

The Advent REVIEW And Sabbath HERALD

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No. 1



AN OUTLINE MAP OF SOUTHERN ITALY AND OF SICILY

This map includes the whole territory disturbed by the great earthquake which was felt throughout the island of Sicily and as far to the northeast as the town of San Giovanni. The center of disturbance was in and around the Strait of Messina, the narrow channel dividing Italy from Sicily. Here are located the cities of Messina and Reggio, which according to authentic reports have been practically wiped out of existence. The city of Naples is made a base of supplies for the district now threatened with famine, and also serves as a place of refuge for many who have fled from the devastated territory. Article on last page.

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THE REVIEW AND HERALD

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

VOL. 86

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

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Editorial

HUMAN wisdom, unaided, would not be able to interpret correctly the meaning of current history. A master mind is planning and plotting against God, and is seeking to divert from him the glory due unto him. The minds of men are being agitated with strange and startling ideas, tending to dishonor God and to exalt themselves. The speculations of philosophy and the conclusions of an infidel science are readily accepted, while the only authoritative revelation is either rejected or so interpreted as to make its teaching of no practical force. Many of those who are nominally set for the defense of the gospel are themselves leading the people in false paths, and few are the voices which are raised in protest against the current perversions of the truth. In such a time as this the gospel message for this generation throws a clear light upon all these misleading teachings, and reveals the right path. The world needs just such a message.

The Federal Council of Churches

IN order that we may understand more clearly the full significance of the action taken by the council concerning the observance of Sunday, we call attention again to some features of the discussion upon the subject.

In its printed report to the council, the committee on Sunday observance declared: "We have no objection to reading the [fourth] commandment, 'Re-

member that you keep holy one day in seven.'"

In the resolutions on this subject reported to the council, it was urged "that a new and stronger emphasis should be given in the pulpit, the Sunday-school, and the home to the Scriptural observance of the first day of the week as the sacred day," and further, "that all encroachments upon the claims and sanctities of the Lord's day should be stoutly resisted through the press, the Lord's Day Associations and Alliances, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity."

No one pointed out the contradiction between the interpretation given to "the fourth commandment by the committee, "Remember that you keep holy *one day in seven*," and the resolutions calling for "the Scriptural observance of *the first day of the week* as the sacred day," and for "such legislation as may be secured to protect and preserve this bulwark of our American Christianity;" but it did occur to some one that the proposed action would be likely to work hardship for those who, in following the principle laid down by the committee to "keep holy one day in seven," should decide to observe the day actually mentioned in the fourth commandment, the seventh day of the week, and therefore the following resolution was proposed:—

Resolved, That it is not our intention that anything shall be done to interfere with the convictions of those brethren represented with us in this council who conscientiously observe the seventh instead of the first day of the week as the day of rest and worship.

Here, then, were three propositions before the council: (1) The obligation of the fourth commandment interpreted to mean, "Remember that you keep holy one day in seven;" (2) the demand for "the Scriptural observance of the first day of the week as the sacred day," and for legislation in its behalf; (3) the disavowal of any intention to interfere with those who observe the seventh instead of the first day of the week. It was evident that one or more of these proposals must be repudiated by the council. It is evident that it would be impossible to interpret the fourth commandment so that it would simply require the observance of "one day in seven," and at the same time call for "the Scriptural observance of the first day of the week as the sacred day," with the express purpose of resisting

any desecration of that day by "such legislation as may be secured to protect and preserve this bulwark of our American Christianity," and at the same time to state that nothing should be done to interfere with the convictions of those who observe the seventh day of the week.

It became apparent at once that if the influence of this great combination was to be used effectively in behalf of any sabbath, and if pressure was to be brought to bear to secure such legislative enactments as would compel at least an outward regard for that sabbath, one particular day must be officially recognized, and the application of the principle of "one day in seven" must be limited to that particular day. That the real situation was clearly understood is evident from the statements made during the discussion of the resolution proposed. One delegate said:—

Some people do not believe in the Lord's day, but some other day as the Sabbath. If we do not take a stand upon which day we believe we should observe as the day set apart for the worship of God, and for rest, this will give a wrong impression to the people. Is it the Lord's day or some other day that we are standing for?

The fourth commandment clearly states which day is to be observed as the Sabbath, but the report of the committee set this aside in favor of keeping holy "one day in seven." Then the same committee reported in favor of "the Scriptural observance of the first day of the week as the sacred day," and expressed itself in favor of such legislation as might be necessary in order to secure the observance of that day. As between these two contradictory positions, the logic of the situation demanded just what this delegate stated; namely, that the council should select a particular day for the sabbath, and then stand for that day as against any other day.

Another delegate, recognizing the actual situation which was thus presented to the council, put the real issue in these words:—

The question is whether this council will step back and leave that first day of the week without its due recognition from us as a body.

A Methodist bishop emphasized the far-reaching effect of the action of the council, in this statement:—

We must decide on one day as the sabbath, or the whole purpose goes for naught. If we make a formal consent to another day, how can we hope to bring about the proper observance of the

first day of the week in our mission fields, and in places where there is little disposition to observe it in our own country?

Thus did these men place themselves on record as perceiving clearly that the practical application of their seventh-part-of-time theory would frustrate all their efforts to require the observance of the first day of the week, and that they must refuse to take any action which would allow that there could be any other Sabbath than the first day of the week, even though such refusal would mean an interference with the conscientious convictions of others.

It remained, however, for one speaker to give expression to other reasons which evidently carried much weight against the adoption of the resolution. To quote his words:—

If we were to accept the resolution, that gives the impression that we acknowledge that there is another day than the first day of the week which is the Lord's day, the Sabbath, a day of rest and for the worship of God, I say that there are those who will take advantage of any such admission on our part. The Jews will feel a little stronger assurance in their belief. They will say that we acknowledge that there is another day than the first day of the week which is the Lord's day. The Seventh-day Adventists will take heart in their antagonism to many of the things which we hold sacred, in addition to their assaults upon the first day of the week as a day for rest and worship.

Thus one of the considerations, and without doubt a leading one, which induced the Federal Council of Churches to take such action as would authoritatively declare the first day of the week to be the Sabbath, and to refuse to acknowledge that "there is another day than the first day of the week which is the Lord's day, the Sabbath," was their determination to have nothing in common with the Jews, or even any Christians who observe the day specifically mentioned in the fourth commandment. There was thus manifested a determined purpose not only to urge the observance of the first day of the week, but to repudiate the observance of the seventh day of the week; and in taking this action the council preferred to disregard the rights and convictions of one denomination (the Seventh-day Baptists) who had accepted the invitation to form a part of the council, rather than to give any countenance to the practise of the Jews and of those Christians who have a conscientious regard for the claims of the fourth commandment.

From the facts here stated we are warranted in saying that the Federal Council of Churches has decided:—

1. That the first day of the week, Sunday, is the Lord's day, the Sabbath.
2. That the united influence of this great combination shall be used to se-

cure such legislation as may be deemed necessary for the protection of that day, and for the enforcement of at least an outward regard for it.

3. That there can be no other Sabbath than the first day of the week.

4. That the observance of the seventh day of the week can not be regarded as the Scriptural observance of the Sabbath.

5. That it would be injurious to the cause of Christianity to admit that the Jews observe the true Sabbath.

We are now prepared to understand more clearly the results which are likely to follow from this action of the Federal Council of Churches, and in pointing this out it will be necessary to refer to a former period of church history.

In the early part of the fourth century, steps were taken which led to a complete union of church and state, and the full development of the papacy; and the center around which this whole movement revolved was the question of the Sabbath. First came Constantine's famous Sunday edict, in A. D. 321, in which he declared: "On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed." Next came the decision of the Council of Nice, A. D. 325, requiring that throughout the whole empire Easter should be celebrated on Sunday. In the letter from the council to the church, the decision was communicated in these words:—

We have also gratifying intelligence to communicate to you relative to unity of judgment on the subject of the most holy feast of Easter: for this point also has been happily settled through your prayers; so that all the brethren in the East who have heretofore kept this festival when the Jews did, will henceforth conform to the Romans and to us, and to all who from the earliest time have observed our period of celebrating Easter.

From a letter written by the emperor Constantine to the churches upon this same subject we take the following:—

In the first place, it seemed very suitable in the celebration of this sacred feast that we should follow the custom of the Jews, a people who, having imbrued their hands in a most heinous outrage, and thus polluted their souls, are deservedly blind. . . . Let us, then, have nothing in common with this most hostile people, the Jews.

This disposition to exalt Sunday, and to cry out against the observance of the seventh day because it was kept by the Jews, came to a climax in the Council of Laodicea, about 364 A. D., which enacted the following canon:—

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.

An appeal was made to the civil power

to enforce these decisions of the church, and thus the way was opened for that union of the church with the state which effectively established the papacy.

It hardly needs to be pointed out that the Federal Council of Churches is in effect repeating the history of the fourth century; and it is perfectly clear that in their action on the question of the Sabbath, first, in deciding that the first day of the week and not the seventh is the Sabbath, and second, in demanding the enforcement of the day on the part of the civil power, they are taking the steps which will lead directly to the union of church and state. In view of their refusal to adopt the resolution which would permit the observance of the seventh day without interference, it is also plain that their action, when carried into practical effect, must lead to persecution.

It is true that there has been in years past a demand for the passage of Sunday laws, but never before in the history of this country has a combination claiming to represent more than half the population of the United States formally registered such a demand. From such action as this, by such a body as this, the cause of enforced Sunday observance will without doubt receive a tremendous impetus, and we may expect to see results in the near future.

The Rise and Fall of Religious Liberty in America

A Masterful Ally in the Campaign Against the Government

WE remember the bid for Catholic support made by those forces which are seeking to unite religion and the state in this country, as pointed out in these articles; and we remember also the encouragement in that direction given them by Catholics. We have seen that in every instance where religion and the state have been united, persecution and the utter disregard of human rights have immediately followed, whether that union consisted of the Catholic religion and the state or of a professed Protestant religion and the state. We have seen that in this country, where church and state are said to be disjoined, men have suffered for conscience' sake because a single ordinance of the church—the Sunday sabbath—has been put upon the statute-books of the States.

Since such a condition of things has invariably produced such results, and since the National Reform Association and all its allies hitherto named are earnestly seeking to bring about such a condition, it is worth while to inquire into the purpose and plans of its new ally, the Roman Catholic hierarchy. We find, first, that the aims of the two great combinations are similar in one respect. Both

have declared war upon the Constitution of the United States, as it stands to-day. The National Reformers and their allies would so alter it as to make it a declaration of the nation's religious belief, thus making it a basis for the government's interference in the religion of the individual. They propose also, by means of this reconstruction of the Constitution, and other resultant changes, to bring into being the veritable kingdom of righteousness in this world—in short, to usher in the coming of Christ himself; and as whatever opposes righteousness must be iniquity, and whoever opposes the coming of Christ must be an anti-christ, they must brand as sinners and antichrists whoever shall dare to oppose their plans of bringing about such a consummation.

When the *one religious practise* now upon the State statute-books has been so rigorously enforced by pains and penalties, and when those pains and penalties have been inflicted chiefly upon persons who were opposed to the institution upon religious grounds, we are not left to conjecture what the result would be if that organization, by its own power and influence, should succeed in accomplishing the result aimed at. But when we come to consider the power and influence of its new ally, the history of that ally in all parts of the world where its purpose has been dominant,—the pains that have been suffered, the imprisonments that have been endured, the blood that has been shed,—we may know of a surety that when these two great organizations, through their united influence and power, have brought about their mutually desired change in this country's Constitution and in its attitude toward the individual conscience, the rights of the individual will be ignored, freedom of conscience will no longer exist, religious practises will be enforced by law, church attendance will be compulsory, and finally there will occur what even National Reformers are not ready for now, and will not be anxious for then—the greater organization will absorb the lesser, and the will of the pope will be the supreme law of the land. All this is as sure to follow the reconstruction of the Constitution upon a religious basis, and the amalgamation of the two great organizations for a union of religion and the state, as night is sure to follow day. The preservation of the Constitution as it is, the preservation of the American principles of government as they are, are all that stand between the country as it was founded and the country as Rome would have it to be. That the purpose of the Roman hierarchy has not been misinterpreted in this, will appear as we proceed.

The government of the United States is republican in form,—a government

"of the people, by the people, and for the people," "deriving its just powers from the consent of the governed." Rome is at enmity with this principle. The people's right to rule themselves she never will concede. Says Dr. O. A. Brownson, a recognized Catholic authority:—

The people need governing, and must be governed. . . . They must have a master. . . . The first lesson to the child is, obey; the first and last lesson to the people, individually and collectively, is, obey; and there is no obedience where there is no authority to enjoin it. . . . The Roman Catholic religion, then, is necessary to sustain popular liberty, because popular liberty can be sustained only by a religion free from popular control, above the people, speaking from above, and able to command them; and such a religion is the Roman Catholic. . . . In this sense we wish this country to come under the pope of Rome. As the visible head of the church, the spiritual authority which Almighty God has instituted to teach and govern the nations, we assert his supremacy, and tell our countrymen that we would have them submit to him. They may flare up at this as much as they please. . . . They will not move us, or relieve themselves from the obligation Almighty God has placed them under of obeying the authority of the Catholic Church, pope, and all. —"*Brownson's Essays*," pages 380-383.

The people of the United States have considered themselves their own masters, able to govern themselves, and having a right to govern themselves; but the papacy would put over them "a master," and take from them all right to any part in their own government. In this attitude it is diametrically opposed to the fundamental principles of the nation. Its demand that this country "come under the pope of Rome" is a demand for the complete undoing of all that has made this nation, for the complete revocation of the nation's most vital principles. The purpose of the papacy to be the "master" which the people of this country need is further set forth by the same writer in these words:—

She [the Catholic Church] is, under God, the supreme judge of both laws [civil and religious], which for her are but one law; and hence she takes cognizance, in her tribunals, of the breaches of the natural law as well as of the revealed, and has the right to take cognizance by nations as well as of its breaches by individuals, by the prince as well as the subject; for it is the supreme law for both. The state is therefore only an inferior court, bound to receive the law from the supreme court [the church], and liable to have its decrees reversed on appeal.—*Ibid.*, pages 282-284.

The bold effrontery of such declarations is almost astounding; but it is in perfect accord with the principles of self-exaltation so peculiarly characteristic of the papacy. It is her purpose to be king of all kings on earth, lord over all lords, sitting in judgment on kings and princes,

and calling nations to account, even as nations call their individual subjects to account. It even purposes to release the subjects of these individual nations from allegiance to their rightful rulers when those rulers are not sufficiently submissive to the Holy See. This is plainly indicated in a work entitled "*His Holiness Pope Pius IX.*," pages 47, 48, in the statement that it is "the general duty of all Catholics, whatever their country may be," and "of all men, if they did but know it, to protect the rights of the Holy See." What are these rights for which "the faithful" are to contend in every country, which they are to "protect" even against the laws of their own land?—The right of the pope to make every nation subservient to his will, to override the laws of every country on earth, to alter every national and State constitution that is not in harmony with his will, to make the financial support of Catholic worship and Catholic institutions a part of every national budget, to eradicate freedom of thought, of speech, of the press, and of worship, and to make himself—the pope—the ruler of all rulers, the king of the world. All this is involved in the following declaration of Pope Pius IX:—

Thinking and meditating on all these matters, we are bound anew to enforce and to profess, what we have oftentimes declared, with your unanimous consent, that the civil sovereignty of the Holy See has been given to the Roman pontiff by a singular counsel of divine providence; and that it is of necessity, in order that the Roman pontiff may exercise the supreme power and authority, divinely given to him by the Lord Christ himself, of feeding and ruling the entire flock of the Lord with fullest liberty, and may consult for the greater good of the church and its interests and needs, that he shall never be subject to any prince or civil power.—"*Appleton's Annual Cyclopaedia*," 1871, pages 689, 690.

This is further shown in the following words:—

Suppose it be said, "I acknowledge the spiritual authority of the holy father; but why am I, an Englishman [or an American], to come forward in a political way, and use all my exertions to protect the temporal rights of a foreign prince?" My answer at once is plain. The pope is not a foreign prince to any Christian, to any human being.—"*His Holiness, Pope Pius IX.*," p. 48.

The pope considers himself a domestic prince in every nation, in every state; and Catholics claim for him first duty from every subject of every nation on earth. In the light of this fact, it can readily be seen that no constitution out of harmony with the papal purpose can stand in any country, once the Catholics of that country become powerful enough to change or abolish it. This country's Constitution is out of harmony with those purposes. How it is viewed by a prominent Catholic journal, the *Catholic World*, will be seen by the following:—

As it [the United States Constitution] is interpreted by the liberal and sectarian journals, . . . or is interpreted by the Protestant principle, so widely diffused among us, . . . we do not accept it, or hold it to be any government at all, or as capable of performing any of the proper functions of government; and if it continues to be interpreted by the revolutionary principles of Protestantism, it is sure to fail—to lose itself either in the supremacy of the mob or in military despotism. . . . Protestantism, like the heathen barbarisms which Catholicity subdued, lacks the element of order, because it rejects authority [the pope's authority], and is necessarily incompetent to maintain real liberty or civilized society. Hence it is we so often say that if the American republic is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation and the acceptance of the Catholic principle by the American people. — *"The Catholic World," Vol. XIII, page 736.*

Plain words are these, and they set forth boldly the unchanging purpose of the papacy toward this country. It is a favorite aphorism of the adherents of Romanism that "when Rome speaks, that ends the matter." She has spoken concerning this country, its Constitution, and its liberal institutions, and declared herself at enmity with them all as they exist to-day. She has declared that governments, to be legitimate, must be based upon the law of God. The American government is not so based, therefore is not legitimate. She has declared that nations born of revolution are not legitimate. This nation was so born, therefore illegitimate. She has declared that governments ruled by the people instead of by kings, or by kings not submissive to her, are merely governments *de facto*, and have no legitimate claim upon the allegiance of their people. In her summary of the nations, the United States is a government *de facto*; and by that definition are her spiritual subjects in this country released from their duty to support the Constitution as it reads. Says Bolmes in his work, "Protestantism and Catholicity Compared," chap. 56, page 336:—

It is allowable to resist illegitimate power by force. The Catholic religion does not enjoin obedience to governments existing merely *de facto*.

This opens the way for any kind of resistance to the government and institutions of the United States which the Vatican may choose to instigate. It invites, on the part of American Catholics, attacks upon the fundamental laws of this government. It releases American Catholics from moral responsibility for any attitude of opposition they may assume toward the United States government, in short, absolution in advance for any act committed against the nation in its present form. Such is the ally which the Sunday-law advocates have taken into their camp to assist in the

overthrow of the Constitution of the United States, and to march with our liberties back into the darkness of the Dark Ages.

The next article will show how the Roman Church relates herself to the movement she has been invited to join, and what part she proposes to play in advancing it. c. m. s.

To the Fields in 1908

THE growing list of missionaries entering the great unwarned fields bears cheering testimony to the rapid extension of the advent message. In 1907 fifty-eight missionaries, counting the wives, entered the fields. In 1908 the number was far larger. In fact, every month, and generally every week, saw missionaries bidding good-by to their home lands, and departing for all four quarters of the earth. The message is flying through the midst of heaven to every nation, and tongue, and people.

The following list of departures during 1908 is a token of the hastening end. Where the laborers have gone out from Europe or Australasia to fields beyond, the fact is noted. In all other cases the workers have gone from the United States:—

JANUARY

H. H. Winslow and wife, to China.

FEBRUARY

Louis Mobbs, Miss Tena Judge, and Miss Edith Ward, all of Australia, to Singapore, East Indies.

MARCH

Dr. H. W. Miller (returning) and wife, Elder R. F. Cottrell and wife, Bert A. Roberts and wife, Mrs. B. Moultrup and son, and Miss Pauline Schilberg, to China.

Miss Dehn, to Japan.

Robert S. Greaves and wife to Turkey.

APRIL

Homer C. Olmstead and wife, J. R. Campbell and wife, and S. Konigmacher and wife, to South Africa.

Walton C. John and family, to Argentina, South America.

MAY

W. J. Fitzgerald and family, to England.

E. C. Widgery and wife, to British Guiana.

A. L. Philbrick and wife, to Guatemala, Central America.

N. C. Bergersen and family, to Denmark.

John Bowers, to Mexico.

JUNE

Miss Bertha Fuller, to India.

Mrs. Edith E. Bruce, to India.

R. C. Porter and wife, to South Africa.

Miss Winifred Trunk, to Australia.

Miss Amy Boardman, from England, to India.

S. W. Carr and wife, and Bennie Tavodi, all of Fiji, to New Guinea, East Indies, to open our first work there.

JULY

George L. Sterling and wife, to the Society Islands.

S. H. Carnahan and family, to Cuba.

M. E. Emmerson and wife, to Basutoland, South Africa.

T. M. French and wife, to Sierra Leone, West Africa.

J. A. P. Green, Earl Hackett, John Brown, A. A. Reinke, to Mexico.

E. C. Wood and wife, to Jamaica.

Walter Foster and wife, to Japan.

AUGUST

Dr. Riley Russell and wife, and Miss Mae Scott, to Korea.

L. J. Mookerjee and family, to India.

Miss Jennie C. Nelson, to St. Thomas, Danish West Indies.

SEPTEMBER

J. van de Groep, of Holland, to the Dutch East Indies.

J. P. Novak, to Mexico.

C. L. Butterfield and family, to Korea.

H. Drangemeister and wife, M. Poenig, and W. Koelling, from Europe, to German East Africa.

W. Scholz, of Berlin, and Miss L. Brefin, of Switzerland, to Syria.

George Keough and wife, from England, to Egypt.

Misses Larson and Rhode, from Europe, to Abyssinia.

H. S. Prener and wife, to Brazil.

C. E. Knight and family, to Argentina.

F. E. Lyndon and wife, from New Zealand, to Rarotonga, Cook Islands.

OCTOBER

Miss Edythe Ayers and Miss Belle Shryock, to India.

Thomas J. Grenville and wife, from England, to India.

G. W. Reaser and wife, to Mexico.

J. E. Fulton and wife, and Kenelm Hungerford, from Australia, to Singapore.

E. E. Thorpe and wife, from Australia, to Java.

H. E. Piper and wife, from Australia, to Haapi Island, Tonga or Friendly Islands.

Reid Smith and wife, from Australia, to the Maori country, Tobago Bay, New Zealand.

NOVEMBER

A. N. Allen and family, to Peru.

Miss Annie Williams and Thomas Driver, from Australia, to Fiji.

DECEMBER

Robert A. Beckner, to Burma.

W. E. Perrin and family, and R. H. Leech and wife, to India.

C. P. Crager and wife, and Miss Mary I. Cobban, to South Africa.

Charles F. Knott and wife, to Brazil.

Arthur Warren and wife, from England, to Argentina, South America.

L. V. Finster and wife, from Australia, to the Philippines.

Miss Louise Scholz, to India.

Misses Calista Nelson, Anna Hansen, Frances Brockman, Meda Kerr, and Lillian M. Voris, to Argentina, South America.

E. C. Ehlers and wife, to Brazil.

W. W. Wheeler and wife, to Ecuador.

SAILING DATE UNKNOWN

U. Augsburg and wife, and Jose Abella, of the Latin Union Conference, to Algeria, Northern Africa.

R. A. Caldwell and wife, from Australia, to the Philippine Islands.

Miss Nellie Sisley, from Australia, to Tonga, Friendly Islands.

Brother Thomas and wife, from Australia, to Pitcairn Island.

It totals up one hundred thirty-four workers, the largest number by far ever sent out in one year. In this list we do not count Dr. Miller, returning to China, nor have we a complete record of all who have gone from Australia and Europe into fields beyond. We have not counted the laborers sent from Europe into Siberia and Turkestan, nor those who have gone this year into Croatia and Silesia, Austria, to open new countries. These one hundred thirty-four laborers have been sent from the home fields of the message to regions beyond, and such a distribution in one year is a thrilling sign that the Lord is indeed finishing the work. It is a wonderful development. And what a responsibility this lays upon all believers to stand by with their prayers and their means as never before. W. A. S.

