be truth. Voices from every quarter are inviting a following. There are lords many and gods many. He whose course is guided safely must be guarded indeed. He can not trust to caprice or feeling, to the pleadings of friends, or even to the counsel of the learned. Man, at best, no matter how great his qualifications or pious his professions, is an unsafe guide in religious experience. But God has not left the honest seeker after truth without a guide. He has given him the Scriptures of truth as a chart and compass. By this infallible guide-book he may safely choose his way, distinguishing the path of truth from the by-roads of error. By this infallible rule faith and character alike may be measured. Following its instructions, the seeker after truth shall know of the doctrine, whether it be of God, or whether it be of the evil one.

Two Great Crises: The End of the Jewish Nation and the End of the World Deliverance From Destruction

MANY centuries before Jesus uttered the prophecy which we are considering, the prediction was made through Moses that if the chosen people should not harken unto the voice of God, "to observe to do all his commandments and his statutes," they would suffer terrible things at the hands of "a nation . . . from far." This utterance is worthy of special consideration:—

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee." Deut. 28: 49-52.

It was by no arbitrary decree that the fate here foretold befell the Jewish nation. The failure to appreciate their mission to the world, and the substitution of manifold forms and ceremonies for a genuine Christian experience in the life, and the consequent loss of power which saves from sin, brought the Jewish people into spiritual bondage, and opened the way for them to become subjects of the Roman power. Their persistent refusal to listen to the warning and instruction of the prophets, and the greater longing for their old-time place and power as a nation than for that Christian experience which would restore them to their place in God's kingdom, led them on to the rejection of the message borne by John the Baptist, and as a natural consequence, to the rejection and crucifixion of Him who took the flesh in order that he might save his people from their sins. This crowning act of unbelief determined the fate of the nation, and brought upon it the experiences foretold through Moses.

In view of this impending calamity, Jesus instructed his disciples how to make their escape from the doomed city:—

Matt. 24: 15-18: "When ye therefore

shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes."

By comparing this instruction with that recorded in the Gospel by Luke, we learn clearly what is intended by "the abomination of desolation, spoken of by Daniel the prophet:" "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains;" etc. Luke 21: 20, 21. "The abomination of desolation," which prefigured the desolation of Jerusalem, was the Roman army surrounding the city.

The full meaning of the reference to Daniel's prophecy will become more apparent after we consider what was suggested to the Jewish mind by the term "abomination." Anything which savored of, or suggested, idolatry was, according to the divine definition, an abomination in the sight of the Lord, so that the word was applied to the idol itself. Thus we read:—

"And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." 1 Kings 11: 6-8.

Concerning the reform work carried on by King Josiah, we learn:—

"And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile." 2 Kings 23: 13.

Writing of the experiences of one who forms his own god from the stock of a tree, the prophet Isaiah declares:—

"He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshipeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. They have not known nor under-

stood: for he hath shut their eyes, that they can not see; and their hearts, that they can not understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he can not deliver his soul, nor say, Is there not a lie in my right hand?" Isa. 44: 16-20.

It is thus evident that an idol is an abomination, and that when one substitutes a false god for the true and living God, he is putting a lie in place of the truth, even as the apostle Paul writes of the worshipers of pagan deities in his day, who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever." Rom. 1: 25.

The Roman army which was to accomplish the desolation of Jerusalem was fittingly designated as "the abomination of desolation," since the ensigns and images borne upon its standards were objects of worship—false gods and abomination; for, as Tertullian says (Apologetic. chap. XVI, page 162), "The entire religion of the Roman camp almost consisted in worshiping the ensigns; in swearing by the ensigns; and in preferring the ensigns before all other gods." To the same effect Josephus testifies:—

Now the Romans upon the flight of the seditious to the city, and upon the burning of the holy house and of all the buildings around about, brought their ensigns to the temple, and set them over against its Eastern gate, and there did they offer sacrifices to them.—"*Wars of the Jews*," Book 6, chap. 6, par. 1.

Not only the space included within the walls of the city, but also all that within a circuit of a certain number of furlongs outside the walls was considered holy ground. When, therefore, the Roman army planted their standards inside this territory "the abomination of desolation," was standing in the holy place.

The reference which Jesus makes to the prophecy of Daniel is an indirect, but none the less strong testimony in favor of the study of prophecy, with the assurance that an understanding of the words read will be granted. Those who pronounce the prophecies of Daniel as the product of a disordered imagination, or as being too obscure to be understood, or as being the work of an impostor who lived at a later time than the Daniel who was prime minister at the court of Darius, should weigh these words of Jesus. To him the predictions of the prophecy were of divine authority, and he commended them to his disciples as containing the key to the hope of their deliverance from the doomed city.

The Christian believers acted upon

the instruction given to them by the divine Teacher, and at the opportune moment fled from Jerusalem and other cities of Judea to places of safety, and were thus delivered from death; and, as Bishop Newson writes, "We do not read anywhere that so much as one of them perished in the destruction of Jerusalem."

The circumstances which opened the way for heeding the Saviour's instruction may be briefly summarized: The first expedition against Jerusalem was led by the Roman general, Cestius Gallius, who "pitched his camp upon the elevation called Scopus, or the watch-tower; which was distant seven furlongs from the city." Some particulars of his attempt to capture the city are given by Josephus:—

When Cestius was come into the city, he set the part called Bezetha, which is called Cenopolis, or the new city, on fire: as he did also to the timber market, after which he came into the upper city, and pitched his camp over against the royal palace; and had he but at this very time attempted to get through the walls by force, he had won the city presently: and the war had been put an end to at once. . . .

In the meantime many of the principal men of the city were persuaded by Ananus, the son of Jonathan, and invited by Cestius into the city, and were about to open the gates for him; but he overlooked this favor, partly out of his anger at the Jews, and partly because he did not thoroughly believe that they were in earnest. . . .

Now it was that a horrible fear seized upon the seditious, insomuch that many of them ran out of the city, as though it were to be taken immediately. But the people upon this took courage; and where the wicked part of the city gave ground, thither did they come in order to set open the gates and admit Cestius as their benefactor; who, had he but continued the siege a little longer, had certainly taken the city. . . .

It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place; and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city without any reason in the world.—"*Wars of the Jews*," Book 2, chap. 19, pars. 4-7.

The Jews were greatly elated at the withdrawal of Cestius, and pursued the fleeing army "as far as Antipatris." They then "came back running and singing to their metropolis."

To all human appearances, victory had turned on the side of the Jews, and Jerusalem was now a safe place in which to reside, but the Christians recognized that the time mentioned by Jesus had come, and therefore, obeying his words implicitly, they fled from both the city and the country to the mountainous districts, out of the path of contending armies. Thus they were saved from the destruction soon to come upon Jerusa-

lem, not as the result of their own foresight, but through trustful obedience to the words of Jesus.

The downfall of Jerusalem was a type of the downfall of the world; and as the believers in that time were delivered through their faith in, and obedience to, the divine instruction, so will it be at the last day. While those who are guided by human wisdom are saying, "Peace and safety," and are assuring their followers of a millennium of glorious prosperity, the believers in the divine message for this generation will know that the end of all things is at hand, and will be prepared for their escape from the fires of destruction. In the olden time it was necessary for the believers to remove only a comparatively short distance from their homes, as Jerusalem and Judea alone were the prey of the invading army; but in this generation, with the whole world doomed to destruction, those who are delivered must be taken from the earth; therefore the apostle Paul writes: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." But it will require "the faith of Jesus" "to escape all these things that shall come to pass, and to stand before the Son of man."

Our Imperishable Inheritance

What Say the Prophets?

WE have seen that man, placed on probation to determine for himself which he would have, life or death, made the choice that entailed mortality upon himself and his posterity; that Satan's promise of eternal life and godlike attributes on condition of disloyalty to God, was a false promise, and man's attempt to grasp the reward held out by Satan brought in sin, whose wages is death.

The thought of a cessation of existence has never been pleasing to man since its first announcement was made in Eden, and there is no doubt that the great deceiver has fostered that feeling in man, and through it he has framed a system of belief as deceptive as was his first proposal to the mother of the race. Man in all ages has clung to the thought that the human body is a chrysalis out of which emerges the immortal soul when the visible body has ceased to live. Every heathen people has held that doctrine; and the farther away from God they have wandered, the more deeply has that belief been burned into their being, and the more elaborately have they fashioned the rituals that proclaim their faith in that idea. Egypt, Assyria, Babylon, Persia, Greece, and Rome were

not the only nations that fostered faith in the immortality of the soul. Among the most primitive peoples, beyond the far fringes of civilization, that doctrine was inculcated with weird and mystic rites. The fact that so many different peoples in all parts of the world have held a belief in the immortality of the soul is used by many as a conclusive argument that man does in very truth possess such an imperishable entity.

Perhaps among no people of ancient times was the belief in the immortality of the soul more strongly rooted than among the Egyptians. The pains taken to preserve the bodies of their dead is proof of this. But it is doubtful if any people ever went farther from God than they when they made gods of birds and four-footed beasts and creeping things, and "worshiped and served the creature rather than the Creator." It is one of the anomalies of sacred history that out from among such a nation God could bring forth a people who would be known as his people, among whom he would deign to dwell, and who would preserve his worship and his name through the long night of heathendom's domination. It is an illustration of the power and resourcefulness of the Almighty, and shows out of what unpromising material God can produce jewels worthy of his crown of rejoicing.

Heathenism was in the heyday of its glory when Egypt was in its prime; and the doctrine of the soul's immortality had an unlimited opportunity to demonstrate what it could do for man in that epoch. It turned men so far from God that the Pharaoh of the oppression pretended never to have heard of him, and the Apis, the Ibis, and the beetle were given more homage than the God who made the heavens and the earth.

When God called out his people from among the Egyptians, he gave them, as well as the Egyptians, an object-lesson of the utter nothingness of that whole system of worship and the powerlessness of all the objects to which that people rendered homage. Every tenet of their faith was smitten by the hand of the Almighty, whom they had forgotten. Their gods became festering carcasses, and the river Nile, to which they looked as the great source of their temporal blessings, was turned into a breeding-place for the pestilence and the plague. In those visitations Israel and Egypt had a sufficient lesson that "the Lord, he is the God," and the only legitimate object of worship.

But Israel, whose land was a highway of the nations, was to bear witness to another truth. The idolatry of the nations sprang largely, if not wholly, from a wrong conception of the nature of man. Satan's declaration to Eve has been reiterated to every generation—

"Ye shall not surely die: . . . ye shall be as God." If man be immortal, why not the beasts also? If man be as God, and God is worshiped, why may not man be worshiped? If the beasts, like man, be immortal, and man, like God, is worthy of worship, why are not the beasts, which are immortal like man, also worthy of worship? Through such reasonings did the ancients turn their backs upon the God of the heavens, and bow down to the gods of the air, the field, and the stream. The acceptance of Satan's flattering deception opened the door and paved the way for all the idolatry that has cursed the world.

The Creator did not leave man to his own imaginings as to this great truth. He testified against the error by his power and by his leadings; but through the prophets he has multiplied testimony concerning the nature of man that leaves his children without excuse for falling into the error of believing man immortal. Through Job he speaks thus: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? . . . Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:10-15. Remaining in the grave "till the heavens be no more," does not signify remaining in the grave through all eternity; for there will come a time when "the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." 2 Peter 3:10. That time is "the day of God" (verse 12), and the "call" for which Job would wait was the call of his Redeemer: "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16. Job expected to be among the number wakened from the sleep of death by the voice of the Son of God.

When the Lord was giving his final instruction to the Israelites before permitting them to go over into the promised land, he set before them precisely the same choice that he set before Adam and Eve in Eden. It was, obedience and life, or disobedience and death. He said: "I have set before thee this day life and good, and death and evil; in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou

goest in to possess it. But if thy heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish. . . . I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days." Deut. 30:15-20.

Mark the plainness of speech, the simple alternative, the antithesis of choice. It was not a continuation of existence in two different environments—happiness and misery; but on the one hand life, and on the other its opposite, death. There is no intimation of a deathless entity, an immortal soul; no suggestion of eternal torment as a punishment for disobedience. They have the same warning as that given to Adam. They could have eternal life only through obedience. Life is life without respect to whether it is possessed in misery or in joy. If obedient and loyal, they were promised life; but they could not have life, *even in misery*, through disobedience. No life of any kind is promised as the wages of such service. "Ye shall surely perish;" "the wages of sin is death."

That was God's warning to his people on the borders of the promised land,—a people who were to stand as God's light to enlighten the world. The message he gave them they were to repeat to the world, testifying for him against idolatry of every kind, and necessarily against the root of idolatry—the deification of the creature and the immortality of the soul. We shall see in another article how God multiplied testimony to the ancients upon this subject, and left them, as he has left us, without excuse for holding to such belief. C. M. S.

Gospel Order—No. 7

A Glimpse at the Work Under the Apostle Paul's Oversight

THE apostle Paul's commission to the Gentiles led him to the regions now known as the Levant and southern Europe. Associated with Paul were other apostles, as Barnabas and Apollos, with many evangelists and other laborers. But as the chosen apostle to the Gentiles, the responsibility of general oversight fell to him. He certainly had that spiritual gift of "governments," so important in administering a work in which many are engaged. He was an organizer, as testified by every glimpse of his labors given us in the very brief record. His writings, more than any others, emphasize again and again the organic unity of the church of Christ, and the impor-

tance of recognizing order and organization in gospel service.

As churches multiplied in all parts of his field, Paul was continually visiting them, or sending laborers among them, building them up in faith and unity. As the work grew, and particularly as disorderly and evil elements began to develop, it is plain from his epistles that the responsibility of his apostleship—bringing “the care of all the churches”—laid upon him a heavy burden. 2 Cor. 11:28. It was with him “daily.”

As the churches increased in the different provinces, those geographically located together were evidently grouped so as to act together as a conference of churches. Thus, “the churches of Galatia,” “the churches of Macedonia,” “the churches of Asia,” “all Achaia,” etc., were given direction by the apostle as to concerted action to be taken, or sent salutations to churches in other parts. When the general fund was to be made up for the Judean believers, Paul wrote to the Corinthians: “As I have given order to the churches of Galatia, even so do ye.” 1 Cor. 16:1. The second epistle shows that this instruction was for the churches of “all Achaia,” of which province Corinth was the center. The churches were instructed to make up the gift, and to appoint representatives to go with it to Jerusalem. “Whomsoever ye shall approve by your letters, them will I send.” The Macedonian churches had the same instruction, and sent a representative, “chosen of the churches,” to join in carrying the bounty to Judea. 2 Cor. 8:19. Thus each group of churches acted in concert, as one provincial or state conference organization, and had their representatives appointed to look after certain work.

Again: we find Paul appointing ministerial laborers to the general oversight of provinces or conferences. Timothy was assigned to the province of Asia for a time, with instruction from Paul as to the ordering of the churches, the appointment of elders and deacons, and the care of the general interests of the churches grouped together in that province. See 1 Timothy. Titus was assigned for a time to Crete: “For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” Titus 1:5.

As the one in charge of the work in Crete, Titus was asked to see that Zenas the lawyer and Apollos, when they should arrive, were sent forward on their journey, provided with means so that nothing should be lacking to them. Titus 3:13. Those were not the days of bank drafts and postal remittances; but the instructions to Titus, and other similar references, show provision of funds available for the conduct of the work.

As Paul told the Corinthians, the Lord, who ordained men to the ministry of the temple in former times, had also made provision for their support, and “even so hath the Lord ordained that they which preach the gospel should live of the gospel.” 1 Cor. 9:14. They were familiar enough with the manner of supporting the Lord’s work in the former time, by tithes and offerings, and “even so” it was ordained that the work of the gospel should be carried forward.

While Paul acted with the authority of an apostle, called to the general oversight or “care of all the churches,” he assumed no arbitrary authority over any. “Not for that we have dominion over your faith,” he wrote, “but are helpers of your joy: for by faith ye stand.” 2 Cor. 1:24. Though evil men often represented him as self-seeking and arbitrary in his work, assuming authority not belonging to him, he was really servant of all. He counseled his associate workers, not as an overlord, but as a fellow laborer, a comrade in the common service. But, as some one must lead out in all associate work, there was necessity in gospel effort for a directing supervision to keep all interests moving harmoniously forward. Hence ministers, like Mark, Timothy, Titus, Silas, Tychicus, Artemas, Crescens, and many others, were sent here and there, called to come and go, appointed to one field and then another, all responding as the loyal soldiers of Christ that they were. They recognized the increased efficiency given to their labors by organization and union of effort.

The unity of the world-wide work was provided for in the supervision of the committee of apostles, ordained to represent the whole church. Paul’s visits to Jerusalem to counsel with the other apostles, as well as his constant teachings, bear witness to his efforts to maintain union and co-operation between the churches in all the world. They were all members of the one body, Christ the head,—

“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. 4:16.

The member is connected with the head only as it is a part of the body. Independent of the body, the hand or foot would be severed from connection with the head. The head can move the finger or the hand only as the finger or hand is united with the body.

The gifts and offices set in the church were to preserve the oneness and compactness of the body of Christ, the church, even after the first apostles had passed away. The churches were “set in order” by the appointment of proper officers. This was an important part of

the ministerial oversight, and as Paul appointed Timothy to attend to this in Asia, and Titus in Crete, he gave instruction as to the qualifications of officers.

The elders were ordained to take “oversight” of the local church, not as “lords over God’s heritage, but being ensamples to the flock.” 1 Peter 5:3. Careful selection was also to be made in filling “the office of a deacon,” as assistants to the elders in the administration of church work. 1 Tim. 3:8-15. The work of deaconess was also recognized. Rom. 16:1, R. V., margin.

The church was an organized body, officered and equipped for harmonious and concerted service, every member having his responsibility and individuality before God, while this very relationship to God bound the members together in sacred fellowship with one another.

W. A. S.

Questions Regarding Tithing

SINCE the publication of our article, “The Test of Faith,” in the REVIEW of March 25, several inquiries have been received regarding the question of tithing. For the benefit of any who may be perplexed over some of the points involved, we consider them here:—

1. Should the tithe be paid on the income or on the increase?

The true income and the increase are the same. It would not be expected that one would pay tithe on his gross receipts. From them would first be deducted the money expended whereby the increase became possible. All income, either in money or its equivalent in the products of business or labor, which one uses or may rightly use for himself or family in providing physical or temporal benefits, such as food, raiment, homemaking, education, pleasure, etc., constitutes the income on which the tithe should be paid.

2. On what should a canvasser pay tithe who works on a fifty-per-cent basis, on the gross receipts from his deliveries, or on the profits of his deliveries?

On the gross receipts, less the amount which he pays for his books, together with freight, cartage, etc. If he paid one hundred dollars for a bill of books, five dollars for freight, two dollars for cartage, and received for the books two hundred dollars, ninety-three dollars would constitute his true income, and his tithe would be paid on this amount.

3. What amount of tithe should be paid by a manufacturer whose operating expenses, including cost of labor, material, etc., is twelve thousand dollars a year, and whose gross receipts are thirteen thousand dollars a year?

One thousand dollars would be this man’s true income, and on this amount tithe should be paid.

4. What amount should be tithed by a farmer whose gross receipts are fifteen hundred dollars? He pays five hundred dollars for wages to hired help; two hundred dollars for fertilizer; fifty dollars for seed; two hundred dollars for cartage and commission to selling agents.

This farmer's expense of operation amounts to nine hundred fifty dollars. This would leave five hundred fifty dollars as his net income, and on this amount he should pay tithe. In this answer the matter of house rent is left an open question.

5. Should one operating a farm or hennery pay tithe on the farm produce or eggs used on his family table?

He should, most certainly. This is a part of his living, of his true income, and should be tithed at its value in money.

6. Should one who works for fifty dollars a month, including room and board, pay tithe alone on the fifty dollars, or include also the worth of his room and board?

He should do the latter. Even though he does not actually pay out cash for his room and board, it is a valuable consideration, an income to him of real worth. It forms a part of his living, and as such he should compute its value at a reasonable price, and tithe the amount the same as the money he receives.

7. Should one pay tithe on his income when he is in debt?

The tithe of man's income is not his own; it belongs to God. It would be manifestly wrong for him to steal from one of his fellows in order to pay an obligation to another. It could not, therefore, be right for him to take from God in order to pay therewith a debt to his fellow man.

No rule can be given which will cover every detail of human experience. These questions and answers will illustrate the application of the principle involved in the subject of tithing. Each individual must apply the principle in his own affairs and to the particular circumstances of his own experience. He who is inclined to be stingy with God, will always be able to discover some subterfuge by which he may avoid the discharge of his obligations. On the other hand, when one views this question from the standpoint of privilege and blessing rather than from that of stern duty, it is surprising to see how difficult questions adjudge themselves. He who considers the manifold mercies of God, and whose study is to see how much he can render God in return, will have little difficulty in correctly determining every question which may arise. God will guide him by his Spirit in this as in every other Christian duty, and teach him how to walk before the Lord with a perfect heart.

F. M. W.

Note and Comment

A Good Test

THE following statement, credited to Dr. Russell, is appearing in some of the religious journals. It will do no harm for Adventists to apply the test Dr. Russell suggests:—

The tithe law of the Old Testament is simply a thermometer to be put under the tongue of the New Testament Christian to see whether he be in grace or not. If the mercury does not measure up to the tithe mark, he is not in grace, but in disgrace.

Catholic Freedom of the Press

THE kind of freedom Americans may expect when the Roman Church accomplishes its purpose of making America Catholic is illustrated in the following episode: There are three Catholic papers published in Boston. One of these is the *Pilot*, recently purchased by the new Archbishop of Boston, Dr. O'Connell. The second is owned and edited by Jesuit priests, and the third by Catholic laymen. The new archbishop evidently purposed from the very start, to make the *Pilot* the leading paper in his diocese, and in furtherance of this purpose addressed his priests, in synod, as follows:—

Therefore, here in synod, I desire solemnly to publish that the duty of every priest of this diocese to maintain, assist, and spread the influence, helpfulness, and support of the *Pilot* is one binding in conscience, and that neglect to do so after this solemn and legal warning will be accepted and interpreted as a flagrant neglect of duty.

They may support other papers if they wish; but support his they must under pain of the penalty that follows "a flagrant neglect of duty." Then speaking of the other Catholic papers that were competing with his for the patronage of the Catholic people of that diocese, he said:—

There is one, and only one, official organ of the diocese. All other papers, magazines, journals, reviews, and calendars, whether for parochial or general distribution, on sale in any way, controlled, printed, or edited in this diocese by priests of this diocese, must have before further publication under penalty of suppression the written permit of the archbishop, with the added understanding that all such printed matter is subject to all the conditions imposed by the laws of the Holy Office, and that for good and sufficient reason the Ordinary may at any time call for the discontinuance and suppression of such papers and calendars.

