



The Advent Sabbath Review and Herald

Vol. 86

Takoma Park Station, Washington, D. C., February 4, 1909

No. 5

All the Way

ALL the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell;
For I know, whate'er befall me,
Jesus doeth all things well.

All the way my Saviour leads me,
Cheers each winding path I tread;
Gives me grace for every trial,
Feeds me with the living bread;
Though my weary steps may falter,
And my soul athirst may be,
Gushing from the Rock before me,
Lo, a spring of joy I see.

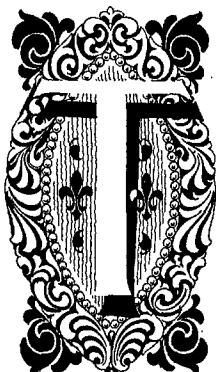
All the way my Saviour leads me;
O the fulness of His love!
Perfect rest to me is promised
In my Father's house above;
When my spirit, clothed, immortal,
Angels guide to realms of day,
This my song through endless ages —
Jesus led me all the way.

— Fanny J. Crosby.

Behold
He
Cometh

To the
Last
and
Best
Testimony

An Exponent of Freedom



THE first issue of *Liberty* for 1909 bears a strong testimony against the tendency of the time to bring to bear the influence of the church in political matters. Never before has there been such great necessity for a decided warning against this evil. Among the topics prominently considered are the following:—

A Reply to President Roosevelt's Letter. This letter of the Lutheran Synod clearly shows that when a man's religious scruples are directly at variance with the fundamental law of the land, he should be barred from taking the oath of allegiance to the Constitution of the United States, and is, therefore, ineligible to any high office.

The Federal Council of the Churches of Christ in America. Two articles pointing out clearly the meaning of this council. One shows it to be, in effect, a religio-political combination to control legislation, and the other sets forth the attitude of this great organization toward Sunday legislation.

The Catholic Congress in Chicago. The real meaning of some utterances made at this congress is pointed out, unmasking the smooth utterances of the Roman Church.

The Organization of the International Lord's Day Alliance. A step toward uniting all agencies in this country organized to promote Sunday observance.

Alcohol as a Chief Cause of Crime. By the use of two striking cartoons, and also by articles brimful of convincing facts, the evils of alcohol in society, and its effects upon the human system, are revealed.

A New Department

A new department is opened in this number of *Liberty*, dealing with the attacks of scientists and higher critics upon the Word of God. The leading articles are: Reason and Faith; After the Higher Criticism—What? God in Nature.

The number is especially well illustrated, including a full-page picture of the National Conservation Commission, which recently met in Washington, and a full-page group of men now prominently before the public in political life.

Agents will find this number of *Liberty* a rapid seller. The articles presented can not fail to interest every thinking man. Send for magazines at once. If you have never done any work with *Liberty*, write for terms and suggestions.

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Liberty

Takoma Park Station,

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Washington, D. C.

THE REVIEW AND HERALD

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

Vol. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 4, 1909

No. 5

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

**ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association**

Terms: in Advance

One Year.....	\$1.50	Four Months.....	50
Eight Months.....	1.00	Three Months.....	40
Six Months.....	.75	Two Months.....	25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD
Takoma Park Station " Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

A Forgiving Saviour

THERE is nothing but our own will that can stand between us and salvation. God will not force the will; but he will not permit anything else to stand between us and him. If we lack strength, he is all-powerful; and he says of the weak one, "Let him take hold of my strength, that he may make peace with me; yea, let him make peace with me." Isa. 27:5. That peace means the forgiveness of the weak one's sins. Just so certain as the Lord Jesus Christ was "wounded for our transgressions," just so certain it is that "with his stripes we are healed"—if we choose to be healed. "The chastisement of our peace was upon him." Just so certain as he was chastised, so certain it is that our peace with God is assured—if we will permit the remedy to be applied. Heaven has exhausted its resources to bring about our reconciliation to God. If we are not at peace with him, can it be his fault? Inspiration asks: "What could have been done more to my vineyard, that I have not done in it?" And again Jehovah says: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Then comes this comforting message through Micah: "Who is a God like unto thee, that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? . . . He will

again have compassion upon us; he will tread our iniquities underfoot, and thou wilt cast all their sins into the depths of the sea." Let the child of God believe this, and say, with Isaiah, "Thou hast cast all my sins behind thy back."

Earthquake Prophets and the Law

THE recent calamity in southern Italy, which has been designated by a writer in the *Scientific American* as "probably one of the most, if not the most appalling destructive earthquakes in the annals of seismic disturbances throughout the world," has been the subject of general discussion, one phase of which is of more than passing interest. While scientists have taken advantage of the opportunity to set forth anew their theory that "in all probability, an earthquake is one of the necessary consequences of the gradual cooling of the earth," and at the same time have assured the people that "earthquakes and volcanoes have been inseparably bound up with the evolution of our planet for countless ages past," other writers have considered the subject from a different standpoint, some suggesting the probability of the recurrence of this same display of destructive force in other parts of the world. This inclination to predict future earthquakes was the basis of an editorial in the *Washington Post* of January 7, from which we quote:—

Immediately after the San Francisco earthquake a lot of self-appointed prophets, soothsayers, star-gazers, and humbugs sought notoriety by predicting quakes in various parts of the country. . . . Nervous and impressionable persons are affected more or less by these predictions, and in the aggregate great harm is wrought by the scoundrels who pose as scientists and prophets. . . .

The charlatan who takes advantage of ignorance and credulity to gain cash or notoriety at the expense of acute apprehension and suffering on the part of women and children is deserving of the severest punishment. It is a pity that the law can not reach such persons.

In the face of this effort to repress any forecasts of seismic disturbances, it will be of interest to read some of the statements made by those who occupy positions which certainly ought to be filled by men of some scientific attainments. For example, Lieut. W. J. Wilson, of the Chicago Branch of the United States Hydrographic office, gives this advice to the dwellers on the shore of Lake Michi-

If you should discern the waters of Lake Michigan receding, either gradually or tumultuously, from the shore, gather about you your family and household effects, and flee to a place of refuge inland, where a returning wave can not engulf you.

At the same time, Lieutenant Wilson reassures the people of Chicago in these words:—

This advice does not refer particularly to the people of Chicago, but there is no harm in every one knowing it. We are in no danger of earthquakes in this locality, and the bed of Lake Michigan is secure from seismic disturbances.

While Lieutenant Wilson predicts no earthquakes in his vicinity, Prof. T. A. Jaggar, of the geological department of the Massachusetts Institute of Technology, writes in a different vein. First, he declares that "the recent Sicilian disaster was foretold by an American volcanologist, Frank Alvord Perret, who has predicted disaster on Mount Etna for two years past." In saying this, he, of course, admits the possibility of foretelling earthquakes, but he does not stop there. On the contrary, he puts forth this prophecy:—

I positively predict the violent eruption of Mount Etna within eighteen months. A careful study of the disturbances recorded in the past hundred years, and of the nature of the present slight eruption, leads me to this belief.

New York is in the center of an earthquake belt, and is as liable to eruption as any of the places in the volcanic district of Italy. Boston will hardly experience any violent shocks, but Providence and Manchester are in the zone of disturbance. One belt in which earthquakes may occur is directly south of Boston, another to the north, but no indications point to the fact that any disturbances will be felt here.

It is interesting to note that while Professor Jaggar definitely and positively predicts another earthquake within eighteen months, and even makes New York a danger-point, he agrees with Lieutenant Wilson in sounding the peace-and-safety cry to the inhabitants of his own city.

Professor Jaggar does not merely make one prediction, but he believes that the forecasting of earthquakes can be put upon a scientific basis. We will let him state the case in his own words:—

If steam pressures and temperatures were regularly recorded at widely distributed volcanic vents, and earth shrinkage were recorded by various seismometrical instruments at well-chosen stations where known tilting and faulting are in progress, and deep-seated flow were examined with pyrometers, micro-

phones, and experimental gravity pendulums in those places where we know lava columns are in motion, as they are under Mount Etna to-day, I think there is no question but that we would, in a few years, secure empirical data from these sources which would lead to a science of forecasting outbreaks.

To the same general effect is the statement made by a writer in the last number of *Current Literature*, at the close of a lengthy discussion of the earthquake question:—

The science of seismology may never become so precise as all that [to predict the day on which an earthquake will occur], but when the factor of causation

out incurring the displeasure of the public, while those whose confidence in the prophecy of Jesus of Nazareth leads them to declare that great earthquakes will occur with increasing frequency are regarded as dangerous persons, who ought to be restrained by law?

One thing is certain: if early in the year 1906 one had prophesied that within two or three years there would be great earthquakes in different parts of the world, and among them the most destructive disaster known in this world's history, he would have been a true prophet. In view of the prophecy of Jesus and the

It is not difficult to see from this text alone what the standard is. The Lord comes "unto them that turn from transgression;" in other words, to those who are keeping his holy law. Transgression is but another word for sin. Sin is the opposite of righteousness; and the standard of righteousness is the law of God. Righteousness is the prerequisite of salvation, for without holiness, or righteousness, "no man shall see the Lord." Then that standard of righteousness, the law of God, must figure in the very last experiences of those who are numbered among the remnant saved out of the last generation of men. That means that the law of God will be in full force and efficiency up to the very moment when our Saviour appears in the clouds of heaven, and that men's attitude toward that law will determine whether they are to meet Christ in peace and go with him, or whether they will remain here to partake of the portion allotted to his avowed enemies.

This use of God's law as a standard for his people is not an experience peculiar to the last generation of men. When Israel of old was beset on all sides by idolaters and necromancers — demon-worshippers and spiritualists — the Lord had the same remedy to offer to protect his people against those delusions that were threatening the ruin of their souls. Thus we read in Isa. 8: 19, 20:—

"And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them."

That law (the ten commandments) and that testimony (God's instructions to his people through his prophets) constituted the divine remedy against deception in the days of literal Israel; and conditions have not so changed as to make necessary a change of remedy for the people of our day. What protected them against the deceptions of the devil will protect us also. The law of God and the testimony of his Spirit, given through his accredited prophets, furnish a sufficient test for any movement or any development or any teaching. If in harmony with that standard, they are of him; if out of harmony with it, they have no part in his work, and can only deceive and destroy.

When Israel of old was counseled to seek to the dead concerning the living, their knowledge of "the law and the prophets," enabled them to escape the net of the hunter of souls. When the professed church of Christ to-day meets the same temptation, a very large part



A BEAUTIFUL STREET IN MESSINA AFTER THE GREAT EARTHQUAKE

is given,—when we know, for certain, whether or not the sun-spots or the shrinkage of the globe or the alteration of the direction of the earth's axis must be given credit for the earthquake,—the problem of the seismological prophet will have been practically solved.

It is not probable that the *Post* had in mind such writers as these when it expressed the wish that the strong arm of the law might be invoked against earthquake prophets. It no doubt had another class of persons in view. But suppose the *Post* had been published in Jerusalem, in A. D. 31; what would have been its attitude toward one Jesus of Nazareth, who prophesied thus: "Great earthquakes shall be in divers places"? This Man of Galilee did not talk about the tilting and faulting of the earth's crust, and did not base his prediction upon data obtained by years of careful observation, but boldly made his prophecy. Shall those who believe this prophecy, and who base thereon their belief in the more frequent recurrence of these great disasters as signs of the last days which foretell the nearness of the return of their Lord, be classed as charlatans and false prophets, who ought to be restrained by law from disturbing "nervous and impressionable persons"? The whole problem may be reduced to this: Shall those who base their predictions upon scientific theories be permitted to foretell definitely coming disasters with-

testimony of recent history, is it safe to stigmatize as a charlatan one who declares that similar great earthquakes will occur with greater frequency in the near future? Shall the law be invoked against those who interpret the prophecies for this time?

The Law and the Testimony

WHEN the people of God have been in great danger of deception, the Lord has always raised up a standard, and invited those who would be his to rally around that standard. His assurance is: "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 25. It is only those who have entrusted their case to him that receive this help from Jehovah. He has never promised to help any against their will. He can not fight for those who place themselves in the ranks of the enemy from choice, or who, while in the ranks of the enemy, refuse to heed the rallying call of the Almighty. This is no haphazard mode of procedure, but is along the direct line of the Lord's declared purpose. He says: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and [come] unto them that turn from transgression in Jacob, saith the Lord." Isa. 59: 19, 20.

have no such test, no such protection. They have declared the law abolished, and their criticism of the teachings of the prophets has weakened the influence of the Word upon the people. What is the result?—The great body of the professed church of Christ is accepting the teachings of Spiritualism, or teachings that lead thereto. They people the world with the disembodied spirits of the dead, hovering about the living, and intensely interested in all that the living are doing, saying, and thinking. It is only one step, then, to the establishment of communication between the living and the spirits of the dead. That other step—and a short one it is, too—is Spiritualism, and it seems a consistent thing to take the step when one believes the dead are still alive. "The law and the testimony" would have fortified them against such a deception, if their authority had been recognized and their teachings believed. But Spiritualism is now one of the greatest deceptions of the age, and is winning adherents by the thousand. With the law abolished and the prophets discredited, the church has lost her shield, and the fiery darts of the enemy find her vulnerable at every point.

When ancient Israel was asked to join forces with other powers—to confederate with earthly forces to accomplish certain ends—the counsel of the Lord was just as explicit as in the matter above mentioned. The Lord had promised to be their rock, their strong tower, their defender, their strength, their mighty counselor. The great ocean liner of the present day needs no windmill on her deck to help drive her forward. Such a contrivance would be an impediment rather than a propelling power. Just so with Israel. With the mighty power of God, what need had they of confederating with the powers of the world. Such confederacies could only interfere with God's purpose concerning them. So the Lord instructed them thus:—

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8: 12, 13.

Then comes this positive admonition (verse 16), so similar to that given in connection with the deception of necromancy and Spiritualism: "Bind up the testimony, seal the law among my disciples." A proper understanding and regard for the law and the testimony would be their safeguard against the snare of a confederacy. Had Israel heeded that advice, her history would have been very different from what it was. What was true of Israel will be true of the professed church in our day. The call of

the different churches to-day is for confederacy to accomplish certain ends—confederacy among themselves in spite of their differences, and looking finally to confederacy with that great spiritual power that has taken "the testimony," the Word itself, away from the people, and set its hand to *change* the law. A loyal adherence to "the law and the testimony" would not permit them to be caught in such a snare; but they have declared the law abolished. So what care they for any change made in an abolished law? Many of their leaders are heaping reproach upon the Word. So what care they if those with whom they seek to confederate keep that Word away from the common people? The shield is thrown down again, and the arrows of the adversary have free course. The confederacy will be formed, and the head of the confederacy will lead the confederates to the ruin that awaits all who forsake the law of God and the teachings of his Word.

The call, "To the law and to the testimony," is as essential now as ever in the history of God's people. That it will be given and heeded during the last generation of men is shown by this statement of Holy Writ concerning those who stand faithful to God through the fiery trials of the last days:—

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

Again the revelator says, in pointing out this same company:—

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

Thus can we see the supreme importance of our assuming the right attitude toward God's great law and toward the testimony of his Spirit given by the prophets through the ages for the guidance and the safety of his people.

C. M. S.

Important to Remember

It comes natural enough to pray for the gospel workers, and for the white-unto-harvest fields. The secretary of the Congregational Board recently called the attention of that people to the need for specific prayer in behalf of another factor. He wrote:—

Will you who read these words remember our treasury in your prayers?

It is one subject of prayer too liable to be forgotten, while we remember readily the more interesting, but not more important, features of the missionary cause. The mission treasury needs the prayers of the believers. In and out comes and goes the supply of means that is essential in prosecuting the work.

Thus far it has seemed like the widow's barrel of meal and cruse of oil,—threatening to give out with the demands upon it, but somehow supplying just a little more. The year 1909 opens with the most encouraging outlook in the fields that we have ever seen, and with the promise of the loudest calls for enlargement and expansion that have ever come to the ears of this people. Well may we be admonished to pray for the mission treasury.

W. A. S.

Greater Liberty in Russia

THE religious conditions in Russia appeal strongly to our interest. Our own workers have suffered much in years past because of oppressive laws which positively forbade, or at least greatly restricted, the teaching of any other than the state religion. In spite of these unfavorable conditions, our work has prospered in that field. Nevertheless we welcome the change which has come, and the greater freedom permitted in the dissemination of the gospel message.

A recent article by Baron Woldemar Uxküll gives a clear presentation of present conditions. From this article the following paragraphs are taken:—

The political troubles through which Russia has had to pass in the last years, and especially the edict of religious liberty of Easter, 1905, have had great influence on the religious life of that country. There is an increased activity on the part of all evangelical Christians in Russia. It is no more a crime to preach the gospel and to leave the Greek Orthodox Church; and without obstacles we can preach salvation through Christ to sinners. We have now religious liberty in Russia. For example, the governor of one of the southern provinces of Russia made a trip through his province. In a certain city he was met by some members of the Greek orthodox clergy, who asked him to put an end to the preaching of evangelical doctrines in their district. He answered that there is now religious liberty in Russia; he praised the evangelical Christians for their diligent work and virtues, and said he wished that all Russians might live so. In Simperopol we have public religious meetings without any interference, also in St. Petersburg and many other cities. If the police make any difficulties, then such action is not legal,—not according to the existing law,—and in every case we find that the Greek orthodox clergy is behind this action of the police.

It is a sad thing that we can not trust absolutely our government and its promises. The constitutional rights of Finland were confirmed by the emperor, and after some years the government tried to annihilate these rights. A constitution was granted to the Russian nation, and this has been altered twice already. I think, too, that many high officials of the state church would gladly welcome the abolition of religious liberty, but they understand that it is impossible to control the consciences of one hundred thousand men. They are also afraid to produce more trouble, and we have had enough already in Russia. We must remem-

ber the verse, "It is better to take refuge in Jehovah than to put confidence in princes." From the Lord we received the liberty to serve him, and we know that he has a great people in our empire, and we trust him to maintain the religious freedom which he gave us.

Delegates to the Next General Conference

THE constitution of the General Conference makes the following provision for delegates to the sessions of the General Conference:—

Section 2: The voters of this conference shall be designated as follows:—

- (a) Delegates at large.
- (b) Regular delegates.

Sec. 3: Delegates at large shall be:—

- (a) The General Conference Executive Committee.
- (b) The Secretary and the Treasurer of the General Conference.
- (c) Such members of departmental committees and representatives of missions of the General Conference as shall receive credentials from its executive committee.

Sec. 4: Regular delegates shall be such persons as are duly accredited by union conferences, or local conferences not included in union conferences.

Sec. 5: Each union conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each one thousand of its membership.

Provision is here made for "regular delegates" and "delegates at large." The regular delegates are to be chosen, or appointed, by the union and local conferences. According to the basis of representation provided by the constitution, and the present number of conferences and church-members, about one hundred seventy-four regular delegates can be elected. Of this number the States are entitled to one hundred nine; Europe, thirty-two; Australasia, nine; West Indies, nine; Canada, seven; South America, six; and South Africa, two.

The delegates at large must be the members of the General Conference Committee, and representatives of mission fields and members of the General Conference departmental committees to whom delegates' credentials may be issued by the General Conference Committee.

As the presidents of union conferences are members of the General Conference Committee, and are, therefore, delegates at large, they are not counted as part of the delegation to which union conferences are entitled.

From the information we have received from all parts of the field, it appears that the coming conference will have a full representation of regular delegates from all the union conferences. The general mission fields will be represented by twenty or more delegates.

About eighty members of the General Conference departmental committees will be present. All these, with the forty members of the General Conference Committee, will make a delegation of three hundred or more.

This will be the largest, most representative, and most important conference that has ever assembled to represent this people and cause. Earnest, unceasing prayer should be made that it shall be a conference of great blessing and spiritual uplift to all the delegates, and to all the loyal people whom they represent.

A. G. DANIELLS.

Cry of Souls Under the Altar

THE fourth seal of Revelation 6 represented the persecuting reign of the papal church, under the expressive symbol of death riding the pale horse. Following this, under the fifth seal, the prophet saw, as it were under an altar, the souls of those that had been "slain for the word of God," and they cried saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood?" Like the voice of Abel's blood, the blood of the martyrs cries for the time to come when truth will triumph, and sin and persecution cease.

A striking side-light is thrown upon this symbolic representation by the prayer of an old-time martyr Baptist. Leonard Schoener was beheaded in Rottenburg, Bavaria, Jan. 14, 1528. Among the papers written in prison, he left this prayer, that voiced the cry of thousands whose names are written only in the book of the Lamb:—

We are scattered like sheep having no shepherd. We have been compelled to forsake house and home. We are as night ravens, which abide in the rocks. Our chambers are in holes and crags. . . . Not only men but likewise women and maidens have borne witness to the truth that Jesus Christ is the truth, the only way to eternal life. The world still rolls, and rests not: it raves as if mad. They invent lies against us. They cease not their fires and murders. O Lord, how long wilt thou be silent? How long wilt thou not judge the blood of thy saints? Let it come up before thy throne. How precious in thine eyes is the blood of thy holy ones. Therefore have we comfort in all our need, a refuge in thee alone, and in none besides; but neither comfort, nor rest, nor peace on this earth. But he who hopeth in thee shall never be confounded. O Lord, there is no sorrow so great, that can separate us from thee.

The Lord will soon answer that cry of the blood of his saints who have witnessed for him against a persecuting world. His last message is now sounding: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

May the cry of the souls of them that

were slain for the word of God, and the example of their noble lives, nerve our hearts, who are called to bear the message of final deliverance and triumph over the powers of evil.

"For all the saints who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesus! be forever blest.
Alleluia.

"Thou wast their Rock, their Fortress,
and their Might;
Thou, Lord, their Captain, in the well-fought fight;
Thou, in the darkness drear, their guiding Light,
Alleluia.

"O may thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold!
Alleluia.

"And when the strife is fierce, the warfare long,
Steals on the ears the distant triumph song,
And hearts are brave again, and arms are strong,
Alleluia."

W. A. S.

About Wills

WHILE distribution of means to the cause of God during life is the most satisfactory form of stewardship, it is important that those possessing properties which, in case of death, they desire shall go to the cause, should make due and formal provision to this end by a properly drawn will.

In making a gift by legacy to religious work, it is necessary that care be exercised to give the proper legal name of the organization to which the bequest is made. For instance, if a bequest is made to the General Conference for the general mission work, such a form as follows may be used:—

"I give, devise, and bequeath to the General Conference Corporation of Seventh-day Adventists, a corporation of Washington, D. C. [then specify definitely the amount of money or the property to be given], for the purposes of said Corporation, as specified in its Articles of Incorporation. And I hereby direct my executor [or executors] to pay said sum [or proceeds of property named] to the treasurer of said Corporation."