The Next Meeting of the General Conference

THE next meeting of the General Conference of Seventh-day Adventists is appointed to be held in Washington, D. C., May 13 to June 6, 1909.

The place was agreed upon at the general council held in Switzerland, in the spring of 1907. The time was fixed at the meeting of the committee which convened in Washington in the spring of 1908.

It has been decided to hold the conference on the grounds of the Foreign Mission Seminary and Washington Sanitarium. This will give us the use of the buildings of these institutions. Here we shall be free from the noise and bustle of the city, and have access to all the fresh air and sunshine to be had in the natural groves of the place.

When this conference convenes, it will have been just four years since our last General Conference. This is the longest period that has ever elapsed between sessions of the General Conference since the organization of that body.

At first the sessions were held each year. As the territory and scope of the work enlarged, it was thought best to hold the sessions but once in two years. Finally, when our operations had extended around the world, and into nearly every land, it was decided to convene in General Conference but once in four years.

The coming conference will have the largest delegation by far that has ever gathered for counsel in our history. Every union conference in North America is planning to send a full delegation. Between thirty and forty are coming from the European unions. The Australasian and South American unions will have the largest representation they have ever sent. All the principal mission fields will be represented by two or more from each field. And all the departments of the General Conference will be well represented by the members of their respective committees.

In view of the importance of our time, the rapid growth of our work, our unprecedented opportunities, and the large gathering of our leading men from all parts of the world, the coming conference should certainly be better than any we have ever held. It should be great from the standpoint of large, wise plans for the future, and the spiritual uplift to the delegates, and so to all our people. We believe it will be just such a conference, and for this all our people should earnestly and constantly pray. We should have more than a large, pleasant gathering, and a good program; we should have the presence of the Holy Spirit as our teacher and helper. This conference should give us larger views of our work, and greater consecration to it.

More information regarding the plans and details will be given through the REVIEW as the meeting approaches.

A. G. DANIELLS.

Note and Comment

The Modern Sodoms

THE appalling conditions which prevail in some of the great cities of America is beginning to compel attention from those who are called to deal with great moral questions. One intelligent observer, Rev. William J. Dawson, an English evangelist, recently made this statement in a public address in New York City:—

You can not imagine what an awful condition your city is in. The churches are losing their grip, and the ministers are allowing opportunities to slip through their fingers. In twenty years, unless there is a change for the better, the pride of America will be a pagan city; the church will be extinct, and vice will reign uncurbed.

If a dweller in ancient Sodom or Gomorrah should investigate one of our

modern centers of population, he could easily be persuaded that the cities of the plain had been restored. Such moral depravity invites the judgments of heaven.

Religion by Edict

ACCORDING to a recent press report, King Edward, of England, has issued an edict forbidding public entertainments in the theaters or music halls on Sundays, Christmas day, or Good Friday. This effort to establish religion by royal authority is consistent with the relation which government sustains to religion in Great Britain, and with the basis upon which Sunday observance rests. The state exercises a considerable degree of authority over the established church in Great Britain, although in issuing this arbitrary decree it is said that "the king has now turned to good account the survival of medieval despotism," which has been invoked on another occasion recently, and excited much criticism. In classing Christmas day and Good Friday with Sunday, King Edward indicates his knowledge of the fact that they all rest upon the same authority,—the command of the church. What King Edward of England has attempted to control by royal edict, Sunday-law advocates are seeking to induce legislators to attempt by legal enactment. In neither case is the cause of true religion advanced.

Spiritualism and Fiction

THERE is such an appetite now for anything which deals with the occult that writers of fiction are beginning to exploit Spiritualism in some one of its varied phases. Referring to what is described as "the advance of the novelist into the shadow world of Spiritualism," the *Independent* gives expression to its views thus:—

It is to be hoped that such phenomena as Mr. Garland describes, will find their proper place in fiction, if they must be exploited at all, and that his theories may never be widely tested in real life. For, when the time comes in which any man of good or evil intentions can develop in himself enough of this psychic force to say to the Flat-Iron Building, "Go and fall into the sea!" and she goeth, we shall have something worse than anarchy with which to contend. And this is the logic of Mr. Garland's position. If a table can be made to move an inch without the use of physical force, simply by the will of a medium, by developing the same power the mountains may be made to skip like rams, and nothing that is will be lasting, or beyond the awful power of mind to destroy.

It is perfectly evident that the way is being rapidly prepared for Spiritualism to act its part in the closing days of the controversy between Christ and Satan. Only those who are enlightened by the teachings of the Scriptures upon this subject will escape the great deception.

General Articles

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

Our Strength and Stay

MINNIE EMBREE-PARKER

O WHAT can we have to lean on
When everything else gives way?
O where can we go in trial,
In the dark and gloomy day?

Some friends of our sunny weather
Forsake us when days are drear;
Then what shall we have to lean on,
O what can our spirits cheer?

There's a Friend that has proved dearer
Than ever a brother can,
The hope of a race of sinners—
'Tis Jesus, the Son of man.

With one hand on the throne of heaven,
With the other he reacheth down
To strengthen and cheer the fainting,
And help them to win a crown.
Pasadena, Cal.

Parting Words of Instruction¹

MRS. E. G. WHITE

"LET not your heart be troubled: ye believe in God, believe also in me."

These words were spoken by Christ just before his crucifixion, and were among his last to the disciples. He is not at this time thinking of the sufferings that lie before him, but of his disciples. How will they stand when they have not his personal presence with them? He comforts them with the assurance of his return: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Very simple are the words of the Saviour. They can not be misunderstood or misinterpreted. "And if I go and prepare a place for you," he continues, "I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." For three years Christ had been educating his disciples in that way; yet Thomas said to him: "Lord, we know not whither thou goest; and how can we know the way?" Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

O that we all might understand these words for ourselves, and know that Christ is for us the way, the truth, and the life! Only through the Son of God can any soul make his way to the Father. Only he can remedy the injury that was wrought for man by the fall. "If ye had known me," he declared, "ye should have known my Father also: and from henceforth ye know him, and have seen him."

"Philip saith unto him, Lord, show

us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

Christ came as the representative of the Father, and the works of the Father he was constantly doing. Had not the disciples for three years been beholding these works? Had they not seen the sick brought to him to receive healing, and had he not restored them to health? The needy of all classes had flocked to him in crowds, and he had ministered to all. They had seen him feed a multitude with a few small loaves and fishes, and as the food was passed from hand to hand, they had watched it multiply until there was more than enough for all. After five thousand men, besides women and children, had been fed, the Saviour gave the command, "Gather up the fragments that remain, that nothing be lost;" and they gathered up of that which was left twelve baskets full.

This is an object-lesson of the work that the Saviour desires to do through his followers. He wants us to take the blessed Word, to study it, and then to teach it in its simplicity. How simple Christ's lessons were! Even the children could understand them. The people of his own nation, those who professed to believe in God, were greatly incensed against him because by the simplicity of his daily teachings he was removing the rubbish that was hiding the truth from the comprehension of the people. Even the most ignorant could take in the truths he taught, and be comforted and blessed thereby.

Mothers, hearing and seeing his words and works, desired that their children might come to him to be blessed. On one occasion one mother with her children left their home to find the Saviour. On the way they told others of their desire; and as they pursued their journey, mother after mother, with their little ones, joined the company, until, when they reached the place where the Saviour was, there was a little army of women and children who sought to reach his side. He was ministering the word to the people, and healing the sick; and when the women made known their errand, the disciples told them that the Master must not be disturbed. But Christ had heard the petition of the mothers, and at once his heart responded to their desire. He said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

I am so thankful that the message of salvation was brought in such simplicity to us. The Son of God laid aside his royal robe and crown and his high com-

mand, and came to earth to take his place among humanity as a little child, to bear the test of temptation and trial from childhood to manhood. Greater than that of any other were the sufferings and trials he endured. Satan and his host were determined that Christ should not carry out his plan of sacrifice. If they could discourage Christ, and cause him to sin, the world would perish in its iniquity, and the cause of righteousness be lost. But Christ was working out the salvation of the human race, and he would not fail on a single point. He would make it possible for humanity to lay hold upon his divinity, and escape the corruption that is in the world through lust. Man does not need to be corrupted. May God help us to accept by faith the victory that has been won in our behalf, and make it ours.

The Saviour continued: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." It was a path of suffering and temptation by which the Saviour went to his Father, and we may rejoice that he consented to travel such a path. Had he not, how could the world have been saved? By this he made it possible for us to be accepted with God. When we are in doubt and perplexity and difficulty, let us consider what the Son of God passed through that he might prepare for us a home in the kingdom of heaven. And to-day he stands by his Father's throne to minister help to every soul who seeks him in sincerity for strength to overcome. He waits to bestow on all the power to do his will.

He will accept the little children, blessing them as he blessed the children in the days of his earthly ministry. Shall we not bring them to him? These little ones are to learn the lessons of God's Word, and be captivated by the simplicity of his truth. Let the labors of those who work for Christ's little ones be marked with the simplicity that was revealed in the words that fell from the Saviour's lips.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Here is the test of our love for God. Parents are to teach their children what these commandments are. We need missionary fervor in our homes, that we may bring the word of life before the members of our families, and lead them to seek a home in the kingdom of God. There will be no sickness there, no sorrow, no death. A life that measures with the life of God will be the reward of all who win that eternal home.

In view of all that lies before the believer, his piety should be "always abounding." He should labor for souls with all his intelligence and powers. Not for eloquence and honor is he to strive, but for simplicity of life and simplicity of speech. Christ had no need to explain any word that he made use of. All were simple, and all were understood

¹ Sermon to the patients and helpers at the Paradise Valley Sanitarium, National City, Cal., Aug. 26, 1908.

by the most simple. We need to let our faith take hold of Christ; we need to listen to his words, to seek to do his works. We need to take hold of the hope of immortality that will give us life everlasting in the kingdom of glory. To us the promise is, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." To the worldling the truth is too simple; he deems it unworthy of his attention. He does not see Christ in it. But how thankful should the believer be for these promises! I am thankful for the faith I have in God's Word. I claim his promises, saying, "You said it, Lord. You asked me to come to you. I come expecting you to help me and bless me." And he proves the truth and the preciousness of his words: "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Consider the familiar relation Christ here brings to view as existing between the Father and his children. His presence and guardianship is an abiding thing. While we trust in Christ's saving power, all the arts and wiles of the fallen host can do nothing to harm us. Heavenly angels are constantly with us, guiding and protecting. God has ordained that we shall have his saving power with us, to enable us to do all his will.

Let us grasp the promises, and cherish them moment by moment. Let us believe that God means just what he says. If we will accept his word with the simplicity of little children, believing that he has given his life that we might have everlasting life, we shall receive power to overcome.

"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world

may know that I love the Father; and as the Father gave me commandment, even so I do."

I am very thankful for the privilege of speaking these words to you. I was present at the establishment of this institution. At that time I spoke to the workers here, presenting before them the way in which they might carry on their work intelligently. I spoke also to the patients, and I know that Jesus was present on these occasions. His blessing rested upon those assembled. I want to say to you to-day, There is a battle before each one of us; but as long as we hide self in Christ, we shall not be defeated. When you are provoked, and tempted to make a sharp reply, keep silent. At such times, silence is eloquence. Remember that you are God's property. When circumstances arise that irritate and annoy, conquer your feelings. We need to look constantly to Jesus. If we will walk in the fear of God, he will not fail us.

If we will seek to teach the truth in its simplicity, the Lord will let his blessing rest upon us. He will impart his Spirit to us, giving us comfort and strength and hope. I appeal to you to do all you possibly can for the help and comfort of others. Show to men and women who is the mighty Healer. He will bless the means you use. If you will do his work, you may expect his blessing. In your efforts for the sick, show them how they may improve their health by forming right habits.

I have said that if we seek to help and bless others, the Lord will let his blessing rest upon us, and I know that what I say is truth; for I have proved the Lord for many, many years. How long the Lord will permit me to speak and to labor for him I can not tell; but I have given my life to do his work, to study the blessed Word of God, and to pass it on to the people as the bread of life. It is possible that we shall never meet again on this earth; but let us remember that there is a grand meeting to take place ere long. Everlasting life is before us, and the city of God. Angels of God will be there. They will bid us welcome to the joys of heaven because we have kept the commandments of God. There there will be no more death, no sorrow, no sin. Let us do all we can to help one another to gain the eternal joys that are awaiting the redeemed. May God's blessing rest upon his people in large measure, is my prayer.

Catholic Extension in America

ALLEN MOON

ABOUT three years ago there was organized by the Catholic clergy of the United States what is known as the Catholic Church Extension Society of the United States. This society has grown in membership and influence with great rapidity. Early in the year 1908 the board of governors of the society sent out a call for the First American Catholic Missionary Congress of Amer-

ica, to be held in Chicago, Nov. 15-18, 1908.

Archbishop Quigley, of Chicago, in speaking at the opening of the congress, stated that "the holy father has taken the church in America from its position of dependency, and given it its full canonical rights," giving this as a reason for the organization and work of the society. He then proceeded to outline the work of the Catholic Extension Society as follows:—

"The Church Extension Society devotes its attention primarily to the neglected Catholics of our own land. It aims to supply churches and priests to those who need them; it aims to stop the leakage which we have been powerless to prevent in the past; it aims, also, to develop that true missionary spirit which reaches out to the ends of the earth.

"It is the hope of many earnest Christians that some day the church in this country will have reached that stage of growth when it will do more than any other country in the world, in the foreign mission field. We are God's favorite nation, in many ways. We have the wealth, the initiative, the energy, and we believe that the time is here when this wealth, this initiative, and this energy can be turned to good account in the solving of all those problems to which reference has been made. This congress will, at least, be a beginning; and beginnings are always important. The cause is certainly a holy one.

"We deem it an honor to have had a share in promoting this great undertaking, and we cordially welcome the hierarchy, the clergy, and the laity to its deliberations."

Information regarding this work had been laid before Pope Pius X, and a letter from the pope to Cardinal Gibbons was introduced to the congress in the following language:—

"The following apostolic letter has been received by Cardinal Gibbons from His Holiness Pius X, and it carries more than ordinary interest because it is the seal of Rome's approbation on a new and specially vigorous work that is reaping great results for the church in the United States."

Following is an extract from the letter referred to:—

"BELOVED SON: Health and the Apostolic Benediction.

"Truly solicitous as we are concerning all measures which may contribute to the progress of the church among the nations, we have received with joy the information that, in the United States of America, there are very many who are every day more powerfully drawn to the study of the doctrines of the Catholic Church by the labors of zealous missionaries, especially of those who have been trained at the Apostolic Mission House at the University in Washington.

"Accordingly, let these devoted missionaries know that their work and method correspond entirely to the desire and the hope of the Apostolic See, and strengthened by the testimony of

our approbation, let them continue their labors, always remembering that the work of the missionary bands may be extended to each and every diocese, and be multiplied therein. God will give the increase to those who sow with zeal the seed of the Word in the vineyard of the Lord, and he will repay with a most joyful harvest in this life, and an eternal reward in the next, the labors of the faithful workers.

"As a pledge of these blessings, and as witness of our paternal benevolence, we very lovingly bestow our apostolic blessing on you, our beloved son, on the above-mentioned laborers and their coadjutors, and on all who attend these fruitful gatherings.

"Given at Rome at the See of Peter on the fifth day of the month of September, 1908, in the sixth year of our pontificate. Pius X."

In the above, reference is made to the Catholic University at Washington and its work of training missionary priests. Following is a statement of its work so far:—

"The missionaries are grouped into thirty diocesan bands, and they are constantly engaged in giving missions to Catholics and non-Catholics alike. During the existence of this mission movement fifteen hundred missions have been given to Catholics in which over two million communions have been distributed. Besides the missions given to Catholics, over three thousand missions have been given to non-Catholics, and a great host of our separated brethren have had the truths of our Catholic faith fairly and squarely presented to them.

"And converts, too, have been made. The most reliable statistics indicate that during the year 1906 there were twenty-five thousand and forty-six converts received into the church, largely the result of these missions to non-Catholics.

"These are some of the direct results of the activity of the mission movement at the Apostolic Mission House, but besides these direct results, the mission movement has had the effect of stirring up other missionary organizations, awakening the enthusiasm of a multitude of priests, and giving a missionary character to parochial activities all over the country."

Archbishop Quigley, of Chicago, having been a leading spirit in the organization and work of the Church Extension Society, and having visited the pope in the interest of the society, received a letter from Pius X, which was presented to the congress, from which the following is an extract:—

"VENERABLE BROTHER: Health and the Apostolic Benediction.

"The statement which you brought to us on your recent visit to Rome, concerning the Catholic Church Extension Society of the United States of America, whose administrator is so ably assisted by your counsels, has been read by us with the greatest pleasure. You asked us to approve this society of our authority, and to enrich it with pontifical indulgences.

"We have good reason, therefore, to commend your salutary industry, and to heartily congratulate you on the progress of your labors. Moreover, we have determined to grant you, as you request, the support of our authority, in order that the work happily begun may be prosecuted with greater alacrity, and that many of the faithful may be induced to co-operate therein.

"Wherefore, by these presents, we approve and ratify your society, and grant the subjoined indulgences:—

"I. St. Philip Neri shall be the heavenly patron of the society.

"II. A plenary indulgence, to each member, on the day of admission, on the feasts of St. Philip Neri, St. Francis de Sales, St. Rose of Lima, the holy apostles, and at the hour of death.

"III. To every member of the society an indulgence of seven years and seven quarantines for every good work done in the interests of the society.

"IV. An indulgence of three hundred days, to all the members as often as they piously recite the formula: 'St. Philip, pray for us.'

"V. The above indulgences, plenary and partial, may be applied to the souls in purgatory.

"VI. Priests who are moderators or directors of the society may enjoy a privileged altar three times a week; founders and life members, six times a week.

"These privileges by us conceded, we wish to be perpetual, all things to the contrary notwithstanding. Although the assistance of divine grace can not be wanting to those who, like yourself, thus labor for religion and the good of souls, nevertheless, we earnestly pray that the graces of God may flow down upon you in greatest abundance. As an earnest of these, and as a token of our special good-will to you, venerable brother, and to the rest of our venerable brethren and beloved sons, who, together with you, direct the society, and likewise to all those who are or shall become members or promoters of this society, we most lovingly impart our apostolic benediction.

"Pius X."

Thus it is clearly apparent that the movement of Catholics to spread Catholic doctrines throughout the United States has not alone the approval of the head of the church, but is encouraged by the utmost indulgence and blessing of the pope, which is accepted as divine, and will no doubt add great impetus to the movement.

The First American Catholic Missionary Congress was composed of more than fifteen hundred delegates, including the papal delegate at Washington as the special representative of the pope, seventy-five or more archbishops and bishops, and hundreds of the clergy from all parts of the United States. The meetings of the congress were held in the First Regiment Armory, and were attended by thousands besides the delegates.

The street parade on the first day of the congress was designed as a most im-

pressive pageant. It was participated in by a vast array of clergy in sacerdotal robes, with a military escort, a fitting symbol of the faith of the church in the blending of the civil and the religious.

The work outlined for the society includes the establishment of a special missionary college for the training of mission priests, for which more than one million dollars has been subscribed; the establishment of many mission homes for the training of other mission workers; the erection of missionary chapels in every community not now occupied by the church; the colonization of Catholic emigrants in the vicinity of these chapels, to form the nucleus of a future congregation, and to aid in extending the influence of the church; the establishment of city missions among the poorer classes of all nationalities; and also schools for the education of the children of non-Catholics, as well as hospitals for the care of the sick of all classes and religions. And above all, the society proposes to utilize, in large measure, the public press, which is regarded as one of the most efficient means for the upbuilding of the church. These were among the subjects discussed in papers before the congress, and all received hearty approval by the delegates.

In speaking of the future of this country, a favorite expression of many speakers was, the coming Catholic America. One said: "The protest of the Reformer of three hundred years ago is fast dying out; let us become nationalized, and let us support the priesthood in the work of missionizing the nation. The church is the great uplifter of the races and languages of the world; and as the church once united all the nations of Europe in one body, so again the mission of the church is to unite all nations of mankind in one."

The opinion was freely expressed that the victory for the church was already won in the land of the Reformer, and the present missionary movement in the United States will accomplish the unification of this great nation. "The church is the kingdom of Christ on earth," said one speaker; "and in the end there will be only one shepherd."

A great deal of emphasis was given to the expression that the colonization of emigrants from the Old World was for civic as well as religious purposes. Laymen were urged to make large contributions to the church for the work outlined in these papers.

It remained for the last speaker of the last evening of the congress to fully develop the plans of the society. He said: "The church is the true ally of the state; they can not be separated—never, so long as democratic governments are relied upon to rule men! It is true that their organizations may be separate, but they are inherently inseparable and interdependent. It is true that the state needs no longer the support of the church. But under democratic government the church must ever be the mainstay of the state. It is time that there should be a plain, clear, unmis-

takable, unanswerable definition of the Catholic position on this important point." More was said of like import.

Protestants who are demanding religious legislation by Congress, would do well to stop and consider whether they are willing for the execution of these religious measures to fall into the hands of the power that once destroyed nations in the interest of its own establishment. Is the spirit of the Reformer indeed dead?

South Bend, Ind.

Mormonism—No. 5

A False Prophecy

D. A. PARSONS

ASSUMING that even a half-fulfilled prediction is sufficient evidence of divine inspiration, our Mormon friends frequently cite Joseph Smith's "Revelation on War" as proof that he was a prophet of God. They base their argument on that part of the prophecy predicting that South Carolina would rebel against the federal government, and thus precipitate war between the Southern and Northern States. But no one can fully appreciate the intrinsic value of such "proof" until he discovers that other important predictions in the "Revelation" have proved utterly false.

We give that part of the "Revelation" pertaining to the late Civil War, also a repetition of it made in 1843; and we quote them as evidence that Mr. Smith was not a true prophet:—

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls:—

"The days will come that war will be poured out upon all nations, beginning at that place. [How?] For behold, the Southern States shall be divided against the Northern States, and the Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations; and thus war shall be poured out upon all nations."

"I prophesy in the name of the Lord, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of man will be in South Carolina.

"It may probably arise through the slave question. This a voice declared to me while I was praying earnestly on the subject, Dec. 25, 1832."—"Doctrines and Covenants," Secs. 87, 130.

A recent Mormon publication, entitled "A new Witness for God,"¹ des-

troys all significance in the above prediction that South Carolina would rebel. In a long and labored argument to prove that the prophecy was not a fraud, perpetrated at a later date than 1832, this new witness for God produces proof that South Carolina had threatened to rebel, and, in fact, was in a state of rebellion for several weeks before the prophecy was made. We quote from this Mormon orthodox work:—

"It is true that there was considerable agitation, about the time of the prophecy, on the question known in American politics as 'State rights.' In 1830 had occurred the great Senate debate on that subject between Robert Y. Hayne, of South Carolina, and Daniel Webster, of Massachusetts. On that occasion the champion from South Carolina advocated the doctrine known as 'nullification.' . . . The question again approached the acute stage in 1832, when the sovereign convention of the people of South Carolina was called, which adopted what was known as the 'Nullification Ordinance' [Nov. 24, 1832]. The leading features of this were, (1) a declaration that the tariff act of 1832, being based upon the principle of protection to manufacturers, and not with the view to raising revenue, was unconstitutional, and therefore null and void; (2) a provision for testing the constitutionality of this act before the courts of the State; (3) that in case the measures thus adopted for the purpose stated should be forcibly resisted by the federal authorities, then the State of South Carolina was declared to be no longer a member of the federal Union."

"It was in December, 1832, the same month in which the revelation and prophecy under consideration was given, that this issue between South Carolina and the federal government about reached its climax."—"A New Witness for God," pages 317-319.

