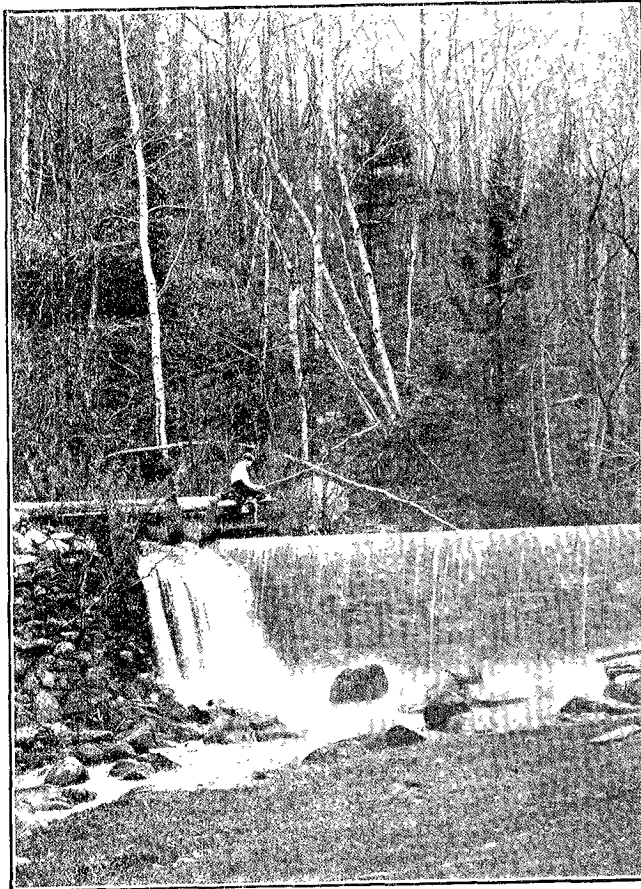


# The Advent Review and Herald Sabbath

Vol. 86

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

No. 9



IN EARLY SPRING-TIME

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# THE REVIEW AND HERALD

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

VOL. 86

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

No. 9

Devoted to the Proclamation of "the  
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## Editorial

God is love. This is the very essence of his character. It was manifested in the gift of his Son; it is revealed in all the history of his dealings with the human family. Sin has created a gulf between God and man, and has placed in the hearts of the human family an enmity against heaven. Christ bridged the gulf, and is seeking to remove the enmity from every heart. While in no sense will he compromise with sin, he will exhaust every effort in seeking to save the sinner from his sin and its dire results. In this he manifests his great love.

### Our Privilege

THAT his followers might know the peace of perfect trust in him, Jesus said: "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." The thought is: there is enough of care in each day, without bringing into it the cares of other days. Christ has promised grace for each day's duties on the day in which they must be done. "As thy days, so shall thy strength be." Says one writer: "We never have grace given us for imaginary troubles, and that is why they are so hard to bear." When the troubles of to-morrow are brought into to-day, we have only our own weakness to oppose to them; but when they are left where they belong, we can meet them in the strength of God. Such is the blessed privilege of him who has made Christ his choice.

### The Emmanuel Movement Its Founder and His Theology

THE ancient Athenians, who "spent their time in nothing else, but either to tell or to hear some new thing," must have had their time fully occupied in discussing the latest developments in science and theology if the air was as full of strange claims, striking interpretations, and advanced theories as it is in our day. Some new claim of speculative philosophy, some new school of advanced theology, or some new movement based upon new theories is being constantly exploited in the public press, upon the lecture platform, or from some liberal pulpits. Those who depend upon others to do their thinking for them must be kept in a state of constant uncertainty, and must feel that they are walking in a labyrinthian maze without any definite idea as to where they will come out, or whether they will come out at all.

Among the new things which have recently attracted attention and been the subject of general discussion is what has been styled "The Emmanuel Movement." This movement had its origin somewhat over two years ago in the city of Boston, famed as the home of culture and philosophy, and at the same time having the reputation of being good soil for erratic thought.

The professed purpose which finds expression in this new school of thought is to carry out the divine commission to preach the gospel and to heal the sick. The nature of the gospel which is preached, and the methods employed in healing the sick, indicate that a new interpretation has been placed upon familiar words of scripture, and that ideas unknown to Christ and his apostles have been given a large place in this modern movement.

As the basis for a clearer understanding of what is involved in the Emmanuel movement (so-called because it started in Emmanuel church, Boston) we will state some facts concerning its founder, Dr. Elwood Worcester, and his philosophy. After finishing a course of study at Columbia University and a theological seminary, Dr. Worcester went to Germany to take a post-graduate course. Of his experience there Ray Stannard Baker writes in the *American Magazine* for December, 1908:—

At once he found himself in the atmosphere of the New Thought; he studied under the eminent psychologists Wundt

and Fechner, and he chose for his thesis "The Opinions of John Locke."

On his return to America, he served for a short time as pastor of a church in Brooklyn, and later became professor of philosophy at Lehigh University. Concerning his attitude toward the Bible, the same writer states:—

He had accepted broadly the argument of the "higher critics," his volume, "The Book of Genesis in the Light of Modern Knowledge," in which he voiced the newest thought on the Bible, was published while he was rector of St. Stephen's Church in Philadelphia.

From the same article, we learn that when Dr. Algernon S. Crapsey, a most pronounced advocate of the New Theology, was tried by the authorities of the Episcopal Church for heresy, Dr. Worcester was one of those who defended him.

The view maintained by this leader of the Emmanuel movement as stated by himself, concerning the healing of disease and God's working to restore the sick in answer to prayer, is not entirely new to us, and prepares the way for repudiating any really miraculous restoration to health, by claiming that all recoveries are equally miraculous. In the introduction to his book, "Religion and Medicine," Dr. Worcester thus states the case:—

Most religious workers in this field have made the mistake of supposing that God can cure in only one way, and that the employment of physical means indicates a lack of faith. This is absurd. God cures by many means. He uses the sunlight, healing and nourishing substances, water and air. The knitting of a broken bone, or the furrowing out of new blood courses in a diseased limb, is just as truly his work as the restoration of a wounded spirit. . . . We have seen the consumptive nursed back to life by rest, fresh air, abundant food and kindness, and we have seen more spectacular recovery from other diseases through confident expectation and the spoken word, but we have never felt that the one was necessarily more an act of God than the other. . . . We believe God has power to cure all disease, but we do not believe that God cures all disease by the same means. At all events, an authentic instance of recovery from organic disease through psychical means is what we are waiting for.

The practical application of these principles, and the real interpretation placed upon them, are shown by the following statement:—

In our practise we neither look for nor desire sudden or spectacular cures, partly because of the publicity which attaches

to them, partly because of the moral effect on other patients, which is apt to be bad, and lastly because such cures are seldom permanent.

This plainly indicates that while Dr. Worcester professes a theoretical belief in extraordinary cures, he so far discounts and belittles them as in effect to deny them. This again is somewhat familiar teaching.

That the views of Dr. Worcester are influenced more by human philosophy than by revelation is clear from this statement taken from the same introduction:—

The teachings of modern psychology and physiology as to the essential unity of human nature and the mutual relations of mind and body have sunk so deep into the popular conscience that the church can no longer address men as disembodied spirits, and no scheme of salvation causes the heart to beat with hope which does not include the whole man, and which does not begin now.

But a clearer view of the foundations upon which rests this religio-medical movement may be obtained from some statements made by Dr. Worcester in his latest book, "The Living Word." We have already found from Mr. Baker's article that Dr. Worcester "studied under the eminent psychologists Wundt and Fechner," but it is probable that few of our readers appreciate what is involved in this statement. This, however, can be further developed by quotations from Dr. Worcester's book. In the preface he says:—

This book owes its existence, its substance and whatever merit it possesses, to one of the greatest and least-appreciated thinkers of the nineteenth century, Gustav Theodor Fechner. It was my privilege to know Fechner in Leipsic shortly before his death. The effect of his personality and of his thought marked a turning-point in my life, and his influence has deepened with the passing years. . . . On reflection, I am not sure that I am more indebted to Fechner for these thoughts than Fechner was indebted for them to the wonderful poet Rückert: Rückert in his turn drew his treasures of wisdom from the East, ransacking whole literatures, and giving back gold for the silver he abstracted from the Brahmans.

Now that we have learned the source of the philosophy upon which the Emmanuel Movement is based, it will be worth our while to go to this source and discover for ourselves the nature of this philosophy. This is made possible by an article in the current number of *The Hibbert Journal*, by Prof. William James, the distinguished psychologist, who gives "An Account of the Philosophy of G. T. Fechner." We quote:—

The original sin, according to Fechner, of both our popular and our scientific thinking, is our inveterate habit of regarding the spiritual not as a rule, but as an exception in the midst of nature. Instead of believing our life to be fed at the breasts of the greater life, our

individuality to be sustained by the greater individuality, which must necessarily have more consciousness and more independence than all that it brings forth, we treat whatever lies outside our life as so much slag and ashes of life only; or, if we believe in the divine Spirit, we fancy him on the one side as bodiless, and nature as soulless on the other. . . .

The vaster orders of mind go with the vaster orders of body. The entire earth on which we live must have, according to Fechner, its own collective consciousness. So must each sun, moon, and planet. So must our solar system have its own wider consciousness in which the consciousness of our earth plays one part. So has the entire starry system, as such, its consciousness; and if that starry system be not the sum of all that *is*, materially considered, then that whole system, along with whatever else may *be*, is the body of that absolutely totalized consciousness of the universe to which men give the name of God.

Speculatively, Fechner is thus a monist in his theology; but there is room in his universe for every grade of spiritual being between man and the final all-inclusive God. In suggesting the positive content of all this super-humanity, however, he hardly lets his imagination fly beyond simple spirits of the planetary order. The earth-soul he passionately believes in; he treats the earth as our special human guardian angel; we can pray to the earth as men pray to their saints; and I think that in his system, as in so many of the actual historic theologies, the supreme God only marks a sort of limit of enclosure of the world of the divine.

These quotations from an account of Fechner's philosophy, written by a friendly and sympathetic critic, are sufficient evidence that Dr. Worcester was right in saying that Fechner's views were not original with him, but came from the East. Any unprejudiced reader of these extracts would find in them abundant evidence that Fechner was a pantheist; and in doing so, he would only adopt the view which Professor James himself asserts in the first sentence of his article:—

Fechner and Hegel are both pantheists, and in a sense Fechner writes himself down as an absolutist.

Fechner's philosophy made little impression upon the men of his time, but clothed in somewhat different language and put forth as a spiritual interpretation of the Scriptures, it meets with more favor to-day. Explaining why Fechner's words "fell on unheeding ears," Dr. Worcester says:—

This is probably due to the charming fancies in which Fechner indulged himself as to the souls of planets, and stars, and men, which to a materialistic age seemed scarcely worth refuting, but which we do not find so absurd.

He further gives his own estimate of the value of Fechner's writings:—

The greater of Fechner's works can be compared only with the sacred books of the nations. They are inspired, and they contain a true revelation of God.

Such, then, is the theology of the

Emmanuel Movement. In principle it is an old theology, dating back from the time of Brahma and Gautama; in form of statement it is a new theology, being clothed in language better adapted to the modes of thought of those who profess to believe in the Christian system.

This pantheistic philosophy as taught by Dr. Worcester is expressed in this way:—

As a matter of fact, we possess in our religion the greatest of all therapeutic agents, if only we deal with it sincerely. The thought of a loving God within us, above us, and about us, who desires our peace, our happiness and salvation, and who has greater and better means than ours to remove our anguish, which he unceasingly employs, is a consolation greater than our greatest need.

It must be borne in mind that when Dr. Worcester uses the expression "God within us," he does not mean the God of the Bible, whose indwelling presence is assured to the believer through the gift of Christ and his ministry of the Holy Spirit, but rather to "that absolutely totalized consciousness of the universe to which men give the name of God," according to the philosophy of Fechner.

A sound view concerning the nature and being of God and his relation to his created works is a fundamental requirement in a system of doctrine or in a movement professedly Christian and asking for the support of Christian believers. It is on this basis that we have inquired into the theological views of Dr. Worcester, the founder of the Emmanuel Movement, instead of dealing first with the phenomena of the movement. When we have learned from unimpeachable testimony that the idea of God entertained by Dr. Worcester, and therefore forming the basis of the movement of which he is the founder, is merely a slight variation and adaptation to Western minds of the philosophical speculations of Fechner, who in turn based his idea upon that Oriental philosophy which is acknowledged pantheism, and that therefore the God of the Emmanuel Movement is not the God who has revealed himself to us in the Scriptures, we may be sure that the system which rests upon this foundation can have no proper claim to be regarded as Christian. Its promoters may use the statements of Scripture (interpreted apart from their connection, and in harmony with their own philosophy), they may repeat the formulas of faith familiar to Christian ears, and they may refer to God as the one who heals disease, but they are merely employing these forms of expression as the channel for such a pantheistic philosophy as will be repudiated by all those who accept the Bible in its obvious meaning as an infallible revelation.



We are now better prepared to consider some of the professedly scientific principles which are exploited in the Emmanuel Movement, and the methods employed in the religious clinics conducted by Dr. Worcester and his followers. This will be the subject of our next article.

### Rejoicing in God

THE path of the Christian is not all smooth and pleasant. Sometimes it winds through rugged mountain fastnesses, or across desert wastes. Sorrow is mingled with joy, and pain with pleasure. But whatever the experience, it is the privilege of the child of God to rejoice and be glad. Says the apostle, "Rejoice in the Lord alway: . . . and the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus."

From the human standpoint it is impossible to rejoice in trial and disappointment. Some of life's experiences appear as did the bereavements of Jacob, directly against us. For this reason scores who know not God are unable to endure the destruction of cherished hopes, and sink in discouragement and despair.

The child of God may take a happier view of life's vicissitudes. It is for him to view things from another standpoint than that of temporal surroundings. By faith he can look beyond the present, and see God working out all things for good in the ultimate. On this point the apostle bears the following testimony: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

If the shaping of human destiny rested wholly with man, well might he despair, particularly in view of the studied efforts of Satan to accomplish his ruin. But God is over all, and his great power can cause even the wrath of the enemy to praise him, and to work the good of his chosen ones. By faith we may know that "all things work together for good to them that love God."

We may praise him in the darkness, knowing that he standeth near in the shadow, and that in his own time, light will break forth. Paul and Silas sang praises to God while in prison, with their feet fast in the stocks. Surely an unpleasant position, and an unfavorable outlook. But they knew God would work good out of their trial. And in this they were not disappointed. Doubtless the conversion of the jailer was due in large measure to the spirit manifested by these disciples.

When God calls us to stand trial, let us be brave and hopeful. We must learn to endure hardness as good soldiers of Jesus Christ. Were God to remove the trial, we would be weakened in consequence. He will not suffer us to be tempted above what we are able to bear, but will with the temptation make a way of escape, by strengthening us that we may be able to bear it. 1 Cor. 10:13. He has wisdom and power for every need, and by staying our hearts on him, and by living faith grasping his promises, we may draw from him supplies of grace for every trial of our strength.

F. M. W.

### Commissioned of God

WHAT a full surrender to the purpose of God means is thus set forth by our Saviour: "Whosoever he be of you that renounceth not all that he hath, he can not be my disciple." The words of our Saviour preceding this statement in the twelfth chapter of Luke illustrate what he means. A certain man had made a great supper, and invited many. Those invited put forth many excuses of a personal nature for not accepting the invitation. The lesson taught is that nothing of a personal or worldly or temporal nature must be allowed to stand between us and the acceptance of his invitation.

The acceptance of the invitation which he gives makes us not simply guests at his table, but inheritors with him in the purchased redemption. But it involves something also; we are his messengers, the army of his campaign. Said Jesus: "Ye are my friends, if ye do the things which I command you. . . . Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit." Again he said: "Go ye into all the world, and preach the gospel to every creature."

Thus is it made manifest that our acceptance of Christ involves a complete surrender to his purpose. "Whatsoever I command you" is all-comprehensive. A work is set before us, not a theory. A campaign is on hand, not a discussion of abstruse theological themes. Says Inspiration, through the prophet Malachi: "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple." To that judgment temple our Lord never would come until the people had been prepared for that event by the message which God's messengers were commissioned to give. The giving of that message was the preparing of the way for that coming.

God has appointed none of his workmen to positions of ease and indolence, to positions where it is not required of them that they let shine the light entrusted to them. "Ye know that the rulers of the Gentiles lord it over them,

and their great ones exercise authority over them. Not so shall it be among you: . . . whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister." Every faithful follower of Christ is doing something for the advancement of his kingdom. "Well done," is the divine passport into eternal life, into the mansions of bliss in the New Jerusalem. It will never be said to those who have done nothing. Each accepted child of God is a commissioned messenger of God.

The business of the commissioned messenger of God is more than to worship; it is more than to propound deep moral themes; it is more than to "live a moral life," and teach or preach about the attributes of God; it means more than to "get religion." The messenger of God may do all this; but his true occupation is more definite. It is, to be the Spirit's mouthpiece to convince the world of sin, to warn of the impending penalty for transgression, to proclaim the risen Saviour, who saves his people from their sins, and to declare the proximity of the return of our blessed Lord. This is the gospel work, the occupation of God's messengers. It does not exclude works of charity for humanity; they are its inevitable result.

When God has a message for the world, he expects his messengers—that is, his professed followers—to give that message. Their continual, every-day work is to "preach the gospel to every creature"—the "good news" of salvation; but salvation itself means a saving *from* something as well as a saving *to* something. Man is to be saved to righteousness and eternal life; he is to be saved from sin and its consequences, eternal death. That penalty is hanging over every unregenerate soul. It is about to be executed. The judgment will be without partiality, without favor; the execution will be without partiality, without favor, terribly exact, terribly just, summary and soon.

The execution of the judgment upon the unjust will take place in connection with the rewarding of those who have been God's true children. These two culminating events, than which none are more fearfully—or gloriously—important to every human being, are intimately associated in the Word which foretells them. The revelator declares: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. That includes the recompense of the wicked, as well as the reward of the righteous. For the latter there is a reward indeed; for the former there is the recompense which the works of the flesh have merited, the wages of sin—death.

God has been warning the world from

the time of creation down to the present time that "the wages of sin is death." In the very nature of the case, there must come a time when that penalty would be carried out. That time God calls "the harvest" of the world. In the parable of the sower our Lord declares: "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. 13:39-42. This time of woe for the wicked is the very time when the righteous are glorified and immortalized. Verse 43.

So, side by side, these two great events, which bring to a culmination the history of mortal man on this earth, are marching down upon the closing days of this generation—the one buoyant with blessing, the other heavy with the black fruit of the curse. In the days of great calamities God has always required that his messengers, his watchmen, shall make the approach of those calamities known. His admonition is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 3:18.

Now, God has spoken; but the great mass of his professed followers are not warning the wicked of the penalty for their wickedness, nor of the impending executive judgment. The judgment draws on, and the world sleeps on in its sin, heedless of the terrible calamity which hangs over the sin-cursed earth. Multitudes are not aware of the proximity of that event, are not aware of the fact that God has hung out in the heavens and spread out upon the earth unmistakable signs of the approach of that event. But they have occurred and are occurring, and they tell in one universal and unmistakable language that the coming of the Just One, with all that it means, both to the righteous and to the wicked, draws on with rapid pace.

In the first chapter of the first book of the Bible the Lord tells us that the lights of the heavens are to be "for signs," as well as for seasons, days, and years. When Jesus' disciples asked him, "What shall be the sign of thy coming, and of the end of the world?" he gave them the signs for which they asked, the signs which were to precede his coming, and were to warn the world of its ap-

proaching end. Those signs are put into our hands, that we, as messengers of God, may lay before the world a warning and a way of escape. Whoever knows and believes this truth, and professes the name of Christ, is a commissioned messenger of God to make it known to those who have not yet become acquainted with it. We can not put it upon the living preacher alone. He can deliver but his own soul by sounding the message given to him. His performance of his duty in that regard will clear his skirts, but not ours who are not ministers. "To every man his work," is the Lord's own method. If we can not speak in public to give the message, the Lord has other means, which will leave us all without excuse who have failed to heed our Saviour's command to carry the message to the people. Paul said, "Woe is unto me if I preach not the gospel." Let every Seventh-day Adventist join Paul in this declaration, and then with voice or book or paper or tract take up the message of warning and salvation committed to this people. C. M. S.

### Fellowship

THE individualist cares not a whit for anybody's opinion or counsel. He asserts, usually after a characteristic way of his own, the truth that "the head of every man is Christ," and that if a man has faith, it is to be according to the scripture, "Have it to thyself before God."

Nothing is easier for the natural heart than the assertion of an individualism which ignores every principle of the gospel of Christian fellowship.

The real experience of the truth that Christ is the head of every man, brings with it the truth, also, of the fellowship of believers in Christ. The bond that binds individuals to him, binds heart to heart in the communion of saints.

The unsanctified independence, which springs from human selfishness or vanity and love of supremacy, is in striking contrast with the spirit which rules in the church of Christ as thus shown:—

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

"Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. . . . In low-

liness of mind let each esteem other better than themselves."

These scriptures are like tiny snapshot views of the fellowship side of life in the church of Christ. There was never a man yet who did not need the help and sympathy and guiding and restraining influence of fellowship with the brethren to balance and level up individual traits. He is in the greatest need of it who thinks he has least need of it. W. A. S.

### Out in the Deep

THERE is joy in laboring to win hearts to the Lord Jesus anywhere. The burden for souls does not come and go with changing place or scene. But with a given field to cover before the work can be finished, there is inspiration in seeing the boundaries of our effort enlarging, and the deepest joy in the consciousness of working to supply the greatest need. "Launch out into the deep," is the word that comes to us, "and let down your nets for a draft."

Last year a young brother left the Foreign Mission Seminary for a country where one minister, and he with failing health, faced millions of Catholic peoples. The young brother had calls to work at home, but the needs in the mission field appealed most strongly. Now he writes:—

We have experiences daily which water our souls, and make us thank God for a part in his work. I am more contented here than I was at any time in the States. There is so much to do here, such battles to be fought, such vast multitudes in darkness! What a privilege to be used of God in giving them the light!

Hundreds must follow on into the fields. The conferences will not weary of training young workers into strength, and then seeing them called away to mission fields. We are obeying the word to launch out into the deep of the world's great need. It is the only thing to do.

Scores of workers with good experience as canvassers, teachers, nurses, or evangelists, are needed continually in the Foreign Mission Seminary, adding to their qualifications while waiting, but ready any day to respond as the right call comes in from the fields. W. A. S.

### Entertainment of Those Attending the Coming General Conference

As many inquiries are being made regarding entertainment at the coming conference, it may be helpful to many to make quite a full statement in the REVIEW of the plans of the committee to care for those who may attend the meeting.

First of all, it may be explained that a committee on transportation has been appointed to secure the best rates pos-

sible from the railway lines. This committee is now at work, and as soon as possible will announce the arrangements they succeed in making with the railroads. The members of this committee are located in all parts of the country, and are as capable of attending to this part of the work as any one we know of. It is hoped that those who may desire to aid in securing good terms will make their suggestions to this committee, instead of endeavoring to make independent arrangements with railroad agents. Elder I. H. Evans, the chairman of the committee, will be glad to get helpful information and suggestions from any of our brethren.