Here is a government within the government, which says who may and who shall not print a paper, and what that paper may contain and what it shall not contain. To carry out his purpose, the archbishop declares his intention of setting up the "holy office" (the Inquisition), and making amenable to its laws any who dare to exercise the freedom

this nation guarantees them in the matter of carrying on a legitimate business. The government of the United States has reserved to itself the right to suppress publications of a certain class, such as publications that tend to incite incendiarism, murder, or immorality; but here is an organization that assumes to itself the right to abolish the legitimate business of individuals for no such reason; and it lays upon those suppressed the duty of yielding to the suppression as a matter of "conscience;" for each such suppression builds up the *Pilot*, and the duty of supporting the *Pilot* "is one binding in conscience." The requirement of securing the permission of a Catholic archbishop before publishing a paper was never contemplated in the American government's guaranty of citizen rights.

An Interesting Matter

IN view of all that is said in the Word of God relative to the second coming of Christ, it ought not to be considered a strange thing that a company of ministers should find the topic an interesting study. However, the *St. Louis Globe-Democrat* of April 6, gives considerable space to a ministers' meeting in that city, at which the second coming of Christ was the theme of discussion. The report states that although the ministers held varying views, all agreed that the matter was very interesting. There were some who voiced the fear that if missionaries gave much attention to the doctrine and its teaching, there would be a slackening of missionary endeavor. It seems indeed strange that such religious teachers should not have learned from the Master's own declaration that the work of the missionary is to prepare the way for that very event. "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:14. There is no better business for the messengers of the King than preaching the gospel of the kingdom soon to come. It would be an anomaly indeed if it should prove that the Master had left a work for his ministers to do which would interfere with missionary work on the part of those who engage in it. A good testimony upon this point was given by Dr. Taylor during the discussion. On the request of some one, he had begun looking up matter on the subject of the second coming of Christ, with a view to preaching a sermon upon it. He confessed having found the subject so fascinating that instead of one sermon, he had preached a series of eleven sermons upon that topic. He declared it to have been a coincidence that from that time a deeper spiritual interest began in his church, which still continued. But such a development was only a natural result of such preaching.

CONTRIBUTED ARTICLES

In Him Secure

WORTHIE HARRIS HOLDEN

WHAT varied feelings stir our breast
Betwixt the hours of morn and eve!
Like fickle phantoms they possess
The balm to soothe or bane to grieve.

Grim doubt assails us, and we fain
Would e'en deny our hope of heaven,
While our arch-enemy again
With taunts declares such solace riven.

O joy that in our Father's love
He weighed this weak humanity!
Our heart is fixed on things above
Despite all Satan's subtily.

And feelings rife, temptations sore,
Can ne'er disturb our Rock for aye.
He is my Saviour evermore,
And will be with his own alway.

What though the tempter should assert,
"Thy feelings can not claim thy King!"
Christ's power will never me desert
Since I accept his offering.

O Christ, thou knowest all our frame,
Thou, too, wast tempted like as we,
None else can sympathize the same,
Nor understand our moods like thee.
Portland, Ore.

Instruction to Ministers

MRS. E. G. WHITE

A GREAT warfare is before God's servants in the closing work of this earth's history. The God of heaven is soon, very soon, to set up his kingdom,—a kingdom which shall never be destroyed. Every worker is to be an earnest, valiant soldier, fighting under the banner of Prince Emmanuel. Mighty victories are to be gained by the people who bear the banner of truth. We are slow to realize what will be the results of a faithful presentation of the message of the third angel. When they are obedient to the word, when self is hid with Christ in God, and they labor with God's glory alone in view, ministers of Christ will accomplish a work as wonderful as it is far-reaching.

Two Classes of Workers

Because some can readily pray and exhort, and seem to have a knowledge of the theory of the truth for this time, it has been taken for granted that these were called by God to the work of the ministry. But these are no special evidences that one has been chosen by God to teach the truth. Men may be able to pray and to preach fluently, they may have a theoretical knowledge of truth, but unless their hearts have been sanctified through obedience to the principles of the truth, they can not exert a saving influence or build up souls in the faith.

I was shown two classes of men. One

class thought themselves competent for the work of the gospel field, and were urging themselves forward in it; but their lives did not reveal a growing Christianity. They had not a high sense of the sacredness of eternal things, and in their lives there were no special marks of devotion. They did not reveal a depth of experience in the things of God.

Then I was shown another class whom God was preparing to labor for the salvation of souls. What a contrast there was between this and the first company! These were unassuming men. They did not seek to bring themselves into notice, or to exalt self, but they exalted Christ. By their modest deportment they adorned the truth they professed. They possessed refinement, good judgment, sound minds. They had elevated ideas of sacred things, and a high sense of the sacredness of the work. The language of their heart was, Who is sufficient for these things?

Some of this latter class were advanced in their preparation for the work of teaching the truth; others needed a deeper experience than they had yet obtained. These I was shown should not be urged to take upon themselves responsibilities in the work of ministry yet. God would lead them, giving them the experience they needed for successful work.

Those with whom the Lord is working, and whom he has called to positions of trust in his cause, will possess wisdom and sanctified judgment. God does not lay the burden of his work upon those who do not honor him in their private lives. Some who do not know the grace of Christ may take upon themselves the responsibility of dealing with minds; but God has not laid this work upon them.

I have been shown that there is danger that those who are not wise in the management of their temporal affairs, may not be wise in the management of sacred interests. "He that is faithful in that which is least is faithful also in much." Some there are who do not manage wisely their temporal affairs; but instead of charging their failures in this respect to unfaithfulness and slackness, they deceive themselves into believing that the Lord has not prospered them in their worldly business because he has called them to preach. They allow this idea to influence their actions, and instead of seeking to overcome their failings, accepting counsel and instruction from those who have had experience, they give up to discouragement and defeat.

Men may think that they are doing an excellent work; but if their work is done to exalt self and to divert the attention of the people to the human agency, it will become a snare. We may preach the gospel, we may visit the sick, and

help the poor; we may go through the entire range of Christian activities, and yet never live as in the presence of God, because our work is such as to eclipse Christ and glorify self.

I would plead with our workers to watch unto prayer, lest they fall under the deceptive arts of Satan. Watch, watch, lest the enemy obtain a hold upon your souls. Satan is playing the game of life for every soul, and those who are unguarded will be caught in his snares. These may be men in official positions; they may be ministers of the gospel. They may be physicians in our sanitariums who have not a true sense of their responsibilities, and who are letting precious opportunities slip by unimproved, by which they might speak a word in season to needy souls.

I speak to the men in responsible positions, warning you of the dangers of negligence. Bear in mind that Satan is playing the game of life for your souls. He is working through agencies that you little suspect. Holy and perfect trust in the Lord is your only safeguard.

Ministers of the gospel, the enemy is watching for your souls. Some will fall suddenly who have long been tested and tried, but who are unprepared to close up their earthly account with joy. Let our ministering brethren keep their souls guardedly. Those who claim to be children of God should keep the heart with all diligence, guarding every point of attack, lest Satan take us unawares. Temptations will come to every soul.

"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness . . .) take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

Words of Encouragement

The Lord has made some remarkable revelations regarding the experiences his people will pass through, and we have reason to wonder that we have thus far been so well protected from the plottings of the enemy, and that his schemes against us have, to such a large degree, been unsuccessful. Let us gather to our souls the sure encouragements the Lord has given, and read often the precious promises of his Word. Christ is our Mediator and our Redeemer.

We are given a special message to bear in times of depression and discouragement: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God

will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water."

I ask you to read the whole of this thirty-fifth chapter of Isaiah, with the fifty-sixth chapter. When you are disappointed because of the spiritual lack you see in the churches and in individuals, read these promising words of inspiration. They are given for the encouragement of our churches, and are to be claimed in times of emergency. When you meet with those who are not willing to be helped and strengthened, do not allow yourselves to become discouraged; when you find halting and disaffection among the believers, let your faith in God be strong. I have been shown that evil angels in the form of believers will work in our ranks to bring in a strong spirit of unbelief. Let not even this discourage you; but bring a true heart to the help of the Lord against the powers of satanic agencies.

It is time now that every soul who has a knowledge of present truth come into line and renew his consecration to God. We are to come up to a much higher standard. Let us make the Word of God our strong testimony. We are to learn to lean upon his sure promise, and be ready to communicate encouragement to others. Let us take hold of the mighty assurances that God has given us in Christ and in his Word, and endeavor daily to carry on the work that the Redeemer undertook in behalf of humanity.

The Image of the Beast

GEORGE I. BUTLER

IN our investigation of the third angel's message, we considered briefly the prophecy of the two-horned beast of Revelation 13. Every specification concerning its rise has been met, as shown by the facts of history, in the government of the United States of America up to this point, "He shall speak as a dragon." Its lamblike horns, symbolizing civil and ecclesiastical power, with their appearance of youth and innocence, fitly symbolized the principles of this government. Government by the people; the equality of all men before the law — all men having equal rights; the institution of governments among men to preserve those rights; the Bible, and the Bible alone, the foundation of Protestantism; all men having a right to worship God according to the dictates of their own consciences — none other having the right to interfere so long as his rights were not violated; no union of church and state, — surely these doctrines are full of lamblike innocence, and excellent purity. Yet the prophecy goes on to say: "And he spake as a dragon. And he exerciseth all the power of the first beast

before him [or "in his sight," American Revised Version, that is, in his presence], and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live." Rev. 13: 11-14.

Surely, here is a career marked out quite different from the innocent and lamblike professions made by this government at its commencement. The American government in its earlier days of comparative purity has been the best on earth. The rights of man have been more respected; greater liberty and freedom have been enjoyed; religious liberty in larger degree has existed; multitudes from foreign lands have poured in to enjoy the liberty here permitted. The people of Oriental lands, who for ages have slept on in the darkness of heathenism, wishing to be let alone, have at last learned of the blessings of freedom, and now greatly wish to emigrate to this country and enjoy its blessings. In the memory of many, Japan isolated herself from all the world. But Commodore Perry, an American officer, opened the door, and now, lighting its lamps from his torch, Japan sends her youth to America to learn civilization and liberty, religion and human rights. The influence of America is world-wide. No nation equals its progress, growth, wealth, and blessings. It is eminently fitting that this last-day power should be noted in prophecy as a remarkable, yea, wonderful nation.

The glorious principles of Protestantism have here had their greatest development. In the Old World there are, to be sure, great Protestant nations. But they have been hampered by church and state influences, which have hindered their full development. Here the consciences of men have been freer to act and develop in the principles of greater liberty. Here we have had a "church without a pope, and a state without a king." Here the greatest, most influential religious systems of mankind had in a sense their local habitat. Earlier Rome, as a universal kingdom, was pagan; later Rome, papal; and in a higher, more fully developed sense than elsewhere, the United States was and is Protestant. Catholics, to be sure, are plentiful in the United States, and are shrewdly hiding their designs of capturing this nation, and placing it in the papal column. But as yet they have not fully succeeded. Though they are more numerous than any one Protestant church, and are making greater progress than any other one of the orthodox churches, yet in this country, Protestantism as a whole, including all its denominations, is still in the ascendant. How long this will remain so is problematical. Influences are at work

and quite fully developing, which threaten great danger to Protestantism as a living, powerful factor in elevating and influencing for good the well-being of mankind.

How gratifying it would be if the facts would justify us in concluding that Protestantism as a whole is to triumph gloriously, and that the great Reformation, begun by Luther, will end in discarding every fragment of papal apostasy and meet the mind of God. But the facts will not warrant such a conclusion. They tell a very different story. They demonstrate that the great Protestant organizations are fast letting go of the principles of the Protestant Reformation, that as bodies they are making overtures to the papacy and reaching forth their hands across the gulf that separates them, and becoming more in sympathy and union with Catholicism than ever before since Luther's time.

This condition is fully manifest in the quotation made from the prophecy, "He shall speak as a dragon." The dragon spirit is a persecuting spirit; it manifests itself in an unwillingness to grant the enjoyment of equal rights to all. That spirit originated with the fallen angel. There is nothing Christlike about it. The papacy above every other power on earth has manifested it. The state churches — the so-called Protestant churches, where secular power has been in their hands — have manifested it in a degree; the Puritans in New England persecuted the Quakers, and Baptists, and others; and in recent years the popular Protestant churches, through Sunday laws, have oppressed Seventh-day Adventists in various instances. More than one hundred instances have occurred where members of this church have been thrown into jail or worked in chain-gangs; and in several instances men have died because of such imprisonment in insanitary confinement.

Determined efforts are being made to secure more and more severe Sunday laws, till they shall have power to put down by the strong hand of the law even the most conscientious people who keep the seventh day and claim the right to work six days in every week.

The limits of this article forbid that we should enter into a lengthy examination of what is occurring in the religious bodies in our own country in the direction of connecting politics and religion and bringing about a condition of affairs where the churches can enforce so-called religious institutions by law. Zealous men of ability and prominence are diligently working in this direction. The change of the United States Constitution by an amendment recognizing God in that great document, thus giving a religious cast to that instrument, is one proposed plan. This is a very plausible idea with many religious people. Strenuous efforts are being made every year to get Congress to enact Sunday laws for the District of Columbia, thus securing the United States' indorsement of the first day of the week as the national sabbath wherever the fed-

eral government controls. The recent movement for the federation of all the so-called Protestant churches, is a striking evidence of the trend of the current in the direction indicated by the prophecy of an image to the beast power. An image is a representation or likeness of something, either in form or in character. An image to the Catholic power would be a combination to enforce religious dogmas by the power of the state. This combination is now almost completed; and how stealthily has it all been accomplished! how plausible the professions! how successful the efforts already put forth! Seventh-day Adventists are the only people who really discern what all these movements mean. They know it because they are following carefully "the sure word of prophecy," which is a light shining in a dark place till the day dawn. This people are doing more than all other people together to hold in check these influences as far as possible. This subject will be more fully discussed later on.

Bowling Green, Fla.

Two Kinds of Doubters

C. H. DRYER

THE Bible brings to view two classes of doubters. One class throw away their faith, give up all, and go to ruin; while the other accept evidence, receive correction, and come off victorious. To the first class belong such men as King Saul and Judas Iscariot, who, failing to realize their expectations, gave themselves up to the control of the enemy.

There is another class of doubters who are even more numerous, and especially in these days. Korah, Dathan, and Abiram, in Moses's time; Absalom, Ahithophel, and others in David's time; and Joab and Abiathar in Solomon's time, all furnish examples of a class of doubters. Their history is "written for our admonition, upon whom the ends of the world are come."

Some of these men apostatized early in life, when the cause was young; others, as Joab and Abiathar, stayed by it even through troublous times, and then in old age turned traitors, and went to ruin.

Many years ago the spirit of prophecy warned this people that a shaking, or sifting, time would come, in which many a bright light would go out in obscurity. To-day we are seeing that prophecy fulfilled. Ministers and laymen, once bright lights and teachers in Israel, are turned to the enemy, and are opposing the work and cause they formerly loved and served; and the end is not yet.

A lesson may be learned from the experience of Thomas. He wanted proof. The Lord mercifully gave him the required evidence, but added, "Blessed are they that have not seen, and yet have believed."

John the Baptist, of whom Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist," in a terrible crisis, imprisoned and forsaken, deprived of all privileges and his work cut short.

doubted. Under these trials his faith trembled, and for the moment doubts came in; but notice this: he did not begin to oppose the work of Christ; he did not show a fighting spirit, and try to tear down the work; he did not circulate evil reports, and claim that all was going wrong. Only a little while before, John the Baptist had baptized Christ, and pointed him out as the Lamb of God. John had borne witness: "He must increase, but I must decrease." He had rejoiced in seeing Christ's work move forward even when his own work was decreasing; and yet under a terrible pressure he doubted. Notice the course he pursued: He sends disciples to Jesus, and asks, "Art thou he that should come, or do we look for another?" This was a fair way to do business, and to settle any question. There was nothing underhanded or calculated to undermine the work in this way of doing things.

Christ's answer and manner of dealing with John's doubts are indeed worthy of our careful attention. He did not attempt to explain all about himself, and to present arguments, as he might have done, from the Old Testament scriptures and prophecies. He simply said, "Go and show John again those things which ye do hear and see." John had already heard of Christ's works; yet Jesus continued: Tell him how "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in me." And so far as the record goes, we have every reason to conclude that John was not offended, and that he accepted the evidence which Christ gave him of his work.

Christ says, Tell John how the work is going, that the blessings of Heaven are attending it; and John had the right spirit, and was convinced. If the unsettled and doubting ones in these days would act wisely, they would go directly to God with their doubts, and, asking for light and deliverance, they would receive according to their faith and needs. But many present-day doubters write to some other unsettled soul, and shortly a regular correspondence is carried on; later visits are made, and thus the doubting one is helped into the darkness; and "how great is that darkness!"

Truly we have reached the time when the love of many is waxing cold because of prevailing iniquity. But there will be a remnant company who keep the commandments of God and have the testimony of Jesus Christ. This remnant church comes in contact with the powers of earth, the beast and his image, and gains the victory. They are seen on the sea of glass, and sing the song of Moses and the Lamb. This unpopular message, starting in poverty and obscurity, without friends or earthly support, has moved forward successfully, doubling in membership in nearly every decade, with all lines of work increasing, until to-day it is encircling the earth.

If this unpopular message were of men, it would have long ago come to naught. But heaven is back of it, and its blessings are attending it. And when we consider the situation, compare statistics, and see the growth of the cause, we are made to realize that we can no longer fully comprehend the magnitude of the work.

Our schools are nearly all full.

Our publishing houses are crowded with work.

The canvassing work is rapidly growing.

The periodical work is greatly increasing, and the membership, tithes, and offerings in conferences and mission fields are steadily advancing, and unity and harmony prevail generally throughout our ranks.

If the ones who are opposing all organization had the spirit of John the Baptist,— "He must increase, but I must decrease,"— if they were children in malice, there would be no unkind feelings harbored; for children quarrel and fall out with one another, and in a few minutes are playing again as though nothing unpleasant had happened. Let us become as little children in the exercise of forgiveness, and let not the sun go down upon our wrath; then we shall no longer hold grudges, and fall out by the way. Let us take our eyes off from men, and view the work from Heaven's way of measuring success, and not allow the human to eclipse our view of the divine.

As in Paul's day, even so now men are arising, "speaking perverse things, to draw away disciples after them." But "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Granville, Mass.

Time to Think It Over

TIME for thinking out a right course is just as much needed as time for following that course. A little boy who, not unlike grown folks, had been thoughtlessly making trouble for other people, was taken to task for his doings, and was in a melting mood, having been urged to *think* more about what he would do. "I wonder," said he, in the wisdom of his six years, "when I am going to get time to think about this. I guess I'll think about what I'll do in school at breakfast time. Then at recess I'll think about what I'll do at home in the afternoon." And the boy went to bed and to sleep. In the early morning he crept into his father's bed, saying, softly, "Father, I've been thinking about that,— *you* know!" The father did know. He was not surprised, when night came again, to find that the little boy had had a better day. And thinking-time is needed by the man and woman and little child alike.— *Sunday School Times.*



When Mother's Gone

OUR home is in a hush profound,
Each room the shadows fill;
How can the household wheels go round
When her worn hands are still?
A happiness from life has passed
That nevermore can be:
We've lost our first friend, and the last
That e'er can love as she.

Her labor was a pleasure she
In life ne'er wearied of;
And meanest, homely drudgery
Was all refined by love.
She always made the house look fair,
No murmurs marred her cheer;
She ever smiled a welcome there
When outer skies were drear.

Already all around us bears
An unfamiliar guise;
For it, alas! no longer wears
The love-light of her eyes.
Our lives have changed; darkness of woe
Has dimmed its shining grace;
For no one shall we ever know
To take a mother's place.

— George Birdseye.

Nursing Sick Children

Most children who are sick turn to mother. And she really is the one who should care for her little one. But it often happens that a serious illness comes upon a child, and the mother can not take the full responsibility. Her love for the child can not help her own bodily weakness, so some one stronger in body is called to her aid. It is to these I wish to write.

First of all, never undertake to nurse a sick child if you do not love little children. Love them; have patience, gentleness, firmness, cheerfulness, an inexhaustible good temper, sympathy with their little ways, power to understand and read their wants, and good health to be able to stand a strain. No one can judge us so well as the children; they read our characters quicker than adults. Children will like or dislike us as they find out what we are. So let us develop character that can stand the test of their criticism.

See that your wee patient is in a bright room, if possible. A cot or single bed is the best. If he is a nervous child, draw the bed beside yours (if you are able to rest). If necessary, take the little hand in yours till the child is soothed to sleep. Never leave anything within reach that can do the little patient harm. If he is prescribed a certain quantity to drink, never give him more in the glass than he should take. Keep him fresh and clean always. If through long illness the child has been spoiled by the mother, then she will do her child a kindness by

keeping away from him all she can while he is with the nurse. This is undoubtedly a hard task to set a mother; but the greater heartbreak would be to see her child die because the nurse could not control him, and she herself was too weary.

Somehow, till a child learns to know the doctor, he is always suspicious of what may be done, so the nurse must be the go-between. The doctor must examine the child, and, if he is afraid, the nurse must use tact. Get everything ready before the child knows of the examination, and let him feel that you will stand by him whatever comes. Take his clothes off and throw a sheet or blanket round him. Make the examinations seem as though the doctor were there for the child's special entertainment. Always deal with a child truthfully. If the examination or treatment is going to hurt him, tell him so. If he is to take disagreeable medicine, do not say it is nice, or that you like it. Appeal to his heroism, and nine cases out of ten it will work well. Do not force a child till every other means has been used. If you deceive a child once, he will never have perfect confidence.

If a bath has been ordered, and the child shrinks from water, make it the right temperature, cover with a sheet or blanket, and let the little one down gently into the water. The bath will thus be robbed of its horror. If ordered a very hot bath, raise the temperature of the water after the child has been put into it. This can be done almost unknown to the little one by adding very hot water gently and stirring the bath all the while. Hot fomentations and packs, often so necessary, can be given in such a manner that the child does not mind after a little while. The skin of a child is delicate and can not bear great heat, so try it on your face first, and if you can bear it yourself, the child usually can. Often by slipping a towel over the affected part you can give the hot fomentations without the child's minding so much.

While the little patient is in a critical condition, there is seldom much trouble. It is when the danger is past, and he is getting better, that he needs so much attention. He does not like to be left a minute, and all the care bestowed upon him during the severe illness is missed, for he does not like falling back into his old ways. If in her anxiety the nurse has pampered him, it will tax her to the utmost to know how to entertain him during convalescence. Most children like stories, so tell him such as will not excite him. Play with him; make

yourself a child with him. If you do your duty to a child through a serious illness, and let him see how much love you have put into your work, your anxiety will be rewarded by the perfect confidence of at least one child.—Mrs. A. W. Semmens, in *Australasian Good Health*.

You and Your Boy

I HAVE never been one to feel that the best love was won from a child by extreme indulgence. In fact, I hold that the contrary is the rule. Observing the families of my contemporaries and predecessors, it is borne in upon me that the most indulged children have not been the most devoted to their fathers and mothers. On the contrary, having had the happiness to be associated with several households where strict obedience has always been demanded and received, I feel justified in declaring that the families where discipline is observed are those whose children are most affectionate.

Be it noted that strictness does not mean harshness or severity. It does stand for reasonable rules, positively enforced, for commands which must be obeyed, and, above all, it should stand for justice.