These telltale admissions bear witness to the real origin of the prophecy under consideration, and hence they are destructive to Mormonism. They prove that South Carolina had, on Nov. 24, 1832 (the prophecy is dated a month later), defied the federal government, pronounced certain federal laws null and void, and threatened to secede from the Union if the United States did not grant her demands. Therefore South Carolina had been in a state of rebellion for thirty-one days before Joseph Smith predicted a rebellion! Then what inspired him?

It did not require the prophetic gift to read the newspapers, and understand this condition of affairs; nor was it a token of divine inspiration in Joseph Smith to foresee that such a course, if persisted in, would end in war. Even Andrew Jackson, who was then president of the United States, foresaw this danger, and issued a proclamation saying that "it would necessarily bring the federal and State authorities in conflict; and if the citizens of South Carolina took up arms against the United States, they would be guilty of treason." Was

Andrew Jackson therefore a prophet of God?—He was not; neither was Joseph Smith.

The strongest proof that a prophet is not an ambassador of Christ is the failure of his predictions. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously." Deut. 18:22. Tested by this divine rule, the "Revelation on War" becomes a witness against Joseph Smith and a weapon against Mormonism; for the prediction that the rebellion in South Carolina would terminate in a universal conflict proved untrue.

Some assert that the "Revelation" does not teach that a universal war would begin with that rebellion, but the pitiful weakness of such a quibble must be apparent to all. To use the words of Lord Macaulay, "such a subterfuge seems rather to deserve a flogging than a refutation;" for the wording of the prophecy is too plain to be misunderstood.

The prediction made in 1832 was, "The days will come that war will be poured out upon all nations, beginning at that place"—"beginning at the rebellion of South Carolina." Therefore it was the war "beginning at the rebellion of South Carolina," and no other which the "Revelation" said would "be poured out upon all nations." And just how it would spread from America to England and from thence to all Europe was also foretold. "For," says the "Revelation," "behold, the Southern States shall be divided against the Northern States, and the Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations; and thus war shall be poured out upon all nations."

No prediction could be more explicit, and no prophecy could more utterly fail. *Asheville, N. C.*

A Faint Reflection of Christ

IN the days of the cruel Inquisition a girl, who refused to bow to the priest, was being carried out to be shot. She was made to sit upon her own coffin. Just before the place was reached where she was to give up her life for her faith, a man rushed up and said, "What wilt it take to buy the life of that girl?" An enormous price of money was stated, and the man quickly said, "I will pay the price." It was done. The girl was taken down and given her liberty.

What was the first thing she did?—She crouched at her savior's feet, and, lifting her hands, said, "O sir! let me be your slave. I would love to serve a man so good as you."

This is a faint reflection of Jesus; it is very faint, indeed, but nevertheless it gives us a hint of him. When the devil had us on the way to hell, Jesus came and purchased our freedom. He did not purchase it with money: money could not buy it. He purchased it with his own blood.—*Selected.*

¹ The official report of those appointed by the first presidency of the Mormon Church to examine the manuscript of this book says: "Your committee, to whom you referred the consideration of Elder B. H. Roberts's new work, entitled 'A New Witness for God,' respectfully represent that they have read it with great care, and believe it to be a valuable addition to our church literature. They find nothing therein calling for adverse criticism, but to the contrary, find that it is orthodox, and consistent with our teachings."—"A New Witness for God," page 487.



If Thou Art Near

O Love divine! that stooped to share
Our sharpest pang, our bitterest tear!
On thee we cast each earth-born care;
We smile at pain while thou art near;
On thee we rest our burdening love.
O Love divine! that stooped to share,
Content to suffer, while we know,
Living and dying, thou art near.

—Oliver Wendell Holmes.

Food for the Sick—No. 2

MRS. EDITH E. BRUCE

"LAST week," said Aunt Mary, "we studied a few principles in regard to the preparation of food for the sick; and I feel that we can not afford to leave so important a subject without entering into it a little more thoroughly."

All the ladies manifested a desire to continue the subject, and many questions were asked which brought out an interesting discussion.

"I believe," resumed Aunt Mary, "that last week we took up the preparation and use of fruit juice, gruels, and eggs, the articles of diet probably most used for the sick, especially during the fever stage. During convalescence, and in cases where a special diet is not particularly indicated, many dainty and appetizing dishes may be prepared. I wish to emphasize again the importance of having everything dainty and inviting that is served to the sick. A bowl of soup tastes much better if eaten from a small, thin, shining bowl, with a polished spoon, than when served in a clumsy old bowl, with a tarnished spoon. By the way, many soups can be so simply made that they will be easily digested and very appetizing for the sick. Among the best are the cream of corn, cream of pea, rice, and fruit soups. You have had all these recipes, except the last-named. Fruit soup can be made from various kinds of fruit juices, but care must be taken not to have it too acid or strong, and not to serve it with any milk preparations. Besides the soups and gruels, I have found that excellent toasts can be made. I will give you a few simple recipes, which you will find nice for breakfast dishes for the sick, and equally palatable to those who are well. For any toast be sure to have the bread freshly toasted, crisp, and hot."

Fruit Toast

"Lightly butter a slice of toast, and pour over it fruit juice which has been heated, sweetened to taste, and thickened a very little with corn-starch. Fruit toast is especially good made with berries, peaches, or prunes; the two last named do not need any thickening."

Tomato Toast

"Press well-cooked, ripe tomatoes through the colander, season with salt, a little sugar, and thicken with corn-starch. While hot, pour over the crisp toast."

Eggs on Toast

"Poached egg on toast is palatable served hot. Place a heated saucer over the toast while carrying it to the patient. This is a good way to keep all toasts hot."

"Egg in the nest" on toast makes a pretty dish, and is easily digested. Separate the white and the yolk, and place the yolk in a little cold water. Beat the white to a stiff froth, and have the toast moistened with hot milk, then place the white on the toast, and drop the yolk in the center. Place in the oven until the white is a delicate brown.

"And now," said Aunt Mary, "I want to offer a few other suggestions in regard to caring for the sick. Don't go into the sick-room and ask the patient what he wants to eat. Almost invariably he will want something that he should not have, and will not be satisfied with anything different, or else he will say that he does not want anything. Plan little surprises. Do not talk about the food, but prepare what you know he can take, and carry it to him with a smiling, cheerful face, which will add much to his happiness, and will often induce him to eat. In all these little things," said Aunt Mary, "it is well to remember the wise instruction of the apostle Paul, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'"

Mussoorie, India.

Is the Use of Tobacco a Sin?

IN a conversation about the frequently discussed question whether the use of tobacco is morally wrong, a young man was heard to say, "I am a member of the — Church, and I have read the Bible nearly through, but I have not found a place where it says it is wrong to use tobacco." And as he said it, he was stuffing a cob pipe. Instead of answering the question, "Is the use of tobacco a sin?" let me suggest another for consideration; and before I state my question, let me make the following observations:—

1. Men are social beings, and they can not act or speak without affecting others. A gentleman is a man of refined manners, who manifests a kindly consideration of the likes and the dislikes of others. He will endeavor to offend no one. The smell of tobacco is offensive to many, causing even sickness and suffering to large numbers. The sight

of disgorged floods of tobacco spittle that stain the floors of public places and the sidewalks in the cities, is disgusting to decent people. The smell of the clothes and breath of the habitual smoker is a stench in every clean nostril.

2. Tobacco undermines the health. Dr. Willard Parker, at the head of the medical profession of New York City, said: "I am sure that in health no one can use tobacco without detriment to body, mind, and soul. It is poison which slowly but surely destroys life, and a man who uses it to any extent is as old at fifty as he would be at sixty without it. All who smoke or chew are more apt to die in epidemics and more prone to apoplexy and paralysis than other people. The duty of abstaining from the slow killing of one's self by tobacco is as clear as the duty of not cutting one's throat."

3. It weakens the mental powers. Lord Bacon said: "To smoke is a secret delight, serving to steal away men's minds." Principal Bancroft, Phillips Academy, Andover, Mass., says: "Tobacco is the bane of our schools and colleges. Teachers who have given any attention to the subject agree that under its use, boys go down in scholarship, in self-respect, in self-control. It takes off the fine edge of the mind, injures the manners, and dulls the moral senses."

4. It destroys moral character. One cold, damp winter night a number of men were lounging and smoking in a depot where there was only one waiting-room. The train was an hour late. One woman who was made sick by the foul tobacco fumes was compelled to stand on the platform in the cold. Such a man will go daily along the streets past open doors and windows with a pipe in his mouth, causing the atmosphere even inside the dwellings to be offensive for five minutes after he has passed. Surely one's sense of right and wrong is very dull when he will willingly pollute the air that others must breathe. "The use of tobacco weakens the will, and blunts the moral sensibilities, so that its users are more easily led into other evils."

5. It transmits many evil effects to the offspring. John Cowan, M. D., says: "Of all the harm done by the use of tobacco, the greatest harm and the mightiest wrong is that of transmitting to the unborn the appetite for the filthy, disease-creating, misery-engendering drug." A leading physician says, "I have never known a habitual tobacco-user whose children, born after he had long used it, did not have deranged nervous systems, and sometimes evidently weak minds. Shattered nervous systems for generations to come may be the result of this indulgence." Brodie says, "This is a sin that affects the third and fourth generations." Mr. J. B. Wight, a student of this question, says: "But when the health and happiness of unborn children are involved, no person has the right to indulge any habit that will bring the least injury upon them. The gospel of Christ furnishes a balm for bereaved and

troubled hearts which can nowhere else be found. But the devotee of tobacco has no right to such comfort. When his children die young, or, being spared, are doomed to drag out a puny, miserable existence, let him not ascribe it to 'God's will,' but think of it as the legitimate result of his own self-indulgence."

6. It is a useless waste of money. Every man is a steward of what God has entrusted to his care. The use of tobacco is known to cause poverty, disease, and crime, to bring many into our almshouses, reformatories, insane asylums, jails, and penitentiaries; and the people are taxed to support these institutions and to provide tobacco for the inmates.

7. It makes one unchristlike. A good man was heard to say, "Joe Jones uses tobacco, and he's a great preacher, and I can not see that there is any harm in it if such men as that use it." Joe Jones may be a great man. But if we excuse ourselves by comparing ourselves with him or any other, even though they be good and influential men, God's Word says we are not wise. 2 Cor. 10:12. Is not Jesus Christ a better example? Can you think of him as using tobacco?

8. It puts one in bad company. Suppose the people of the world were divided into two companies, one composed of those who use tobacco, the other of those who do not. Which would be the most desirable company? Where would the best men be found? Where the worst?

9. It is contrary to God's commandment. Men of the world may not care if they have filthy habits, but every Christian at least should want to be a clean, pure man. And God's command to every Christian is, that we "cleanse ourselves from all filthiness of the flesh and spirit."

The question which I wish to propose is this:—

Can one offend the taste and feelings of the better half of society; undermine and injure his health; blunt his mind and weaken his mental powers; willingly lower his moral standing and blunt his moral sensibilities; transmit disease and mental and moral weakness to his children; invest God's money in something that benefits no one but harms many; make himself unchristlike; class himself with the lowest elements of society; and refuse to obey God's revealed law of purity, without sin?—*Frank L. Temple, M. A.*

"A good motto—since the hanging of mottoes is the fashion of the day—to put up before every sewing society, every corner-store crowd, and to hang from every village steeple, is the ninth commandment, 'Thou shalt not bear false witness against thy neighbor.' This is the common offense of good people. Men and women who would not hurt a fly, think nothing of sticking the knife of scandal into a neighbor's back; and persons who would not steal a straw, take a fiendish pleasure in robbing a man of his good name."



The Solomon Islands

S. W. CARR

WHILE on our way to our new field of labor in British New Guinea, we had to pass through these islands. What we gathered in this trip may be of interest to our fellow readers of the REVIEW.

Situated to the northeast of Australia and about six days from Brisbane, is this group of islands, which was discovered by the Spanish navigator Mendana in the sixteenth century. Yet for three hundred years after this they remained practically unknown to the white man.

There are seven main islands,—Bougainville, Choiseul, Ysabel, New Georgia, Malaita, Guadalcanar, and San Christoval,—besides numerous smaller ones, the whole being more or less interlaced with coral reefs and patches.

The formation is volcanic, and the climate tropical. The mountains reach to a height of ten thousand feet, and are covered with forests so dense as to make progress on land slow, except in the beaten track.

The native population is variously estimated at between eighty thousand and one hundred twenty thousand, many of whom are yet in a state of heathenism, and also cannibalism, several white men having been killed during the last year. Murders are, however, becoming less frequent, as the influence of the government and the missionaries extends. The white population is about two hundred thirty, consisting of government officials, missionaries, traders, and planters. Most of the islands of this group are under British protection, but Bougainville, the largest one, is under German rule.

Large tracts of forest land are now being cleared, and planted with cocoanuts, rubber, sisal hemp, and bananas. One large firm is preparing to plant one hundred thousand acres of cocoanuts for soap manufacture.

The natives are from small to medium height, dark, with curly hair, and many of them have in time past been employed in the plantations of Australia and Fiji. All the Solomon islanders have, however, been deported recently from Australia. All the natives smoke, and chew the betel-nut, the latter being eaten with an aromatic leaf and lime, making the teeth very black, and the mouth like blood. Its effect is the same as the kava of the South Seas, making the user silly and helpless. The use of neither tobacco nor the beetle-nut is forbidden by any of the missions. Beetle-nut is used largely as money by both missionaries and traders. Skin diseases are prevalent, the most common form being ringworm, which, beginning in a small way, gradually covers the whole body.

The natives, too, generally slit the ear and nose.

There are four missions at work in the Solomon Islands,—the Melanesian (Church of England), Roman Catholic, Methodist, and Miss Young's. The Melanesian mission has been working since 1849, while the Roman Catholics entered the field but twelve years ago, and have now a following of fifteen hundred, and are prosecuting their work with vigor. The Methodists are now established on several islands, having begun operations in the group about seven years ago. Teachers from the older missions in the South Seas are being used by this mission with success. Sometimes the missionaries meet with severe opposition in starting their work. At other times they have to contend with what is worse, the indifference of the natives.

Miss Young's mission is carried on in the island of Malaita only. Her labors were devoted to this work while the natives of Malaita were engaged in the plantations of Queensland; and when they were deported, she decided to continue work for them in their island homes. There are nine white missionaries belonging to this mission on Malaita, which is the most savage of the group.

These people are sadly in need of the third angel's message, not only to help them give up their evil native practises, but also to show them the evils of many of the things which they have learned all too quickly from the white man. We trust that it will not be long before a representative of present truth will be in these beautiful islands with their many languages and dialects, so that some of these dark-skinned people will be able to meet with us on the sea of glass, and sing the song of Moses and the Lamb.

Jamaica and Panama

S. A. WELLMAN

THE writer and his family arrived in Kingston, Jamaica, Oct. 5, 1908. Seven and one-half years ago we left this island for the eastern part of the West Indian field, and have since labored in the East and South Caribbean conferences. Nearly six years of this time we spent in Trinidad, in connection with the office of the *Caribbean Watchman* and the church at Port-of-Spain, Trinidad. Our stay in Trinidad was pleasant, and it was with feelings akin to leaving home that we departed from its friendly shores amid the group of loving friends who assembled to see us off.

During the latter part of the year, while the office of the *Watchman* was being moved from Trinidad to Panama,

we were requested to supply the pulpit of Kingston. We have found many of the friends of former years still faithful to the truth, their faces lit with the joy of the blessed hope; but others have left the faith, rejected the Lord, and gone to the world and its pleasures. Many new faces have come in, and there is now a strong church of over three hundred fifty active members. The work has made progress, and the prospects for the future are encouraging.

It was our privilege to visit the school at Riversdale soon after our arrival in the island. Professor Hughes and his helpers are doing excellent work in developing the property at Riversdale, and a number of bright, hard-working young men and women are preparing for usefulness. Among them are students from Barbados, Dominica, Trinidad, and Central America, as well as from Jamaica. There should be others from the other islands, and we would be glad to see some of our strong, intelligent young men and women from these various islands where they could obtain the benefits of this excellent institution.

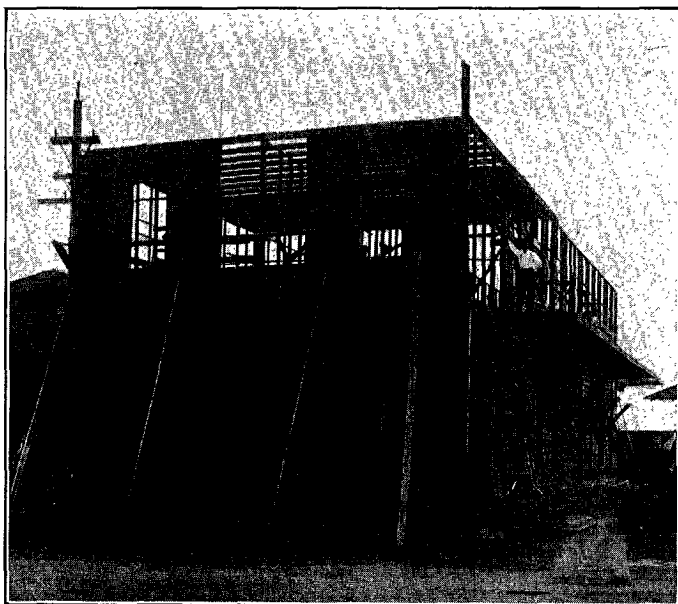
A new dormitory has been started for the young men, and this will add greatly to the efficiency of the school, and extend its operations. Brother Elihu Wood has charge of the work on this building, and the prospects are that it will be a credit to the institution and the West Indian work.

Owing to some necessary business in connection with the establishment of the printing plant in Colon, it became necessary for the writer to spend a few days in that city at the beginning of November. While there, a picture was obtained of the new building that is to house the Watchman Publishing Co., the offices of the union conference, and the workers in both. This building, which is eighty-two feet long and forty-two feet wide, including porches, is two stories high, and contains a chapel thirty feet by forty feet, printing-office of the same size, with two floors, and four suites of living-rooms. It was necessary to provide living-rooms, as the rents are so high in Colon that it is beyond the bounds of possibility for a worker to live there in a manner befitting the cause, on the salary that it is possible to pay. Ten dollars gold for one room, and even more, is charged each month for rent. Often these are poor rooms, even at that. This building will provide suitable places of residence for the workers at a moderate rental.

The building in Colon fronts on Bolivar Street, the main street of Colon, and runs through to Cash Street in the rear. The chapel is in front, on the lower floor, and the printing-office is at the rear on the same floor. Living-rooms are above, with outside stairways.

The picture shows the building under way. We hope to furnish later a picture of the completed building, and a report of the work that is to be carried on within it. Elder D. E. Wellman is in charge of the work, and with him are associated a number of brethren from Jamaica, who went to Colon to assist him. The plans, as now laid, will find the building ready for occupancy early in 1909.

In the midst of trying conditions the work in these two institutions is being



NEW PUBLISHING HOUSE AT COLON

built up, that the gospel of the kingdom may be carried to the countries surrounding the Caribbean more quickly. They need the assistance and prayers of the people of God, that they may be a success, and that they may meet the mind of the Father in their future work. Will not the brethren and sisters at home remember them before God?

The New York of the East

H. W. MILLER

It has now been a little over six months since we located our publishing work in Shanghai, the city that is to China what New York is to America. Many centuries passed before China recognized this vantage-point as being a commercial center. Until about fifty years ago, Shanghai was simply a small district city, whose limits were confined within the wall surrounding it. Even then it was through the efforts of missionaries and a few business men, who had settled here, that it developed into a center of commercial importance. Since the population is composed almost entirely of emigrants from other parts of the empire and from abroad, it represents the commingling of numerous dialects, both foreign and Chinese. Since

there seems to be no one dialect or nationality preponderating to any extent, every nationality conforms to its own customs of habit and dress, as well as its religious practises. It is not at all uncommon to see as many as fifteen different nationalities in passing down the street; and nearly all the religions of the world are represented in Shanghai. The Japanese have their temples, the Indians their temples, and the Jews and Greeks their synagogues; other societies have their places for worship, and their club houses, some of which are as fine as are to be found anywhere.

Not only in this respect is Shanghai a very Babylon; for while missionaries laid the foundations of the city, it has now attained the reputation of being one of the most sensual and wicked cities on the face of the earth. It is becoming quite common to hear the missionaries located here say that "it is almost useless to spend efforts in missionary work in Shanghai, owing to the disgraceful example of foreigners;" and it is true that very little telling work is done for the people in Shanghai, although a number of missionaries reside here.

It is not an uncommon sight to see Chinese coolies supporting a drunken foreigner, or helping him into a jinrikisha, while another runs along by his side, steadying him, to keep him from falling out. Sometimes they go still further. About a week ago, two blocks from where we are living, on an open street a crowd of Chinese coolies surrounded an intoxicated foreigner, who was lying in his jinrikisha unconscious; they were going through his pockets, and had even taken off his shoes, when they were interrupted in their work by another foreigner.

While our chief reason for locating in Shanghai was that of commercial advantages and facilities to be found here for both the general business office and repository and the printing-office, still we have also organized a church missionary society, and are carrying on some regular missionary work for both the foreigners and the Chinese. Four hundred of the Naval Edition of the *Signs of the Times* were used by our church, most of this number being sold to foreigners. We are also receiving a large club of the regular *Signs*, and are planning to dispose of a large number of the Thanksgiving issue of the *Review*. Some interesting experiences have attended the work of circulating these papers, and we trust that this work may serve the double purpose of warning the people and of gathering out the faithful among the foreigners of this city. We are also working the city with our monthly Chinese paper, which we find sells very readily; while Brother and Sister Parkins and Brother Mobbs are canvassing for "Daniel and the Revelation" and "Desire of Ages." As a result of these lines of work, our presence has been made known in this metropolis of China, and we trust we may keep the light of truth ablaze.

Some weeks ago, when registering our

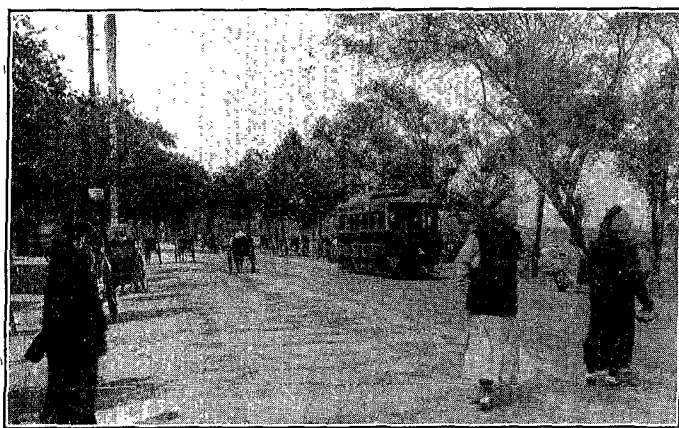
church paper at the general office of the Chinese Imperial Post-office, it was with some surprise that I learned that our paper was the one hundred fifty-seventh native paper published in Shanghai, and that seventy-four papers were registered for transmission in China in foreign languages. When it is remembered that ten years ago there were not more than five papers in Shanghai, all included, some idea can be obtained as to the advantages offered as a publishing center. There are several government schools here, besides mission universities and colleges, and public and private schools. So in drawing the best student class, some of which come from nearly all the eighteen provinces, Shanghai is exerting an influence that is penetrating into all parts of the empire.

A street-car system has been perfected within the last few months, one line being over five miles in length. At its terminus are several large Catholic institutions, one of which is a meteorological bureau. While this is a private enterprise of the Catholic Church, they have gained such skill and precision that China is dependent upon this observatory for her weather - signals.