If the gift is to a local or union conference, or to an institution, the name of the legal association may be learned from the conference office. Careful attention to this matter will do much to secure to the cause of truth means which otherwise might be diverted from the work to which it is dedicated.

A. G. DANIELLS.

Note and Comment

Significant Statistics

A CORRESPONDENT of *The Freeman's Journal* (Catholic) states that the archbishop of St. Louis has prepared for the United States Census Bureau the statistics of the Roman Catholic Church in this country, and reports a membership of fifteen million. Dr. H. K. Carroll, in his annual statistical survey of the churches of the United States, credits to the Roman Catholic Church 12,394,731 members, out of a total church-membership in the United States of 34,282,543. If these figures are correct, more than a third of the church-members in the United States are Roman Catholics. In 1850, according to the census that year, one fifty-fifth of the population of the Union were Roman Catholics, while according to the census of 1900 the number of Catholics had increased to such an extent that they constituted one seventh of the population. In the light of the recent declaration of representative Roman Catholics that it is their established purpose to make America a Catholic country, these statistics are full of meaning.

The Law's Uses

A WRITER in *The Western Recorder* presents in a clear way a partial view of the purpose which the law of God serves. From his article we take this paragraph:—

Why, then, did God give us the ten commandments? What is the purpose of the law? Let God's Word tell us: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Then the purpose of the law was not that we should get to heaven by keeping it,—no one has ever kept it,—but that it might show us our guilt, and, therefore, our need of a Redeemer. The thermometer is to discover the disease; not to cure it. The mirror is to reveal the dirt, not to remove it. Hence, God's conclusion: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20. To produce the knowledge of sin, then, is the distinctive purpose of the law. Then what? Then, "Behold, the Lamb of God, that taketh away the sin of the world!"

This writer, however, failed to point out that there is the same need of the law, although for a different purpose, after accepting Christ and his righteousness, as before. The same law which first gives a knowledge of sin, witnesses to the genuineness of the righteousness of Christ as revealed in a life in harmony with the requirements of the law. We are not saved by keeping the ten commandments; but when we are saved by faith, the result is manifested in conduct

in harmony with the ten commandments. "Do we then make the law of none effect through faith? God forbid: nay, we establish the law."

Astute Reasoning

SOME religious teachers who regard it as too much of a strain on their credulity to believe the plain statements of revelation, seem perfectly willing to adopt very large conclusions from extremely small evidence when it is in harmony with their evolutionary theory. As a case in point, we note that the recent discovery of what are regarded as "portions of the cranium and skeleton of a primeval man," near which were found "part of the hind leg of an animal of the ox family," is made the basis for the conclusion that primeval man "had a religion, and belief in a future life." The argument runs thus:—

The body had apparently been buried. That implies some respect for the body of the dead. Why so? . . . Why was it [the portion of the ox] put there? Was it as food for the dead? Even so in early Egyptian, Babylonian, and Hittite art, the leg of an animal is often associated with other food for the dead in funeral ceremonies.

This convincing argument in proof of the existence of religion on this planet long before any revelation was made to Adam and his descendants, deserves to be classed with the proof for infant baptism, which was adduced on a certain occasion. The proof-text cited was 1 Kings 13:13: "And he [the prophet] said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon." The conclusion drawn from this text was that the prophet must have been going in search of some one to baptize his children, else why should he ask for the ass to be saddled? When men are determined to establish certain conclusions, it seems to matter little what kind of arguments are employed.

Islam's Confession

As illustrating the marked change which has taken place in Turkey, we note the more liberal attitude of Mohammedans toward Christians. In view of the intense feeling recently aroused in Constantinople by the perpetration of a crime in one of its suburbs, the religious head of Islam issued the following declaration, for the translation of which we are indebted to the *Independent*:—

I confess that our people can not yet be called civilized, and that our officials are not yet able to perform well their duties. This lawlessness is explained by some as an effervescence of religious feeling, in which they find an extenuating circumstance. In fact, however, this crime and its results show the ignorance of our people. There is no verse in the Koran which calls Christians infidels. The Koran gives this

name to fire-worshippers, but toward the Christians, whom the Koran calls Nazarenes, it commands that Mohammedans should act as friends.

For the application of the term "infidel" to Christians, the government has given occasion for political reasons. In times when war was to be proclaimed against certain Christian governments, such ideas were made use of. The Koran, however, had commanded the cherishing of friendly relations with the Christians, whom it calls Nazarenes, and therefore the people were to refrain from making war against them.

Thus the Mohammedans many times, instead of defending their religion, have in ignorance undertaken what was indirectly contrary to it. Unfortunately, the conduct of the Christians also has not been different from that of the Mohammedans, and they have met Mohammedan bigotry with bigotry on their own part.

"Doctrines of Demons"

THE extent to which modern teachers of religion have departed from the plain teachings of the Scriptures, and have accepted in their place the conclusions of a speculative philosophy, is shown by the following extract from a recent sermon upon death:—

Physical death is a part of God's plan for his children. It is only transition. It is another name for change. It is as natural as the dawn, as natural as the sunset. It is another kind of birth; it is simply being born once more. It is our next step upward and onward. It is graduation here, and beginning the next stage of life somewhere else. It means going out from this primary school of earth, and entrance into the next higher grade. Death is a necessary incident of our getting on in that career for which God has made us—a career in which the soul shall find scope and range for growth into all that, as a child of the infinite, it is capable of becoming. Not for a thousand worlds would I eliminate the incident of death from my future.

This is an evolutionary philosophy not only unwarranted by the Scriptures, but absolutely contrary to them. That these assertions are simply the conclusions of modern Spiritualism, is shown by a letter approving this same sermon, from which we quote:—

The hour is approaching when the teaching of sane and devout Spiritualists must be examined, proved, and tested. We have too much materialism, and the doctrine of another life close to us is far from now being the living, bright reality. All nature teaches evolution through transition; in other words, life through death. Modern Christianity needs to refocus many of its current beliefs, and to review and remodel many of its accepted "views." Our death beliefs and views, even among the most devout, are very largely pagan. There is much to be learned from Spiritualism. All Spiritualists are not bad, and, as we only too well know, all Christians are not good. There is a Spiritualism which is of Christ, for the church, the practical manifestation of that much neglected article of the Christian faith—the communion of saints.

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.

Waiting

ELLA M. ROBINSON

ARE you waiting, idly waiting
For your Master to return,
While in indolence and pleasure
His unfinished work you spurn?

Waiting, only idly waiting,
While vast millions grope in night,
And your candle burns but dimly
In a land of gospel light?

Waiting with your golden treasure
Stored so carefully away?
Can it buy one soul's salvation
In God's awful judgment-day?

For the "latter rain" art waiting?
See, the showers are falling fast,
And the gospel fields are ripening—
Soon the harvest will be past.

Will you stand before your Master
With no sheaves your arms to fill?
When he comes, O, will he find you
Waiting, idly waiting still?

He alone who sows in sorrow,
He alone who sows in tears,
To the harvest feast is welcomed
When our coming Lord appears.
Sanitarium, Cal.

Lessons From the Apostasy at Sinai—No. 1

MRS. E. G. WHITE

SATAN is the leader of every species of rebellion to-day, as he was the originator of rebellion in the courts of heaven. Standing next to Christ in power and glory, yet he coveted the honor that belonged to the Son. He desired to be equal with God. To carry out his purpose, he concealed his true designs from the angels, and worked deceptively to secure their allegiance and honor to himself. By sly insinuations, by which he made it appear that Christ had assumed the place that belonged to him, Lucifer sowed the seeds of doubt in the minds of many of the angels; and when he had won their support, he carried the matter to God, declaring that it was the sentiment of many of the heavenly beings that he should have the preference to Christ.

We shall not at this time follow the immediate results of Satan's rebellion and his expulsion from heaven, but let us consider how his deceptive work is being continued to-day among those who profess to be the loyal people of God. In the hearts of many church-members there is being carried on to-day the same work of rebellion and disaffection, and the result is injury and weakness to the church. The artful foe has found a place in many hearts that should have no room for the selfish, ambitious principles that

are being promulgated. For years the enemy has been seeking to bring false theories into the churches; and God alone can help us to meet his work successfully.

Satan sought to produce the same results among the people of Israel as they journeyed from Egypt to Canaan. God took Israel from the bondage of slavery, and under his own guidance brought them into the promised land. Moses, their visible leader, received instruction for them directly from God. But in spite of the wonderful evidences the people received that God was working in their behalf, they continually murmured and rebelled. God gave positive evidence that he ruled in the heavens; again and again rebellion was punished with death. Only two of those who as adults left Egypt, saw the promised land. The wanderings of the people were extended until the rest were buried in the wilderness.

To-day Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves. Let us study the record of how Israel, in the sight of the mount on which they had shortly before seen so wonderful a display of God's power, were led into idolatry. While Moses was in the mount with God, receiving the sacred oracles, the people, in Aaron's charge, were worshipping a golden calf, while their leading men proclaimed the sacrilegious message, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

"When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

"And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

"And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel,

which have brought thee up out of the land of Egypt."

From this record we may learn how little dependence can be placed in men who trust in men, and do not make God their reliance. Those who are living in these last days are in the greatest danger of placing their confidence in men rather than in the true and living God. The Lord has given instruction that the history of the apostasy of Israel is now to be presented, because men who in the past have had great light have become self-sufficient, and are looking to men, trusting in human leaders, who are themselves practising evil. Men who ought to stand as firm as a rock to principle are treading in the same path that the Israelites followed. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is the snare that has come into our ranks. There are wrong sentiments that have to be met. There are men who are acting the part of Aaron at the very time when every soul should be working to seal the law among God's disciples. They are building up the very things that God has specified should not be built up.

A great deal of time and labor and anxiety are required to counterwork the ingenuity of satanic agencies that are pressing their way among those who are ready to accept wrong philosophy, to cause confusion and division. Every jot of influence is needed to discern the great evils of Satan's devisings, and to keep souls from being drawn into the net of the modern Aarons who are saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

Long before, the Lord could have told Moses what was taking place. He could have revealed that Aaron could not be depended upon. But for wise and holy purposes he permitted the evil to develop. He suffered this shameful representation to come to its height. Then when the leading men had done all that it was in their power to do, he sent Moses down to punish the transgressors. The Lord sees what is in the hearts of men. At times he permits evils to take place that he may prevent still greater evils that would appear unless he permitted the designs hidden in human hearts to work out.

Mark God's words to Moses concerning this apostasy. They "have corrupted themselves," he said; "they have turned aside quickly out of the way which I commanded them." Every man is tempted when he is drawn aside by his own lusts.

The fact that Aaron had been blessed and honored so far above the people was what made his sin so heinous. It was Aaron, "the saint of the Lord," that had made the idol and announced the feast. It was he who had been appointed spokesman for Moses, and concerning whom God himself had testified, "I know that he can speak well," who had failed to check the idolaters in their heaven-daring purpose. He by whom God had wrought in bringing judgments both

upon the Egyptians and upon their gods, had heard, unmoved, the proclamation, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." It was he who had been with Moses in the mount, and had there beheld the glory of the Lord, and who had seen that in the manifestation of that glory there was nothing of which an image could be made,—it was he who had changed that glory into the similitude of an ox. He to whom God had committed the government of the people in the absence of Moses, was found sanctioning their rebellion. "The Lord was very angry with Aaron to have destroyed him." But in answer to the earnest intercession of Moses, his life was spared; and in penitence and humiliation for his great sin, he was restored to the favor of God.

If Aaron had had courage to stand for the right, irrespective of consequences, he could have prevented that apostasy. If he had unswervingly maintained his own allegiance to God, if he had cited the people to the perils of Sinai, and had reminded them of their solemn covenant with God to obey his law, the evil would have been checked. But his compliance with the desires of the people, and the calm assurance with which he proceeded to carry out their plans, emboldened them to go to greater lengths in sin than had before entered their minds.

Of all the sins that God will punish, none are more grievous in his sight than those that encourage others to do evil. God would have his servants prove their loyalty by faithfully rebuking transgression, however painful the act may be. Those who are honored with a divine commission, are not to be weak, pliant time-servers. They are not to aim at self-exaltation, or to shun disagreeable duties, but are to perform God's work with unswerving fidelity.

The Second Angel's Message

What Is Babylon?

GEORGE I. BUTLER

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:6-8.

In the recent past several articles have appeared in the REVIEW bearing on various points in connection with the first angel's proclamation. We quote it again, as we are about to consider the second angel's proclamation, to show the close connection between the two, and the result to those who rejected the great light of the first message. The reader should

ever remember that these three messages, taken together, form a series; for the one following the second message begins with this statement: "And the third angel followed them." This language absolutely demonstrates that the three form one series, and that, taken together, they form the great platform of truth upon which the people of God will stand who are prepared for Christ's coming. The first is given as a grand announcement, showing the close of prophetic time, and the beginning of the judgment period; the second shows the consequences of the rejection of light, and the condition of the vast body of professed Christians before the second advent of our Lord and Saviour; while the third message presents a glorious reform which will serve to prepare a people for that grandest of all events.

This series, then, of three messages, composing the great last-day proclamation to the world of grand facts necessary for it to know in order to be ready for Christ's coming, is emphatically "present truth" for the last days. The first announces the close of prophetic time, and the beginning of the great judgment period preceding the coming of Christ, when the final decisions fixing the eternal destiny of all mankind will have been rendered. The first message of the three will be continued in its proclamation till the close of probation. What could be of greater importance to the world than a knowledge of the fact that the last great judgment of mankind had already begun?

Babylon is mentioned in the book of Revelation five or six times in a figurative sense, as a worldly, proud, apostate form of politics and religion combined in one system. The name Babylon is very suggestive. It originated at that interesting period when Nimrod, the mighty hunter before the Lord, was the head of a rebellious movement among the descendants of Noah. The Lord had designed that the descendants of Noah should spread abroad and repeople the earth. But they said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. Here were seen the beginnings of human ambition to be great and powerful and independent of God. So they began their city and proceeded to erect their proposed tower, "to reach unto heaven," with the evident design of providing against destruction from any future flood. This attempt was in reality a rebellion against God, and the Lord here confounded their language, so they could not understand one another in building. Hence, great confusion resulted, and their ambitious project was a failure. Here was the origin of the many languages and dialects spoken on our earth.

The whole scheme of the building of the city,—the object in view,—was contrary to God's designs for them; hence this fearful judgment of confounding their language, which absolutely destroyed their rebellious schemes. Here

also can be discerned the "confusion" in religious matters. The "gate of God" became a mixture of pretentious service of God, with really a terrible apostasy, paving the way to the whole train of heathen religions.

Then again in later years Babylon became the oppressor of God's people. The Babylonian captivity resulted in mixing into the Jewish religion heathen conceptions and doctrines originated by Satan, the great apostate angel who brought sin into the universe. Thus commenced "the great controversy" between God and Satan, which has largely had its seat in our world. In his infinite wisdom God has permitted one exhibition of the result of sin and its awful train of evils in his universe, to show to all worlds the result of disobedience and rebellion against God, and also to show his wonderful love by the gift of his Son, man's Saviour and glorious benefactor. Sin is abnormal and evil; one exhibition of its terrible consequences will be enough to all eternity. It will soon be destroyed forever by the second coming of Christ.

The terms Babylon and Egypt are used to represent the sources of the evils which corrupted the religion of holy origin. Egypt was the most conspicuous source of idolatry in our world. From it the Greeks and Romans derived much of their knowledge of idolatry. Their great philosophers went there to learn its mysteries. When Israel came from Egypt to Canaan, the whole mass of the people was permeated with the idolatrous ideas of the Egyptians. The first prominent act of rebellion against God—the making of a golden calf—showed the result of Egyptian teaching and example. During all the history of Israel, God warned them against Egypt and its teachings and abominations.

The seventy years of captivity in Babylon resulted in greatly corrupting the Jewish religion. Only a few comparatively, ever returned to Canaan. The ten tribes were absorbed in the mass of heathenism. As tribes, they largely disappeared. And those who did come back were affected more or less by the Babylonian doctrines.

In the book of Revelation, the term Babylon is frequently used. It can not refer to the literal city of that name, for that was then in ruins. It must be used in a metaphorical sense. It is a descriptive term, suggested by the original root-meaning of the word, "confusion," mixture; an attempt to blend truth and error (things which can not mix, any more than can oil and water) into a religious system, claiming the right to control men's consciences, and tyrannically forcing people to bow to its dicta.

The Babylon of the apocalypse is a family affair: "And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication."

tion. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder." Rev. 17: 1-6, A. R. V.

This scripture has an easy solution. In symbolic prophecy a woman is often used as a symbol of a church—a pure woman as a symbol of a pure church, and a corrupt woman of a corrupt church. This corrupt woman is represented as riding upon the beast of seven heads and ten horns; that is, the Roman power ruled over by the papal church,—in short, papal Rome,—Rome ruled by the popes. For many ages this was the condition of things. The Roman Catholic Church is therefore the woman here described. Babylon the great, the mother of other corrupt churches, is most forcibly brought to view. The daughters are religious bodies which came forth from her communion, and carried with them more or less of her false doctrines. We reserve for another article many additional facts.

Bowling Green, Fla.

The Greatest Reconciliation— No. 2

W. E. HASKELL

HERE is the problem which God alone could solve. Love demands that, for the safety and good of all, sin be dealt with exactly as it deserves. Love also demands that, if possible, the sinner be treated better than he deserves. In both cases it is love. In one case it is called justice, and the psalmist speaks of it as truth and righteousness; in the other case he calls it mercy and peace. Ps. 85: 10.

But how can God manifest in full his hatred of sin without making impossible the exercise of mercy? Or how can he extend mercy in full to the sinner without making impossible the punishment of sin? How can truth and righteousness be satisfied, which, for sin, demand death, and yet mercy and peace be satisfied, which plead that the sinner may live? Is there any way by which these conflicting claims can be adjusted, by which justice and mercy can both be satisfied and meet together in perfect agreement?

Yes, if sin can be punished apart from the sinner, and the sinner die to sin; if a substitute, of his own free will, will take the sinner's place,—take the penalty, or punishment, for sin upon himself. In

all the universe there is but One who is sufficient for this. Will he offer himself? and will the Father accept the sacrifice?

"Yet doth he devise means, that his banished be not expelled from him." "God so loved the world, that he gave his only begotten Son." "Who gave himself for our sins." "Who his own self bare our sins in his own body on the tree," and "hath redeemed us from the curse of the law, being made a curse for us." 2 Sam. 14: 14; John 3: 16; Gal. 1: 4; 1 Peter 2: 24; Gal. 3: 13. That the blessing might come upon us, Jesus took the curse upon himself. That the sinner might be treated better than he deserves, Jesus, the Son of God, took upon himself in fullest measure exactly what sin deserves.

But consider what this must mean to him. Sin separates from God. Isa. 59: 2. On the sinner's part this separation is the result of his unbelief and rebellion in departing from God. On God's part it is the expression of his hatred of sin. So the great gulf of the world's sin, broad and deep, separated Christ from his Father. Infinite love is infinite hatred of sin. And Christ in that awful, mysterious experience of taking the sinner's place—taking the sins of the world upon himself—must of necessity step into the very channel where all the storm and flood of God's hatred and loathing and abhorrence of sin must beat upon and overwhelm himself.

David's words were prophetic of this when he wrote, "Thy fierce wrath goeth over me; thy terrors have cut me off." "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." "All thy waves and thy billows are gone over me." "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." Ps. 88: 16, 7; 42: 7; 69: 1, 2; Luke 24: 44.

To save man, the Father must treat his beloved Son as his worst enemy—as if he were sin incarnate. "For he hath made him to be sin for us." 2 Cor. 5: 21. In that awful time all that the Son could realize from the One who was dearest to him was his Father's displeasure and wrath, the withdrawing of all expression of his love and approval. Out of this horror of great darkness he cried, "My God, my God, why hast thou forsaken me?" It was this that killed the Prince of Life. He died of a broken heart. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; . . . and the Lord hath laid on him the iniquity of us all." Isa. 53: 5, 6.

Christ "became obedient unto death, even the death of the cross," that God "might be just, and the justifier of him which believeth in Jesus,"—that he might be both just in dealing with sin and merciful in dealing with the sinner,—just in that sin is punished in Christ exactly as it deserves; merciful in that a way is opened for sinners who die to

sin, to be treated just as Christ deserves.

Thus between the conflicting claims there is perfect agreement. Justice and mercy are reconciled. The problem is solved. In this supreme act, "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85: 10.

The cross reveals to the uttermost, blended in perfect harmony, both the infinite justice and the infinite mercy of God.

Brayton, Tenn.

Support of Gospel Workers

WILLIAM COVERT
(Continued)

Invitation and Admonition

THOUGH men have gone far from the Lord, and have in a multitude of ways and instances appropriated for their own use that which belongs to God, they often express great surprise if charges are preferred against them relative to these things. In seeming innocence they inquire, "Wherein have we robbed thee?" The Lord's answer is prompt and pointed. He says the robbery is in "tithes and offerings," and declares, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." There is no use trying to deny the charge; it is so, and the books which God has kept will show it. Since the Lord is so positive that the charge is true, and since he has volumes of evidence to prove it, all will do well to follow his advice. He says: "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 10, 11.

Why do not men cease their transgressions, and return to the Lord? The blessings promised are sure to follow in the footsteps of obedience, but the calamities predicted will just as surely come if the disobedience is continued. Do not the disasters now taking place in all parts of the earth show that the protecting hand of God is being withdrawn from the homes, the lives, and the property of men? Do not the mass of mankind live and talk as if they did not believe in God or in his providential care? But while the words and conduct of the non-professed world are stout against God, should not those who profess to be getting ready for the Saviour's second coming have all their misdeeds corrected and all accounts settled?

Some may assume that the Lord does not mean all that he says about returning the tithes and offerings to the treasury where they belong. But he does mean it. The Lord of hosts does not prevaricate nor deceive; and if man does not believe God's word in this matter, then he can not believe him in anything.

The tithes and the offerings that have been withheld must be paid. It will be vastly better and easier to do as the Lord commands than not to do it.

How Much Is Delinquent?

With some it may be inherited property that should be tithed. With others it may be property gathered by their own labor, which has never been tithed. With still others it may be both acquired and inherited property that should be tithed. In any case, adjustment should be made where the tithing has been neglected. For the Lord says: "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" The Lord then answers the question of how one may return to him, by saying to the questioner, "Will a man rob God? Yet ye have robbed me." Then follows the advice to bring all the tithe, the whole tithe, into the storehouse.

The Lord knows how the account of each individual stands, and each one can know how his case stands related to this question in the books which God is keeping. Do we possess property that has never been tithed? Then let us tithe it.