Were I asked to put in a word the most desirable quality in dealing with boys, or with girls, either, for that matter, I would put *justice* first. It would not be a synonym for hardness, although this is a meaning often applied to it. It would mean obedience to orders and penalties when orders were disobeyed, but it would mean also an appreciation of the child's standpoint, an almost agonizing care that he should not be punished without adequate cause, a rigid adherence to promise of reward as well as of rebuke, an understanding of what led to this or that course of action which from an adult's view-point may seem inexplicable.

There may be well-brought-up children who resent a just punishment. I have never known them. But I have found injustice of reproof or of penalty resented with a bitterness which left its mark for years afterward.—Christine Terhune Herrick.

A LIFE in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. . . . Let the mind dwell upon his love, upon the beauty, the perfection, of his character. Christ in his self-denial, Christ in his humiliation, Christ in his purity and holiness, Christ in his matchless love,—this is the subject for the soul's contemplation. It is by loving him, copying him, depending wholly upon him, that you are to be transformed into his likeness.—“Steps to Christ,” pages 77, 78.

“He is a wise man who wastes no energy on pursuits for which he is not fitted.”

THE WORLD-WIDE FIELD

Rest

Thou hast made us for Thyself, and the heart never resteth till it findeth rest in thee.—*St. Augustine.*

MADE for thyself, O God!
Made for thy love, thy service, thy delight;
Made to show forth thy wisdom, grace, and might;
Made for thy praise, whom veiled archangels laud;
O, strange and glorious thought, that we may be
A joy to thee!

Yet the heart turns away
From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams,
Chasing illusions melting day by day;
Till for *ourselves* we read on this world's best,
"This is not rest!"

Nor can the vain toil cease,
Till in the shadowy maze of life we meet
One who can guide our aching, wayward feet
To find himself, our Way, our Life, our Peace.
In him the long unrest is soothed and stilled;
Our hearts are filled.

O rest, so true, so sweet!
(Would it were shared by all the weary world!)
'Neath shadowing banner of his love unfurled,
We bend to kiss the Master's pierced feet;
Then lean our love upon his loving breast,
And know God's rest.
—*F. R. Havergal.*

East Caribbean Conference

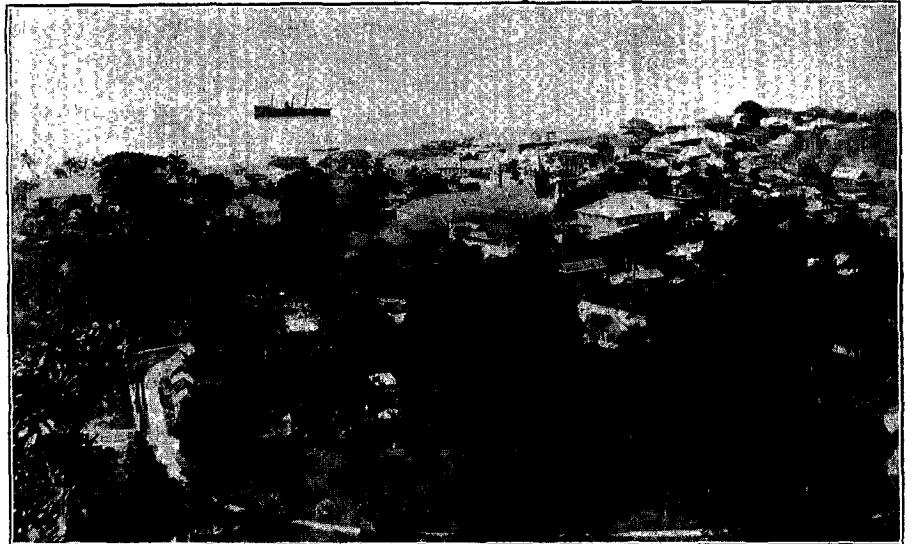
L. E. WELLMAN

THE record of the work of the East Caribbean Conference during the last two years is one of continued advancement.

At the beginning of the year 1907, immediately after the union conference in Jamaica, so suddenly interrupted by the earthquake in Kingston, our field was for a time very feebly manned, owing to the withdrawal from Barbados of Elder G. F. Enoch, and of myself from the Leeward Islands. After seven years' labor in the islands, I spent a three-months' furlough in the States, whither my family had already returned on account of a breakdown in health, thus depriving the field of the labors of its only American worker. The financial side of the conference work was looked after during this interval by Elder S. A. Wellman from the office of the South Caribbean Conference.

Early in May, my family and myself

returned to the field, locating in the island of Barbados, which was at that time conference headquarters. Elder F. G. Lane and family, of the East Michigan Conference, accompanied us to the field. The needs of our field having been presented to him at the East Michigan Conference meeting, at Holly, Mich., he offered himself as a volunteer, to help us in our work; and his home conference kindly consented to bear his expenses to the field, and support him while there.



ROSEAU, DOMINICA, W. I.; HEADQUARTERS OF EAST CARIBBEAN CONFERENCE

He located in what was then the central part of the conference, making the city of St. John, Antigua, his home. As a result of his labors in this part of the field, one good company, with a small church building, has been added to the conference, one company organized into a church, and between twenty and thirty baptized and added to our conference membership.

About the middle of the year, there also came among us Elder H. C. J. Walkeker and family, who located in the northern islands, making St. Thomas his headquarters. This addition brought the number of our American laborers up to three before the close of the year.

At the close of the year 1907 it was impossible for us to hold a regular conference session, but the conference committee as elected at the union conference in Jamaica, met in connection with the South Caribbean Conference in Trinidad, where plans were laid for the work during the year 1908. It was thought best by the members of the union conference committee, who also met at this time, to cut off from this conference the Danish and Virgin islands. Thus our constituency was reduced by about fifty members, and our ministerial force by one American and one native ordained minister, leaving our list of workers as follows: two ordained Americans and

one ordained native worker; three native licentiates and two missionary licentiates.

At the close of 1907 our work was further added to by the arrival among us of Dr. and Mrs. Charles Cave. Dr. Cave having obtained an English diploma, and his wife being a graduate nurse, they were qualified in an eminent way to enter upon the medical missionary work in this field. The doctor and his wife are both natives of the islands comprising this conference. We trust their coming will give an added impetus to the work in this part of the Lord's vineyard. Though they are starting in a small way, with meager facilities, the work has steadily grown; it has been self-supporting, and is becoming day by day a means in God's hands of helping on the message in this field. For all this

we feel to give thanks to, our Heavenly Father.

During the year just closed, 1908, the work has made steady advancement, both from the spiritual and the financial standpoint. Though our constituency was materially reduced by the division of our territory at the close of 1907, the accessions during the year 1908 have more than filled the gap, about seventy having been added by baptism to our numbers during the year. Our conference now numbers about four hundred.

In financial lines we can report decided gains also, as the excess of local receipts for 1908, from all sources, amounted to about two hundred forty dollars over and above the total receipts for the preceding year, the total for 1908 being very slightly less than one thousand dollars. We are hoping for better things for 1909, both spiritual and financial.

Two church buildings have been dedicated during the year, one in Roseau, Dominica, which was started in August, 1907, by Elder P. Giddings, and a small one in Cedar Grove, Antigua. This work was done under the supervision of Elder Lane, the dedication taking place early in November, the conference president also being present.

The dedication of the Roseau (Dominica) church took place in August; the workers present were: Elder Giddings,

the local laborer, and from other fields Elder Lane and Brother W. D. Forde, and myself. The occasion was one we shall long remember.

During the latter part of the year, it was deemed advisable for Elder Lane to remove his family, on account of his wife's health, to Barbados, and he is now located there in charge of that part of the field, assisted by one licentiate and two missionary licentiates.

On account of the central location of Dominica, thereby affording greater facility for reaching all parts of the field in the shortest time and at a minimum of expense, it was decided to locate the president's office there; therefore, the present address of the East Caribbean conference office is Roseau, Dominica.

At our annual conference at the close of the year it was decided to locate Elder Giddings at Pointe Pietre, Guadeloupe, thus for the first time making an effort for the evangelization of the Catholic French islands of our field.

We will be, in fact, the first Protestant church that has opened mission work in those islands. Elder Giddings will locate in his new field after a well-earned furlough of three months, which he is spending in Barbados since the conference. Our earnest prayer is that God may add his blessing to this new work, and to the work in all its phases throughout our field and the world.

Roseau, Dominica, W. I.

Woman's New Era in the Far East

CHINESE women are at last awakening to the advantages of education. Traveling from Canton to Macao, I had an interesting conversation with a young Chinese wife and mother, who was enthusiastic upon the subject of female education and the enlightenment of Chinese women.

"I know so little," she lamented, almost pathetically; "but I am willing to devote myself, body and mind, to the women of China, for their ignorance is indeed deplorable. My husband is the founder and physician of a hospital at Canton, and I have my little children to care for; but some are girls, and that makes me all the more anxious to help raise the standard of education for women. Of course, there are some of my sex — and the number is increasing — who feel an interest in their own advancement; but there are others who don't care much. They are so used to being shut off from all outside life that it seems to them right to continue so."

"What have been the results, so far, of the new era?" I asked.

"Well, the antifootbinding movement is one thing; then education of women, more independence of thought and speech, and lastly, a strong disposition to break down some of the barriers that separate the classes. The people are objecting to the kow-tow [a Chinese form of obeisance, in which an inferior kneels and touches the ground with his forehead], and an effort has recently been

made to do away with it. This would have been carried, but some member of the nobility protested against it. I should like to visit other lands," she continued, "to study conditions and bring home new and advanced ideas from progressive countries to my poor benighted sisters."

Another lady, in whose society I have found much pleasure, is Mrs. Ah Hok. She is the pioneer in China of woman's cause. She was the second Chinese woman to go to England; the first was the wife of an ambassador. She went to persuade English women to come to China to help her countrywomen. It



By courtesy of the Christian Herald

MRS. AH HOK

is eighteen years since this brave and talented woman took the first step toward the relief of her Chinese sisters.

Mrs. Ah Hok's husband was a wealthy merchant and philanthropist. He was interested in education, and gave ten thousand dollars (Mexican) to the Anglo-Chinese College, at Foochow, where he resided, and where Mrs. Ah Hok still lives. . . . He was the means of saving the lives of hundreds of baby girls by providing rice for them, when their parents would have drowned them or sold them for slaves. Those parents, poor and miserable, say: "We can not afford girls. They soon leave us (at about seven or eight years old) to work for their future mothers-in-law; so why should we have the expense of feeding them?"

Mrs. Ah Hok's home is a charming one, as Chinese homes go. Its doors and ventilation screens are richly carved. When I visited her, I was ushered into a small reception room, the most conspicuous objects in which were a small ebony table and two elaborately carved ebony chairs. They stood on a slight elevation, the table between the chairs, and all placed close against the wall. I seated myself in the chair nearest the door; and when Mrs. Ah Hok entered, she at once took my hand and led me to the one farthest from the door. Inadvertently, I had done the proper thing, and madam had politely insisted upon my "going up higher," which meant taking the seat farthest from the door. . . .

"Until Christian schools were introduced into China," said Mrs. Ah Hok, "there were no schools for girls; they received no education whatever. Now, there are Chinese day- and boarding-

schools. Many of the heathen girls, however, attend Christian schools. This is a distinct advance, too, as at first it was almost impossible to get pupils."

"Heathen families were afraid to trust their children to Christians?" I suggested.

"Yes," replied madam. "One father made me responsible that they should not put out his daughter's eyes before he would allow her to cross the threshold of the school."

I afterward learned in a visit to Miss Lee's school, one of the largest in Foochow for high-class girls, that Mrs. Ah Hok's influence in enlightening the parents to the advantages of education was very great. When Miss Lee's school was first started, they paid pupils to come; but after six years she had one hundred girls, all from heathen families, and paying \$1.50 (Mexican) a month.

"Do the mandarins' daughters mingle freely with the other girls?" I asked Mrs. Ah Hok.

"O, yes! the only people who are clannish are the field people. They are practically the farmer classes."

"Do the high-class girls still bind their feet?" I inquired.

"O, there has been a great change in that respect! It was hard to bring this reform about among the upper classes. It was their badge of aristocracy, and they clung to it; but now they see how hampered they are by the custom, and so they are not binding the feet of the young children, and are unbinding those of the older girls. Parents are beginning to take some pride in the education of their daughters. I think this is really not because they are so anxious to have them acquire knowledge as it is the dislike to have them appear to know less than their neighbors' daughters who are being educated," and Mrs. Ah Hok laughed as she spoke of this very human trait in her countrypeople.

"Tell me," I urged, "something about the education of a Chinese girl of today."

"The parents now feel sufficient interest to come to the school to arrange. They generally like to make a pretty good bargain financially. This is not to be wondered at, for some of the most aristocratic have but little money for so extravagant a thing as education. Upon opening day, the girl appears, carried in a sedan-chair, for no high-class Chinese girl would think of walking in the street. She would surely be looked at, and that, from a Chinese standard, would be unpleasant and mortifying — a thing not to be thought of, outside of the lower classes. Her wardrobe, which is usually a very scant one, is folded in a piece of cotton cloth. Among her belongings will be found a luncheon box and a fire-basket. These she will not be allowed to carry into the class rooms, but may have in the corridor or bedroom. It is rather difficult to get our girls to take exercise; they are accustomed to an indoor life."

"Do you teach the languages?"

"We teach English only. The Chi-

nese are not linguists, but every girl is anxious to know English. The usual course includes astronomy, geography, mathematics, algebra, and some Chinese classics—quite much," said Mrs. Ah Hok. "Calisthenics are taught, and music—the pupils are very fond of that; also drawing, painting, lace-making, and embroidery. Embroidery is considered the most important branch of a girl's education, and great stress, too, is laid upon the study of etiquette. This means the serving of tea, the bowing and reception etiquette and table conventionalities. Certain phrases are demanded on different occasions. Well-bred persons will make no mistakes. It is the polite thing to go as far as the outer door with a departing guest. In that case, the guest will say, 'Please go within;' but if the parting is inside the house, then the departing one says, 'Please be seated,' which means, 'you must not take the trouble to go to the door with me.' The person addressed usually insists upon doing so."

"Is there any disposition toward education?"

"Not much; that must come very slowly in China. But who can say?"

When I asked whether any religious instruction was given in the schools, madam replied by asking, "What religion would you teach? Of course, the Buddhist religion is instilled into the pupils in heathen schools, just as we try to bring Christian influence to bear in Christian schools. But even in the latter schools, it is difficult to teach Christianity to girls of the higher class."

"Are Chinese girls bright?"

"Some are bright, and some are not bright; some are lazy, and some industrious," was the quick reply.

When, at parting with Mrs. Ah Hok, I congratulated her upon the methods of Chinese education, she answered, brightly: "I like yours better."—*Evelyn Clark Morgan, in The Christian Herald.*

Ethiopia

JULIUS PERSSON

ACCORDING to Abyssinian tradition, Cush, the son of Ham, came to the land now named Abyssinia, or Ethiopia, and built the city Axum. He is said to have had twelve sons, one of them called Ethiops, who gave the whole land the name of Ethiopia. This is in harmony with the most reliable historical facts. The word Abyssinia, however, is probably derived from the Arabian *Habesch*, and among the Abyssinians *Habesha* is still used.

The history of Axum is interwoven with the tradition of the queen of Sheba. She is supposed to have been queen of Ethiopia, and to have been succeeded by her son, Menilek Ebu Hakim. This Menilek is said to have reigned in Ethiopia about twenty-nine years. This belief, that their royal line comes from the queen of Sheba, is so deeply rooted in the minds of the Abyssinians that to doubt it is to contradict the Bible. So much for the tradition as to how the

people of this country first came in contact with the chosen people of God. And many are the evidences of its truth, as we shall see later when studying the rites of the church. From the time of Menilek Ebu Hakim till the time when Philip preached Christ to the Abyssinian eunuch there is a space of about eleven hundred years, of which scant information is obtainable.

The following is a historical fact, showing when the gospel was first preached in Abyssinia and the Bible was translated into the language of the Ethiopians:—

"About 330 A. D., a Christian merchant



A TYPICAL ABYSSINIAN

named Meropius, traveling along the shores of the Red Sea on business, together with his two young clerks, Frumentius and Aedisius, landed in the present Massau." The merchant and all the sailors were killed by the ferocious inhabitants. Only Frumentius and Aedisius escaped death. They were taken to the court as captives. Here they were kindly received, and the king, Parah Din, entrusted them with high official positions. By their direction other Christians entered the country, and soon a small church was raised up, consisting of Christian merchants and some converted natives.

Some years later, the clerks returned to their home land. At that time Athanasius was archbishop in Alexandria. Aedisius was ordained priest, with the church in Tyrus under his direction. But Frumentius went to Athanasius, beseeching him to send "a shepherd" to the small church in Abyssinia. The archbishop did not know any one more fitted for this task than the petitioner himself, and he ordained him bishop, and sent him back to Abyssinia. Arriving at Axum, he immediately began the translation of the New Testament, and the seed of truth was now scattered all over the land. From this time Athanasius is named Abba Salama (father of peace), and under this name he is best known among the Abyssinians in this period of their national history. *Asmara, Eritrea.*

The East German Conference

GUY DAIL

ORIGINALLY, that is, in 1901, the East German Conference was comprised of the provinces of East and West Prussia and Posen and Silesia, of the kingdom of Saxony, and of that which constitutes its present territory—the provinces of Brandenburg and Pomerania, and the city of Berlin. The organization of the Prussian Conference in 1903 took away East and West Prussia; Silesia and Posen were cut off into the Silesian Conference in 1907; and in 1908 the kingdom of Saxony was separated from the East German field. Of the seven and a quarter million people still within the bounds of this conference, about three million live in the great city of Berlin, with its suburbs, where we have six churches and five hundred members.

The eighth annual session of the East German Conference was held at Stettin, January 27-31. The thirty-five churches and companies of the field were represented by ninety-eight delegates. Brethren L. R. Conradi, who had just returned from his African trip, H. F. Schuberth, O. Luepke, P. John, F. A. Doerner, and Dr. Emma Behn were at the meeting, and rendered timely help in the instruction for our people and in lectures for the public. These lectures were held in two large halls. The one hall is known as the *Aula*, located at the city gymnasium, and the other is in the *Konzerthaus*, where the conference proper was convened. The lectures were well attended by interested audiences.

The president's report showed that three hundred six had been added by baptism and vote in 1908, and that the membership had increased in the present territory of the field from eight hundred forty-five at the beginning, to ten hundred twenty-one at the close, of last year. The tithe showed an increase of seven thousand one hundred forty-four marks. There was a corresponding increase in the other church moneys. Ten churches and companies were received at the conference. The auditing was done, and a neat surplus was left in the treasury to begin the new year, notwithstanding that fifteen hundred marks had just been voted from the tithe to assist the message in Austria. One thousand one hundred twelve marks was raised at the meeting toward the school building in Friedensau.

Sabbath was especially blessed of the Lord. Two hundred fifty attended the Sabbath-school, and the collection for missions amounted to one hundred four marks. Several were baptized at the meeting. Sunday morning, after a missionary talk by Brother Conradi on our work in Africa, and the rendering of a pleasing program by the children of the Stettin church, the first-day offering was made, amounting to nearly fifty-eight marks; and in connection with the meeting one hundred ninety marks was raised by the brethren toward purchasing a bell for the mission station at Kihurio, German East Africa.

Elder G. W. Schuberth was re-elected president. Associated with him for the coming year are three ministers, three licentiates, fifteen Bible workers, and twenty-five regular canvassers under the leadership of Brother A. Luedtke.

We wish for this interesting field, with its great city, continual advancement and constant growth. May it be remembered in the prayers of God's servants.

Hamburg.

What Dollars Will Do in China

T. E. BOWEN

THE Takoma Park Sabbath-school superintendent wrote on the blackboard, "One dollar a day for missions! Can we do it?" the first Sabbath in April. So far the school has more than answered this question in the affirmative.

The second Sabbath after this motto was placed on the board, Dr. A. C. Selmon, who recently returned from China, spoke to the church on the needs of that great field, and his eye catching the "dollar a day for missions," he jotted down a few items as to what this amount, invested in the third angel's message in China just now, would accomplish. Having access to these figures, we pass them on for others to think over.

"Three hundred sixty-five dollars would fit up two dispensaries in China, where hundreds of cases of sore eyes, ulcers, malaria, skin diseases, etc., could be treated and cured. Also at these dispensaries, as is the case in each of the ones now being operated, fifty to one hundred lives could be saved annually from suicide graves; and, besides, thousands of pages of literature could be distributed; gospel talks unlimited be given.

"Three hundred sixty-five dollars would support for one year fifteen Chinese Bible women, who could visit in the non-Christian homes. These workers never fail to have a good company of women and girls to listen to the gospel.

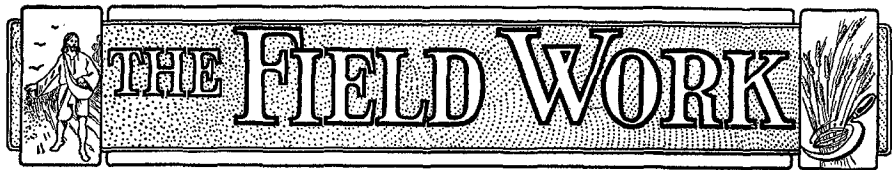
"Three hundred sixty-five dollars will support for one year, in one of our boarding-schools, twenty-three boys or girls, children of Sabbath-keepers.

"Three hundred sixty-five dollars, exclusive of the building site, would build and equip a boarding-school, where these twenty-three boys or girls could be taught and trained as workers to give the message to their own people."

All the above is estimated upon conditions found in interior China, where buildings and wages and living expenses are less than in the large cities of the coast region.

These facts place before us, in a very practical and definite way, what the investment of a little money would accomplish in this needy field. Likely, equally remarkable results might be cited of what the same investment would accomplish in other needy mission fields. Then think of the compounding rate of interest that would go on as the result of such a deposit. Would it pay? Christ answers: "Some an hundredfold, some sixtyfold, some thirtyfold."

Takoma Park, D. C.



Virginia

CHILTONS.—As the result of a tent effort, in charge of Brethren Stevens and Hennage, held at Chiltons, Westmoreland County, a church of seventeen members was organized, Sabbath, April 17. Twelve joined on profession of faith, and five by letter.

A neat little church building, valued at five hundred dollars, has been erected at this place, free of debt. On Sunday, April 18, the writer had the privilege of conducting the dedicatory services, assisted by Brethren Stevens and Hennage. The building is very neat in appearance, and is a credit to the cause of truth in that community.

While there is considerable opposition to the message at this place, yet we believe there are others who are in the valley of decision. We hope and pray that they may soon decide to obey. Let us all remember the members of this church before the throne of grace.