A committee on receiving and locating those who come to the meeting has been appointed. This committee will arrange to have young men, displaying conference badges, meet delegates and visitors at the union station and at the terminus of the Takoma Park street-car line. These young men will render aid in getting to the grounds and in transporting the baggage. This committee will soon give through the REVIEW full information concerning their arrangements.

Another committee has been appointed to provide rooms, tents, and furniture. Takoma Park will be canvassed for furnished rooms. A large building or two in the Park may be used for sleeping apartments. Hundreds of tents can be erected on the Seminary grounds. There will be just enough trees to afford nice shade. Elder G. A. Irwin is chairman of this committee, and in a short time will be prepared to give full information regarding rooms, tents, furniture, and rates. This will also be given in the REVIEW. It may be well to state that it has been decided to reserve the Seminary buildings for the foreign delegates and such home delegates as may not be strong physically, and for those of advanced age. One hundred can be taken care of in these buildings.

We are planning for the best dining arrangements we can make. In addition to the regular dining-room board that will be provided in the Seminary dining hall, a large tent will be erected for dining purposes. It is thought that the meals can be served in the dining tent on a plan that will greatly economize the labor and expense, and yet be very acceptable.

All these committees are now at work, and will give our people needed information at an early date. Every reasonable effort will be put forth to make those who come comfortable. We do not want anything to mar the meeting. We solicit the earnest prayers and co-operation of our people in our efforts to make this one of the best conference gatherings we have ever had in our history.

A. G. DANIELLS.

## Note and Comment

### *Philosophy or the Word?*

MANY influential religious journals are exalting science, or philosophy, to a place of greater eminence than the plain Word of God. This is not done by direct assertion, but the result accomplished is the same as if it were. The most vital declarations and principles of the Bible are made to conform to the findings, or accepted speculations, of men, often of those who are declaredly antagonistic to the Word of God. The thing that does the conforming must be greater than the thing that is conformed by it, just as the power which transforms, or alters, a law is greater than the law upon which it operates. To accept the teachings of Darwin in reference to the origin of man, and still claim to be a believer in the Bible, means that we have given an interpretation to the Bible which completely nullifies its plainest declarations of fact, and makes confusion of its whole purpose. Of such a character is an editorial utterance in the *Northwestern Christian Advocate* of February 3, speaking of Darwin, Carlyle, and Emerson. After declaring that these men were all trained for the pulpit, and through their writings exercised the "profoundest influence on the thought of their generation," the editor says:—

But at that time the church had no place for them. They were forced to make good their ministry through other channels. Happily, the church is learning that the God she believes in and worships is "wise enough to make all truth-seeking safe, and good enough to make all truth-telling useful."

That puts the teachings of these philosophers by direct statement on a par with the work of the ministry, and by logical conclusion above the Word wherever their teachings and that of the Word disagree. It is a remarkable development that has come to pass when human teachings that undermine the Word of God are exalted to so high an eminence.

### *The Collective Conscience*

THERE is being built up to-day a complete system of "religious" instruction based on the "civic righteousness," "national soul," and "collective conscience" idea. The individual conscience has stood as a barrier against the encroachments in this country of a hierarchy which rules the souls as well as the bodies of the people. It is necessary to the establishment of a hierarchy here that the individual conscience should be either abolished or swallowed up. It has seemed impossible to abolish it, so the "collective conscience" idea is now brought forward to accomplish the same purpose in a different way. Says the *Christian Register* of recent date:—

In ethics it was once the fashion to deal almost entirely with the individual conscience. Now attention is drawn to the unfolding of the collective, or social, conscience. . . . The man with an individual conscience and nothing more becomes a bigot.

This is but another way of arguing that some men must exercise their consciences for themselves, and for other men, too. But that is precisely what they did under the church-and-state governments of Massachusetts, Connecticut, New York, and Virginia. That was all Archbishop Laud was doing in England when the Puritans and Pilgrims fled from his fury to America; and that was all papal Rome did during the Dark Ages.

### *The Prerequisites of Success*

ONE of our exchanges, in speaking of the present dearth of conversions and the reasons therefor, truthfully says:—

When pastors and laymen have the spirit of the fathers, they will have the success of the fathers. . . . In order to have that, they must believe as their fathers believed.

Their fathers believed the Word of God; their fathers' pastors taught the Word of God as they understood it. Men and women were converted to God by such teaching. The same work and the same methods will produce the same results in our day. The great converter of hearts is the Word, and there is nothing that can take its place.

### *Honor Through Idleness*

THERE has been considerable discussion of the recent proposition to honor Abraham Lincoln by making his birthday a legal holiday and suspending all general business. In that discussion one of our exchanges, speaking editorially, touches a point which it is equally well to consider in the matter of the proposal to enact new and more stringent Sunday laws. We quote:—

What is the good of establishing a day of idleness and calling it a day of honor for Lincoln? People talk grandly of the cessation of labor to contemplate the memory and to honor the character of a great man. This is wordy bombast, and nothing more. There is no honor for Lincoln in mere idleness, which would be the resort of hundreds. True honor to Lincoln lies in, so far as possible, following his example, and in nurturing his spirit.

To establish a sabbath by civil law is merely to establish a day of idleness for all those who do not care to observe the Sabbath from motives of religious conviction; and those who observe it from motives of religious conviction do not need the civil law to compel them to observe it. Paraphrasing the above quotation, we can say that true honor to God lies in, so far as possible, following Christ's example and nurturing his spirit.

## 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.

### Promises

WHEN wasted by sickness and weary with pain, Ps. 41: 3.  
So smitten, so faint, I may ne'er rise again, Ps. 39: 4, 11.  
To whom shall I look, to whom shall I cry, John 6: 68.  
But to thee, blessed Jesus, who ever art nigh? Matt. 28: 20.  
I know thou art near in my deepest distress, Isa. 43: 2.  
O! be near to sustain me, to comfort and bless; Isa. 63: 9.  
Let the keenest of tortures ne'er make me repine, Prov. 3: 11, 12.  
But remember thy anguish was greater than mine, Luke 22: 44.  
'Tis because I have sinned that I languish and sigh, Luke 23: 41.  
But thou for my sins didst in agony die; 1 Peter 2: 24.  
And since thou hast suffered, for me to atone, Isa. 53: 5.  
O! take me, and wash me, and make me thine own, Ps. 51: 2, 10.  
Do thou help me to seek thee, and thee I shall find; Ps. 25: 4, 5.  
May thy Spirit enlighten my ignorant mind! John 14: 26.  
A lamb of thy flock I humbly would be, John 21: 15.  
For I know that thy mercy can reach even me, Heb. 7: 25.  
Kind Shepherd, O, take me, as thou didst of old, Mark 10: 16.  
And then shall I nevermore stray from thy fold! John 10: 16.  
I am feeble and weak; give me strength from above, Isa. 40: 29.  
To believe with true faith, to trust with true love; 1 John 4: 18.  
To be patient in anguish, submissive and still, Ps. 39: 9.  
And quietly wait thy heavenly will, Lam. 3: 26.  
Bless all the dear friends whom thy goodness has given; Matt. 21: 22.  
May all I love here be united in heaven, Matt. 24: 31.  
To praise thee forever, in that blessed home, Rev. 5: 9.  
Where sorrow, and sin, and pain never come, Rev. 21: 4.

— Selected.

### Labor in Faith and Humble Dependence

MRS. E. G. WHITE

I WISH that I could present before all our people the light God has given me regarding the spirit of labor and of humble dependence upon him that should be encouraged throughout our churches. Many of the members of our churches are Christians only in name; if they truly believed in Christ, they would, as his disciples, be doing the works of Christ. "If any man will come after me," the Saviour declared, "let him deny himself, and take up his cross, and follow me."

Sinners make a fatal mistake in continuing in impenitence and unbelief. But professed Christians make a more grievous error when they refuse to acknowledge their responsibilities, and leave those without the fold to perish. If they were truly Christians, they would follow the example of Christ. He left the heavenly courts, where he was the adored of angels, to come to earth and accept a life of poverty and self-denial, that he might unite humanity to the infinite God, fallen beings with the sinless inhabitants of unfallen worlds. By sacrifice of self he would make men the recipients of his grace, and bind them to the family of heaven by the golden cords of mercy and love.

"O the depth of the riches both of the wisdom and knowledge of God!" Wonderful divine economy! Notwithstanding their fallen state, men, through the redeeming power of Christ, are enabled to co-operate with him for the salvation of the race. Their influence, no longer destructive, becomes God's helping hand to correct the existing evils. Their powers and capabilities become agencies for the restoration of good. That which heretofore has helped on the work of destruction, brought under the discipline of the Holy Spirit, becomes a means of recovery to souls that are ready to perish. That which in the past has driven from the paths of right and truth now binds souls to the throne of God. This is God's purpose for those who accept his name and character.

This is no time for any of the Lord's workers to lose heart. The commission to the first disciples was, "Go ye into all the world, and preach the gospel to every creature." Very shortly after these words were spoken, Christ was received up into heaven. As the disciples were gazing up into heaven for a last glimpse of their departing Lord, two angels stood by them, and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This promise is soon to be fulfilled. We are watching and waiting for its fulfilment. And while we watch and wait, God bids us work courageously to proclaim the message of his return, "unto the uttermost part of the earth."

The promise of the Saviour's presence was given in connection with the great commission. "All power is given unto me in heaven and in earth," the Saviour said; "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

These are the words of inspiration. You need not fear that you are making a mistake by believing fully in them. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

Here is set forth the life of the church. The Son of God gave his life that he might become the propitiation for the sins of the world. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

The promise of the Father concerning his Son had been, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." At the close of his work on earth the Saviour could say, "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Christ claims his own recompense for his conquests. "I am glorified in them," he says. His ransomed church is to be the chief source of his glory. Through them, unto principalities and powers in heavenly places is to be made known the manifold wisdom of God.

"I have given them thy word," Christ said; "and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

It is, the privilege of every believer first to talk with God in his closet, and then, as God's mouthpiece, to talk with others. In order that we may have something to impart, we must daily receive light and blessing. Men and women who commune with God, who have an abiding Christ, who, because they co-operate with holy angels, are surrounded with holy influences, are needed at this time. The cause needs those who have power to draw with Christ, power to express the love of God in words of encouragement and sympathy.

As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which thy love is to flow day by day and hour by hour, I claim by faith the grace and



power that thou hast promised." He fastens his hold firmly on the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

How this dependence pleases the Master! How he delights to hear the steady, earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts.

True believers are the light of the church and of the world. God has true messengers of healing in the world. They are those who are taught of God, who are imbued with his Spirit, ministers who experience the sanctification of the Spirit. The sons and daughters of God have a great work to do in the world. They are to accept the Word of God as the man of their counsel, and to impart it to others. They are to diffuse light. All who have received the engrafted word will be faithful in giving that word to others. They will speak the words of Christ. In conversation and in deportment they will give evidence of a daily conversion to the principles of truth. Such believers will be a spectacle to the world, to angels, and to men, and God will be glorified in them.

### *The Causes Which Led Up to the Fall of Babylon*

GEORGE I. BUTLER

"AND he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. . . . And the woman whom thou sawest is the great city, which reigneth over the kings of the earth." Rev. 17:15, 18, A. R. V.

In a previous article attention was called to the woman sitting upon many waters, whose name was "Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth." Rev. 17:5. In verse 15 we have an inspired definition of the word "waters" as used in these texts,— "peoples, and multitudes, and nations, and tongues,"—the great sea of humanity, surging and moving in great waves or commotions, in political tempests and tumults. High in authority and influence, sits this woman, Babylon the great, the mother of harlots and religious apostasy. Such has been the great Roman Church, rightly named indeed. For twelve long, dark, and weary centuries she ruled superior to all others, apparently supreme. The great men of the earth, kings, and

all rulers, were in her communion; but the church was supreme.

In both the Old and New Testaments a woman is used as a symbol of the church. "The daughter of Zion," "the spouse" of Christ, was representative of the pure and blessed church of Christ. A harlot represents that church-and-state union seen so conspicuously in the past eighteen centuries, an attempted mingling of Christ and the world, really as impossible as the mixture of oil and water. How few realize what the great controversy is which has been in progress ever since the fall of man!

As the Bible truly represents it, evil and good, sin and righteousness, Satan and Christ, have been in controversy throughout all the centuries. God made man, and pronounced him very good. Satan deceived the holy pair. He lied, of course; for as Christ declared, he was the father of lies. This was the first apostasy on earth. Since then evil has generally been predominant. Two lines of people continued till the flood,—the "sons of God," or descendants of Seth, and Cain's posterity. The latter gradually succeeded in corrupting the former, till the earth was filled with iniquity. Only one family remained as representatives of God; at last the Lord cleansed the world in the deluge. By this act it would have seemed hopeful that righteousness should predominate. But not so. In a few generations, evil became again predominant, and the great mass were practising idolatry, worshiping beasts, serpents, the sun and stars. God had representatives, however, all the way along. Abraham was removed from his heathen ancestors, and devoted himself to the true God, to his service and worship. God accepted him. He was a remarkable character, and he commanded his household after him; so his descendants became a chosen seed to represent righteousness in the world till God's own Son came personally to earth to rescue all who would receive him. From time to time, God brought in important crises, through which to make manifest his power. He sent his people into Egypt, and after many years brought them out with an outstretched arm and plentitude of power, thus leaving upon their minds and hearts, and upon those of others who were interested, a deep impression that God is the Almighty One. A noble code of laws was given, and in their own land and their glorious city all their environments were made favorable. What was their response?—Apostasy, idolatry, and many forms of evil. The Lord in mercy spared them as his representative people till Christ should come. Great reformatations, from time to time were brought about, as in the days of Elijah and Elisha; but after a little, the people returned into sin and rebellion. All the other inhabitants of the world were idolaters.

The Son of God appeared in humble circumstances. None of the pomp of this world was connected with his coming. Born in a stable, and cradled in a manger, the Light of life came to earth.

He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "He was despised and rejected of men; a man of sorrows, and acquainted with grief," yet "never man spake like this man." He went about doing good. Miracles of love and compassion followed him everywhere. None were so poor or despised or sick or afflicted but he ministered unto their necessities. Yea, the dead heard his voice, and, responding to his call, lived again. We should suppose that all would have received him as the long-promised Messiah, but the religious leaders hated him, and put him to death. The Jews as a nation forfeited their high position and blessings as God's special people. His glorious gospel was proclaimed all over the world, and thousands received it. The darkness of heathenism was illuminated, the idol temples were forsaken, and in all countries believers in the humble Nazarene greatly increased. Satan was now forced to adopt other tactics. As pagans were nominally converted, they brought with them some of their old ideas, and these began to be woven into the Christian fabric. The Christian religion itself became corrupted. The heathen Sunday was exalted as a so-called Christian institution. The immortal-soul doctrine was imported from Egypt, Greece, and Rome, and incorporated into the church creed. Various heathen practises, holidays, and customs utterly contrary to the teachings of the Scriptures, were introduced, accepted, and followed by the masses of Christendom. These were imbibed so gradually that they were almost unconsciously received.

At last the Emperor Constantine saw that this kind of Christianity was becoming popular, and so he himself favored it, though he really remained in heart an unconverted man, a great tyrant in practise. Now the church, with the favor of the state behind it, became Babylon, — confusion, mixture, heathenism mixed into a vast system, and forced upon the people. In some instances armies were marched up by the so-called converted ruler, and baptized by the thousands into nominal Christianity. One can easily see what kind of religion would result from such conditions. The sure result was Babylon the great, the mother of all abominations. Persecutions enforced upon alleged heretics caused the death of from fifty to one hundred millions of these heretics; so she is called "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." No wonder that the prophet says, "And when I saw her, I wondered with a great wonder." It was not strange that he should wonder when he beheld professed Christians murdering other Christians. It was a new manifestation of satanic power, and demonstrated the complete fall of the mother of churches, and her final apostasy.

The great Reformation, under Luther and others, came at last, and multitudes left the communion of the Roman Church. In many things there was a

great reform. The traditions of that church lost their hold upon millions. Many accepted the great truth that the Bible alone is the foundation of faith. The Reformers were not all united in their faith and practise. Some reformed but very little in their religious views. The Church of England, as a church-and-state body, held to many forms and ceremonies of the mother church. The Lutheran state church never got as far away from her as some others did. The Presbyterians, led by Calvin, held fast to some of her doctrines; but as they clung to the Bible in many things, God blessed them while they continued in the pathway of reform.

But some of the Protestant churches have been persecuting bodies, putting to death men who did not agree with them. Calvin caused the death of Servetus, in Geneva. The Church of England put to death many noble men and women whose belief was not in harmony with her views. John Bunyan lay twelve years in Bedford jail because of his faith. The persecuting spirit has been more or less manifest with many of them. On the whole, it can be safely said that the great Reformation was a reform only in part. That movement has not resulted in bringing honest people to the unity of the faith.

There is one great feature in which these Protestant bodies have been sadly deficient,—the acceptance of the prophecies concerning the coming of Christ the second time. They have turned against that doctrine. There has been, indeed, a great change for the worse among them. Able, talented Christian men who were great students of prophecy have arisen from time to time. Martin Luther was one, and John Wesley was another. Sir Isaac Newton, Bishop Thomas Newton, and others loved the prophecies greatly, and taught them. A century or less ago a great movement arose whose exponents proclaimed throughout the Christian world that Christ's second advent was approaching, thus causing the hearts of multitudes of Christian people to thrill with joy. It must be evident to all candid, thinking people that the doctrine of Christ's soon coming will be a test question in the last day; for it is impossible that that great event should be unheralded by a world-wide message of warning. More will be said on this important subject.

*Bowling Green, Fla.*

### **The Apostle Paul's Confession**

I. SANBORN

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts. 24:14.

The apostle defines this law: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Thus he quotes four words of

the ten commandment law, and then describes the character of the law: "Wherefore the law is holy, and the commandment holy, and just, and good. . . . For we know that the law is spiritual." Rom. 7:7, 12, 14.

"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. 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. 3:19, 20. This proves that the ten commandments are binding upon all the world, and that it is only by the law that we can have a true knowledge of sin. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. To establish the law is to obey it. "Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

And as Paul believed all things written in the law, he believed that the seventh day is the Sabbath of the Lord, that it is holy, that all the world are commanded to remember it and keep it holy (Ex. 20:8-11); that Christ magnified the law, and made it honorable (Isa. 42:21); and that he said, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Christ himself made the Sabbath when he made the world; for "all things were made by him; and without him was not anything made that was made." John 1:3. God "created all things by Jesus Christ." Eph. 3:9.

Christ tells us plainly that unless our righteousness exceeds the righteousness of the scribes and Pharisees, we can in no case enter into the kingdom of God. And to the Pharisees he said: "Ye are of your father the devil, and the lusts of your father ye will do. 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.

And still they claimed to be the children of Abraham, and were all the time making void the commandments of God by their traditions. Therefore the Lord says: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5. These were the sins which the scribes and Pharisees were continually committing. And as covetousness is idolatry, in what condition is the world to-day? See the professed people of God with their feet upon the Sabbath of their Lord, doing their pleasure upon his holy day, and professing to believe that the next day, Sunday, the first day of the week, is the Lord's day. All this array of scripture in this article, shows most clearly that the law is holy, just, good, and spiritual, and that Jesus made the seventh day holy, and commanded all the world to remember to keep it holy. Rom. 3:19,

20. But every one must first be converted and get rid of the carnal mind, which is enmity against God, "for it is not subject to the law of God, neither indeed can be." Rom. 8:7. No one can keep the Sabbath holy with the carnal mind, therefore there is great opposition to the Sabbath.

*St. Thomas, Ontario.*

### **The Covenant of Sacrifice**

C. A. FREDERICK

"GATHER my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

We occasionally meet earnest men who bemoan the lack of a full treasury in the house of the Lord. They desire greatly to help the cause advance more rapidly, and in pursuance of that laudable wish put all their money and time into a mining or other enterprise, expecting the Lord to lead them to great wealth, which they will give to the cause, and thus impart a mighty impetus to the proclamation of the third angel's message. But has the Lord ever done this? Were such expectations as these ever realized?—Not once. Then it must be evident that it is not God's plan to accomplish the mighty work to be done in this generation in any such way.

The Master is looking for those who, by careful planning and economy, lay aside their gifts daily, weekly, monthly, and with earnest prayers hasten the accumulated treasure on its mission. Thus do our people grow in liberality, and consequently in spirituality. In this way the interest of each one is riveted to each foreign field.

Let us imagine the other idea in operation. Suppose some brother should uncover a storehouse of wealth, which he would promptly put into the cause, with an endless stream behind it to enlarge the work to any proportions needed. When the knowledge of the needs of the field was presented through the REVIEW and other papers, the answer of each of us would naturally be, "O, Brother—will attend to that from the output of his mine." Our dollars would remain in our pockets, our interest wane, and our prayers cease. Lifting the duty of support of this precious cause from this people would chill the spirituality of the whole denomination, and unfit them for the closing work.

Therefore, brethren, when the calls for help come, let us make a covenant with Christ by *sacrifice*, and respond as one dealing with him with whom we have to do. This work has been and will be carried on by the gifts which represent a sacrifice on the part of the givers. However small it may be, God loves it, and loves the giver; and in the time of final rewards, now so near, our hearts will be gladdened if we have obeyed the command to lay up our treasures in heaven. We must get ourselves and our money into the message, praying the Master to bless abundantly.

*Cortez, Colo.*

# THE WORLD-WIDE FIELD

## A Macedonian Call

W. E. HOWELL

I AM now aboard the Italian steamer "Bulgaria," on the Gulf of Corinth, returning home from a nine-days' absence, in response to a Macedonian call across the border-line of Greece into Albania, within a short distance of Macedonia itself. The wind is furious, the waves are rolling high, the decks are drenched with spray, and our good ship is listing leeward as she plows on, undaunted by the stress of weather, toward the Corinthian Canal, Salamis Bay, and Piræus, the port of Athens. I imagine that if I were Paul, and on the boat in which he sailed on the waters of the Mediterranean, I might have to assist in relieving the ship of part of its cargo. But this last message to the world is to go with speed, and to the uttermost parts of the earth. To facilitate its proclamation, the Lord has provided us with speedy and safe means of travel, for which we who have a share in proclaiming the message thank him every time we make a journey.

The place to which I went, however, being one of the more remote parts of Turkish territory, does not seem to have progressed beyond the days of Paul in the matter of travel, lodging, and roads. After reaching the Ionic coast by boat, I had to travel two days by horse to cover forty miles into the mountains of the interior, over some of the worst road that man or beast ever set foot upon, lodging in Turkish khans by the way, about as primitive and unkept in every feature of equipment and service as one's imagination can picture.

Yet what one may suffer from these inconveniences and from poor food and exposure in midwinter on such a trip, seems nothing compared with the privilege of teaching the truth to hungry souls, and of seeing them receive it with joy. Several months ago a letter came to Athens addressed, in Greek, "To the Sabbath-keeping Missionary in Greece." It first fell into the hands of a Millennial Dawn worker, who, through inquiry of the pastor of the Greek Protestant Church, whom I had met, was directed to me. It proved to be from the brother whom I have just visited, making request for some literature in Greek (the only language he knows) on the kingdom of Christ. Not having any literature yet ready in Greek, I set to work to prepare him some Bible readings on the second coming of Christ and the signs of the times, which I sent him, together with a letter of some length, explaining the leading points as well as I could with such command of the Greek as I had at that time. I did not hear from him for a long time, caused by

sickness in his family, as I subsequently learned. Then came a letter, and afterward two cards, urging me to visit them, as he and his wife wished to learn more truth and to be baptized. Although I was very busy preparing manuscript for our first tracts in Greek, and although the season was very unfavorable for travel in a country where I had to ford six streams (the largest about ten rods in width) in going forty miles, yet it seemed to be a genuine Macedonian call, and might afford a foothold among the Greeks of Albania. So I went; and the results certainly justify the effort.