The government has therefore placed the Chinese Imperial Telegraph Line at the command of this bureau, and has made many concessions to the Catholics, owing to its obligations to them for their services in this work. What motive other than to gain political influence could prompt the Catholic Church to establish a meteorological bureau here? In visiting their institutions a short time ago, we were taken through the industrial department, and there saw native boys carving images of Christ, the Virgin Mary, and Peter, — work which doubtless seems to them little different than carving their idols of Buddha and other gods. They were also painting screens with the many scenes so commonly found in Catholic cathedrals. The work done by these boys would be hard to excel, in the opinion of a casual observer. One of their pictures represented two Chinese boys with a marked expression of piety kneeling down before the pope. In this room were two enlarged pictures, — one of the circuit judge for this district, the other of the general inspector of the Shanghai-Nanking Railway. These were doubtless there in order to gain political favor with the Chinese. In many ways as yet unrevealed to the Protestant world, the Catholics are working to grasp universal political power. Another thing very noticeable in their industrial department was the seemingly perfect control they had over these Chinese boys. There was

not so much as a whisper to be heard, and it is further known that once a native becomes a Catholic, he remains a Catholic.

The Chinese native papers and the Chinese generally are now very friendly toward America, this feeling having been created by the return of the Boxer indemnity by the United States. The Chinese government has delegated one of its foremost statesmen, Tang Shao Yi, to return thanks to the United States; and it is hoped here that his stay in America may result in some steps toward effecting an alliance between the United States and China, in order that Japanese influence may be subdued in the far East. We are certainly living in eventful times, and everything seems to be pointing to the consummation of all things in the end of the world. But the work of warning these populous countries must



ALONG FRONT STREET, SHANGHAI

be done, and every facility must be employed in giving the closing message.
Shanghai, China.

The Simple Life in Mexico

G. W. CAVINESS

RECENTLY I visited San Luis Potosi. One of our native workers, having left us, was doing what he could to hinder our work here, and it was my desire to visit the brethren and counteract his work as far as possible. I found that the believers in San Luis Potosi were still holding meetings in a private house, and that the disaffected brother had had difficulty with some of them, and had separated from them. We held meetings each evening for a week, and also on the Sabbath, preaching the truth plainly, explaining the prophecies that pertain to our time. The brethren seemed interested and encouraged, and we hope that with further effort in their behalf they may be kept, and that others may be added to their numbers. Fifteen or eighteen of these brethren still hold meetings, and profess to keep the Sabbath.

From San Luis Potosi I went to Mexquitic, a place about twenty miles in the country. In Mexico, on leaving the cities and villages along the railroads, one has to resort to primitive methods of travel. In this case I had the privilege of riding a burro or walking. The burro is a very small donkey, and had

I not used a pack-saddle, my feet would almost have touched the ground. After traveling in this manner for four or five hours, I arrived at Mexquitic.

The leader of the company here is the secretary of the civil court; but in this out-of-the-way place I found that the secretary was dressed like the peons of the country, with cotton trousers and shirt, sandals for the feet, and a large, wide-brimmed, tall-crowned hat. He received me in his office, and afterward took me to the brother's house where the meetings were to be held. The house was nothing but a hut made of adobe, or sun-dried bricks, the walls being four or five feet high, and roofed with poles covered with the leaves of the maguey plant. There were no windows in the house, and only one door, but the roof was sufficiently open to allow light and air to enter without difficulty. In this house they took care of me. For breakfast they gave me some bread with cinnamon tea; for dinner *tortillas* (corn cakes) and beans, with eggs. At night they spread on the floor, which was nothing but the naked earth, some skins and two or three blankets that I took with me, and so made a bed where I lay down for the night. I could not sleep very soundly, for the ground seemed much harder than I ever imagined it could be. I passed three nights in these quarters, and was able at last to sleep fairly well; but I can not say that I would like to continue that manner of life indefinitely.

Nevertheless it gave me real pleasure to preach the truth to these simple-minded people, for although they are poor and live in the style indicated, yet they are intelligent, and seem to have a willingness to receive instruction, and a childlike simplicity that is pleasing. I hung up the chart and preached the prophecies to them, and they seemed to understand and drink in the truth and rejoice in it. I found that this little company had been holding their meetings alone during the summer, that they were faithful as far as they knew, and I never enjoyed preaching the truth to any people more than to them. I certainly hope that in the near future further work can be done to establish them in the message. Eighteen or twenty were present in the meetings, and I understand that their entire number is about thirty. They are scattered throughout that part of the country, not all living where they can attend meetings regularly.

After this I went to Venado, a town on the railroad to the north of San Luis Potosi. At Moctezuma, one station this side of Venado, a brother met me, and together we proceeded to Venado. I found here a few who were interested in the truth, visited one family in the afternoon, and made arrangements for a meeting at night. This service was attended by about a dozen persons, and was held in the house of a man who is interested in the truth. His wife, son, and one daughter were at the meeting. After the meeting, as I walked home

with the brother who was with me, I asked him if there were any others in the family where we held the meeting. He said there was a daughter, but that she was sick with the smallpox in an adjoining room. In this country there is no quarantine against smallpox, and one is liable to come in contact with it almost any time. I felt a little peculiar on learning that I had held meetings in a place where one was sick with the smallpox; but as it has been some weeks since my exposure, and I have not come down with the disease, I think I am safe from it now.

There is an interest on the part of a few at this place, and something ought to be done for them. I hope to make them another visit; but some one should be stationed at San Luis Potosi to build up the work there, and also look after these little companies and scattered brethren round about.

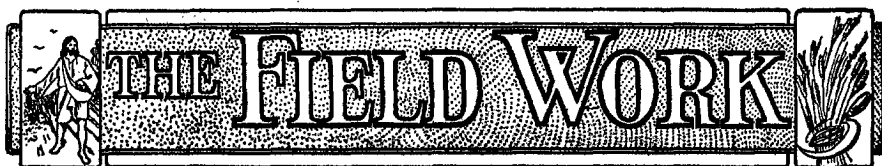
The last night before leaving for home, my host and his wife got a notion that I might be in danger, and instead of sleeping in their bedroom, three or four rooms from where I was, they made a bed on the floor in the room next to which I slept, and stayed there all night, armed with a revolver. I told them that I had traveled a great deal in Mexico, and had never thought of being afraid, that I was always treated with the utmost respect, and the only fear that I had was that the people would wear themselves out trying to make it pleasant for me. But nothing happened, and I slept soundly all night. This brother said that the government had made stringent laws in favor of foreigners, and especially of Protestant missionaries, requiring them to receive protection everywhere. He himself had been a Protestant for many years, and in his earlier life had suffered some persecution. The next day I set out for home, and the host and his wife insisted on sending a present to my family, which reminded me somewhat of the present that Jacob sent to Pharaoh. It consisted of nuts, figs, and grapes, grown on his own place, and a "little honey."

We have held our annual council, and laid plans for the work during the coming year, and have made some requests to the Mission Board, which we hope they will see their way clear to grant.

The canvassing work here in the city still continues good, last week being the best week since the work began. One young man took orders to the amount of one hundred thirty-six dollars, Mexican, and the sum of the four was about three hundred fifty dollars. This certainly shows that there is a possibility of doing a great work in this country with our literature, when young men knowing comparatively little of the language can make such a record.

We trust our brethren everywhere will remember us and the work in the republic of Mexico in their prayers, and that they will also give liberally of their means, so that the work may go forward to a triumphant conclusion.

Tacubaya, D. F.



The Hungarian Conference

WHEN Elder J. F. Huenergardt began labor in this field ten years ago, there were eight German and four Hungarian members in it. To-day there are over five hundred Seventh-day Adventists in Hungary. The Hungarian, Rumanian, German, Servian, and Slovakian nationalities were represented at the first annual session of the Hungarian Conference, held in Arad, November 4-8.

It would do the readers good to meet these simple-hearted and faithful brethren, who live together in peace. Strangers are astonished to see these persons of naturally hostile nationalities and factions so quietly assembled to hear the Word of God. Through an interpreter they told me of the love they had for the American and German brethren, who had so liberally given of their means to forward the truth in Hungary, and they wished that I should tell their unknown friends of the gratitude they felt for the third angel's message. It would be a great pleasure to me if I could so faithfully picture these gatherings that one could get a glimpse of the beauty connected with the arduous task of winning these souls for the kingdom. This afternoon four were baptized—one German, one Rumanian, one Servian, and one Hungarian. During the last nine months, ninety-one have been received into the conference, and the net gain was eighty-five—a very good record, indeed, so far as the percentage of gain is concerned.

We have entered only one third of the country thus far, as our efforts have been confined to Lower Hungary and Transylvania. In the entire kingdom there are about twenty-one million people. There are many thousands of square miles and many millions of the inhabitants yet untouched by our efforts; and still the land of the ancient Huns is gradually feeling the influence of the living preacher. We have a nice corps of energetic and promising young workers in this field. About twelve were formerly students at the Friedensau (Germany) School. One of these, Brother F. Kessel, was ordained to the ministry Sabbath forenoon. It was an occasion of great blessing to those present. Brethren H. F. Schubert, J. Erzberger, and Huenergardt officiated; they were assisted by Brethren J. Wolfgarten and O. Schwenecke.

As this is a young field, it is but natural that the delegates should take a deep interest in the business proceedings. We are glad six new groups could be received into the conference. There were one hundred forty of our people present. It did not take much to convince them that we need more workers for Hungary. To assist in securing these, nearly three hundred kronen was pledged, and two hundred kronen given in cash toward the Hungarian Educational fund. There was also a great desire manifested to do personal missionary work. Heretofore we have been unable to get permission for the colporteur, but now four regular canvassers are in the field, and

five will give a part of their time to this branch of the work. We have a great task before us in preparing suitable literature for these various nationalities. A good beginning has been made. The Hamburg House issues a Rumanian and a Hungarian monthly paper for missionary purposes, besides the *Hungarian Worker*, and a few pamphlets and tracts. We would remind our American friends of the existence of this literature, and hope they will circulate it among their Hungarian, Rumanian, Servian, and Slovakian neighbors. Such literature can be secured through our New York Branch of the Review and Herald Publishing Association.

The public lectures were well visited. Health and temperance talks were held, as well as studies on the other subjects connected with the third angel's message. From sixty to one hundred fifty strangers were at the evening and Sunday meetings. The interest awakened by this conference is to be followed up. In Hungary, as in other parts of the field we have visited this fall, there are more calls for labor than we are able to supply. Brother Huenergardt, who was re-elected president, is assisted by two ordained ministers, one licentiate, and eight Bible workers, two of whom are also able to do medical missionary work. They go forward filled with courage and good cheer, and thankful for the manifest blessing of God at this conference. They desire a part in your prayers.

GUY DAIL.

Sheyenne River Academy, Harvey, N. D.

OUR school year has been a most pleasant one from the beginning; for God answered our prayers by sending us a company of earnest young people, who, we believe, came here for a definite purpose.

When the Ingathering for missions was presented, some of the students took hold most earnestly, and were much blessed in the effort, some of them having experiences they would not part with for money.

Shortly after this, Prof. P. T. Magan visited our school, and his instruction concerning the spirit of prophecy, as well as on other lines, was especially appreciated.

Following this visit came the week of prayer, and it was a most blessed season. A remarkable feature, after the second night, was the punctual attendance of every student. It seemed as if none dare remain away, for fear of losing the blessing of God, which was there in rich measure. Hearts were made tender and melted before him as his goodness was revealed to them; then some sin would be shown, and quickly wrongs would be made right, and forgiveness obtained. Some who had backslidden were reclaimed, and we feel sure they have experienced a deeper work of grace in their hearts than ever before. Others for whom we had long labored and prayed yielded to God, to be used

by him as he sees best. We are sure there was joy among the angels as they saw our boys and girls yielding themselves to him for service. Both students and teachers quickly caught the strain, and thanked God from full hearts that, even on us, had fallen some drops of the latter rain.

During the latter part of the week, the general canvassing agent made us a visit, and formed a canvassers' class of seventeen members, to begin the study of their book for the coming summer.

We thank God for the privilege of co-operating with him, in helping to prepare young men and women to go out and to help finish this work. We look forward just a little way in the future when we shall see our boys and girls going to different places in the world, with but one purpose in life, and that to tell the good news of a soon-coming Saviour. Then when the gathering time comes, we expect to be gathered with those for whom we have labored, and stand with that company on the sea of glass, and join in the song of Moses, and be permitted to follow the Lamb whithersoever he goeth.

MRS. N. W. LAWRENCE.

The Convention of Self-Supporting Workers

THIS meeting was held on the Nashville Agricultural and Normal Institute farm. It opened October 15, and for several days previous, visitors had been coming. They kept coming until the rooms in the Rural Sanitarium were all full, and cots filled both bath-rooms, the dining-room, and most every available spot in both school and sanitarium. Some of these guests were able to stay the entire ten days of the meeting. Others came for only a part of the convention, and then pressed on to their individual work.

I moved among the visitors, and sought to find out as much as possible concerning them and their work. There were a number who came across the continent from the Pacific Coast. One sister from California returned to her home to arrange her business affairs so that she can devote her time to self-supporting work in the South. Two families who came from California to attend the school and the convention have since purchased property, and are now opening a farm school.

Wisconsin had several representatives. One sister in particular expressed her interest in self-supporting work by donating a cottage for the nurses at the sanitarium on the school farm. Since the convention, two other Wisconsin visitors have, so I understand, purchased a tract of land in the South for a school to educate self-supporting workers.

Nebraska sent several representatives. One of them returned to his home State to dispose of property in order to join the band of self-supporting workers in the South. An entire family from the same State will probably be in the South by the time this is read.

Among representatives from the East was a sister who became so interested in the needs of the South that she has visited different portions with a view to helping locate another farm mission school.

As might be expected, all the self-supporting workers now in the South, who

could possibly spare the time and means, attended the meeting. And of these there was a goodly company. A pioneer among these was Elder D. T. Shireman, the white-haired veteran in this movement. His courageous words did good to all hearts. He has spent over twenty years in this field, and he knows its most pressing needs, and his message sounds clear and strong in behalf of self-supporting efforts.

There were representatives of medical and sanitarium work, canvassers, the Misses Lackey and McDonald, representing the paper work, and delegates from more than ten industrial schools in various parts of the South.

The words of instruction along missionary lines, as given by some of our leading brethren, were listened to with deep interest. One conference president seemed to voice the sentiment of many others when he said that he longed to see the time when individuals, moved by the Spirit of God, would take the lead in starting missionary enterprises. This, he reasoned, would greatly relieve the conferences, which are already in many cases overburdened and unable to undertake enterprises calling for a greater expenditure of means.

The effect of the convention was to strengthen the feeling that in the closing work of the message all God's people must have some part. Many can not depend upon conference support. Upon many the Spirit will yet rest, and they will answer his call, depending upon God and the work of their hands for support, while they herald the coming of the Saviour.

It is time for many to bestir themselves. The field is wide. It seems to me that the South is but a camping station and training-ground for wider fields beyond.

JOSEPHINE GOTZIAN.

Tennessee

SABBATH, December 19, was a blessed day for the Leach (Tenn.) church. As I had not visited the church-members since returning from Memphis, I decided to spend the entire week in visiting the brethren, and trying to get all interested in seeking God for his Holy Spirit.

Sabbath, December 12, the church was asked to fast, and to pray earnestly all through the week. But few saw the importance of doing this; but as the end of the week was nearing, some saw their mistake. At the meeting on Friday, all were asked to fast on the Sabbath, December 19, and come for an all-day meeting. We surely experienced the greatest refreshing from the Spirit of God that the Leach church ever had. Brethren confessed their faults one to another, and prayed and asked prayer for others. All were moved by the Spirit of God to get closer to him.

Three took their stand to walk with God. We decided to continue our meeting the next day, and at this service twelve of the children and youth requested prayer.

Dear brethren and sisters, we pray for you and the Lord's work. We can help but little with our means; but pray for us that we may give our all—even ourselves.

You can assist greatly here if you can ship by freight to Huntingdon, Tenn., on the Nashville and Chattanooga R. R., prepaid, any clothing suitable for chil-

dren of any age. It is much needed. Clothes for adults will be greatly appreciated. Address Mrs. Mae Keele, R. F. D. 2, Cedar Grove, Tenn. Ship in her name to Huntingdon, Tenn.

W. J. KEELE.

Samoa

APIA.—The work of carrying the last message was begun here in the year 1895, but for various reasons this island has been without a worker for some time. A little more than a year ago the Australasian Union Conference Council requested the writer and some members of his family to make this their field of labor. Since coming here we have had much to do, and much to learn. We could not hope to do much toward getting out literature in the native language, but He who called us came to our help, and raised up a young man who was interested in the truth, and by his help we have four tracts and one two-page leaflet almost ready to work with; and this young man has also become firmly established in the truth, and has identified himself with God's people.

Besides a population of nearly forty thousand natives, there are about one thousand Chinese and some three hundred whites, for whom we are working. We would be glad indeed if any of our American brethren could send us reading-matter in English or German, bearing on God's message for to-day, post-paid, to Apia, Samoa.

JOSEPH E. STEED.

South Africa

BULAWAYO, RHODESIA.—The work here is still prospering, under the blessing of our God. The present season has been a blessed one in our school work. While we have had only the average number of boarding students, the outside attendance has been the best we have had in years. At present our first school is in charge of Brother Victor Willson, with two native teachers. This is held from eight to ten in the forenoon, is filled with outside children, and the interest seems good. The second, in charge of Brother and Sister J. R. Campbell, who lately came to us from America, is in session from 10:30 A. M. to 2 P. M. Two native teachers help in this also; and I teach one Zulu class and the general Bible class, when I can be at home. This school is composed largely of our older boys and girls, the boarding students; and these are the ones on whom our hopes depend.

Generally speaking, the interest is good, and many are working hard in their studies. While there are a few who seem to be tired of school, having been here many years, yet, rather than leave the mission, which seems to mean to leave the truth, they hold right on to their work. We have some severe struggles with the enemy, and none need think that mission work is all sunshine. Yet Christ is our captain, and we seldom lose a battle. "Happy is that missionary who, when the mere romance of the foreign aspects of his work is staled by experience, falters no whit."

Our out-schools are doing fairly well. August 24 I started with two of my boys on a visit to these stations, first arriving at the Lushabe River, where one of our teachers is located with his

family. We found him of good courage, and pressing the work with all his might. Going on to Kupavula, where Brother C. R. Sparrow is, we visited another native teacher. We found the school very small, many of the natives having moved away. The interest is not good; yet we believe the workers are doing all they can. We stayed with Brother Sparrow that night. Waking before day, we went on about thirty miles, to see some natives who, we heard, were calling for a teacher. But on arriving there at sunset, and seeing the conditions, we concluded the people were not very anxious to be taught. We stayed at that village that night. The next day we made another trip of about thirty miles, arriving after dark with our two teachers at Magam's village. I was so sick that day on the road I could hardly hold to my saddle, and had to lie down twice for a rest. But, in answer to prayer, were able to reach our teachers a little after dark. There we drank hot water, and lay down to rest. The interest at that place is not good, but we found the teachers working hard. I could not help thinking how many of our white teachers would keep up courage under such discouraging experiences. The work for this people is growing harder and harder every day, and we should not slacken our efforts in the least to give the message to them.

The next day we started for home, forty-five miles distant. I arrived there a little after eight at night, the boys a little later, they having gone all the way on foot. We have some faithful boys. Were it not for these, the work here would go much harder.

Our church- and Sabbath-school work is onward. Nearly one hundred attend our meetings on Sabbath. The interest is good. Our courage is good, and our only thought is to finish the work. It gives us courage to hear of the blessings of God upon our camp-meetings in the home field, and to know you are thinking of us, and helping so liberally with your means. This work is yours also. We will finish it together. Pray for us.

M. C. STURDEVANT.

Grand Cayman

Our little island lies in a northwesterly direction from Jamaica, and has a coastline about twenty-five miles in length. You have read and reread of Elder Eastman's visit to the island; also of Elder F. J. Hutchins and others who scattered the seeds of present truth.

Three years ago, Elder Frank Hall and his family entered this field to further prosecute the work, which was for a long time neglected. They at once began work by holding open-air meetings. A little later they had the privilege of a house in which to conduct their services. After attending once, I requested Brother Hall to hold meetings at my place, which he did. We also held Bible readings, which convinced another young man and myself of present truth. Though the battle with old habits was fierce, the victory was gained through the strength of Jesus, and we both stepped out to obey. Since that time we have rejoiced in the third angel's message.

As a result of Brother Hall's work at Georgetown, the capital of Grand Cayman, there are at present seven baptized members (others have fallen away).

We sadly need a church building at that place, but the means is lacking. At East End there are six baptized members and a Sabbath-school of seventeen. They are building a small church, but require means to finish it. Brother Hall is now laboring at Bodden Town, with a good attendance and interest, which we hope and pray the Lord of the harvest to bless, that we may see sheaves gathered into his garner.

This is a very needy field, and there is much to be done for the Master. We ask the united prayers of all the brethren and sisters for the work at this place.

PERCY ALLEY.

Michigan

BALDWIN.—I began a series of lectures in the opera-house in this place, December 6, which continued two weeks. The attendance was good, and at the close of the meetings twelve had taken their stand to keep the commandments of God.

Remember this little company in prayer, that all may become fully established in the third angel's message.

M. B. BUTTERFIELD.

From Oregon to Korea

We reached Soonan, September 24, after spending just one month on our journey from Roseburg, Ore. We spent some time in Japan, as our boat stopped several days at the different Japanese ports.

Tokyo, the headquarters for our work in Japan, is a city as large as Chicago, or larger. In the distance we saw the mikado's palace. After leaving the boat at Kobe, we stayed at the sanitarium until Monday, visiting the native sanitarium and the church, where one of our native ministers preached to an interesting audience. Dr. W. C. Dunscombe is working hard, and the sanitarium is full.

Japan is interesting to a foreigner. The hustling little people, their queer ways, the green-covered mountains, and the extensive rice-fields, all impressed us very much. Korea and Japan are almost opposites in appearance; for the Korean mountains are rocky and almost bare, and there is no timber to speak of. Korea might be described as a level country covered with mountains; for everywhere are flat, fertile valleys, where rice, cotton, millet, wheat, a certain large radish, peaches, pears, and Kafir-corn, are raised. Their chestnuts are very large. The persimmons, about four inches in diameter, are excellent.

The people are about as large as Americans. They look somewhat like the American Indian. Many of them are established in the truth, and those whom we know we like very much. Our teacher refused a good government position to stay by us.

Everything here appeals to one as of great antiquity. There are ancient tablets scattered over the hillsides. The east gate in Pyong Yang was built while David was a boy. And when we see the things about us which look just like the pictures in the old family Bible of the people in Palestine, etc., and understand some of the needs of this people, we can say as never before, "The harvest is great, but the laborers are few." The people, diseased and poor, in their little

mud-walled, dirt-floored, straw-roofed houses, certainly appeal to us as needing help. Already we have had patients who have walked thirty-three miles to reach us. We are all happy, and of good courage, and feel as never before like working to win souls for the Master.

RILEY RUSSELL, M. D.

Canada

ONTARIO.—Having listened to Evangelist William Simpson present the doctrine of the Seventh-day Adventists during a series of meetings some three years ago at Los Angeles, Cal., my wife and I saw very clearly that the Bible is God's word, and that the doctrine of the Catholic Church, to which we then belonged, was the doctrine of men; so we both accepted the truth. We sold our business, and came to Canada, our native land, to labor for our people, who are all Catholics. We spent three months with them. They were very bitter toward us; yet some of them saw the Sabbath truth.

We then went to Toronto to engage in selling our books and papers. The conference president, Elder Eugene Leland, being pressed with calls from many towns, requested us to visit the Indian reserve during the week of prayer. Although we had not much experience in laboring in gospel work, we felt called to accept this invitation. Two companies had been raised up about ten years before by Elder W. W. Simpson, the man who had brought the truth to us. The Indians were so glad to see us because of our association with Brother Simpson, that they came out in great numbers. Many who had never heard our message also came every evening for two weeks. There are about six thousand on the reserve, and there is no worker among them. They wish us to return and labor for them, and I think that we shall go.