H. W. HERRELL.

Brazil

ALMOST nine months have passed since my family and myself came to Brazil. After a voyage of twenty-two days, we found ourselves in Rio de Janeiro, the nation's capital. We had no storms during our voyage, but nevertheless we were glad to have solid ground under our feet again; for we were not accustomed to the movements of the ship. When we stood on the shore of Brazil, all faces were unknown to us, and the language was strange. We were alone among Brazilians. Brother F. W. Spies, who expected to meet us, did not get our letter in time to do so, as he had just returned from a trip in southern Brazil. After a few hours, we succeeded in finding a German brother of our faith, and after resting a while, he accompanied us to the home of Brother Spies, in Cascadura, a suburb of Rio de Janeiro. Here we stayed nine days, and rested from the journey. It made our hearts rejoice to get acquainted with the company of believers at this place. Although we could not understand them, our hearts were united in the love of Christ and the third angel's message.

From Cascadura Brother Spies and I went to San Bernardo, in the state of Sao Paulo, which was to be my future field of labor. The International Tract Society of Brazil is located here, also all our publishing is done at this place. We became acquainted with our people, and thought of making our home here, but the brethren advised us to locate at Sorocaba, which is nearer the center of the state. This we did. We rented a small house in a quiet part of the city, near the public garden, and began at once the study of the language and the customs of the people. It takes much study to learn a new language, but the Lord's promises are, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth."

Matt. 7:7, 8. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. I thank God that his promises are yea and amen. He has helped me and given me health and a knowledge of the language, so that I am now able to preach to the people in Portuguese, of course not without mistakes, but well enough to make them understand.

As Brother Emilio Hoelzle, with whom I was to labor, was conducting a canvassers' institute at this place, I stayed here about a month with my family, then Brother Hoelzle and I left to work in other parts of the state where an interest had been created. I soon learned to sing in the native language, and so could help a little in the meetings; and where we found German or English families, I could present the truth to them. In Botucatu a German family has commenced to keep the Sabbath. From this place Brother Hoelzle went to Ibitinga, where, after laboring a short time, he expected to organize a Sabbath-school and baptize seven souls.

I went to another city called Rio Claro, where we have a small company of believers. There I baptized three souls. Then Brother Hoelzle and I went to Itarare, where four souls were baptized. After this we went home to attend a council meeting which was to be held in San Bernardo. Here I got acquainted with Brother J. W. Westphal, the president of the South American Union Conference, and Brother H. S. Prener, who had recently arrived from the United States.

After this meeting we went to Itapeitinga to attend our conference; here I met Brethren J. Lipke and W. Ehlers, of the South Brazil Mission. After the conference, two other workers and myself stayed to continue the work. Some had backslidden, but by the help of God nearly all were again united in the truth. The meetings were well attended. Brother J. Camillo, of Rio de Janeiro, stayed with us nearly a month; and after he went home, a canvasser and I were left alone to fight the battle. Our work here was not in vain, as several families have taken their stand for the truth. I hope soon to baptize six or seven believers. I also became acquainted with an English family of thirteen members. The mother had been praying for years for some one to come and teach them the Bible, and show them the true way, but no one came until present truth was brought to them. We have studied and prayed together, and God has heard our prayers. Several have already begun to keep the Sabbath, and the others are deeply interested. We hope to see all the family on the Lord's side. The mother said, "The Lord has heard my prayers after many years." Verily the field is ripe for the harvest, but few are the laborers. The people are tired of their religion of works, and are longing for something better, something that will satisfy the soul. Isa. 55:1-3.

Brazil is a large field. The state of

Sao Paulo alone has an area equal to the States of Nebraska, Kansas, and Missouri; but it is only one of the twenty-one states, some even larger than Sao Paulo. Only seven of these have been entered by our workers. Brethren, pray for the work here, and help to answer your prayers by bringing the tithes and offerings into the Lord's storehouse willingly. Mal. 3:8. Let us no longer rob God while precious souls are starving for want of the bread of life.

J. G. KROEKER.

Argentina

SINCE the first of the year, I, with my family, have become settled in what we hope is a home for us until at least the end of 1909. In deciding upon it, we did so with reference to providing a room for the nurses who would be located in Buenos Aires, although they did not arrive until several weeks later. In this building there is also a large room which the church has for its meetings. We thus have a good place for all by jointly taking the house.

The nurses, with the exception of Miss Hansen, are at the school in Entre Rios studying the language for a few months, and I hear that they are progressing well. Dr. G. B. Replogle has not arrived yet, but we have been watching the boats closely for more than a week. We do not know by what boat he will come.

Since we are obliged to give some time each day to language study, we are not able to accomplish nearly as much as we desire, and we are somewhat surprised that so many openings for work and demands upon us should be seen so soon after arriving. We are able to converse quite intelligently in Spanish, but two or three months more will find us better prepared to labor for those speaking and understanding Spanish only.

The summer has been a pleasant one, although very warm at times. As the autumn days have now come, the weather is beautiful and the temperature agreeable. We long to be able to help in the many needy places in this large field, and as we see how easily people can be brought together in a meeting, it makes us feel rather impatient to know that we must study more before we can give them the truth. We are of good courage ourselves, and thank God for his love as it is constantly manifested to us. Dr. R. H. Habenicht and others left two weeks ago for the States. We shall await with interest the *General Conference Bulletin*, and pray that much will be accomplished as the result of that meeting.

C. E. KNIGHT.

The Work in Mexico

WE are glad to report that the work is onward in this field. Two weeks ago, here in the city of Mexico, I baptized six persons; four of them were girls, children of our Sabbath-keepers, and two were mothers of families. Our company here in Mexico City now numbers about seventy-five. Between fifty and sixty of these are Mexicans; the others are our workers and the few resident Americans of the place.

The bishop of Morelia has had read in all his churches an order prohibiting all Catholics in his diocese to read *El Mensajero de la Verdad*. From this it is evident that he fears the influence of the paper. Despite all that is done against

it, the paper still circulates more than ever before. I am in almost daily receipt of letters from those who have seen or heard of the paper and desire to become subscribers. I think probably the bishop is advertising us, and so helping the work.

There are quite a number who are writing me asking questions about the truth. One brother in Torreon, who has been keeping the Sabbath for a number of years, now writes that he has three Catholic families ready for baptism; and another brother near the same place writes of another; and I have letters from two other places, where we have no brethren, but where a few are asking for help, and saying that they are ready to join us.

Brother John Robles, of Los Angeles, Cal., is now in San Luis Potosi, and reports encouraging prospects. Brother J. F. Blunt is now with us here in Mexico City, and will stay and carry on the work during the time that I am absent at the General Conference. He also seems to be pleased with the work before us here, and we trust the Lord will bless his efforts. The other workers are continuing to have success in different lines, and are all pressing forward, except Brother Marchisio, who has had to stop for a short time on account of his health. Elder G. W. Reaser has gone to California, to spend a short time there before going to the General Conference.

We thank the Lord for the omens of good that we see, and feel like taking fresh courage and pressing forward in the work, expecting to see great results in the near future.

G. W. CAVINESS.

District of Columbia

WASHINGTON.—The writer recently had the privilege of presenting in Howard University, the sacred obligation of the Sabbath commandment, and the satisfaction and restfulness of soul experienced by all who yield their lives to God.

Four defenders of the Sunday sabbath were allowed to give their views first, each of which was, in the main, a duplicate of the others; then I presented the claims of the true Sabbath. I stated that I believed that every one who spoke, and all who had not spoken, were honest in their observance of the Sabbath as they understood it. I told them that I stood precisely in their attitude eight years ago, but when I was led to investigate the foundations of my faith, I saw that I was sacrilegiously desecrating the Sabbath of Jehovah. By using the most positive texts, the subject was discussed with increasing interest. The professor of the chair of political economy and elocution was present, and after my remarks, which lasted until the bell for dismissal rang, he rose to say that he respected my views, but he was afraid that I might be classed along with those whose views drew from Paul the statement, "Ye observe days . . . I am afraid of you."

I, however, am not afraid of the effect his views had on the audience; for after the meeting, while standing in his presence, a promising young Spaniard grasped my hand, giving me the warmest hand-shake I have had for many a day, saying, as he did so, "You are a man. That message will move the world." Others also expressed an interest in what they had heard.

On my return home, when I knelt to present to God those in whose hearts the seed had been sown, the first thought the Spirit suggested was that God might let sin die out in me, that his words might always have free course.

W. S. CONNOLLY.

Farm Schools for the Colored People

ONE of the great problems facing the people giving the last message is the race problem of the Southern States; and the only solution to this problem is the truth of the third angel's message. The people who are giving this message are in a measure responsible for the present situation in the Southern States. Immediately after the war our people should have established all through the South many industrial schools for the education of the freed men; but instead of this, schools of another character were started at that time, and the education given was largely of a literary nature. After a period of forty years, many honest people in the South have concluded that book education for the negro is a failure. They believe that it has neither developed the character that was in the old slave-trained negro, nor has it made more practical and skilled workmen. Instead of inculcating these virtues, it is felt by many that an overestimation of his own ability and position is the result to the negro of a purely literary training. Theoretical education created a desire in the minds of many colored people to be placed on an equality with the whites in matters social and political. This desire of the colored people is bitterly opposed by the whites, and a new problem known as the social problem is largely the result.

The negro race in a special sense is adapted to the land. They need teachers who are farmers and builders, who are skilful in treating the sick, in cooking, and who understand the things that should be taught in order to develop Christian characters and perfect Christian homes.

It is a great work to teach these people to read, so that they can read the instruction from the Bible, that by the sweat of their faces they should earn their bread and till the ground; but it is a greater work to show them by a personal example how to perform this feat. A great many of them are anxious to learn practical every-day lessons. To illustrate, I will give a few experiences that I have had with them.

Several years ago, while setting out some fruit-trees, I was visited by a colored man. He seemed deeply interested in what I was doing. I knew he had a little land of his own, and I asked him some questions about his fruit-trees. He told me that he had neither fruit-trees nor berries upon his land; that he did not know how to plant them. I gave him a few simple lessons on the necessity of making a hole of the proper size for the trees, showed him how to place the roots so that they would not be cramped, and how to press the dirt around about them. That evening he came to me, stating that he had talked the matter over with his wife, and that they both wished to put out some trees. He asked me if I would sell him some of our trees. I sold him about a dozen fruit-trees, and also showed him how to plant some straw-

berries. I passed by this man's place a few days ago, and was much pleased to see that he had continued his interest in planting trees since that time. The array of peach- and other fruit-trees blooming in this colored man's little field was a pretty sight. They were growing where the thorn-tree had previously reigned. In this case the desert had been made to blossom as the rose.

An old colored man nearly seventy years of age wanted a little home. He was encouraged to save his money, with which he purchased one acre. I visited his little farm a short time ago. He had been removing the rock from his land for a year. He had sold many cords of rock to the county to be crushed for roads. Yet he had so much left that he built on his little place nearly one hundred rods of rock fence, cutting the place into four lots. Everything about his premises was very neat, even though his little hut was made of scraps of lumber that he had been able to secure by working for white people at cracking rock for two cents a bushel.

The daily fare for the average Alabama negro is found, in the United States Bulletin of the Agricultural Department, No. 38, to be corn-meal baked on the flat surface of a hoe, and salt pork sliced thin and fried until very brown and much of the grease fried out. Molasses from cane or sorghum is added to this fat, making what is known as "sap," which is eaten with the corn-bread. Hot water sweetened with molasses is used as a beverage. This bill of fare is the kind of food that is eaten three times a day during the entire year, varied at times with collards and with turnips, with which fat bacon has been boiled to add richness to the dish. One characteristic of the cooking is that all foods are fried whenever possible, causing a very large per cent of the people to suffer from indigestion in some form.

There are many obstacles standing in the way of negroes owning their own homes and land. There is much prejudice on the part of white people against their possessing property, as it gives less opportunity to the employer to oppress. There is also a prejudice against selling land to colored people, because it lowers the value of real estate around the negroes' homes. It is generally necessary for the negro to pay from four to five times as much for a piece of land as a white man. I have known of many instances where negroes have paid one hundred dollars for an acre of stony land that was not worth ten dollars; but some are so anxious to have homes—some spot which they may call their own—that they are willing to purchase even at this unreasonable price.

How thankful we should be that the Lord has given us light on this great question. He has told us plainly that training-schools should be established to train teachers to go into neighborhoods and establish little schools upon the land to do this very work.

The Oakwood Industrial school at Huntsville, Ala., with its fine farm, is doing a splendid work in this line. Just at this time this school is endeavoring to strengthen its teaching facilities by adding a sanitarium to its equipment. This will enable them not only to relieve the sick, but to do a most important work of training students in medical missionary lines.

For a number of years the Southern

Missionary Society has been establishing many schools among these people. It is said that wherever a school has been established, a company of believers has been raised up who are intelligently practising the truth.

Hillcrest School Farm is a new institution about five miles out of Nashville, Tenn., established to train colored teachers to go among their people to open up farm mission schools. Hillcrest is rapidly getting into a position where it may be a strong factor in this great work.

The Nashville (Tenn.) Sanitarium for colored people has recently been established in a very favorable portion of the city of Nashville. This institution is not fully equipped, because money has not come in for the purpose. It will be an agent in our educational scheme for training competent workers. The sanitarium is affiliated with these other schools, and we trust will soon be in a position to do an advanced work in training medical missionaries.

If our brethren and sisters in the North could only understand the sacrifice that is being made by those who devote themselves to this work, they certainly would feel it a great privilege to provide the little money necessary to equip these institutions in a simple way that they may be prepared to speedily do the work which Christ will do before he comes in glory. We believe that the words the Lord has spoken concerning this work, will be fulfilled, for the word of God will not return to him void, but will accomplish that thing whereto he sends it.

E. A. SUTHERLAND.

India

LUCKNOW.—February 13, just before the evening service, three tourists from France and Belgium were passing 19 Banks Road, and their attention was attracted by the sign "Seventh-day Adventist Meeting Hall." They at once came in to inquire who Seventh-day Adventists were, and what they believed. They said they had toured England and the United States, and had never heard of Seventh-day Adventists before, and they were anxious to know just what the name stood for.

During the few minutes' visit, they asked many questions, and seemed especially impressed with the idea of Christ's soon coming. On leaving, they were given several tracts, such as, "Fundamental Principles of Seventh-day Adventists," "Is the End Near?" "Signs of Christ's Coming," "Which Day Do You Keep, and Why?"

Had it not been for the sign, "Seventh-day Adventist Meeting Hall," these intelligent people might have only associated Lucknow with the scenes of the mutiny. As it is, their interest was at least aroused by the notice of the meetings, and let us pray that as they read the little tracts, their hearts may be impressed by the simple truths.

MRS. J. L. SHAW.

KARMATAR.—The first few weeks after returning from conference were spent in getting settled and taking up the work again. The month of January was cold, and the number of patients was small, as every one enjoys better health during the cold season. But this month we have had our hands full, and have

been more than busy. Calls to come and see the sick have come from every side. We have felt at times that we needed to be in several different places at once. Last Friday we were called to attend a patient sixteen miles away. We started, but before we reached our destination, the sixteen miles turned to twenty-nine miles. We were two days and nights in the bullock cart, and were very thankful to reach home again. As we passed through the different villages, the people brought their sick out for us to heal, many cases being chronic and of long standing, and many cripples. It made our hearts very sad, and we longed for the power to heal that Christ gave to his disciples.

We were very much disappointed when Dr. H. C. Menkel passed through without stopping, as we had several cases waiting for operations, and we had planned to have him perform them. Miss Burroway is enjoying her Bible work. She finds many people willing to listen. She has opened one school, and expects to open another in a short time. We are of good courage, but feel our need of drawing closer to God, that he may continue to bless us. B. M. FULLER.

Missionary Volunteer Convention at Fernando, Cal.

THIS convention was well attended. A good spirit prevailed, and we believe it means advance for the Volunteer work in this conference. The gathering at Fernando was a union of the Missionary Volunteer societies of our conference and a council of the secretaries of the Pacific Union Conference. The time of the convention, March 2-7, was fixed so as to accommodate Prof. M. E. Kern on his tour of the Western conferences. About one hundred fifty delegates were present, and they were all entertained by the Fernando Academy and church. The first meeting was held Tuesday evening, and over seventy-five of the delegates were present. The Fernando Academy suspended all work, except some of the early morning classes, and the entire school joined the delegates, making a company of nearly three hundred young people. Prof. I. C. Colcord represented Northern California, and Miss Maggie Fletcher the Utah Conference. Elder H. G. Thurston, of Arizona, expected to be present, but he was detained to watch the progress of the Sunday law before the Territorial legislature.

We were favored with the help of the two Bible teachers, Elders E. J. Hibbard, of Fernando Academy, and R. S. Owen, of Loma Linda medical school. Elder Luther Warren and Prof. M. E. Kern, together with Brother J. N. Anderson and Miss Ida Thompson, of China; N. Z. Town, of South America; and Prof. Clifford Howell, of the Cumberland Industrial School of Daylight, Tenn., afforded a very pleasing and profitable variety of instruction. No small portion of the time was given to the consideration of the foreign fields, and a lively interest was manifested by the young people in the opening doors in fields abroad. More than a score of the young people are making definite preparation to enter the foreign fields.

The delegates were encouraged to learn that nearly one fourth of all members of the reading course in the United States were in Southern California. In addi-

tion to this, over one thousand are reading the Bible through this year.

Among the leading themes was Personal Work and How to Do It. In addition to the usual presentation of the subject by talk and paper, a more effective presentation was by actual personal work. Revival services were held each day with good results.

The young people reported good results from the use of the Missionary Volunteer *Bulletin*, which this conference published last fall as an assistance to more thorough study of the Bible, and a help to memorizing gems of Scripture.

Quite an amount of time was spent by the council in considering the plan of organization. It developed that the societies of Southern California had not given much attention to organization, but had directed their energies to getting all to work. There was some division of opinion regarding the admission of young people to membership who were not members of the church.

Among the definite actions of the council was one positively against the practise of having our children sell our literature on the streets of cities and towns. The council advised the publication by the general department of a vest-pocket manual, or bulletin, to assist in the study of the cardinal points of our faith and in memorizing Scripture.

The *Pacific Union Recorder* gave nearly the whole of one issue to the proceedings of the council and convention.

E. S. BALLENGER,
Retiring Secretary.

Bethel (Wis.) Academy

MANY of the readers of the REVIEW have fresh in memory the calamity that came to Bethel (Wis.) Academy two years ago last January, in the burning of its school building, also the ladies' dormitory, the power-house, and laundry. Since then the means have been raised to buy the materials, and the teachers and students have erected one of the best and most comfortable dormitories for the ladies to be found in any of our school or college plants, including also kitchen and dining-room and treatment-rooms for the entire school; also power-house and laundry in a separate building. They have installed a complete water and heating plant also. But the class work has been carried on in temporary quarters all the time for more than two years, because we did not have the means to build a schoolhouse. After experiencing some disappointments in the plans for building that were matured last fall, we decided to ask our people to all co-operate by paying for the cement blocks with which to construct the schoolhouse. It required five thousand blocks. The amount of money needed (in addition to the materials on hand) to construct the building and furnish it is three thousand dollars; this makes an average cost of sixty cents a block. This plan was made known to our people, and old and young, youth and children, are taking hold of it. By the time this report has reached its readers, most of the blocks will be sold. No blocks will be laid until they are sold. So every dollar of the cost will be provided for before the building is started. The blocks are being made on the ground, and we will be ready to begin laying them as soon as all are sold. Non-resident members who

read this are invited to purchase at least a few blocks, and thus to have a part in re-establishing Bethel Academy on solid footing. You can pay for them on or before August 15. Blocks are sixty cents apiece. Send all orders or cash to Wisconsin Conference, Box 57, Grand Rapids, Wis.

C. MCREYNOLDS, *President.*

Camp-Meeting at Belize, British Honduras

BRITISH HONDURAS is a crown colony of Great Britain, located on the eastern side of the peninsula of Yucatan. Belize, where the camp-meeting was held, is the capital, and contains a population of about ten thousand inhabitants.

The annual session of the Central American Conference was held in con-

Bonacca, and Brother and Sister C. N. Harvey accompanied me from New Orleans to the camp-meeting on their way to teach this school.

Much has been accomplished during the past year through the distribution of our literature. The work in these fields must be largely carried forward by means of literature. Plans were laid at this meeting looking toward a wide and systematic distribution in the future of books, tracts, and papers in both the English and Spanish languages. The removal of the printing-office from Trinidad to Colon, Panama, together with a mail service which is improving, will greatly facilitate matters in this direction.

The business of the conference was given careful consideration, and was marked with unity. On account of the health of Sister E. L. Cardey being such that it was practically impossible for her



RIVER VIEW — BELIZE, BRITISH HONDURAS

nection with the camp-meeting. The attendance of our own people was not very large. The greater part of the membership is in the Bay Islands, and the getting together in a meeting in such widely scattered territory, with transportation facilities not the best, is a much greater task than in the United States. But a number came from the islands, and from various places on the mainland, so that all parts of the field were represented.

From the very first, a sense of the need of spiritual help was felt, and all earnestly sought the Lord for victory over sin. The Lord heard the prayers of his people, and brought new courage and hope into hearts.

The attendance, however, from the city was excellent. Many were unable to obtain seats at some of the evening services. From the first the stirring, testing truths of the message were presented, and many seemed deeply interested; some of these, we believe, will obey.

Many difficulties have to be met and overcome in this field. The influence of Catholicism has blighted things for many long years in the larger part of the territory. Yet in spite of the difficulties, the message is making its way. Some have embraced the truth during the year. A school has also been opened at Guatemala City. Brother and Sister W. E. Hancock have recently been called to connect with it as teachers, and are doing good work. It is hoped that through the influence of the school an opening will be made for the truth. There is also a school on the island of

to live in that field, it was thought best that Brother Cardey be relieved of the responsibilities of the conference, and the West Indian Union Conference was asked to send some one to the field to take charge of the work. While all felt sorry to have Brother and Sister Cardey leave the field, it seemed to be the only wise thing to do, under the circumstances. Brother C. E. Morgan was elected treasurer, and Sister Alma Osgood Sabbath-school secretary.

Elder U. Bender, president of the West Indian Union Conference, also attended the meeting, and his labors were much appreciated. April 16 we sailed from Belize on the "Harry L. Inge" for New Orleans. We had for companions in the cabin a Catholic bishop and a Jesuit priest. We had some interesting conversation during the voyage. They admitted the Catholic Church changed the Sabbath, and argued that the Bible in the hands of the common people was a dangerous book, for they could not understand it.

Personally, I enjoyed the meeting at Belize, and feel hopeful for the future of the work in that field.

G. B. THOMPSON.

A SERIES of meetings just closed at Port Lavacca, Tex., resulted in establishing two persons in the truth.

UNDER the labors of Elder J. B. Locken, five have taken a firm stand for the truth at Brownstown, Ill. Others are deeply interested.

Medford (Ore.) Sabbath-School Convention

SABBATH, March 27, there was held in the Medford church a Sabbath-school convention of one session, lasting only a little more than an hour. The Ashland, Grants Pass, and Phoenix Sabbath-schools were invited to join the Medford Sabbath-school, so together we had a very interesting program. Each school was given its part in the program. A number of excellent papers were presented, and some very interesting points touched upon. The program consisted in part of special music, a beautiful song was sung by a number of little girls, and some good quotations were read from "Testimonies on Sabbath-school Work."