Read carefully and ponder the Lord's words on this question, as given in Mal. 3:1-18, and then heed the advice given. Study the question of offerings, together with the question of tithing, and settle all with the Lord.

The First-Fruits

"Besides the tithe, the Lord demands the first-fruits of all our increase. These he has reserved in order that his work in the earth may be amply sustained. The Lord's servants are not to be limited to a meager supply. His messengers should not be handicapped in their work of holding forth the word of life. As they teach the truth, they should have means to invest for the advancement of the work which must be done at the right time, in order to have the best and most saving influence. Deeds of mercy must be done, the poor and suffering must be aided. Gifts and offerings should be appropriated for this purpose. . . . If all the professed people of God, both old and young, would do their duty, there would be no dearth in the treasury. If all would pay a faithful tithe, and devote to the Lord the first-fruits of their increase, there would be a full supply of funds for his work."—*Testimonies for the Church*, Vol. VI, pages 384, 385.

The foregoing testimony relative to the tithe fund being reinforced by the offerings of the first-fruits of our increase is abundantly taught in the Bible. The charges set forth in Mal. 3:8 are claims charged up and carried forward in the books of heaven because both the "tithes and offerings," have been withheld from the Lord's treasury. These are to be brought in to replenish the reserve fund which has been taken.

When the children of Israel were before Mount Sinai, receiving instruction upon practical things which were to be done in the land whither they were going, this word was given them: "The first of the first-fruits of thy land shalt thou bring into the house of the Lord thy God." Ex. 23:19. And again he said: "Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings." Lev. 23:14. In harmony with this requirement, we find Hezekiah, when righting up affairs in the Lord's cause among the Israelites, commanding "the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." 2 Chron. 31:4, 5. After the people had been responding to this request for some time, Hezekiah questioned the priests about their supplies; and the chief priest answered: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people, and that which is left is this great store." Verse 10.

It is an honorable thing for men, when their store of material substance is increased, to acknowledge the favor by giving an offering to the cause of the blessed Giver. Therefore the following admonition is given: "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

The Lord is constantly bestowing favors upon men, and he is endeavoring to draw them to himself by loving-kindness. Every good gift that man enjoys comes from God, therefore let the first-fruits be offered as beautiful expressions of gratitude for the bounties received. We always share our good things with our nearest and dearest friends, and we give to them the first and the best of all that we have to enjoy. And indeed we could not, with any degree of satisfaction, consume heaven's bounties upon ourselves, while our friends are unsupplied, and in need of the things which we are using. How, then, can we expect to be happy and feel justified while consuming upon ourselves all the bounties which heaven puts into our hands, including tithes and first-fruits, while the cause that heaven holds most dear on earth is pleading for the share which God says this cause should have?

Chicago, Ill.

(Concluded next week)

MANY men are deteriorating with every sovereign they pile up.—*Rev. John Grimshaw.*

Spiritualism

L. D. SANTEE

"AND when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isa. 8:19.

Spiritualism may be called the great delusion. The great religious bodies of the world have no safeguard against it. Receiving as one of the fundamental doctrines of the church the idea that the dead are conscious, what is more natural than to think that they should in some way cross the abyss of silence, and seek to make their presence known? Last week a friend said to me, "One of my best friends died seven years ago, and on her death-bed she said, 'Carrie, if the dead are conscious, I will find some way to let you know it.'" She continued, "I have not heard from her yet, but I am expecting to." There are thousands waiting with that same desire. This longing makes the deception easier.

Church-members and infidels are alike gathered into the ranks of Spiritualism. A relative of mine, active in church work and in the Sunday-school, one evening attended a seance. She had buried her mother three weeks before. That mother had a peculiar voice. Soon a strange voice sounded in the room, and bursting into tears, the lady cried, "That's mother's voice, it is her voice!" A conversation followed, and she returned to her home a confirmed Spiritualist.

The mayor of a town in Missouri was an infidel, a hard man. It seemed that the only tender spot in his nature was his love for his wife. When she died, he was nearly insane. Soon after her death, a medium came to the town, and arranged for a sitting. He visited the mayor, and gave him an invitation to attend. The man responded, angrily, "They couldn't fool me with the Bible, and you can't deceive me with any of your nonsense." "Well," said the other, "do as you like; but if you *do* come, take two slates, make the inside clean, and then put a small pencil between them, screw them together at the corners, and bring them with you." He went away, and at first the mayor had no thought of going, but the longing to hear from his wife was irresistible, and he went. The slate was laid on the table, and a circle was formed. In a short time the scratching of the pencil was plainly heard. No hand was near, and the room was in semi-darkness. The medium called out, "There is a communication on that slate." Catching up the slate, the mayor hurried home, going to his own room. A screw-driver soon separated the slates, and one of them was found to be filled with writing. At the first glance, he said, "That's her writing," and he read the message eagerly. It assured him that there is a future life, and that she was with him almost continually, and added: "You remember that you couldn't find the clock key, and had to buy another.

The last day that I was on my feet, I wound the clock, and carried the key to my room. I was not able to go back down-stairs, but put the key in the lower bureau drawer, in the front left-hand corner." He walked to the bureau, opened the lower drawer, and putting his hand in the corner indicated, brought forth the missing key. Spiritualism had gained one more adherent.

Far be it from me to add to the burden of the anguished heart, breaking beside the open grave; but I would say to such, "I show unto you a more excellent way," and that way is God's way. "Should not a people seek unto their God?" Thousands, by neglecting to do this, have been led astray. We will now go to him whose "word is truth" to learn the condition of the dead. "For the living know that they shall die: but the dead know not anything." Eccl. 9:5. "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Verse 6. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6:5. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. We could multiply texts in harmony with this plain declaration of God, "The dead know not anything."

The existence of Spiritualism depends on all these scriptures being *false*. If the Bible is true, the claims of the Spiritualists are false; and those impersonating our dead friends are impostors. They are well named, "the spirits of devils, working miracles." Rev. 16:14. No wonder they can repeat private conversations, and tell secrets, when it suits their purpose to do so. They are invisible; when we think ourselves alone, there are unseen auditors and witnesses to our words and acts.

The Jews were God's favored people. "To whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. The pillar of cloud and of fire protected them. The manna fed them. In all things God worked for their welfare. Here are some laws that he gave them concerning familiar spirits: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and I will cut him off from among his people." Lev. 20:6. "There shall not be found among you . . . a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12.

The connection clearly shows that the

nations before them, whose sins reached to heaven, practised all these abominations. God knew that those dealing with familiar spirits were antagonistic to him, and to his service, and for this reason he placed the ban of his curse upon them. "Thou shalt not suffer a witch to live." Ex. 22:18. Now why did God place these prohibitions and these heavy penalties on Spiritualism? The answer is evident. He was trying to keep this people from a fearful evil. He knew that no man could serve two masters; and if they were deceived into seeking to the dead, they would become his enemies, and be destroyed. Hence the warning.

I will repeat (as showing the helplessness of the churches, in the presence of Spiritualism) a conversation that occurred in Peoria a few years ago. I asked a leading lecturer in Illinois the number of Spiritualists in Peoria. "Well," she answered, "there are two hundred that claim to be, but if you will attend the funerals, and listen to the sermons, you will see that the **ministers** are nearly all Spiritualists." I tested her words, and found that the larger part of the funeral sermons teach that the disembodied spirits of the dead are present and looking down on the bereaved living.

Spiritualism is the enemy of God from its very beginning. It is based upon the assumption that God is untrue, and his statements are false. Inspiration has declared, "The dead know not anything. . . . Their love, and their hatred, and their envy, is now perished." God had an enemy in Eden, the one who said to man, "Ye shall not surely die," and of whom Jesus declared, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. Satan is still true to his own nature, and charges the Creator of the earth with falsehood. What wonder that God desired to stamp out this element of evil from among his people!

God gave as a standard of character, his own perfect law. Spiritualism has no standard of right and wrong, and acknowledges no authority. What has it ever done but curse the man who was led away with it? Consider the case of Saul, as related in 1 Samuel 28. The armies of Israel and of the Philistines were confronting each other, and on the next day a battle was to be fought. God had not decreed that Saul should be slain, or Israel defeated: the result was uncertain. But Saul was afraid of the outcome. When he "saw the host of the Philistines, he was afraid, and his heart greatly trembled." Timorous and fearful, he sought out one who had a familiar spirit, and asked for Samuel; yet he knew that if Samuel had been there, he would have obtained no response. 1 Sam. 15:35. Again, God had ordered that all mediums should be destroyed, and Samuel was loyal to his God. How unreasonable to believe that the dead *did* know; how insulting to

think that he could be forced to communicate through this hated channel. But Saul had called for Samuel, and the same one who impersonates our dead friends was ready for the occasion. No visible form appeared to the monarch, but the appearance of the one who impersonated Samuel was given by the woman. The king asked, "What sawest thou? . . . What form is he of?" From her description, the king supposed that the unseen was the prophet.

Satan now had all that he could desire. He had made Saul believe that the unseen was really the prophet, and as such his words would be implicitly believed. Satan well knew what Saul was dreading and expecting to hear, and these are the words that he used: "The Lord will also deliver Israel with thee into the hands of the Philistines: and tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines."

Before, Saul was apprehensive; now, he was defeated. Verse 20 tells his condition at the close of that fatal interview: "Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel." Satan delighted in breaking Saul's heart, and taking away his courage. He always rejoices in adding to the sufferings of humanity.

With the king in this condition, there could be but one ending to the morrow's conflict; and one more quotation ends the sad narrative of Israel's first king: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore he slew him." 1 Chron. 10:13, 14.

Chicago, Ill.

Needless Worry

WORRY makes a great deal of unhappiness in the world, and does a great deal of harm. Jesus says, too, that we need never be anxious about anything. He gives reasons, also, why we should not be. We need not worry about food and raiment. God feeds the birds, and his children are of more value than his birds. He clothes the lilies in matchless beauty, and we are certainly dearer to him than the loveliest flowers.

Worry does not take away the things which trouble us. It unfits us for the best service. If our brain is feverish through anxiety, and our hand unsteady, we can not do anything well. If we are really God's children, we need not give ourselves any concern about the things we need. All we have to do is to seek God's kingdom and his righteousness,—that is, do our simple duty, as it is made known to us,—and then God will take care of us. We often concern ourselves about God's care of us, while we neglect our duty to him.—*Rev. J. R. Miller.*



The Heart Where Kindness Dwells

THERE'S beauty in the glorious sky
When morn her rosy hues displays,
And when at eve the western clouds
Reflect in gold the sun's last rays.
The star-bespangled heaven is fair,
But there's a beauty far excels
Night's brilliant gems or gorgeous
clouds—
'Tis in the heart where kindness
dwells.

A summer rose is fair to me,
With pearly dewdrops glittering
bright,
And beautiful the sweet spring flowers,
Blue violets and lilies white:
They lend rich fragrance to the morn
(Of innocence and joy it tells);
I love them well, but dearer far
I love the heart where kindness
dwells.

I love the songs of summer birds,
And murmurs low of rippling streams,
And fairy music which so oft
Comes softly stealing through my
dreams.
But something hath a magic power
Surpassing music's sweetest spells;
'Tis the low voice whose gentle tones
Come from the heart where kindness
dwells.

—Nellie Heyer.

Clothing for the Tropics

THE question of devising a suitable fabric for wearing apparel suitable to tropical climates, which shall shield the wearer from the actinic rays of the sun, is one that has occupied conspicuous attention during recent years. A thin white material is generally selected for this purpose, preferably white duck; and although it promotes a certain degree of coolness and comfort, it does not succeed in fulfilling health conditions. Discriminating nature has provided the native in the torrid belt with an effective protection against the sun in a skin pigmentation which absorbs the actinic rays, so that their dangerous effects upon the constitution are counteracted. Consequently, the native is able to continue his labors without the slightest signs of fatigue during the hottest time of the day, when the white man is practically prostrated, or, at any rate, refrains from carrying out his duties from motives of self-preservation.

Investigation has shown that the piercing actinic rays, striking the neck and back, exercise a highly dangerous effect upon the spinal column and the nerve-centers, which react upon the organs of the stomach, promoting such maladies as indigestion, which in turn react upon the brain, and in time completely undermine the physical condition of the body, until

at last collapse results. Experiments have proved that if only the natural pigmentation of the native is artificially produced in the clothing of the white man, he experiences no more harmful effects than the former, since the long, or heat, rays are themselves quite innocuous, so far as any effect upon the constitution is concerned. The degree of protection secured by pigmentation has been decided by practical investigation, and it has been found to have strong absorption qualities in regard to the actinic, or short, rays, the degree of pigmentation being proportionate to the intensity of the light prevailing in the native's accustomed environment. A thin layer of the skin was obtained, and the spectrum of an electric arc between two iron poles was photographed after the rays had passed through the layer. It was found that the dark-brown skin of the Hindu entirely absorbed all the rays of shorter length than thirty-six hundred. From the result of these observations, it is obvious that the white man, when in the tropics, should wear black, red, or orange-colored clothing, as it prevents the passage of the short rays.

The white man, however, has a strongly developed aversion to wearing aught but white clothing, which offers no protection whatever to the harmful actinic rays. Numerous efforts have been made to provide a non-actinic backing to such material; but the disadvantage of such a fabric is that its weight and thickness are unduly increased.

Recently, however, a British inventor has succeeded in devising a process in which the non-actinic material or thread is interwoven with the white or colored surface of the textile in such a manner that while the weight and thickness of the cloth are not increased, no evidence of the red material is observable on its external surface. The prevention of the threads of the red material penetrating the outer face proved the most difficult task, but this has now been successfully attained. These new fabrics, to which the distinctive name "solaro" has been applied, are either of wool, or cotton, or mixed, the former being preferable for cold or moist climates, and the cotton where a dry heat prevails.

By means of this invention, the resident in the tropics has the same facilities in the choice and patterns of textiles for clothes as those living in temperate climes. All the various cloths and latest fashionable styles can be reproduced in solaro with perfect success and comfort; and this facility is already much appreciated, as it enables one to secure a welcome relief to the monotonous white.

Moreover, the material is also shower-proof, and has a remarkable capacity for resisting heavy thunder-storms, mists, and so forth. The waterproofing is not secured by means of rubber or chemical solution, but is due to a secret process in the manufacture of the yarns employed. In this way there is no interference with the ventilation of the cloth. Although an excellent sun-repellent fabric, it is equally applicable for winter wear, while it has a high standard of durability. It is suitable for all external garments for either sex, and it compares in price with the best qualities of cashmere. Its hygienic properties have been fully approved by the examining board of the British Institute of Hygiene, while, moreover, it is sealed at the British Colonial Office for officers appointed to the tropics.—*Scientific American*.

A Father's Influence

G. B. THOMPSON

It is related of a certain man that he once started alone to climb a steep and perilous hill, purposely choosing a time when his children were at play, and when he thought they would not notice his absence. As he was climbing, making his way over a precipitous path, he was startled by hearing a little voice shout, "Father, take the safest path; for I am following you." Looking around, he saw that his little boy was following him over the dangerous path. "Years have passed since then," says this father, "but the little fellow's cry has never left me; it taught me a lesson, the full force of which I had not known before. It showed me the power of our unconscious influence, and I saw the terrible possibility of our leading those around us to ruin."

Parents, do you realize that your child is in all probability following you? The daily example you are setting before him will perhaps determine his destiny for all time. If family prayer is neglected, it leaves its impression; if unkind, fretful words are spoken, they will have an influence. Seeing you in prayer, and hearing you plead with the Lord for help, will never be forgotten. Let the words, "Father, take the safest path, for I am following you," be kept in mind.

Takoma Park, D. C.

"No, I wasn't discouraged. 'Twouldn't have been any use; I had to keep right on any way," simply answered a plain, practical woman to an inquiry as to the way she had won through a hard time in her life. "When you just have to do things, you don't stop to think whether you have courage to do them or not; you go ahead because there is nothing else to do. I suppose the folks that get discouraged are the ones that have a chance to stop and study themselves to see how they are feeling. When something has got to be done, and you have to do it, you're not watching your courage; you're watching your chance."



The West Russian Meeting

GUY DAIL

SINCE the first of last January the West Russian Mission has been in existence. It was cut off from the territory of the former North Russian field. It contains Russian Poland, and the governments of Grodno, Kovno, Minsk, Vilna, and Volhynia. Of the twenty-two million people within its boundary lines, about fifteen million are Poles, five million are Jews, and the remaining two million are chiefly Russians and Germans. We have neither a Polish nor a Jewish laborer for the twenty millions comprising these two nationalities. Our efforts have thus far been put forth chiefly for the Germans.

The last of our general autumn meetings in the Muscovite empire was the first annual session of the West Russian Mission, which was held from October 30 to November 3, in Lodz, the rapidly developing center of the Polish textile trades. It is a city of about three hundred fifty-two thousand inhabitants, nearly one third of whom are employed in its factories. Foreign capital has been well repaid for its investments in this place, and Polish wares have found not only a good market in Russia proper, in Transcaucasia, in Siberia, and in China, but they are also making their way into Persia, Asia Minor, and the Balkans. The development of these industries is giving to Poland a middle class—a class between the feudal nobility, which earlier formed an oligarchy that was “splendid, wealthy, turbulent, oppressive,” and the peasants, who, before they obtained their freedom in 1807, were said to be among the “most enslaved and degraded of mankind.” Not a few of these peasants have now become land-owners, and are free to hire out as workmen in the large manufacturing establishments. The development of this middle class, and the various religious, political, and financial ambitions of the various classes and nationalities, are responsible for the frequent clashes between the people and the authorities, and between the workmen and their employers. There were abundant signs of the critical situation of affairs during our conference in Lodz. Brother J. T. Boettcher has already written of these conditions quite fully, so I need only allude to the strict martial law in force, and to our thankfulness to God for his kind care and protection.

Our meetings during the day were held in our local hall, but at night the public lectures were fairly well attended in one of the halls of the city. We were pleased to see the strangers who came bow their heads in silent prayer before taking their seats. This we had not no-

ticed in other parts of Russia. There was no occasion for the presence of the police here—and none were at hand to offer their protection—during the entire meeting. Roman Catholics, Lutherans, Baptists, and Greek Catholics are represented in Lodz, so the people are accustomed to the religious gatherings of all these denominations. Owing to the interest awakened among the strangers who attended the lectures, it has been found advisable to continue our efforts still longer.

For a long time it was desired that we might enter Warsaw, and this was made possible recently. Warsaw is the third Russian city in size, and contains about seven hundred fifty-six thousand people, many of whom are engaged in the large iron and steel and engineering works, in the production of leather, and in the beet-sugar refineries. It is stated, however, that one must be very judicious in the distribution of literature, as even the Bible may not be freely and openly circulated by the British Bible Society in Warsaw. In our small hall a number of persons meet regularly in search of truth, and the German brother, whose wife speaks Polish, finds plenty of work to do among those who are interested in the message.

Several Jews have recently been converted in Vilna. We are thus getting a foothold among that people, and believe that the future will see no small number of Israelites joining the remnant who are waiting for the coming of the Lord.

During the first three quarters of 1908, thirty-nine members were received, and the net increase was twenty-two, making the membership, September 30, two hundred ninety-two. The tithe for the nine months was nine hundred eighty rubles. At the meeting, nearly three hundred forty-six rubles was raised in pledges and cash toward the proposed Russian union school. The various departments of the work received careful attention, special stress being laid upon the circulation of our literature, and the education of our youth to be laborers together with God. Brethren J. T. Boettcher and H. J. Loeb sack were richly blessed in their efforts to be of use to the local workers in bringing in a deeper religious experience among the thirty-three delegates from the five churches and three companies represented at the meeting. As many as two hundred twenty-five were at the evening lectures—a satisfactory attendance in view of the other religious meetings that were in progress in the city at the time.

There was union in all the business transacted. The field has two ordained ministers, two licentiates, one Bible worker, and one colporteur. Brother D. P. Gaede was re-elected superintend-

ent of the West Russian Mission. All go from this meeting to engage in the work more earnestly. In some respects, this is a hard field; but God is above difficulties, and through his power trouble and opposition may only make us stronger, and our victories the more pronounced. A partial failure in the crops of Volhynia for several years has worked hardship to many of the brethren, for the majority of our members in this field belong to the agricultural class. May God remember them all, and bless the work there as never before.

Hamburg, Germany.

The Central Polynesian Mission

C. H. PARKER

THE progress that the third angel's message is making in every field is indeed encouraging, and emphasizes the fact that this is the “loud cry” of the message, and that the night is close at hand when no man can work. How intensely in earnest we should be now! Before this message and its proclamation everything else should fade into insignificance. It seems to me that this is the only business that Seventh-day Adventists should have in this world at this time. If this conviction would be allowed to take fast hold of every one of us, it would not be very long before this message would sweep over all the earth.

I am just returning from a trip to the Friendly group, which is a part of our Central Polynesian Mission. Here we have been studying our educational work. Heretofore a school has been carried on in Nukualofa for both white and black, but this has not brought forth the lasting results that we would like to see. Last May an urgent request was made to us for a school on the island of Haabai, which is in the center of this group. After much prayer, Sister Ella Boyd offered to take up the school work there. She, with the help of God, has made a success of this effort. The work has been self-supporting, and the hearts of the people have been won. They ask now for our central training-school to be located among them. They have a great interest to hear the truth, and a number of their leading men are favorable to it. Brother W. W. Palmer, who is the superintendent of the Tongan Mission, is now at the place, and will soon begin a series of Bible studies with them.

After looking over the different islands, it seemed that God was leading us to make Haabai the center of our school work for Tonga, so we are laying plans accordingly. A piece of land is now under consideration, and with no hindering circumstances the school building will be under way by the time this reaches you. The building, at first, will be about eighteen by twenty-eight feet.

Brother and Sister Harold Piper will be in charge of this school, and they give evidence that they are called of God for this place. The school at Nukualofa is under the charge of Nellie Sisley. We look for a good degree of success under her management during the coming year.

Ella Boyd has been recalled to connect again with the Avondale School. We are sorry to lose her help from this needy field, as through the educational work, we can see rays of the coming morn for our work in Tonga. It seems that this will be the leading feature in the presentation of the message to this people. Our school work has gained the confidence of the Tongan people, and they are looking to us for a correct system of education. May the Lord grant an abundant outpouring of his Spirit on the workers of his field, that they may faithfully bear their responsibility.

Sister Boyd, in returning to Australia, is taking a native girl, Vai (Vie) by name, to educate for the work. A Tongan boy, Willie Finau, was taken to our Wahroonga Sanitarium last July, to be trained for the medical work. We ask for your prayers on our Tongan work and workers.

Our Work in Fukien, China

J. N. ANDERSON

DURING the last two or three months it has been my privilege to spend some time with our workers in the Fukien province. In company with the brethren there, I visited all the stations, except one, where our work is being carried on. The one omitted was the smallest, and the work there has not developed as fully as at the other places.