I found the brother and his wife already keeping the Sabbath, although they had never seen a Sabbath-keeper (except the Jews), and did not know that the Seventh-day Adventist denomination existed. They gained their knowledge of the Sabbath through the little tract, "Bible Facts on the Sabbath Question," which a colporteur of the British and Foreign Bible Society had received from some of our people while in Constantinople. The colporteur did not care for the tract, but the Sabbath being mentioned in conversation with our brother one day, he spoke of having a Sabbath tract in his possession. By request he gave it to our brother, who made a careful study of it, resulting in his conviction that the seventh day is the only Scriptural Sabbath. He was then a member of a small Protestant company in Joannina, in southern Albania, where he formerly lived. The observance of the seventh day imposes so many social and business difficulties that he did not begin to keep the Sabbath for two years. But while on his way to work one Sabbath, he was so deeply impressed on the subject that he halted to consider, with the result that he returned home to observe his first Sabbath. His wife, also a Protestant, was strongly opposed, and for four years sought every means — by correspondence with every preacher or Bible student she could learn of, by her own study, and otherwise — to prove to her husband, and particularly to herself, that the seventh-day Sabbath is not binding. The more she tried, the more she became convinced that her case was hopeless, and finally submitted, having now kept the Sabbath for three years with her companion. She says that she did more than any one else to make it hard for her husband to follow his convictions.

But that he was not without other serious opposition is evident from the fact that he was publicly excommunicated from the Greek Catholic Church — not because he had become a Protestant several years before, but because he observed the Sabbath. The Catholic bishop called his flock together, — which

usually means every Greek in the community, as there is no such thing in this country as a man without a religion, — and summoned our brother to appear before him. After urging him to renounce the Sabbath and return to the observance of Sunday, and after our brother's refusal to do so, the bishop read the decree of excommunication.

The next step was to exclude our brother's children from the Greek schools. With no school privileges at home, and no means to send his children away, what should he do? Later he learned of an Albanian school just across the border in Macedonia, founded by American missionaries, in which Albanian, Greek, and English are taught, and he investigated. His two oldest children (girls) were received with a very slight outlay on his part, and as the school is not in session on the Sabbath, he has kept them there for two years.

As I was approaching the village on my arrival, I was overtaken by a Turkish bey on horseback, who inquired in Greek whom I wished to see. On my giving our brother's name, he said, "O, yes, the evangelist! I know him." On walking with the brother on the streets of the village, I observed that any one wishing to call his attention, would say, "Hey! Sabbatarian, I want to speak to you." His children are mocked at by other children on account of their religion, and on church festival days the people who pass by jeer at the family because they do not go to the church, buy candles, cross themselves, and kiss pictures, as the rest do.

None of these things shook the faith and courage of our brother and sister in the stand they had taken regarding the Sabbath. They learned the truth on the immortality of the soul and the state of the dead from the Millennial Dawn literature they had read, rejecting, however, the doctrine of a second probation, the end of the world in 1914, etc., which that literature teaches, as not being supported by the Scriptures, by which they carefully tested every doctrine that came to them. They learned baptism by immersion from the Protestant pastor (Presbyterian), who regards it as a Scriptural, but not the only acceptable, form of baptism. But by their own study they concluded that it is the *only* Scriptural, and therefore the only acceptable, mode.

On other points of truth they had only slight glimmerings. I found them so full of questions accumulated from their experience, and so eager to learn more truth, that the first night I was there we slept only four hours, the last only five. The days between were as full of Bible study and conversation on the truth as time and spiritual digestion would permit. The truth presented on the meaning of baptism, the proper observance of the Sabbath, the coming of Christ and signs of the times, the prophecies, the millennium, the judgment, the sanctuary, the saints' inheritance, health reform, etc., were gratefully received and believed. They wished to be baptized at once, despite the fact that the ground was cov-

ered with snow and ice all the time I was there. Though very poor, they insisted on paying part of my expenses, and urged me to return to them at my earliest opportunity.

While there, our brother and I planned to make an itinerary, probably on foot, with a horse, mule, or donkey to carry our outfit, through the towns and villages of Albania, with literature, next summer, as we can work with less expense in warm weather. Meanwhile I shall push some tracts through the press, that we may have some good material to work with.

I now have ready for the press the four following tracts: "The Way to Christ," "What Do These Things Mean?" "The Benefits of Bible Study," and "Is Sunday the Sabbath?" I have also the first draft of manuscript ready on "The Second Coming of Christ," "The Signs of the Times," and "The Sure Word of Prophecy." In addition to these I have translated the first few pages of "Steps to Christ," and shall not rest in spirit until that heaven-sent treasure is printed in the Greek language. There is nothing better, outside of the Bible itself, to counteract the effect, upon the heart and life, of a religion that consists in lifeless forms and the payment of Peter's pence.

Albania is beyond the boundary of geographical Greece, but our mission is to the Greeks wherever found, and this Macedonian call was so clear that I could not but respond. There are many Greeks in Albania (Epirus), and practically all the other races there—Albanians, Mussulmans, and Jews,—speak Greek as readily as their own tongue. Since in Greece proper the translation and distribution of the New Testament in modern Greek is forbidden, and proselyting prohibited by law, it may be a part of the Lord's plan to start the more open work with literature, among the Greeks in humbler, more remote parts where there is not so much pride, skepticism, and worldliness as in and around the capital. It has been imperative that the preliminary work of studying the language, the views of the more enlightened, and the general conditions of government, society, and the church, be done in Athens, the center of learning. One need not go far from the capital to find the language much mixed with Turkish, Albanian, and Italian words, and the Greek element itself corrupted. There is no point on which intelligent Greeks are more sensitive than that of their language. Any printing not up to the standard is considered worthy of nothing but annihilation. We wish our work to command the respect of the people as far as lies in our power. Whatever the Lord's plan may be, we feel clear in following the leadings of his providence as he opens the way.

The ways of the Lord are marvelous in our eyes. While the attention of our people was being directed toward Greece eight or nine years ago, when they made a seemingly futile effort to enter that country, the conscience of this Greek brother up in the mountains of Albania

was being stirred on the Sabbath question. Now in our second effort to establish a work here, just as we are going to press with our first tracts in Greek, a worker is found ready to help distribute them.

I see no reason why our brother should not make a good worker. He and his wife are both Greeks, and natives of Albania. They know the ins and outs of the customs, religions, and general conditions prevailing there. He is a clear thinker, with no apparent tendencies to fanaticism—a not unusual trait among Orientals. He has stood a very thorough test of loyalty to conviction by keeping the Sabbath for four years alone, and together with his wife for three years more, before it was their privilege to see the face of a Seventh-day Adventist. He is on good terms with his neighbors, despite their ridicule, and has not been inactive in disseminating seeds of truth among them. We see in his case also that the truth has worked the same changes in the daily life as in so many others, in his discontinuing the use of tobacco, liquor, and card-playing.

Before closing, I ought to say that while at this brother's, we made some visits in the village, and the last evening I was there, I had the privilege of giving a general talk in Greek to four Greek-speaking Jews. They manifested a deep interest as it was made clear that the time of Christ's first coming is fixed in prophecy, and that the work and death of the Christ they have rejected fulfilled that prophecy to the letter. A further brief presentation of Christ's present work in the heavenly sanctuary, the events attendant upon his second coming, the work of the one thousand years, and the final setting up of his everlasting kingdom in the earth made new, led them to urge me to stay longer and teach them more, but I could not at this time. The next morning a Greek neighbor who had been absent came in, and from the prophetic chart, which I had used in my talk to the Jews the evening before, I presented the truth to him until my guide called for me at the door. This neighbor accompanied me an hour on the way, while we continued our talk. Our brother accompanied me three hours on foot before he could turn back.

Thus from the very border-line of geographical Macedonia there comes the spiritual Macedonian cry for help. Even Macedonia, whence issued, in fulfilment of prophecy, the third world-conqueror in the series of four universal kingdoms,—Macedonia, out of whose depths the cry for help caught the ears of the great apostle to the Gentiles,—Macedonia, the scene of Ellen Stone's heroic toils and deliverance from the hands of brigands,—Macedonia, one of the storm-centers of Balkan politics the past few years,—even Macedonia, already nourishing within her borders two Sabbath-keeping girls, must receive the light of this closing message. And may we not hope that before another twelve-month shall pass, the battle for truth may be pressed by earnest workers beyond the Albanian

frontier into that historic Greek land?

I return home spiritually refreshed, with courage increased, and still more convinced that also among the Greeks, even in the fastnesses of the snow-capped mountains of Albania and of far-famed but agonizing Macedonia, there are some who will receive the truth with gladness. Pray for the work among the Greeks, and remember that our funds for producing literature in Greek are exceedingly small, and that the Lord expects you who have long lived in the blazing light of the gospel and in a country far surpassing in resources this poor, unfruitful land, to act a generous part in supporting the efforts made for these needy people.

*Athens, Greece.*

## German East Africa

L. R. CONRADI

ON the twenty-ninth of September, Brethren W. C. Ising, Awada Abd-Elshaheed, and George Keough, and the writer left Beirut, Syria, after our good general meeting at that place. Our steamer of the French Messenger line was so overcrowded with emigrants for North and South America that the only place left was on the deck. Most of these emigrants came from the Lebanon Mountains, whence hard times had driven them out to seek new homes. Our steamer being a direct one, we reached Port Said the next day; but we had to lie there in quarantine for four hours, till the physicians had examined the many hundreds of passengers. After hunting for some time, we were able to find the two sisters who were en route to Abyssinia, who had arrived on the German Lloyd steamer the day previous. We were very sorry indeed that Brother P. Lindegren had to be left behind sick, in Beirut. At that time we hoped that he would be well enough to come ere the steamer would leave on the tenth of October; but to provide for all contingencies, we arranged with Brother Ising to return from Cairo in time to see the sisters off. As Brother Lindegren was ill for months, the arrangement was providential. We are happy to report that the two sisters reached Massawa in safety, and that they were met by Brother Julius Persson.

October 2 the steamer "Admiral," of the German East African line, came in sight, with our four missionaries on board. During our twelve days' trip, we had daily Bible studies, and did some missionary work among the passengers. We also met the doctor of the International Sanitary Commission, who is stationed in Arabia. All the Mohammedans coming from the south have to pass the quarantine station there. Among the many interesting details given us, he informed us that no believer in Mohammedanism in all the East Indies was considered a true Mohammedan until he and his family had made a pilgrimage to Mecca. Many of the people will virtually sell themselves to their landlords for eight to ten years' service, in order

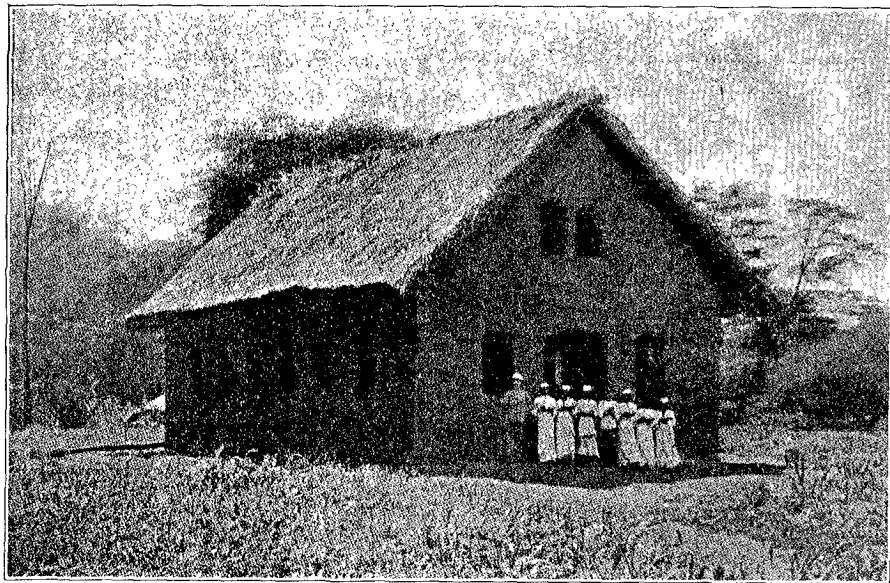


to secure sufficient advances to make the pilgrimage. Not only will they face slavery, but very often these pilgrims are robbed, and they are in danger of losing their lives on the journey. We surely can be thankful to God that the

God had wrought during the intervening five years! A nice road led up to the mission station, a mile from town. On one side we saw a beautiful ten-acre cotton-field, and some good maize belonging to the mission station. At the

preter to the natives, upon the love of God for fallen man. Most of the people were clothed. There seemed to be a change even in the town. Some stores had been opened, and the beneficial influence of the mission was apparent everywhere. But that which touched our hearts most was the fact that six of these young people had given their hearts fully to God, and had been baptized, while some others were under instruction for baptism, and over one hundred were daily studying the Word of God.

Mission work is slow work. It requires many sacrifices. It costs the lives of workers whom we dearly love. It costs money, and much patient labor. But the greater the sacrifice, the greater the final results. To see people who could neither read nor write, and whose language was not even committed to writing, who were bound in the darkness of heathendom, freed from all this thralldom, and enlightened by the gospel, praising God and worshiping him, is not only a sight to make the angels of heaven rejoice, but it is a sight that stirs our own hearts. The feelings caused by such an hour as this are the key to the explanation of the mystery why the missionary is so willing to leave home and all that is dear, to enter upon this glorious work, constrained as he is by genuine love for souls. Enjoying a sight like this would be sufficient to inspire our people throughout



SCHOOLHOUSE AT THE KIHUIRO MISSION, GERMAN EAST AFRICA

time has come when we need to go neither to Jerusalem nor to Mecca to worship.

On reaching Mombasa, on the fourteenth of October, I found a letter from Brother A. A. Carscallen, in which he stated that he was awaiting me, in case I should then come to his field. After securing a time-table of the steamers around Victoria Nyanza, I found it preferable to proceed with the workers to Tanga, German East Africa, first. Our steamer being somewhat late, we did not reach Tanga till late Thursday night, where Brother A. C. Enns met us. Early Friday we got our goods through the customs in time to take the nine o'clock train. It took us six hours and a half to make the eighty-five miles on the railway. On reaching the terminus at Momba, we found a small donkey team for our goods, but as we wished to be with the church in Kihuiro on Sabbath if possible, a few of us decided to push on that very night, which meant a thirty-five mile journey, nearly all on foot. We completely surprised our people at the station, and found them preparing for our reception on Sunday; but we felt richly repaid, and forgot our weariness occasioned by the night's travel.

Five years ago we had arrived in Kihuiro about one o'clock at night. There was nothing but a miserable hut in which the two sisters who had accompanied us could rest, and I sat outside with the black boys by a small campfire, trying to fight off the swarms of mosquitoes. As the sun arose, some of the subchiefs met us, and we could talk to one another, mostly through signs. One of these offered us a sheep as a present. At that time most of the people had scarcely any clothing. There was no stopping-place, and there were no stores in the town. What a change

station itself, we found a good dwelling-house and a number of good out-buildings.

We were very kindly received by the missionaries. And as we returned to the



MISSION SCHOOL AT KIHUIRO, GERMAN EAST AFRICA

The missionaries sitting in front, beginning at the left, are: M. Pönig, E. Kotz, L. R. Conradi, B. Ohme, H. Drangmeister, and A. C. Enns

village, we found a commodious school building, which also serves as a chapel. This building will accommodate three hundred persons. It was packed full. The head chief of the town, and a number of his subchiefs, met us, clad in official attire. As we entered the house, we found one hundred fifty young people there, who are in regular attendance at our school. Brother E. Kotz announced one of our familiar hymns to be sung in the native language. Hundreds of voices joined in the praise to God. One of the converts offered prayer. It was then my privilege to talk through a ready inter-

the world to put forth still greater effort to bring the glorious truth committed to us for this time to the dark corners of the earth.

*Hamburg, Germany.*

"Hope puts a song into the heart,  
Hope makes a light when the night is dark,  
Hope gives strength when the flesh is weak,  
Hope is an anchor to those who seek,  
Hope chases all our fears away,  
Hope brightens up the darkest day,  
Hope dries the mourner's flowing tears,  
Hope endures through all the years."

# THE FIELD WORK

## South Carolina

WE are glad to report progress in the book work for South Carolina. Our recent institute for canvassers held in Aiken was a marked success, and the laborers went forth with renewed courage and consecration to push the work in unentered counties. One of the thoughts which seemed uppermost in the minds of all, was that the work in this State must be done — that some one must meet the difficulties, endure the hardships and privations, come up to the help of the Lord against the mighty, and conquer in the name of the Lord; and each felt that he himself was that some one, and that he ought to enter the work for life. It is no time now to draw back. God expects every one who names his name to do his duty. The bright prospects for 1909 cause us to rejoice in the Lord.

"For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah." Judges 5:2, A. R. V.

For territory and information, address the writer at Anderson, S. C.

H. B. GALLION, *State Agent.*

## The Australasian Field

WE have just returned to Sydney from a tour to the west and the south. In company with Elder J. N. Loughborough, Brother J. M. Johanson, and Sister Lizzie Gregg, we attended the missionary convention for West Australia, Nov. 5-15, 1908. The meeting was located on our Heidelberg school farm, and the congregation was housed in the forty tents, including the meeting-tent.

On our arrival we were very happily surprised to find so large a gathering of our people. While West Australia is the youngest of our conferences, we here met the largest gathering for a missionary convention that we have had as yet, and we had an interesting and profitable time.

About two years ago one of the brethren in West Australia, feeling the need of a school in that colony, deeded to the conference his farm of one hundred acres (held to be worth one thousand pounds), for the consideration of one hundred pounds. The location is a favorable one for the school, being about thirty miles from Perth, in an easterly direction, and in a range of hills that has an elevation of from eight hundred to one thousand feet above sea-level. The climate is fine. The farm also has a good stream of water, rising from springs on the place, which itself is a great boon.

The school began in a small way, but has made steady progress. This last year it had an enrolment of twenty-four, but the outlook for the year now soon to begin is that the attendance will double that of last year.

The time of the convention was well improved. Seven exercises were conducted each day. The brethren and sisters present entered heartily into the studies, and much was accomplished. In-

struction was given on the plans to be observed in the circulation of papers, tracts, and books, large and small; also in keeping accounts, and in proper methods of conducting the business.

Another line of instruction was that of church organization and the duties of church officers. Brother Loughborough gave each day a talk on the early experiences in the message and its growth and development to the present time. These talks were greatly appreciated by all present.

The convention has given a fresh impetus to the work in the conference, and already we hear good reports as the result. The growth of the school called for more room. Brother Martin, who is in charge, felt rather timid in calling for three hundred pounds for building purposes, but to this call the brethren present gave in cash, pledges, and work four hundred sixty-four pounds, and in loans without interest four hundred forty pounds more, so they have ample funds for their needs.

From West Australia we returned to attend the camp-meeting in Tasmania, Nov. 26 to Dec. 6, 1908. This meeting was located at Moonah, a suburb of Hobart, and right at the end of the tram-line, thus being convenient and easy of access. This is the first camp-meeting for some time in this conference, and we had only twenty-five tents, but those who could not be accommodated in tents found rooms in the houses near by. From the first, the weather was most favorable, and this was a great blessing. The laborers present were Elder W. A. Hennig, Elder J. N. Loughborough, Brother J. H. Paap from the Avondale school, Brethren J. M. Johanson and A. Lemke, and the writer.

The attendance of our own people was good. Tasmania is our smallest conference, and numbers only a few more than two hundred. On the two Sabbaths and First-days of the meetings, we had nearly that number present; during the week not quite so many. The instruction given was of a practical nature, and was well received. The attendance from the surrounding community at the evening discourses, and on First-day, was very good, seeming to indicate some interest.

Elder W. L. H. Baker and family, who had just arrived from Victoria, to take charge of the work of the conference, in the place of Elder L. V. Finster and wife, who have accepted the call to the Philippines, were well received, and he was unanimously elected conference president.

One cheering aspect of the work in Tasmania at present is the many calls for labor. It was evident that in order to fill all these at once, the services of all the ministers in Australia would be required. But the same is the case in other conferences.

Recently the Tasmanian Parliament has passed a Sunday observance measure, similar to the one in Canada. During the camp-meeting, Brother Hennig had some profitable interviews with a number of the members of parliament,

and with the governor. The matter came up so suddenly that we were not able to give it all the attention its importance deserved. All these movements are sure indications that we are rapidly hastening to the end.

The two Sabbaths of the camp-meeting were occasions of rich blessings. On the last Sabbath all the unconverted in the tent at the time, and others who were not free in the Lord, responded to the call to seek God, and all experienced a great blessing. On First-day, at 6:30 A. M., we gathered at the water's edge near by, and witnessed the baptism of sixteen souls by Brother Baker. It was an inspiring occasion. Thus closed the best camp-meeting we have had in Tasmania. The work is onward. To the Lord be the praise.

O. A. OLSEN.

## The East Michigan Conference

THIS meeting was held at Lansing, Mich., Jan. 25-31, 1909. There were present nearly one hundred delegates, representing sixty-five churches and companies. The report of the treasurer showed that \$52,607.45 of funds had passed through his office during 1908. Of this amount, \$20,603.43 was tithe, and \$1,679.01 Sabbath-school offerings to missions. Many of the schools doubled and trebled their offerings of 1907. The missionary department showed a net gain for the year of nearly \$800.

The following officers were chosen for the coming year: Conference president, E. K. Slade; secretary-treasurer, E. I. Beebe; tract society secretary and treasurer, Frank Hiner; field missionary secretary, A. R. Sandborn; field missionary agent, J. H. McEachern; religious liberty secretary, C. N. Sanders; educational secretary, H. A. Boylan; Sabbath-school secretary, Tillie E. Barr; medical secretary, L. G. Wagner.

Conference executive committee: E. K. Slade, E. I. Beebe, E. N. Hatt, D. P. Wood, A. R. Sandborn. Auditing committee: Daniel Hale, Wm. Brace, W. R. Fellows, C. H. Gurney, Daniel Wood, Dr. G. G. Brown. Nominees for academy board: E. K. Slade, E. I. Beebe, E. N. Hatt, D. P. Wood, A. R. Sandborn, R. B. Thurber.

The following were given recognition as conference laborers: ministerial credentials being given to E. K. Slade, E. I. Beebe, J. L. Edgar, L. G. Moore, Wm. Ostrander, A. R. Sandborn, B. F. Stureman, C. N. Sanders, E. R. Lauda, D. P. Wood, M. Shepard; ministerial licenses to H. A. Boylan, Fred Hoxie, Claude White, J. H. McEachern, R. B. Thurber, L. G. Wagner, Dr. G. G. Brown, H. S. Guilford; and missionary licenses to Nora B. Ammon, Anna L. Boehm, Tillie E. Barr, H. L. Cohoon, Catherine Dunham, Frank Hiner, Marie Harriman, Beatrice Harter, Clara Kiep, Mina Pierce, F. O. Rathbun, Mabel L. Reavis, Lucy F. Tyte, H. A. Weaver, Katherine Weaver.