Each school represented had a paper prepared, giving the story of its rise and progress. Some of these schools have struggled through rather discouraging times, but now seem to be in a promising condition.

Perhaps one point emphasized more than any other was how to make our Sabbath-schools more interesting and profitable. After a few brief remarks on the different points discussed, a donation was taken up for the mission fields. A selection from "Christ in Song" closed the program.

MAUD C. VAN DORFY.

Trying It Again

HAVING been engaged for some months in building the two churches and the parsonage in Asheville, N. C., I find it a great pleasure to be out among the people again, telling the old story.

There is room enough in these mountains for many workers for many years. I would like to stand by some of our young canvassers who are afraid to start out alone. I began this work about fifteen years ago. Although this is a dull season of the year, in nine hours I sold for cash, nine copies of "Seer of Patmos" and twenty-two of "New Testament Primer." I tried again, and in twenty-three hours sold ten copies of "Seer of Patmos" and thirty-five of "New Testament Primer;" I also received seven orders for the former book.

I promised the Lord in my youth that I would be faithful in carrying this precious truth, and to-day I renew my vow.

If you wish to join us in working for precious souls in North Carolina, please write to Brother H. B. Tilden, 212 Whorton St., Greensboro, N. C.

J. S. KILLEN.

A Record-Breaking Tithe

THE tithe received at this office for the quarter ending March 31 was \$11,770.33. This is \$3,761.13 more than was received during the corresponding quarter last year, and is the largest amount ever paid in one quarter in the Nebraska Conference.

A few weeks ago we sent out a letter to the church treasurers, asking them to get an expression from their respective churches, as to how they felt about donating one third of all the tithe received this year to foreign missions, sending it on at the close of each quarter. Forty-three letters have thus far been received in response, every one of which states that the members of the churches are in the most hearty sym-

pathy with such a proposition. At the time of our workers' meeting, this matter was carefully considered by the conference committee and district superintendents, and the proposition received a unanimous vote. Later it was submitted to the whole body of the conference workers, and voted by them.

After paying \$1,177.03 tithe to the Central Union Conference, we will have the nice little sum of \$3,531.10, with which to gladden the hearts of the Mission Board, and will still have only \$146.08 less for our home work than we had last year. Surely the Lord anticipated our desire to send the one third to foreign missions, and the promise, "Give, and it shall be given unto you," is literally fulfilled in this case. The tithe of the first quarter of the year has heretofore been the smallest one of the whole year. If it should be so this year, we shall surely have a wonderful tithe. We felt sure all our brethren and sisters would be pleased to know the facts.—A. T. Robinson, in *Nebraska Reporter*.

Elk Point (S. D.) Industrial Academy

THE work is moving along nicely this spring term, only our force is materially lessened by a number being called home to help on the farms. We had expected this, and several had come with the understanding that they could not stay through the spring term. Yet they wanted to come and get what they could, and we tried to give them such a taste that they will want to attend the next entire school year, and some have said they should bend everything possible toward that end.

Elder O. M. Kittle has been working with the church and school together, and as a result some have decided to take their stand for the Lord, for which we are very grateful. This leaves but a few of the younger members of the school who have not yet made a start in the service of Christ, and we have hopes that some of them will do so before the term closes.

J. B. CLYMER.

New Mexico

LAKE ARTHUR.—Our work began in this place about three years ago, with a family Sabbath-school. Later, tent-meetings were held. When the tent effort closed, our work for a time seemed at a standstill; but the Lord moved upon us to undertake the work of building a little house to his name, where we might have a permanent place of worship. A meeting was called, and after a precious season of prayer, in which the Spirit of God was manifest, a unanimous vote was given to proceed. A subscription was taken, and we found that the Lord had prepared the way before us.

The lumber was hauled to the ground Dec. 1, 1908, and work commenced at once. The building was completed Jan. 1, 1909, thirty days after beginning work.

A sister church in Illinois aided us in getting our first Sabbath-school supplies and literature for free distribution. Now we are self-supporting, and our weekly offerings go into the missionary fund.

We have midweek prayer-meeting, young people's meeting, children's weekly prayer-meeting, and meeting on Sabbath

mornings. We are held together by these meetings and strengthened and encouraged.

Our Sabbath-school home is small and humble, but perhaps it is better than our Saviour enjoyed while on earth. We have done what we could, and trust it is acceptable to God. Our little house stands before us free,—all indebtedness paid on lot and building, ready to dedicate to the Lord.

I must not leave unmentioned the work of the children. Each Monday evening finds them supplying with our literature all who will read. Since last July they have distributed about five thousand pages of periodicals, besides numerous tracts.

March 27, 1909, we organized into a company. If the history of the work here should be written a little time hence, I pray it may tell of a church organization and of a church-school, both in spiritual vigor, as the outgrowth of our little Sabbath-school. This is the burden of our prayers.

EFFIE P. DITTO.

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

Our Department Work at General Conference

LITTLE by little the General Conference Publishing Department has been increasing its membership during the past four years, until now there are forty-five members, representing our leading publishing houses and their branches both at home and abroad, and the union conferences, and organized mission fields, besides several general men. Nearly all these members are to be present at the General Conference.

Arrangements have been made for considerable attention to be given to the publishing work at this important time. A large tent about twenty-five by forty feet is to be fitted up as department headquarters. The tent will be supplied with blackboards, charts, desks, and tables, and it is hoped that there will be a good exhibit of samples of our literature from many of the publishing houses and in many languages.

A convention meeting will be held from eight to nine o'clock each morning of the Conference, at which time topics covering all features of institutional and field work will be discussed. This will be a new feature in a General Conference, and we trust it will be a very practical one.

Two evenings will be set apart for illustrated stereopticon reports of the progress of the publishing work. One evening will be devoted to the rise and progress of the work during the past sixty-four years, and the second evening to reports from publishing houses and mission fields. A large number of lantern slides have already been prepared for this purpose. Besides these special features, there will be the usual official reports in Conference, and the discussion of resolutions.

In these meetings we shall ever keep

Canvassers' Summary for March, 1909

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Canadian Union Conference					
Ontario	2	350	116	\$361.15	....
Quebec	1	42	7	36.20	....
Maritime .....	..	..	..	..	..
Newfoundland .....	..	..	..	..	..
Totals	3	392	123	397.35	\$166.75
Atlantic Union Conference					
Central New England	11	840	227	1200.50	1048.20
Southern New England	10	545	112	104.45	23.00
Western New York	5	166	57	206.75	624.25
New York	13	1035	344	1035.75	327.55
Vermont	1	133	29	91.95	130.00
Maine	2	33	..	45.15	25.15
Greater New York	11	642	170	675.35	759.75
Totals	50	3394	939	3359.90	2937.90
Columbia Union Conference					
Ohio	19	1556	497	1083.65	797.40
New Jersey	10	1283	386	1107.40	80.10
Eastern Pennsylvania	14	1331	353	785.05	336.65
West Pennsylvania	4	127	47	119.20	139.90
Chesapeake	17	1788	624	1763.35	447.10
Virginia	6	317	155	269.40	260.65
West Virginia	7	308	96	355.15	502.35
District of Columbia .....	..	..	..	..	..
Totals	77	6710	2158	5483.20	2564.15
Lake Union Conference					
East Michigan	8	251	74	178.10	....
Wisconsin	6	368	55	201.50	110.70
Southern Illinois	12	753	182	499.45	59.55
Northern Illinois	12	1283	390	1203.95	181.50
North Michigan	11	620	114	392.75	441.70
Indiana	1	142	9	33.60	243.15
West Michigan .....	..	..	..	..	2.50
Totals	50	3423	824	2509.35	1039.10
Southern Union Conference					
Louisiana	11	952	352	786.00	489.25
Alabama	15	867	580	756.10	106.50
Mississippi	8	880	329	757.10	151.00
Tennessee River	12	1038	331	700.00	789.75
Kentucky	8	793	255	474.50	29.75
Totals	54	4530	1847	3473.70	1566.25
Southeastern Union Conference					
Cumberland	14	92	322	525.85	240.50
Georgia	10	1200	408	1032.00	1017.25
North Carolina	7	637	172	324.35	338.20
South Carolina	7	458	241	354.35	736.60
Florida	7	305	86	157.80	54.15
Totals	45	2692	1229	2394.35	1774.15
Southwestern Union Conference					
Texas	26	2621	1204	4407.40	859.80
Oklahoma	22	1763	620	1930.60	374.40
Arkansas	10	784	313	654.00	37.00
West Texas	4	269	96	361.75	....
New Mexico	3	53	11	9.00	....
Totals	65	5490	2244	7362.75	1271.20
Central Union Conference					
North Missouri	9	511	159	528.50	....
South Missouri	12	500	144	476.30	....
Kansas	14	350	88	348.40	1002.00
East Colorado .....	..	..	..	..	..
West Colorado	5	250	56	201.25	310.70
Nebraska	5	..	209	422.65	428.35
Wyoming .....	..	..	..	..	73.75
Totals	45	1611	656	1977.10	1814.80
Northern Union Conference					
Iowa	2	340	115	335.00	310.75
Minnesota	1	65	40	75.50	....
South Dakota .....	..	..	..	..	..
North Dakota .....	..	..	..	..	..
Totals	3	405	155	418.50	310.75

in mind our brave, rapidly growing army of canvassers out at the front, and shall do all we can in the interests of the work in which they are engaged. Many times we shall wish that they might all be present to enjoy the meetings.

The *General Conference Bulletin* will contain quite full reports. Every canvasser should subscribe for the *Bulletin*, and get as much benefit as possible from these published reports. E. R. P.

"Hold the Fort"

In a few days our general missionary agents will be on the way to attend the General Conference. It would be unfortunate for these leaders to be away from their fields for a month at this season of the year were it not that we have such a strong loyal force of missionary agents, who will be in charge of the canvassers.

We believe we shall not ask in vain when we call upon these loyal men to put their shoulders to the wheel, and lift even more strenuously than before.

Our motto now is "Onward and Upward." There must be no turning back. It can not be conceived that the work of God will suffer in any part of the vineyard through the absence of the general agents for a brief season during General Conference.

There is no doubt, also, that every canvasser will feel an additional responsibility to put in a few extra hours, report a little more promptly, and sell a few more books during this General Conference period.

This meeting will be an important occasion. Missionaries are already on their way from distant lands. We expect that the power of the Holy Spirit will be present in this large quadrennial gathering of God's people, and the thrill of power will certainly be felt around the world. We trust it will warm the heart of every canvasser in our ranks, and give power and effectiveness to his work. E. R. P.

The Summary

It looks good, doesn't it? even though it does contain a few blanks, reversals, and disappointments. The report is complete, however, from seven union conferences, and from all the foreign fields. Nearly all the blank spaces represent snow-bound territory. We confidently expect, however, that next winter the enthusiasm of our boys and girls will either melt the snowy obstructions in the far North, or their perseverance will climb over them.

The Southwestern Union Conference stands well in the lead, with a total of nearly six times what it was last year. Isn't that good for the month of March? Elder W. W. Eastman held his institutes early, and was doing good field work last month; and now he is looking forward to a strong re-enforcement from Keene Academy.

There are other substantial gains also, as indicated in the summary.

Do not overlook the little comparative summary at the close. It gets more and more interesting, doesn't it? How beautiful it would appear in print if we could give a summary of the heart-to-heart experiences of our agents with the people, as they go about doing good! E. R. P.

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Pacific Union Conference					
Arizona .....	...	...	...	\$108.60	.....
California-Nevada .....	...	...	...	500.00	\$996.05
Southern California	9	532	179	622.15	99.90
Utah .....	.....	.....	.....	.....	.....
Totals	9	532	179	1230.75	1095.95
North Pacific Union Conference					
Western Washington	8	457	260	797.95	260.30
Western Oregon	2	275	125	398.00	241.95
Upper Columbia	2	257	63	115.55	296.00
Montana	1	35	30	105.20	213.85
Southern Idaho	1	67	6	22.85	529.95
Totals	14	1091	484	1439.55	1542.05
Western Canadian Union Conference					
Alberta .....	.....	.....	.....	.....	.....
Manitoba .....	.....	.....	.....	.....	.....
British Columbia .....	.....	.....	.....	.....	.....
Saskatchewan .....	.....	.....	.....	.....	.....
Totals .....	.....	.....	.....	.....	.....
Australasian Union Conference.....	54	3896	1121	4031.74	4634.25
German Union Conference	43	.....	.....	6675.39	7494.56
Russian Union Conference	28	.....	.....	970.21	.....
Mexican Mission Field	8	.....	449	380.54	216.00
Scandinavian Union Conference ...	95	8098	5662	3788.09	4133.74
British Union Conference	75	4491	1602	4943.19	2583.00
Latin Union Conference	6	859	2492	188.90	.....
Cape Colony Conference	6	.....	.....	515.60	.....
Brazilian Field .....	.....	.....	.....	1163.39	.....
Total North American Union Conferences .....	.....	.....	.....	\$30,046.50	\$15,916.30
Total Foreign Unions and Mission Fields .....	.....	.....	.....	22,657.05	20,473.79
Grand Total .....	.....	.....	.....	\$52,703.55	\$36,390.09

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
March	12,000.00	18,000.00	36,253.65	36,390.09	52,703.55

Current Mention

— On April 25, eight persons lost their lives by the sinking of a towboat in the Mississippi River below New Orleans.

— Two Japanese cruisers are now making calls at Pacific Coast ports. These cruisers were captured from the Russians during the war with Russia.

— The Supreme Court of Alabama has declared the prohibition law of that State valid, and it is stated that the law officers will now begin to enforce the act more rigorously, there having been hitherto a doubt as to its validity.

— The number of horses in the United States increased during the years from 1900 to 1908 by 6,455,000, adding to the value of such property in the United States during those years more than one and a quarter billion dollars.

— At the present time there is in operation in China a total of 2,170 miles of railway, with 806 miles of new road under construction. Provision has been made for the construction of an additional 2,232 miles, and 3,286 miles of new road are projected.

— Another substitute for wood in the making of paper has been discovered recently in the South. It is the okra plant, which is produced in large quantities in the Southern States. It is expected that a factory for the manufacture of paper from this plant will soon be erected at Macon, Ga.

— Nine men lost their lives through the sinking of a vessel on Lake Superior during a heavy storm on May 1.

— The lower branch of the Florida Legislature, on April 23, passed the McMullen state-wide prohibition bill, which had passed the Senate on the previous day. This bill provides for the submission of the question of state-wide prohibition to a vote of the people in 1910.

— The Red Cross Society has opened a fund for the relief of the thousands of helpless and homeless refugees in Asiatic Turkey. Ambassador Leishman, of the United States embassy at Constantinople, is acting with the society in getting funds to the bereaved and starving people.

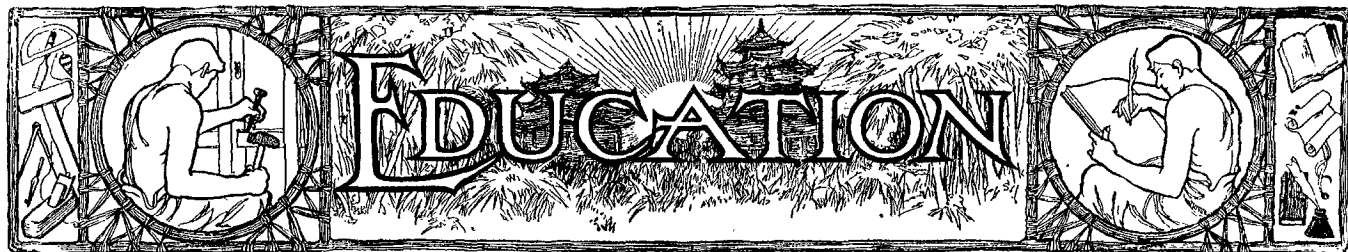
— The refusal of an Italian storekeeper to pay \$1,000 to the Black Hand Society in New York, resulted in the burning of the building which he occupied, on April 30. This building also contained tenements occupied by a number of families. Eight of these persons were burned to death, and fourteen others were more or less seriously injured.

— There were very pronounced earthquake shocks throughout Portugal and Spain on April 22. The populace of Lisbon were in great fear of a repetition of the disaster of 1755, but no serious damage was done at that place. The town of Benavento, however, was practically destroyed, and forty dead have been taken from the ruins. Two hundred sixty-eight persons were injured, and 12,000 are reported homeless. At Alhambra twelve were killed, and six at other places near Lisbon.

— Within the past few days the concern known as the sugar trust has paid into the United States Treasury the sum of \$2,134,000 in penalties and unpaid customs duties, in settlement of all claims arising out of the fraudulent weighing of sugar on the docks of the sugar refineries in Brooklyn, N. Y., and Jersey City, N. J.

— A despatch from Vienna, Austria, dated April 29, states that the Austrian government contemplates the construction of seven battle-ships of the "Dreadnaught" type. The fact that Austria and Germany are now practically allied, makes this program of Austria look like a reply to the offers of the English colonies to supply a certain number of battle-ships for the British navy.

— On May 25 the commander of the Turkish constitutional troops succeeded in inducing the sultan and his defenders to surrender without further conflict. The troops were disarmed, and placed under guard, and on April 29, the reports state, 250 of the leaders in the conspiracy were courtmarshaled and shot. The sultan was taken to the city of Salonika, with his family, where he is expected to end his days, under guard. The new sultan gives promise of a more humane reign, being much more democratic in spirit. It is understood, also, that he is to be ruler more in name than in fact. The government of the United States was the first to recognize the new head of the Turkish government. Russia and some of the other governments are holding aloof from such recognition until the new government shall demonstrate its ability to control, and shall make known its attitude toward existing international complications. Despatches from Paris state that mobs surrounding the villa where the deposed sultan is now living are demanding his head, this attitude being due to the fact that the responsibility for the uprising, the loss of lives in the fighting in and around Constantinople, and the massacres, lies, without doubt, at his door. It is also charged that on the very day of his surrender, the sultan took the life of one of the favorite members of his household, a beautiful Circassian girl of eighteen, and that he had prepared for a general massacre of all foreigners in Constantinople, including the representatives of foreign governments. The commander of the constitutional troops, learning of this intention, entered the city one day earlier than he had intended, thus frustrating the sultan's purpose. Plans had been laid for demolishing foreign embassies, and blowing up banks and other strongly protected buildings. The ministry of the interior is convinced that the attacks on Armenians and other Christians in the Cilicia district were arranged from Constantinople, coming as they did at the same time as the mutiny of the Constantinople troops. A despatch from Alexandretta states that Moslems of that district have, during a two-days' massacre, murdered 7,000 Armenians. The rivers of Asia Minor are still carrying dead bodies down to the sea. In one instance there was found floating in the river the mutilated body of a woman nailed to a cross. Turkish troops are now being despatched to the disturbed districts, and the new government is promising a thorough investigation of the massacres in Asia Minor, with a view to the punishment of those implicated.



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 truly noble life is always born of high purposes, strong resolutions, and a great life motive. It must have a large fund of enthusiasm as its mainspring. Half-heartedness always results in inferior work; not only so, but the inspiration which goes from such a life is meager and almost worthless. Man, in life's race, has great dangers with which to contend; the wrong tendencies of his own being, the forces of nature, and the contentions of society, are all to be overcome and placed on the right side of his account. And whole-hearted, energetic endeavor makes this possible. Doing with our might whatever we have to do insures almost invariably success to ourselves and a healthy inspiration to others.

Simplicity

ALL our educational efforts should be marked with great simplicity, and yet with neatness and culture. This has particular application to the closing exercises of our school year. It is a time when there is a tendency for students to spend more money and take more time for social functions than is necessary.

It is but natural at this time that the friendships of the year should be commemorated by little gifts of remembrance. Now these gifts, though small in themselves, are very liable to assume quite large proportions in the aggregate, and much money may be spent unnecessarily. This expenditure would give more lasting happiness to the giver if it were placed where it would be of real benefit in the salvation of souls.

We do not mean to imply that all gifts of remembrance between fellow students are to be discouraged. Indeed, we do not think they should be, but we do urge that the demands of our great cause of truth require of our students careful frugality in matters of dress, gifts, and all other expenses incident to the closing of the school year.

Hundreds, yes, thousands, of our young men and women in other lands have no school opportunities, because of the lack of money. We are now seeking to raise substantial funds for the union conference schools of Europe, and our young people may well remember the needs of their young brethren and sisters in these less favored lands, and find their keenest joy in helping them to secure an education by which they will be able to proclaim this saving message to their own and other peoples with great power.

Dangerous Discipline

THE following news item appeared in the *Washington Post*, under the date of March 5:—

"YONKERS, N. Y., March 5.—Henry G. Issertell has made a charge to the board of education that teachers at public school No. 12 are responsible for the death of his twelve-year-old daughter, Marjorie. In his complaint he says:—

"My little girl was taken violently ill in school. She was attacked by a violent chill. She asked to go home; her request was denied. So she was made to keep at her work until, finally overcome by pain, she went to the cloak-room and fell to the floor in a faint. The teacher finally compelled her to return and finish her lesson.

"The child reached home in a raging fever. Delirium set in, and for three days and nights she raved constantly to be allowed to go home. A consultation of physicians was held Sunday, and peritonitis and grip were declared to be the cause of her condition."

"The child was removed to a hospital, where she was operated upon. In the child's delirium the parents and physicians say Marjorie screamed: 'O, please let me go home! I'm so sick. O please don't make me do any more!'

"She repeated these pleas over and over again until the hour of her death.

"The child's mother is frantic with grief. Mrs. Ida Blakeman Issertell is a magazine writer and author.

"The teachers declare they did not know Marjorie was ill."

This story has its lessons. "It is the nicest work ever assumed by men and women to deal with youthful minds;" and because it is a work of such fine discriminations, great wisdom is required. It is better to err, if err we must, on the side of leniency than rigor; but better still is the ideal, not to err.

Pupils who are disposed to take advantage of the teacher can nearly always, sooner or later, be detected in the wrong course, and to do so the teacher does not have to appear as a spy either. This teacher evidently felt that the child was

feigning illness in order to escape school. The child might better have been dismissed, and then, at a later time, in a most natural way the teacher could have called on her when her condition would have been readily discerned. If the teacher then had reason to believe that the child had been endeavoring to deceive, feigning illness where nothing serious was the trouble, a kind talk, which would have shown the child the wrong course, would undoubtedly have solved the whole situation. But suppose the child had carried her feigning to the extent of going home and there continuing it, the teacher, by wise diplomacy, could have enlisted the parents' efforts, and the child have been put to bed, where sick children should go. This punishment would have been a natural effect of the cause.

Wise teachers and parents follow up the doings of their children, and know concerning them. The knowledge that they will do so is a continual restraint to children. All children must be restrained and controlled, and at all times; and punishment must necessarily be meted out on necessary occasions; however, great effort must be put forth that the restraint may be wise, and the punishment just. But always must the guardian of the child be moved by reason rather than by impulse.

Economy

THIS is the season of the school year when there is a constant tendency to a needless expenditure of money on the part of students. This is true of students in all the grades, but especially of our graduating classes. It is quite a custom in our schools at the close of the year to exchange photographs and other remembrances of friendship. While the spirit which prompts these feelings is natural, it should be curbed and controlled in a right manner.