We are doing self-supporting work, and the Lord is blessing us abundantly.

When we think how good the Lord was to bring this precious truth to us, we pray that more of our Catholic brethren may be led to examine this message.

Pray for us as we go among the Indians.

MATTHEW J. ALLEN.

Mississippi

NEW ALBANY.—We began a series of meetings, July 27, in a bush arbor ten miles from the above-named place. The meetings continued for three weeks, with good interest and attendance, although not without a great deal of opposition. The Baptists and Methodists began protracted meetings, which drew away some of our congregation; and as our camp-meeting at Amory was held August 12-23, I thought best to discontinue the effort till after camp-meeting.

After enjoying this annual feast of good things, my wife and I returned, with faith and good courage, to our place of labor. Elder F. R. Shaeffer accompanied us, and assisted in the meetings for a week.

When our meetings began, the opposition began. An arbor was built near by, and a week's revival meeting started, but we continued our meetings for three weeks, and the Lord gave success. Fourteen signed the covenant to keep all the commandments of God. Among

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Questions Answered

"CAN a newly elected elder be ordained by the outgoing one?"

In answer to this question, we should say, No. All officers of the church requiring ordination should be set apart to their work by an ordained minister. That no quarterly meeting service should be neglected or unnecessarily postponed, it is the usual custom in all our churches for the old officers to continue their services until the newly elected ones are prepared to enter upon their duties. Where new elders or deacons are chosen, the elder of the church should at once notify the president of the conference, that these officers may be set apart to the sacred work for which they are chosen, by some ordained minister of the conference.

"Are not deaconesses elected who are not the wives of deacons, the same as those who are?"

Yes. It sometimes is the case that other sisters in the church are better adapted for the work of deaconess than the wife of the deacon. The *qualification* of the individual should determine who should be chosen for deaconess, the same as in the selection of other officers.

It might be added in this connection that the work of the deaconess, properly carried on, is of great importance, and will bring much blessing into the church. Her duty is not done when the quarterly meeting services are over. We believe every church, though small, would be profited by selecting at least two deaconesses, who, together, or in counsel with each other, can visit and assist the sick and those in need of loving help, both in the homes of those who are members of the church and of those who are not. They should take the lead in this noble work of ministry throughout the year, and enlist the interest and help of other sisters in the church, as the needs may demand. Such loving, unselfish service will wield a powerful influence in favor of the truth wherever it is faithfully carried forward. Read Job 29.

T. E. BOWEN.

The Privilege of Giving

Too often the obligation to give to the cause of God is kept before the church, instead of the privilege. In the conversion of Saul of Tarsus, God has shown us how he could accomplish this work without using the human agent. But he has graciously given us a part, that we may finally "enter into the joy" over the salvation of souls. The Lord could feed his laborers with manna, could prevent their clothes from waxing old, could transport them, as he did Philip from "the way that goeth down . . . unto Gaza" to Azotus, could supply them with any necessary money from the fish's mouth, as he did Peter. But there are many of our dear brethren who love this truth, and want to have a part in spreading it, but who can not go to the front. To them the Lord has given the privilege of furnishing these supplies, that in the future life they may

share with the workers "the joy of the Lord." Were these facts impressed upon the minds of our brethren, I believe we would hear less about the "many calls for money."

When a collection is taken, too often the purpose of the collection is not fully explained. It is but natural that donors should desire to know to what cause they are donating. Frequently strangers are present, who would give liberally to our collection for missions, if they understood something of the nature of the work that we are doing. Explain the collection each time before it is taken; give some pointed missionary story, some experience of our brethren who are at the front, and see if it will not swell the offerings.

Another important help will be to have a certain sum set before your church to be raised in a given time. I have in mind a church which placed this mark at a considerably higher figure than they had hitherto ever been able to reach. The result was that they nearly always doubled the amount aimed at. Let us seek in every way possible to swell the stream, that the opening providences may be entered, and the work speedily consummated.

R. W. PARMELE.

The Relation of the Church Missionary Secretary to the Church-Members

It is the duty of the missionary secretary to get every member of the church to do some missionary work regularly. It will take much tact and hard work to accomplish this, and more still to keep the members steadily at their work. But by the help of the Lord, it can be done.

The missionary secretary should have a list of the members, and should keep it in a book that has room in it for notes on the circumstances of the members, the kind of work for which they seem best suited, or that they prefer, and other particulars that may prove helpful in working for them. This should frequently be studied, that none may be overlooked.

It is a good thing to divide the membership of the church into bands, with a leader over each band, to help them to work. The bands should be small, five or six members to each leader. In arranging the bands, care should be taken to put those who live near one another in the same band, with a leader in the same district, for convenience of working.

The leaders of the bands should be called together frequently, and should be expected to report what the members of their bands are doing. If any are not working, and can not be persuaded to work, the missionary secretary should assist the leader in working for these inactive ones. Sometimes a change to another band is all that is needed. Sometimes instruction is needed, sometimes encouragement. The missionary secretary should make a study of such cases, to see what the difficulty is, and be ready to give such advice and practical help as may be needed.

The missionary secretary should have experience in the various kinds of missionary work. He should not be content with a past experience, but should engage in practical work to the extent of

these is a very promising young man twenty-three years of age, who is a native of Spain, and was brought up in the Catholic faith. He came to the United States four years ago, and is now attending our industrial school at Pine Grove, near Amory, Miss. He is educating himself to help carry this last great message to his own people.

An acre of land has been given to us for our church building. We now have on the ground fourteen thousand feet of lumber, and will build as fast as the weather will permit.

I am holding some cottage meetings with good interest, and hope soon to see other Sabbath-keepers added to our number. I ask the prayers of God's people for the success of the work here.

T. C. COLTRIN.

Field Notes

At Peoria, Ill., recently five persons were baptized, and there are others who wish to go forward in baptism a little later.

A REPORT from Grand Rapids, Mich., states that eleven persons have begun to observe the Sabbath as a result of recent work there.

SEVERAL have taken their stand for the truth, and many others are deeply interested, as a result of meetings held at Parkersburg, W. Va.

NINE young persons were baptized by Brother I. M. Martin, following the recent effort made at Hatfield, Pa. Others are keeping the Sabbath as a result of this effort.

BROTHER A. F. FRENCH reports that one more family united with the little company of Sabbath-keepers at Atlanta, Mo., as a result of a few meetings held at that place.

A LETTER dated December 4, from Brother W. L. Sims, at Fortuna, Cal., says: "Another has taken a stand for the truth. We now have a company of twenty-five, mostly adults."

THREE persons began to keep the Sabbath as a result of recent efforts put forth at Solon Center, Ill. Seven others, all heads of families, have accepted the truth at the Hoag schoolhouse, four miles from the Center.

A REPORT from Elder S. G. Huntington states that six persons were baptized in Ogden, Utah, November 29. Ten or eleven others are to be baptized soon. He also says: "A woman and her daughter will soon unite with our church here [Salt Lake City], two others have begun to keep the Sabbath, while two are just ready to step out on the Lord's side."

SINCE the close of the summer's effort among the Swedish people in the Bronx, New York City, eight persons have been baptized, others are keeping the Sabbath, and still others are interested. November 2 the church had its second anniversary, and it was found that during the two years the membership had increased from twenty-two to sixty.

his time and ability. This is the only way in which he can become a true leader. Advice to the church-members, drawn from practical, present experience, will have far more influence than that based only on theory, or even on an experience some years old.

All these things show that this is an office of no small responsibility. It is an honor to be called to bear responsibilities in the work of God, but this honor can only be obtained through self-denial and hard work. It is not easy work to hold any office in the service of God, but the more sacrifice called for, the greater the blessing received. Let the missionary secretaries, therefore, be full of courage. Though their work is hard and responsible, it is fruitful for good, and will be the means, if faithfully done, of watering their own souls, as well as of blessing others.

E. M. GRAHAM,
Secretary Australasian Union Conf.

Current Mention

—The city of Roanoke, Va., has voted out its saloons, by a very close vote at the close of a vigorous campaign by both the temperance and the liquor element.

—The gold output of the United States for the year ended June 30, 1908, amounted to \$90,435,700, and the silver production for the same period amounted to \$37,299,700.

—A report from Paris states that the coldest weather experienced in fifty years was prevalent there on December 30. Nineteen deaths occurred, due to the freezing weather, while the streets were blocked with snow.

—It is reported from Rome that the pope has recently had a visit from Saint Joan of Arc, when she is said to have addressed to him solemn words of encouragement, exhorting him to continue his present policy, which she promised would shortly be crowned with triumph.

—As a result of an explosion of fire-damp in the Maybury mine, at Bluefield, W. Va., on December 29, eighty men are believed to have lost their lives. There were one hundred ten men in the mine when the explosion occurred. Of these, less than thirty have been taken out alive, and many of these will die from their injuries.

—Abraham Ruef, a former political boss of San Francisco, who for a long time has been on trial on the charge of bribery in that city, was sentenced, on December 29, to fourteen years in the State penitentiary at San Quentin. The trial has lasted for many weeks, and the defendants have filed a bill of probable cause, which, it is said, may extend the trial for three years.

—The national Bureau of Equipment at Washington, D. C., opened bids on January 5 for a long-distance, high-power, wireless telegraph station, which is to be erected near Washington. The station must be able to transmit messages over a radius of three thousand miles, and must also be equipped with a wireless telephone system, sending to the distance of one hundred miles.

—Prof. Percival Lowell announces that spectroscopic proof has been obtained of the presence of water on the planet Mars.

—During a battle between supporters of the deposed President Castro of Venezuela and the soldiers of the new governor, at Macuro, Venezuela, on December 29, twenty men were killed, and fifty wounded.

—Martial law has been in force at Stearns, Ky., since December 25, and soldiers are patrolling the town. This condition was brought about because of riots and bloodshed following a strike of miners and lumbermen.

—It is reported that Austria now has a force of one hundred fifty-five thousand men in Bosnia and Herzegovina ready to invade Servia at a moment's notice. The troops are said to be suffering greatly from typhus as well as from cold and exposure.

—In order to obtain still further expert opinion as to the correct method of constructing the Panama Canal, President Roosevelt has invited six civil engineers to visit the scene of operations with President-Elect Taft, make critical examination of the course of the proposed canal, and give a report of their findings.

—The commissioner of education reports that nineteen million pupils of all grades and classes were enrolled in the public and private schools of the United States one year ago. He reports that the amount of money spent in this country during that year for education of all grades, both public and private, is approximately four hundred forty-two million dollars.

—The new apparatus to prevent ships rolling at sea has been given an official test on the mail steamer "Lochiel." This apparatus consists of a gyroscope suspended amidships and driven by electricity. The motion of the gyroscope reduces the roll of the ship so that even in moderately heavy seas very little roll is experienced. During this trial, the rolling of the vessel was reduced from thirty degrees to three degrees.

—In view of the certainty of air-ships being used in the next great war, the German war office is conducting experiments with guns specially constructed to aim upward at air-ships. Automobiles of high power are being armored and equipped with quick-firing guns, to be used as air-ship destroyers. These will be able to travel over rough country at a rapid speed, and follow the course taken by air-ships so long as they are near the highways.

—In addition to the arrests reported last week in Pittsburg, Pa., as a result of investigation of graft in the city council, seventeen others have been put under arrest on the same charges. One of the leaders in this investigation has made the following declaration: "This city is rotten to the core, and we are going to clean it up. We have the names and data, and when we get down to arresting those who gave bribes, it will create a bigger surprise than the arrest of the councilmen." It is proposed to arrest every man in the city against whom the charge of bribe-giving or bribe-taking can be made to stand.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

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

The Bookmen's Convention

THE bookmen's convention for the Review and Herald territory was held, according to appointment, at the Foreign Mission Seminary, Takoma Park, Washington, D. C., commencing Dec. 16, 1908.

Elder Morris Lukens, manager of the Review and Herald Book Department, was elected permanent chairman, and L. W. Graham and R. J. Leo were elected secretaries.

All the general missionary agents and field missionary agents under appointment from the Lake, Canadian, Atlantic, and Columbia union conferences were present. The names of the delegates, and the territory represented by unions, are as follows:—

LAKE UNION CONFERENCE

J. B. Blosser, General Missionary Agent.
F. B. Numbers and wife, Wisconsin.
O. Morris, Northern Illinois.
C. J. Tolf, Southern Illinois.
A. C. Haughey, West Michigan.
J. H. McEachern, East Michigan.
H. W. Johnson, North Michigan.

ATLANTIC UNION CONFERENCE

R. J. Bryant, General Missionary agent.
G. W. Whitney, Maine.
A. R. Evans, Vermont.
H. C. Wilcox, Central New England.
Charles Dyer, Southern New England.
H. C. Tonjes, Greater New York.
A. R. Scott and wife, New York.
F. M. Dana, Union Missionary Secretary.

COLUMBIA UNION CONFERENCE

I. D. Richardson, General Missionary Agent.
E. R. Numbers, Ohio.
I. G. Bigelow, West Pennsylvania.
David Percy, West Virginia.
W. H. Zeidler, Virginia.
R. French, New Jersey.
G. H. Clark, Chesapeake.
G. W. Holman, Eastern Pennsylvania.

CANADIAN UNION CONFERENCE

Ira S. Jones, General Missionary Agent.
G. W. Miller, Maritime Provinces.

GENERAL

E. R. Palmer, Secretary General Conference Publishing Department.
N. Z. Town, South America.
Morris Lukens, Manager Book Department Review and Herald Publishing Association.
L. W. Graham, Manager New York Branch Review and Herald Publishing Association.
R. J. Leo, General Conference Publishing Department Assistant.

It was a real inspiration to meet such a band of leaders from the conferences of this great Eastern field. The work of the convention was entered upon with sturdy enthusiasm. The following was the program of one day's work:—

9:30-9:45 Devotional Service
9:45-10:30 Health Book Study
10:30-11:15 Study of Canvass for Health Books, and Class Drill

- 11:15-11:25 Intermission
 11:25-12:30 Round Table Council
 12:30-2:30 Intermission for Dinner
 2:30-3:15 Study of "Daniel and the Revelation"
 3:15-4:00 Canvass on "Daniel and the Revelation," and Class Drill
 4:00-4:10 Intermission
 4:10-5:30 Round Table Council
 5:30-7:00 Intermission
 7:00-7:45 Study of "Great Controversy"
 7:45-8:30 "Great Controversy" Canvass, and Class Drill

Brother J. B. Blosser and Elder Morris Lukens conducted a series of studies in "Great Controversy;" I. D. Richardson and R. J. Bryant, in "Thoughts on Daniel and the Revelation;" and the writer conducted a series of studies in

in the several churches of the District of Columbia. In the afternoon a general meeting was held in the Seminary chapel, at which Elder A. G. Daniels and Prof. W. W. Prescott presented many interesting features in the rise and progress of our book work, and the possibilities before us.

Sunday morning the bookmen assembled in the chapel of the Review and Herald, and Brother S. N. Curtiss, the manager, gave a study in the art of bookmaking, illustrating the various processes by samples from the factory. This pleasant and very entertaining study was followed by a trip through the manufacturing plant.

The convention continued for one week. During this time all the delegates settled down to a careful, systematic

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL
 W. A. COLCORD.

Chairman
 Secretary

Who Are Working for Sunday Laws

THE following, under the heading "Sabbath Defense," taken from advance sheets of the next number of the *Twentieth Century Quarterly*, official organ of the International Reform Bureau, of Washington, D. C., Dr. Wilbur F. Crafts editor, shows clearly enough who are behind the movement to secure State and national Sunday laws in this country:—

"The Sabbath is now more attacked and less defended than ever before, but there is a plan on foot to reorganize and re-enforce the American Sabbath Union, which was organized twenty years ago by the national conferences of fourteen denominations. The most encouraging recent victory is the Idaho Sunday law, drawn and carried to victory by the Reform Bureau's Pacific Coast secretary, Dr. G. L. Tufts, who is now leading the united forces of California, in hopeful efforts to secure a similar law. He should be heartily supported in this and other great plans for the moral betterment of the Coast."

In both the Sunday Rest Congress, held in Pittsburg, December 1-3, and the Church Federation Council, held in Philadelphia, December 2-8, which the writer attended, the hope was expressed that a Sunday law would soon be secured both in California and from the national government.

W. A. C.

Religious Liberty Notes

In the lecture department of the International Reform Bureau, as published in the *Twentieth Century Magazine*, the official organ of the bureau, the name of Hon. Henry W. Blair, of 1888-89 Sunday-bill fame, appears in the list of "lecturers for United States and Canada."

The eleventh annual convention of the Wisconsin Federation of Churches was held in the city of Portage, November 16, 17. It was stated by the president that six reform organizations, which he designated as the strong right arm of the church, were affiliated with the movement. These organizations are the Anti-Saloon League, Children's Home Society, Independent Order of Good Templars, Northwestern Purity Association, Sunday Rest Day Association, and the Woman's Christian Temperance Union. The topics discussed and the general trend of sentiment in the convention showed the same conception of the work of the church and its relation to social and political problems as has dominated other conventions of a similar nature. Referring to the Federal Council of Churches at Philadelphia, the secretary said: "It will be indeed a re-enthroning of Jesus, a King in American Zion." Such a statement sounds like a quotation from Eusebius, the biographer of Constantine. The history of that time is being repeated.



DELEGATES TO THE BOOK MEN'S CONVENTION

the health books—"Ministry of Healing," "Practical Guide to Health," and "Home and Health."

Two hours each day were devoted to Round Table Council, which proved both interesting and profitable. Among the most important questions considered were the following:—

The Spirit that Should Characterize Our Work.

Qualifications of Leaders and Their Canvassers.

The Selection of Agents.

The Scholarship Plan.

Training Agents in the Art of Christian Salesmanship.

Institutes.

Details of the Agent's Methods and Work.

How to Conduct Deliveries.

The Financiering of All Features of the Tract and Missionary Work.

The Importance of Reporting.

Many other interesting questions, too numerous to mention in a brief report of this kind, were also taken up.

Sabbath morning, December 19, the delegates attended the regular services

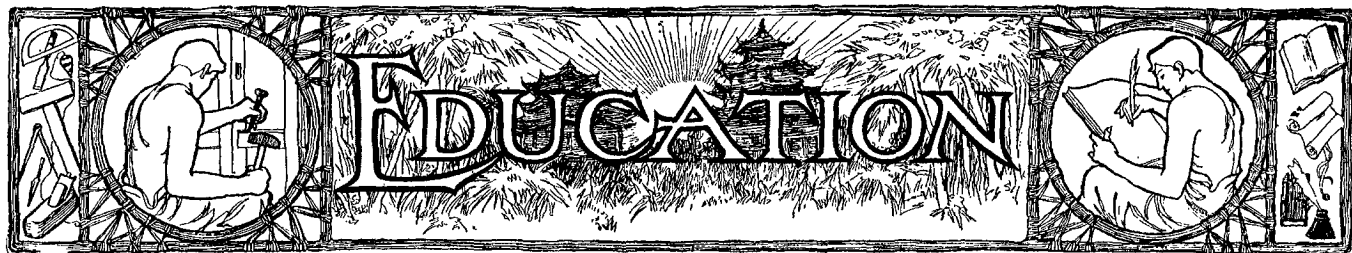
study of the field organization and work.

December 23, after a brief closing meeting, the manager of the Book Department and his assistant treated the visitors to a trip through the beautiful city of Washington. Among the places visited were the Capitol building, the Congressional Library, the National Museum, the George Washington Monument, and the White House.

This was the best attended, and in many respects the most successful bookmen's convention the writer has had the privilege of attending. The splendid success which the Lord has given to this department of his work, in the face of no ordinary difficulties during the year 1908, seems to have given to the leaders a most distinct consciousness of the possibilities of this work, when assured that God is with them. The enthusiasm manifested in the convention work gives fair promise of another prosperous year.

May the power of God's Holy Spirit go with these workers, and enable them to do great things for the Master.

E. R. PALMER.



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*.

"WE receive not, because we ask not; we ask not, because we care not, else were our prayers sincerer, more fervent, and all-prevailing." "Ye shall seek me, and find me, when ye shall search for me with all your heart."

"THERE is no picture presented before our imagination of a sorrowful shepherd returning without the sheep." The Christian teacher may have souls for his hire, but these lost ones may often be found only in Gethsemane. A consuming desire for the salvation of each pupil should be the portion of every teacher; this desire is a gift of God's love, and earnest prayer will secure it.

PRAYER is God's appointed way for humanity to reach his throne of favor. The answer may be deferred, not because God fails to hear, or from a lack of power; but because of the workings of his love and wisdom. To nothing can he be readier to grant an answer than to requests for the repentance and conversion of those in whom we are interested; but he forces no one to love him. He will, however, continue to send heavenly messengers, and thus heaven's atmosphere, to the one for whom we continue to pray. Thus our prayers may prevail, and we may enter into the joy of the Saviour in the salvation of souls. "The effectual fervent prayer of a righteous man availeth much."

The Adaptation of Our School Work to Gospel Work

No work can be compared in importance with that of the gospel of Jesus Christ. The third angel's message embraces all the great issues which have appeared in the progress of this gospel work throughout all time. In its promulgation and advance are the mightiest problems which have ever been given to

any people. The strongest faith, the keenest intellect, and the greatest courage are required for their solution. Our schools are charged with the training of men and women with such faculties. In the very nature of the case, such an education must be as different, in its genius and in many of its methods, from that of the world at large as the work of this message is different from that of the spirit of aggrandizement and selfish uplifting prevalent in all the earth.

This message is peculiar, and requires a peculiar education; and the better our understanding of it, the more nearly shall we be enabled to adapt our courses of study and methods of teaching to its needs. We are not to be different for the sake of being different, but as educators we are to study, first of all, the gospel message for this time, and thus so to adapt all our educational factors to it that our students may form such characters, at the same time so improving their personal qualifications, as will make them powerful in the work of the Lord.

As our knowledge of the breadth and scope and meaning of present truth increases, it will naturally and constantly call for changes in the subjects which we teach, and in the methods of teaching them, and we must ever be ready to make them. It is dangerous for us to feel for a moment that we have reached anything like perfection in our educational work.

Languages in Our Schools

THIS message is to go to every nation, kindred, *tongue*, and people. The greater portion of this world is to-day in ignorance of the Saviour, and of the further fact that he is soon to finish his work as mediator between God and sinful man. To every creature under heaven, and in this generation, must go this knowledge. To us has been given this great work. Young men and women—those who can readily adapt themselves to the languages, customs, and environments of these strange lands and places—are required for this work. Our schools are to assist in acquiring this adaptability. For these reasons we should give especial attention to the study of languages. First in importance is the study of the mother tongue. A thorough study of it can not be too strongly emphasized. The Latin language plays an important part in the root and construction

of the majority of occidental languages. It is well that it should be studied for a time, until the construction of these modern languages is better understood. It is not necessary, or indeed advisable, that time be taken to go into the study of the literature of this language, even though that might give a greater facility and understanding of the construction of the language; for it is in the literature of that language that we come upon that which is so harmful to the Christian student. What is true of the Latin language is true to a greater or lesser extent of modern languages. A limited study of them will give to the student an understanding of their construction, and will enable him the more readily to learn, and acquire the ability to use, any language. In view of the fact that our work is world-wide, and that our workers may be called to any portion of the world, it is but reasonable that our young people and our schools should pay especial attention to this branch of study, not from a theoretical or literary point of view, but from a practical one.

Should Students Pay Tithe?

MOST certainly, each and every one of them should pay tithe. God gave the Sabbath to man as a memorial of the fact that God is the Creator; he also instituted the ordinance of tithe-paying to help man to keep in mind his Creator's ownership. The Lord reserves one seventh of our time for himself, to remind us that we are indebted to him for all the time at our disposal. Likewise the tithe is reserved by God, not only for the purpose of carrying on his work in the earth, but to teach us that he is the giver of all we have, and that we are to use it only to his glory—for the advancement of his cause of truth in the earth. We feel it important to teach our students to observe and love the Sabbath; we say much about it in our schools. Is there any reason why we should not say as much about the binding obligation of the tithe and its payment?