Among the resolutions adopted by the conference were the following of general interest:—

"1. *Resolved*, That we acknowledge with grateful hearts the prospering and protecting hand of God over all our conference work during the annual period, in giving us fruit for our labors, and in keeping death and serious disease or accidents from our laborers.

"2. *We recommend*, That our people make a careful study of the important subject of adolescence, and that, in harmony with the action of the Mount Vernon convention, our training-school offer in its curriculum a course in this subject.

"3. *We recommend*, That every Seventh-day Adventist family take the *Instructor*, and that fathers and mothers unite with their children in the Missionary Volunteer Reading Course.

"4. *We recommend*, To all our young people, as well as our older members, the Morning Watch Calendar as an aid to systematic Bible study and prayer.

"5. *We recommend*, The holding of as many conventions and institutes as may seem practical, and that we do more definite work in encouraging our young people to attend our schools to get a preparation for the Lord's work.

"6. *We recommend*, The plan suggested by the General Conference Young People's Convention at Mount Vernon, Ohio, of the co-operation of the conferences in giving certain students who have received some preparation for young people's work some experience in this work during vacation.

"7. *We recommend*, That the plan of organization of local Missionary Volunteer societies harmonize with the general plan of organization as recommended by the Missionary Volunteer Department of the General Conference.

"8. *Resolved*, That we approve of the Washington Foreign Mission Seminary Endowed Scholarship Fund, and that we do all we can, consistent with other funds, to raise the amount suggested for this conference.

"9. *Resolved*, That we encourage our brethren in the making of wills to the cause to make the conference a beneficiary, and that the East Michigan Conference Association of the Seventh-day Adventists be made the executors, and that the conference share twenty-five per cent of these legacies with the union conference.

"10. *Resolved*, That the Medical Missionary Department be strengthened, and that the secretary be encouraged to carry on a vigorous campaign on the principles of health and temperance, and that as conference laborers and church officers we pledge our hearty co-operation.

"11. *Resolved*, That, in view of the urgent calls that continue to come from the General Conference for needy fields, we again express to the General Conference our willingness to share our laborers and means with these needy fields.

"Whereas, There are many expenses necessary for the founding of the work in the union and local conferences, for which the tithe can not be used, therefore,—

"12. *Resolved*, That we encourage all our members to pay one per cent of their income into the conference fund, one half of the same to be forwarded by the local conference to the union conference.

"13. *Resolved*, That it is the mind of this conference that a church-school be established wherever there is a sufficient number of children, and that we urge our church officers to make a vigorous effort to do this; and further, that the conference committee investigate the cases of weak companies, and render such help from the general fund as seems consistent with other needs."

E. I. BEEBE, *Sec. and Treas.*

### Experiences in Honan

WE have just returned from a trip in the country, and as we had many interesting experiences by the way, we thought they might be of interest to others.

We left our station the evening after the Sabbath, taking our little Wallace with us. Many missionaries in China think it is impossible to take their children with them on these itinerating trips, but the experience of one good missionary woman proved to us that the children could be taken, and be a great blessing in the work. Our little one was dedicated to the Lord at his birth, and we have always felt confident that he would be a blessing to us in our active missionary work. So he went too, and the results more than proved that he helped to open hearts and homes to the truth.

The first seventy li of our trip was taken on a small covered boat. There was not room inside to stand upright, but we made up our bed on the floor, and had a refreshing night's rest. The boatmen poled away all night, and early next morning we found ourselves at the end of the first stage of the trip. The boatmen had poled for eleven hours, and for this they asked two thousand cash, equaling one dollar. There was a family of five adults on the boat, who were wholly dependent on their boat, which was their only home, for support.

We found our Chinese evangelist awaiting us with a cart, and we were soon ready for a seventy-li ride to the first company of Sabbath-keepers, where we arrived at dusk. The villagers soon gathered to give us a hearty welcome. As we have no chapel in this place, we held our meetings in the home of one of the Christians. The farm animals—two oxen and a donkey—were in one end of our meeting-room, while in one corner was a pile of sweet potatoes, which had just been brought in from the field. But although our surroundings were not the most inviting, the people were warm-hearted, and we had a good time studying together about the Lord's second coming. After meeting we talked individually with those present, and found a good interest in the message in this village.

That night we were given the best accommodation they had,—a good clean bed, clean for a Chinese bed in these villages. There was also a rather ancient table, and the rest of the room was nearly filled with bins, each five or six feet high, and three or four feet in diameter. There were five of these in all, filled with beans, wheat, and sesame seed. We would have been comfortable, however, if it had not been for the rats, which took advantage of the darkness to scamper in and out of the bins, and then across our bed and up the wall.

Next morning at daybreak the villagers began to assemble for meetings, and all day we were busy talking personally with those who came, and holding meetings for all. When asked if they could help in the erection of a chapel in their village, they gladly promised to do all they could to get one built as soon as possible. There are eight Sabbath-keepers bearing witness for the truth in this place, and we were greatly encouraged to see their zeal. These have all been brought into the truth through the faithful efforts of one Chinese canvasser, Brother Lin. For-

merly his father was angry with him because he was anxious to study the truth, and was not willing for him to come to our meetings. But as he has seen his son's faithful example, he has become more and more interested, and now he is just as earnest as his son in the message. Brother Lin's wife, his younger brother with his wife, and his father and mother are all keeping the Sabbath. Some of them have not yet learned the truth fully, but they are faithful in living up to the light as it comes to them, and are anxious to learn more. There is also another family of four who are interested in the truth as the result of this canvasser's work. The mother is blind, but she memorizes texts and hymns, and is eager to learn. The father is studying the truth, and obeying as he understands. The son and daughter are very bright, and with proper training should make good workers. The girl has read the Old and New Testaments, and has unbound her feet, in spite of opposition from her mother-in-law's family. She was married some six months ago, and is now bearing witness for the truth in her mother-in-law's family. Our cook, who is an honest Christian, also comes from this village. He was formerly severely beaten several times by his father for listening to the gospel, but now his father is much interested in the truth, and is anxious to send his younger boy here to school after New-year's. Others interested also wish to send their boys to school here as soon as the school work is started, which we expect will be on our return from the general meeting in January. The Lord has used Brother Lin to break down prejudice in this village, and to awaken an interest in the gospel; and the responsibility now rests with us to follow up this interest, and lead those inquirers into the full truth.

After spending two days with this company, we went to the next village, where there were Sabbath-keepers. Here there are six keeping the commandments of God, and several nominal Sabbath-keepers who have been keeping the Sabbath as they previously kept Sunday. They say they have to make a greater sacrifice when they keep the Sabbath than when they kept Sunday; for then they could go to meeting, and afterward work as usual. But they find it a little more difficult to keep the Sabbath properly. We endeavored to show them that there is a great blessing in Sabbath-keeping, that the Sabbath is the mark of God, and that the Lord requires us to keep his commandments. Most of our time here was spent in personal work, strengthening the believers in the faith, and encouraging them to press forward. Here there is quite a neat little room which has been set aside for a meeting-house by one of the Christian families.

After spending a day in this village, we pressed on to the next place, Siang Cheng. Here we received a most hearty welcome from a company of sisters. When we left Siang Cheng some six months ago, we did not know of any results of the work in that place, with the exception of the girls' school-teacher. But this teacher is very zealous in the truth, and she gets the little company together, and is teaching them to read the Bible and hymns, and is helping them all she can in their Christian ex-

perience. We found that some of them had not yet learned to pray, but they have given up worshipping their idols, and are seeking God. One woman is from a family in which Sister Selmon had an obstetrical case, and another is a midwife who became interested through Sister Selmon's obstetrical work. One is the mother of one of the girls who attend the girls' school. After spending two days with these sisters, instructing them in the first principles of the gospel, we started on our way home. On the way back we visited two other places where there is an interest in the truth. In one of these places there are two Sabbath-keepers, and they tell of quite a number who come together to hear the gospel.

We stayed at a Chinese inn overnight on our way home, and here we had the most unpleasant experience of our trip. The place was largely made up of Mohammedans, and they crowded us so that our evangelist, who had been planning to leave us here and visit his home, said he did not dare to leave until the morning. The room we had for the night had no window or means of ventilation, except the cracks. We closed our door and locked it, but we did not have a very refreshing night's rest. Next morning we left before daybreak for home, and as the frost was on the ground, and a bitter north wind blowing, we were glad to reach home a little after noon.

The Lord is surely opening up the work in Honan; for we find interests springing up here and there all over this province. It is rather early yet to speak of some of these places, but we expect to report a little later some more of our encouraging experiences. At present there are twenty-four Sabbath-keepers in this district, and a number of these are interested in this truth. It takes much time to visit among these companies, for they are so scattered, but we realize that the Lord's blessing is with this work. We are anxious to start a girls' school and a boys' school, right after New-year's, for the children of Chinese believers and inquirers. These, with our Bible schools which are held twice a year, keep us busy between our itinerating trips. We trust you will remember the work here in Honan in your prayers; for we need grace and strength to be ready to meet every call that comes to us for the truth at this time.

F. A. ALLUM,  
EVA ALLUM.

### Greater New York

SABBATH and Sunday, Feb. 6 and 7, 1909, I spent in Greater New York. Sabbath morning I spoke in Church No. 1 in New York City. There was a good attendance, and a deep interest was manifested while the subject of religious liberty was discussed. A liberal offering was taken for the religious liberty work.

In the afternoon a union meeting was held in our Tabernacle in Brooklyn, where two nationalities of our people—English and Scandinavian—meet for worship. I was pleased to meet at this service Elder Claude AcMoody, who had just arrived from England on the steamer "Majestic" the night before, and joined me in the services. It being our annual religious liberty day, the

services in Brooklyn consisted of a discussion of the theme of religious liberty. Elder AcMoody gave a stirring and interesting talk on conditions in Turkey as the result of the declaration of liberty in that country. An offering for the religious liberty work was also taken at the close of the service. We believe that this meeting proved a great blessing to those in attendance.

Sunday morning I held a meeting with the gospel workers of Greater New York. A good spirit pervaded the service. In the afternoon the Greater New York Conference committee held a meeting. One listening to the recital of the urgent needs for means and workers in Greater New York, could not fail to be impressed with what the spirit of prophecy has told us over and over again concerning the importance of working our large cities. It seems to me that our

Meetings were held daily with the Burmese brethren. They also manifested an interest in the subject of the spirit of prophecy. Sister Anna Orr conducted two studies with them on this subject.

A preaching service was held each day at 6 P. M. These services were well attended from the outside. Inasmuch as quite a number of those attending had been halting between two opinions, the importance of obedience and surrender to God was made prominent. God gave freedom to his servants in presenting his Word, and souls found freedom. Some who had been wavering for a year or more took a definite stand.

Sisters Caroline Votaw and Lucy B. Cook led out in the singing. They sang a number of soul-stirring songs. The sweet Spirit of God was continually present throughout the meeting. Brethren H. H. Votaw and R. R. Cook and



GROUP OF WORKERS AND BELIEVERS AT THE GENERAL MEETING IN BURMA

people throughout the country should be aroused to the importance of the work in this great metropolis, with its five million inhabitants. It is evident that now is our time to work these great centers of population, lest the visitations of God's wrath shall sweep them out of existence, as other cities have recently been visited, before they had heard the third angel's message.

K. C. RUSSELL.

### The Burma Meeting

THIS meeting was held at Rangoon, Oct. 9-19, 1908. Nearly all of our little band of Sabbath-keepers in Burma were present. From Meiktila Brother and Sister Stevens and family and Brother and Sister Carapiet and Sister Lemon were in attendance. Brother Bertie came down from Mandalay, and the Burmese brethren and sisters came over from Moulmein, bringing with them a young Buddhist priest with whom Dr. Ollie Oberholtzer and Brother Hpo Hla had been studying the Bible. He had laid off his Hpoongia robes, and asked for baptism while in Rangoon.

Two meetings a day were held in English, and one in Burmese. The service at 8:30 A. M. took the nature of a Bible and Testimony study. Two lessons were given on the Holy Spirit. These were followed with studies on the spirit of prophecy. Those present took a real interest in the subject of the spirit of prophecy, and in the Testimonies which have come to us through this medium. Two or three complete sets of the "Testimonies for the Church" were ordered.

others labored earnestly for souls, and their efforts were not without results. Chains were broken, and captives were set free. We feel confident that this gathering of our people was for good.

The last service was a social meeting. The fervent testimonies borne gave evidence of help received. Two sisters were baptized in one of the beautiful Rangoon lakes. Several others were formed into a class for further instruction and preparation for this solemn ordinance. A general meeting will, no doubt, be held each year, if possible, in Burma.

Sister Votaw left for America at the close of the meetings. In a letter just at hand from her from Colombo, she says she almost decided to return. Her better judgment, however, prevailed, and she went on on her journey to the States. A year in America will restore her exhausted energies for further work in Burma.

J. L. SHAW.

### • The Hearing on the Johnston Sunday Bill

A PARTIAL report of this hearing appeared last week, including a summary of the arguments presented by the editor of the REVIEW, and W. A. Colcord, secretary of the Religious Liberty Bureau.

Mr. H. C. Kirk, president of the Secular League of Washington, spoke in opposition to the bill, his chief reasons for his attitude being these:—

"We are opposed to this legislation, first, on the ground that where any social difficulty can be remedied without the passage of a law, it is better to ac-



comply with it in that way than to enact legislation."

"The character of this bill, as tending to create new crimes and criminals, is self-condemnatory."

"There is more than that, however. The question of whether a man is a criminal or not is made to turn upon such fine distinctions."

"Now, there are multitudinous reasons that could be urged against the passage of this bill. Can anybody doubt that it is really—while ostensibly an economic measure and presented as such—in the nature of Sunday legislation, and as such is contrary to the spirit and letter of the Constitution of the United States?"

John N. Quinn, of Takoma Park, who had been delegated by the employees of the Review and Herald Office to represent them before the committee, gave the following reasons for his opposition to the bill:—

"1. The working man can secure a weekly day of rest without legislation by civil government.

"2. Working men are not agreed either as to the method of securing a weekly rest day or as to the day itself.

"3. The proposed legislation is an acknowledgment of a lack of conscientious conviction.

"4. The working man will not be permitted to exercise his right to decide how he shall observe the day.

"5. It is religious as well as class legislation, and takes issue in a religious controversy.

"6. It places a 'big stick' in the hands of bigots.

"7. The spirit behind the movement is one of intolerance and persecution.

"8. To secure the weekly rest day by civil enactment is to do so illegitimately.

"9. The ultimate of Sunday enforcement will be disaster to religion, the state, and the working man."

The next fifteen minutes were occupied by A. T. Jones, of Michigan, in an earnest argument against the proposed legislation. He first gave a sketch of Sunday legislation from the time of Constantine to the present, showing that all Sunday legislation in the United States could be traced through the laws of the colonies and through the laws of England, to their original source in the Roman laws at the time when there was the closest union between church and state. In discussing the exemption clause in the bill, he declared:—

"By the Constitution of the United States and by the divine religion, which is Christianity, every individual has a divine right, and also a constitutional right, to be religious without belonging to any combination or society in any way whatever."

"This bill, then, plainly requires of all people that they must either observe Sunday or else be 'members of a religious society,' which the state approves, that observes another day. This legislation, therefore, leaves no place whatever for the individual relation to God, or for the individual choice of service to God, as to the observance of a day. Under this bill all the religion that any one is allowed to have as to the observance of a day must be derived from the sanction and the authority of the state."

"This bill makes religion the attribute of a corporation, and of a corporation only. By this bill a man must either

observe Sunday as dictated by the state, from the church, or else by edict of the state he must be a 'member of a religious society.'"

"Gentlemen of the Committee: The conclusion of the whole matter, the sum of all that can be said, is that this legislation would doubly revolutionize this whole nation. First, in that, being essentially religious, it commits the nation to the old order of things,—governmental domination of religion and in religion. Secondly, in that it sweeps away absolutely and forevermore all right of individuality in religion. And in this double revolutionizing of things here, it is doubly unconstitutional and doubly antichristian."

The next speaker was G. B. Thompson, who said, in part:—

"We are told that the reason we are here opposing this bill, Mr. Chairman, is because we keep another day than Sunday. Now, I want to say that we would be opposed to any law that would require anybody to keep the seventh day. We oppose this thing from principle; because the government of this nation has no right to legislate concerning Sunday, the true Sabbath, or any other day. It is not proper for the state to legislate upon this question.

"Many of the promoters of this bill claim that they do not want religious legislation; that all they want is a civil observance of the day. Now, gentlemen, any law that will keep a man civil on Saturday or on Tuesday will keep him civil on Sunday. We have laws in the District of Columbia that require every man to be civil seven days in the week. Isn't that all that is necessary to make a man civil on Sunday?"

At this juncture petitions against the passage of the bill were presented by W. A. Colcord, secretary of the Religious Liberty Bureau, as follows:—

Two hundred fifty-three petitions from the various States, containing 10,962 signatures.

Eighty-six petitions from the District of Columbia, containing 1,321 signatures.

Three memorials signed by sixty merchants of the District.

Independent Citizens' Union of Maryland, 10,000 members.

Camp Six of Patriotic Order of Sons of America, 346 members.

One petition from California, addressed to Hon. J. C. Needham, containing 108 signatures.

Total, 345 petitions; 22,797 signatures.

There was also presented the following resolution, adopted the previous day:—

"Resolved, That the District of Columbia Conference of Seventh-day Adventists enters its most earnest protest against the passage of the Johnston Sunday bill now before the District Committee of the House of Representatives."

Mr. W. H. Rapley, manager of the New National Theater, and associate manager of the Academy of Music, opposed the bill on the ground that there was already sufficient legislation to meet all requirements.

K. C. Russell, chairman of the Religious Liberty Bureau, presented the next argument against the bill, giving a variety of reasons for his opposition:—

"1. Because should Congress pass this bill and it become a law, the national government would then be departing from the exalted position it has so long

maintained on the principle of a total separation between the church and the state."

"2. Because it makes religion a test for a certain class of citizens, in order to be exempt from the penalties of the law; for the bill plainly states that the citizens who are exempted must be members of a religious society."

"3. Because, should the bill become law, it would necessitate that the judge of the police court of the District of Columbia should assume the position of a bishop or moderator in an ecclesiastical tribunal."

"4. Because it is a species of class legislation, based upon a selfish principle."

"5. This bill compels a man to rest on Sunday whether he wishes to or not."

"6. I am opposed to this measure because it would be allowing the majority to control the minority in matters of a religious character."

As illustrating the practical workings of Sunday laws, the following facts were stated:—

"From 1885 to 1896, as the result of the enforcement of Sunday laws, over one hundred Seventh-day Adventists in the United States were prosecuted for quiet work performed on the first day of the week, resulting in fines and costs amounting to \$2,269.69, and imprisonment totaling 1,438 days, and 455 days served in chain-gangs."

By the courtesy of the opponents of the bill, time was granted to some of those present who desired to speak in favor of the measure. Mr. E. Hilton Jackson, an attorney, claimed that the Supreme Court of the United States had recognized the constitutionality of State laws relating to the observance of Sunday, on the ground that they were a legitimate exercise of the police power of the State. He read an extract from a court decision which he claimed sustained his contention.

In reply to his challenge calling for a decision of the federal court in favor of the position taken by those who opposed the bill, A. T. Jones stated that inasmuch as there was no federal Sunday law, there could be no federal decision upon the question, and for that reason it was impossible to produce one. He declared that Congress was prohibited from establishing religion, by the First Amendment; but at the very time when this amendment was adopted, every State, except one, already had an establishment of religion. So far as the United States Constitution is concerned, it would be possible for any State to establish religion by law, and to inflict the most severe punishment upon heretics.

Mr. Charles F. Diggs appeared as the attorney of one of the clerks' associations of Washington, and urged the passage of the bill in the interests of his clients. He claimed that there was nothing religious in the bill, and seemed to resent the fact that it should be opposed on religious grounds. In his replies, however, to some questions propounded to him, he inadvertently made very clear the real nature of the bill, and his own ideas concerning compulsory observance of Sunday. When asked, "What would you do with a man who does not observe any day?" he said, "I would make him observe the day which the law says." One member of the committee having stated that "the

only object of this law is to make a man keep one day in the week, and it makes him do that by law instead of by love," Mr. Diggs acknowledged that this was the case with all Sunday laws, by saying, "That is the same thing that every statute throughout the country does." Being asked if the association which he represented could not protect their members, by adopting certain regulations, Mr. Diggs replied: "So far as the members of our association are concerned, I suppose our members could; but you can bind them much better if you have an act." To this a member of the committee added, "You can create an abuse much better, too."

Mr. King, the president of the Georgetown Citizens' Association, urged the passage of the bill in behalf of some of the residents of Georgetown, but introduced no argument of any weight. His chief plea was that unless all stores were closed on Sunday, those who did close would suffer the loss of their trade, which would be likely to be transferred to the stores which kept open. Being asked whether he knew of any city in the country where Sunday was better observed than in Washington, and being pressed to a definite reply, Mr. King was obliged to say, "No, I do not know that I do," and the member of the committee who asked the question then declared: "I would rather have a love and a respect for the sabbath day implanted in a man's heart than all the laws you could put on the statute-books." When pleading for Sunday laws to prevent the importation of the Continental Sunday into America, and citing the laxness with which Sunday was observed in London as an example of what should be avoided, Mr. King was considerably nonplussed to be told that there were twenty-seven Sunday laws in force in London.

Mr. F. P. B. Sands, representing the Master Butchers' Association of the District of Columbia and its employees, was the next speaker who undertook to urge the passage of the bill. Mr. Sands was very sarcastic in his reference to the opponents of the measure, saying: "We have listened to a great many essays upon religious views of individuals representing different religious bodies." He gave a brief outline of his hitherto unsuccessful efforts to secure the passage of the law for the benefit of his clients; and declared: "This is no religious question. I drafted the bill, and I never consulted or asked or talked with any priest or minister of any denomination." He argued that it was "an affront to the intelligence of the committee" for the opponents of the measure to criticize the exemption clause, which, he stated, "is intended to give them all the protection they ask for under the bill." It did not seem to dawn upon the mind of Mr. Sands that it was possible for any one to oppose this legislation because of the wrong principles involved, or that any one could have any other purpose than a selfish one, merely to avoid arrest and prosecution, in appearing against the bill.

Mr. Henry I. Meader spoke in behalf of the retail grocers, stating: "We want a law here to protect those business men who do keep open, in closing on Sunday, so that they may close any day they see fit." "We appeal to you [the committee] that you give us the proper kind of day, that we may have a day of rest." "The Jews, and Seventh-day Ad-

ventists, and various other denominations can have their day of rest just the same as we are asking for here." If Mr. Meader, and those whom he represented, were willing to follow the example of Seventh-day Adventists,—decide upon a day which they would observe as the sabbath, and then observe it, without asking for a law compelling every one else to observe the same day,—there would be no occasion for further legislation, and congressional committees would not be compelled to devote any of their time to hearings upon proposed Sunday laws.

Those who listened to all the arguments presented at this hearing, while convinced that a deep impression was made upon the minds of the committee by the clear and strong arguments presented against the bill, were yet of the opinion that those who appeared before the committee to urge the legislation really did as much or more to defeat it than any others. w. w. p.