It is a mistake for our young people to spend unnecessarily these large sums of money. In Europe are hundreds of our young brethren and sisters who do not have the privilege of attending school. The only way in which they can be educated is for some one to loan or give them the money with which to attend school. An effort is on foot to raise substantial sums of money among our young people of America for the education of those in less favored lands. We in this land do not appreciate the blessings of prosperity

which come to us. We need to know more of the spirit of sacrifice, self-denial, and economy, that we may thus help to prepare men and women for efficient service.

A young man or woman who comes to the young of accountability and is trained for efficient service is a most valuable acquisition to the cause of truth. We have hundreds, yes, thousands, of sturdy young men and women in these less favored lands who are anxious for an education. Can not our young people deny themselves unnecessary luxuries in order to help in this way? This is the spirit which should actuate the students in all our schools.

Our Opportunities in the South

IN a speech at Atlanta, Ga., recently made before the Conference for Education in the South, a fuller account of which appears elsewhere, Gov. Hoke Smith, of Georgia, offered, as a partial and practical solution of the negro education in the South, the suggestion that Northern men move among them, and that employers in the North seek the services of the negro; for, as the governor showed from statistics, the negro develops best when scattered among the whites. There are two very needy classes in the South, the poor whites and the negroes, both of which demand the uplifting efforts of the gospel. Work for these people is made very possible at this time by a sentiment in the South thus forcibly voiced by the governor of Georgia.

It was conclusively demonstrated at the conference that the most effective means for doing a permanent work of value for these classes is through the school. These people perhaps always need to be led; consequently work of a pastoral character is imperative. The civilizing influence of a school which teaches the value and dignity of manual work, and particularly agriculture, is of the greatest value. While it is true that much of the work begun will have to be followed up by continual labor, yet it is also true that many of these people may be so educated that they can, in turn, carry on similar work for others in like conditions.

Much can be done for this needy people. But it is evident that this work can not be best prosecuted by desultory or spasmodic efforts. If it rests upon us, and it does, whether we realize it or not, we should organize for more effective work than we have heretofore undertaken. The value of unity and organized effort is as great in this field as any in the world. Not every one is qualified for work in this land, and those who go need the counsel and support, financially and otherwise, of those who are studying the field as a whole. We have hundreds

of families living in our crowded cities of the North, and even in rural districts, who, it would seem, could be speedily prepared for valuable service as teachers and gospel workers, to live among these needy classes, and give to them the uplifting and soul-saving influence of the gospel. Surely the gateway to a great, broad avenue of opportunity is wide open.

The School

Home Schools

As church-schools shall be established in the future, there is a class of work to be done in connection with them that has not been done in the past. All who can should have the privileges of a home church-school. It would be well if several families in a neighborhood would unite to employ a humble, God-fearing teacher to give to the parents' help that is needed in educating their children. This will be a great advantage, and a plan more pleasing to the Lord than that which has largely been followed of removing the youth from their homes to attend one of our larger schools. The church-members, uniting, could erect an inexpensive building, and secure a wise teacher to take charge of the school.

Our small churches are needed. And the children are needed in their homes, where they may be a help to their parents when the hours of study are ended. The Christian home is the best place for young children; for here they can have parental discipline that is after the Lord's order. God would have us consider these things in all their sacred importance. It is the precious privilege of teachers and parents to co-operate in teaching the children how to drink in the gladness of Christ's life by learning to follow his example. The Saviour's early years were useful years. He was his mother's helper in the home; and he was just as verily fulfilling his commission when performing the duties of the home and working at the carpenter's bench as when he engaged in his public work of ministry.

It is not required that all the youth rush off from home responsibilities to seminaries or higher schools in order to reach the highest rung of the ladder. It should be remembered that right in the home there are generally young children to be instructed. The elder should ever seek to help the younger. Let the elder members of the family consider that this part of the Lord's vineyard needs to be cultivated, and resolve that they will put forth their best capabilities to make home attractive and to deal patiently with younger minds.

There are young persons in our homes whom the Lord has qualified to give the knowledge they have to others. Let these strive to keep spiritual lessons fresh in the mind, that they may impart the knowledge they have gained. If these elder members of the family would become learners with the children, new ideas would be suggested, and the hours of study would be a time of decided pleasure as well as of profit.

The tender years of childhood are years of sacred responsibility to fathers and mothers. Parents have a sacred

duty to perform in teaching their children to help bear the burdens of the home, to be content with plain and simple food and neat and inexpensive dress. The requirements of the parent should always be reasonable; kindness should be expressed, not by foolish indulgence, but by wise direction. Parents are to teach their children pleasantly, without scolding or fault-finding, seeking to bind the hearts of the little ones to them by the silken cords of love. Let all, fathers and mothers, teachers, older brothers and sisters, become an educating force to keep up every spiritual interest, and create a wholesome atmosphere in the home and school life that will train the younger children in the nurture and admonition of the Lord.

Our children are the Lord's property; they have been bought with a price. This thought should be the mainspring of our labors for them. The most successful methods of assuring their salvation, and keeping them out of the way of temptation, is to instruct them constantly in the Word of God. And as parents become learners with their children, they will find their own growth in a knowledge of the truth more rapid. Unbelief will disappear; faith and activity will increase; assurance and confidence will deepen as they thus follow on to know the Lord. Their prayers will undergo a transformation, becoming earnest and sincere. Christ is the Head of his church, the dependence of his people; he will give the needed grace to those who seek him for wisdom and instruction.

I speak to fathers and mothers: You can be educators in your home churches; you can be spiritual missionary agencies. Let fathers and mothers feel the need of being home missionaries, the need of keeping the home atmosphere, free from the influence of unkind and hasty speech, and the home school a place where angels of God can come in and bless and give success to the efforts put forth.

Let parents unite in providing a place for the daily instruction of their children, choosing as teacher one who is apt to teach, and who as a consecrated servant of Christ will increase in knowledge while imparting instruction. The teacher who has consecrated self to the service of God will be able to do a definite work in missionary service, and will instruct the children in the same lines. Let fathers and mothers co-operate with the teacher, laboring earnestly for the salvation of their children. If parents will realize the importance of these small educating centers, co-operating to do the work that the Lord desires to be done at this time, the plans of the enemy for our children will be frustrated.

MRS. E. G. WHITE.

Science as It Is Taught

SOME examples of examination questions in science, quoted by H. W. Hornwill in an article on "Science and the Schoolboy Mind," contributed to *The Scientific American* (New York, August 22), are not only extremely ludicrous, but suggest serious doubts regarding the efficiency of instruction in elementary science in some of our schools. Mr. Hornwill himself regards such specimens as well worth the teacher's careful study, since they often point to some flaw in methods of teaching, and suggest in what direction there is need for reform. In the first place, he calls attention to their

bearing on the recent tendency to minimize the use of text-books and to trust to oral instruction. He says:—

"The risk attached to teaching by word of mouth is clearly seen in numerous instances of a pupil's confusing some important word with another that resembles it in sound. Here are some examples: 'The equator is a menagerie lion running round the earth.' 'The earth's climate is the hottest next the creator.' 'Sound effects the oratory nerves.' 'The blood is putrefied in the lungs by inspired air.' A confusion with the word 'rotation' is of course responsible for the definition of the axis of the earth as 'an imaginary line on which the earth is supposed to take its daily routine.' Scientific teaching offers a large number of opportunities for such confusions when technical terms reach the mind through the ear only, and not also through the eye. Really, one can not be hard on a child who tells us that food passes through the 'elementary' canal, or that one of the brightest stars is called 'Juniper.'"

Other specimens illustrate the dangers of misconception when a word that is in common use has a special scientific meaning. Unless he is warned against the error, it is hard, for instance, Mr. Hornwill says, for a pupil to get out of his mind the idea that "shed" in "watershed" must point to some kind of building. We read:—

"Thus we get such examination answers as these: 'A watershed is a place where there is water and rocks overhead that form a shed.' 'A watershed is a house between two rivers, so that a drop of water falling on one side of a roof runs into one river, and a drop on the other side goes into the other river.'"

"In a great many instances the root of the trouble is evidently an imperfect explanation of the fact or phenomenon described. When an examination candidate declares that 'a parallel straight line is one which, when produced to meet itself, does not meet,' how is it possible to escape the conviction that an attempt has been made to load the memory with a definition without the least endeavor to get hold of its meaning? Such an answer reflects far more seriously upon the teaching received than does the statement that 'parallel straight lines, even if produced to all eternity, can not expect to meet each other.' In the latter case, in spite of the confusion between the words 'infinity' and 'eternity,' there is at any rate a fairly substantial idea of what parallel lines are. Mere rote work teaching, again, would account for the declaration that 'air usually has no weight, but when placed in a barometer, it is found to weigh about fifteen pounds a square inch.' Clearly, there can have been little laboratory teaching in the school from which came the answer that 'if a small hole were bored in the top of a barometer tube, the mercury would shoot up in a column thirty feet high,' though one can not understand how any small boy with ordinary curiosity could have refrained from attempting to verify such a fascinating statement by independent experiment. The lazy mind, catching up vaguely something it has heard while escaping the least exertion of thought, is further illustrated in the startling proposition that 'things which are equal to each other are equal to anything else.'"

Even the most efficient teacher is sometimes exposed to the subtle danger of making an unimportant feature so interesting that the significant matter is overlooked. A specimen case quoted by Mr. Hornwill is the answer that "gravity is chiefly noticeable in the autumn, when the apples are falling from the trees." That the child who gave this answer was by no means a mere parrot is shown, the author thinks, by his ability to reach the conclusion that, if gravitation is chiefly illustrated in falling apples, the autumn is the time of year for it! To quote further:—

"Happily many instances might be given in disproof of the frequent accusation that present-day school-teaching stifles originality. The mental activity with which a pupil, when at a loss for an answer, will construct one out of his own head is often such as gives promise of conspicuous distinction if once the habit of diligence could be formed. It is not mere adroit evasion to say that 'the difference between water and air is that air can be made wetter, but water can not. No less thoughtful was the lad, who, in an essay on 'The Elements,' said: 'Air is the most necessary of all the elements; if there was no such thing as air, I would not be writing this essay now; also there would be no pneumatic tires, which would be a sad loss.' A mind capable of detecting the subtlest analogies of nature must surely have been possessed by the boy who wrote: 'Mushrooms always grow in damp places, and so they look like umbrellas.' We may be sure that it was not from a San Francisco school that there came the assertion that 'the probable cause of earthquakes may be attributed to bad drainage and neglect of sewage.' . . . A particularly curious instance of independent but inaccurate observation is this answer to a question respecting the differences between steamers and sailing vessels: 'A steamer cut or part the water aside; but with a sailing vessel it is not the case, for it sail up and down on the waves and billows.' This answer, possibly, is due in some measure to the pictures—advertisements of steamship companies and the like—which represent steamers as aggressively cutting their way through the water, as compared with the quieter representations of the progress of sailing ships. Perhaps familiarity with the domestic uses of electricity is accountable for the statement that 'electricity and lightning are of the same nature, the only difference being that lightning is often several miles in length, while electricity is only a few inches.'"—*Literary Digest*.

Care of Schoolrooms

WE are asked from time to time for detailed information relative to the care of schoolrooms; what the best treatment is for floors, walls, and desks. Below is given the regulations governing the work of the janitors of the Boston schools. We will gladly publish the regulations of other school communities if they are sent to the editor.

In the Boston schools the floors are of rift hard pine, in some instances of maple. Materials used for cleaning are washing-powders, soda, ammonia, sulpho-naphtol, formaldehyde, oxalic acid crystals; the brushes, Russian bristle; the brooms, best corn; hard and soft soap.

In a few schools oil has been used on the floors, to the satisfaction of teachers and pupils. Muriatic acid is used for cleaning toilets, urinals, etc.

In sweeping, janitors shall use sawdust dampened with water and a suitable disinfectant, and once every two weeks shall cover all floors with sawdust, wet with a solution of formaldehyde, which shall be swept up before it becomes dry. Basements shall be swept once each week, or as often as may be necessary to keep them in good condition. Staircases, corridors, and rooms occupied by kindergartens, manual training, or evening classes, or for lectures, shall be swept daily; other rooms, including closets and dressing-rooms and assembly halls, twice each week, once by Wednesday night and again on Saturday. Floors paved with marble, slate, or terrazzo shall be washed as frequently as may be necessary to keep them clean.

Wainscoting, dadoes, window-sills, window-shades, moldings, hand-rails, furniture, and radiators shall be dusted every morning before the opening of school. Pictures, casts, shelves, walls, and ceilings shall be dusted as often as may be necessary to keep them in good order. Cloths shall be used for dusting, in preference to feather dusters.

Yards, walks, and outhouses shall be examined daily, and kept clean and in good order.

Chairs and desks shall be washed once a year, and those occupied by pupils who have contracted a contagious disease shall be thoroughly washed with a solution of formaldehyde.

Door-knobs and hand-rails shall be washed with a solution of formaldehyde at least twice each month.

All painted and varnished woodwork, oil-painted walls, dadoes, and wainscoting shall be thoroughly washed each year.

Windows shall be cleaned twice each year; namely, during the April vacation, and again during the last week of the summer vacation. Additional compensation, to be determined by the board, will be allowed for cleaning windows at other times during the year, which cleaning must be done only by direct authority of the schoolhouse custodian.

Sanitaries shall be flushed with water at least once each day, and kept thoroughly clean and disinfected. Urinals shall be washed with soda, potash, or diluted muriatic acid.—*Selected*.

A Chance for the Average Pupil

THERE has been a great awakening of interest in the physical welfare of school-children in recent years. As a result of the inspection of children by physicians, have come the nurses, whose province it is to see that the treatment for existing ills is carried out. In a few cities a further and most natural step has been taken, to preserve the physical welfare of the well, and by training to increase it. As the physically unfit are by proper treatment enabled to join the ranks of the physically fit, they at once enter upon the training which will lessen the chances of further illnesses. This is as it should be.

Is it possible to arouse an interest in this training among the children? The best results are possible only when this interest is aroused. The element of fun is most important. Physical exercises, and even the supervised play, may be

made mere tasks to be performed without any particular reason for them evident to the children. If carried on in this manner, there is no fun in them. The enthusiasm of the teacher, the element of fun in her, and her physical appearance, are of greater importance than many seem to realize. Among older children in the grammar and high schools, it seems possible to establish a ranking system that shall include progress in mental and physical development.

In most pupils there is a distinct pride in their school work. It is called forth by a system of ranking, perhaps, or by the words of praise on their monthly reports, or by prizes for excellence in general or particular studies. Why might not a similar pride in physical development be fostered? To only a very few are positions on the athletic teams possible. Could not the winning of high rank in the class room, or of special praise, or of prizes be made dependent upon progress both in studies and in physical development? Would not such a system, if at all feasible, awaken in pupils a pride in both achievements?

At a recent meeting in Lewiston of the Maine Academy of Medicine and Science, a most interesting and suggestive experience was given by one of the members. In a certain school prizes were offered for the best progress made in both mental and physical development over a definite period of time. Educational and physical tests were made at the beginning and ending of the session. The pupils making the greatest progress received the prizes. The method of procedure was somewhat as follows: At the beginning of the session A was marked 90 per cent on his studies, and 80 per cent on his physical development; B, 70 per cent on his studies, and 70 per cent on his physical development; C, 60 per cent on each. A started with a combined mark of 170, B with 140, and C with 120. At the close of the session, A received on his studies 95 per cent, on his physical development 90 per cent, a total of 185; B received 85 per cent and 85 per cent respectively, a total of 170; and C, 85 per cent and 80 per cent, a total of 165. A showed a progress of 15 points, B of 30 points, and C of 45 points. C won the prize because showing the most progress.

To the many, continued high rank is impossible from the lack of endowment with the necessary mental qualities. The same is true of physical development. To the many, then, the sentiment is expressed by, "What's the use?" The suggestion outlined above gives to the many the chance of recognition for progress made. It handicaps only the superlatively endowed, and these do not need prizes for excellence of attainments often made without hard work.—*School Hygiene.*

If a man does not exercise his arm, he develops no muscle in his arm; and if a man does not exercise his soul, he acquires no strength of character, no vigor of moral fiber, no beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole Christian character—the Christlike nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practise.

What was Christ doing in the carpenter's shop?—Practising. Though perfect, we read that he learned obedience, and "advanced in wisdom and stature, and in favor with God and men." Do not quarrel, therefore, with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort, nor for agony, nor for prayer. This is practise which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not grudge the hand that is molding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection. Therefore keep in the midst of life. Do not isolate yourself. Be among men and among things, among troubles and difficulties and obstacles.—*Henry Drummond.*

The Teacher

A Few Questions

THE following questions are such as we might use to judge the worth of a teacher in our schools:—

Personality of the Teacher

1. What is the teacher's bearing before his class?
2. What can be said of his self-consciousness and self-abandonment?
3. How fresh, stimulating, and alive is he?
4. How far did the personal element of the teacher enter into his teaching?
5. What can you say of his tact?
6. How was his language with respect to grammatical correctness, articulation, clearness, and conciseness?
7. What can be said of the modulation of his voice?
8. How do his reading, writing, and spelling rank as models?
9. What can you say of his personal neatness and manner?
10. Does his dress become a Christian?
11. Does he possess a true missionary spirit?
12. Does he seem to realize that the Lord has committed to him as a solemn trust the souls of the children?

Preparation

1. What can you say of his preparation in text board-work, devices, and illustrations?
2. What can you say of the preparation of the class?
3. What can you say of the bond of sympathy between teacher and class?

Choice and Arrangement of Subject-Matter

1. Was the amount of material in proportion to the time allotted to the recitation?
2. How clearly did the teacher see the different points of the lesson in relation to one another as to proper sequence and relative importance?
3. Was his material such that it gave him an opportunity to draw forth divine lessons?
4. How did the plan of his lesson fit into his general plan?

Presentation

1. How clear was his presentation? and how logical was his development (when development was used)?
2. What was the character of his application drill and summarizing?
3. How clearly did the pupils see the facts in their relative importance?
4. To what extent did he require of his pupils answers careful in thought, expression, and pointedness?
5. What can you say of his directness?
6. What can you say of the distribution of his questions?
7. Did he talk too little, too much, or just enough?
8. What use did he make of the opportunities to work for character? and what can you say of his doing it?

Discipline

1. Did he obtain the attention of the different pupils, and cause them to share in the work in the proper degree?
 2. To what extent did he give them rests, opportunity to stand, movements in room, concert recitation, etc.?
 3. Did the teacher keep the whole class busy all the time?
 4. To what extent were his eyes open to misdemeanors? and to what extent did many things happen while he did not notice or consider?
 5. To what extent were apparent efforts necessary to obtain results in discipline?
 6. What of his manifestation of gentleness, patience, and other Christian graces, in disciplining?
- It is hoped that these queries will be helpful in stimulating thought, and that they will show more clearly what our standard ought to be.

E. C. JAEGER.

Heart Education

HOWEVER valuable intellectual training may be in its place, heart education can alone fit men to do their duty in society, or prepare them for that eternity of which life is just the entering door. Great intellectual attainments will aid men in many walks in life, and will secure for them the prizes in this world, and most of the monuments erected are for the clever rather than the just, the good.

It is the training of the head and the lack of the training of the heart (and we may add the hand) that leads to the predicted apostasy of so many of the human family in these last days, when, as Paul said, "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . having a form of godliness, but denying the power." 2 Tim. 3:1-5. This was also true among the antediluvians. Though great in intellect, they were more gigantic in their godlessness, until God in his just anger swept them away from the earth which they had desecrated by their sins.

Some ask what is meant by heart education. It is the Godward training of those moral sentiments which our Maker designed should have the supremacy. Solomon spoke wisely when he said, "Keep thy heart with all diligence; for out of it are the issues of life." "True education is the preparation of the physical, mental, and moral powers for the performance of every duty. It is the training of body, mind, and soul for divine service."

When rightly trained, intellect and

passion will be subordinate to moral feeling; and thus by the ordinance of God, the head so bows to the heart that the heart rules. Contrasting this, let us look at the life of Ahithophel (2 Sam. 15: 12), the false friend of David. Though devoid of moral feeling, he was so wise in mere head knowledge that his advice was regarded as an oracle of God. See 2 Sam. 16: 20-23. To-day God wants young men whose goodness is their greatness.

Time should be but a preparation for eternity. Those who fail of heaven, no matter what their earthly success, have really failed in this world. While time yet remains, let us seek to train the hearts of those God has given us.

J. GARFIELD SMALLEY.

An Encouraging Word

EVERY one appreciates an encouraging word. The man may simply be cleaning the snow and ice from the walks. He may be paid by the city for doing this work; but a cheery remark in passing, a word of appreciation for the work he is doing, may help to brighten his work for the entire day. The father and mother, the aged parent, as well as the children, are all helped by an encouraging word.

Then, too, here is the church-school teacher, struggling on day after day with his work, often, perhaps, on the verge of discouragement, fully appreciating, no doubt, his shortcomings, conscious of mistakes, yet putting forth his best efforts to make a success of his work. Why not give him a few appreciative words occasionally?

Try it, dear parents. Make it in your way to visit with him occasionally; or send a note by your little boy or girl to him now and then, telling him how glad you are that he is associated with you in your efforts to lead your children to the Lord. Let him know that you are praying for him, and that you stand by him in his work. Be careful that you do not form your judgment of him and the value of his work altogether by what your children may tell you. They often get things a bit twisted—not perhaps intentionally. But anyhow, the safer way is to know for yourself how some things are. It will not be time lost should you visit his school at least once during the year. Put yourself in his place. What besides a genuine love to help some parent's child along the right path, would lead him to leave home and encounter the many unpleasant experiences he knows he must meet in his work? Why not make his stay with you a little brighter by a few helpful words now and then? It will not spoil him, or make him vain. Instead, it will help in bringing out the very best efforts of which he is capable. Learn to brush aside the unpleasant incidents.

How true it is, "Death and life are in the power of the tongue," as Solomon wrote. And David, his father, also wrote the truth when he said, "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." And Peter made a comprehensive statement when he wrote: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

An encouraging word along the way, how good is it!

T. E. BOWEN.

Methods

Our Geography Class

WE have several copies of the series "Little People of Other Lands," which we find very interesting. In the recitation we have, as a rule, taken the lesson in the text-book first. After that is finished, we talk of the religions of the country and of its civilization, noting the difference, in civilization, education, and all branches of industries, between Protestant countries and those of the Roman Catholic faith. We speak of the rise of the national church, whatever that church may be, and then of the progress of the third angel's message there.

From the "Outline of the Mission Fields," published by our people, we learn the progress of the advent message, the number of our missionaries, their location, number of Seventh-day Adventist churches, and number of members, together with many other interesting items.

The children thoroughly enjoy this study for its up-to-date facts, and the names of many of the missionaries are familiar to them. I have an envelope marked "Missionary Items," and into that I put cuttings from the REVIEW. Every interesting item and report from other lands, within the last year, is kept, and read to the children when we study the country mentioned.

MARY E. KENNIBURGH.