Many of our students work for their room and board, and have but little ready cash. It certainly seems that our schools all ought to make provision for such students to receive sufficient money that their tithe may be fully paid. If in our schools we fail to teach this important truth, we are certainly coming far short of our duty. We should seek to es-

establish proper habits of tithe-paying and the giving of free-will offerings, as well as Sabbath-keeping and other Christian observances. There is no doubt that, if this is done, many of our schools will have to consider the question from a financial point of view. But it will pay. The proper teaching of this important subject in our schools will have a great influence throughout the whole denomination.

Our Schools

Education

ARE not Seventh-day Adventists failing to do all that they should to instruct the world concerning the gospel principles of education? If these principles are identical with those of God's plan of saving men, should not all the world know of them? There is only one answer to these questions—an affirmative one.

The men and women who believe in this great second advent movement should recognize the opportunity offered through the educational channel to save children and youth from the corruption that is in the world. Our schools and our people should be at the head of every work that makes for the symmetrical and thorough development of the whole being. We must let these principles be known.

We have no better way of communicating the educational truths which we hold than by means of the book "Education," which places this feature of our work in its proper setting, showing its right relation to all other phases of the message. Not only are these truths beautifully expressed, but they are so clearly and strongly presented as to win the approval of thinking teachers and parents. In view of its great value, should not our educational workers, and indeed all our people, make a whole-hearted effort to get this book before the world? Should we not, during this school year, institute and conduct an energetic campaign for the sale of this book, and thus for the dissemination of saving truth? There can be but one answer to these queries—an affirmative one.

At the principals' meeting held at Cleveland in July, the following action was taken:—

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

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

It will thus be seen that the Education Department has placed upon it an important work for the winter. If all our educators will organize, and work energetically, we may bring not only our people, but also many of those who do not hold this advent message in common with us, to an appreciation of the true principles of education. This will mean not only a large increase in our schools, but also an increase in their efficiency, and will lead to the salvation of many souls.

FREDERICK GRIGGS.

The Physical Welfare Committee of New York City

INVESTIGATION into the condition of the health of schoolchildren, and providing care for them, is only one of the activities of the physical welfare committee, which, since its organization, has set briskly to work to inquire into the physical conditions of the schoolchildren of the city, and to do what it can to better those conditions by trying to secure proper physical conditions for the child while at school, and to secure proper treatment for children in need of medical care, either from their parents or from free clinics. The committee was active in securing the school census, has been hard at work to get an increased appropriation for visiting nurses and medical inspectors, and has done important work in investigating into the home conditions of children reported by the board of health to be in need of medical, dental, or ocular care, and better nourishment. Investigative work being a slow process, if it is of any value, the results of the inquiries of the committee are just beginning to show.

The statement that a large percentage of New York schoolchildren come to school without any breakfast, which stirred up so much discussion about two years ago, has been kept in mind by the committee's investigators. They have found that out of fourteen thousand cases examined, one per cent of children go to school breakfastless for the reason that they have no desire to eat, rather than that there is nothing for them to make a breakfast of. This fact is accounted for by the conditions under which many of the tenement children sleep,—bad, close, and dirty surroundings, which do not tend to stimulate appetite. Only twelve per cent had a reasonable breakfast of milk and bread, seventy-six per cent using tea and coffee for breakfast, twelve per cent using those beverages three times a day, and more than twice that percentage using tea or coffee at two meals during the day. Four per cent stated that they had no meat or eggs in their home diet.

The Americans showed the highest number of ailments to each child, being nearly twice as many as that of the Italian. The mothers questioned stated that only three per cent of the children have less than nine hours' sleep, in spite of the noisy surroundings of the tenements, a statement that, if reliable, contradicts the rather general impression that many of the children in the crowded districts get much less sleep than is good for them. The Germans were found to have the largest percentage of mothers working to make up the family income, and, consequently, having in some degree to neglect the care of their children, the Americans coming next, then the Italian, and last, the Jew.

Of the total number of families investigated by the committee, sixty-three per cent reported that they had a family physician, and twenty-eight per cent that they are treated at a dispensary. Only twenty-four per cent out of them all reported that they had ever employed a dentist for any person in the family, a patent enough comment on the need of some outside influence to persuade the children of these families to care for their teeth.

The committee on physical welfare will not stop with providing free dental

clinics for the schoolchildren, but will attempt to secure instruction on how to care for the teeth and prevent disease from creeping in. To some lookers-on, this care of the teeth of schoolchildren seems an unnecessary detail; but when one understands the important relation between good teeth and good health, that bad teeth invite infection, and that nowhere do contagious diseases and epidemics spread so rapidly as among schoolchildren, the precaution is seen to have a real significance for the public welfare.—*Brooklyn Eagle*.

A Family School

WHAT shall be done for the child of the isolated Sabbath-keeper, that he may not be deprived of a Christian education? is a problem that some parents have to solve. Perhaps my experience may be a help to some who are situated as I have been.

We had one adopted girl. With the exception of one year, when we lived near a church-school, she was taught at home. At first, it did not require a great amount of time. But when she had learned to read fairly well, and other studies were required, the difficulty of finding time for the lessons was greater.

I began my school at one o'clock in the afternoon. Sometimes it was difficult to adhere to this hour, but we could usually do so by calling the school to order, and while lessons were being studied, I finished washing my dishes, or did whatever was necessary. I rang a small bell to open the school. Children are great lovers of formality, and our little girl considered the ringing of the bell an important part of the exercise. It gave the school a businesslike start, and assisted in maintaining order.

The family-school teacher does not have so many classes as does the one who teaches a larger school, and she is not constantly busy with the recitations. During those intervals when the lessons were being studied, I did my mending or other hand sewing, wrote letters, etc. I expected to be interrupted by occasional questions, and I could drop my work any time when the lessons were ready to be recited.

For Bible study, we had the Sabbath-school lesson, and a text of Scripture was committed to memory each day. We had a lesson from "Healthful Living," and the ordinary branches were studied.

We had one short intermission, which was frequently a work-recess, when the wood-box was filled, or other necessary tasks were done.

We had no regular time for closing, but the school was usually in session about three hours. We made it a rule to close the school when all the lessons were learned. This was an incentive to a faithful improvement of the time. I think our pupil learned as much in three hours as she would have learned in the public school in six hours. My methods may not have been the most modern, but I tried to have plenty of old-fashioned thoroughness.

Older children do not need much attention while studying, only some one must see that regular study hours are maintained. An hour or two will be sufficient for a number of recitations, which may take place in the evening if necessary.

This kind of school is not so good as

a church-school, but the plan is worth trying when one is far away from church-school privileges.

MRS. LUELLA B. PRIDDY.

A Sure Reward

THE impressive parable of the good shepherd represents the responsibility of every minister and of every Christian who has accepted a position as teacher of children and youth and teacher of old and young, in opening to them the Scriptures. If one strays from the fold, he is not followed with harsh words and with a whip, but with winning invitations to return. The ninety and nine that had not strayed do not call for the sympathy and tender, pitying love of the shepherd. But the shepherd follows the sheep and lambs that have caused him the greatest anxiety and have engrossed his sympathies. The disinterested, faithful shepherd leaves all the rest of the sheep, and his whole heart and soul and energies are taxed to seek the one that is lost. And then the figure—praise God—the shepherd returns with the sheep, carrying it in his arms, rejoicing at every step; he says, "Rejoice with me for I have found my sheep which was lost." I am so thankful we have in the parable, the sheep found. And this is the very lesson the shepherd is to learn,—success in bringing the sheep and lambs back.

There is no picture presented before our imagination of a sorrowful shepherd returning without the sheep. And the Lord Jesus declares the pleasure of the shepherd, and his joy in finding the sheep, cause pleasure and rejoicing in heaven among the angels. The wisdom of God, his power and his love, are without a parallel. It is the divine guaranty that not one, even, of the straying sheep and lambs is overlooked, and not one left unsuccored. A golden chain—the mercy and compassion of divine power—is passed around every one of these imperiled souls. Then shall not the human agent co-operate with God? Shall he be sinful, failing, defective in character himself, regardless of the soul ready to perish? Christ has linked him to his eternal throne by offering his own life.—"Christian Education."

Spelling

A FEW years ago a cry went through the land: "Down with the spelling-book." The old practise of learning columns of words from the spelling-book, and the accompanying definitions, was justly condemned. The definition was often as meaningless to the child as the word defined, and no attempt was made to make either intelligible. The results were unsatisfactory, and the good spellers were only those who had a "knack" at spelling. Even these were not to be relied upon when it came to the almost sole use of spelling; namely, the written expression of thought. The old-fashioned spelling-book was a splendid opportunity for the boys and girls to meet together and have a good time, but it did not make good spellers. The friends of reform (and reform was sadly needed) urged that the child must learn to use the words he needs; and these words were to be selected from his reading-book, his geography, his history, etc.

Without doubt this is a sound peda-

gogical principle, which at once appeals to every thoughtful teacher. But still our pupils are poor spellers. The remedy is not a complete success. We have gone to the farthest extreme, and parents criticize the schools because their children are poor spellers, while teachers are obliged to admit that the results are not all that was hoped for. Of course there are many more subjects taught now than were taught in the old-time school; but with better teachers and equipment, with improved methods of instruction, more may justly be demanded of the present than of the old school. I think we must admit that the abolition of the spelling-book was a mistake. Many schools have recognized this, and have reinstated it, not indeed to its old place, but as a supplement to the spelling which is taught from every subject of the school course, in every written exercise. The child will not get enough spelling from incidental work, but must be drilled in that as in every subject. He must not be taught to spell the, to him, meaningless words, but must secure a much wider vocabulary than the incidents of his school work furnish; and there are well-arranged spelling-books which offer him just such a vocabulary.—*Selected.*

The Teacher

A Hive of Bees

PATIENT, B prayerful, B humble, B mild,
B wise as a Solon, B meek as a child,
B studious, B thoughtful, B loving, B kind;
B sure you make matter subservient to mind.
B temperate in argument, the same when you dine,
B careful of conduct, of money, of time;
B cheerful, B grateful, B hopeful, B firm,
B peaceful, Benevolent, willing to learn;
B courageous, B gentle, B liberal, B just,
B aspiring, B humble, because thou art dust.
B penitent, circumspect, sound in the faith,
B active, devoted; B faithful till death.
B honest, B holy, transparent and pure,
B dependent, B Christlike, and you'll B secure.

—*Selected.*

Educated Workers

WITH the exception of Jesus Christ, the two greatest characters of the Bible are Moses in the Old Testament and Paul in the New. It is true that God can use the simple and unlearned, and has often done so, but he found of the highest value in his great work the trained intellects of Moses and Paul.

Moses was learned in all the knowledge and skill of the most highly educated people upon the earth at that time. He was trained by the Egyptians to be a mighty general and a great king. This training, when united with humility and meekness, God used mightily in bringing his people out of Egypt and in building up his church in the earth. Moses was not only trained in worldly knowledge, but he was personally acquainted with the greatest Teacher in the universe. While others stood afar off and trembled when the mighty voice of God

shook the earth, Moses went up into his presence, and talked with him face to face.

Paul, skilled in the highest learning of his time, and blessed with more of the gifts of the Spirit than any other of the disciples in the early church, was chosen by the Lord to take a leading part in preaching the gospel to "every creature under heaven" in his day. His wonderful writings, radiant with divine illumination, have come down to us through nineteen centuries as the mighty, incontrovertible arguments on the glorious topics of redemption, of righteousness by faith, of the gifts of the Holy Spirit, blazing with a mighty zeal, yet tender and sweet; argumentative, yet winning, polished, logical, unanswerable.

God desires to-day trained, zealous workers quickly to finish the proclamation of the last message to the world, to be fit representatives and forerunners of the coming King of kings.

J. S. WASHBURN.

Hygienic Drinking-Cups

"CHILDREN," said the teacher one night as the bell was about to ring for dismissal, "I wish when you go home to-night, you would ask your mothers if you may have a little cup to bring to school for your own drinking-cup. And bring a nice, clean paper box to keep it in under your desk."

"Sometimes, you know, a child has the measles or the scarlet fever or some other disease, and he comes to school not knowing that he has it, before he is really sick, and gives it to other children. He is more likely to do this if others drink from the same cup with him. Then, too, I am sorry to say, there is occasionally a child who doesn't keep his face or his mouth clean, and we don't like to drink after him. It is much nicer for each to have his own cup."

The next day nearly all the children brought their drinking-cups in neat paper boxes. Teacher brought a large glass pitcher from which to pour water into the cups, and a clean plate on which to set it by the water-pail.—*Teacher's Institute.*

Sympathy for Pupils

THE true method of teaching is drawn from nature. If we observe how a child acquires new ideas when left to himself, we may learn how to teach him. When a child makes a discovery, or gets a new idea, the first thing he does is to make some one else acquainted with the fact. How eager the child is to show his mother any new object he finds, or to tell about any novelty he has seen. Observe how a boy will act after he has been to a circus. Even the infant will hold up his toys for you to look at and admire. We should infer from this that children need encouragement in all their studies by a kind of attentive sympathy with all their efforts to acquire knowledge. When a child has drawn a picture, or formed a letter on the slate, and holds it up for you to look at, you ignore one of the first principles of teaching if you fail to notice the child's effort. This principle should be carried out with all grades of pupils. Take special pains to notice their efforts, and give kind words of encouragement. Never make

discouraging remarks about a pupil's work. If he has, through carelessness, failed to do as well as you think he is capable of doing, never make sport of his work or scold, but say: "That is very good, but I think you can do better if you try." Always make favorable comments whenever you can conscientiously, but never compare one pupil's work with another's. In the work of the best pupils you can point out some defects; and in the work of the poorest, you may find something upon which you can comment favorably. By thus taking an interest in, and showing a sympathy for, their efforts, you will encourage greater effort, and secure the good-will of all your pupils.—*Selected.*

Objects of Questioning

THE first important object of questioning is to give proper direction to the efforts of the learner. Few pupils know how to pursue a study to the best advantage. A few judicious questions from the teacher will give his pupils the key, and thus enable them to gain knowledge by their own independent effort. This is the valuable feature of the Socratic method of imparting knowledge,—it induces the pupil, under the guidance of the teacher, to search for truth for himself.

An important object of questioning is to detect and correct error. Pupils do not always study understandingly. Frequently they commit words, but fail to acquire ideas. Often their comprehension is not clear, or their view is but a partial one. To many a pupil a circle means a curved line, and not the space enclosed within. All these errors can be best reached by judicious questions. The teacher should never rest satisfied when the pupil gives the mere text-book answer, but he should see that the child's comprehension of that answer is clear and correct.

An important object of questioning is to test the preparation of the lesson. There is danger that a pupil may prepare his lesson only when he expects to be called upon to recite; but when he feels that the teacher is liable to call on him at any time, or any number of times, during a recitation, the danger is obviated, because he makes preparation for every recitation.

One important object of questioning is to bring out the essentials of a lesson. Often that which is of least importance in a topic, as the illustrations and anecdotes, will be found to be that which is most readily remembered by the pupil. Judicious questioning will show the pupil the application of these, and impress the principle on the child's mind.

It is an object of questioning to cultivate attention. Next to the interest aroused by apt oral instruction, nothing is so well calculated to keep awake the attention of a class as judicious questioning. The thoughtful teacher will of course see that all pupils are questioned, not in consecutive order, but promiscuously, and particularly when least attentive.

It is an object of questioning to train pupils to think. The teacher who does not arouse thought in the minds of his pupils fails in an important part of his work. This is indeed one of the chief objects of all education—to make thinkers. Questions should be so put as to

lead pupils to think for themselves. Having once been trained to think and reflect, the pupil learns for himself, and the truths he discovers become his own.—*Selected.*

Winning Souls

If you can obtain the confidence of the youth (a troublesome pupil), and bind him to your heart by cords of sympathy and love, you may win a soul to Christ. The wayward, self-willed, independent boy may become transformed in character.

But while it is necessary to manifest love and sympathy for your pupils, it is a manifest weakness to show partiality, and thus arouse suspicion and jealousy. Children are quick to discern the preferences of the teacher, and the favored student often measures his strength, his aptness and skill with that of the teacher in the management of the class. He may decide to be master, and unless the teacher has the grace of Christ, he will manifest weakness, become impatient, exacting, and severe. The leading spirit of the class will generally impart his purpose to other students, and there will be a combined effort to obtain the mastery. If the teacher, through the grace of Christ, is self-controlled, and holds the lines with a steady, patient hand, he will quell the boisterous element, keep his self-respect, and command the respect of his students. When once order is restored, let kindness, gentleness, and affection be manifested. It may be that rebellion will rise again and again, but let not the hasty temper appear. Do not speak sharply to the evil-doer, and discourage a soul who is struggling with the powers of darkness. Be still, and let your heart ascend in prayer to God for help. Angels will come close to your side, and help you to lift up the standard against the enemy, and instead of cutting off the erring one, you may be enabled to gain a soul for Christ.

MRS. E. G. WHITE.

Teach the Children

Not to spit; it is rarely necessary. To spit on a slate, floor, or sidewalk is an abomination.

Not to put the fingers into the mouth.

Not to pick the nose.

Not to wet the finger with saliva in turning the leaves of books.

Not to put pencils into the mouth, or moisten them with the lips.

Not to put money into the mouth.

Not to put anything into the mouth except food and drink and the toothbrush.

Not to swap apple-cores, candy, chewing-gum, "all-day suckers," half-eaten food, whistles, or bean-blowers, or anything similar that is habitually put into the mouth.

Teach the children to wash the hands and face often. See that they keep them clean. If a child is coming down with a communicable disease, it is reasonable to believe that there is less chance of infecting persons and things if the hands and face are washed clean, and not daubed with the secretions of the nose and mouth.

Teach the children to turn the face aside when coughing and sneezing, especially if they are facing another person or are at the table.—*Life and Health.*

John of Patmos

JOHN of Patmos, ere he died,
By the friends who stood beside,
Thus was questioned, thus replied:—

"Master, while thou yet hast speech,
Thy disciples thee beseech
Wisdom's highest law to teach."

Straightway spake the master then:
"Little children" (they were men),
"Love each other." But again,

From his friends: "Ah! master dear,
This we've practised many a year;
Wisdom's law we wish to hear."

Clearer shone the master's eyes.
"Little children," he replies,
"Love each other; that is wise."

But the boldest, speaking low:
"Master, if it please thee so,
Deepest wisdom we would know."

Raised the master on his bed,
"Little children,"—sank his head,—
"Love each other." He was dead.

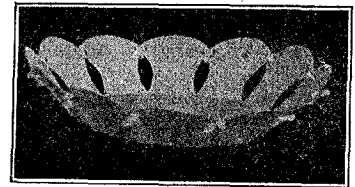
—*Edwin Guthrie Brown.*

Methods

Manual Training for Our Primary Grades—No. 4

Model No. 14

THIS is another card tray. Before beginning it, emphasize the importance of exact measurements, as this model can not be successfully made without them. In the exact center of the paper draw a



MODEL NO. 14

circle with a radius of three inches. Place the ruler across each diagonal, just as in finding the center, and make a point in the circle at each place where the ruler crosses it. This exactly quarters the circle. With the three-inch radius place the point of the compasses in

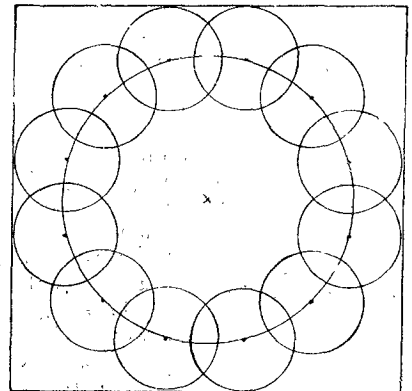


FIGURE I

turn at each of these four points, and make a point each side of each one. You now have twelve points, and they should be equal distances apart. (Fig. 1.) Test

them before proceeding further. Then with a radius of one inch use in turn each of the twelve points for a center, and draw a circle around it. These circles will overlap. Call attention to the boat-shaped parts formed by the overlapping, and see if they are the same size. Make distinct points when the circles cross each other on the *inner* side, and connect these points with straight lines. (Fig. 2.) Mark the

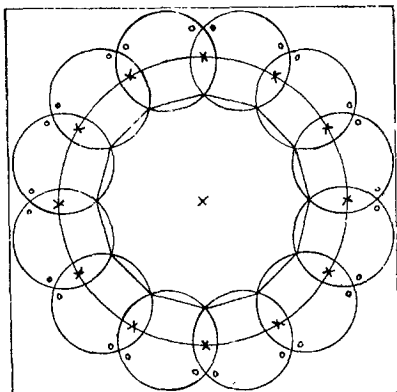
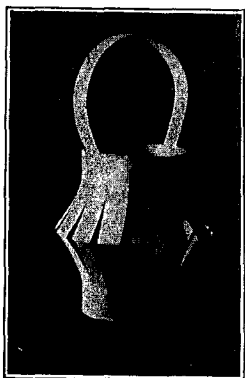


FIGURE 2

places for tying. Cut the curved outline, and cut out the boat-shaped pieces. Fold the straight lines. The overlapping of the sides in tying gives a sufficient slant for the tray.

Model No. 15

A safe lantern for school or Christmas decoration. One-half sheet of paper is sufficient for this model. After the paper is cut in half, place a point one-



MODEL NO. 15

half inch from the upper corner on each end. Connect these points, and cut off the strip thus formed for a handle. Again place a point one-half inch from the upper corner on each end, and connect. In the center of each end, which will be one and three-fourths inches from the upper corners, place a point, and connect the two with a dotted line. On this dotted line, and also on the line near the top, place points one-half inch apart all the way across. Connect these points, as in Figure 3. Prick the dotted line near each end, and fold by the perforations thus made, so that the line will be on the *outside*. The upper and lower edges should just meet. With the paper folded, begin at the dotted line, and cut each of the short, upright lines. Stop exactly on the upper line. Unfold the

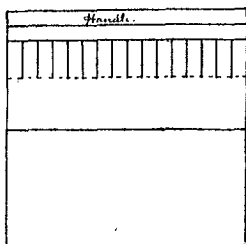


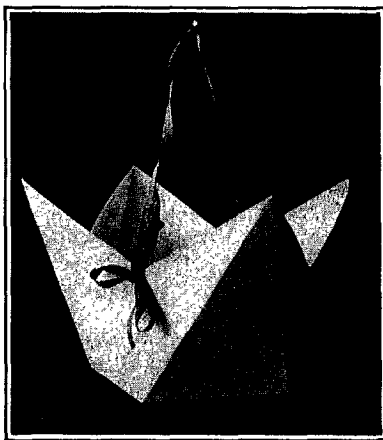
FIGURE 3

paper, bring the two ends together with the folded edge outward. Let the ends overlap one-half inch, and either paste or tie. The handle also may be either pasted or tied (on the

inside) to opposite sides of the lantern.

Model No. 16

This may be used for either flowers or popcorn. For the drawing make a point in the center of each side of the paper. Place the ruler across opposite points, and draw a line two inches long, measuring from each point toward the



MODEL NO. 16

center. Repeat in the opposite direction. Connect the inner end of these four lines. The square thus formed is the bottom of the basket. Connect each corner of the square with the two near-

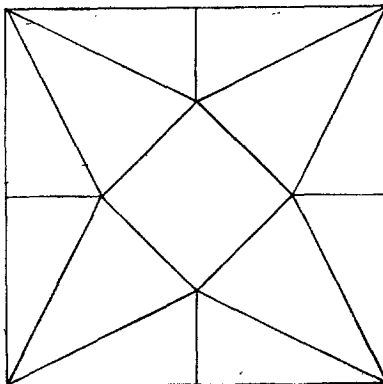
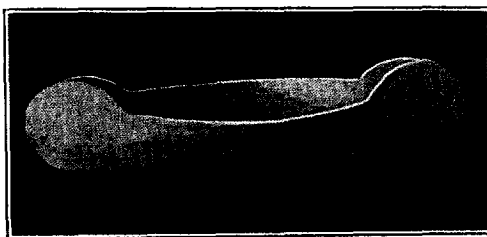


FIGURE 4

est corners of the paper. (Fig. 4.) Cut the four two-inch lines. Fold all other lines. To shape the basket, let any two edges made by one cut pass by each other, and on until each rests against the nearest fold. Either paste or tie them in this position. Treat all cut



MODEL NO. 17

edges in the same way. A handle of ribbon is preferable.