### Sunday-Law Agitation in Oregon

WHEN the Oregon Legislature convened, the Sunday-law advocates were on hand with their stereotyped bill, which two years before had been passed in Idaho, and which they had tried to put through in California. The conference decided to take active steps against it, so special petitions were prepared, and sent throughout the State for our people to circulate. Our people were also asked to write letters to their senators and representatives. The writer was asked to go to Salem to do everything possible in disseminating the principles of religious liberty. I had the privilege of interviewing a number of senators and representatives, and of placing on their desks copies of *Liberty* and other literature. It was evident from the first that a strong fight was on. The bill was referred to the judiciary committee, and a hearing was set for Monday, January 8, at 4 P. M. About thirty-five ministers went up from Portland to work for the bill. Among them were the strongest men of the city. Elder D. Nettleton and myself went on the same car. Soon after arriving in Salem, they organized not only to support the bill, but to fight the arguments we might make. One of their number was specially delegated to answer my arguments, as he said, in anticipation. He also said it might be embarrassing to him, as he might not strike the main point. He then launched out in a line of argument against the Sabbath. The ministers seemed to think if they could prove that we were wrong on the Sabbath question, the committee would make a favorable report on the bill. They used the old arguments of round world, lost time, etc. Some very bitter attacks were made on us. Nearly three hours was devoted to the hearing, the friends of the bill leading out.

First on the opposition was one of the leading attorneys of the State. He handled the assembled ministers in a severe way, which they resented by groans and hisses, till the chairman of the committee called them severely to order. About forty-five minutes was given to the writer. The Lord helped in the presentation of the truth. Before going into the meeting, Brother Nettleton and myself had an earnest season of prayer, our souls reaching out after God. He heard us pray, and gave freedom before

that packed room. Lawyers, newspaper men, and members of the Senate and House sat or stood and intently listened to the message. A score or more came to me after the hearing and commended the stand we had taken, and expressed themselves as highly pleased with the arguments made. It is manifest that no one knows the principles of religious liberty so well as Seventh-day Adventists. The attorney held in his hand two copies of *Liberty*, and recommended all to read the magazine. On Tuesday the bill came up for action in the Senate, with an adverse report. Petitions against the bill, with over three thousand names, were presented, and placed on file. After quite a lengthy debate, in which Seventh-day Adventists came in for their share for opposing the bill, it was indefinitely postponed. We feel to thank the Lord for what we consider another victory for the truth. It afforded an opportunity to get the truth before men who would not otherwise have heard it. The ministers from Portland who went to Salem to urge the passage of the bill, were terribly chagrined at their failure. It is said they are already laying plans for the legislature of 1911. We look upon all this agitation as a sign of the near coming of our Saviour, and it behooves us to be doing all in our power to spread the light of truth, that men and women may know where to stand.

W. F. MARTIN.

### Field Notes

THREE persons were baptized at Erie, Pa., on Sabbath, January 23.

THREE young men were baptized on a recent Sabbath at the Emmanuel Missionary College, Berrien Springs, Mich.

BROTHER CLAUDE WHITE reports that seven have already taken their stand for the truth where meetings are being held near Shepherd, Mich.

ELDER F. STEBBEDS conducted an effort in the church at Blue River, Wis., which resulted in the addition of nine members, and many others became interested.

As a result of efforts put forth at Moon, Wis., the past few weeks, twenty-six have already promised to obey all the commandments of God, and others are greatly interested.

At Glenwood, Iowa, on Sabbath, February 6, four persons united with the church. Others have expressed a desire to be baptized and unite with the church in the near future.

SUNDAY, February 7, two persons were baptized at Noble, Ill.; later a lady who had been studying the truth for some time took her stand, and is now awaiting baptism.

IN Kenosha, Wis., where Elder E. Edwardson and wife have been working, five Danish and six English members have recently been added to the company. A church will be organized there this spring.

SABBATH, January 9, Elder B. F. Kneeland baptized eleven persons at Paterson, N. J. Most of these were brought into the faith through the labors of Brother J. H. Carroll during the tent-meeting at Little Falls last summer.

## 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

### Notes on the Summary

THE monthly summary for 1909 begins its record promptly on time.

A new feature has been added to this January report. The column showing the total sales in each conference during January, 1909, is followed by a column showing the totals during the corresponding month last year. This feature will be continued if desired.

By looking up the summaries for November and December of last year, and placing them beside this one, it will be observed that several union conferences have won a great victory on the question of winter canvassing by holding their records strong and steady through the winter months.

We feel to congratulate most cordially both canvassers and leaders in the union conferences included in the territories of the Review and Herald and Southern publishing associations on the substantial gain they have made in book sales, and in the progress attained in perfecting the reporting system.

We are also greatly pleased with the addition to our list of reports from foreign fields. Our brethren far out on the frontier, where the work is not so fully organized, have co-operated very actively in the effort to make our summary complete. We cordially invite our brethren in this service to give this summary careful study. It will bear study, for many valuable lessons may be learned from it.

The gain for January, 1909, over January, 1908, is the largest gain we have made during January for the past five years, as shown by the comparative summary.

We invite the earnest co-operation of all the workers in this department in an effort to strengthen the weak places in our summary, and make it as perfect as lies within our power during each month of the present year.

E. R. P.

### An Important Work

ALL who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. We can not too highly estimate this work; for were it not for the efforts of the canvasser, many would never hear the warning.

It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for his truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books, God sends to troubled hearts peace and hope and rest. His love is revealed to them, and they understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with his self-denying workers. There are many, who, because of prejudice, will never know the truth unless it is brought to their homes.—“Testimonies for the Church,” Vol. VI, pages 313, 314.

### Canvassers' Summary for January, 1909

	AGENTS	HOURS	ORDERS	VALUE	1908
<b>Canadian Union Conference</b>					
Maritime .....	1	18	9	\$ 17.60	.....
Quebec .....	2	103	28	62.60	.....
Ontario .....	4	260	63	189.75	.....
Totals .....	7	381	100	269.95	\$ 245.75
<b>Atlantic Union Conference</b>					
Central New England .....	9	567	187	976.05	.....
Southern New England .....	10	240	76	423.75	.....
Greater New York .....	11	620	175	640.00	.....
New York .....	4	170	68	315.75	155.95
Western New York .....	8	480	147	575.10	470.45
Vermont .....	2	102	20	42.25	183.50
Maine .....	2	70	15	30.25	.....
Totals .....	46	2249	688	3,003.15	809.90
<b>Columbia Union Conference</b>					
Ohio .....	10	1090	687	1,199.30	348.70
West Pennsylvania .....	12	604	213	725.28	91.25
Chesapeake .....	12	1007	448	678.00	306.05
New Jersey .....	11	483	292	566.20	133.00
West Virginia .....	7	322	129	446.55	171.35
Eastern Pennsylvania .....	9	345	168	270.25	370.85
Virginia .....	7	326	84	166.35	281.25
Totals .....	68	4177	2021	4,051.93	1,702.45
<b>Lake Union Conference</b>					
Southern Illinois .....	9	856	242	706.45	.....
East Michigan .....	9	563	234	342.95	.....
North Michigan .....	6	447	102	270.95	110.00
Northern Illinois .....	2	203	22	88.35	53.50
Indiana .....	2	121	12	43.75	268.35
West Michigan .....	.....	.....	.....	.....	.....
Wisconsin .....	.....	.....	.....	.....	.....
Totals .....	28	2190	612	1,452.45	431.85
<b>Southern Union Conference</b>					
Louisiana .....	7	343	181	257.83	246.45
Mississippi .....	8	390	265	512.65	.....
Alabama .....	16	723	254	582.50	18.00
Kentucky .....	5	425	206	220.50	.....
Tennessee River .....	8	510	237	426.85	509.20
Totals .....	44	2391	1093	2,000.33	773.65
<b>Southeastern Union Conference</b>					
Cumberland .....	11	927	370	588.15	185.70
Georgia .....	6	689	152	638.35	470.05
North Carolina .....	10	904	337	838.10	62.40
South Carolina .....	8	510	397	449.20	435.50
Florida .....	4	231	90	169.50	3.00
Totals .....	39	3261	1346	2,683.30	1,156.65
<b>Southwestern Union Conference</b>					
Arkansas .....	9	189	63	167.15	72.25
Texas .....	6	124	48	181.50	115.20
New Mexico .....	4	274	211	238.50	.....
West Texas .....	1	129	...	11.50	.....
Oklahoma .....	.....	.....	.....	.....	389.82
Totals .....	20	716	322	598.65	577.27
<b>Central Union Conference</b>					
North Missouri .....	7	420	119	391.00	.....
Southern Missouri .....	3	107	30	208.45	.....
Kansas .....	4	116	38	160.70	308.50
Western Colorado .....	.....	.....	.....	175.50	.....
Eastern Colorado .....	.....	.....	.....	.....	375.05
Nebraska .....	.....	.....	.....	.....	444.57
Wyoming .....	.....	.....	.....	.....	197.50
Totals .....	14	643	187	935.65	1,307.62
<b>Northern Union Conference</b>					
Iowa .....	3	143	47	181.50	136.65
Minnesota .....	.....	.....	.....	.....	.....
North Dakota .....	.....	.....	.....	.....	.....
South Dakota .....	.....	.....	.....	.....	257.10
Totals .....	3	143	47	181.50	493.75
<b>Western Canadian Union Conference</b>					
Manitoba .....	3	161	20	120.45	.....
Alberta .....	.....	.....	.....	.....	.....
Saskatchewan .....	.....	.....	.....	.....	.....
British Columbia .....	.....	.....	.....	.....	.....
Totals .....	3	161	20	120.45	.....

**Pacific Union Conference**

Arizona .....	1	...	...	181.10	.....
California-Nevada .....	...	...	...	.....	581.50
Southern California .....	8	287	140	400.00	.....
Utah .....	...	...	...	.....	.....
Totals .....	9	287	140	581.10	581.50

**North Pacific Union Conference**

Montana .....	...	...	...	.....	50.00
Southern Idaho .....	...	...	...	.....	.....
Upper Columbia .....	...	...	...	.....	186.00
Western Oregon .....	...	...	...	.....	.....
Western Washington .....	...	...	...	.....	.....

Totals ..... 236.00

German Union Conference .....	256	....	....	\$7,205.98	\$7,315.17
Russian Union Conference .....	13	....	....	206.21	.....
Latin Union Conference .....	9	1282	2810	158.65	.....
Mexican Mission .....	5	399	467	357.32	.....
British Union Conference .....	76	3618	1398	5,636.34	1,448.75
Scandinavian Union Conference ...	57	4929	2637	1,755.96	.....
Australasian Union Conference ...	77	6129	2488	9,478.13	8,528.00

Total, North American union conferences .....\$15,878.46

Total, foreign union conferences and mission fields .....24,798.39

Grand total .....\$40,676.85

**Comparative Summary**

	1905	1906	1907	1908	1909
January	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.05

**Current Mention**

— Seven men were killed and two injured in a train wreck at Delmar, Md., on February 22.

— February 21 severe earthquakes were experienced throughout the Eloe district of Spain, also at Crevillente, and the people are camping in the fields.

— Earthquake instruments at London, on February 26, recorded another earthquake of the greatest intensity, but its location has not yet been determined.

— Six persons were killed and more than a score injured by a tornado which wrecked every building save two in the town of Marked Tree, Ark., on February 23.

— President Roosevelt's order detaching the marines from all the war-vessels of the navy and assigning them to duty on shore is to be overruled by Congress, if the House accepts the recommendation of the joint committee to that effect.

— The California Legislature passed a bill, February 24, providing for a complete census of the Japanese in that State, that the State might be able to determine whether it should ask Congress to pass a general Asiatic exclusion act.

— A mineral which is called radiothor was recently discovered by a Chicago chemist in analyzing a peculiar grade of pitch-blende obtained in Colorado. The new substance is claimed to have all the curative qualities of radium, without its dangerous effects.

— The wonderful growth of this country is well illustrated in a comparison of the postal appropriations of three different years. In the year 1800 the postal appropriations amounted to \$280,804. In the year 1860 they had increased to \$8,518,007. For the present year they amount to \$224,000,000. The figures for the last-named year are an increase of more than one hundred per cent over the appropriations for the same purpose nine years ago.

— Blizzards of great severity have prevailed in southwestern Russia during the week, completely blocking two thousand miles of railway. A report from Odessa states that more than one hundred lives were lost in southwestern Russia during the three days of the storm.

— The question of such a change in the constitution of the State of New York as will permit woman suffrage is now before the New York Legislature as a result of a hearing at Albany on February 24. The judiciary committee of the legislature has agreed to report to the assembly next week.

— A successful test of the wireless telegraph apparatus was made on a swiftly moving Lake Shore train on February 27, messages being sent from the train in western Pennsylvania to the wireless station at Cleveland, Ohio. Exchanges of telegrams were also made between a number of other stations.

— The Liberal forces in Persia have come in conflict with the forces of the government, and in the engagement the latter have been defeated. The Liberals expect soon to march on the capital. The telegram bringing this report also states that another earthquake in Persia has destroyed thirty villages. The loss of life is not given.

— Because of the murder of a policeman at Omaha, Neb., February 19, by a Greek, mobs attacked and wrecked a large number of buildings occupied by Greeks. In the encounters incident to the work of the mob several were severely injured. The matter has been taken up by the Greek minister to the United States.

— President-Elect William H. Taft has completed his cabinet. The members are as follows: Secretary of State, Philander C. Knox, of Pennsylvania; Secretary of the Treasury, Franklin Mac Veagh, of Illinois; Secretary of War, Jacob M. Dickinson, of Tennessee; Attorney-General, George W. Wickersham, of New York; Postmaster-General, Frank H. Hitchcock, of Massa-

chusetts; Secretary of the Navy, George Von L. Meyer, of Massachusetts; Secretary of the Interior, Richard A. Ballinger, of Washington; Secretary of Agriculture, James Wilson, of Iowa; Secretary of Commerce and Labor, Charles Nagel, of Missouri.

— The American battle-ship fleet, with its escort of battle-ships and cruisers, arrived off the Virginia capes on the night of February 21, and on the following morning sailed into Hampton Roads, where it was reviewed by the President. The returned fleet and its escort made up a fleet of thirty war-vessels, the strongest American fleet ever assembled. The review of the fleet by the President brought to an end its long cruise of fifteen months.

— The representatives of both the United States and Great Britain in China have entered remonstrances to the Russian government against the Russian administration of municipal affairs at Harbin, Manchuria. This remonstrance is backed also by the protests of China because of Russia's continued occupation of her territory. The American and British representatives have both notified Russia that they expect her to live up to the agreements outlined in the treaty of Portsmouth.

— By a vote of 168 to 141, the House of Representatives, on February 24, refused to allow an increase in the salary of the President of the United States to \$100,000. The House finally agreed to an amendment, making the President's salary \$75,000, with no appropriation for traveling expenses. The House also refused to allow an increase in the salaries of the Vice-President, Secretary of State, Speaker of the House, and for members of the Supreme Court, Circuit and District courts, and for the Court of Appeals and the Supreme Court of the District of Columbia.

— United States Commissioner of Corporations Herbert K. Smith, has made public that portion of his report dealing with the tobacco trust. He states that this great tobacco combination is composed of eighty-nine subsidiary concerns, with a capitalization of \$316,000,000. The commissioner shows that this trust is practically the only exporter of tobacco, controlling substantially the entire output of the country. An idea of the extent to which it has absorbed independent concerns may be gathered from the fact that since 1897 the number of independent concerns handling tobacco has dwindled from 243 to 17.

— Conditions in Europe still bear a warlike aspect. Austria gives evidence of a desire to invade and punish Serbia. Russia is opposed to such action on the part of Austria, and has ordered out certain classes of her reserves for six weeks' military practise. Germany still favors Austria. Serbia and Montenegro have agreed that in case of hostilities with Austria, they will act together, and Prince Nicholas of Montenegro will be in command of the combined forces. Serbia has indicated her willingness to entrust her grievances to a European court of arbitration, and England has indicated her willingness to participate in the court if Russia also will join. The one favorable omen in the situation is Serbia's willingness to submit her case to such a tribunal.



## Christian Liberty

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

Conducted by the Religious Liberty Bureau.

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

Chairman  
Secretary

### From California

A TELEGRAM from Elder J. O. Corliss was printed in the last issue of the REVIEW, announcing the defeat of a proposed amendment to the California Constitution, which would provide for Sunday laws. From a letter written by Brother Corliss, reporting the experiences, we take the following extract:—

"The author of the amendment, Mr. Johnson, had the first speech, and although the contention had been, all along, that there was no religious intention behind the bill, his entire talk was along the line of a religious day of rest. In fact, there was no other thought made prominent enough to carry the least weight. He probably talked twenty minutes. Another Mr. Johnson, Mr. Preston, Mr. Wheelan, and Mr. Irwin, all talked strongly against the bill as a religious measure. I might also mention that a Mr. Cronin said a few words in harmony with the other opponents of the measure. There were only two who ventured to talk in favor of the matter, besides Mr. Johnson, the author of the bill. It is not necessary here to enter into detail regarding the arguments of the opponents of the measure, but suffice it to say that very many of our arguments were repeated. In fact, Mr. — had before him quite a bundle of documents that had been placed in his hands by us. He used one of them in his speech."

In view of the failure of the effort to secure the required amendment to the constitution in behalf of Sunday laws, it is probable that no further move will be made at this session of the legislature to pass the pending Sunday bill. But Mr. G. L. Tufts, a representative of the International Reform Bureau, who is the author of the bill, and who has led the campaign in behalf of this legislation, has already announced his purpose to renew the fight at the next session of the legislature two years hence. In view of this warning, the friends of religious freedom will doubtless enter upon a campaign of education with a view to the defeat of any such effort. W. W. P.

### In Arizona

ELDER H. G. THURSTON, president of the Arizona Conference, writes, under date of February 19, as follows:—

"A bill granting power to incorporated towns and cities within the territory to close barber shops on Sunday, passed the House by 17 to 4 votes, February 11, and came to the council this week.

"We have done what we could, and yesterday afternoon the council committee reported it adversely, and it was killed by a large majority.

"Liberty has had its influence, and as soon as we pointed out the real issue, and what was involved in the measure, the council smote it in very proper style.

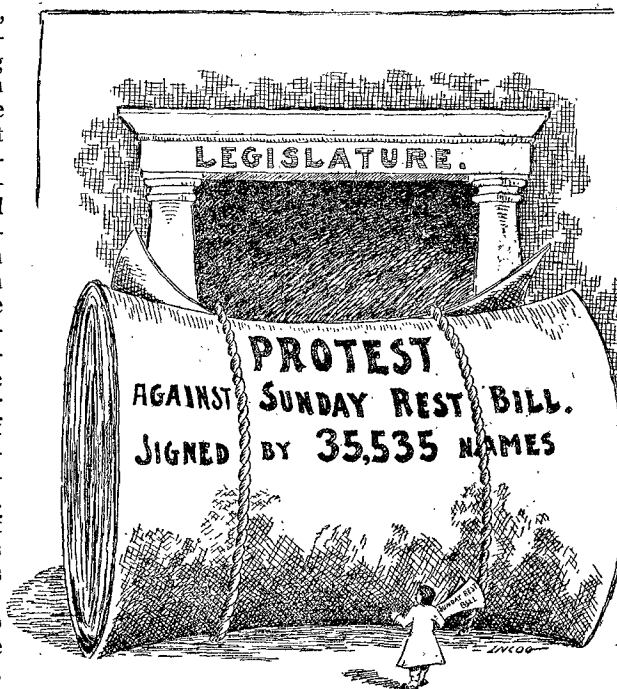
"The word Sunday did not occur in the bill, but the whole argument in fa-

vor of it was that it would give power to close barber shops on Sunday, and, in fact, all the discussion for and against the bill was from the Sunday-closing standpoint. Yesterday our memorial was read in full in the council, showing the dangers, and giving some of the reasons why we opposed it."

The writer further says that a "straight Sunday bill" to close all barber shops has also been introduced into the Arizona Legislature. He is hopeful that even though the House passes it, the council will oppose it. W. A. C.

### Value of the Petition Work

THE accompanying illustration is a reduced reproduction of a cartoon which appeared in the Sacramento (Cal.) Bee, of Feb. 5, 1909. It indicates quite forcibly the value and importance of the



"SHALL THE PEOPLE RULE?"

petition work in our opposition to the passage of religious measures.

Referring to this matter, Elder J. O. Corliss, writing from Sacramento, February 10, says: "I am sure that petitions are of great help in our legislative work, as you will notice by the cartoon mailed you yesterday. It did not appear until about two weeks after petitions were put in; so you can see that they are remembered. The Bee is keeping before the people the thought that those personal signatures have been filed."

Writing to the brethren in the State of New York through the *Atlantic Union Gleaner*, of February 10, Elder C. S. Longacre says: "There are now fourteen [now twenty-one] Sunday bills before your State legislature. Now is your time to enter an effective protest against these bills. I never knew until last week how effective these protests are. When we appeared before the Maine Legislature last week, to argue against the Sunday bill, the letters and protests of our people that were coming in thick and fast on every mail, gave us a tremendous influence and standing with the committee. Come to our help, brethren! We can not fight the battle alone."

It is a mistake, therefore, for any one to belittle or minimize the influence and

importance of the petition work. And by this we mean to include everything of the nature of personal letters, memorials, resolutions, remonstrances, and protests of all kinds. These things do exert an influence and have weight.

As long therefore as the right of petition is recognized and exists, we feel that advantage should be taken of it, and use made of it. And it would seem a sort of providence that the same section in the United States Constitution which enjoins Congress from making any law respecting an establishment of religion, or prohibiting the free exercise thereof, guarantees the right of petition. If there is anything the people ought to petition and protest against, and have a right to petition and protest against, it is the evils of religious legislation. We hope therefore that none of our people will lose sight of this important work, and the opportunities it affords to present the truth to the people. W. A. C.

### The Jews Urged to Activity

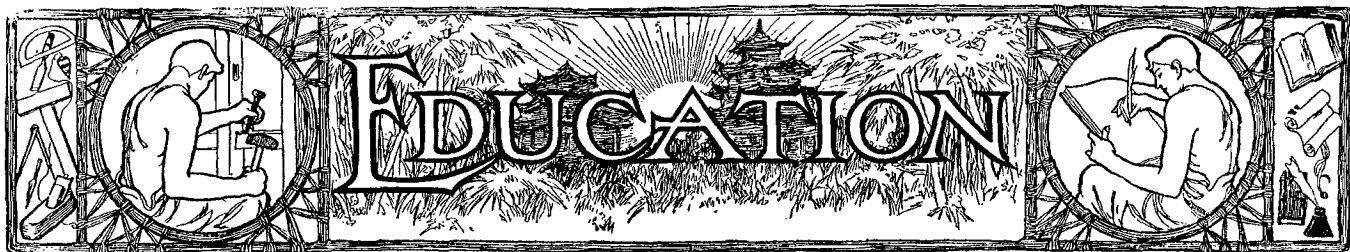
THE following is taken from the *Chicago Israelite* of Jan. 16, 1909:—

"The Johnston Sunday bill is now pending before the United States House of Representatives. The bill is styled 'An act for the proper observance of Sunday as a day of rest in the District of Columbia.' It was introduced in the Senate, May 1, 1908, and was passed in that body, May 15, 1908. The bill is innocent enough in itself, but there is no telling to what it will lead when once it receives the sanction of both houses. There is scarcely a session of Congress at which some such bill is not introduced.

Every one knows that these bills are introduced under the instigation and whip of rigid orthodox Christians, and are simply entering wedges.