The first station to be visited was the one at Dogang, some twenty or twenty-five miles southwest of the city of Amoy. It is very accessible, as there is steam communication to within a short distance of the station. Altogether, the trip one way requires only about five or six hours, and the expense is trifling.

Dogang is a village, or rather a market-place, situated in a fertile valley surrounded by large mountains. In this valley are scores of villages, representing thousands of people whose work it is to till the soil, which yields abundantly of rice and a variety of vegetables. Our brethren opened work in this valley some four years ago, and while one other mission has some work in this same valley, our people are practically in the field alone. Thus far they have only a chapel, though two years ago they also carried on a boys' school. It was found better to conduct school work only where a more direct supervision can be maintained, and for this reason it was decided to carry on the work by means of a chapel only. It was my privilege to be there over the Sabbath, and I was much pleased to see seven or eight of the more intelligent class gather in from different parts of that valley to attend the Sabbath meeting. One man came across the mountains, a distance of about three or four miles. I was singularly impressed with the fact that these men are the first-fruits of that valley, representing widely separated parts of it, and in this way the light of truth is well distributed. These men have all been baptized, and seem to be fully enlisted in the truth. Two young men (one a

married man) are located there, and by means of preaching and the distribution of literature carry on the work.

While there, we spent some time looking for a site on which to build a school, as it was thought well to plan for a school in that vicinity, which could receive all the children of believing parents in that province. Later this plan was indorsed by the general committee at a special session held in Shanghai in September. It is felt by all that to look after the children and young people of those parents who have taken their stand for the truth is of the very highest importance. This is one of the best means of solidifying our work, and of course

situated within the walls of the city, and so stands as a light to the entire place. Here, too, there are some eight or ten baptized men. One evangelist is located there, and has charge of the work.

We all felt that both here and at Dogang a church could be organized almost any time, and accordingly it was decided that this step be taken sometime this fall. A small boys' school is also being carried on at this fu city, largely the results of the efforts of the brethren living there who have children. I was much impressed with the work in this place, and I feel assured that it will spread out into the country and the adjoining villages and towns.

Kulangsu, the island just opposite the city of Amoy, which is the foreign concession, and where our foreign brethren and Elder Keh, with their families, reside, is really the center of our work. Here a church was organized some time ago, and until new churches are formed at the other two stations already mentioned, all the baptized members have their membership here. Regular Sabbath services are held, together with prayer-meetings, in a rented chapel.



SIX OUT OF THE FOUR HUNDRED MILLIONS IN CHINA WHO ARE WAITING FOR THE MESSAGE

it is the one way of securing trained and trustworthy native helpers for a larger and more aggressive work. Such a step is an absolute necessity, and the general committee has voted to allow the Fukien local committee to draw five hundred dollars with which to buy a site and begin building. No definite steps have been taken, and we may find it impossible to carry out our plans in just the way they have been formulated. But this is the end toward which we are working for that province for the immediate future. It is impossible to say just how much money will be required to buy land and erect buildings for such a work; but of course we must take one step at a time, and advance as far as we are able. This step of preparing for school work is but the logical result of the first step, the gathering of converts.

The visit to the other station, Tsuan Chiu, a fu city about seventy miles up the coast from Amoy, was equally interesting and profitable. This is a large city, representing quite a large district of country. In this city the English Presbyterians have quite large mission interests, and most of our converts came from that mission. They were convinced of the Sabbath truth, and so took their stand with us. A neat little chapel has been rented, and furnishes adequate convenience for all their meetings. It is

Altogether, the work in that province is very promising. A good corps of native helpers has been enlisted in the work. These, from time to time, are called together for institute work or workers' meetings. And thus the work is forging on, under the blessing of the Lord, and to his glory.

Canton.

North Brazil Mission

F. W. SPIES

ALMOST five weeks have passed since I came to Maceio, the capital of the province of Alagoas. About a week ago I visited the small town of Atalaia, about forty-five miles inland, where several Sabbath-keepers reside. There are, in all, twenty-one who are keeping the Sabbath in this province at the present time. But there still needs to be a great work done for nearly all of them. Most of those who have begun the observance of the Sabbath are very poor in every sense of the term. They are, first of all, poor in this world's goods; then they have little or no education. Some of them can not read at all, and the majority of those who do read read very little. Again, the religious education they have received all their lives is of such a confusing character that sacred terms can not suggest to them anything else than

common things. Almost daily in my work here I pass a little rumshop whose owner is pleased to designate his place as "Saint Peter's Bazaar." A boat, a street, a square, or anything else may be termed "Espirito Santo," Holy Spirit. Thus those terms that ought to suggest the highest of spiritual things and relationships are not comprehended by the people, in the confusion which Rome has caused. And, as is natural, the less a people know of the real spirit of the gospel, the more tenaciously they cling to empty forms.

A few days ago "All Souls' day" was celebrated. Human life is regarded here with astonishing indifference. A man's life is often taken upon the most trifling pretext. Yet on "All Souls' day" people are expected to go to the cemeteries to do honor to, and mourn over, the dead. And, as a formerly zealous and well-informed Catholic told me, one must not only go to the cemetery on this day, but he *must* shed tears over the dead, or he is not considered to do them due honor. How much these people need the true gospel that teaches them to love God and their neighbors, and trust in Jesus and his coming as the ground of their hope! 1 Thess. 4:13-18.

On my trip to Atalaia, I learned that the capitalists and oppressors of the laborer do not all live in North America. On this trip I had the privilege of visiting the largest sugar and whisky manufacturing plant in the state. It employs many hundreds of men and women. A common wage for men doing ordinary work is twenty-four cents a day, and for women, twelve cents. The living, however, is rather higher here than in some places in the southern provinces. And this is only a sample, as there are many such establishments scattered throughout the province. This also accounts for the abject poverty one meets on all sides. It is not an uncommon thing that a family of from four to eight persons has to live on such a wage as that mentioned.

Our night meetings are still well attended. More than this, a goodly number of persons are interested in the truths presented. Some have confessed this to us, and through those who have acknowledged to us that they are interested, we have learned of others. But here again we see how the people are bound by customs and surroundings. Protestants are generally despised by the Catholics, and are called goats. I have not been able to learn how this term originated, or what it is really supposed to imply. Many are convinced of the truth, but to obey it means not only the turning of one's back upon the Catholic Church, but upon all one's friends and relatives. The one who does this stands suddenly alone; and not only that, but it is with difficulty that he can find employment.

But as we present the truth, we see that it is influencing the lives of those who hear it; and our trust is in the Lord, for we know that his word does not return to him empty, but accomplishes that to which it is sent.

Rio de Janeiro.

THE FIELD WORK

Eastern Pennsylvania Conference

THE fifth annual session of the Eastern Pennsylvania Conference was held in Lebanon, Jan. 12-19, 1909. Although we have a neat little church building here, the entire session of the conference was held in the Sons of America Hall, the largest and best-located hall in the city. This gave an excellent opportunity to make a special effort to reach those not of our faith. The efforts put forth in this direction were quite successful. Liberal and interesting methods of advertising were used; and although the weather was stormy and cold, a fair congregation was present each evening to listen to the stirring truths of the message. The city papers, the *News* and the *Report*, gave us considerable space each day. A number of persons expressed themselves as greatly interested in what they heard, and some of the conference laborers remained to follow up the interest which was created.

The conference was very encouraging. The attendance of our people was good, and over seventy delegates were present from the various churches. Unity prevailed in all the deliberations.

The reports rendered showed an encouraging growth in all departments. The tithe showed an increase of more than two thousand dollars over that of the previous year; there was also an increase of about one thousand dollars in offerings for foreign missions. Three churches were admitted and the report showed an increase of over one hundred Sabbath-keepers during the year. The sale of our books and other publications was greatly in excess of that of one year ago. A stirring canvassers' institute was planned to follow the meeting, and the outlook for the coming year is quite good for this kind of work.

The report from the Philadelphia Sanitarium was encouraging. This institution, like similar institutions elsewhere, has had its troubles, but under its present management the outlook is quite hopeful. The treasurer's report showed that with the patronage of the present time the sanitarium is nearly paying its way. Besides this, a spirit of consecration and loyalty to the message prevails. Some of the leading physicians of Philadelphia are on the consulting staff, and the institution is able to furnish as good care and medical advice as can be found anywhere. It should have the loyal and hearty support of our people. Plans were laid to push the sale of "Ministry of Healing" in the conference, in the interest of the institution. Dr. W. H. Smith, the medical superintendent, was present during part of the conference, and gave a stirring talk on the principles of health reform.

Brethren C. S. Wiest and I. M. Martin were ordained to the work of the gospel ministry. The officers elected for the coming year were about the same as last year. Elder W. H. Heckman was unanimously re-elected president, and Elder O. O. Bernstein vice-president. Elder K. C. Russell, Prof. H. R. Salisbury, and

the writer shared with the laborers of the conference in the burdens and blessings of the meeting. The brethren and sisters left for their homes with renewed courage, to press forward in the message until its final triumph.

G. B. THOMPSON.

Alberta

THE Alberta Conference was organized in July, 1906, with a constituency of about three hundred. All seemed to have a marked interest in the building up of the cause in this new field. Prior to this time, Brother F. L. Hommel and his associates had created quite an interest in the medical work, and fitted up a home in Edmonton, where the sick were being treated.

The following winter a canvassing school was held, which resulted in placing twelve agents in the field. At the time of the next conference it was decided to establish an intermediate school, and a committee was appointed to purchase a farm, and erect necessary buildings. Gifts, in cash and pledges, have been received to the amount of six thousand dollars.

During this time the medical work had been steadily growing, and demanded permanent quarters. It was thought advisable by the delegates assembled at the last conference to take over the medical work then carried on by private parties, and establish medical and educational institutions at the same place. Accordingly, a piece of land, containing one hundred ninety-eight acres, two miles northwest of Lacombe, was purchased, and steps have been taken to establish our work there. Among other gifts received by the conference for the establishment of these institutions are seven quarter sections of land. This land is all located in prosperous districts, and with the exception of one quarter, is easy of access from a railway. Each quarter has some improvements. This land will be sold as soon as possible, in order to get means with which to execute the work. The price on these farms varies from \$10 to \$17.50 an acre. Besides the above, the conference holds for sale one hundred sixty acres of land two miles west of Leduc and a farm three miles south of McLeod. The one at Leduc is one of the best in the province, having buildings, and one hundred acres of timothy sod. The latter farms are held at \$30 an acre. Here is a grand opportunity for some one living in the city to get a home in a rural district, and at the same time help to build up the work in this province. For further particulars write to F. J. Hippach, Lacombe, or the writer at Leduc.

The Lord has set his hand to the work here in Alberta. Success is attending all lines of the work. Forty bright young people are attending our school. Soon we shall be able to send out laborers who will do faithful service. New ones are constantly accepting the truth, for which we thank God.

C. A. BURMAN.

Success in the Canvassing Work

THIS has been a day full of experiences for me, and I can only praise the Lord for it all. He is a prayer-hearing and prayer-answering God. My cup seems full to overflowing, and I rejoice in the Lord, and can but speak of his wonderful work to the children of men. Ps. 107:8, 15, 31; 145:7.

I began work here at Morenci, Ariz., January 4, just one week ago, having left Globe on the third. From the very first, the Lord has blessed; but somehow in the last two or three days I seemed to get behind in securing my daily desired number of orders for "Christ's Object Lessons." It looked as if the way was hedged up for getting orders for this volume. This morning I decided that this state of affairs must not continue; that to-day, the Lord willing, I would get seven orders for that work, even if I had to set aside my regular canvassing work in order to do so. I asked the Lord to help me, and to remove the indifference that was manifested by the people toward this book. No one ever faithfully sought the Lord in vain. He never disappoints those who earnestly and truly seek him. I began my day's work as early as possible. It was not long until I had been blessed in securing three orders for this work. One gentleman who ordered it, also gave me more than seven dollars' worth of other orders, one being for "Patriarchs and Prophets," full morocco, gilt. Then other orders were taken.

I came back to my lodging place about 3:30 p. m. for dinner, and when I resumed work, about 4:30, I still lacked four of the orders I wished to secure for "Christ's Object Lessons." I besought the Lord to enable me to get them. As I started out, my attention was drawn to a shop not over fifty yards from my room; there I met a man who at once gave me his order. Before I finished canvassing him, another man came in; he was quickly led to decide that he must have the book. Just then another man came down the street on horseback. Feeling confident that this was my opportunity to secure another order, I ascertained where the man was going. Soon I was with him. The book appealed to his mind, and he thought he must have it. I then stepped outside, and near by I saw a fine-looking, well-dressed Mexican gentleman sitting in front of a mercantile warehouse, trying to find solace in a bottle of beer, while evidently waiting for the clerk to come and open the place, so he could secure what he wanted. I induced him to place his name for the work, which he wished for his thirteen-year-old daughter. Thus in a brief space in four successive exhibitions, the four books were sold.

While returning at twilight, feeling that I would be much pleased to have two more orders for "Christ's Object Lessons" before I closed the day's efforts, I asked the Lord to grant them. I was directed to a place near at hand, and soon had the wished-for orders, to my great joy. That made nine orders for "Christ's Object Lessons" to-day. And after all, through God's blessing, I did not have to lay aside my regular canvassing work; for the Lord gave me over forty-two dollars in orders for books, helps, etc., besides the nine orders for "Christ's Object Lessons." Such experiences are truly refreshing. A day's

experience like this teaches us our dependence on power from above; that all our success, all blessings, are from God. O how willing he is to bless all! How he longs to impart to every one who will ask, believe, and receive. All honors to our Father for evermore.

WALTER HARPER.

Fiji

BURESALA.—It has been some time since I reported for the REVIEW. I have been very busy, and have but just returned from our union conference session in New South Wales. We had a most refreshing time at this meeting, and the Lord blessed in a very marked manner.

The labors of Elders J. N. Loughborough and R. C. Porter were much appreciated, and there was no uncertain sound given to the message in their

balance is our time to that of Christ! Our prayer ascends to the throne, that he will "send forth laborers into his harvest."

The interest here at Buresala is good. I am sending a photo of our missionary society.

C. H. PARKER.

Norfolk Island

A WEALTHY Australian squatter thought of settling on this island, but after making a pleasant home for himself, decided to move to Africa. He accepted our offer to purchase the property, and the Australasian Union Conference advanced us the money to secure it. We firmly believe that the Lord led in the purchase of the new home. Now we are anxiously waiting to see the result of this quarter's offerings from our Australasian Sabbath-schools.

Until the purchase of this property,



THE BURESALA MISSIONARY SOCIETY, FIJI

sermons. I know that the faith and confidence of all were strengthened and settled more thoroughly in the Testimonies and in the ultimate triumph of organization. Truly, the Lord's hand arranged the circumstances so that these two brethren might be at this conference. We were surprised at Elder Loughborough's powers of endurance. It is marvelous how the Lord has strengthened him.

Ninety-two delegates, representing the Australasian Union Conference, were present from all parts of the field, besides a large number of lay brethren. The meetings were well attended each day. There was a great deal of business, with many perplexing questions, to deal with; but the work went smoothly, as we all had a mind to work. There was perfect unity; not one dissenting vote was cast; every recommendation passed unanimously. Two years ago there was only one dissenting vote. This is improvement, and it looks as if we are near the time when the watchmen will all see eye to eye, and lift up the voice together. On both Sabbaths the Spirit of the Lord so moved upon the congregation that every one rose for prayers, the ministers taking the lead. It is hard to leave such a meeting as this.

There was only one thing lacking, and that was suitable laborers to meet the many calls. How striking in resem-

our workers had to find shelter as best they could among the islanders. While our field is small, we find ample opportunity for work. I do not know of one house among the islanders where I am not welcomed, and I could tell of many pleasant experiences if space would permit.

Kindness and Christian sympathy appeal to the hearts of the islanders. I love many of their homely and communistic ways. Perhaps a party of six will go out in a boat to fish, and on their return any who may be present at the landing are welcome to take what they need, free of charge. Sometimes a company will sail across to adjacent islands to gather sea-birds' eggs, which can be secured in numberless quantities. On returning they share them all around. They know of no such things as barns or storehouses or cellars for laying up food, etc., for future use. By their way of exchange everybody regards it as his duty to share what he has, and it is so natural to them that they do it with pleasure.

The roads are kept in order by a system they call public work. Every man over seventeen and under sixty is compelled to work three days a month free on the roads. Traders, tourists, missionaries, etc., are all included in the public work. There are no taxes or rent to pay, as the islanders have nothing with

which to pay them; but any settler other than the islanders has to pay rent for the land.

The one great drawback to this island's prosperity is (using the expression of an officer on the steamship "Powerful" in his report to the *Sydney Morning Herald*) "its hopelessly isolated condition."

We have many dear people here, who welcome us week by week as we meet to study with them; yet they are so slow to take their stand for the truth.

There have been for some time very strained relations between the crown and the islanders, and I am sorry to report the prospect of more trouble yet. I sincerely beg an interest in the prayers of God's people that we, as his workers, may have wisdom at this time in directing the minds of the people toward him who alone is able to help them in their trouble.

H. MITCHELL.

Abyssinia

ASMARA.—In June, 1907, I was called to go to Abyssinia, and in August I left my native land, Sweden, and with another brother went to Africa. We arrived here the twenty-first of October. As school or missionary work is not yet permitted in Abyssinia, we have begun here in Erithrea, the Italian colony on the northern border of Abyssinia. But, naturally, our aim is not only this colony, but Ethiopia, also.

During the past year I have learned the Italian language, so now I can hold small meetings, and translate Bible readings into that tongue. I have also learned to read and write Tigrigna, the language spoken here in the colony of the Abyssinians, and I trust God will also help me to learn Amharic, which is the standard language in Ethiopia.

Next year we intend to begin our school work. I am now getting along quite nicely in training three young men here, whom we may later be able to use as teachers for the natives. God is helping us, giving us health, and is preparing the way for the third angel's message. We are here to aid in the fulfillment of the prophecy that this gospel shall be proclaimed in all the world in this generation, and every week as we receive our dear friend, the REVIEW, and read of the onward progress of the truth, we become strengthened and encouraged.

JULIUS PERSSON.

Minnesota

BRUNO.—It was recommended by the conference committee that Brother E. M. Chapman and the writer go to this place immediately after the workers' meeting at Minneapolis. When we arrived at Bruno, we found ourselves handicapped by a quarantine for diphtheria, and all public places were closed. The way looked dark to us, but we were sure the Lord had sent us here in response to a call that was made, and so finally decided to hold meetings in a little schoolhouse about two miles and a half from town, in a sparsely settled country, until the quarantine was raised. To our happy surprise the little schoolhouse was well filled. As a result of the work here, about fifty, including children, have taken a stand for the truth.

We are now beginning a new effort in a hall in the village. The country

is stirred for miles around, and the ministers of other denominations are coming from every quarter to hinder the work. The work in the schoolhouse in the country created a desire to hear the Word, and we now have a large congregation in Bruno. We ask for the prayers of God's people that the truth may still gain the victory at this place.

GEO. L. BUDD.

Canadians in the United States

THE object of this brief article is to call the attention of Canadians living in the United States to the work in the metropolis of Canada. Montreal, with its suburbs, has five hundred thousand inhabitants, and, as we have no house of worship, it has been with difficulty that the gospel work has been carried on there. About three years ago the believers in the city began gathering funds, with the view of building a church; and several hundred dollars have been secured. Some others promised help, and last fall the work of building was begun.

Before the church was finished it was found that it would cost considerably more than was at first estimated, and a loan of over two thousand dollars was secured in order to complete the work. Unless help comes from others, this will be a heavy burden for the Montreal church to carry. Jan. 31, 1909, is the date set for the dedication, and we have reason to believe that Canadians in the United States are interested in the gospel work in Canada, and especially in the largest city in the Dominion.

We also believe they would esteem it a privilege to aid the brethren and sisters of Montreal in their struggle to secure a place of worship. We extend a most earnest invitation to our friends in the States to help us at this time, and assure them that their help will be greatly appreciated.

It is planned to hold a series of meetings following the dedication, and we hope others will be gathered into the fold.

Montreal is a hard field for gospel work, but the message is to be proclaimed there as well as in other places; and we solicit your prayers for the progress of the work there, and an offering for the house of worship. Please send your donations to Darwin Dingman, South Bolton, Quebec, Canada.

W. H. THURSTON,
Pres. Canadian Union Conference.

Western Colorado

PALISADES.—A general meeting was held at this place, December 23 to January 3. This is the first general gathering since the organization of the Western Colorado Conference. All the conference laborers and representatives from many of the churches were present.

At the beginning of the meeting, a young people's convention was held, conducted by Chester Prout, assisted by Elder C. R. Kite. A Sabbath-school convention was also held, conducted by Miss Grace Dowden. During the meeting, Brother Will Innis, the State canvassing agent, was granted a few hours to consider the canvassing work.

Much interest was manifested by our people as various branches of the work were discussed. As Elder Kite had to

leave quite early in the meeting, Mrs. J. S. Wightman was invited to take his place, and in company with the writer, she labored until the close of the meeting. Her work was much appreciated by our people and by the public. From night to night the audience increased, so that the commodious church edifice could scarcely accommodate the people, there being present about five hundred each night until the close of the meeting. It was pronounced by nearly all as the best meeting they had ever been privileged to attend. The last Sabbath of the meeting about fifty responded to a call for special consecration. As a result of this effort, thirteen or fourteen were converted, nine were baptized, and much prejudice was removed from the minds of those not of our faith.

The laborers and representatives from the churches who were present, will return to their fields of labor and to their churches with renewed courage, to work with greater earnestness in the future.

E. T. RUSSELL.

Field Notes

DURING a recent series of meetings at Baldwin, Mich., twelve took their stand to keep the Sabbath.

As a result of a series of meetings held in Baltimore, Md., fifteen persons were recently baptized.

ELDER W. H. HECKMAN baptized five persons on Sabbath, January 2, at Scranton, Pa. This makes fourteen members recently added to that church.

EIGHT persons have recently united with the church at Sparta, Wis.—four subject to baptism, and one by letter; the other three on profession of faith, having previously been baptized.

ON Sabbath, January 2, a Sabbath-school of seventeen members was organized at Spring Valley, S. D. Ten of these have recently taken their stand for the truth, as a result of a series of meetings held at that place.

As the result of a series of meetings at Shattuck, Okla., three persons who had never before made a profession, took their stand for the truth, and on Sabbath, December 26, six members were added to the church.

BROTHER U. S. ANDERSON writes: "Quite an interest was awakened during the week-of-prayer meetings held with the New Hope (Ind.) church, and services were continued for a time, three persons uniting with the church as a result."