Model No. 17

A canoe. This is not a difficult model, but the measurements must be exact. Make a point in the center of two opposite edges of the paper. Make a point one and one-half inches above and below each of those central points. (Fig. 5.) Place the ruler across the two upper points, begin one inch from the left edge of the paper, and draw a line which will end one inch from the right edge. This makes the line six inches long. Repeat

across the lower points. Connect the two lines at the ends. This forms a rectangle. The connecting lines should be just three inches long. Place a point one-half inch from each corner of the rectangle on the ends. With a radius of one inch, place the point of the compasses in turn at each of the four points just made, and draw parts of circles, as shown. These should just meet in the center of the ends. Cut away the parts marked X. Do not fold. Bring the circular parts together at the ends, and paste. The canoe may be suspended by a cord or ribbon tied through the pasted edges near the ends. It may be used for hairpins, button-hooks, pencils, etc.

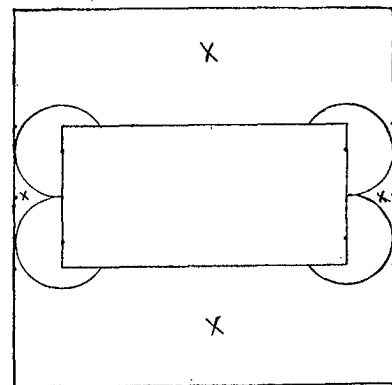
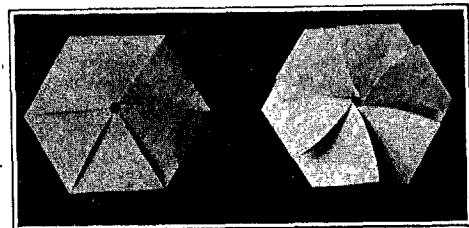


FIGURE 5

The canoe shown above was made from birch-bark. If dry, dip the bark in water to prevent cracking when bent. A weight should be placed on the ends



a MODEL NO. 18 b

when pasted, and sufficient time given for thorough drying.

Model No. 18

This is a coin purse. With a two-inch radius, draw a circle in the center, and divide it into six equal parts. (Fig. 6.) With a radius a trifle less than three and one-half inches (three and seven-sixteenths) draw another circle, using the same center. Place the ruler across two adjoining points in the small circle, and connect with a straight line; continue the line on to the right until it touches the outer

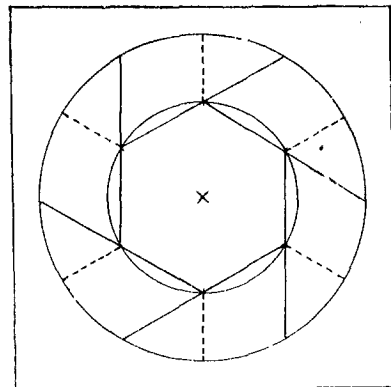


FIGURE 6

circle. Repeat at each point around the circle.

Next place the ruler across, touching the center, and two opposite points in the small circle. Draw a dotted line from each point to the large circle. Repeat at each point around the circle.

Fold the dotted lines on the outside. Lay the paper on the table, with the drawing up, and by the aid of the ruler fold the solid lines on the inside, working toward the right, and holding each side down as folded. You will see that the last fold must be slipped under the first. Practise this until you can do it with ease before attempting to teach it.

The folding described gives you *a*. To make *b*, unfold *a*, and fold inside out, working toward the left.

MRS. E. M. LONG.

Manual or Constructive Work

INDUSTRIAL training has a much larger place in the curriculum of to-day than even its most enthusiastic teachers and friends dared to hope for it ten years ago. In New York and most of the other large cities, cooking and sewing for the girls, and knife-work, iron-work, wood-work, etc., for the boys, are taught as a part of the course; and teachers have to fit themselves to the new demands of the situation.

In country districts, all of this is not practicable; but some parts of the work that is done in the cities may be well done by the country teacher. Even if he has little or no knowledge of drawing, brush-work, etc., as such, he may at least allow for the brighter children to take them up for "busy work" when the lessons for that day and the next are all prepared; and he will find them excellent aids in discipline.

Water-color paints, a few camel's-hair brushes, and some colored inks will be a source of grateful amusement and intelligent occupation to the younger children, and of inspiration to the older ones.

The teacher may bring (or may ask those to bring who wish to undertake the work) such plants, vegetables, or other things as can be boldly outlined with the brush; and it will be no small surprise to see what even the very youngest can accomplish.

After a fair degree of resemblance to potatoes, bananas, apples, grapes, small squashes, leaves, flowers of a simple kind, etc., is secured, he may encourage the copying, with a brush, of a simple landscape, showing how the "tones" are obtained by the number of times that the work is "washed" with the ink or paint. Very pretty black-and-white effects are so brought out, even by very young children.

They may outline the school building, a bit of scenery that illustrates something they have read, or a story that has been told them. They may sometimes be given one in which a little competition will add to the interest—anything, so that they may be encouraged to find out what their hands hold in store for them.

Small children, and some who are larger, will find both pleasure and profit in cutting figures from paper; and the skill developed by some will equal that of a fairly good artist with crayon or pencil. Pictures for a school scrap-book may be carefully cut and pasted, after a little practise; and it will be of great value in much of the class work. All will take part in this.

The teacher may show how to make

conventional designs with both the cutting and drawing and the "accidentals," with the ink. The accidentals are made by putting a more or less liberal supply of ink on a sheet of drawing-paper (or common butcher's paper), and folding the paper at once, so as to produce a blot, which, repeated at regular intervals, makes an odd—and often pretty—figure, that could be obtained in no other way. A bit of tracing-paper, placed over it, allows the child to get the outline, which is then cut out; and it is laid on his paper, at sections of regularly crossed lines, forming a pattern. I have seen leaves, butterflies, etc., developed in this way, that were afterward used for group work, and were more than merely creditable, although done by children who had been in school less than one term.

Once the possibilities of constructive work are appreciated, the teacher has opened a big door for many a child; yet all this must be done discreetly, and not in a way to excite prejudice against the "paper tomfoolery," as one irate man designated it. Broad principles are below it all; but it takes a broad mind to comprehend broad principles; and the wise teacher will strengthen his own hands by the judicious use of all ways and means with which to reach parents as well as pupils.—*Selected.*

Suggestions by an Operator

ALL educators are united in the belief that children should be educated in the art of composition, which, of course, includes spelling and grammatical construction. But the position of the typesetter is peculiarly adapted to discovering how thoroughly the training has been grasped and put into practise by the pupil. The writings of a mature person surely reveal the result of his early impressions.

Because of ignorance and carelessness a vast amount of labor is required of editors, proof-readers, and compositors in preparing articles for public reading.

From the view-point of a linotype operator, I would say that there seems to be a great lack of accuracy and legibility in writing. Recently some copy came to my hand, upon which, when held up before me, I could not recognize the form of a single word. I had to start at the first, and gradually unravel it, as one would unravel a stocking by getting hold of the right end of the yarn.

The president of a railroad, while traveling over a division, was spoken to rather sharply by a station-master. On his return to the office, the president wrote him by hand, severely censuring him for his discourtesy, and also discharging him from the company's employ. His writing was of the Horace Greeley type. No one could read it. It is said that for several years the discharged employee used that letter as a pass over the road. In that case, poor writing was of some value; but it is not desired by linotype operators.

There is about as much difference between setting type by hand and setting it on the linotype as there is between sewing by hand and running a sewing-machine. The copy must be readable, or the speed of the operator is retarded. He has to read every word and punctuation mark, and every error in setting is checked up against him. In preparing

a list of customs a comma was once left out, and it cost the United States government a large sum of money before it could be corrected.

In common words it does not matter so much if i's and e's look alike; but if the word happens to be the name of some German professor, a carelessly made letter means a trip to the dictionary: sometimes the word can not be found even there, and the writer wonders why a big printing-office can not spell correctly.

Some copy looks like sentences diagrammed after the Reed and Kellogg system. The operator is obliged to chase words and phrases all around the outskirts of the sheet and in between the lines, and resuscitate words that have apparently fainted away under the shock of an eraser. Of course, some of this is excusable and necessary.

Seventh-day Adventists are too well acquainted with the Bible to quote, "Cleanliness is next to godliness" as a text; yet about ninety-five per cent of the texts quoted in manuscripts have mistakes in them. This is really serious financially, if not otherwise. Hundreds of dollars are expended every year simply in correcting errors in quotations.

I have heard it said that a number of years ago an article was sent to the REVIEW for publication which was so poorly constructed that the editor rewrote the whole thing. The contributor, after reading his revised thoughts, exclaimed, with pride, "I didn't know I could write such a good article!"

Spelling words correctly is, without a doubt, a fine art. But with the many dictionaries to be found to-day, there is not much excuse for many errors in this respect. I gladly excuse foreigners, however, in making mistakes, as I have wrestled with language work a little; yet it causes one to smile when he reads, "The climate is very embracing"! "dum animals," "the Diety," etc.

These are only a very few compared with the many mistakes which are made continuously by educated writers. I might mention one other common error, and that is, the use of per, as, per week. This word should be used only with Latin words; as, per annum, per capita, etc.

In conclusion, I would suggest that accuracy in writing and spelling be taught loud and long.

CLAUDE E. HOLMES.

Simplicity in Teaching

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

The Mental Discipline of the Pupil

So far as the pupil is concerned, this is the chief object of the recitation. Private students, however diligent they may be in the pursuit of knowledge, never receive that culture and discipline of mind which come only from the competition of classmates in the daily recitation. None of us are quite sure we know a truth until we try to tell it. We may think our comprehension clear, but there is no certainty until we apply the test. Every recitation develops mental power on the part of attentive pupils.

The teacher who can ask only the printed questions of the text-book is not a teacher, and the one who can impart no additional instruction to that given in the text-book is little better qualified to teach. It is the business of the teacher to impart instruction aside from that found in the book; it is his duty to make that of the book comprehended by the pupils. The best teachers are those who bring themselves to the level of the child mind, and then put the knowledge to be imparted in such shape as will enable the learners to grasp it most readily. Here is the teacher's opportunity—not only to add new and important facts, but also to give moral instruction in an incidental way, and guide and direct the child's powers in such a way as to give the most symmetrical development.

It is important that the pupil should be able to tell what he knows, and tell it in good language. Nothing is of so much help to him in this respect as the class recitation. It is no easy thing to think clearly while on one's feet. Daily practise, however, will enable all pupils in time to express themselves clearly and accurately. This is true of the written recitation also. It is wonderful how rapidly pupils improve in composition and the use of language by frequent written recitations.

The men who can rise before an audience, and give their opinions calmly and intelligently, are comparatively few. Indeed, it is true of many of our ablest scholars that they find great difficulty in speaking before an audience, and this because of their lack of confidence in their ability to do so. Class recitation will not only in a great measure overcome this, but with proper criticism it will also help to repress the tendency manifested by some to speak too much.

We know a fact more thoroughly after we have told it to another. Indeed, the very effort to retain it in the memory, in order that we may tell it, helps to strengthen that mental faculty, and to impress the fact on the mind. Every repetition of it also serves to make the impression all the deeper. Even the private student will find it to his advantage to tell his knowledge to his friends, or, in his absence, to the furniture in his room as imaginary school-fellows.

Class competition creates interest. In general, the smallest classes are most difficult to interest. But in medium-sized classes, where there is an opportunity for every one to test his ability and compete with the other class-members, and where criticism of both teacher and pupils is of such a character as to keep all vigilant and active, interest in study rises to its maximum. The additional knowledge imparted by the teacher during recitation will also add greatly to the interest of the child; and thus

study will be pursued with greater eagerness and under the most favorable conditions.

It being true that class recitation will make pupils inquisitive, they will be better prepared to receive such instruction as the teacher may be able to impart. Having become inquisitive and desirous of knowing, the child places himself in the best teachable positions, and he will be led to search for knowledge and think for himself—an end greatly to be desired in all teaching.

No matter how heedlessly a pupil may have coned his lesson while preparing it, the moment he enters the recitation, he feels that his attention must be given not only to his own assigned work, but also to that of his classmates and to the questions and instruction of the teacher. However negligent he may be elsewhere, here he must be attentive, and the influence exerted on him here will also be felt elsewhere.

The correction of pupils' mistakes by the teacher is a recognized duty. If the pupils are competent, and the criticism is kind, they should be permitted to correct one another's errors; but in the event of their failure to do so, it becomes the duty of the teacher to be watchful and make all proper corrections. Many errors never can be detected except in class recitation; this is true particularly of errors in pronunciation.

Judicious questioning, and judicious methods of conducting the recitation, will enable the teacher in a very short time to detect the idle as well as the studious in the class. Thus day by day also he will be able to determine which students are diligent and which otherwise. He will be able also to determine by the daily recitation not only the relative improvement of the class-members, but also the improvement of the class as a whole. He thus becomes prepared from day to day to assign, in advance, work of such a nature and in such a quantity as will give his pupils healthy mental and moral growth. The difficulties can be so simplified as to bring them within the mental grasp of the pupil, and such incentives can be placed before the child as will arouse in him increased vigor, and create a desire to gain the utmost culture.—*Raub.*

You teach your children to use their hands, their tongues, their eyes, their feet, but have you ever thought that you neglect teaching them to use their brains? When children ask questions the answer to which they should know themselves, ask them a question, and let them use their own brains for themselves. The men who progress in the world are the men who think. When you tell a man to do something in a certain way, and he finds that way impossible or impracticable, but thinks out an alternative, look out for that man's success. The man who always stands in the same place, or sits more likely, is the one who never thinks of other ways out of difficulties. God gave our children brains as well as hands. It is your duty to teach them to use both.—*Ralph Tennal.*

No man gets ready for an emergency in a moment. What he is in an emergency is determined by what he has regularly been doing for a long time.—*Edward I. Bosworth.*

Our Schools

Keene Industrial Academy

THE Keene Industrial Academy opened September 30, two weeks earlier than our time of opening in past years. Although several of the young people living in the village had not returned from the cotton fields, there was a larger attendance of students from a distance than in former years.

On the opening day of the school, several of the members of the Board were present, and their helpful remarks were much appreciated by all.

After refitting the building formerly used for a sanitarium as a dormitory for young men, we fully expected to have all the room that could be called for this year; but in a few days after the opening of the school, it became necessary to rent rooms in homes adjoining the campus for a number of young men, until rooms could be fitted up in the upper floor of the academy building. At the time of this writing, nine rooms have been arranged on that floor, and others are in preparation.

At this time last year there were only eighty-five in the school home; this year there are one hundred twenty-five, and others are arriving almost every day. The total enrolment is one hundred seventy-eight in the academic department, and forty-two in the normal department. A good spirit prevails in the school, and the prospects are good for the best year's work in the history of the institution.

C. SORENSON, *Principal.*

Our Primary Schools

Most encouraging are the reports the Educational Department is receiving from the different conferences. North Dakota will have five church-schools, South Dakota ten, Minnesota six, and Iowa no fewer than twelve church- and family-schools. This, on the whole, is a creditable increase over last year, and means that our people are becoming aroused to the importance of a Christian education for the children and youth.

Efficient, consecrated teachers are needed to-day. We have some, but we need more. We need young men and women who can discern the difference between God's plan and the world's plan in education. The one is for citizenship in heaven, the other for citizenship on earth. The latter closes with our earthly life, the former never ends. Here, short courses; there, long courses. Here, only the studies we must have; there, manifold mysteries to fathom.

Parents, what are you doing for your children? Do not make the excuse that you can not get a teacher, till you have searched the country through. We have turned away no applications for teachers, and we shall not until we fail to find some one when called upon. As we make the call for help, the Spirit of God impresses hearts. There are still a number of young men and women who have been trained in our schools, but who have been teaching in the public schools, who will respond to the calls that come. These we purpose to aid in their effort to learn right principles, and as special terms of school are offered, these volunteers will take the training, and will become valuable workers in Christian

education. It is not too late to start a school if you really mean business. Address your conference educational secretary.

Suggestions to Teachers

Let the teachers send early for report blanks, and be prompt in filling them out.

The very first day of school send a letter to the superintendent. Every word written helps, as only by the closest touch with the schools can the most efficient work be done.—*J. G. Lamson, in Northern Union Reaper.*

work. We must work now, earnestly and rapidly. "Now is the accepted time; now is the day of salvation." Every moment some one is dying,—lost, with no hope of eternal life. Many more would enter this school, if means were procured to meet the expenses. The preparation of many is delayed because of lack of means. Let us all unite in praying God to open the hearts of all who can to help this needy field.

IDA DUNLAP.

The Central California Intermediate School

THIS school is located in the richest part of the fruit-producing section of the San Joaquin Valley. From the first, there has been a church-school department connected with the intermediate work.

Oct. 1, 1906, our school, including both departments, opened with twenty pupils. Last year we enrolled seventy-five. At our opening this year, September 29, there were seventy-six present. At the close of the first month, our membership is eighty-seven, and next week we expect it will reach ninety-one. We have added a third room, and each room is crowded with pupils and work.

Last year special instruction was given those who wished to labor in the Master's vineyard. Eleven of this class spent a portion of the summer vacation in canvassing. They sold over twenty-two hundred dollars' worth of books. Seven of these students were girls from the intermediate grades.

This year we have already divided a territory ten miles wide and twelve miles long into sections, and hope to be able to say, at the close of this school year, that each family in this district has had an opportunity to hear or read the message. Two pupils take a division of the territory, and visit each house at least once in two weeks, with tracts, papers, or books to loan or sell. This work is under the direction of Mrs. Lenore E. Howe. At our Friday afternoon meetings some very interesting experiences are related.

There is an excellent spirit in the school, and the pupils are making very satisfactory progress in their studies.

B. L. Howe, Principal.

Oakwood (Ala.) Manual Training-School

ON arriving at Huntsville, I found a pleasant place, and many bright, earnest young men and women awaiting the opening of the school. As one realizes the needs of the work here, it does the heart good to see such a corps of workers in training to proclaim a risen Saviour,—one who forgives sins; who takes the lowest and vilest, and makes them clean through his blood,—new creatures, a power for good, a light in this dark, sin-cursed earth.

As the work is fast closing in the South, with so many thousands still in darkness, hungry for the bread of life, dying unsaved by the way, let all arouse to the needs of the work. Let your prayers ascend daily for the work and workers here. Pray God to open the hearts of not only our people, but of many who have means to help in this

Strode (Kan.) Industrial Academy

THIS school opened September 16, with an attendance of seventy-three. Since the opening, the attendance has increased to nearly one hundred.

God's blessing has been in evidence from the start; and while we have been laboring under disadvantages in many ways, no word of complaint has come to us from any student. We are now quite comfortably settled. The furniture is all placed, and stoves are connected, so that some of the disadvantages do not now appear. We were able to rent a building close to the school, where other young men can find rooms; so there is still room for more. We can also provide for several young ladies in another building near the school.

In more than thirty years' experience in school work, as teacher and otherwise, we never have met a more promising class of young people. It is a constant pleasure to us, to labor for those who are so anxious to please their teachers, and who so earnestly strive to please God.

It seems like home to us to be thus connected with the work, although sometimes it is apparent that the family has outgrown the home.

The spiritual interests, as well as the intellectual work, are encouraging indeed. We need the prayers and co-operation of all.—*N. W. Kauble, in Kansas Worker.*

Two New Books for Use in Our Schools

It is with pleasure that we note the production of another book which will be of great service in our schools. "The Speaker's Manual of Pronunciation" is the title of a book on orthoepy, by Mrs. Fannie D. Chase, editor of the *Youth's Instructor*. It includes in the subjects covered the "Correct Pronunciation of Nearly Two Thousand Words Often Mispronounced," "Foreign Words and Phrases," "Proper Names," "Permissible Pronunciation," "Homonyms for Class Use," "General Suggestions," "Drill Exercises," and "More Than Half a hundred Don't's." The subjects considered are most important, and they are treated in an authoritative manner. All grades of our schools should use this book. A general drill by the whole school for a few minutes each day, or two or three times each week, will yield excellent results. But a better way is to give the study a regular class period in connection with the English studies. It should be brought into immediate use. It is published by the Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., and can be purchased from them or from any of the tract societies.

"Bible Nature Series," No. 1, the first of a series of Bible nature studies for our schools, has been issued by the Pacific Press Publishing Company. This series will cover the elementary science work done in our church and intermediate schools. The author, Prof. M. E. Cady, has long been known to our educational workers as a writer upon scientific subjects. If the whole series is to be judged by this first volume, it will constitute an exceedingly valuable addition to our text-books, and will greatly increase the quality of work done in the grades where these books are used. Connected as it is in this book with the Bible, science is given its true setting. The studied purpose is to reveal God as Creator and Saviour! This book should be in the hands of every teacher, and will be found exceedingly helpful.

FREDERICK GRIGGS.

Notes

THE enrolment of the Emmanuel Missionary College on November 11, was one hundred three. The music studio, now building, is nearly ready for occupancy.

Walla Walla College on November 2 had an enrolment of three hundred ten, about one hundred of whom are in the normal department. Prof. M. E. Cady reports that everything in the school is moving along well.

The Department of Education is continually in receipt of inquiries which are well answered in the "Church-School Manual." Not only will the conscientious teacher find this book of constant help in his work, but parents will also find it useful in meeting the problems that arise in the education of their children.

Brother R. G. Ryan, principal of the Shenandoah Valley Academy, at New Market, Va., reports an attendance of twenty-six, with sixteen in the school home. Every student in the home is a professed Christian. The Missionary Volunteer Society of the school is doing excellent work, and a good spirit prevails in all the work.

The brethren of the Lake Union Conference are raising two thousand dollars for the purpose of better equipping their schools with libraries, laboratories, and other necessary apparatus. Among the things to be purchased is a five-inch telescope for the union college. This money is to be subscribed in shares of fifty cents each. Three hundred shares were subscribed by the college students in a few minutes when the plan was made known to them, and there will doubtless be a general response.

South Lancaster Academy is now lighted by electricity. The exhaust steam from running the dynamo is used to heat the home. This arrangement is proving satisfactory, and is effecting a large saving. A pipe-line is now being laid from the home to the academy, and it is the purpose to heat the academy from the steam plant at the home. It is thought that this can be accomplished with little loss of steam. This school has recently been quarantined for a few days on account of two or three slight cases of scarlet fever, but the quarantine has been lifted, and work is progressing as usual.

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

New JerseyJan. 8-20
 Eastern Pennsylvania, Lebanon
Jan. 20 to Feb. 1
 VirginiaFeb. 5-19
 West VirginiaFeb. 19 to March 5
 ChesapeakeFeb. 19 to March 5
 West PennsylvaniaMarch 5-19
 OhioMarch 19 to April 2
 Mount Vernon (Ohio) College, Mount
 VernonApril 2-16
 Foreign Mission Seminary, Takoma Park,
 D. C.April 16-30

NORTHERN UNION CONFERENCE

IowaJan. 25 to Feb. 9
 MinnesotaFeb. 26 to March 14
 South DakotaMarch 15-25
 North DakotaMarch 25 to April 5

Addresses

THE address of Elder L. D. Santee is 749
 West Fullerton Ave., Chicago, Ill.

The address of Elder R. C. Porter is
 "Wynnton," Selous Road, Claremont, South
 Africa.