"The Seventh-day Baptists and the Seventh-day Adventists are fully aroused to the situation, and are securing signatures to a petition appealing to Congress not to pass the law. The Jews of the country should take a similar stand, and circulate petitions, get the signatures of their constituents, and present them to the congressmen of their districts, urging them to vote against the District of Columbia Sunday bill.

"As said, the measure is by no means drastic in its demands. But that is not the point. Congress has no right to deal with questions of this character, no matter how lenient they may be in their application. By doing so it is overriding the First Amendment to the Constitution: 'Congress shall make no law respecting an establishment of religion or permitting the free exercise thereof.' The Johnston Sunday bill has passed the Senate. It must not pass the House of Representatives. Every champion of the separation of church and state should use his influence with the congressmen of his district to see to it that the Johnston bill is defeated."



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*.

### *Individuality*

WE can rightly educate the masses only by educating the individual, and this can be accomplished only by a constant study of each individual. The highest ideal of educational effort would make it possible to meet each individual's absolute needs. It is impossible for us, under all the circumstances of large classes, to meet this ideal, but we may always aim at it, and may often approximate it. We can do this only when we are willing to advance or to hold back each pupil in his class work, just as may be best suited to his own needs.

This sort of teaching takes time outside of classes. It requires visits to the home, personal talks, a thorough acquaintance with each pupil, and much careful thought; but it yields abundant returns. Under such teaching a great stimulus is given to the growth of intellect and character. The pupil feels the thrill of life from this personal touch and influence of the teacher. The conscientious teacher affects character more by his conscientiousness, by his thoroughness and painstaking effort, than he does by anything he teaches by maxim and precept. Given such a teacher,—one who is seeking to know the individual elements of each pupil's life,—individual development becomes a rapid matter.

The gardener seeks to place each plant in just that location with respect to sun and shade, and to give to each just the amount of water and the kind of nourishment, required for its development. His plants, it is true, are graded, but individual care is given to each. It is this care that makes them thrifty. Similar care bestowed upon individual pupils will produce far greater results. Some of Christ's greatest teachings were given, not to the multitude, but to the individual. Let us seek to emulate this wonderful example.

### *Traditional Versus God-Given Ideals*

PHYSICAL work is given of God to produce in man those sturdy, vigorous elements which will serve to stimulate and vivify his faculties of mind and soul. A child is not to be educated in manual labor simply for the sake of dexterity and skilfulness. He is to be thus educated that he may develop a vigorous, energetic, and wholesome life. No manhood or womanhood is complete without the symmetrical development of all physical faculties. Generally speaking, the schools of the world are out of touch with the vital conditions of the life of to-day. We live in a mechanical and commercial age, and he alone is rightly educated who is enabled properly to meet and deal with these present conditions of existence.

It is hard for the teachers of to-day to break away from the traditions of the past. These traditions grew in an age when aristocracy, with no appreciation of its physical responsibilities, ruled supremely over a class of serfs, with no sense of their intellectual responsibilities. Such traditions must not form and govern the educational ideals of the present, but these ideals must be determined by the revelations given to us by God. His high conceptions of manhood and womanhood, practical, alert, and capable of meeting and dealing with present issues, are to be our standards. We are to carry forward the mightiest movement of all times, and our educational ideals must be determined by it.

So, then, we teachers are bound by the vows of our high calling to put forth our strongest endeavors to bring into our work that perfect balance of educational ideals which will develop all the faculties of the being harmoniously. Physical work, skilfully, accurately, energetically performed, is in itself intellectual and spiritual. We should not be held by traditions. We have before us God-given ideals; we should study and continually seek to apprehend them.

### *The Home*

THE home has the first and most important of all responsibilities in the education and training of the child. Because many parents do not sense this, the conscientious teacher often endeavors to do that which should be done by parents in the home. Under certain circumstances

this may be required, but the wise teacher recognizes that the first great responsibility in the development and education of every child rests upon the parents, and seeks by every conceivable means to encourage parents to discharge well these responsibilities.

The thoughtful teacher will seek in a proper manner to uplift the home as a first and most natural means of developing and properly educating the child. But it is not the work of the school to do for children in the school that which should be done by the parents in the home. Next to religious teaching of children in their homes comes proper industrial instruction. The child should be taught to work in an accurate, rapid, and skilful manner. But while the school has direct duties to discharge in teaching the dignity of, and love for, useful labor, and while such teaching should form an integral part of school work, and will directly affect the home for good, yet, after all, it is in the home that manual labor can be best taught; for such work is, in the end, for the direct benefit of home life; and to seek to do in the school what may be done in the home is a subversion of the great end of such education.

One of the greatest opportunities for good given our schools is to seek the elevation of home life; for in this way we can best prepare our pupils for home duties. Where pupils are in the school home, then, of course, the full responsibility for home training rests upon the school; but where children are in their own homes, the school should recognize the rights and obligations of the home, and seek to aid and encourage the children in the faithful discharge of such responsibilities. Let us earnestly seek a perfect adjustment of the home and school responsibilities in the child's education.

### *The Present Truth*

God has always had a present truth for the world. The message which John the Baptist gave was not the one which Noah had to give. The message and work of Paul was not that of Nehemiah. Our message is not that of any other people or time, yet it embraces all the great issues of all time.

Our educational effort is to seek to make clear these great vital issues, and to lead each pupil to discern his personal relation to them. Our courses of study,

our methods of teaching, our discipline, should all have for their aim the one great purpose of preparing workers whose appreciation of the issues of this message is so great that they may do the work given them in a most effective manner. There is danger, in our efforts to produce good work in any one department,—as, for instance, agriculture, manual training, music, or language,—that we lose sight of the mighty movement of which we are a part; and to just the extent that education thus becomes one-sided, it is useless.

We are not to turn out from our schools farmers, mechanics, linguists, or musicians as such; but we are to seek to develop in our students those elements of character which will best qualify them to be missionaries in heathen lands, ministers in the great cities of our home land, teachers in the preparation of workers, physicians who can bring healing to the soul as well as to the body, business men who can conduct the financial affairs of our great enterprises; and each teacher in each department of a school should have such a broad grasp of the fundamentals of this message and of the needs of the present hour that every effort will be performed with a proper view of all the departments of study, and not simply of his own.

We are not to teach our children to raise cabbages, milk cows, or train vines only, neither are we to teach them to handle verbs and nouns, or demonstrate difficult mathematical and scientific problems merely, or to be able to recall great portions of history, or even understand something of the meaning or philosophy of it, but we are to seek to bring each of these elements into the life of the student in such just and proper proportions as to give him a thoroughly balanced mind.

## The School

### The Aim of Our School Work

WE are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practise of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness.

Our teachers need to understand the work that is to be done in these last days. The education given in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every practise that is opposed to the teachings of the Word of God, and of supplying the place with deeds that bear the mark of the divine

nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellence of divine instruction above that of the learning of the world.

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned, the superiority of the future life to this is to be impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God.

The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. This he did, and then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of him. Teachers should be employed who will give a heavenly mold to the characters of the youth. Under the influence of such teachers, foolish and unessential practises will be exchanged for habits and practises befitting the sons and daughters of God.

As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. Angels are waiting to co-operate in every department of the work. This has been presented to me again and again. At this time, the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values.

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels, through human agencies, are to supervise the work, and every department is to bear the mark of divine excellence. Let the Word of God be made the chief book of study, that the students may learn to live by every word that Christ has given.

MRS. E. G. WHITE.

### Visiting the School

#### A Talk to Parents

MUCH has been said in regard to the teacher's duty of visiting the parents and children at their homes, and becoming acquainted with the home life and environments of the child; but I have been thinking about another duty—that of the parents' visiting the school, and learning of the child's life there.

Did you ever stop to think how much time each day your child is actually out of your sight? But you say, "I send my child to church-school, and I know we have a good teacher. I never fear about my child while he is in school." That is all very well; but your duty does not cease there.

One parent (a member of the school board) said to me, when I asked him to visit the school, "O, I shall never have time for that. I have all confidence in you as a teacher." Yes, that is true enough; but, parents, how are you going to sympathize and co-operate with your teacher if you never see what he is doing in the schoolroom? You may have an idea of it, from the reports your children bring you, and from what you learn by meeting the teacher at church on the Sabbath; but that is not enough.

I have urged this matter upon the patrons of my school, until I have succeeded in getting most of them sufficiently interested to visit the school half a day at a time. It just inspires me to have them come, and I only wish they could stay the whole day. It encourages the children also.

Perhaps you wonder why Mary's standing in reading is not so high as you think it ought to be, and why Johnny's deportment is not so good, when you tell him each morning to "be a good boy, and mind the teacher."

Let me tell you what to do. Go to school with Mary and Johnny some day, and you will be there in time to see how orderly they take their seats when school calls, and how they get their books out and go to work. Then apply good thought and judgment; study the methods the teacher uses in teaching different pupils, and in presenting different subjects; and I am sure, when your visit is over, you will declare, "Well, I never knew that school is so different now from what it was when I went to school." You have really been in school and learned some things yourself, and are glad you took the time that day to visit the school.

Therefore, parents, visit the school, and you will better appreciate the privilege you have of obtaining a Christian education for your children.

ANNA JOHNSON.

### The Hygiene of the Nose

SPECIAL symptoms to be observed are the following:—

1. Disturbances of breathing. Breathing through the nose is difficult, so the mouth is kept open.

2. Disturbances of speech. The voice has a nasal sound, since the stopping of the nose hinders clear speech.

3. Disturbances of hearing, on account of the swelling of the Eustachian tubes. In this way buzzing in the ears, deafness, etc., may occur.

4. Disturbances in the functions of the brain, resulting in inattention, so-called aprosexia nasalis, and the like.

Investigation has shown that this is a common disorder among schoolchildren. In Boston, from five to six per cent suffer with adenoids; in Germany about ten per cent.

In Leipzig investigation made by the school physician showed that out of 9,031 children, 23.2 per cent were afflicted with adenoids. The largest number of cases were found among the children of the so-called district schools, attended by the poorer classes. This was thought to be connected with the scrofulous tendency, and the fact that the children were weaker and not so well cared for. In the *burgerschulen*, where the better class attend, there were 18.9 per cent of the children with adenoids; while in the

district schools, 25.5 per cent had adenoids.

In Stockholm, specialists are employed to examine every child in the elementary schools. In 1905, among 3,495 children, 13.8 per cent were found to have enlarged upper tonsils; and in 1906, among 3,907, 12 per cent were found.

Adenoids seem to occur more frequently among the mentally deficient. Among 114 feeble minded, Halsted found 20.1 per cent with adenoids. In one school in New York, where there was a special class for defectives, a physical examination showed that 137 had adenoids or enlarged tonsils, or both.

Perhaps, until further studies have been made, it is not best to attempt to establish other correlations, but several are suggested. It seems to be a defect of civilization. No extended investigations, so far as I am aware, have been made among primitive people; but among the South American Indians adenoids seem seldom to occur. Catlin reports that, according to his observation, North American Indians always sleep with their mouths closed.

Teachers have an excellent opportunity for detecting the presence of adenoids in their pupils. By making the preliminary observations, a blank like the following can be used:—

1. Does the pupil sit with open mouth?  
Always.  
Sometimes.  
No.
2. Does the pupil complain of headache?  
Always.  
Sometimes.  
No.
3. Is the pupil attentive?  
Very.  
Somewhat.  
No.
4. Is the pupil backward in learning?  
Very.  
Somewhat.  
No.
5. Does the pupil's voice have a nasal sound?  
Always.  
Sometimes.  
No.
6. Does the pupil stutter?  
Always.  
Sometimes.  
No.
7. Is the pupil hard of hearing?  
Always.  
Sometimes.  
No.
8. Does the pupil complain of earache?  
Always.  
Sometimes.  
No.
9. Remarks.

—Pedagogical Seminary.

### Death in School Drinking-Cups

THE evidence condemning the use of common drinking-vessels upon any occasion, whether at school, church, or home, is derived from three sources: (1) The frequent presence of disease-producing bacteria in the mouth; (2) the detection of pathogenic germs on the public cups; (3) the discovery that where a number of persons drank from a cup previously used by the sick, some of them became ill.

During the past six months I have investigated, by means of direct micro-

scopic examination, by cultures, and by guinea-pig injections, the deposits present on various public drinking-vessels. Cup No. 1, which had been in use nine days in a school, was a clear thin glass. It was broken into a number of pieces, and properly stained for examination with a microscope magnifying one thousand diameters. The human cells scraped from the lips of the drinkers were so numerous on the upper third of the glass that the head of a pin could not be placed anywhere without touching several of these bits of skin. The saliva, by running down on the inside of the glass, had carried cells and bacteria to the bottom. Here, however, they were less than one third as abundant as at the brim.

By counting the cells present on fifty different areas on the glass as seen under the microscope, it was estimated that the cup contained over twenty thousand human cells or bits of dead skin. As many as one hundred fifty germs were seen clinging to a single cell, and very few cells showed less than ten germs. Between the cells were thousands of germs left there by the smears of saliva deposited by the drinkers. Not less than a hundred thousand bacteria were present on every square inch of the glass. Most of these were of the harmless kind, abundant in the mouth, but some were apparently the germs of decay, feeding upon the bits of the human body adhering to the cup. In order to determine how much material each drinker is likely to leave on the cup, I requested ten boys to apply the upper lip to pieces of clean flat glass in the same way they touch the cup in drinking. These glass slips thus soiled were properly stained for microscopic examination, which showed an average of about one hundred cells and seventy-five thousand bacteria to each slip.

More than ten thousand churches have now adopted the individual communion cups, and many schools either provide a sanitary drinking-fountain or require the pupils to use individual cups. In many places in Germany pasteboard cups are furnished, which, after being once used, are destroyed. Wherever hygienic measures have been adopted in a community, sickness and death have decreased. By living more in accordance with the rules of hygiene, New York City reduced her death-rate from twenty-five per thousand to eighteen per thousand during the period from 1890 to 1905. Within the same years, Chicago reduced her death-rate from nineteen to fourteen per thousand. — *Technical World Magazine*.

I AM not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have.—*Abraham Lincoln*.

LIVE in the active voice, intent on what you can do, rather than on what happens to you; in the indicative mood, concerned with facts as they are, rather than as they might be; in the present tense, concentrated on the duty in hand, without regret for the past or worry about the future; in the first person, criticizing yourself, rather than condemning others; in the singular number, seeking the approval of your own conscience, rather than popularity with the many.—*William DeWitt Hyde*.

## The Teacher

### Work

LET me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil room;

Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
"This is my work, my blessing, not my doom;

Of all who live, I am the one by whom  
This work can best be done in the right way."

Then shall I see it not too great, nor small,

To suit my spirit and to prove my powers;

Then shall I cheerful greet the laboring hours,  
And cheerful turn, when the long shadows fall

At eventide, to play and love and rest,  
Because I know for me my work is best.

—Henry Vandyke.

### The A B C's

THERE was a little girl in my school who could not, or would not, learn to read. I was teaching her by the thought method, or supposed I was. But she would falter along for a word or two, stand and stare a moment, and then slide her glance away to the window.

"That's good, Florence," I would say. "What was it Adam did?" A shake of the head.

"Let me see, my dear. Why, yes, you've seen that word before."

"Whe-e-ere is it?"

"There! Don't you remember it?"

"Unh-unh!"

But by dint of persistence she got along,—came to read excellently,—as well as I could,—the first lesson or two, until one day I discovered that she was reading while looking out of the window. "I know that all by heart," she explained.

With the next lesson she was not so familiar, of course; she couldn't read. Still she was anxious to get along; and she heralded each failure with the combined response and interrogation, "Can't. What's the next lesson?"

Finally I found out that she hadn't learned her A B C's; couldn't tell one letter from another. Then, I suppose, I backslid; I set her to learn the alphabet.

"Can't," she said, her square little face set determinedly, "unh-unh!"

But with the aid of "The Word Builder," and by the persuasion of lost recesses and stayings-after-school, she did manage at last to master her A B C's, and now, I am told, she can read, if not so well as some, yet well.

Somehow, I think I'm much like that little girl. I started long ago to go to a Teacher for special training. I wished to become a teacher, and I went at my primer with diligence. I must learn to read men, women, boys, and girls, in order to be the master that is the teacher. I gathered books, I attended lectures, I dashed bravely into sciences and philosophies, I crammed my head with theories; and oftentimes my elders bore witness that I had a zeal, fervent if not



temperate. I could recite my first-page authors without looking; I could read better than my teachers.

But when, beyond the first-page authors, I came to life experiences, and in the schoolroom met seared hearts, soured dispositions, warped natures, I stood silent. "Go on," said my Teacher, encouragingly. I shook my head.

"You need to learn the A B C's," said my Teacher. "Study in agricultural lines should be the A, B, and C of the education given in our schools."

But I was anxious to go on. "Can't," I said. "What's the next lesson?"

"It reveals cowardice," was the reply, "to move so slowly and uncertainly in the labor line—that line which will give the very best kind of education."

"But," I objected, "I haven't time now to go back and learn that. I have already started on my life-work. I want to go on."

"Are you progressing?" asked my Teacher.

I looked at the page,—the open page of my pupils' lives,—and before my eyes the characters were blurred. Again I shook my head.

"Talent is too much idolized," he said, "and station too much coveted. There are too many who will do nothing unless they are recognized as leaders; too many who must receive praise, or they have no interest to labor."

"But I can not see that this alphabet will help me. How, by digging in the earth, can I come to know souls better?"

"Teachers must understand what lessons to impart, or they can not prepare students to be transferred to the higher grade. They must study Christ's lessons and the character of his teaching. In the training of his disciples the Saviour followed the system of education established at the beginning. The twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus. They were with him in the house, at the table, in the closet, in the field. There is wisdom for him who holds the plow and plants and sows the seed. 'For his God doth instruct him to discretion, and doth teach him.'"

So I turned, with enlightened eyes, to the A B C's. O, but it was hard! for I loved my books.

Again my Teacher came to me. "You are spending too much time indoors," he said. "Go out into the field, and work with your students." For other matters had pressed, and I *must* study.

"I can't," I answered. "I must read this large book on 'The Psychology of Adolescence.'"

"Your adolescents are out there hoeing in the strawberry patch," he said, "and their minds are with them. Study there."

"They can work better than I can," I objected. "But I must study science in order to know the workings of their minds, and how to meet them. What can I learn of pedagogy while hoeing?"

"In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and culture, and compliance with the laws governing each is the condition of success. The attention required in

transplanting, that not even a root fiber shall be crowded or misplaced, the care of the young plants, the pruning and watering, the shielding from frost at night and sun by day, keeping out weeds, disease, and insect pests, the training and arranging, not only teach important lessons concerning the development of character, but the work itself is a means of development. In cultivating carefulness, patience, attention to detail, obedience to law, it imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the worker to deal more successfully with other minds."

"O, I believe in it!" I said, "but my time is so limited. I will uphold the principle with my voice and pen, but I—I can not come down."

And the answer came plainly: "There is a spirit of opposition to the plain Word of God and to the Testimonies of his Spirit. There is a spirit of idolatrous exaltation of mere human reason above the revealed wisdom of God. There are men among us in responsible positions who hold that the opinions of a few conceited philosophers, so-called, are more to be trusted than the truth of the Bible or the testimonies of the Holy Spirit. These men are Hazael's, to prove a scourge to our people. They are wise above that which is written."

Then I yielded, and to some degree I have learned the A B C's. And the promise has been verified in proportion to the faith exercised; for though I can not read so well as some, still I can read somewhat. I wonder, naturally, how many have had my experience in learning the A B C's. A. W. SPAULDING.

### *The Province of Mathematics in Christian Education*<sup>1</sup>

(Concluded)

THE culture value of the study of arithmetic seems equally important and practical with that which we ordinarily term "practical." Geometry has long been recognized as the branch of mathematics whose study best develops the reasoning faculties; but these faculties would not be found so undeveloped when geometry is taken up, had the possibilities of arithmetic along this line been recognized and made use of in our teaching. If there were less memorizing of rules and formulas, less mechanical and more thought work,—more time taken to develop a subject, more encouragement offered to original solutions, more questions as to the "why" as well as the "how" of the operation involved,—we should see our pupils gain in mental strength more rapidly. "Could we banish half the definitions, most of the rules, and all the answers from our books, much would be gained."

A clear and concise explanation of every concrete problem solved, with due recognition of original and varied solutions, makes the class hour much more interesting and educative than a recitation of definitions and rules, with the excuse for an explanation, "You add,

and then divide, . . . and then you get the answer." Too often the "answer" was all we wished, and all we got, its connection with the data of the problem, its causes and effects, being wholly lost.

Let us remember, too, that the idea should come first, the definition afterward. When the subject has been developed, and the idea grasped, the mind readily acquires and retains an expression of the same in the fewest words, which may be the author's definition, the teacher's definition, or perhaps the pupil's own. The last is sometimes best, and trains in the concise and accurate use of words. Thus the recitation in arithmetic may also be made a drill in oral language, and in no subject is accuracy of expression more needful.

Attention has often been called to the fact that the moral effect of the study of arithmetic is very good, but much is lost in the accomplishment of this end because of carelessness in teaching. Absolute truthfulness of statement should be insisted upon, not only in oral work, but also in all written work. On this point, one writer has said: "To let a child say that  $2 + 3 \times 2$  is 10 (instead of 8) is to sow tares which will grow up and choke the good wheat. To let him see such forms as,  $2 \text{ ft.} \times 3 \text{ ft.} = 6 \text{ sq. ft.}$ ;  $45^\circ \div 15 = 3 \text{ hrs.}$ ; or to let him hear the expressions, 'As many times as 2 is contained in \$10,' etc., is to take away a large part of the value that mathematics should possess."

"Figures will not lie," is an old adage; and the recognition of the unchanging laws of number and quantity, must be of great value to the pupil at the age when he is apt to be perplexed by the changing, doubtful character of many things about him. Here is something really true, upon which he may depend. Will this not lead him, if properly taught, to recognize the divine origin of the laws of mathematics?—a part of God's thought, and like him, unchanging!

As problems drawn from God's works are studied, introducing such subjects of elementary science as are adapted to the pupil's age and to the work in hand, he will see how the Creator recognizes the laws of number in his works,—that they are but another expression of his character; and the fact that the Lord is a "God of order" will be evident.

Will not the mental development, or culture, obtained from the solution of problems which give us a knowledge of the works of God be greater than that obtained from many problems which still find a place in our text-books? These problems can not be said to be practical. Of what educative value are the problems in which we find the length of the fish from known relations between the lengths of different parts of his anatomy? What matters it, how soon "the hound will catch the fox," or "the minute-hand overtake the hour-hand" between two consecutive hours? Of what value, save as a mental gymnastic, is the solution of such problems? Shall we not concentrate our energies upon the learning of truth, and upon a preparation for usefulness?

Our text-books in arithmetic may not teach error, but should they not speak positively of him whose thoughts are written in earth, sea, and sky? Should not our teaching of arithmetic positively declare, "Behold the Lamb of God, which taketh away the sin of the world?"

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

## Methods

### Manual Training for Our Primary Grades—No. 6

#### Sewing

WITH a good system, and a teacher who is desirous of carrying it out to its fullest extent, learning to sew may be as delightfully interesting and as educational as any other branch of learning. As a matter of fact, however, much more



CORRECT POSITION IN SEWING

depends upon the teacher than upon the system or the particular set of models used; for an earnest, interested teacher will have a good degree of success with any system, while an uninterested, indifferent teacher will fail with the best system, and under the best conditions that can be provided.