A REPORT from Brother A. D. Ewert, says: "Five were added to the Winona [Minn.] church—all Germans. Four others are keeping the Sabbath, and are ready for baptism. Five other families are much interested, and will soon unite with God's people. At Mountain Lake two have taken their stand for the truth, and have united with the church. At Westbrook one young man has accepted the Sabbath, and four others are interested. I have had the privilege of baptizing five, two at Amboy, and three at Worthington."

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

"Divine Talks to Lawmakers"

UNDER the above heading the following appeared in the *Sacramento (Cal.) Bee*, of Jan. 18, 1909:—

"Laying aside the cloth for the robes of common citizenship, the Rev. Dr. W. H. G. Temple talked to a small gathering of legislators last night. He sounded the throbbing questions of the day from the standpoint of a respectable man of Christian belief.

"Dr. Temple spoke in furtherance of four bills now before the legislature—the Anti-Racetrack Gambling bill, the Local Option bill, the Suffragette bill, and the Sunday Rest law. After analyzing them individually, the speaker asked that they be passed in the name of honor, charity, duty, and rectitude. . . .

"The last bill of which I will talk is the Sunday Rest law. The question has been heatedly debated. You must disentangle argument from sophistry. It has been recognized for ages that man must have one day of rest. This is a Christian nation, founded on prayer. We are not Mohammedans, nor Jews, nor Buddhists. We offer religious freedom to all, but we have a right to demand that the alien in religion shall conform outwardly to our customs. When one branch of the Christian church, so small it is insignificant, takes another day for Sunday, we have a right to make that sect conform to our practise."

It is not difficult to discern in this the dragon voice, or detect the spirit that would oppress dissenters.

The claim that this is a "Christian nation" in the sense that only Christians are citizens, is false; for there are thousands of all faiths and of no faiths who are citizens here. Religious belief is not a test of citizenship in this country.

This man says: "We offer religious freedom to all." But what kind of "religious freedom" does he offer? upon what terms does he offer it? and how much "freedom" is there in it? After saying they offer it to all, he adds: "But we have a right to demand that the alien in religion shall conform outwardly to our customs." Who does not know that all the great religious persecutions in the world were carried on under acts of conformity? All the most bigoted persecutor of the Dark Ages ever required was simply "outward conformity" to the prevailing religious customs. All that the established church in England or Scotland ever required was "conformity." Bunyan's long imprisonment of twelve and one-half years was simply for disregarding an "Act of Uniformity." Sunday laws are mere acts of conformity and uniformity.

And that this man would bring all the strength of the civil power to bear against that small body of Christian people who dare to observe another day than Sunday, is apparent from the last statement above quoted. "When one branch of the Christian church, so small it is insignificant, takes another day for Sun-

day, we have a right to make that sect conform to our practise." Though so small as to be "insignificant," he would not overlook them when it came to enforcing his religious practises by law, had he the law.

From this it is plain enough to be seen why a Sunday law is wanted in California. W. A. C.

More Sunday Legislation Demanded in Maine

THE following Sunday bill has been introduced in the Maine Legislature:—

AN ACT FOR THE BETTER OBSERVANCE
OF SUNDAY

"Be it enacted by the people of the State of Maine as follows:—

"Section 1: It shall be unlawful to have in possession any firearms outside of one's dwelling-place or camp on Sunday, except soldiers in the performance of their military duties and officers of the law in the performance of their official duties, under a penalty of the forfeiture of firearms found in possession in violation of the provisions of this Act, and a further penalty of ten dollars and costs for each offense.

"Sec. 2: It shall be the duty of sheriffs, deputy sheriffs, police officers, constables, and fish and game wardens to faithfully enforce the provisions of this Act."

This, by implication, means that it shall be lawful for ordinary citizens in Maine to have in their possession firearms away from their own homes on all other days of the week. It is the carrying of firearms on Sunday that is to constitute the crime.

Writing concerning this measure, Brother W. O. Howe, our religious liberty secretary for Maine, says:—

"You will see that it is a very mild one for a Sunday bill, almost superfluous, because there are Sunday laws already on our statute-books much more stringent. We are given to understand, however, that this is only an entering wedge, a starter for more Sunday legislation if this passes. A copy of this bill has been sent to the churches of all denominations in this State, presumably for their approval, and to solicit their aid in its passage."

A Sunday bill in Maine! Sunday bills in California! Sunday bills in Congress! Sunday laws and Sunday bills all along the line from Maine to California! This is the program. W. A. C.

A Good Report From California

A HEARING on the proposed Sunday-law constitutional amendment recently introduced in the California Legislature was held on January 21, before the Committee on Constitutional Amendments. Mr. Chauncy Dann, a Sacramento lawyer, appeared for the friends of the measure, and made a plea in its behalf, speaking for half an hour. Elders J. O. Corliss and W. M. Healey spoke in opposition to it, the hearing lasting, altogether, an hour and three quarters. The committee then went into executive session. Before our brethren left the capitol building, they had the pleasure of being informed that the committee had unanimously decided to return the amendment to the Assembly, reporting adversely upon it.

Conveying this good news to us, Elder Corliss expresses the firm conviction that the Lord's hand was in the matter, and adds: "I hope you people there will remember us, and thank the Lord on our behalf for what he is doing. Pray for us as we appear before the other committees on the straight [Sunday] bills now before the Senate and Assembly, at the hearing set for January 28 at three o'clock."

Elder Corliss reports one rather amusing little incident which occurred in connection with the hearing already held. He says:—

"When we came out of the committee room, one of the men on the other side asked Elder Healey the question, 'Are you a Christian?' Elder Healey's answer was, 'Yes, sir.' 'Well, then,' said the man, 'I don't want any of your religion.' 'Very good,' Brother Healey said, 'I have a kind of religion you do not have to have unless you want it. Your religion is the kind that you wish to make others take whether they want it or not.' Quite a crowd was standing round, who heard what Brother Healey said. All seemed to enjoy it, and understand the point." W. A. C.

Does the Petition Work Amount to Anything?

REV. G. L. TUFTS, the International Reform Bureau Sunday-law worker on the Pacific Coast, said to us, "If you will agree not to circulate petitions, we will not do so." It is generally pretty safe to do just the opposite of what the enemies of truth ask you to do. This is what our California brethren thought, so they answered this proposition by sending in to the California Legislature petitions against Sunday legislation, bearing 35,535 signatures, gathered from every county in the State.

Think of this, brother, sister, when some one tries to dissuade you from circulating petitions against religious legislation, and says they do not amount to anything. If the petition work did not amount to anything, why would the advocates of Sunday legislation be anxious that we should not engage in it?

W. A. C.

Its Object

THE petition work furnishes a splendid opportunity to talk with people on the principles of religious liberty, the Sabbath question, and present truth in general. The primary object of this work is not simply to influence legislators or to prevent religious legislation and shield ourselves from religious persecution, but to warn the people in regard to the evils of religious legislation, preserve as long as possible the blessings of religious liberty to all, and present to all the truth for this time, thus preparing the world for the great events and changes soon to take place.

W. A. C.

THE Sixtieth Congress closes on March 4, inauguration day. While expressing himself as opposed to Sunday legislation, and the belief that the Johnston bill would not get through the House, a representative says that there is, nevertheless, danger of bills of this kind "slipping through with but little notice."

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 in the South

THE bookmen's convention for the territory of the Southern Publishing Association, consisting of the Southern, Southwestern, and Southeastern union conferences, was held, according to appointment, December 30 to January 6. There was a full attendance of union and State conference bookmen. As a meeting of the constituency of the publishing house was to be held immediately following this convention, the leading officers of the three union conferences, and several conference presidents, came early and attended the convention.

It was uplifting to our bookmen to have with them in the studies, workers of long experience in this cause, such as Elders A. O. Burrill, Clarence Santee, and L. W. Terry, who were present at nearly every meeting of the convention, and many other leading brethren who were present a large portion of the time.

Elder W. W. Eastman conducted a series of studies on the subject-matter and selling points of "Great Controversy;" V. O. Cole on "Thoughts on Daniel and the Revelation;" A. F. Harrison in selling points and practical drill; and the writer conducted a series of health book studies. These book studies and drills were made intensely practical, and were designed to assist the field agents in a more thorough preparation for training their agents in the selling of these large books.

The writer, assisted by Elder N. Z. Town, conducted a series of round-table councils on the practical features of the book work, and Brother D. W. Reavis led out in the study of the periodical work, and church tract and missionary work.

The work of this convention was strong, clear-cut, and right to the point. There were present nine men who had been engaged in the subscription book work for more than twenty years. This came the nearest to being a reunion of the old veterans of any bookmen's convention we have yet held.

All the features of the publishing work are advancing on a good, sound basis in the Southern field. The Lord has blessed those three unions with the help of sturdy, hard-working leaders. As we worked day after day with those smiling, broad-shouldered, weather-beaten men, we were impressed, with what is undoubtedly the fact, that they depend for their success chiefly upon genuine hard work with their men in the field, rather than upon office niceties and theories.

We enjoyed the meeting very much indeed, and confidently expect that, under the blessing of God, it will be found that this convention has set the pace for a good year for the publishing interests in the South.

E. R. PALMER.

NOTE the gain in the value of books sold in 1908 as compared with 1906,—nearly one hundred per cent.

Canvassers' Summary for December, 1908

	AGENTS	HOURS	ORDERS	VALUE
<i>Atlantic Union Conference</i>				
Central New England	7	744	184	\$ 678.97
Maine	3	162	31	130.80
Vermont	1	67	12	40.40
Greater New York	4	308	103	333.60
Southern New England	8	87	31	76.13
Western New York	3	170	42	96.85
New York	3	225	54	169.45
Total	29	1763	457	1526.20
<i>Lake Union Conference</i>				
West Michigan	5	72	42	87.50
Northern Illinois	9	497	102	306.90
Indiana	5	169	26	62.60
Wisconsin	7	194	25	106.80
East Michigan	18	808	204	403.75
North Michigan	3	260	70	154.70
Southern Illinois	12	632	153	440.05
Total	59	3332	622	1562.30
<i>Columbia Union Conference</i>				
West Pennsylvania	13	939	188	707.76
New Jersey	11	388	212	504.40
Ohio	10	820	276	487.70
Chesapeake	8	732	263	436.90
Eastern Pennsylvania	15	838	246	412.85
West Virginia	9	308	91	388.51
Virginia	9	387	95	122.15
Total	75	4412	1371	3062.27
<i>Southern Union Conference</i>				
Mississippi	5	428	108	107.75
Tennessee River	12	596	100	234.85
Kentucky	10	549	137	157.00
Alabama	13	385	150	261.35
Louisiana	9	752	127	337.05
Total	49	2710	622	1097.00
<i>Southwestern Union Conference</i>				
Oklahoma	10	1083	124	424.00
Arkansas	10	378	58	127.80
Texas	3	157	25	74.25
West Texas	3	386	6	27.25
New Mexico	4	379	152	349.45
Total	30	2383	365	1003.25
<i>Southeastern Union Conference</i>				
Cumberland	19	1575	392	789.35
Georgia	6	774	83	216.05
North Carolina	11	751	250	416.85
South Carolina	16	764	411	365.00
Florida	8	279	195	264.65
Total	60	4143	1331	2051.90
<i>Canadian Union Conference</i>				
Ontario	2	40	2	19.25
Maritime	1	23	15	26.60
Quebec	2	94	33	88.45
Total	5	157	50	134.30
<i>Pacific Union Conference</i>				
Arizona .....	..	..	..	..
California .....	..	..	..	..
Southern California	5	251	160	337.74
Utah .....	..	..	..	..
Total	5	251	160	337.74
<i>Central Union Conference</i>				
North Missouri	6	149	49	256.00
Southern Missouri	9	357	98	223.95
Kansas	16	980	243	1002.25
Western Colorado	8	765	283	777.85
Eastern Colorado	10	449	196	435.05
Nebraska	7	840	231	1000.00
Wyoming	3	125	27	132.00
Total	59	3665	1127	3827.10
<i>Western Canadian Union Conference</i>				
Alberta .....	..	..	..	..
Saskatchewan .....	..	..	..	..
British Columbia .....	..	..	..	..
Manitoba .....	..	..	..	..

	AGENTS	HOURS	ORDERS	VALUE
North Pacific Union Conference				
Western Oregon	6	331	84	420.85
Western Washington	9	183	54	243.20
Upper Columbia	4	312	81	225.65
Southern Idaho .....	...	...	...	.....
Montana .....	...	...	...	.....
Total	19	826	219	889.70
Northern Union Conference				
Iowa	8	562	84	349.45
North Dakota	4	320	115	521.75
South Dakota	2	176	18	92.75
Minnesota	2	158	35	138.10
Total	16	1216	252	1102.05
British Union Conference	82	4693	2153	5344.14
Australasian Union Conference	54	3485	1118	4860.86
German Union Conference	229	....	....	6730.20
Latin Union Conference	11	1774	2546	1286.10
Scandinavian Union Conference	103	10024	7356	3276.05
China Mission	2	170	128	362.05
Cape Colony	5	...	...	742.00
West Indian Union Conference	6	547	274	355.55
South American Union Conference ..	12	538	62	323.92
Total, foreign union conferences and mission fields				\$23,280.87
Total, North American union conferences				16,593.81
Grand Total				\$39,874.68

Comparative Summary

	1906	1907	1908
January	\$ 21,000.00	\$ 26,325.50	\$ 25,929.06
February	15,000.00	26,309.61	30,466.40
March	18,000.00	36,253.65	36,390.09
April	23,700.00	35,276.76	43,858.29
May	36,800.00	51,097.51	67,445.44
June	46,300.00	65,317.23	82,878.67
July	52,218.04	75,691.57	120,973.89
August	36,555.39	46,590.68	66,946.38
September	22,038.63	32,503.48	51,029.06
October	26,382.61	40,646.45	62,719.91
November	43,733.16	30,016.77	54,988.81
December	29,756.47	25,261.54	39,874.68
Totals	\$370,484.30	\$491,350.75	\$683,500.68

Current Mention

— France has re-established the use of the guillotine, four murderers having been executed on it, January 11.

— Reports from Oklahoma state that a large number of land frauds have been unearthed by secret-service men in that State. The government will begin at once the prosecution of those involved in the frauds.

— Two battle-ships larger than any now afloat were authorized in the naval appropriation bill recently passed by the House of Representatives. These battle-ships will be of 26,000 tons displacement.

— President-Elect Taft, Mrs. Taft, and others, including a party of civil engineers selected to work with Mr. Taft in the inspection of the Panama Canal, sailed from Charleston, S. C., January 25, for the Isthmus. The party will reach New Orleans on the return trip, February 13.

— The final report of Governor Ma-goon of Cuba to the United States before turning the government of the island over to the newly elected Cuban officials, strongly urged the raising of the old battle-ship "Maine" in Havana harbor. President Roosevelt, in a special mes-sage to Congress, has recommended the same thing.

— Another great gold discovery is re-ported in Alaska, in the Tanana Valley. An immense ledge of quartz-bearing gold has been uncovered, and is said to cut across the headwaters of a number of the streams emptying into the Tanana River.

— The officials of the Young Turk party have discovered a wide-spread plot to overturn the present form of govern-ment in Turkey, abolish the constitu-tion and parliament, and install the sultan again as absolute ruler. Twenty thou-sand persons in all parts of the country were involved in the conspiracy, and many arrests are being made.

— A remarkable achievement in aero-nautics was witnessed in New York on January 27, when Mark O. Anthony, an electrical engineer, sent up a balloon provided with propellers and certain elec-trical apparatus. By means of wireless mechanism on the ground, Mr. Anthony was able to direct the balloon in any way he desired. He asserted his ability to control the balloon within a radius of twelve to fifteen miles.

— A despatch from Tetuan, Morocco, Africa, states that the village of Romara has been practically buried by the moun-tain near which it was situated. The side of the mountain was dislodged by an earthquake, and about five hundred of the people were killed. The earth-quake was felt across the strait in Spain, causing great consternation among the inhabitants of Totana and Olias, who

fled to the open country in fear of a disaster such as that which befell south-ern Italy and Sicily.

— The British government is planning the reforestation of large sections in England, Scotland, and Ireland, partly to give employment to the many out of work, and partly to resist deterioration of the land.

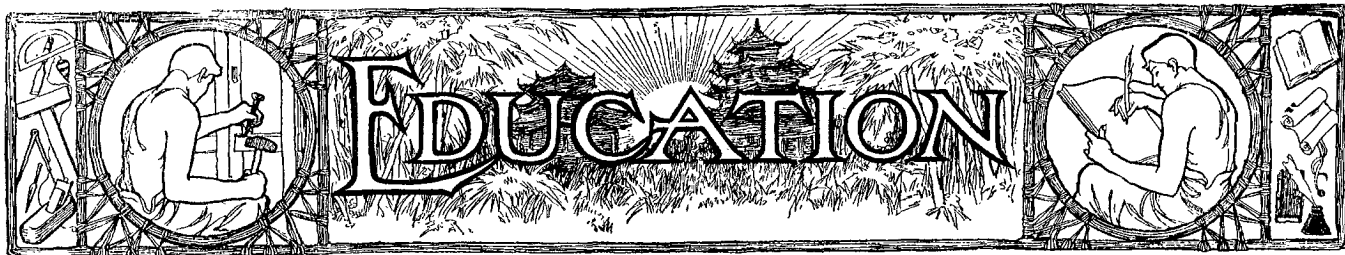
— On January 19 the Senate passed a bill raising the president's salary to \$100,000, but making no allowance for traveling expenses. The bill also raises the salary of the vice-president, the speaker of the House, and the chief justice of the Supreme Court to \$15,000. The bill will not become a law unless concurred in by the House.

— The anti-Japanese bills which have been under consideration in the Califor-nia Legislature have been put over for another week, and the author of one of the bills has consented to an amendment which will make his bill less objection-able to Japan. Press reports indicate that many members of the California Legis-lature insist that some remedy be found for the conditions of which they com-plain. It is a difficult situation, and one which it will be found hard to remedy without offending Japan, and renewing the rumors of war.

— The dalai-lama, the religious head of Tibet, has left Peking, China, for the capital of Tibet. This will draw to a close his four years of wandering over north China since the occupation of the capital of Tibet by a British column. He is shorn of much of his power, and goes back with the title of "sincere and loyal spreader of civilization." This title, conferred by the Chinese govern-ment, is taken to be an indication to him that he is not to stand in the way of civilization. The Chinese government is now considering ways and means for the opening of schools and banks in Tibet.

— The situation in the Balkans is again nearing an acute stage. Bulgaria has called out her reserves, and Turkey is reported to have ordered the mobiliza-tion of a portion of her reserves. The difficulty at the present time is over the question of the indemnity which Bulgaria should pay to Turkey, and the further question of whether the boundary-line is to remain where it is now located. Bul-garia offers to pay \$20,000,000 indemnity, and Turkey agrees to accept this if Bul-garia will agree to a rectification of the boundary. To this Bulgaria will not accede. The other European powers are bringing pressure to bear to cause Tur-key and Bulgaria to keep the peace.

— The United States refuses to rec-ognize the transfer of the sovereignty of the Kongo Free State to Belgium, until Belgium shall give satisfactory assur-ance upon five points: (1) The humane treatment of the natives; (2) abolition of the labor tax; (3) restoration to the natives of land formerly held by them; (4) freedom of trade between the Kongo and the United States; and (5) an agree-ment to submit to arbitration certain questions of an economical and commer-cial nature. Those who have been labor-ing so long for reforms in the Kongo regard this as a great victory, inasmuch as Secretary Root's demands in this par-ticular are almost identical with the de-mands made by the British government.



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

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

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

The Relation of Our Missionary Societies to Our Schools

MISSIONARY VOLUNTEERS should be deeply interested in all matters of education and educational effort; for now, as perhaps never before in these sixty centuries of warfare between right and wrong, educated men and women are needed to battle for the right. The forces of evil, under the shrewdest and most cunning generalship of the wicked one, are marshaling into their ranks the strongest and best-trained intellects, and, by the force of worldly learning, are seeking to pervert, yea, even to destroy, the faith of Christ in all men.

At such a time as this, an intense time, there is a most solemn, God-given responsibility resting upon every Missionary Volunteer, upon all young men and women offering themselves for service in the army of Christ, to put to the utmost stretch every power of their being for good; for, while the weapons of our warfare are not carnal, and while under no circumstances are any to depend upon the strength of man's wisdom, yet it must be remembered that the Holy Spirit can use the person possessing a healthy and robust body, and an orderly, vigorous mind, with far greater effectiveness than he can one whose powers are frail and enfeebled. The cause of Christ imperatively demands the broadest wisdom, the mightiest ability, and the most exalted virtue which it is possible for each of his servants to acquire.

All this is undeniably true; and being so, each Missionary Volunteer must bring himself to see that he secures such an education as will best qualify him for his place of service in the cause of Christ. His high profession, his solemn vows, his pledges of fidelity to this cause, will admit of nothing less. God has established schools that all this may be accomplished. The very effort put forth in securing such an education, is in itself

one of the greatest educating factors in the life of an individual. It develops in him those hearty, vigorous traits that enable him to meet, clash with, and overcome those obstacles that are placed in the pathway he must travel toward perfection of character.

Not only must each Missionary Volunteer feel these things to be true for himself, but he must know that he is his brother's keeper, and he must seek to create strong educational ambitions in all his fellow members; then he must endeavor to make possible the realization of these ambitions. He must not only secure educational funds for himself, but he must aid in obtaining them for others. No young man or woman need lack a well-balanced education. Given the proper aspirations, they will at once find that the gates to the broad roads of educational opportunity are wide open. It must not be forgotten that education does not begin with the entrance to the school building, and end with graduation from a course of study. Good books, well-chosen friends, helpful associates, and the ability to do physical as well as mental work, all have their part in securing an education, the same as do teachers and class-room associations. I quote here a paragraph from "Christ's Object Lessons," which is to the point:—

"Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practise economy. Do not spend your means for the gratification of appetite, or in pleasure-seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer, secure the wisdom that is from above. This will give you an all-round education. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness." This is a vigorous statement of the laws of educational growth, and wise is he who gives heed to its admonition.

It is highly fortunate that the Missionary Volunteer movement of this great third angel's message has placed educa-

tional interests in the foreground of its many efforts. Only as it keeps them there, will it succeed in doing its work.

Prayer

DAVID LIVINGSTONE died May 4, 1873, in Chitambo's Village, in Ilala, Central Africa. He died while kneeling in prayer at his bedside,—died, as he had lived, in prayer. This was the source of his power, for self-denial and courage. His prayers for Africa are being answered. This land that has sat in darkness is seeing a great light.