Montana, Notice!

THE fifth annual meeting of the Montana
 Conference Association of Seventh-day Ad-
 ventists is called to meet at Mt. Ellis, Thurs-
 day, Jan. 21, 1909, at 3 p. m., for the purpose
 of electing a board of five trustees, and to
 transact any other business that may properly
 come before the meeting. Every accred-
 ited delegate to the conference is a consti-
 tuent of the association, and entitled to one
 vote.

J. C. FOSTER, President,
 A. E. EVERETT, Secretary.

The Georgia Institute

GEORGIA, the great Empire State of the
 South, with her one hundred forty-six coun-
 ties, most of which are unworked, is to have
 a canvassers' institute in Atlanta, Jan. 13-26,
 1909, and is therefore sending out the Mace-
 donian cry, "Come, . . . and help us."

Of the South it has been said through the
 spirit of prophecy, "Workers must be called
 to this field as well as to distant lands." "If
 there is a field upon earth which needs to be
 helped, it is the Southern field." Now is
 the opportune time to enter the canvassing
 work in Georgia. We shall be pleased to hear
 from any who have a burden for the work
 here. My address is 54 Beecher St., Atlanta,
 Ga.

A. L. MANOUS, Field Agent.

Incidents in Signs Magazine Work

THAT the *Signs of the Times* magazine
 is a good seller, and that by this means good
 seed is being sown broadcast, may be gath-
 ered from the many letters we receive from
 agents.

The following is from one who sells about
 1,600 a month in Oregon:—

"I find, as you say, the December number
 is very salable; in fact, it sells on sight.
 The numerous pictures are a great help;
 indeed, many buy it for them, and then they
 have access to the reading-matter."

Our St. Paul, Minn., agent, ordering 500
 of the January number, speaks as follows:—

"The papers will sell readily, as they are
 very attractive, and will appeal to the eye.
 I am of good courage."

A Southern California worker writes:—
 "I am very busy at home caring for others,
 but spend every moment I can spare in this
 work; for one is always repaid by such good

experiences. There are only small towns
 here in the valley, not over four hundred or
 five hundred persons in each, and I am going
 to them as fast as possible."

If interested in this effective agency for
 reaching the masses, address your tract so-
 ciety, or Signs of the Times, Mountain View,
 Cal.

British Columbia Conference

THE eighth annual session of the British
 Columbia Conference will convene in the new
 academy building, near Port Hammond, Jan.
 14-18, 1909, for the purpose of electing offi-
 cers for the ensuing year, and to transact any
 other business that may properly come before
 the delegates. The first meeting will be held
 on the evening of the fourteenth (Thursday)
 at 7:30 o'clock.

Delegates to this conference are to be
 chosen as follows: "Each organized church
 shall be entitled to one delegate, regardless
 of numbers, and one additional delegate for
 every ten members." Let each church attend
 to the election of delegates and send their
 names promptly to Sister Bertha Lofstad, our
 conference secretary. This conference will be
 a most important session, and wise counsel
 will be needed to lay plans for progress in
 the cause of God.

W. M. ADAMS,
 President.

Notice!

QUITE a large number of non-resident mem-
 bers of the Seventh-day Adventist church at
 College View, Neb., who have not reported
 recently are requested to communicate with
 the officers of the church without delay. Abs-
 ent members who neglect to report to the
 church can hardly expect that their names
 will be retained indefinitely upon the records.
 The following is the list of those from whom
 reports are especially desired:—

Mary Biron, Ester Larkee-Ross, Robert
 Masters, Mary Masters, Olaf Anderson, Sister
 Dirkie, Thomas O. Dingwall, Annabel Fish-
 back, Lydia Davis, Mattie Barbee, Nina Little,
 Z. Murry, Sarah Murry, Flova Barnett, Hat-
 tie Daily, Mrs. Hannah Duke, J. Garrish,
 Eben Frank, Charles Adams, Hans Peter
 Mickelson, Maud Guthrie, Della Jenks, Myra
 Johnson, Della Hanshaw, Ludwig Hohinstein,
 Margrit Hohinstein, Edward Johnson.

In behalf of the church,

MRS. LIBBIE COLLINS, Clerk.

Publications Wanted

[SPECIAL NOTICE.—We learn that objec-
 tionable literature is being sent in response to
 these requests, and urge all to examine with
 special care any periodicals or pamphlets re-
 ceived outside of our well-known denomina-
 tional publications. Be sure that the literature
 which you distribute teaches the truth. Those
 responding to requests for papers should send
 only clean copies, neatly folded, and securely
 wrapped.—Ed.]

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

Susan S. Ward, Claremore, Okla., *Signs*,
Liberty, and tracts.

Mrs. Libbie J. Fay, West Park, Ohio, *Signs*,
Instructor, *Little Friend*, and *Liberty*.

Mrs. Luella B. Priddy, Milliken, Ontario,
 Canada, *Signs*, *Watchman*, and tracts.

Mrs. C. T. Lane, Box 131, Brownsville,
 Tex., literature and tracts in Spanish.

Tom C. Hege, Charlotte, N. C., *REVIEW*,
Liberty, *Watchman*, and *Signs*, during Jan-
 uary only.

Mrs. Carrie Crawford, R. F. D. 9, Trenton,
 Mo., desires papers and tracts for missionary
 purposes.

Mrs. M. E. Boaz, Noel, Mo., denomina-
 tional papers and tracts on religious liberty,
 health, and temperance.

A School Paper

The *Student Idea* is the South Lancaster
 Academy school paper, and is issued monthly
 by the students of the academy. It is kept
 filled with ideas and articles bearing directly
 upon the topics of interest to all our young
 people who are preparing for the Master's
 service.

The paper was launched one year ago,
 and its publication was carried on during the
 year, under the auspices of the South Lan-
 caster Academy "League of Honor." The
 students supported the paper heartily last
 year by working hard for subscriptions and
 by contributing matter for the paper, and
 every one at the opening of this term was
 anxious to see the paper continued another
 year.

The subscription list is growing, and the
 students are again working to secure sub-
 scriptions. The subscription price is 50 cents
 for the school term, with an additional 10
 cents to foreign countries. Address The Stu-
 dent Idea, South Lancaster Academy, South
 Lancaster, Mass.

Business Notices

THIS department is conducted especially for
 the accommodation of the Seventh-day Ad-
 ventist 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.—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.

MIDGET MESSAGE VIBRATOR.—Patent ap-
 plied for. The only true message machine
 ever invented that will run without electricity.
 Will last a lifetime. \$3 to Adventists only.
 Send for folder. We make medical lamps
 for office and home use. Radiodescent Lamp
 Co., 54 South, Kalamazoo, Mich.

To Adventists, North or East, who desire
 a warmer climate in best location and soil of
 southern Texas, an opportunity is given to
 locate and introduce the truth in a new irri-
 gated country, lately opened. \$2,300 has been
 subscribed for a \$3,000 church and school.
 Building to begin December 15. Crops every
 month. Useless to come with less than \$2,000.
 Apply for reading-matter. Address Andrew
 Hanson, Mercedes, Hidalgo Co., Tex.

FOR SALE.—640 acres in Trego County,
 Kan., near Union Pacific and Missouri Pacific
 railroads. Splendid farming land. Fam-
 ily estate of Elder C. A. Washburn. Land
 increasing rapidly in value, but as I am in
 the work, I desire to sell at once. For a
 limited time, price only \$10 an acre for
 whole section; \$12 for pick of quarter sec-
 tions. Excellent climate. Purchaser's rail-
 way fare paid. Write to J. S. Washburn,
 665 Decatur St., Memphis, Tenn.

FOR SALE.—500,000 of the most beautiful
 Mottoes you ever looked at. We sold almost
 31,000 of these beauties in the first twenty-
 nine days of November. We will mail 100
 Mottoes, 12 x 16, for \$6; or 100 of our Im-
 ported Bible Cards, 4 x 7 inches, for \$3.50.
 Teachers will want these cards for their
 classes. Do not delay, but send order at
 once. Orders filled by return mail. Ad-
 dress, with two-cent stamp, Hampton Art
 Company, Lock Box 257, Hampton, Iowa.

FOR SALE.—Cooking Oil, best grade: freight prepaid between Colorado and Ohio. One 5 gal. can, \$4; 2 cans, \$7.75; 3 cans, \$11. Other States please write for prices. Address R. H. Brock, 404 North Second St., Arkansas City, Kan.

FOR SALE.—26 acres one-half mile from Hildebran (N. C.) Academy, on Henry River. New house, fine spring water, beautiful scenery, healthful climate; 4 acres cleared; balance woodland. Price, \$875. Address M. H. Johnston, R. F. D. 5, Hickory, N. C.

COOK WANTED.—The North Yakima Sanitarium would like to engage a first-class hygienic cook to begin work about May 1. A woman under forty is preferred. Give sanitarium or café references. Address North Yakima Sanitarium, North Yakima, Wash.

FOR SALE.—Twenty-acre alfalfa and fruit ranch in the celebrated Turlock Irrigation district; deep, rich soil, near railroad station and Adventist church. For particulars regarding property or this section of country, address L. M. Bowen, Hughson, Stanislaus Co., Cal.

HYGIENIC VEGETABLE COOKING OIL.—Best shortening known. Guaranteed under pure food law. Keeps sweet and choice. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

NURSES WANTED.—Would like to correspond with graduate nurses who desire to secure permanent positions with good salary. No nurse over thirty-five need apply. State age, place and date of graduation, and experience in nursing. References will be required. Address North Yakima Sanitarium, North Yakima, Wash.

FOR SALE, ESSEX GROVE RANCH.—½ section Finney County, Kan., 135 acres in cultivation; 10 acres alfalfa; 150 acres alfalfa land; splendid improvements; abundance finest water; well at house; spring runs through milk-house into barn-yard. Sandstone barn; star mail route; close neighbors; best grove in fifteen miles. Young orchard and grove started, fenced and cross-fenced; value of hay crop alone, \$1,000. Party wishes to devote time and means to Lord's work. Price, \$8,500. Address John R. Black, Essex, Kan.

Obituaries

ACHENBACH.—Sister. Willary Achenbach was born Feb. 22, 1852, and died in Orlando, Fla., Nov. 22, 1908, of cancer of the stomach. Sister Achenbach was formerly a Lutheran. In 1898 she and her husband accepted the truth, through a study of "Bible Readings." She was a member of the church at Reading, Pa. Before her death she expressed herself as submissive to God's will, and sure of her acceptance in the Beloved. A husband and six children are left to mourn. Words of comfort were spoken at the funeral by the writer, after which the remains were interred in the Orlando Cemetery.

L. H. CRISLER.

STEWART.—James White Stewart was born in Allegheny County, Pa., Feb. 10, 1845; and died Nov. 25, 1908, on the thirty-third anniversary of his wedding, aged 73 years, 9 months, and 15 days. In 1853 his parents moved to Janesville, Wis., where they resided until 1865, when they moved to Shell Rock, Iowa. Nov. 25, 1875, he was married to Ann Elliott. Of this union were born four children, two sons and two daughters, all of whom survive him. He united with the Seventh-day Adventist Church fourteen years ago, and was a faithful member of the Crawford church at the time of his death. The funeral was conducted by Elder J. H. Wheeler, president of the Wyoming Conference, and was largely attended. * * *

ADAMS.—Died at his home in Ottawa, Kan., Nov. 24, 1908, Brother John Adams, aged seventy-three years and four days. He served his country three years as a soldier in the Civil War. With his family he accepted present truth in 1876, and at the time of his death was a member of the Seventh-day Adventist church at Ottawa, Kan. A wife and two children are left to mourn. The funeral service was conducted by the writer, from Rev. 14:13.

B. W. BROWN.

CARR.—Died in a hospital at Fargo, N. D., Oct. 28, 1908, of Bright's disease, Sister Sarah S. Carr, aged sixty-nine years. She was born on Prince Edward Island in 1839, was married to Brother Carr in 1876, and came with him to South Dakota in 1881. They accepted present truth several years ago, and she died in the hope of the soon coming of the Lord. The husband and seven children are left to mourn. The interment was made at Sheldon, N. D., the home of Brother and Sister Carr.

C. J. KUNKEL.

SMITH.—Died at the home of her parents at Guthrie, Okla., Nov. 17, 1908, Sister Grace Ellen Smith (*née* Pruitt), aged 24 years, 5 months, and 4 days. At the age of twelve she was converted, under the labors of Elder E. T. Russell, and joined the church at Guthrie. During her last illness she renewed her consecration to God, and we hope to meet her in the resurrection of the just. A husband and daughter, with her parents and brothers and sisters, are left to mourn. Words of comfort were spoken by the writer. Text, Rev. 14:13.

R. B. COBERLY.

BAKER.—Arthur D. Baker was born in Waterloo, Iowa, Jan. 24, 1857, and died at his home near Crawford, Neb., Nov. 1, 1908, of apoplexy, aged 51 years, 9 months, and 7 days. At the age of ten, he moved with his parents to Kansas. He was married to Miss Ellen Long, Sept. 18, 1880. In 1888 he moved his family to Dawes County, Neb., where he lived until his death. Eleven years ago he was baptized into the Seventh-day Adventist church at Crawford. He was a kind and loving husband and father, a good neighbor, and a consistent Christian. His funeral, which was attended by a large number of friends and neighbors, was conducted by the writer. He leaves a wife, three sons, and one daughter.

J. H. WHEELER.

SMITH.—Allan Dean Smith was born at Sutton, P. Q., Canada, July 3, 1840, and died at Welsh, La., Nov. 11, 1908. He accepted the truth early in life, and remained a loyal believer in it till his death. He had lived in Vermont, Michigan, Wisconsin, South Dakota, Missouri, Iowa, New Mexico, Arkansas, and Louisiana. In all these places he has many friends who will be made sad to learn that he has been compelled to lay down the burdens that he hoped to bear till Jesus comes. He leaves a wife and a brother and sister in Louisiana, besides other relatives here and in other parts of the United States, but they find comfort in the blessed hope. A large congregation was present at the funeral service, which was conducted by Elder E. H. Rees and the writer.

E. L. MAXWELL.

CURTIS.—Died Nov. 21, 1908, of typhoid fever, Orson F. Curtis, aged 57 years, 6 months, and 3 days. Brother Curtis was born at Brookfield, N. Y., May 18, 1851. In 1873 he was united in marriage to Anna M. Renolds. To them were born nine children, seven of whom, with their faithful mother, mourn their loss. His father, Elder D. P. Curtis, was well known as a worker in the cause. Brother Curtis accepted the Seventh-day Adventist faith in 1875, under the labors of Elder F. Morse, since which time with his family he has lived a faithful Christian life. During his illness he often asked his loved ones to sing, "All to Jesus I Surrender." He was laid to rest in the Meyers Falls (Wash.) Cemetery, to await the Master's call. Words of comfort were spoken by the writer, from Rev. 14:13, in connection with Eccl. 4:1-3.

E. H. HUNTLEY.

DOW.—Nathan Adelbert Dow was born at East Richford, Vt., Aug. 12, 1874, and died at Herrick, Vt., Nov. 22, 1908, of diabetes. Brother Dow had been a Sabbath-keeper from his youth up, and a member of the East Richford church, also a firm believer in the soon coming of the Lord. In July, 1903, he was united in marriage to Miss Eva True, of Bolton, Quebec. The devoted wife and a little daughter, besides a father and other relatives and a large circle of friends, mourn their loss.

W. E. TATRO.

GREENMAN.—Mrs. John W. Greenman (*née* Tarble) died in Bethel, Wis., Nov. 14, 1908, of cancer of the stomach. She was born in Adams, N. Y., Nov. 21, 1839. She was married Jan. 16, 1856, to John W. Greenman, and shortly afterward removed to Wisconsin, where they have since made their home. Sister Greenman was an earnest Christian. In early life she united with the Christian Church, but about thirty-three years ago she embraced the truths held by our people. Her quiet and earnest, but active life, has had a deep influence for the truth wherever she has been known, and she is missed not only by her bereaved relatives, but by a large circle of friends. There remain to mourn her loss a husband, one brother, and two sisters, four children, and fourteen grandchildren. The funeral service was conducted at the Bethel church by Elder J. S. Shrock, assisted by the writer.

A. W. SPAULDING.

REINKE.—Died in Brooklyn, N. Y., Dec. 15, 1908, of progressive bulbar paralysis, Bina Frederike Reinke, *née* Moeller, wife of Elder O. E. Reinke, aged forty-three years and one month. Sister Reinke was born in Brede, Schleswig, Germany, Nov. 16, 1865. In 1886 she came to America, in 1896 was graduated as nurse from the Battle Creek Sanitarium, and Sept. 30, 1897, was united in marriage to Elder O. E. Reinke at Portland, Maine. All these years she was a faithful helper to her husband in his work, until, a little more than two years ago, she was taken with the disease that caused her death. She now rests from her labors, but her works do follow her. Souls here and there, yea, whole churches, that are now rejoicing in the truth can testify to her faithful labors. It has never been my privilege to know a more consecrated and devoted Christian than Sister Reinke. The funeral was held December 17, at the German church in Brooklyn. The writer spoke in English, and Elder I. G. Hanhardt in German, after which we laid her to rest in the Lutheran Cemetery until the Life-giver shall come.

M. L. ANDREASEN.

PHIPPENY.—Beulah M. Phippeny (*née* Holaday) was born in St. Charles, Mich., April 26, 1869, and died in Urbandale, Mich., Nov. 4, 1908, aged 39 years, 6 months, and 8 days. As a child she was always religiously inclined, and was baptized at the age of twelve years, and has since been a member of the Seventh-day Adventist Church. Her religious experience grew brighter and brighter through the years. In 1886 she went to California, where she remained till 1901. In 1893 she was married to L. A. Phippeny. She was a devoted wife, mother, and daughter, faithful and patient unto the end. She leaves only a memory of happiness. Sister Phippeny never experienced good health, but has been a sufferer from childhood. Her last illness dates back about one year, though she did not give up till about five months before the end came, when she was obliged to take to her bed. No complaints passed her lips, even when suffering the most intense pain. On Friday, October 30, she was taken with a severe chill, and the end approached rapidly. She was unconscious for a few hours preceding the end, and passed away peacefully. She rests from her suffering, and will rise when Jesus comes. She leaves a husband, three children, a devoted mother, three brothers, and many relatives to mourn. The funeral service was conducted by the writer at the home, assisted by Elder H. Nicola.

S. D. HARTWELL.



WASHINGTON, D. C., JANUARY 7, 1909

W. W. PRESCOTT
C. M. SNOW
W. A. SPICEREDITOR
ASSOCIATE EDITORS

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ELDERS A. G. DANIELLS AND G. A. IR-
WIN have gone to Nashville, Tenn., to
attend the annual meeting of the South-
ern Publishing Association. Elder
W. C. White will join them there, and
will visit Washington before returning
to California.

THE article on the ninth page, by
Elder Allen Moon, "Catholic Extension
in America," is worthy of the serious at-
tention of all our readers. The boasted
dawn of a new era for the Roman Cath-
olic Church should stimulate to greater
zeal in proclaiming the message against
"the beast" and his image.

A MEETING of the State secretaries of
the young people's Missionary Volun-
teer societies of the Atlantic Union
Conference was held last week at South
Lancaster, Mass., and was attended by
Elder M. E. Kern, the chairman of that
department. He reports a profitable
meeting.

WE are indebted to the Washington
Herald for the map which appears on
the first page. It is a pleasure to us to
acknowledge this and other favors re-
ceived from the management of that
enterprising paper. A study of this map
will give a much clearer idea of the
exact location and extent of the terrible
earthquake.

A Great Earthquake

The Most Terrible Disaster Ever Re-
corded — A Suggestion of the Com-
ing Devastation of the Earth

EARLY on the morning of December
28, the southern portion of Italy and all
of the island of Sicily were visited by
the most disastrous earthquake that has
ever been recorded. The extent of the
disaster, so far as the loss of human life
is concerned, will never be known.
Each new despatch has confirmed earlier
figures and adds to them. These des-
patches indicate that practically the
whole of the island of Sicily has been
devastated, while the effects of the
shocks extend up the Italian peninsula
a distance of one hundred fifty miles.
The cities of Messina and Reggio (see
map on first page) have been completely
destroyed, with the majority of their
inhabitants, while other cities and vil-
lages, such as Bagnara, Palmi, Pizzo,
and San Giovanni, have suffered only a
little less severely.

The principal shock occurred at five
o'clock in the morning, and lasted about
thirty-two seconds. Survivors state that
the earth seemed to drop, and was then
shaken with the most terrible violence.
Buildings of all descriptions were hurled
to the ground before the dazed, half-
awakened inmates could realize what
was happening. At Messina and Reggio
a series of tidal waves followed the
earthquake, engulfing portions of each
city. The largest of these formed a solid
wall of water over thirty feet high, which
threw down buildings left by the earth-
quake, drowning those who had escaped
from the wrecked buildings, and many of
those pinned down by fallen walls and
broken timbers. Near the railroad sta-

tion, it is reported, a great fissure
eighty feet wide opened in the earth,
and from this gushed up boiling water,
which caused the death of many spared
by the earthquake. The principal ti-
dal wave sank many vessels and car-
ried others on its crest as it went
roaring upon the city. The breaking of
gas-mains caused fires to spring up,
which added to the horror of the situ-
ation, as the breaking of water-mains,
the wrecking of fire stations, and the
choking of the streets conspired to ren-
der it impossible to subdue the flames.
Thousands were pinned down in the
ruins of buildings, whose death was
made certain by the onrush of the flames.
Fire, water, and earth had combined to
make a situation impossible to imagine
in all its terrible details, much less to
describe. For days piteous appeals for
help could be heard coming up from the
heaps of debris, where wounded persons
were pinned down by fallen masonry or
broken timbers. With all the help pos-
sible to muster, it was impossible to re-
lease these unfortunates before many of
them had died from their wounds or
from hunger, exposure, and fear.

As soon as possible the king and
queen of Italy visited the devastated
cities, and assisted with their own hands
in the work of rescue. The government
at once despatched several thousand sol-
diers to the scene of disaster to aid in
the work of rescue, and in maintaining
order. English and Russian war-vessels
were soon lending what aid they could
in feeding, sheltering, and giving med-
ical attention to the survivors, and in
extricating those imprisoned by the
fallen buildings. The heart of the whole
world has been touched by the sufferings
which this calamity has brought to the
people of Italy. Ships of different na-
tions are rushing to the rescue, bearing
provisions, clothing, and other means of
help, and contributions are pouring in
to the various Red Cross societies in all
parts of the world to be forwarded to
the stricken people. The supply ship
"Celtic" of the United States Navy,
which was loaded with fifteen hundred
thousand rations for the American fleet,
was despatched at once to Italy to place
these rations and a great quantity of
clothing in the hands of the earthquake
sufferers. The supply ship "Culgoa"
will also carry a shipload to the sufferers.

The latest estimate places the loss of
life at two hundred thousand, and the
property loss at one billion dollars; but
the suffering which such figures stand
for, and which is still going on, it is
impossible to depict in words.

It would seem that in this cataclysm
this old earth is demonstrating on a com-
paratively small scale the conditions that
will exist in the last days, when "there
shall be famines and earthquakes in di-
vers places," "the sea and the waves
roaring." All these conditions are strik-
ing features of the Italian earthquake.
The roaring sea helped in the work of
ruin, and hunger and thirst have added
to the death list. We have only to cast
the eye backward a few years to cover
a remarkable record.—Kingston, Valpa-
raiso, San Francisco, and St. Pierre.—
"divers places," and fearful warnings of
what awaits the close of this generation.
While these are warnings to a part of
earth's inhabitants, to another part they
are an added incentive to faithfulness
and zeal in proclaiming the last great
gospel message to a doomed world.

THE Western Branch of the Review
and Herald Publishing Association has
now been removed from Battle Creek,
Mich., and all correspondence for that
office should be addressed to Melville
Building, South Bend, Ind.