It seems needless to say that a teacher should herself do the work, and become thoroughly familiar with it, before attempting to teach it; but there have been teachers who have not recognized that this was necessary.

The object of the course which will be given here is to teach the principles of plain sewing in a simple but practical way. Doubtless there are other methods and models which would accomplish the same purpose equally well; but this one has been tested personally, and has proved satisfactory. The material is inexpensive, and can be obtained almost anywhere. The work can profitably be given to children seven years of age. Beginning at that age, the average child will complete it in about three years, allowing for two forty-five-minute lessons weekly. The expense will average about twenty-five cents a year for each child. It may be given to boys and girls alike as far as the fourth grade.

In arranging the course, an effort has been made to avoid that which is mechanical, and to make the work easily and naturally progressive. It is of vital importance that every teacher should grasp the fact that while this is a sewing course, sewing is not the most important thing that is to be taught in

giving it. Good judgment, self-reliance, a trained eye, and correct habits of working are more valuable than even technical skill; and the teacher who fails to recognize this defeats the most important aim of the work. If you can not teach more than the models, do not teach the models.

To the superficial teacher the precision of detail which will be required may seem unnecessary; but let me ask, Can real excellence be achieved without precision of detail? And further, little by little, hour by hour, and moment by moment, all unconsciously to them, and often to us, the children who are given into our hands for a little time to train, are forming characters not only for this life, but for eternity. Can we, then, afford to neglect any opportunity of bending them in the right direction,—of making deep the impress of right principles? And is the principle of thoroughness and exactness one that is to be regarded lightly?

We read of our Saviour that "in his earth-life, he was an example to all the human family. . . . He learned the carpenter's trade, and worked with his own hands in the little shop at Nazareth. . . . He did not use his physical powers recklessly, but gave them such exercise as would keep them in health, that he might do the best work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as he was perfect in character."—*Special Testimonies on Education*, pages 38, 39.

It is as true of this course of sewing as of everything else, that the importance of forming correct habits in the beginning can not be overestimated.

The first thing to be impressed upon the minds of the children is that their hands must be perfectly clean before beginning to sew, and this is a point that should be carefully looked after each time the class is called. Next, see that each child is so seated that, when sitting well back in the chair, the feet may rest squarely on the floor. Low chairs are greatly to be preferred, but the ordinary school seats may be used if necessary. If chairs are used, arrange them in a semicircle. The teacher should be seated during the class period, and in such a position that she can readily observe the movements of each child. A well-lighted room is, of course, essential.

The correct position is erect, with the lower part of the body against the back of the chair, the feet near each other, and resting easily on the floor. In this position the lungs are not cramped, and the arms have freedom of movement. The position may be maintained indefinitely without fatigue, as there is no strain or cramping of any part of the body.

The work should be held sufficiently high in the hands to prevent the need of lowering the head. It is seldom necessary to rest the work on the lap while sewing. The teacher's own position should illustrate what she is attempting to teach, and her vigilance over herself and her pupils should never relax. Sewing in itself is not an unhealthful occupation. It is the bad position, and the wrong conditions under which it is done, that bring the evil results so often seen.

It would be preferable, of course, to have everything needed within reach of

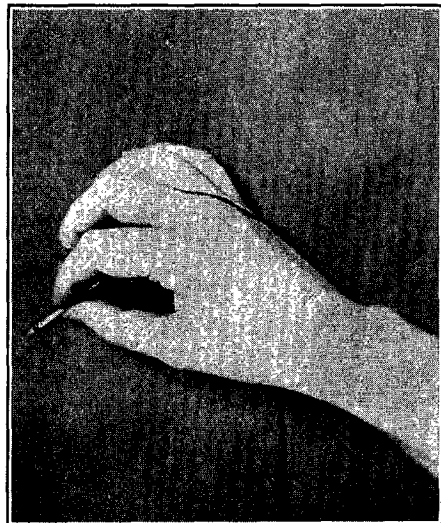
each child; but as that is scarcely possible for many of our schools, the supplies should be on a desk or table, to which each may go as he has need. It is possible to allow this and still maintain order and quiet.

A good spool-stand, which will accommodate a dozen spools of thread, may be made from a piece of board twelve inches long, five inches wide, and one inch thick. It should be planed, the corners cut off, and the edges beveled. Wire finishing nails of suitable size to receive the spools, should be driven into the upper surface at equal distances apart.

A thimble-stand may be made from a circular piece of wood of the same thickness, and six inches in diameter. The edges of this should also be beveled, and the desired number of five-eighths-inch holes bored to the depth of one-half inch. The holes may be arranged in some symmetrical design, as a star. A piece of wood of this size will accommodate two dozen thimbles. Bits of jewelers' cotton may be put into the holes, and the thimbles put in, tops downward. This arrangement makes it easy for the children to fit themselves, and for the teacher to keep track of the thimbles.

Aluminum thimbles are quite satisfactory for school use, as they are inexpensive and do not tarnish. Teach the children that to fit properly, the thimble should allow the finger to touch the top, and yet not be loose enough to fall off if lightly shaken.

The materials for the first model are double-thread penelope or railroad canvas, and dark-red saxony yarn. Long-eyed, round-pointed tapestry needles, No. 21, should be used. The canvas is twenty-five cents a yard. One yard will make three dozen or more models. This material was chosen because it does not tax the unaccustomed eyes of the children, and there is no difficulty in securing a uniform length of stitches, as these are



CORRECT POSITION OF THE HAND

governed by the squares of the canvas.

By the time this model is completed, the children should naturally assume and maintain the correct position. They should properly manipulate needles, thread, and thimbles, and should know the names and uses of the various stitches used in the model, and be quick to recognize any irregularities or imperfections in the work. This may sound large, but

constantly repeated experience has demonstrated that it is not expecting too much of either pupils or teacher.

There are many grades of the canvas, but that having about twelve double threads to the inch should be chosen. Every tenth thread is dark, thus making a stripe. The piece for each model should be eleven full stripes wide, and nearly an inch longer than wide.

The yarn should be wound into a soft ball. The first step is to teach the children to measure off the proper length of yarn, and to thread their needles. The ball, to prevent rolling, should be placed in a small box or basket, and for the first lesson may be passed around the class, letting each in turn help himself. To determine the length, let the child take the end of the yarn between the thumb and forefinger of the right hand, and with the basket containing the ball resting on the lap, take the ball lightly between the thumb and forefinger of the left hand; then place this hand on the chest directly below the chin, and stretch the other out its full length to the right, letting the yarn pass freely through the left hand; then drop the end from the right hand, and break the yarn at the point which the left hand marks. This gives each child a length in proportion to his own arm.

Thread the needle by placing one end of the yarn over the side of the needle; hold both between the thumb and forefinger of the left hand, slip the needle out, pulling upward, and pressing tightly between the thumb and finger in order to make a sharp, wedge-shaped fold in the yarn. This will slip readily through the long eye of the needle. See that each pupil thoroughly masters this step before proceeding further.

To prevent the canvas from being crumpled by inexperienced hands, it is well to spend a little time in learning to take the stitches in paper. See that the thimble is on the right finger, and properly used. In pulling the thread through, it should fall between the middle fingers. Do not neglect this seemingly small matter. It marks the difference between a clumsy, awkward movement, and a correct, graceful one.

Acquiring the correct position, the correct way of threading the needle and taking the stitches is sufficient for the first lesson, unless more time is allowed than the usual class period.

MRS. E. M. LONG.

### Living Geometry

"THINGS which are equal to the same thing are equal to each other." That is a familiar statement in school-book geometry, and so simple that any one can at once see the truth and reason of it. Yet it is not merely a truth for school; it applies to real life.

So it impressed one young student, who, in studying his geometry, came upon this axiom, and was struck with a new meaning he had never seen in it before. He had, like most boys, a hero, and for some time had been wishing he were like a certain young man who seemed to him the type of all that was good and manly. He had even tried to imitate him, but not, it must be said, with very great success.

But here was a suggestion. "Things which are equal to the same thing are equal to each other." Why not work

that out? It must be true of persons as well as of things. He finally reasoned it like this: His hero friend was good because he seemed in many ways to be like Christ; then if he himself could be more like Christ, it would follow that he would be more like his friend. He had been looking at the wrong ideal first; and he saw now that if he looked first to Christ, and took him as his ideal and hero, he would become more like his friend, because he would have the same standard of character, the same pattern to follow. It would be easier and better to take the original example first; then the two copies would be more like each other.

There is very good reasoning in that; don't you think so? It is a practical way of making your geometry live.—*The Wellspring.*

### The Care of Books

HAVING had opportunity during the past few months to learn something of the care of books, it occurred to me that what I had learned might prove beneficial to others, especially to the church-school teacher. So much depends upon the manner in which a book is used, that it would seem advisable for even small children to know something of the care of these, our precious friends.

When first opening a new book, the pages should be carefully separated, never turning the covers back, as this injures the binding. Books are so cheap nowadays that not even the higher-priced ones are well-bound. Children's books will wear much better and soil less easily if covered with one or two coats of shellac. Unless very fortunate in mixing the shellac, it is better to buy that already prepared. Do you wish to have the books labeled? With a clean cloth apply ammonia to a place just the size of the label, and allow it to dry. This removes the dressing, and helps the label to stick. Now paste on the label, and rub until dry. Then write the book number with India ink, and cover with shellac. Thus treated, the label will endure considerable wear. Unless a book is strengthened (and I believe most school-books are), paste a strip of cloth, an inch wide and as long as the book, at both the front and the back of the book, letting it lap an equal distance on both cover and fly-leaf.

When pages come out, they may be tipped in. On one side of the inner edge of the loose page put a little paste. Take a strip of gummed paper, fold lengthwise, and paste against the loose page and the page opposite. Frequently we see a book with the covers off, or nearly off. If they are only hanging on, tear them off. Now hold the book without the covers firmly in one hand, and paste a piece of white cambric over the back, which it should exactly fit. Cut a much wider piece, and paste the edge on the back of the book over onto the fly-leaf, then across and back on the cover, which must be held tightly against the book. After doing this at the front and the back, you have a book with a good cover. Torn pages may be mended with oiled or invisible paper. The paper should be cut according to the shape and size of the tear. A piece on either side makes it less liable to further tearing.

Children soil their books in a short

time unless the books have an extra cloth or paper cover. I suppose none of us like to handle these sticky germ-breeders. To clean the covers, rub with a cloth saturated with ammonia; to clean the pages, rub them with finest powdered pumice. Some may very effectually be cleaned with a paste solution, but this is tedious and slow work. It can not be done on all kinds of paper.

It might be well to add that, when using paste, a small quantity should be put into a saucer, and stirred until thin. This makes it smooth, and easy to work with.

VERA MUELLER.

### Our Schools

#### The Cause of Christian Education at Walla Walla College

THE first semester of the school year has passed, and we are now well started in the work of the second. As we review the work of the first half of the year, we see multiplied evidences of the blessing and presence of God upon and with us in our efforts to carry out the principles of Christian education in this institution.

The large attendance at the school has been a great encouragement to the faculty. Already the enrolment has reached three hundred sixty-five, which considerably exceeds the enrolment of last year. Of this number, one hundred seven are students of the normal training department.

Even though there are eight intermediate schools in the North Pacific Union Conference, with an enrolment of about four hundred students, still the enrolment of the college has more than doubled during the last four years. Surely the Lord is calling our youth to hasten the work of preparation necessary to qualify them to act their part in the closing message, and more and more clearly do we see the great work that lies before our schools, from the primary school, where the children are taught, to the training-school, where young men and women are trained for active service in the great world-wide field.

The normal training department is a demonstrated necessity in connection with our college work. This work has been changed from a poorly lighted room in the basement of the college to quarters of its own, consisting of a well-lighted, properly heated, two-story building, with necessary facilities for carrying on the work. The enrolment has increased from thirty to one hundred seven; and four thoroughly trained, consecrated teachers constitute the normal faculty. There are twelve students in the normal teachers' class, but there ought to be twice that number.

The college has an excellent, earnest class of students, who are doing thorough work in their studies, thus showing an appreciation of their opportunities.

But the success of the school does not depend upon large numbers, nor upon strong courses and elaborate equipments, but upon the degree of moral power pervading the school. We are glad to report good interest in the religious and missionary phases of our work. The week of prayer was a precious season. The Lord came near to the school last year during this time, but this year the

blessing and presence of the Spirit of God was still more manifest. The enemy of souls was present to resist the workings of the Spirit, but he was vanquished, and many captives were set free. I have never seen the powers of darkness so determined to resist the powers of light, but truly, "where sin abounded, grace did much more abound." On two occasions, the Spirit of God was present with such convicting power that all studies were laid aside, and the Heavenly Guest was our instructor; and he taught lessons of far greater import than those assigned for the day. There was confession of sins, and an earnest seeking of God for complete victory in the life. The Sabbath following the week of prayer twenty-seven souls were buried with Christ in baptism. Others have since decided to take this step at the first opportunity.

Every Tuesday, at 5:45 p. m., the Missionary Volunteer Society meets for a general program, or the various working bands of the society meet to lay plans for aggressive work. A good work has been accomplished, and temperance and missionary rallies, held from time to time, have emphasized the importance of a thorough preparation to do efficient service for the Master.

An important feature of the missionary work of the school is the Foreign Missionary Band, which meets each week, the evening after the Sabbath. It has now a membership of sixty, and all hold themselves in readiness to respond to the calls that come from the fields afar. The members of this band are earnest workers in the Missionary Volunteer Society, and believe that home missionary work and experience is a necessary step in the preparation needed to qualify them for the work in foreign lands.

The Lord has blessed in the temporal and material things necessary for the progress of the work, and this has been a source of great encouragement to the students and faculty. Through the efforts and sacrifices of the students, teachers, friends, and patrons of the school, we have been enabled to improve our chemical and biological laboratories, and now, through a five-hundred-dollar contribution from Dr. Mary Johnston, of Boise, Idaho, we are installing a physical laboratory. Last year we were enabled to secure a four-and-one-half inch achromatic telescope, provided with an equatorial mount. This instrument greatly multiplies the interest in the study of the starry heavens, which declare the glory of God.

We are looking forward with great interest to two memorial days. The first of these will be Sunday, February 7, 1909, at which time the normal school building will be dedicated, free from debt. For this building, so comfortable and convenient for carrying on the work of normal training, we are indebted to Elder and Mrs. H. W. Decker, now living in Portland, Ore. These faithful pioneers have always had an interest in the proper training and education of the children and youth, and have always freely contributed of their means to this end; and their recent gift of three thousand dollars for the erection of a normal school building, where children may be properly taught, and teachers thoroughly trained to teach in our church-schools throughout this union

conference, and elsewhere, is certainly a wonderful uplift to the cause of Christian education. May God richly reward these servants of his for their love and sacrifice in behalf of the struggling cause of Christian education.

We hope soon to have the second memorial (memorable) day, when we shall dedicate the Walla Walla College to God, free from debt. A little over three years ago a plan was laid for lifting a debt of twenty-five thousand dollars from the college. Already a little over twenty thousand dollars of this debt has been paid, and we hope, before the present school year closes, to sing the song of jubilee of freedom from debt, and evermore to remain free from it. The past three years the Walla Walla College has been operated without running behind. It has not only met its running expenses and kept up the repairs, but it has also paid the interest on the debt, and last year it had a net gain of two thousand dollars.

The sanitarium building, erected two years ago, has proved inadequate for the increasing patronage; so another story is being added to the building. The sanitarium is a real blessing to the school, and we trust that the general educational advantages offered by the college will prove a real help by giving the nurses an opportunity for laying a good foundation for their special work.

Thank God that the work is onward all along the line. Pray that the work at Walla Walla College may not come behind, but may move steadily forward in its heaven-appointed work.

M. E. CADY, *President.*

### *Alberta Industrial Academy*

WE have forty-nine students enrolled, and three more have sent word that they are coming. I am glad to report that we have a very earnest and consecrated company of young people. I am well pleased with the good degree of spirituality in the school. It is the expressed purpose of nearly every one to be a worker in some part of the cause of truth. Several have paid their expenses by earning scholarships; others are planning to join in this work next summer.

A large per cent of our students are mature young men, who have a very definite purpose in view, and if they adhere to this purpose, in a short time this school can be called upon to furnish recruits for mission fields. They manifest an active interest in Sabbath-school work and young people's work, and they are having the benefit of the experience of conducting Sabbath-school and young people's meetings.

The weather has been very severe. For several nights the thermometer registered 50° to 60° below zero, and we are not very well protected from cold. Some of the coldest nights it registered as low as 20° below zero in our sleeping-rooms. Two families are living in tents on the school farm, that they may have the advantages of the school. In spite of all this exposure and the bitter cold, we are all enjoying good health. Nothing more serious has resulted than a few frosted ears, noses, fingers, and toes.

We are confident that students who cheerfully endure these disagreeable features, and do not allow our meager and inadequate accommodations to hinder or

discourage them in their educational work, are gaining an experience that will be a very essential qualification for missionary work in foreign countries, where there are so many obstacles to be overcome.

We have been pleased to note a marked progress in the various classes. Our hearts are filled with praise and thanksgiving to our Heavenly Father for the many evidences of his Spirit among us.

J. L. STANSBURY.

### *The Takoma Park (D. C.) School*

ON the morning of September 16, over seventy young people and children presented themselves at the Takoma Park (D. C.) School to begin another year's study. These were divided into three rooms, and classified into grades from one to eleven, Stanley C. Morian, the principal, having charge of the work in the room of the most advanced students; Miss Mary I. Cobban, that of the next room; while Miss Mary F. Rice was given charge of the children in the primary department. Good work has been done in each of these departments of the school. A thorough course of study is given in all the grades, and the students are maintaining commendable marks upon their grade cards.

Not many weeks had passed when the school board was confronted with the proposition of releasing Miss Cobban, in answer to an invitation that had come to her from the Mission Board to take the matronship of the Claremont Union College, at Cape Town, South Africa. It was no small sacrifice on the part of the school board, and also of the children themselves in Miss Cobban's room, that she was released to respond to this call. But as she felt that the Lord was leading in this, and that she ought to accept the invitation, she was released, and with many hearty "Godspeeds" in behalf of her future work, she left us December 19, in company with Prof. C. P. Crager and wife, of Mount Vernon, Ohio, for South Africa. We felt that the need in foreign lands should ever be given first consideration, and in this sense we were thankful that we could contribute another worker from our school to assist in some needy field. Immediately at the close of our first year's school, Miss Sadie Clark, one of our teachers, had joined Brother H. S. Prenner, of New Jersey, in answering a call to Brazil, for which country they set sail after their marriage, to assist in that needy field.

Mrs. Stanley Morian was chosen to continue the work laid down by Miss Cobban. She had had experience in public-school work, but not in any of our schools. She is conducting a good school, and thoroughly enjoys her work under these new conditions.

During the week of prayer, special meetings were conducted for the school by Prof. Frederick Griggs and other brethren. The Lord blessed these efforts for the children and youth, and a good work was accomplished. Quite a number of the children had not openly taken a stand to serve the Lord. But as the meetings continued, many young hearts were touched, and several expressed a desire to be baptized. Further services were held in them, and after careful consideration was given the matter by



the church, as well as by the parents of the children desiring to go forward in this ordinance, arrangements were made for a baptismal service at the Memorial church, down in the city. This took place Sabbath afternoon, January 9, at which time, after a few impressive remarks and an earnest prayer by Elder A. G. Daniells, Professor Griggs buried in the watery grave nineteen children and young people; Mrs. Morian was also among the candidates. This was indeed a very impressive occasion, and one which we believe caused joy among the angels. Several others besides those connected with our school were baptized at this time.

The building in which our school is conducted is used for the regular church services. It is not yet paid for, but the church is united in its efforts to raise this money, and has decided to raise twelve hundred dollars during the present year. At a recent service seven hundred sixty dollars was pledged, in the form of five-dollar-blackboard blocks, on this obligation. Others who were not present will esteem it a privilege to assist.

While it is best, if possible, to provide a place for school privileges without incurring debt, still, rather than let our children imbibe the spirit of the world, and perhaps be lost at last, even a little obligation in the way of debt, if by this means the children can be gathered in and saved, is surely the part of wisdom.

We truly have great reason for thankfulness to God for his blessing upon the work of our school at Takoma Park. With the psalmist of old, we can say, "The Lord hath done great things for us; whereof we are glad."

T. E. BOWEN.

### *Sheyenne River Academy*

We have enjoyed our work here from the first, and have taken real comfort in seeing the little school rise to a place where it is sending out some stable young people into the work of the Lord. This has been a year of special blessing. It is the unanimous testimony of the entire faculty that this has been the most precious school year of our experience, ranging from one to twenty years. Such a spirit of prayer and consecration as is resulting in the conversion of whole families through the efforts of the students, is not the usual school experience. An unconverted young man came to us late in the fall. About six weeks later I baptized him in the frozen river. His heart went out to his brother and parents at home, and by prayer on his part and that of the entire school, seeming miracles have been wrought. His brother made him a visit about the holidays, and before returning home was convinced of the truth, and kept the next Sabbath. Since then his mother has written that she is keeping the Sabbath, and now the news comes that the father, who all thought was wholly given to the world and especially to money-making, is diligently studying the truth. The young man, with about fifteen more, is planning to canvass next summer.

Others are having similar experiences, and those who have held out against the Spirit of the Lord for two and three years have at last yielded, and now take their places along with the rest in the Bible classes and in the canvassing classes. It is wonderful. I have never seen anything like it; there is no excite-

ment or unusual effort on our part; we simply watch and pray. Just last week, one of our boys received a letter containing five dollars for railroad fare, written by his former employer, with whom he has been in correspondence, urging him to come to him at the earliest possible date to talk with him about the truth.

I could write much more along this line, but will mention only one more incident. A young man of the German nationality, who could not speak a word of English, came here in the early winter. He had known something of the truth at home, but had resisted it for some time. During the week of prayer, he could hold in no longer; he asked for baptism. I delayed a few days for various reasons, and he sent word again that he wanted to be baptized as soon as possible. A few days later I called a meeting for those desiring to consider baptism, when he, with a few others, was present. We found him thoroughly prepared; and though a blizzard was on, and the ice on the river was two feet thick, he did not want to delay, but asked to be baptized at once. That was the opening day of our annual conference, and some of the brethren suggested that we were taking a pretty big risk; but I said we were taking a bigger risk in refusing to comply with that young man's request; and I was willing to go with him into that icy grave and do the part of the messenger of God in the matter. About thirty went out to the river in the storm to witness the ceremony, and none regretted the experience. I learned afterward that he felt he had delayed so long something might happen to hinder its ever being accomplished, and that he would leave nothing undone to show his willingness to follow the Saviour. His Christian experience is proving genuine, and he is happy in the Lord.

Now every member of our school has acknowledged the Saviour, and all plan to unite with the church at the first opportunity. The good spirit of the school has been the remark of all visitors, and we feel like using the words of the early disciples, "Come and see."

N. W. LAWRENCE.

### *The Oakwood Manual Training-School*

Two terms of the present school year are nearly finished, and we have reason to believe that the time has been most profitably spent by our students. The attendance has been good, and the class of young men and women now in training is an encouraging promise for future good work in the South.

The building and improvement work still continues. The new sanitarium is nearing completion, and when finished, will be a very valuable acquisition to the work. The building is of wood, of moderate size, but neat and substantial, and so arranged that additions can easily be made as the work enlarges.