Victory in the Christian warfare is obtained only through prayer. Christ's prayers have brought constant triumphs in the progress of his glorious gospel into all the world. His prayers for the world have been, and are now being, answered. Men can not truly pray, "Thy kingdom come," and not make earnest and self-sacrificing efforts to bring that kingdom.

Prayer is the source of all our educational energies. By it our children and youth are to be equipped for service. Without the habit of sincere prayer they go forth into the world, weak and impotent. The custom of heartfelt prayer is a most important and valuable preparation for missionaries. It takes away formality, and gives instead the fire of a godly life.

It was Christ's prayers, his life of prayer, that led those whom he daily taught, to express the desire, "Lord, teach us to pray." Will not our students covet this same teaching if we pray aright? Fiery trials are before the people in the work of God. It is only devout prayer that can give the necessary courage and the preparation for the conflict. "I fear no foe, with Thee at hand to bless:

Ills have no weight, and tears no bitterness.

Where is Death's sting? Where, Grave, thy victory?

I triumph still if Thou abide with me."

Free Maps

THE General Land Office of the Department of the Interior publishes some very valuable maps, which can nearly always be obtained free from Congressmen, or at the most, for a very small amount. They include general United States maps, maps of exploration, and local State and territorial maps. It will be to the advantage of our schools to make note of this.

The School

Opportunities for Self-Supporting Missionary Work

WORD has been received from Elder G. W. Reaser that there is considerable demand in the best families in Mexico for teachers from the United States to instruct their children in English and other branches of learning. These positions offer an excellent opportunity for presenting the truth to some of the best families of the republic of Mexico, and at the same time afford the workers an opportunity to acquire the Castilian language without expense.

In many instances, men teachers are preferred. There are, however, two calls now from Mexico City for women teachers.

Doubtless there are in many of our schools in the United States consecrated young persons who might step into these openings, and thus assist in placing our work in this republic upon a good, strong footing. The Department of Education of the General Conference will be pleased to use its good offices in assisting in this worthy undertaking, and we shall be glad to hear from those who have any inclination toward this self-supporting missionary work.

F. G.

Missionary Geography

An Important Notice

At a meeting of the text-book committee held at the time of the principals' meeting at Cleveland, Ohio, last July, the following action was taken:—

"*Voted*, That we seek some one to prepare at once a missionary hand-book to accompany Morton's Geography."

This matter has received considerable attention from the Department of Education since this action was taken, and at a recent meeting of the text-book committee the following action was taken:—

"After some consideration of the publication of a missionary manual to accompany Morton's Geography, which had been recommended at a previous meeting of the committee, the following resolution was passed:—

"*Resolved*, That a list of books for a small library of this nature be prepared and recommended to all our schools teaching geography."

Subsequently, at a meeting of the Department of Education, this action of the text-book committee was confirmed, and the following books were selected as a nucleus for the missionary library for all our church-schools: "Into All the World," Wells; "Daybreak in the Dark Continent," Naylor; "Dawn on the Hills of Tang," Beach; "The Moslem World," Zwemer; "India and Christian Opportunities," Beach; "Miracles of Missions, Volume I," Pierson.

Our schools are to seek those books which will create in the pupils a love for missionary work. There is no source for missionary teaching, aside from the Holy Scriptures, that is superior to that afforded in the teaching of geography. We should not teach geography from the commercial, but from the missionary view-point. And still we must not forget that the *operation* of our great mission stations involves commercial knowledge; but the leading thought in our geography study, around which all

others cluster, is the rise and progress of the gospel in all lands.

Very careful attention has been given to the selection of these books to secure as nearly as possible those adapted to the comprehension of children studying geography. They will be valuable aids in other studies as well as in geography. The price of these six books, in cloth binding, is three dollars. They can be purchased through our tract societies.

The Department of Education earnestly hopes that in every school where geography is taught these books may form a library to which reference may be continually made by the teacher and pupils.

F. G.

Agriculture in Our Schools and Colleges

ALTHOUGH we have received plain instruction that agriculture should be one of the leading studies taught in our schools, yet we are farther behind in this part of the work than in any other. It is true that our schools are industrial, and that the students work on the school farms, learning how to plow, harrow, and do other kinds of farm work; but there is need of instruction in the principles underlying agricultural practise. We should not seek merely to train students to become fairly good farm hands, but to enable them to become good farm managers, knowing not merely the how, but the why, and the when, of each farming operation. That is true agricultural education.

We make great plans for teaching agriculture in our schools, buy large tracts of land for schools, etc., but neglect the principal thing, the training of the teacher of agriculture. Our smaller schools and academies can not have good agricultural instructors unless some receive special training for this work. They can receive such training at the State agricultural colleges, but may not such opportunities be offered in our larger colleges? In some of our colleges the different branches of farm work are divided among the different instructors. Professor A is instructor in English and agriculture; Professor B is instructor in mathematics and horticulture; while Professor C teaches music and apiculture. Is it at all likely that Professor C's music aids him in his study and teaching of apiculture? We must not expect too many *kinds* of talents in one man.

Some of our colleges are beginning to see the necessity of having instructors who teach agriculture alone, but do they co-operate with him? Do the chemistry instructors plan their work so as to aid the teacher of agriculture in teaching the chemistry of soils, plant growth, etc.? The instructor in agriculture may also teach chemistry. This may be a good plan, as agriculture and chemistry are somewhat allied. But what direct relation can there possibly be between teaching German and teaching horticulture? How can the instructor do justice to both subjects in the class-room or field? One trouble is that the study of agriculture is looked upon as something apart from the sciences. The work of teaching agriculture in our colleges should not fall into the hands of one man, but there can be a sensible division of the work. The chemistry instructor should endeavor to teach in such a way

as to bring in chemistry as it is related to agriculture; the physics instructor may teach agriculture physics. If possible, these instructors should hold special classes in this work for those who are preparing to teach agriculture in our schools. The instructor in agriculture can then spend more time in helping the students to see the relation between these sciences and agriculture, and can also help them to see the practical application of these scientific teachings. Then Professor D might teach general chemistry and agricultural chemistry. Doesn't that sound better? and isn't it better?

I do not mean that the farm work should not be divided among the members of the faculty, making each member a foreman of his division, so as to direct the work in the fields. The instructors, as well as the students, need exercise, and they could have it in the fields, at the same time looking after the boys in their division. That is what the common division of farm work in our colleges amounts to. Professor A may be instructor in English and foreman on the farm.

"Men take you to their orchards of oranges and lemons and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make both ends meet, and parents decide that the children shall not be farmers. They have not the courage and hope to educate them to till the soil. Schools are needed to educate and train the youth, so that they will know how to overcome this condition of things. There must be *education in the sciences*, and education in plans and methods of working the soil."

"Many say, 'We have tried agriculture, and know what its results are;' and yet these very ones need to know how to cultivate the soil, and *how to bring science into their work*." "Agriculture should be advanced by scientific knowledge."

"There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth."

LOUIS A. DAHL.

A Success

THE negro has proved the falsity of the predictions of his enemies, and dispelled the fears of his friends. They said he would give himself to riot and plunder; but he earned the gratitude of the South by his fidelity to the family and the plantation, while his master was fighting against his freedom. They said the freedman would not work, but he raised in one year nearly four million bales of cotton. They ridiculed "Sambo" in uniform, but the steady lines at Petersburg and the charge at Fort Wagner attest his heroism.

What grander enterprise could there be than to take up the cause of a race like this,—the pariahs of the peoples,—distrusting their old guides, and suspecting their present leaders, and prepare for them with timely zeal, and by wise methods, an army of educators who shall give tone to their character, direction to their ideas, and by molding the now plastic material, secure a well-laid foundation, upon which the workmen of the future shall build to the honor of the race and of the nation?—*Selected*.

The Teacher

The Thing You Leave Undone

It is not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time nor thought for,
With troubles enough of your own.

O, life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late!
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache
At the setting of the sun.

— *Selected.*

The Province of Mathematics in Christian Education¹

Arithmetic

ONE of the best-known writers on the teaching of elementary mathematics, David Eugene Smith, has said: "For one who is preparing to teach any particular branch, and who hopes for success, the most important question is this: Why is the subject taught? More important than all methods, more important than all devices or questions of text-books or advice of the masters, is this far-reaching inquiry."

Especially should this be true of the church-school teacher, who trains not alone for time but for eternity, and in whose mind must be constantly kept the aim of Christian education,— "to restore the image of God in the soul;" "to know God," and by this knowledge to become like him; "and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In what way or ways may the study of arithmetic contribute to the attainment of this end? How may its study help us to know God?

It may be of interest to consider briefly some of the reasons given by the author already quoted: Arithmetic was studied at first almost purely from utilitarian reasons. In Egypt it was studied because of established custom or tradition, which demanded that it be included in regular examinations. Greek philosophers then began to appreciate its culture value, and it was studied as a means of training the mind to close thinking. Others studied it to become professional problem-solvers, and undertook arithmetical puzzles for pay. Sometimes it was studied in order to make a mere show of knowledge, as an amusement, or as a quickener of the wits. Many problems and a few subjects which still find a place in our arithmetics, were the nat-

ural outgrowth,— the means for the accomplishment of some of these aims.

About the close of the eighteenth century the value of arithmetic in the education of all classes came to be recognized, and the reasons for its study were more carefully and scientifically considered.

Of the various reasons given for the study of arithmetic in the past, two chief ones are recognized in the educational world to-day,— first, for its utility, and second, for its culture. To these we may add a third,— as a means of investigating the works of God to obtain a knowledge of him, though possibly this is but a broadening of the other two to cover our broader aim: the practical value, in our minds, covering not merely that knowledge of numbers necessary to do the ordinary business of life, but a fitness for some branch of Christian work; while its culture value would include not only the development of mind in strength and acumen, but its higher culture,— spiritual growth, development of character. This suggests increased possibilities as to the means to be employed, both of matter and of method, in our teaching.

Dr. Smith admits that were arithmetic taught merely for its practical value, many subjects on which much time is now spent, might well be omitted, or the work greatly abbreviated. Greatest common divisor, compound proportion, cube root, much of the more complicated work in fractions,— especially complex fractions involving large numbers,— decimals of more than three places, tables of compound numbers,— such as troy and apothecaries' weight, which belong to a training for a special profession,— present worth and true discount, equation of payments and accounts, any other than the merchants' or United States' rule for partial payments, series, alligation, and exchange (as taught) are little used in the life of the ordinary business man.

While this is generally conceded, yet the fact that some of them are valuable from the culture view-point, as exercises in logic, and that a knowledge of them is thought to be proper for one who is educated, still insures them a place in most schools. But we have in our schools a more valuable book for the development of the mind,— the Book of books,— and it seems to me that our teachers should seriously consider the omission of some of these subjects which are not practical, nor even valuable in respect to the reasoning involved. More time spent upon the subjects retained, including more drill in the solution of mental problems, the mensuration of simple figures, and especially in the simpler principles of bookkeeping,— the keeping of accounts,— familiarity with the various common forms of commercial paper, would make better and more efficient workers in every branch of our work. The Testimonies speak much of the importance of this practical knowledge of arithmetic, and in view of this instruction, our schools will so far fail unless our pupils are trained to be skillful and accurate in this kind of work.

To give this training will require frequent and thorough drill in the fundamental processes during the earlier years that arithmetic is studied, but these drills need not be entirely from combinations of abstract numbers: problems requiring thought and teaching truth furnish

equally good drill work, though they may not be solved so rapidly.

It would be well if in the home the children were taught to keep the family accounts. Besides training them to habits of carefulness and economy in their own expenditures, it would deepen their interest in the home, and better enable the parents to retain the confidence of their children. If they feel that they are recognized as partners in the family firm, of which Christ is the head, they will the more readily appreciate the duty and privilege of according him the tithe, and will the more gladly render to him free-will offerings in recognition of his mercies and blessings. Thus they will be led to recognize his claim upon them for service, and will consecrate their lives to him. Nor will they count it a hardship or needless exaction later to be required to keep their own cash account, rendering regular statements to their parents, when attending one of our training-schools.

(To be concluded)

Alcohol in Infectious Diseases

THAT those addicted to the use of alcohol are more susceptible to such diseases as pneumonia than those not so addicted has been known for many years; also that this disease in drunkards is of a more severe type, and recovery less likely. Scientific evidence more and more confirms the common observation that alcohol distinctly lowers the body's resistance to germ diseases. And yet, in spite of these facts, there are many who advocate the use of brandy or other heavily alcoholic liquors in pneumonia.

From the standpoint of the teacher, the scientific reason for this lowered resistance to infectious diseases is particularly interesting, since it can be made the basis of a blackboard talk to the pupils of even the intermediate grades. It serves indelibly to impress the mind with the harmful effects of alcohol, quinine, and opium. These latter have in this particular the same effects as alcohol.

The first drawings should represent the white blood-cell in the various forms which it may assume in health, showing its ameba-like movements. Also, how it gets through the blood-vessel wall and travels about through the tissues, not in an aimless manner, but for definite purposes,— one of which may be the finding and destroying of a germ or other foreign particle. The cells of the body produce substances which are harmful to the germ, thus crippling it (Eli Metchnikoff). When the germ becomes less active, the white blood-cell seizes upon it, and literally eats it up. It undergoes digestion in the body of the cell, and is thus destroyed.

But let us note the result when drugs are used. If the movements of the white blood-cells are being watched under the microscope, and some quinine is added, they cease at once (White's *Materia Medica*). If quinine (or alcohol) be injected into the blood-vessels, the white corpuscles are prevented from wandering into the tissues. Or if the drug is dropped onto the tissue, then the white cells outside of the blood-vessel are prevented from returning, while those inside continue to emigrate (Sollmann). They thus accumulate in the tissues out-

¹ This article is from a paper written by Mrs. H. E. Osborne, and read at a teachers' council. It is published by request.

side of the blood-vessels, and are lost to any useful purpose. This poisonous action is so marked in the case of quin that abscesses may be formed if it is injected under the skin. An abscess is simply an accumulation of dead white blood-cells, and the pus consists of the bodies of these cells.

So much for actual experiment on the activity of the white blood-cells. Does experience with other diseases than pneumonia demonstrate that alcohol lowers the resistance to bacteria? Metchnikoff says: "The vaccinations against hydrophobia carried out on persons bitten by mad animals are almost always successful; but those cases in which the treatment does not stop the outbreak of the disease are most frequently observed in individuals addicted to alcoholism." Rabbits which have been given alcohol for several days, die when injected with a small dose of anthrax (a disease of sheep); while they rarely succumb, and nearly always enjoy perfect health, if given no alcohol. This impairment of their resistance was manifested by the inactivity of their white blood-cells (Laitinen). The bacteria were permitted to multiply without being checked by a sufficiently strong germ-destroying power of the white blood-cells—the agents of natural defense against microbes. Many other examples might be given, but these are sufficient to settle once and forever in the mind of any candid person the question of the benefit or harm of using alcoholic liquors in either health or disease.

Summing up the experimental knowledge concerning the harmful effects of alcohol and other drugs, Prof. Metchnikoff says: "But it is not only opium and alcohol which hinder the phagocytic (germ-destroying) action. A number of other substances regularly employed in medicine cause the same results. Even quinin, the prophylactic effect of which in malarial fevers is indisputable, is a poison for the white blood-cells. One should, therefore, as a general rule, avoid as far as possible the use of all sorts of medicaments, and limit one's self to the hygienic measures which may check the outbreak of infectious disease. This postulate further strengthens the thesis that the future of medicine rests far more in hygiene than in therapeutics." GEO. K. ABBOTT, M. D.

A Few Thoughts on the Progress of Education

IN order to view this important subject with a mind free from all prejudice, it is necessary to take a few steps backward, and glance over the pages of history, noting the rise and progress of this subject, which forms a foundation for all civilized governments. As we study the subject of education in Babylon, Egypt, Greece, Rome, and other countries, we can not help comparing their educational systems with those of the present time.

Babylon, which stood from about 606 to 538 B. C., traced her education and civilization to the Accad, "highlanders who came from the mountainous region of Elam on the east." Her youth were educated in the sciences and arts of the times; her system of education consisted principally in writing, composition, literature, and, during the seventh and eighth centuries, because of increasing trade

with other nations some thought was given to mathematics.

Egypt boasted an educational system which not only educated the lower classes, and fitted them for the same positions as the wealthy; but her women enjoyed the same privileges, and occupied government positions.

The Greeks were the first to develop education into a science, although at first divided into two parts, classed under music and gymnastics; the former including all that was mental, the latter the physical. Under Socrates rapid strides were made in education, the highest efforts of the teachers during that time being in the direction of stimulating a craving for the unknown, and also to cause their pupils to be dissatisfied with opinions received, and at the same time to excite a curiosity over each successive mystery, which grew stronger and stronger with its revelation.

Rome knew no educational system save in oratory. According to their idea, each man was born a commander. Cicero took the position that a man could acquire enough education in one day to fit him for responsible positions in the government, but to become an orator, required a life-time.

As we come down to the first centuries after Christ, we find that "the literary education of the earliest generation of Christians was obtained in pagan schools,—those great imperial academies which existed even down to the fifth century, and which flourished in Europe, Asia, and Africa." The first attempt in providing an education for Christians was made at Alexandria, associated with Clement and Origen.

During the Middle Ages, education was found either in cloister or castle, the former making the monk, the latter the knight. Each fell short of that broad system which brings all the faculties where they can be developed for the best good of the individual and of his fellow men. All educators recognize the fact that there is something wrong in a system of education that fails to bring to the surface the best there is in an individual.

We do not forget the fact, but give due credit to the work done in keeping alive the "torch of learning,"—work which was conducted in the monasteries of Monte Cassino, Fulda, and Tours; nevertheless we also recognize the fact that the discipline was severe, and they possessed a continual round of ceremonies, which implanted within the heart of the student a hatred of learning, bringing in a spirit of antagonism between teacher and pupil, and establishing a belief that no training can be "effectual which is not repulsive and severe." At the same time the education in the castles, while it taught the youth willing obedience and hardihood, simply taught the exercise of the physical powers, and left the mental powers dormant.

With the Reformation these forms of education disappeared, and in their place a system was developed which has brought light to the homes of millions. At the end of the twelfth century, universities began to spring up, and Bologna boasted of twelve thousand students of law. Salerno was set apart for the study of medicine, and Paris was thronged with students from all parts of Europe, anxious to devote themselves to a study of theology. During the fifteenth and six-

teenth centuries, all Europe seemed to awaken from the sleep of ignorance, and arose to meet the needs of the time in providing universities for ambitious youths. Time and space will not permit of our dwelling long upon the rise of education during this period; but when we are brought face to face in history with the work of such educators as Erasmus, Luther, Melancthon, and the three theoretical and practical teachers, Sturm, Ratke, and Comenius, whose influence is still felt in educational circles, we can not fail to see the advance which education has made. The principles which these men have introduced were the forerunners of the same line of thought which Pestalozzi, Froebel, and Spencer placed before the public.

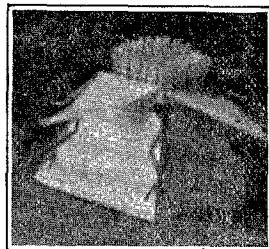
IDA FISCHER-CARNAHAN.

Methods

Manual Training For Our Primary Grades—No. 5.

Model No. 19

THIS is a toothpick holder. With a radius of two inches, draw a circle in the center of the paper. Make a point in the center of each side of the paper. Place the ruler across opposite points each way, and make points in the circle where the ruler crosses it, thus quartering the circle. Connect these four points. This square is the bottom of the holder. Place the ruler across the diagonals, as in finding the center, and make a point in the center



MODEL NO. 19

of each side of the square. Prick these four points. Connect each corner of the square with the nearest two corners of the paper. Cut out the parts marked *x*. Fold the corners of the paper back so that the tip of each corner just

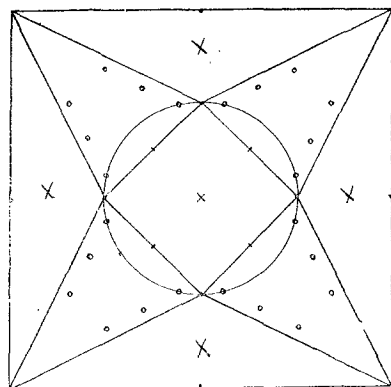


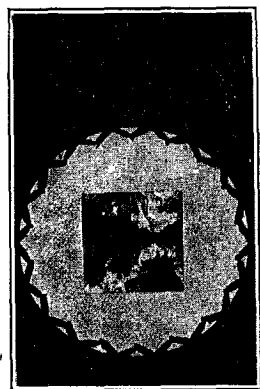
FIGURE 1

touches the pricked point below it. Mark the places for tying, then fold the lines as usual. Lace the corners, and tie at the top.

Model No. 20

is a picture frame. *A* and *b* show different ways of finishing. For the drawing for the frame (Fig. 2), draw two diagonal lines. Make points on these lines three and one-half inches from each corner of the paper. Connect these points. This square outlines the opening

for the picture. Draw two circles, one with a radius of three and one-fourth inches, the other three and one-half inches. With a radius of one and one-fourth inches, place the point of the com-



MODEL NO. 20 (a)

passes in turn at each of the points where the inner circle is crossed by the diagonal lines, and make a point each side of each line. Locate the point in the center of the wide space left at each side of the circle by using the same radius and four of the

points just made, or by placing a point in the center of each side of the paper, and placing the ruler across opposite points each way. Including the points made by the diagonal lines, you now have sixteen points on the circle. Pierce each of these with a pin so that it may be readily found on the under side of the paper. Place your drawing on a piece of cardboard or heavy paper, and with a sharp-pointed knife cut both diagonal lines through the length of the square in the center. Cut out the large circle.

To make *a*, fold the lines of the square, turning the triangular sides over upon the upper side of the paper, and folding down flat.

To make *b*, turn the triangular sides over onto the *under* side of the paper. Do not fold; simply roll each over, and tie near the corner, right through the frame, making a small bow of the yarn or ribbon used for tying. The under side of the drawing is used for the right side



MODEL NO. 20 (b)

of the frame, to avoid having lines on the outside.

To provide a place for the picture, as well as for strength, the frame must have a back. A sheet of the drawing-paper will suffice for this.

Draw on it the two diagonal lines. Make a point on each two and three-fourths inches from the upper corners, and connect with straight line (Fig. 3).

Cut this line with a knife in the same way that the diagonal lines through the square were cut. Through this slit in the back, the picture may be inserted after the frame is finished.