Talk on Questioning

ONE of the most important qualifications of a teacher is the ability to question well. Though this can not come without experience, attention to the following points will enable you to improve more rapidly:—

The prime requisite for intelligent questioning is a thorough, accurate, analytical knowledge of the subject-matter to be taught.

The trend that any discussion is to take must be clear in the mind of the teacher before he can by questions direct the discussion.

Good questions can not be formulated offhand by the unskilful and unpractised teacher; hence many of his questions should be carefully thought out and formulated in advance.

Distinguish between test questions and thought questions. The former call to consciousness what has already been learned; the latter stimulate the mind to trace out new relations. Though the kind of questions used will depend in part upon the subject-matter treated, all good teaching uses the thought question.

Let your questions be clear and definite. Do not ask questions that are ambiguous, or so vague that it is difficult to tell what you mean. In formulating your questions scrutinize them carefully to see whether a listener, who may not have been following exactly your order of thought, will know what you mean.

Never ask foolish or unanswerable questions.

Do not ask leading questions; that is, questions which imply their own answers through the form in which they are asked, the inflection of the voice, etc.

Do not frequently ask questions that can be answered by yes or no. Such questions are legitimate occasionally, to get the assent of the pupil to some proposition that you wish to discuss further.

In fact, it is an indication of bad teaching for many questions to be answered by single words. The most helpful schoolroom environment is not where the teacher is simply testing the children, but where teacher and pupils are absorbed in the solution of some problem. Under such conditions questions are asked because the information is desired, and this information will usually have to be expressed in full sentences. Many of the questions, moreover, will be asked by the children; the higher the proportion of questions thus asked, the greater the presumption in favor of efficient teaching.

Choose your words carefully, and state your questions in as few words as will make your meaning intelligible.

State your question once, and wait for reply. Do not become nervous if the children do not answer at once. Allow them time to think their answer and formulate it well. . . .

If the class, after reasonable time for reflection, can not answer the question, this is usually a sign that you need to ask another question in regard to some more familiar fact which will enable them to understand the first point. For example, the child who can not tell the number of square feet in a square yard will probably be able to give the number of linear feet in a linear yard, and on this basis would be able to construct a square yard and compute its area. The ability to change quickly one's plan of procedure to meet an unexpected situation presented by the inability of the child to answer the question asked, is one of the highest tests of efficient teaching.

After the lesson is over, analyze the cases of this kind that have occurred, and determine whether you have dealt wisely with them or not. This examination will enable you to meet more successfully similar cases in the future. Remember, however, that there is a limit to what can be developed; many things have to be told outright. Don't encourage guessing by overquestioning. Don't waste time trying to develop something that needs to be told at once.

Let your questions form an organic whole. That is, the sequence should not be determined by haphazard, but should lead up in logical order to some important thought that you wish to develop.

Never repeat the answers of the children. This is a waste of time, and usually an uncalled-for implication that the child can not express his own thought. If he does not so express himself, confine your efforts to helping his expression rather than to relieving him of the responsibility for good expression.

Always state your questions to the entire class. Before you call upon an individual to answer, expect and require every member of the class to attempt to formulate the answer in his own mind. Do not follow any discoverable order in putting questions to individuals, such as the order in which they are seated. Each child should be led to expect that the question may be asked of him even if asked of some one else first.

Do not call merely upon the bright pupils and those who volunteer to answer. The teacher who accepts largely the volunteer recitations of his pupils has ceased to manage and direct the activities of his class. In effect, he allows them to choose upon what they will recite, as if his wish in the matter or his assignment were of no consequence.—*Selected.*

Manual Training for Our Primary Grades—No. 8

Sewing

IF desired, books may be made in which to preserve the sewing models until the close of the year. Twelve sheets of heavy manila paper, about eight by twelve inches, will be required for each book. Punch a row of holes a half inch below the top; sew through these forward and backward, and tie securely in the center. Write the pupil's name on the cover. Pin the models to the leaves in order, and write the date when each was finished.

For the second model Java canvas is used, together with No. 12 Turkey-red, H. B. working cotton; the same needle as before.

The Java canvas is double-threaded like the first, but differently woven and softer. It may be had in eighteen- and thirty-six-inch widths, the price varying, with the width and quality, from twenty-five cents to one dollar a yard. Twelve squares to the inch is about the right mesh. One yard of the thirty-six-inch goods will make sixteen models, each nine inches square.

The work of this model is simply a repetition of the stitches used in the first model, which may seem unnecessary if one does not understand the importance of thoroughly mastering first principles; but it is none too much repetition to enable the pupils to become familiar with the stitches, which in succeeding lessons must be used under much more difficult and exacting conditions. Do not forget that this work has been arranged for the purpose of making it possible for the pupils to do the work of each lesson correctly and without assistance, though not without instructions. By the time of the completion of this model, the correct position and habits of working should be thoroughly established.

The length of thread directed for the first model should be used throughout. As you start the various rows, expect the pupil to recognize and name each stitch.

Fold the canvas in the center lengthwise; insert the needle from the under side ten squares from the right end of the fold; open the fold and put a row of basting down through the center, taking up one square and leaving two; let the row end ten squares from the left end. All thread ends on this model should be left long enough to reach to the edge of the model; they require no fastening at either end.

At each end of this row of basting put a row of running across the width of the cloth to mark the beginning and ending of the various rows of stitches. Two squares each side of the center row of basting put another row of the same.

Notice that the work of this model

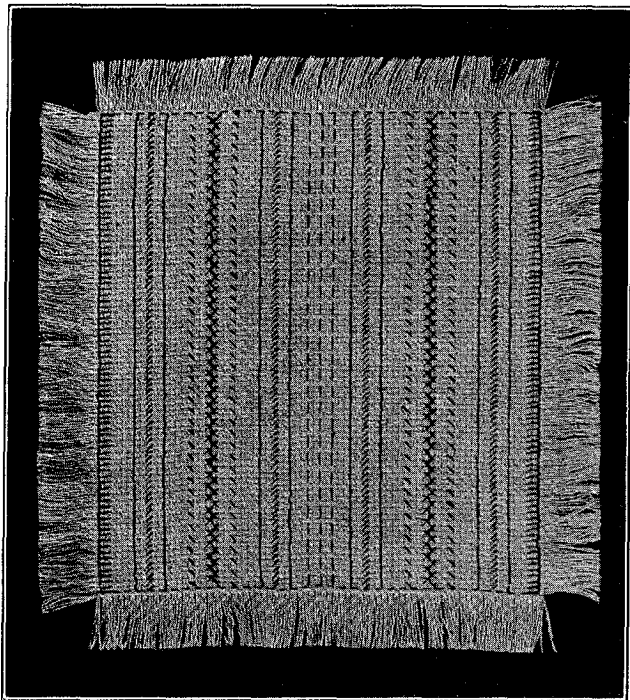
consists of groups of three rows each. The corresponding groups each side of the center are the same, hence directions will be given for one side only. Unlike the others, the first, or center, group is made up of only one stitch.

The second group begins with a row of backstitching three squares from the last basting; two squares away put in a row of overhanding; and two squares farther another row of backstitching.

The third group is begun with a row of hemming four squares from the second group; two squares farther a row of cross-stitch, followed by another row of hemming two squares away.

The fourth group is a duplicate of the second, and is four squares from the third.

Four squares from the fourth group put in a row of blanket stitch with the loops outward. Pupils should expect no



THE MODEL

help from the teacher on the second side.

Next take No. 50 white spool-cotton and the same needle, and overcast the four sides of the canvas, over the row of squares next to the blanket stitch on the sides and next to the running stitch on the ends. If the rows of unused squares on the four sides are unequal, trim off those that are superfluous. Press the model on the *wrong* side with a damp cloth over it, and then fringe down to the overcasting.

Many valuable lessons in regard to materials and their manufacture may be interwoven with the work of these models, if the teacher has access to books from which she can obtain the desired information. Where and how cotton, wool, and silk are obtained, and their manufacture into thread and cloth, as well as the origin and manufacture of needles, spools, and thimbles, will be matters of liveliest interest to the children, as well as a means of education.

MRS. E. M. LONG.

“AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

Our Schools

How to Adapt Manual Labor to the Students with Whom We Have to Deal

FOR years we have been called upon to establish schools where the students may gain a knowledge of practical labor, while receiving their mental training. Feeble attempts have been made from time to time toward starting such schools, but each time we were brought face to face with the question, “How shall it be done?” and instead of solving the problem, the industrial phase of the work was usually abandoned.

Why are we called upon to establish industrial schools? I quote from the “Testimonies:” “The health can not be preserved unless some portion of each day be given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind,—anything which will call into action all parts of the body.” “Brain and muscle must be taxed proportionately if health and vigor be maintained.”

Again: “Physical labor will not prevent the cultivation of the intellect. Far from it. A sound body is required for a sound intellect. It will soon be seen that those who unite work and study, make greater advancement in their books than those who devote all their time to study.”

“The effect is equally good upon the morals. Some do not appreciate the value of agricultural work.” “This work is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ, teaching us innumerable lessons of love, and power, and submission, and perseverance.”

We are here to teach by precept and example what constitutes a true home and how to make one. With this in mind, let us consider how and where the industries should be taught. Would you take a student to the gymnasium to teach him how to swim?—Certainly not, and just as foolish would it be to go to the schoolroom to learn how to conduct a home. It is in the home that home-making should be taught. It is on the farm that farming should be taught. Go onto the building if you would learn carpentry, or to the poultry-yard if you would understand how to raise poultry.

The schoolroom instruction on how to make bread may be as explicit as possible, but let the student go home and attempt to carry out that instruction, and we would all be much surprised should she go back taking a loaf of nice, light bread with her as the result. We learn to do by doing, and not by being told how to do.

But the problem by which we are confronted is this: The children do not live with us. We have them, perhaps from 9 A. M. to 3:30 P. M. Their parents need them at home outside of school hours. Shall we, because we have them but a short time, give them only book knowledge? Here is the answer: “If the youth can have but a one-sided education, and it is asked, Which is of the greater consequence, the study of the sciences or the knowledge of labor for practical life, we unhesitatingly say, the latter. If one must be neglected, let it be the

study of books."—*Education*, page 19.

We have made but a small beginning in our school at Fountain Head [Tenn.], but I am willing to give you the benefit of our limited experience. We spend the last hour and a half of each day's work in manual labor. We have organized a sewing class, taking in all the girls and the little boys. These are divided into two classes. The tiny ones, under one teacher, are learning to take the "over and over" stitch in making quilts, while the older ones are learning to do practical sewing, such as darning stockings, making and mending garments, etc. During class time the children are allowed to converse, and we correct one another's language. The older boys engage in some line of useful labor, receiving at the same time instruction and spiritual lessons. Thus far the building of the new schoolhouse has afforded ample class work in carpentry. Later we hope to take them into the orchard, where pruning and spraying will be taught.

In pleasant weather our sewing classes give way to an outdoor class, the work of which thus far has been the clearing up of our schoolyard. The students are made to feel that the yard is their own, and that it would not be right to ask the boys who are supporting themselves by hard labor, to stop their work to clear up the schoolyard. So the older boys grub out the stumps, while the rest of us rake, burn, or pick up the leaves, sticks, and brush, learning at the same time how God will make the rough places smooth, and take out even the roots of sin from our hearts.

By spring we hope to have a gravel walk out to the road, and bulbs, flowers, and shrubs on each side of the walk. Then we have a piece of land adjoining our school grounds on the east, which we hope to turn into a strawberry patch, to be planted and taken care of by the children. We also have grape-vines, which need pruning and training; this, too, will afford lessons for the children. While most of the children are working on the schoolyard, two girls clean the schoolroom, one doing the sweeping and the other the dusting. They report when finished, and then their work is inspected, and a chalk mark is made wherever dust or dirt is found. The two girls keep this work for a week at a time. Each child's desk is considered his house, and the floor is the dooryard. These are inspected each evening before dismissal. During this period some of the girls are sent to the house, where they are taught practical housework. The one who is learning to make bread, puts the yeast to soak, stirs up the sponge, and leaves them to be stirred together in the evening by the teacher. She goes early the next morning, mixes it into a hard loaf, and places it where it will keep warm. Then she goes again and bakes it during the noon period. At each of these visits she is given scientific instruction about yeast, the nutritive value of foods, and spiritual lessons.

Those who wash the dishes are taught to first set back the chairs and sweep up the crumbs. They are taught how to clear the table and pile up the dishes, what to wash first, how to rinse, and how to wash out the dish-cloth when finished. Proper care of the dish towels is also taught. We resort to various ingenious devices for increasing speed and cultivating thoughtfulness. Those who pare

potatoes are taught to do it sparingly, and at the same time to be careful to remove all the eyes. Economy is a lesson of no little importance. It is our intention to devote Friday afternoons to instruction and demonstration of simple treatments, using the students as patients and nurses as far as possible. What we have thus begun we hope to make much more complete as the work progresses.

PEARL WEST MULFORD.

An Important Meeting

THE Conference for Education in the South held its twelfth annual meeting at Atlanta, Ga., April 14-16. At this meeting were leading educators of both the South and the North. The president of the conference is Mr. Robert C. Ogden, of New York. This movement was begun about twelve years ago by several philanthropically inclined men from the North. For eight or nine years Mr. Ogden, a retired business man of large wealth, has devoted himself to these interests.

The meeting was not merely one for the consideration of general educational matters in the South, but was the occasion also of the conference of Southern State superintendents, supervisors of Woman's School Improvement Work, the Southern Association of College Women, and of the educational organizations of the Southern States under the direction of the commissioners of education of these various States.

Important addresses on the following subjects were given at the conference: "The American Spirit in Education," by Dr. S. C. Mitchell, president University of South Carolina, Columbia, S. C.; "Educational Progress of the Year in the Southern States," by Jere M. Pound, State school commissioner, Atlanta, Ga.; "Agricultural and Industrial Educational Movement in the South," by G. B. Cook, State superintendent of education, Arkansas; "The National Program in Education," by Elmer Ellsworth Brown, U. S. commissioner of education, Washington, D. C.; "The Educational Campaign in Texas," by Clarence Ousley, editor of *Fort Worth Record*, Fort Worth, Tex.; "A School for Grown-Ups," by P. P. Claxton, University of Tennessee, Knoxville, Tenn.; "The Country Road and the Country School," by C. S. Barrett, president Farmers' Union, Union City, Ga.; "Economic Organization of Rural Life," by Dr. John Lee Coulter, University of Minnesota, Minneapolis, Minn.; "How the National Government May Co-operate with the States in Bettering Rural Conditions," by Gifford Pinchot, the Forest Service, Washington, D. C.; "Women's Club as a Factor in Education," by Dr. Lillian W. Johnson, Memphis, Tenn.; "Educational Work of the Club Women of Georgia," by Mrs. Robert Emory Park, chairman Education Department Georgia Federation, Atlanta, Ga.; "Higher Education of Women," by Dean Lida Show King, Woman's College, Brown University, Providence, R. I.; "Public Taxation and the Negro School," by Supt. C. L. Coon, Wilson, N. C.; "Education and Economic Development," by Dr. A. Caswell Ellis, University of Texas, Austin, Texas.

The program, as appears from these notations, was one of considerable diversity, and offered speakers from all portions of the country east of the Rocky

Mountains. It is to be observed also that no other feature was so greatly emphasized as that of the value of industrial education. While educational interests in the South are in many respects behind those of the North, yet the South in its efforts of development recognizes that agricultural education is of paramount value, and this seems to be appreciated more fully than in the North. Over and over again during the conference was it emphasized that the soil is the mainspring of the life and development of any people, and, further, that the only way to make this idea of practical value is so to teach the children that they shall receive an intelligent appreciation of the value of rural life.

Wonderful reports were given of the marvelous progress which has been made in these Southern States in educational matters during the last ten years. While the amount of money expended for educational interests in all the Southern States does not equal that which is expended in two of the Northern States, Pennsylvania and New York, yet there has been an increase of over four hundred per cent in expenditures by these Southern States in the last ten years. Some of the States at the present time are building at the rate of over two schoolhouses for each day of the year.

With but one or two exceptions, negro education was treated in a very broad and fair-minded manner, and it was granted that a great responsibility rests upon the white people of the South properly to educate the negro. But it was also emphatically emphasized that the most proper way for him to be educated is in industrial lines; that the courses of study which are given him should embrace agriculture as one of their main subjects; nor was the same course less advocated for white children. It was clearly shown that the education of the negro was not a burden upon the white taxpayer, as the negro owns and pays taxes on more than enough property to pay for the education he is receiving; nor is he likely ever to be a burden, for as his education increases, his property will naturally correspondingly increase.

In many of the States there are no compulsory educational laws, but the conference made loud calls for them. One reason that such laws have not been enacted to a greater extent is that they would have to apply to the colored as well as to white children; and there has been a strong prejudice in many sections against the education of the negro. But this feeling is rapidly giving way, and it is safe to say that to-day the majority of thinking men and women of the South believe that the right sort of education for the negro will not only be conducive to his betterment, but to the general development of the country.

Altogether the conference was one of great enthusiasm, and it clearly revealed many opportunities for the advancement of the work of the third angel's message in this portion of the United States.

F. G.

Cabanas (Cuba) School

THIS is a beautiful location, and the school farm is an excellent one. The land company has been most generous, and is willing to do all it can to help us. We shall have both the English and Spanish departments, thus affording

our Cuban children an opportunity to become well conversant, by association with the Americans, with the English language, and also giving the American children an opportunity to become excellent Spanish workers. God certainly has called us to a most sacred work, and I do not see why, either, when there are others who are so much more able, it seems to me, to do the work; but inasmuch as he has called us to this place, we are determined in his strength to do our best to make the school all that he would have it be.

Mr. Carnahan is in touch with some of the leading government officials in the States, and has opened up correspondence with some of them here, and they are granting us favors in regard to plants and fruits for the school farm. Some plants from Africa, Asia, South America, and other tropical foreign countries, have been sent us by the Department of Agriculture in the States, and so far all are growing nicely. Others have been promised, such as budded mangoes, and Aguacates; and six camphor trees came to-night.

I have now my Spanish third reader ready to run out on the hectograph. It consists of one hundred six lessons, following the plan of combining spelling, reading, geography, physiology, and Bible, as in True Educator readers. Also the second Spanish reader is ready for copying; and the fourth, fifth, sixth, and seventh Nature Studies are almost ready to be copied. I have been working very hard with these lessons, to group properly the tropical plants and animals and those of the temperate zone. If we only had some kind friend who would donate the school an old hand-press, good enough to run, we could set up the type, thus teaching our students to do the work, and we might develop some good Spanish typesetters and printers among our students.

Since we bought the school farm, five farms have been bought in this community, four of these by outsiders. It is only a question of time when this will be a growing place, well settled, with a thriving school here for both the natives and Americans. We do not know of any American boarding-school on the island, and we believe our school may be well patronized.

MRS. S. H. CARNAHAN.

Union College

THE following is taken from the annual report of Prof. C. C. Lewis to the board:—

Industrial Department

It will be seen by the report of the State board of examiners that the efforts we have made in the introduction of industrial studies have attracted the attention of other educators. While we ourselves have felt that we have done but poorly, yet their appreciation of our feeble efforts should lead us to realize better what might be our standing if we should measure up more nearly to the light which the Lord gave us many years ago in regard to these matters. We have made some improvements the past year. If you will look over the farm, the orchard, the dairy, the garden, I am sure you will be convinced that real progress has been made. The preparations now going forward to engage more extensively in gardening should command your earnest attention.

The following industrial classes and trades are in successful operation, and have each enrolled quite a respectable number of students:—

In agriculture there have been eight boys and twelve girls; in broom making, five boys; in carpentry, eight boys; in dressmaking, thirteen girls; in printing, thirteen boys and eight girls; in engineering, ten boys; in cooking and domestic science, thirteen girls; in floriculture, four boys and twenty girls; in hydrotherapy, twenty-one boys and twenty-five girls; in photography, five boys; in sewing, twelve girls; in surveying, seven boys; in woodwork, six boys and eight girls; altogether, one hundred boys and ninety-eight girls.

This showing is even better than I had expected. It does not include the general work which is performed on the farm and about the buildings, nor does it include the daily hour's domestic work performed by each student of the home.

The domestic work still presents many difficulties, but at the same time great possibilities. I still believe it is the best basis for our industrial education, if it can be understood to embrace work upon the farm and in the garden and about the buildings and grounds. If plans can be laid whereby it may be made more educational in its character, and whereby the teachers may come more fully in touch with this work and with the instruction of the students in practical matters, we shall be able to build up a work here that will be the admiration of all.

Missionary School, Nyhyttan, Sweden

OUR school is running very nicely. We have an enrolment of forty-one students, which is a larger number than we expected. Three teachers are employed as instructors. The following subjects are taught: Bible, general history, church history, bookkeeping, mission work, Swedish, elocution, and music. The school is conducted on the same principles as are all our schools. For board and tuition, each student pays twenty-eight crowns (about \$7.60) a month.

All the students, except three, are converted, and most of them are expecting to enter the work when school closes. I have reason to believe that those who have not given their hearts to God will do so before school closes.

S. F. SVENSSON.

A New United States History

REFERENCE has been made several times in this department of the REVIEW to the fact that several new text-books were being prepared, and our teachers have been urged to obtain these books in their tentative form to give them very careful study and criticism. Among these books is a United States history by Prof. Frank S. Bunch. The printing department of the Walla Walla College has brought this book out in a tentative form, and our teachers of United States history are urged to obtain a copy of it, and examine it during the summer vacation and at the summer institutes, and to make a practical test of the book during the coming year. It can be purchased by addressing Prof. M. E. Cady, Walla Walla, Wash.

F. G.

Notes

WORD is received from Prof. N. W. Lawrence that Mrs. Anna E. Shepherd, preceptress of the Sheyenne River Academy, at Harvey, N. D., has failed in health, and is obliged to leave the school to seek rest. Professor Lawrence also speaks of the very sudden death, from heart failure, of one of their young men, a student in the school.

PROF. C. P. CRAGER writes of the safe arrival in Cape Town of himself and wife and Miss Mary I. Cobban, and of the hearty reception accorded them by the workers and friends. He has been chosen business manager and treasurer of the college. These duties, together with his work as principal, will fill his time full of responsibilities. Miss Cobban is to serve as preceptress and matron.

PROF. C. SORENSON, of Keene, Tex., says: "Our school is progressing nicely; while we have our usual amount of perplexities and difficulties, we find that on the whole, there is an earnest spirit among the students, and they are making advancement. There are about fifteen in the senior class this year. This does not include any music or short term students; so we are making quite a gain in that respect. Our enrolment in the academic department is about two hundred twenty-five; in the normal department, about seventy-five."

WORD is received from Elder Allen Moon, president of the Lake Union Conference, to the effect that the Cedar Lake Academy, at Cedar Lake, Mich., which has heretofore been under the ownership and management of the West Michigan Conference, has been transferred to the North Michigan Conference, and will hereafter be under its direction. The intermediate school of the North Michigan Conference located at Petoskey, will be consolidated with this school, and hereafter the intermediate school of this conference will be located at Cedar Lake.