Now place the back upon the table with the lines *up*. Place the frame which

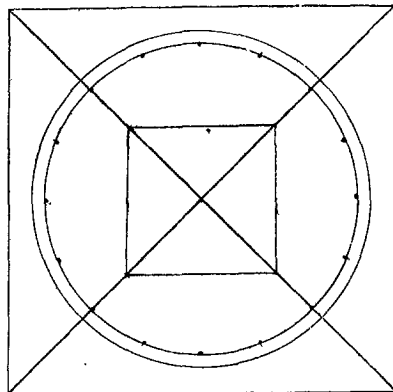


FIGURE 2

you have cut out, upon the back, with the lines *down*. Locate it in the center by having the diagonal lines of the back fit into the square opening of the frame. Secure it in this position with a touch of paste under the four sides just at the edge of frame, so as not to interfere with the picture. Wait until dry, then cut the back to fit the frame.

If you have a small conductor's punch, use it at each pin-prick around the circle. It not, enlarge the perforations by passing a darning-needle through each.

To finish as in *a*, thread your needle with about two yards of yarn or ribbon,

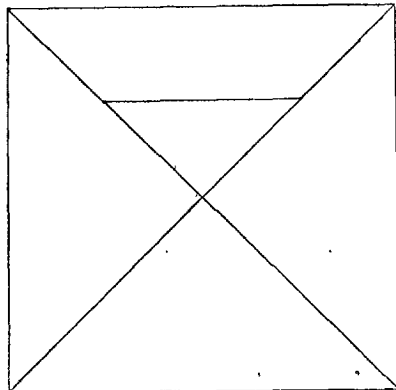


FIGURE 3

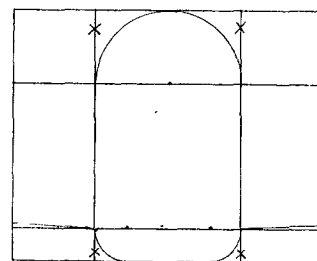
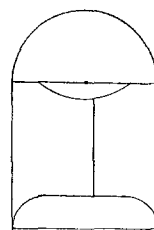
and pass through each perforation, going around first forward and then backward. For *b*, work around in one direction only. Attach ribbon for hanging.

Model No. 21

is an envelope designed to hold the set of drawings just completed. It is nine inches square. For this envelope you will need a sheet of heavy paper, fifteen and one-half inches wide, and nineteen long. With one of the long sides of the paper toward you, make a point five inches from each corner on the upper and lower edges. Connect these points as shown. Make a point on each of the short edges two inches from the lower corners, and four and one-half inches from the upper corners. Connect as shown. One fourth of an inch above the lower line, make a point on each side of the paper, and draw a slanting line from each to the nearest point where the lower line is crossed by an upright one. Make a point on the upper and lower lines exactly in the center between the upright lines. Place the ruler across

these points, and make a point one inch below the upper edge of the paper. Make a point on the lower line two inches from each of the upright lines, measuring toward the center.

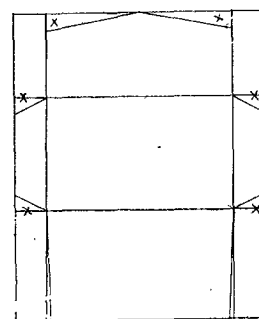
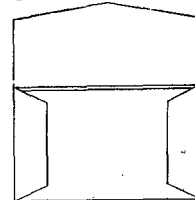
With a radius of two inches, place the point of the compasses in turn at each of the last two points, and draw the curved corners of the lower flap. With



MODEL NO. 21

a radius of four and one-half inches, place the point of the compasses at the point in the center of the upper line, and draw half a circle above the line. Be sure to have the half circle begin and end exactly at the intersection of the lines, as shown above.

Cut away the parts marked *x*; also cut the slanting lines. Fold the upright lines. With a radius of four and one-half inches, place the point of the compasses at the point one inch below the center of upper edge, and draw a curved line on the folded side flaps of the envelope. Cut this curved line. Paste or glue the folded sides together.



MODEL NO. 22

used for the previous one. The finished envelope is seven inches wide and eleven and one-half inches long. It is sometimes called a portfolio, and is very convenient for class papers. The side flaps are two inches wide, and have a slant everywhere of one inch. The upper flap is five and one-fourth inches deep, and also has a one-inch slant. The lower flap is six and three-fourths inches deep, and has a side slant of one-fourth inch. Fold the lower flap up; then fold and paste the side flaps.

The work which has been given in this and preceding articles will, if properly

Fold the lower flap up over the side flaps and paste. Press until dry, then fold the upper flaps down, and your envelope is ready to receive the drawings.

Model No. 22

shows another size and style of envelope made from a sheet of paper the same size as was

handled, prove a valuable aid in primary teaching. It is a never-failing source of interest to the children, and while they are delighted with the pleasing objects which a little patient effort has enabled them to make, the teacher is not only gratified, but her work is made lighter by the more lasting results apparent in improved neatness and accuracy in every line of work.

Of course it is not necessary to follow this or any other set course of models. After a little experience many practical things will suggest themselves, and each teacher should study to adapt the work to the needs of her own pupils.

Mrs. E. M. LONG.

Opening Exercises That Count for Good

ONE of the chief duties of a Christian school is to inspire its youth with a missionary zeal, and then to see that that zeal does not retrograde. To be a missionary should be the highest ideal of every child. It will work wonders for him, give joy to his parents, and the spirit he has will help to put new life into the lifeless Sabbath-school.

The opening exercises can be turned to good account in cultivating this missionary idea. If the exercises are conducted according to the plan outlined in this article, they will never savor of routine, and because of their simplicity will lighten materially the teacher's burdens.

There is no class of biography more interesting than that which deals with our great missionaries. I have yet to see the child whose heart will not be thrilled and his whole being fired at hearing the story of the life of John G. Paton, or the history of the Boxer movement in China. Whether the children have read little or much, whether their reading has been of cheap fiction or of the choicest literature, they will all give closest attention.

As a basis for work in this line the book "Into All the World," by Amos R. Wells (Review and Herald, 50 cents), is excellent. The biographical sketches are just about the right length, and contain the life incidents which will make a lasting impression on the memory. The work will not only be a source of education to the pupils, but also to teachers. Each morning after the song, read, or, still better, tell an account of the life of these notable men who dared for God. The study of these biographies should be preceded by a short geographical study of the mission field, and a fair-sized outline map should be placed upon the board. Beneath the map may be placed some of the most prominent facts or figures concerning the field. For instance, under the map of India we might place:—

About one half as large as the United States.

Population, 294,266,701.

Ruled by England.

300 distinct languages.

Two thirds of its people are Hindus.

60,000,000 Mohammedans

As each life is studied, the name of the missionary should be printed on the map over the portion of country where he labored. Have the pupils fix in mind some notable fact or saying connected with each name; as Carey, "the con-

secrated cobbler;" Heber, author of "From Greenland's Icy Mountains," etc. Each morning give a hurried drill of these. As you point to the names on the map, let the children recite these facts.

If, like Heber, any of these missionaries have written a hymn, the children will delight to sing the hymn and memorize it. The map should remain on the board until the study of that field is finished, and then be copied in a note-book to be preserved. This device is a tried one; and in no sense a theory. After you have tried it, you will see that it brings results.

Only the most prominent missionaries' lives should be considered. Do not forget to mention where our own missions are located. (See "Outline of Mission Fields," which can be secured gratis from our Mission Board.) Since the lives of these "apostles to the heathen" are so varied as to incidents mentioned, the children's interest never abates, and the course can extend over several months.

E. C. JAEGER.

Reviews

IN the prosecution of study by any class of students, frequent reviews are necessary. This is so, because the memory is very much aided by repetition and by association. But further, the understanding is often very much improved by a review. Many of the sciences can not be presented in independent parts, nor can all the terms employed be fully appreciated till these parts are again viewed as a whole. Many things which were but dimly seen the first time they were passed over, become perfectly clear to the mind when viewed afterward in connection with what follows them.

In conducting reviews, regard must be had to the age and character of the pupils, and to the branch pursued. In arithmetic, and indeed in mathematics generally, where so much depends upon every link in the great chain, very frequent reviews are necessary. Indeed almost daily it is profitable to call up some principle before gone over. In several branches, where the parts have a less intimate connection, as in geography, natural philosophy, and some others, the review may be at greater intervals. It would be well, I think, in every common school, to have a review day once a week. This, besides the advantages already indicated, will lead the children to study for something beyond the recitation. Nor is it enough, at the review that the questions of the text-book be again proposed to the children. If this be all, they will only exercise their memories. As far as possible the subject should be called up, and the application of principles to practical life should be dwelt upon. If this course is expected by the learners, they will think during the week, in order to anticipate the examination of the teacher; and this thinking is more profitable to them than the knowledge itself.

It is always well, besides the periodical reviews, to have a general review at the close of any particular study. This enables the teacher to detect any false conceptions which the pupil has entertained during the first course. He can now present the subject as a whole, and view one part by the light of another. In natural philosophy, how much bet-

ter the law of reflected motion can be appreciated after the subject of optics has been studied, in which the doctrine of reflection in general has been fully discussed and illustrated. In physiology, what light is thrown upon the process of growth in the system, by the subsequent chapters on absorption and secretion. How much clearer is the economy of respiration understood when viewed in connection with the circulation of the blood. A general review then is an enlightening process, and it is always profitable, with, perhaps, one exception. When it is instituted with reference to a public examination, it is very doubtful whether the evil is not greater than the good. It then degenerates into an effort to appear well at a particular time; it is again studying in order to recite; and I look upon it as no small evil, that the mind should have any object in view which comes in between it and the grand desire to know,—to master the subject for its own sake, and not simply for the purpose of being able to talk about it on one great occasion.—*Selected.*

O, WOE to those who trample on the mind,

That wondrous thing! They know not what they do,

Nor what they deal with. Man, perchance, may bind

The flower his step hath bruised; or light anew

The torch he quenches; or to music wind Again the lyre-string from his touch

that flew;—

But for the soul, O, tremble and beware To lay rude hands upon God's mysteries there!

—*Selected.*

Our Schools

Educational Work in Canton, China

WE have watched with deep interest the progress of our educational work in all the world, and are glad to report that we see the same encouraging omens in the work at Canton. Our schools this year have had a larger enrolment than ever before, and have been doing a higher grade of work. The study of the Bible has been given first place, and is bearing fruit to the glory of God.

The Bethel Girls' School

The Bethel Girls' School, which was opened in the spring of 1903, in a small room in the southern suburb of Canton, has, under the untiring labors of Miss Ida Thompson, continued to increase in attendance and interest. During the first half of 1908, the enrolment was about seventy. We now have our own building. With the help of the Wisconsin Conference and the Mission Board, a property was purchased from the Baptist Mission. This place was formerly occupied by them as a boys' boarding-school. Thus far most of the students board and room at their own homes, but a few from a distance have been received into the school building on the payment of two dollars Mexican a month. This may seem to our American brethren like a small school fee, being less than one dollar in gold a month for board, room, and tuition. Yet, I am told, this nearly covers the cost of plain board. It must

be remembered that education for girls is practically a new thing in China. The middle and poorer classes, and, in fact, many people of all classes, do not as yet realize this need as they should. Well-to-do families, who wish to educate their girls, usually employ a private teacher. As a class these people are unfavorable to mission schools. Notwithstanding these facts, mission schools for girls in China are generally quite well patronized, and the same has been true of our schools for girls at Canton. For some reasons it is very desirable to have girls board in the school building, or compound, as this brings them more fully under the supervision of the one in charge, and the girls thereby receive a training that they would not get otherwise. Then, too, they are kept away from the idolatrous influence of their homes, and this means much. Some of our brethren and sisters in America have paid for scholarships in this school, thereby enabling poor girls and women to learn the gospel. Eternity alone will reveal the fruit of these gifts. May the Lord impress others also to have a part in this work.

Many of the readers of the REVIEW have heard of the terrific typhoon in Canton, on the morning of July 28, 1908, which caused great loss of life and property. One end of the Bethel School building was badly damaged by this storm; but fortunately Miss Thompson saw the danger, and she and her helpers escaped from that part of the building before the roof and walls fell in. Later Miss Thompson was stricken down with serious illness, but after several weeks of careful nursing, at a hospital on the mountain top at Hongkong, she was again restored to health. On this account the school was about six weeks later than usual in opening for the fall term; but when Miss Thompson took up her work again, about forty girls had enrolled, and others had sent word that they were coming. Four girls from this school have already been baptized and taken into the church. Still others are awaiting baptism.

The East Gate School

In March, 1907, a girls' school was opened outside the east gate, in a good residence district. Miss Amanda Van Scoy has had charge of this work. The rooms are very small, but about thirty girls have been in regular attendance this year. All the girls spend a part of each day in the study of the Bible, and meet for Sabbath-school in the school-room.

The Boys' School

In August, 1904, we opened our boys' school in Canton. We planned to have the school hours about equally divided between the English and Chinese languages. A tuition fee of two dollars (Mexican) a month, was charged for English. For various reasons we found it difficult to get students for the Chinese department. Beginning with March, 1907, we employed a more experienced teacher for this department. Brother G. D. Wong, who had recently returned from America, had charge of the English division. The average attendance was only about twenty, but good work was done. Though the attendance was small, I was much encouraged, as I saw that after all our struggles we were really succeeding in establishing a Seventh-day Adventist boys' school in the

Chinese language. This year the same teacher has been retained in the Chinese division, but the time for the study of English has been cut down to one hour a day. As was expected, this change has not had a tendency to increase the enrolment. But I think the crisis is now past, and I am encouraged to see that we are gradually getting into our school a class of students who are regular in attendance at church services, and who are more inclined to learn the gospel.

The Bible School

In connection with the boys' school, we have a Bible school. About half a dozen boys are in attendance in this class. It is made up of young men who have previously spent several years in school, and already have a good knowledge of the Bible. They join this class to learn Bible doctrines, and to fit themselves for a part in the work. In the past three years nine young men from this class have been baptized and taken into the church. Several of these are now engaged in the work as teachers, evangelists, canvassers, etc.

At our general meeting in Shanghai, in February, 1907, it was voted to ask the Mission Board to send us a good teacher and his wife to locate in Canton. Next to the call for a treasurer, this was really one of the most pressing calls that we had, and I regret to say that as yet no one has been sent to take up this work. Since our removal to Kongmoon in July, 1907, the work of Bible instruction in the Bible school has fallen principally upon Elder J. N. Anderson, and the general work frequently calls him from Canton. Brother J. P. Anderson lives in the boys' school, and has a general oversight of the work. But thus far he is the only European laborer in our mission who has made preparation for the Hakka field, and should be released to give his time more directly to that work. We need a man who has had experience as superintendent of an academy or training-school, and who can help the teachers to plan for a good course of study, and otherwise thoroughly establish and strengthen this important branch of the work.

E. H. WILBUR,

Chairman Canton Educational Com.

The Closing Exercises of Bethel (Wis.) Academy

BETHEL ACADEMY has its school year correspond with the agricultural year; that is, the school year opens in the spring, continues through the summer, and closes with the fall term in December. There is an extra term in the winter, in which also regular school work is done.

The closing exercises for the academy for the year 1908 were held in the Bethel church Sunday evening, December 20. The program rendered by the students was designed to emphasize the nature and importance of different parts of the message God has given this people.—a message which it has been the endeavor of the school to put into the lives of its students. God's purpose in giving us truth; how far we have spread it over the world; our responsibility as Christians in social life,—these were some of the topics treated. We believe that every one in the school has felt, to a greater or less degree, the impulsion rep-

resented in the focus of the decorative design that night,—a lance and a white shield bearing the motto, "God Sends." Following is the program:—

Organ Voluntary.

Prayer.

Remarks by the Principal.

Address: "Why God Gives Us Truth."

Girls' Chorus: "Stars O'erhead Are Softly Gleaming."

Talk: "The Progress of the Message."

Male Quartet: "Lord, I'm Coming Home."

Paper: "God's Purpose in Discipline."

Ladies' Quartet: "We Are Going Down the Valley."

Dialogue: "The Relation of Diet to Life."

Violin Solo: "Silent Watchers."

Paper: "Dressing for Health."

Talk: "God's Word about Dress."

Vocal Duet: "Rock of Ages."

Address: "The Social Life of the Christian."

Vocal Solo (with humming accompaniment by Girls' Chorus): "Through the Shadows."

Benediction.

We have had a good experience this fall, full of hard things, putting to the stretch all our energies. During the winter term, which is an extra session of the school, there is promised a very full attendance. We have planned our school homes to take no more than twenty-two or twenty-three each; for we wish to keep the home atmosphere. Thus the limit of attendance, aside from local students, is about forty-five. At present we are holding school in "The Castle," the two-storied, tar-paper-covered structure which was erected on a part of the ruins, just after the fire, for a girls' home the first year.

Next spring we shall begin the erection of our main school building, a block cement structure forty by forty-eight feet, which will contain the chapel and six class rooms, besides offices and cloak-rooms. Now, while the sleighing is good, we are hauling sand from the river; we shall make the blocks in a steam-heated building during the winter, and shall begin the erection of the building as soon as the spring opens. We expect to complete it during the summer, so as to have it ready for occupancy at the beginning of the fall term. It has been proved, however, that a school does not consist of buildings, but rather of a company of teachers and students filled with a purpose to be fitted for the greatest possible usefulness in the cause of God. For such a fitting we are earnestly seeking, and in that work we are finding comfort and progress.

A. W. SPAULDING.

The Friedensau (Germany) Mission School

At present there are one hundred thirty-six pupils here, an equal number of young men and young women. The following nationalities are represented: German, Dutch, Russian, Estonian, Finnish, German-Russian, Rumanian, Austrian, Hungarian, Servian, Slovakian, Polish, Norwegian, Italian, and Swiss; there are also representatives from Brazil and Argentina. So you see we have a cosmopolitan student body. Among these, sixty-nine Bible workers and sixty-seven nurses will fin-

ish their courses of study in two years.

Brother G. W. Schubert, who is now president of our union field, takes a great interest in our school, and has inspected all the classes; in his report he expressed satisfaction with what he has seen and heard. He says that it is no easy task for the teachers to instruct the pupils of so many different nationalities.

At the last conference it was resolved to build another schoolhouse, as the present one is too small for so many. The building is rising rapidly. It will soon be roofed, and if the Lord pleases, it will be habitable by next June. It will contain four class-rooms and three other rooms, two of which will be arranged so they can be converted into one, to serve as a reading-room. We shall also arrange a museum and library. We are looking forward to the completion of this building, for the four class-rooms to which we are now confined are no longer sufficient for the number of pupils and subjects to be taught. Since the beginning of the new term the Greek language is forming one of the subjects, and will henceforth be a permanent one.

In our teachers' meetings, which are held once a week, at first we studied general questions of education, but for the last six months we have dwelt upon each of our branches of education from the methodical point of view. Thanks to the Lord, practical results have come from our studies. Our interest is now directed to the book "Education," and at our last meeting we decided to refer to it in all the branches we may consider, so that its spirit may pervade all our instruction; we shall thus in truth be co-operating with our American brethren in the advancement of our Lord's great message.

MELITA TRIEGER.

Berean Industrial School, Malaga, Wash.

THIS school opened as an intermediate school, Oct. 5, 1908, with twenty-six students enrolled. Since that time, twelve others have entered the school, making an enrolment of thirty-eight. Several more are expected in a few days.

The Lord has blessed us with a good, earnest class of students, who seem to be anxious to learn, and are doing good work. We have a class of five in the tenth grade, who are working with such energy and enthusiasm that good results are sure to follow. We can also praise the Lord for a good spiritual interest. Nearly all voices are heard regularly in the prayer and social meetings. Those who have never given themselves to the Lord seem to have their hearts subdued and softened as they study the Bible and nature lessons.

The addition to the schoolhouse has been erected, and is being used by the church-school department, but there is finishing work that should be done at once. We need more funds to complete the work, and trust the Lord will impress our brethren to help. We also need books for use in the school, such as an encyclopedia, Bible dictionary, concordance, "Thoughts on Daniel and the Revelation," Jones's histories, "Great Controversy," and "Testimonies for the Church." Those who have books which they can donate to the library, will please correspond with the principal.

We also ask the prayers of God's people, that the work started here may go forward to his honor and glory.

L. I. STILES.

Western Slope Academy, Palisades, Colo.

ABOUT two months and a half of our school are in the past, which seemingly have flown by. Our enrolment has reached eighty, and we are quite sure that others will come. Our students have a mind to work, and manifest more enthusiasm than in any past year, and I am sure that more good will be accomplished.

We have four teachers this year, and they are doing their best to make the school a success.

We dismissed school one afternoon, and several of our students went out with the Mission number of the REVIEW. We are anxious to see a missionary spirit developed in our students, and this is what we expect to work for continually. Pray for the work in the West.

A. M. WOODALL.

Laurelwood Industrial School

R. W. AIREY, principal of the Laurelwood Industrial School at Gaston, Ore., writes: "We ordered fifteen hundred copies of the Ingathering number of the REVIEW, and sent out our best students to the adjoining towns and surrounding country with them. They distributed nearly all the papers, and collected about one hundred dollars. As the result of the ingathering, over one hundred sixty-five dollars was sent from this place. That was not the only result, however; for an impression was made upon the minds of the students who were sent out, and when the revival effort was made during the week of prayer, all connected with the school, with possibly two or three exceptions, confessed their sins, and surrendered all to our Heavenly Father, to be used by him in whatever way he may call. To him be all the praise and glory."

Notes

IF a man does not exercise his arm, he develops no muscle in his arm; and if a man does not exercise his soul, he acquires no strength of character, no vigor of moral fiber, no beauty of spiritual growth.

Word has been received from Prof. C. P. Crager that he and his wife and Miss Mary Cobban, en route to South Africa, have reached England safely. They left England on the S. S. "Saxon" for South Africa, January 9.

A very neat brochure, "Echoes of English," is issued by the Adelphian Publishing Company, of Holly, Mich. The preface says: "This little book consists not of display work written for this purpose, but of the term's composition work of four classes in the English department of Adelphian Academy; viz., grammar, analysis and composition, rhetoric, and literature, constituting grades eight, nine, ten, and eleven, respectively." This commendable little work speaks highly for the good work done in both the English and printing departments of this school.

Prof. R. B. Thurber, of the Adelphian Academy, Holly, Mich., says: "Our enrolment was increased yesterday by six students, making our total enrolment, up to date, seventy-one. We are so crowded that we can hardly accommodate those who come, but we are making a valiant effort to provide room for all."

The excellent temperance program prepared by the Educational Department of the Central Union Conference, was rendered by the schools throughout this union conference with good results. Our general exercises and special programs may most fittingly treat upon such important subjects as temperance and religious liberty.

Brother James Bellinger, principal of the Amory (Miss.) School, says: "We are having a good school this winter. I am so thankful for the way God has blessed in opening up this work. I believe that many will go out from this place into the great work of God. We have twenty-nine students at present, and others are expected."