BROTHER H. E. PIPER writes, regarding their school at Haapai, Tonga Islands: "Our school, which is only nine months old, has an enrolment of forty-two pupils, whose ages range from ten to thirty-five years. From the first, the school has been a success; and what is better still, it has fully paid its own way. Thus far we have only the day-school, but land has been secured upon which to build a mission home and training-school. Already one young man and his wife have decided to obey the fourth commandment in all its fulness."

IN a letter received from Brother W. E. Hancock, who recently left the Washington Foreign Mission Seminary to take up school work in Guatemala City, Guatemala, he says that at the present time the attendance of the school is about forty. On account of the delay in getting teachers for the school, about twenty-eight students left to take up other work. Several of these are coming back since they have learned that the school is to continue. The purpose of this school is to become acquainted with the people, and obtain opportunities for doing missionary work with them. Brother and Sister Hancock write that they are of good courage, are not at all homesick, and are too busy to think of becoming blue. This is a good spirit not only for teachers in other lands under trying and difficult circumstances, but in the home land as well.

NOTICES AND APPOINTMENTS

Notice to Texas Conference

I WOULD like to secure the names and addresses of all the isolated Sabbath-keepers in the State of Texas. Address the president of the conference, L. W. Terry, Keene, Tex.

Union College Calendar

THE Union College calendar for 1909-10 will be ready in about two weeks. It will contain several new and interesting features. Of special interest will be the new industrial-academic course and the announcements of the music and the normal departments. Rooms should be engaged early, since the enrollment is greater than can be accommodated in the college homes. For copies of the calendar, address C. C. Lewis, College View, Neb.

Union College Summer School

THE Union College summer school will be held six weeks, from July 7 to August 17, under the auspices of the Central and Northern Union conferences. Special review work for teachers. Manual training and primary methods made prominent. Regular credit work for preparatory, academic, and college students. For application blanks and copies of announcement giving full particulars, address C. C. Lewis, College View, Neb.

A New Book

THE Pacific Press announces the publication of a school speaker entitled "Selections for Our Little Folks." According to the preface, this selection has been compiled with special reference to use in Christian homes, in church-schools, Sabbath-schools, and missionary societies. The missionary exercises are an important feature of the book. It contains 217 carefully made selections, 260 pages, neatly bound in blue cloth.

The price has been made very low,—only 50 cents, post-paid,—so that every teacher and leader of young people may secure a copy. Order through any State tract society.

Addresses Wanted

THE church at College View, Neb., desires information as to the addresses of the following persons:—

Emel P. Nelson, F. O. Sosey, Mary Tolbat, John Weiss, Amelia Yaker, Olaf Olson, G. W. Burns, Hattie Burns, Myrtle Covey, Nettie Folkler, F. C. Hollingsworth, Mrs. F. C. Hollingsworth, Mrs. Anna Johnson-Wade, Joseph Kilgore, Myrtle Lang, James D. Maddock, Byron Maker, Isabelle McClelland, A. C. McNeley, C. W. Newton, Olaf Olson, Dr. Putt, Dencey Ward Preston, Pearl Winnifred Preston, Olive J. Pearson, Myrtle Watson-Wentworth.

MRS. LIBBIE COLLINS,
Clerk.

Summer Normal Term at the Nashville Agricultural and Normal Institute, Madison, Tenn.

June 23 to Aug. 31, 1909

DURING this term, a special effort will be made to prepare teachers to take up farm missionary school work in the Southern States. A good beginning has been made in this work. Last year about five hundred children were attending the little farm mission schools that have been established. We trust this number will be increased this year.

The key-note of the Southern educational conference just held, April 14-16, at Atlanta, Ga., was the rural industrial school. It was recognized that two great problems are confronting the people of the South. The first one is the race problem, carrying with it a misconception of the dignity of manual labor; the second is how to prevent the flow of

people from the rural districts into the cities. It seemed to be the prevailing opinion of those attending this great educational convention that the only solution for these conditions is the rural schools, which must be brought to a standard of such efficiency that they will train the children for country life just as the city schools are now training children for town life.

It is clear to us Seventh-day Adventists that these educators, in arriving at this conclusion, are in harmony with the following instruction from the Lord:—

"For twenty years it has been before our people that they must do a special work in the Southern States. When the Lord repeatedly sends messages to his people, it is because he desires them to follow the light he gives. Our people have not yet done their full duty by the Southern field. Every city in the Southern States, and every town and village must have earnest work done for it. . . . I have received words of encouragement for our workers at —, who are trying to give their students a practical education while establishing them in the principles of our faith. The students are learning how to till the soil and how to build plain, simple houses, and these students are encouraged to go out and establish other industrial schools, where they in turn can educate their students how to plant, and how to build."

Brethren and sisters, the Southern people are ready for this special work. The Lord is ready. We would like to correspond with all who are ready to receive a brief training to enter this field, and who would like to attend the summer school. Send at once for an announcement. Address E. A. Sutherland, Madison, Tenn.

Address

THE address of Elder W. H. Sebastian is Box 414, Huntsville, Ala., Care of Oakwood Industrial School.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

FOR SALE.—Treatment-rooms and Sanitarium Health Food Business. Good opportunity for some man. Do not write unless you mean business. Address Peoria Treatment Parlors, 406 Hamilton St., Peoria, Ill.

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.

Two Seventh-day Adventist linotype operators can find employment at night during the General Conference session, May 13 to June 6, at the Review and Herald Office. Must be accurate and rapid. Write stating where you have worked, how long, speed per hour, and what wages you would expect. Only first-class machinist-operators are desired, and no one should come expecting employment unless definite arrangement has been made in advance. Address Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.

WANTED.—Ten good carpenters who understand carpenter work thoroughly; also two iron-workers. Steady employment the year round to good men; good wages. Write at once to Karr Portable House Co., 121 W. Irving Park Blvd., Chicago, Ill.

WANTED.—Two strong Seventh-day Adventist young men who desire to learn Massage, Treatments, and Bath-room Work, and to earn money while learning. There will be an excellent chance for missionary work. Address Treatment Rooms, Windsor Hotel, Jacksonville, Fla.

FOR SALE.—Peanut Butter, 10 cents a pound. Write for special low prices on Coconut Oil, Olive Oil, Vegetable Cooking Oil, Cereal Coffee, and other health foods. All guaranteed absolutely pure. Low transportation rates. Address Vegetarian Meat Co., Washington, D. C.

WANTED.—To correspond with reliable Seventh-day Adventists wishing to locate in west central Kansas, where productive farms are still cheap, and church and school privileges are possible. Land \$10 to \$35. Good water. Good climate. Address Fred H. Weber, Ogallah, Kan.

THE Paradise Valley Training-school for Missionary Nurses will be ready for first-year and second-year students October 1. Please send applications early. Address all communications to the superintendent, Winnifred W. Frederick, Paradise Valley Sanitarium, National City, Cal.

FOR SALE.—Twenty-five white envelopes by mail, post-paid, only 10 cents, with your name and address neatly printed on the corner. Every one should use them. Order package now, or send for samples. Write plainly. Address King Printing Company, Cordova Bldg., Indianapolis, Ind.

FOR SALE.—60 acres, 40 timber; 750 peach-trees, three years old. Six-room house, good barn, healthful locality. One mile from station on Southern Railroad, between Chattanooga and Knoxville, Tenn. Address V. O. Cole, Sanford, Tenn.; or General Conference, Washington, D. C., during session.

WANTED.—Printer, for foreman in composing room; Sabbath-keeper, non-union, good make-up, job compositor, acquainted with handling linotype work, able to supervise, read proofs, plan work. Eight-hour day; good place for right man. References. 439 West Sixth St., Plainfield, N. J.

MIDGET MASSAGE VIBRATOR.—Patented; foreign patents pending. A hand-massage machine that is operated without electricity. Nickel plated, will last a lifetime. \$3 to Adventists. We make all kinds of medical lamps. Send for folders. Radiodescent Lamp Co., 54 South, Kalamazoo, Mich.

I WILL sell twenty-four plate static machine, reclining electric-light bath, Betz hot-air bath, galvanic and faradic wall-plate vibrator, two electric motors, six-foot enameled tub, book-cases, operating table, beds, etc., for \$650. Have room for five patients. A fine opening for a young Seventh-day Adventist doctor and wife. Best of reasons for selling. For particulars, address at once, C. F. Dail, M. D., Eureka, Cal.

Publications Wanted

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

Mrs. Stella La Roe, Box 102, Vinita, Okla., *Watchman, Signs*, and tracts.

W. R. Lamb, Napa, Cal., continuous supply of denominational papers and tracts.

Mrs. C. Welleford, Thomasville, Ga., *Signs, Watchman, Instructor, Life and Health*, and tracts.

A. H. Jones, Cedar Grove, Tenn., *Signs of the Times, Liberty, Life and Health*, and any denominational tracts.

Chas. Douney, Box 35, Rock Hall, Md., *Signs of the Times, Youth's Instructor, Watchman*, and *Little Friend*.

Obituaries

FRENCH.—Alonzo Richard French, son of Alonzo French, died April 15, 1909, aged 3 years, 1 month, 15 days. He died from burns received from falling into a tub of boiling water. Words of comfort were spoken by the writer from Jer. 31:15-17; Isa. 49:24, 25; 2 Kings 4:26; Zech. 8:5. J. L. SHULER.

PENNEY.—Susan Penney was born in Crittenton, Ky., April 17, 1854, and died at her home in Cincinnati, Ohio, April 7, 1909. All other members of her family had preceded her in death. She was sick in bed about four weeks, but she had been ailing for some time. Sister Penney was formerly a Baptist, but had recently united with the Seventh-day Adventist Church, and died a firm believer in the message. Words of comfort were spoken by the writer from 2 Sam. 14:14. JOHN P. GAEDE.

FOX.—Died near Rileyville, Va., March 16, 1909, little Grace Virginia Fox, daughter of James G. and Etta F. Fox, and granddaughter of Brother and Sister J. B. Jenkins, aged 2 years, 4 months, and 11 days. She was a sweet little girl, and dearly loved by all who knew her. Words of comfort were spoken by the writer from Mark 10:13-16 to a large and sympathizing congregation of friends and neighbors, after which little Gracie was laid to rest in the family graveyard by the side of her father, who died when she was only two months old. May the blessed hope of meeting again comfort the hearts of those who mourn. B. F. PURDHAM.

BERRY.—Died April 6, 1909, at Connie, Wash., of Bright's disease and complications, Sister Lillie B. Berry. She was born Jan. 25, 1873, and was married to John W. Berry, March 11, 1897. She leaves a husband, and two boys aged 11 and 9 years, to mourn. Sister Berry united with the Seventh-day Adventist church at Traverse City, Mich., about two years before her marriage. She and her family moved to Connie, Wash., about a year ago, and she united with the Connie church. She gave every evidence of being a devoted Christian, and was a faithful wife and mother. The funeral service was conducted by the writer. Words of comfort were spoken from Ps. 116:15 and Rev. 14:13. The funeral was held in the Seventh-day Adventist church at Connie, and she was buried in the cemetery near Oakville. H. B. HAM.

SAMSON.—George W. Samson was born in Rolett, Potter County, Pa., Jan. 20, 1844. At the age of twenty-three he moved to Rochester, Minn., in which vicinity he lived until 1900, when he moved to his last home in this world, Reeve, Wis. In 1873 he was united in marriage to Jennie Whiting, near Rochester. To this union were born three daughters. Sister Samson died in 1887. In 1885 he was again married to Christina Olson, of Pine Island, Minn. To this union were born three sons and two daughters. Sister Samson died about one year ago. Brother Samson accepted the third angel's message in 1870, and was for several years elder of the Pine Island church. After moving to Reeve, he was elected to the same office, which he held until his death. He was a man beloved by all, and especially by the little children of the church, as he was teacher of the kindergarten class in the Sabbath-school. He died April 10, aged 65 years, 2 months, 18 days, of blood-poisoning. His was the beautiful death of the Christian, a grand victory over the enemy. About ten minutes before he died, he called his children and friends to his bedside, and they had a season of prayer together. He tenderly gave the keeping of his orphan children into the care of a loving Heavenly Father, and then peacefully fell asleep. Words of comfort and admonition were spoken to the relatives and to a large company of friends by the writer, from Rev. 14:13, 14. J. M. COMER.

BOLSER.—Brother William Sutton Bolser was born in the Little Miami Valley, Ohio, June 1, 1827. He was the eldest of eight children. On Dec. 5, 1856, he married Mary Christopher, of Palmyra, Wis. In this same place, under the labors of Elder Isaac Sanborn, in 1859, he embraced the faith as taught by Seventh-day Adventists, and united with the church there. He was a faithful member until his death, which was caused by cerebral hemorrhage. He leaves to mourn their loss, a wife, two sons, and two daughters. Words of comfort were spoken by the writer from James 4:14. H. W. REED.

FAIR.—Died at College View, Neb., March 1, 1909, D. L. Fair, aged 64 years, 3 months, and 3 days. Brother Fair was born at Rockland, N. Y., Nov. 28, 1844. He was married to Ruth Amanda Dowden, at Newton, Iowa, Sept. 23, 1873. In 1891, at Boelus, Neb., he embraced the Sabbath message from reading the Word of God with a neighbor. His life as a Christian was a consistent one. The funeral service was held in the church at College View, March 6, the writer preaching the sermon, assisted in the service by Elders F. R. Andrews, J. S. Hart, and C. C. Lewis. In addition to his wife, three sons, and two daughters, ten other relatives were present, and, with a large number of sympathizing friends, listened to words of comfort and consolation. F. M. BURG.

JASPERSON.—Died at Welcome, Wis., April 2, 1909, of diabetes, Mrs. Sophia Jaspersen. Sister Jaspersen was born May 22, 1852, and on her next birthday would have been fifty-seven years old. She was married in Neenah, Wis., June 12, 1875, to Louis Jaspersen. Seven children were born, four boys and three girls, all of whom are alive and were present at the funeral. The year after her marriage she and her husband united with the Seventh-day Adventist Church, of which they have ever since been faithful members. The interment took place at Clintonville, Wis., words of comfort being spoken by the writer. The very large attendance at the funeral proved the love and esteem in which this noble Christian woman was held by her friends and neighbors. THEODORE G. LEWIS.

BURNHAM.—The subject of this sketch, Miss Eliza J. Burnham, fell asleep in Nashville, Tenn., Feb. 12, 1909, after a brief illness, during which she was ministered to by many friends of like precious faith, who did all in their power for her comfort and to prolong her useful and unselfish life. Sister Burnham died full of years and of good deeds. Though never very strong, she was an indefatigable worker, and it would be impossible to estimate the real value of her services as proof-reader and editor in several of our leading publishing houses. Sister Burnham's connection with our denominational publishing work covers a period of something like forty years, during which time she served upon the editorial staff of several of our most important papers, both in this country and in Australia, where she was for about ten years editor of the *Bible Echo*. She was also associated with Sister E. G. White in her work for several years. At the time of her death she was editor of the *Gospel Sentinel*, and assistant editor of the *Watchman*, which latter position she had occupied for a number of years. Her ability as a proof-reader and editor was well-known and highly appreciated by the denomination of which she was for many years an honored and devoted member. The funeral was held February 13, from the Nashville Memorial church, of which she was a member. The services were conducted by Elder C. F. McVagh, president of the Southern Union Conference. The interment took place at the beautiful Spring Hill Cemetery, six miles north of Nashville, on the Gallatin pike, to which place the remains were accompanied by a large part of the congregation assembled at the church. We believe she sleeps in Jesus, and will come forth in the first resurrection. Of her it may be truly said, She rests from her labors and her works do follow her. C. P. BOLLMAN.

HULL.—Mrs. Polly Hull, aged fifty-eight years, died at the home of her son, in Sandpoint, Idaho, April 5, 1909. Heart trouble, superinduced by asthma, from which she had suffered intensely, yet patiently, for several years, was the cause of her death. She united with the Seventh-day Adventist church at Eagle River, Wis., about five years ago. Surely Rev. 14:13 will apply to her case. Assuring words were spoken from John 11:25, 26. C. L. FORD.

HAWLEY.—Mrs. Marietta Hawley died the evening of April 1, at Easton, Cal., at the age of seventy-three. The cause of her death was old age, and failing powers following an attack of the grip. She leaves one daughter and a son-in-law—Mr. and Mrs. Bevis—and a grandchild, to mourn their loss. She was born in Scotland, but has lived for many years in California. She was a member of the San Francisco church for about fifteen years, where she first learned the truth. All who knew her admired her for her kindly ways, her sterling integrity, her indefatigable industry, and her nobility of Christian character. May her children find in Christ Jesus the same hope. She was laid to rest in the cemetery at San Mateo. A large number of sympathizing friends attended the funeral. M. C. WILCOX.

FEWEL.—Mrs. Rosa May Fewel died at Glendale, Cal., April 1, 1909, aged 35 years, 1 month, and 22 days. The immediate cause of her death was dilatation of the stomach. She was born in Indiana, Feb. 9, 1874. Her mother died while she was quite young, and she afterward lived at Arapahoe, Neb., with Mrs. Elizabeth Clote. At this place she married E. S. Fewel, to which union three children were born, one son, Archie, two daughters, Blanch and Mildred. They lived the greater portion of their married life in Orange County, California. She was converted five years ago, while attending our camp-meeting at Los Angeles, and united with the church at Garden Grove, Cal. She was a consistent Christian, and during her last illness was very patient. Funeral services were conducted by the writer at Santa Ana, where she was laid to rest until Jesus comes. E. H. ADAMS.

WILSON.—Myrtle Leona, the only child of Brother and Sister Chas. Wilson, of Hendricks, Minn., died April 9, 1909, aged 1 year, 7 months, and 21 days. For a brief year and a half baby Myrtle had been the sunshine of this home. She was always strong, healthy, and happy. On Wednesday morning, April 7, she was playing around in the kitchen, and fell into some scalded milk. She was not badly burned, and there were no fears of any fatal results, but it is believed by the attending physician that the shock was the direct cause of her death. Thursday morning she was taken with convulsions, and died the following day. Brother Wilson is a nurse in our Nebraska (College View) Sanitarium. Funeral was held in the church near Hendricks. Words of comfort were spoken to the relatives and friends by the writer, from Matt. 13:28, first clause. J. M. COMER.

TALBOT.—Flora Alice Miller-Talbot was born April 28, 1872, at the home residence, near Elizabeth, Colo., where she lived with her parents until 1901, when she went to Boulder, Colo., and took the nurses' course. She graduated three years later. She was married to N. W. Talbot, Jan. 13, 1904, and died Jan. 5, 1909, of heart failure. She leaves a husband, an infant daughter, Ruth, about five months old, a father, mother, three brothers, and two sisters. She, with her sister Agnes, embraced the faith of the Seventh-day Adventist Church under the preaching of Elder L. A. Spring in 1896. Too much can not be said of her faithfulness in her home and social life. We are comforted with the blessed hope that she sleeps in Jesus, and will come forth in immortal life. The funeral services were conducted by the writer at the home of the parents. Many of the friends and neighbors were present. G. W. ANGLEBERGER.



WASHINGTON, D. C., MAY 6, 1909

W. W. PRESCOTT EDITOR
C. M. SNOW
W. A. SPICER } ASSOCIATE EDITORS
F. M. WILCOX }

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THE General Conference will soon convene. All should read the full reports of this important gathering, which will be published in the *General Conference Bulletin*. Order without delay direct from the General Conference Department. Price of *Bulletin* for the session, fifty cents.

ON appointment by the South African Union Conference at its recent session, Brother C. Robinson, of Cape Colony, left early in March to join the Barotseland Mission staff, in northwestern Rhodesia.

WE have received from Spain copies of the new paper, *Señales de los Tiempos* (Signs of the Times), published in Barcelona, and edited by Gualterio G. Bond. It has a bright and live appearance, and is illustrated. We are glad to see such a paper from Spain.

ONE week from the date of this paper, on Thursday, May 13, the next session of the General Conference will open at Takoma Park. In the next issue of the REVIEW we plan to present to our readers some of the important addresses and reports to be made at this important meeting.

ON Wednesday of last week Brother A. J. S. Bourdeau, the manager of our periodical department, went to South Lancaster, Mass., to meet the students of the academy at that place for the purpose of arranging definite plans for those who desire to sell our periodicals during the vacation. Quite a large number from the academy engaged in this good work last year.

BY invitation of the General Conference Committee, Elder A. G. Haughey, president of the West Michigan Conference, and Elder J. W. Hofstra, of the same conference, are in Takoma Park to assist in preparing for the General Conference encampment; also Elder P. G. Stanley, of West Michigan, to take charge of the dining arrangements for the General Conference.

A PARTY of about fifteen, including Elder L. R. Conradi and his wife, were expecting to sail from Hamburg last Thursday, on the steamship "America," for New York, en route to the General Conference. Another party of about thirty are planning to sail from Liverpool on Thursday of this week. There will be a large delegation from the European fields at this session of the Conference.

AT the Foreign Mission Seminary last Sabbath the closing sermon for the year was preached before the students and a large audience by Elder W. A. Spicer. The subject was service as exemplified in the experiences of the apostle Paul, and lessons of much interest and value were inculcated. Music was furnished by the Seminary chorus, a male quartette, and Prof. F. Griggs; and the chapel was tastily decorated. The occasion was an inspiring one.

Busy preparations are now being made for the General Conference session. Tents are being pitched and floored, rooms secured, and arrangements made for dining accommodations. The various committees are laboring earnestly to have all things in readiness for the delegates on their arrival.

JUST as we were going to press with this issue of the REVIEW, we received word that the board of management of the Bethel (Wis.) Academy had decided to accept the scholarship plan based upon the sale of the ten-cent magazines. We are hoping that this same plan may be accepted by all of our educational institutions.

A MOST hearty and encouraging response has been made to the announcement of the publication of the *Protestant Magazine*, and the success of this new advocate of the third angel's message is assured from the start. The first issue of this magazine is now ready (the full table of contents is given on the second page), and the edition is twenty-five thousand copies. All who have examined it express themselves as highly pleased with both the appearance and the contents, and predict a very large circulation for this publication. Those who have not sent in their orders should consider the advisability of doing so at once.

DURING recent years there have been a number of international complications and great national occurrences, that, to the child of God, are demonstrations of the divine commissions to the angels to hold the winds of strife until the completion of the work of God. Those "winds" are constantly demonstrating their willingness and readiness to blow. The program leading up to the recent overturn in Constantinople seemed specially calculated to loose the furious winds of war that would involve all Europe, and large portions of Asia and Africa. Authentic despatches from Turkey declare it to have been the sultan's plan to institute a general massacre of foreigners in Constantinople, including the representatives of foreign governments. This would have been a tacit invitation to fanatical Moslems of three continents to turn their hands against the unbelievers wherever found. Such an occurrence at Constantinople would have been a blow at every nation of the world, and it would have been impossible to prevent the clash of nations while they concentrated troops and ships of war in the territory of the Turk. But the work of God was not yet finished, and the commander of the constitutional troops, learning of the plan of the sultan, entered the city with his army early on the morning of the very day appointed by the sultan for the carrying out of that terrible work. The troops' first task was the protection of the foreign embassies. The sultan's plan was frustrated. Verily "the heavens do rule."