Two excellent student magazines come regularly to our desk. They are the *Student Idea*, published by the students of South Lancaster Academy, and the *Columbian*, by the faculty and students of Mount Vernon College. The thoughtful character of the articles contained in these magazines, their good workmanship and neat make-up, are an honor to the schools that publish them. Such work is helpful and inspiring to students.

It is well in our schools not to forget the birthday of Abraham Lincoln, February 12. It may properly be commemorated by appropriate exercises. This is also true of the birthday of George Washington, February 22. These two great men had a firm grasp of the principles of civil and religious liberty, and a broad understanding of the relation each sustains to the other. These occasions afford opportunity for the expression of these principles and our appreciation of them.

In writing concerning the value of the book "Education," Brother B. L. Howe, principal of the Central Intermediate School, located at Armona, Cal., says: "I have a class of ninth- and tenth-grade pupils, fifteen in number. This class is using 'Education' as a reader. I have used this book in this way in advanced grades several times, and find that the interest increases as we advance, and the pupils make marked improvement in reading." Here is a good suggestion.

Prof. J. B. Clymer, principal of the Elk Point (S. D.) Industrial Academy, says: "The boys' hall is full, and nine boys are rooming in the Pennell cottage, which we have rented for this term. We have room for but three or four more girls in the main building, including the third-floor rooms. We have, on the whole, a good class of students, who are anxious to reach a high standard of proficiency in their studies, and are working hard toward that end. The religious work of the school is good. Some have made a start to serve the Lord since the school began, and we are hopeful that more will join them. Our enrolment is nearing sixty."

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

Virginia, Lynchburg Feb. 5-19
West Virginia, Parkersburg, Feb. 19 to
..... March 5
Chesapeake Feb. 19 to March 5
West Pennsylvania, Clearfield, March 5-19
Ohio March 19 to April 2
Mount Vernon (Ohio) College, Mount
Vernon April 2-16
Foreign Mission Seminary, Takoma Park,
D. C. April 16-30

NORTHERN UNION CONFERENCE

Iowa Jan. 25 to Feb. 9
Minnesota Feb. 26 to March 14
South Dakota March 15-25
North Dakota March 25 to April 5

Address

THE address of Elder H. W. Reed is Clear Water Lake, Wis.

Song-Books Wanted

WE frequently have calls from our mission schools for copies of "Christ in Song." We formerly had quite a supply on hand, but are now entirely out of them. We would be glad indeed to receive donations of copies of this book, so that we can supply them where most needed. Those having copies of this book to spare would do well to send them, post-paid, to the Southern Missionary Society, Madison, Tenn.

C. P. BOLLMAN, *Secretary*.

Nurses' Training-School

THERE is still an opportunity for several earnest, reliable Seventh-day Adventist young ladies to enter the medical missionary nurses' training class at the Boulder-Colorado Sanitarium. Exceptional advantages are offered in this large training-school. Only those need apply who have consecrated their lives to God, earnestly desiring to prepare for definite service in connection with the message. Address immediately, Boulder-Colorado Sanitarium, Boulder, Colo.

Kentucky Institutes

THERE will be a canvassers' institute at Bowling Green, Ky., beginning Feb. 7, 1909, and continuing two weeks. Another will be held at Louisville, Feb. 22 to March 2, 1909.

We have plenty of unentered territory for any book, and but few laborers. Those whom the Lord is calling to this field will receive a hearty welcome. Those coming from other fields should bring a recommendation. Those expecting to attend should notify the undersigned at once. My address is Bowling Green, Ky.

C. F. DART,
Field Missionary Agent.

Northern Illinois Conference

THE sixth annual meeting of the Northern Illinois Conference of Seventh-day Adventists is hereby appointed to be held Feb. 10-14, 1909, at Sheridan, Ill., for the purpose of electing conference officers for the ensuing year, and for the transaction of such other business as may properly come before the assembled delegates.

The officers to be elected are: a president, secretary, treasurer, missionary secretary, missionary field agent, educational superintendent, Sabbath-school secretary, religious liberty secretary, an auditor, an executive committee of seven members, and a board of education for Fox River Academy, to consist of five members.

The delegates to the conference will consist of the executive committee, the accredited laborers of the conference as delegates at large, and delegates to be elected by the churches, upon the basis of one delegate for every fifteen members. The first meeting of this session is to be opened at 11 A. M., Wednesday, Feb. 10, 1909.

WM. COVERT, *President*.

Annual Meeting of the Northern Illinois Medical Missionary and Sanitarium Association

THE Northern Illinois Medical Missionary and Sanitarium Association will hold its next annual meeting at the Seventh-day Adventist church at Sheridan, Ill., at 9:30 A. M., Friday, Feb. 12, 1909. The legal business to be transacted at this meeting will be the election of three directors to act for a term of three years as members of the board of the Tri-City Sanitarium, of Moline, Ill. The legal voters of this meeting will be the accredited delegates to the Northern Illinois Conference of Seventh-day Adventists, to be held at that time and place.

WM. COVERT, *Chairman*.

Annual Meeting of Illinois Conference Association of Seventh-day Adventists

THE Illinois Conference Association of Seventh-day Adventists is hereby appointed to convene in its annual meeting at 2 P. M., Friday, Feb. 12, 1909, at the Seventh-day Adventist church at Sheridan, Ill. The legal voters of this association are the accredited delegates from the churches in the Northern Illinois Conference, the executive committee of the conference, and such other persons as may be delegates in attendance at the annual session of the Northern Illinois Conference to be convened at that time, for the purpose of electing a president, vice-president, a secretary, a treasurer, an auditor, and two councilmen to serve for the period of one year, and for the transaction of such other business as may properly come before delegates in annual session.

WM. COVERT, *President*.

The Gospel Sentinel

SINCE the decision of the Southern Publishing Association to change the *Watchman* from a weekly missionary paper to a monthly missionary magazine was announced, there have been many letters received from workers throughout the country approving the plan, and there are many who are planning to use the monthly in their missionary work, and others who will enter into the sale of the magazine as a business. There are hundreds who might do this to excellent advantage to themselves financially, as well as doing a grand work in giving the truth to the people.

At the same time the association has received many urgent appeals to start a small weekly missionary organ at a very low price, that can be taken in large quantities by our people everywhere, and circulated freely "like the leaves of autumn." There are many of our people who desire to do missionary work, but their limited means did not permit them to take large clubs of the weekly *Watchman*.

At the recent annual meeting of the Southern Publishing Association, at which were present representatives from the three union conferences comprising its territory, and also from the General Conference, the necessities for such a paper were considered, and in view of the fact that there seemed to be an imperative need for such a journal, it was decided to issue an eight-page weekly paper to be called *The Gospel Sentinel*.

The subscription price will be 50 cents a year, with a special price of only 25 cents a year in clubs of five or more to one address. While the paper will be small, yet the standard of excellence of the *Watchman* will be

maintained in *The Gospel Sentinel*. The articles will be short, but full of the special message for this time. The first number will be issued early in February. Orders should be sent in at once so as to receive the first number.

Order from your State tract society, or direct from the Southern Publishing Association, Nashville, Tenn.

Business Notices

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

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

Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

NOTICE.—Until May 1 we will sell our Rapid Steam Cooker to the consumer at a discount of forty per cent from list. Send for leaflet, enclosing stamp. Rapid Steam Cooker Co., Laura, Ohio.

RIPE OLIVES.—The freight rate is now \$1.50 for 100 pounds (10 gal.) to the East. Minimum charge is \$2.85 to points east of Colorado; 20 gallons will go for \$3. Prices, 50, 70, 90 cents a gallon in 5-gallon cans. Address W. S. Ritchie, Corona, Cal.

WANTED.—To correspond with parties interested in a Southern California home. The time to come West will be during low rates. For full particulars concerning our well-improved \$5,000 farm, twenty miles east of San Diego, address Wm. Dail, Jamul, Cal.

WANTED.—Battle Creek graduate gentleman nurse, experienced hand in galvanic and sinusoidal electricity and massage, wishes to find employment in treatment-rooms or sanitarium where he can also be helping in spreading the truth. Address W. J. Maxson, Palco, Kan.

MISS CHIellini (Adventist) has a home for young ladies wishing to go to Rome, Italy, to study art, music, modern languages, history, archeology. References given and required. For more particulars apply to Miss Louise Chiellini, 82 Via Nazionale, Rome, Italy.

WANTED.—A few Sabbath-keeping young men—a carpenter, an iron worker, a painter and decorator, and a teamster. Steady work for steady men. State age and wages expected. Write to the Karr Portable House Company, 121 W. Irving Park Boul., Chicago, Ill.

WANTED.—Position by a capable and experienced stenographer, where she can keep the Sabbath. Has a college education, and is a first-class correspondent. References given and required. For particulars address Elder L. D. Santee, 749 W. Fullerton Ave., Chicago, Ill.

MIDGET MASSAGE VIBRATOR.—Patented; runs without electricity; will last a lifetime; \$3 to Adventists only. Medical lamps for offices and homes. Medical batteries, portable bath outfits, electric vibrators, steam cookers. Radiocent Lamp Co., 54 South Kalamazoo, Mich.

FOR SALE.—80 acres, well improved; new house and barn; good well; never-failing spring; one-half mile to church and school; church-membership, 44; school enrolment, 23. Price, \$3,350. Will sell either forty if desired. For particulars address W. A. Trimble, Genesee, Idaho.

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.

FOR SALE.—Peanut Butter, 10 cents a pound; 100 pounds, freight paid, 12 cents. West of Rockies, 14 cents. 50 pounds Coconut Oil, \$7; 6 cans (60 pounds) Cooking Oil, \$6; freight paid, \$6.50. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—Strawberry plants and asparagus plants at a bargain. Find five persons who want plants, and we will give you a year's subscription to *Fruitman and Gardener* for their addresses. Remember, the Highland catalogue free. Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

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.

FOR SALE.—House and 6 acres of land in Hazel, Ky., 1¼ mile from Seventh-day Adventist school and church. Quantity of all kinds of fruit, poultry house and yards. With a few cows, poultry, truck raising, with the proceeds from the fruit, a good living can be made. Price \$1,850. Address Mrs. R. L. Smith, Hazel, Ky.

WHY not order highest grade Wesson's Vegetable Cooking Oil, to sell to your neighbors? Do them a kindness by saving them money. 51 gallons, \$28.50; 32 gallons, \$18.25; 10 gallons, \$7; 5 gallons, \$3.60. Samples Ban-nana Nuts, cereal, oil, etc., 15 cents. Price list free. Address Ethan A. Brown (Nut Food Specialist), Des Moines, Iowa.

FOR SALE.—640 acres in Trego County, Kan., near Union Pacific and Missouri Pacific railroads. Splendid farming land. Family 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 sections. Excellent climate. Purchaser's railway fare paid. Address, J. S. Washburn, 665 Decatur St., Memphis, Tenn.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational 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.]

Mrs. James V. Woods, 322 S. Detroit St., Warsaw, Ind., *Watchman* and *Signs*.

George W. Wiese, Paradise, N. D., *Life* and *Health*, *Signs*, *Review*, and *Hausfreund*.

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio, denominational papers for depot racks.

Mrs. D. A. Fitch, Glendale, Cal., denominational literature; health publications especially.

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

Mrs. M. L. Foster, Marlow, Ala., *Signs*, *Watchman*, *Liberty*, *Life* and *Health*, *Instructor*, and tracts.

E. J. Harvey, Box 851, Winnipeg, Man., *Signs*, *Life* and *Health*, *Watchman*, *Liberty*, *Instructor*, *Little Friend*, and tracts.

R. Bohannon, R. F. D. 5, Long Hill, Conn., a few copies, regularly, of the *Review*, *Signs*, *Instructor*, *Watchman*, *Life* and *Health*, and *Liberty*.

Obituaries

KIVETT.—Died Dec. 13, 1908, near Axtell, Kan., the infant son of Brother and Sister David Kivett, aged one year and one day. The parents had recently arrived from Boulder, Colo., when the little one was taken sick with pneumonia. The funeral services were conducted by the writer. Text, Matt. 13:28.

V. W. ROBB.

SCHUKER.—Augusta Schuker was born in Germany, Feb. 25, 1838, and died at the home of her daughter in Philadelphia, Pa., Jan. 17, 1909, of old age and hemorrhage of the brain. She accepted the truth three years ago, and united with the German church in Philadelphia. She was an earnest Christian, and rests in hope of a part in the first resurrection. The funeral service was conducted by the writer.

H. MEYER.

HUGHES.—Died at Centerfield, Utah, of general disabilities, Anna Stone Hughes, in the seventy-first year of her age. Sister Hughes had been a member of the Seventh-day Adventist Church for about six years. She was truly a "mother in Israel," and died with implicit faith in the soon coming of the Lord. The funeral service was conducted by the writer in the Adventist church at Salt Lake City, Utah.

S. G. HUNTINGTON.

RICE.—Died in Reno, Nev., Sept. 13, 1908, Mrs. Dorcas Alemeda, aged seventy-six years and seventeen days. She accepted the present truth and was baptized in Monte Vista, Colo., in 1888, since which time she lived a consistent, godly life. The remains were laid to rest in Placerville, Cal. Services were conducted by the Methodist minister of that place. One daughter and two sons survive to mourn their loss.

B. E. BEDDOE.

SCOTT.—Died in Ventura, Cal., Dec. 26, 1908, Sister Bessie P. Scott, aged thirty-eight years and ten months. Sister Scott was born in Melbourne, Australia, Feb. 28, 1870. She was among the first to embrace the message in that field, and came to America with her husband, the late Henry Scott, so long connected with the publishing work there and in Oakland, Cal. Two daughters mourn their loss of a mother. The funeral service was conducted by the pastor of the Presbyterian church.

L. A. SCOTT.

HOWE.—Died of pneumonia at his home in Portville, N. Y., Dec. 17, 1908, Brother Homer Howe, aged eighty-one years and ten months. He was confined to his bed only a few days. The funeral was held from his residence, Monday, December 21, and we laid him to rest at Ohi, N. Y., to await our Lord's return. Brother Howe accepted the third angel's message in Pennsylvania fifty-three years ago, and has resided for forty-one years where he died. He leaves a wife, a son, and four daughters to mourn. Words of comfort were spoken by the writer, from 2 Sam. 14:14, to a house filled with relatives and sympathizing friends and neighbors.

F. H. HICKS.

HEDGECOCK.—Albert Hedgecock was born in York County, Neb., Feb. 4, 1874, and died in Boulder, Colo., Nov. 21, 1908, aged 34 years, 9 months, and 17 days. For the most part his life was spent in his native State. He spent several years in sanitarium work in College View, Chicago, and Battle Creek, and came to Colorado in October, 1905. Brother Hedgecock was baptized at the age of eleven years. In 1901 he made a new consecration to God's service and was re-baptized. His great desire in life was to do something for his Master and for his fellow men. It was this purpose which led him to enter upon the nurses' course, which he lacked but six weeks of completing. He desired to live only to labor for others. Often and earnestly he prayed that God would bless his loved ones, and accomplish their final salvation. The loving and faithful ministrations of a devoted wife, and the presence of beloved father and mother, did much in his last days to rob sickness of its bitterness. He leaves a wife,

little son, father, mother, two brothers and two sisters with other relatives to mourn. He was buried at Boulder, Colo.

F. M. WILCOX.

ALLEN.—Died at Bedford, Iowa, Sept. 15, 1908, Sister E. J. Allen, *née* Harris, in the seventy-fifth year of her age. She was born in Marshall Co., Ill., Dec. 11, 1833, and was married to Mr. E. W. Allen in 1857. Sister Allen was for many years connected with Healdsburg College, filling a responsible position. She was a faithful member of the Healdsburg church up to the time of her death, and was a teacher in the Sabbath-school for years. Sister Allen was a conscientious Seventh-day Adventist, waiting for the coming of the Lord.

N. C. McCLEURE.

SUTTER.—Hazel Sutter was born in Payne County, Okla., May 27, 1891, and died in Boulder, Colo., Sept. 13, 1908, aged 17 years, 4 months, and 16 days. Her childhood days were spent in Oklahoma. At the age of ten years, she came with her parents to Boulder. About three years ago Hazel suffered a severe attack of typhoid fever, and this probably laid the foundation of the long sickness which finally resulted in her death. Hazel was baptized, uniting with the Boulder church, in the summer of 1904. She was a teacher in the Sabbath-school, and greatly enjoyed this work, looking forward from this pleasant beginning to the time when she could enter upon a broader field of usefulness. Of her immediate family a father, mother, two sisters, four brothers, and a number of other relatives are left to mourn their loss.

F. M. WILCOX.

WEIDENHAMER.—Died at Galesburg, Ill., Jan. 2, 1909, Sister Elizabeth Weidenhamer, aged seventy-nine years. She was formerly a Methodist; but eleven years ago, under the labors of Elder Will D. Curtis and the writer, she and her husband accepted present truth, and from that time both were active members of the Galesburg church. Five years ago Brother Weidenhamer died, and since that time "Grandma Weidenhamer" has had a welcome home with her daughter, Sister Haggengos. A large family blessed their union, eight of whom survive her, and were present at her funeral. Most of these are prominent in railroad circles, two being presidents of railroads. For many years, Galesburg has been her home, and the funeral was a large one. As our chapel was too small, the Baptist church building was kindly offered, and the pastor, Rev. Mr. Aitchison, assisted the writer in the services. Text, 1 Cor. 15:49. The interment was made in Linwood Cemetery, where she waits that day when "the dead shall hear the voice of the Son of God: and they that hear shall live."

L. D. SANTER.

GOULD.—Maryette Sisson Gould was born in Connecticut, Nov. 16, 1823; and died in Los Angeles, Cal., at the home of her son, Jan. 16, 1909, aged eighty-five years and two months. Her maiden name was Sisson. She was married to James W. Gould in 1844. To this union were born four children. In the year 1903 she buried her husband. With the exception of her youngest sister, Mrs. Lydia Allen, of Benson, Neb., she was the only survivor of a large family. She joined the First-day Adventist Church in 1851, at Orleans, Ionia Co., Mich., and from the day of her conversion to her death was one of the very strictest of her sect. Her Bible, with the books and papers of her church, was her daily companion. She was conscious to the very last. Her faith failed not. She died as she lived, faithful to the covenant of her faith, and surrounded by her children, grandchildren, and many loved friends. She leaves two children, Will J. Gould and Nettie A. Buchanan, both residents of Los Angeles, to mourn the loss of one of the best of mothers, and now they arise and call her blessed. The funeral service was conducted by the writer, from the words, "Prepare to meet thy God, O Israel." Amos 4:12.

J. W. ADAMS.



WASHINGTON, D. C., FEBRUARY 4, 1909

W. W. PRESCOTT

EDITOR

C. M. SNOW

W. A. SPICER

F. M. WILCOX

ASSOCIATE EDITORS

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THE chairman of the Educational Department, Prof. Frederick Griggs, has been spending some time in Michigan, in the interests of the school work.

RESPONDING to calls from near-by conferences, Elder A. G. Daniells has visited the annual meeting of the East Michigan Conference, and Elder G. A. Irwin the meetings in Ohio and Indiana. Brother Irwin will doubtless attend the Northern Illinois meeting.

By invitation of the General Conference Committee, Dr. A. C. Selmon, one of the delegates from China to the General Conference, is now doubtless on his way to Washington, to spend two or three months in the Foreign Mission Seminary, giving special instruction in tropical diseases and the Chinese language.

THE first number of the *Watchman* in its new form, as a forty-eight-page monthly magazine, has been received. The leading topics in this number are: "Church Federation, Its Aims and Meaning," and "Our Nation in Bible Prophecy." The other editorial articles, as well as the contributed articles, are of timely interest, and the magazine is well illustrated. We hope it may have a large circulation.

THE various conferences of the German Union Conference will soon be reporting their annual meetings. Brother G. Dail writes that the first one, that of the Rhineland Conference, "was the largest ever held there, and the year's harvest of souls the greatest." Three hundred eighty-two new converts had been received. The South German Conference, held at Mannheim, reported two hundred fifty-three additions. The North German Conference, held in Hannover, reported one hundred thirty-six additions. In many parts of these fields there are great difficulties in the way of the gospel worker, but the truth triumphs over all.

THE returns from the Thanksgiving ingathering come in rather slowly. The amount received up to the present time is \$22,703.16, which will doubtless be largely increased when the remittances come in from other conferences. When we remember that nearly seven hundred thousand copies of the Mission number of the REVIEW have been distributed among the people of this country, and that the donations have been sufficient to pay all expenses and provide a large sum for missions, we are certainly justified in stating that the effort has resulted successfully. Many thousands of people have obtained an intelligent view of this second advent movement who knew practically nothing about it before the issue of this special REVIEW, and some have thus been led to make further inquiries concerning the doctrines and the work of Seventh-day Adventists.

THE reading for religious liberty day, Sabbath, February 6, will be found in the REVIEW of January 21. Let all church elders and leaders of meetings make a note of this.

THE Mission Board requests each one writing for the Second-Sabbath Missionary Readings to state whether he is in charge of a church or company, or is a conference worker, or an isolated Sabbath-keeper. As separate lists are made of those names, this information will greatly assist the office.

IN view of some complaints and protests received from readers of the REVIEW, we have decided that no advertising of promotion or colonizing plans will hereafter be admitted to the columns of the REVIEW. We make this public statement so that both the readers and the advertisers will understand the matter.

ELDER AND MRS. JOHN S. WIGHTMAN opened an eight weeks' lecture tour of the Central Union Conference with a religious liberty mass-meeting, at Colorado Springs, Colo., Sunday afternoon, Jan. 17, 1909. They will visit the five State capitals of the conference, and conduct well-advertised public meetings in the four capitals,—Denver, Lincoln, Topeka, and Jefferson City,—where legislatures are now in session. In all these lawmaking centers, efforts are being made to secure a more stringent Sunday law. Legislative committees and their members will be visited, and arrangements are being made for personal audiences with the governors and attorney-generals of the States.

The Next Session of the General Conference

THE thirty-seventh session of the General Conference will be held at Takoma Park, Washington, D. C., May 13 to June 6, 1909. The object of this session will be the reception of reports from our conferences and missions, the formulation of plans for the prosecution of the work in all parts of the world, the election of officers for the ensuing term, and the transaction of any other business which should properly come before the body.

By order of the Executive Committee.
A. G. DANIELLS,
President General Conference.

The Year-Book for 1909

THE new year-book is ready. It contains an enormous amount of information in a small space. It has been thoroughly revised up to the date of issue. Besides a complete directory of all our conferences, missions, and institutions, this year's issue contains many interesting features, which will be of great value to laborers, conference workers, and all those who wish to keep informed on the progress of our work. Price, 25 cents.