For many years the Lord has been telling us that such an institution should be connected with the Oakwood school, and it is a source of satisfaction to know that provision has at last been made to meet this most urgent demand.

One great difficulty is experienced by the school management, and that is the providing of suitable and profitable employment for all students who wish to pay their entire expenses in work. We

are unable to furnish as much work as is demanded at the present time, so other industries must be added.

Last year we were quite successful in raising a few flowering bulbs, and we are anxious to find sale for them. Our stock consists of tuberose, gladioli, and dahlias. If any one wishes to help us, and also secure a very nice addition to his garden, let him send an order for some of these bulbs. Prices will be found in the business notices of this paper.

W. J. BLAKE, *Principal*.

### *Strode Industrial Academy*

In our school located at Oswego, Kan., we have an excellent class of young people. Our enrolment is one hundred eighteen. We expect to send out fifteen or twenty canvassers at the close of the school year. My experience here has been most happy. No other school with which I have been connected was ever such a constant source of encouragement to me.

The school is easily self-supporting, for which we are thankful. We are planning to start some small fruit next spring, and to do truck-farming. Our broom factory has been in successful operation for two months.

N. W. KAUBLE.

### *Mexican Teachers*

NOTICE has been given two or three times in the REVIEW to the effect that there is a splendid opening in Mexico for self-supporting missionary work by teachers who will go there to do this work. It affords an opportunity of meeting expenses while learning the language, and at the same time affords admittance into good homes. We shall be glad to correspond with our teachers who have any inclination to take up work in this needy field.

FREDERICK GRIGGS.

### *Notes*

ON February 18 the enrolment of Union College, College View, Neb., was five hundred eighty-three, as against an enrolment last year of five hundred sixty.

Elder E. L. Neff, the educational superintendent of the Oklahoma Conference, says: "I am glad to report success along the line of school work. All seem encouraged. We have now three hundred seventy pupils, in twenty-one or twenty-two schools, and one school I have not yet heard from."

Prof. M. E. Cady, writing January 28, says: "To date we have enrolled two hundred fifty-eight students in the college department, and one hundred seven in the normal department, making a total enrolment of three hundred sixty-five. Our entire enrolment last year was three hundred forty-eight. Our numbers will probably reach three hundred seventy-five before the year is over."

Brother B. L. Howe, of the Central California Intermediate School, located at Armona, Cal., says: "We have an enrolment of one hundred three this year, and the value of our property has increased, until it is now worth about twenty-five hundred dollars. I am much encouraged at the way our school work in general is moving forward. I believe the hope of the denomination lies in this very work."

## NOTICES AND APPOINTMENTS

### Canvassers' Institutes for 1909

#### COLUMBIA UNION CONFERENCE

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

#### CENTRAL UNION CONFERENCE

Kansas, Ottawa ..... March 12-22

#### NORTHERN UNION CONFERENCE

Minnesota ..... March 22 to April 1  
 South Dakota ..... March 15-25  
 North Dakota ..... March 25 to April 5

#### LAKE UNION CONFERENCE

North Michigan, Petoskey ..... March 5-15  
 East Michigan, Holly ..... March 16-28  
 Wisconsin, Grand Rapids, March 16 to April 5  
 Indiana, Beechwood Academy, April 8-18  
 Emmanuel Missionary College, Berrien Springs, Mich. .... April 18 to May 2

### Special Meeting of the British Columbia Association

NOTICE is hereby given that a special meeting of the members of the British Columbia Association of Seventh-day Adventists will be held at the office of the association, at Port Hammond, B. C., April 13, 1909, at 11 A. M., to take into consideration the advisability of selling the lands of the association hereinafter described, upon the terms and for the price hereinafter set forth, and, if thought advisable, to pass the following resolution:—

*Resolved*, That it is expedient for the association to sell and to dispose of fifty (50) acres, more or less, being and lying on the west part of the east half of section thirty-five (35); also lots nine (9) and ten (10), subdivision of section thirty-six (36); also all of lot eleven (11), except one acre on the southeast corner of said lot, which is to be reserved for a church building. Also lots (to be surveyed) facing the road, lying on the east part of section thirty-six (36). Said lands to be sold for the price of one hundred dollars (\$100) an acre, some more and some less, and upon such terms as the executive committee may determine.

At this time trustees will be elected for the ensuing year. W. M. ADAMS, President.

### South Lancaster Academy

NOTICE is hereby given that the first session of the twenty-fifth annual meeting of the constituency of the South Lancaster Academy Corporation will convene on Tuesday, March 9, 1909, at 3 P. M., at the Seventh-day Adventist church at South Lancaster, Mass., for the purpose of electing a board of trustees, and of transacting any other business which may properly come before the meeting.

E. W. FARNSWORTH,  
 B. F. MACHLAN,  
 C. H. EDWARDS,  
 D. B. PARMELE,  
 H. F. KETRING,  
 M. L. ANDREASEN,  
 L. W. GRAHAM,  
 J. G. WHITE,  
 H. B. TUCKER,

Trustees.

### Some Fine Flowering Bulbs

THE Oakwood school raised some very nice bulbs last year, and now offers the following for sale:—

Excelsior, Double Pearl Tuberose bulbs, each, 5 cents; dozen, 50 cents; by the hundred, not prepaid, \$2.

Gladioli, mixed colors, choice; each, 3 cents; dozen, 25 cents; by the hundred, not prepaid, \$1.50.

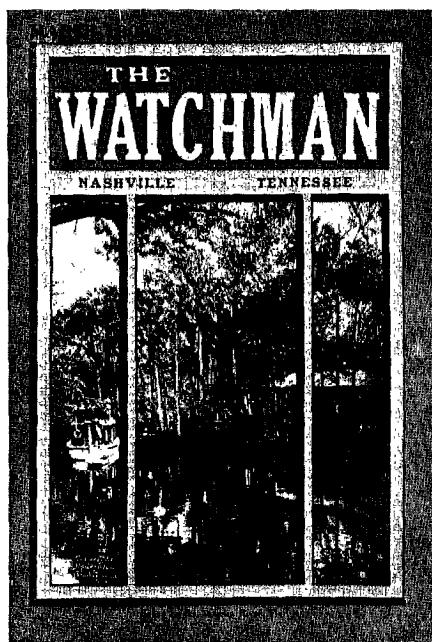
Dahlias, fine double mixed, white, red, yellow, pink, and variegated colors; each, 10 cents; dozen, 50 cents, not prepaid.

Transportation on above prepaid unless otherwise specified. Orders for ½ dozen will be filled at the dozen rate, and for 50 at the hundred rate.

All the above bulbs are nice size, and will produce good flowers. Your order will be a benefit to the school. Address all orders and inquiries to Oakwood Manual Training-school, Box 414, Huntsville, Ala.

### The March "Watchman"

THE second magazine number of the *Watchman* is now ready. It takes up the general subject of the increase of lawlessness in recent years. It shows that the sowing for the present reaping was made by the Church of Rome in substituting the law of man for that of God, and later, in the rejection of the ten commandment law by the



Protestant churches of to-day. God's law, and that law as changed by man, are printed side by side.

While this is the gist of this number, the greater portion of the paper is taken up with short, interesting articles on a great variety of subjects, each complete in itself. There are twenty-six pointed editorial articles. One of these, "The Night Riders Convicted," tells how and why night riding was started. In a brief manner it gives the facts of the recent noted case in Tennessee. There is a picture of the seven night riders recently sentenced to be hanged. This is not a night rider story, but it speaks the truth of the present situation in a most emphatic manner.

Some of the general articles are: "The Perils of the Last Days," "Two Grinding at the Mill," "Jehovah's Arsenal." A new department of Scripture study is opened with three articles: "The First Verse in the Bible," "Thrones Were Cast Down," and "The First Day of the Week." The Scrapbook Department is continued, with its usual striking features. "The Mission Field," "Home and Health," and "Things Here and There" are also represented, with a number of choice contributions.

The accompanying cut is a one-color reproduction of the cover page, which is printed in green and black, making a very neat and attractive cover. The *Watchman* sells readily at ten cents a copy. It is furnished to agents in quantities, as follows: 5 to 24 copies, each, 5 cents; 25 to 499 copies, each, 4 cents; 500 to 1,000 copies, each, 3½ cents.

Special rates are made on larger orders.

The yearly subscription price is 75 cents for the United States and Canada, and \$1 to foreign countries. Orders should be accompanied with cash, unless previous arrangements have been made, and they are properly forwarded through the tract society, conference office, or nearest publishing house. Earnest agents are wanted in every locality. For further information, address the Southern Publishing Association, Nashville, Tenn.

### Statistical Reports for 1908

THE secretaries of all local conferences and missions are hereby again requested to forward without delay, if they have not already done so, the statistical reports of their fields for the year 1908, to the secretary of their union conference, that their reports may reach this office in season to be published by the time the General Conference convenes. Blanks for making out these reports were sent out months ago, accompanied by instructions, as well as urgent requests for prompt returns. Excuses concerning delinquency, or that you are a new secretary, or that next year you will be prompt, etc., are a poor substitute for figures in preparing tabulated matter of this character. Figures only are necessary to compile the general report; but to be of service, they must be received in time. By sending prompt returns you will greatly facilitate the preparation of this report.

H. E. ROGERS, Statistical Secretary.

### A Great Delusion

THE main topic in the March number of the *Signs of the Times Monthly* magazine is Spiritualism. There are articles from our leading brethren covering all phases of the question, and the magazine ought to be circulated by the million.

This terrible delusion is fast gaining ground. The public mind is greatly agitated; and this is an opportune time to place before the people the true interpretation of these things. We have nothing that meets the issue so well as this number of the *Signs of the Times Monthly*. It is well illustrated, has a striking cover design, and will sell at sight. Agents should send in their orders at once.

Many have friends and relatives to whom they would like to send a copy of this magazine. The publishers will mail this number direct from the office, in lots of five or more, to lists of names that may be furnished at the rate of 5 cents a copy. Address *Signs of the Times*, Mountain View, Cal.

### Business Notices

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

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

#### Conditions

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

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

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

WANTED.—A good man to work on farm. Begin work the first of April. Must be Sabbath-keeper. Address E. H. Howland, R. F. D. 5, Lapeer, Mich.

FOR SALE.—Relinquishment to 160 acres of land, 3 miles west of Dover, Colo. Fenced and 56 acres plowed. Two miles from Adventist church and school. Will sell at a low figure. For terms, write to H. O. Welty, Dover, Colo.

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.

SEND a card for price-list of our Health Foods and Cooking Oil. On orders amounting to five dollars we prepay freight to an amount equal to fifteen per cent of the value of the order. Address Iowa Sanitarium Food Company, Des Moines, Iowa.

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

FOR SALE.—80 acres, Isabella County, Michigan, fenced, 40 under cultivation, 7-room house, barn 40 x 50, new windmill, never-failing well, cistern, 100 peach-trees, 7 other fruits bearing, ½ mile Adventist church, 8 miles Remus. \$1,500. S. Hood, R. F. D. 4, Remus, Mich.

FOR SALE.—Ten grape-vines,—strong two-year roots,—sent, post-paid, for the names of 5 fruit growers and \$1. With every order is sent free our descriptive catalogue of small fruits and ornamentals. Send your order to-day. Address Howard Smith, Box 43, 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.

WANTED.—Position by young man, competent stenographer and experienced book-keeper. Twenty-five years old. Sabbath privileges desired. References required and highest references given. For further information, address "D," care of S. D. Tract Society, Box 686, Sioux Falls, S. D.

WANTED AT ONCE.—Several bright, consecrated Seventh-day Adventist young ladies, to take a nurse's training in the Tri-City Sanitarium Nurses' Training-school for Missionary Nurses. Telegraph or write at once for application blanks and requirements. Tri-City Sanitarium, Moline, Ill.

KANSAS LAND.—640 acres, Trego County; near Union and Missouri Pacific railroads. Elder C. A. Washburn's family estate; value increasing, but deaths in family, etc., cause us to offer whole section, \$10 an acre. Splendid farming land. Climate excellent. Purchaser's fare paid. Address J. S. Washburn, 665 Decatur St., Memphis, Tenn.

We are treating a general class of patients, but we are making a specialty of the care and treatment of the insane, and we are having most excellent success. We are also making a home for a limited number of elderly people and chronic invalids. We have an Adventist physician. Low rates. Address Otter Lake (Mich.) Medical and Surgical Sanitarium.

FOR SALE.—400,000 new mottoes, all of foreign design, 12 x 16 inches. The most beautiful mottoes you ever looked at. Two have these words: "What Is Home Without a Father?" (the first "father" motto ever issued), and, "What Is Home Without a Mother?" Both have beautiful roses, with nice border. These two mottoes are companion pieces, and will be sent to any address for 50 cents. The world is ready for these two beauties as well as for our ten other new designs. (We have about 75 old designs in stock.) Prices: Father and Mother mottoes, per 100, \$8; per 200, \$15; 12 new designs, assorted, per 100, \$6; per 200, \$11. Special rates in 5,000 lots. Over 25,000 sold since January 5. We guarantee our goods. Write us if you mean business. Address Hampton Art Company, Lock Box 257, Hampton, Iowa.

## Obituaries

HONEY.—Died in Los Angeles, Cal., Feb. 4, 1909, Augustus Honey, aged seventy-five years. Two sons and two stepdaughters are left to mourn. The funeral service was conducted by the writer. J. W. ADAMS.

WATTLE.—Died in New York City, Feb. 10, 1909, Ursulea, daughter of Brother and Sister Wattle, aged one year and twenty-four days. Funeral services were conducted by Brother J. C. Hennessy, assisted by Brother Samuel Gordon, words of comfort being spoken from 1 Thess. 4: 13 and Jer. 31: 15-17. C. H. WILKINSON.

SPOONER.—Anna C. Spooner (née Lyon), a member of the Seventh-day Adventist church of Allegan, Mich., died at the home of her only child, Sister Mary Alden, of Allegan, Nov. 20, 1908, aged 75 years, 10 months, and 3 days. Her last illness was due to defective eyesight, poor hearing, and a broken limb. A. G. HAUGHEY.

DEW.—Died in Los Angeles, Cal., Jan. 20, 1909, Marjora Mayse Dew, aged 4 years, 9 months, and 16 days. Her death was caused by a fall from a stool. Marjora loved Jesus, and often talked of his coming. With loving hearts the parents await the dawn of the resurrection. The funeral services were conducted by the writer. Text, John 13: 7. S. THURSTON.

HOBSON.—Sister Amy Hobson was born May 5, 1835, in Ontario, and died Feb. 8, 1909, at Clare, Mich., aged 73 years, 9 months, and 3 days. Early in life she gave her heart to the Saviour, and about eighteen years ago accepted the faith held by Seventh-day Adventists. Her faith was bright to the end. We laid her away in hope of the glad resurrection morning. M. C. GUILD.

GRAY.—Died at the home of her daughters, in Long Beach, Cal., Feb. 4, 1909, Sister Fredonia C. Gray, aged 58 years, 4 months, and 5 days. Sister Gray gave her heart to her Saviour at an early age, and has been a member of the Seventh-day Adventist Church at Long Beach for a number of years. She was the mother of five children, all of whom survive her. Words of comfort were spoken to the company of friends at the home of the daughters. Text, Ps. 17: 15. J. W. ADAMS.

JOHNSON.—Ada Stacey Johnson was born in Springfield, Mass., March 16, 1885; and died at Leominster, Mass., Jan. 19, 1909. She was married to Chas. N. Johnson in July, 1904. About three weeks before her death she was afflicted with acute bronchitis, which developed into double pneumonia, resulting in her death. She leaves an infant babe a few days old, a sorrowing husband, with a grief-stricken father, mother, and sister. The last few days of her life were especially marked by her complete resignation to the will of her Heavenly Father. The hope of the coming Life-giver was precious to her. The writer spoke words of comfort, and was assisted in the services by Elders F. C. Gilbert and H. F. Ketrang. C. S. LONGACRE.

MCCORMICK.—Died at Mount Hope, Wis., Feb. 1, 1909, of a complication of diseases and old age, Mrs. Catherine McCormick, aged eighty years. Sister McCormick was born in New York State, Aug. 11, 1829. She came to Illinois with her parents in 1844, and was married to Benjamin McCormick Feb. 26, 1848. She became a Christian at the age of seventeen, and joined the Freewill Baptist Church. About twelve years later she and her husband became acquainted with the Seventh-day Adventist faith, in which they lived together for sixty-one years, until the day of her death. Now the aged husband, with one brother, five daughters, and many friends, are left to mourn. These were all present at the funeral service, conducted in the Seventh-day Adventist church at Mount Hope, Wis., by Elder Mahlon Serns and the writer.

Words of comfort were spoken from Rev. 14: 13. We laid her to rest with the blessed assurance that, if faithful, we shall meet her in the resurrection morn.

F. STEBBEDS.

PRATT.—Died in South Woodstock, Maine, Jan. 31, 1909, Sister C. H. Pratt, (née Ridlon), aged seventy-two years. Sister Pratt had been in failing health for years, but bore her sufferings with patience, and prayed much in her last illness. She had been a believer in the message for this time for years, and left good evidence of her acceptance with the Lord. She leaves a husband, two sons, two daughters, and other relatives to mourn. Sermon by the writer, from Job 14: 14.

P. B. OSBORNE.

ROGERS.—Barton N. Rogers was born May 24, 1869, in Davis County, Missouri, and fell asleep in Jesus at Lawrence, Kan., Feb. 4, 1909. While only a few months had passed since he had learned the full meaning of a Saviour's love, and the truth for this time, yet his trust and words of exhortation were a source of strength and comfort to those who will miss him in this life. A father, three brothers, and three sisters are left to mourn. Words based on the promises of God to those who sleep in Jesus were spoken by the writer. L. F. TRUBEY.

STEWART.—Salina Strong was born in Canada, in 1858, and died at Omer, Mich., Jan. 28, 1909, aged fifty-one years. At the age of seventeen she was united in marriage to Godlike Guster, and to them were born five children. In 1907 she was married to Wm. Stewart, and one child was born to them. Sister Stewart joined the Seventh-day Adventist church at Omer in 1907. She died with a firm hope in the soon-coming Saviour, leaving many to mourn the loss of a kind friend and sister. Funeral service was conducted by the writer. F. E. FENNER.

PEASLEE.—Sister Hulda Louisa Peaslee was born in Huron County, Ohio, April 16, 1842; and died of cancer of the stomach, Feb. 3, 1909, at her home in Bellefourche, S. D., after an illness of several months. Her hope was bright, and though suffering intensely, she manifested great patience. She fell asleep with the words, "Blessed Jesus," upon her lips. Sister Peaslee came to the Black Hills in January, 1902, from Battle Creek, Mich. Three sons are left to mourn the loss of a loving mother. Several months before her death she selected Ps. 17: 15 as the text to be used at her burial.

ALBERT C. ANDERSON.

HANDY.—David Handy was born in Niagara County, New York, Aug. 3, 1822. His death took place Feb. 10, 1909, at the age of eighty-six years and six months. Brother Handy had lived in Mundy Township, Genesee Co., Mich., since 1884. In 1882 he accepted present truth, and a little later all his family embraced the faith. His oldest daughter is the wife of Brother C. H. Knight, who, having been connected with the work in former days, is quite well known to many of our people. Brother Handy is survived also by his wife and many other relatives. Prov. 22: 3 was used as a basis for remarks at the funeral. E. K. SLADE.

GITHENS.—Samantha Githens was born Dec. 26, 1856. At an early age she was united with the Presbyterian Church, and afterward was a member of the Methodist Episcopal Church. She and her husband accepted the whole message under the labors of Elder R. M. Kilgore. She had no children, but eight years ago she and her husband adopted two little ones, and although living where there was no church of our people, succeeded in bringing them up to love and obey the truth. She died at her home in Spring City, Tenn., Feb. 1, 1909, aged 52 years, 1 month, and 5 days, leaving her husband, two children, an aged mother, three sisters, and a large circle of friends to mourn. Words of comfort based upon Luke 8: 52 were spoken by the writer in the Presbyterian church in her home town.

SMITH SHARP.



WASHINGTON, D. C., MARCH 4, 1909

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AN encouraging item of news comes from Kansas. The president of that conference wrote the Mission Board Office, one day last week, that one thousand dollars had just come in from one member of the conference for foreign missions. Next day he wrote that a sister had just called at the conference office, bringing twelve hundred dollars for missions. Such gifts from individual believers are cheering tokens that the calls from the great fields beyond are to be responded to quickly.

THE publishers of *The Watchman* make a full statement concerning the March number, on the thirtieth page, to which attention is directed.

IN a recent issue of the REVIEW, in a report of work in Mississippi, reference was made to Brother James Bellinger as the principal of the Amory school. This was an error, as Brother G. G. Lowry is the principal.

THE believers at St. Thomas, Ontario, have recently completed a church building, and Elder W. A. Spicer left Washington last week to speak at the dedicatory service, which was held on Sunday, February 28. Brother Spicer will deliver several addresses at the same place during the evenings of the present week, and will meet with the church at Buffalo, N. Y., next Sabbath.

IN the Editorial department will be found an article dealing with the Emmanuel Movement—an application of New Thought principles in the treatment of disease. This movement is attracting much attention, and every reader of the REVIEW ought to understand its basic principles, and the methods by which they are applied. This first article, which deals with the theological basis of the movement, is of special importance.

THE leading topic of the March issue of the *Signs of the Times Monthly*, is "Spiritualism: Its Rise, Its Progress, Its Destiny." There are leading articles upon this general subject, by Elders M. C. Wilcox, R. A. Underwood, W. A. Spicer, A. O. Tait, and C. L. Taylor. This number is well illustrated, and ought to find a ready sale. An announcement concerning it will be found on the thirtieth page.

AT the present writing (February 28) there is little expectation that the Johnston Sunday bill will be passed by the present Congress. There has been no meeting of the House Committee on the District of Columbia for two weeks, and the regular time for the consideration of District business in the House is now past. Any further business reported from this committee can be considered only by unanimous consent of the House. As no report of the Johnston Sunday bill has yet been agreed to, it is extremely improbable that in the two or three remaining days of the present session of Congress this Sunday bill can have any further consideration. The bill introduced by Representative Heflin, of Alabama, prohibiting labor on buildings in the District of Columbia "on the sabbath day" has suffered the same fate. The District commissioners, to whom the bill was referred, have informed the House Committee on the Dis-

trict of Columbia that they believe it is too late now for action by Congress on the proposed legislation, in view of the opposition to it. They stated that they had received two communications, one from the Employers' Association of the Building Trades of the District of Columbia favoring the bill, and one from the Religious Liberty Bureau opposing it.

WORD has been received from California of the safe arrival on February 18, on the Steamship "Tenyo Maru," of quite a party from China, made up as follows: Elder J. N. Anderson, superintendent of the China Mission, Mrs. Anderson and children; Miss Ida Thompson; Miss Lin, a Chinese student; Dr. A. C. Selmon; Esta Miller; and Orva Gibson. Several of this party expected to remain in California for a week before coming East.

IN a recent letter, Dr. R. M. Clarke, medical superintendent of the Tri-City Sanitarium, Moline, Ill., says: "Since the middle of January, yes, all this year in fact, we have had a patronage entirely beyond what might be expected at this time of year, for which we thank the Lord." We are glad to learn of the prosperity which has attended the work of this institution, and invite attention to the opening for young people to enter the nurses' training class there. The particulars will be found in the announcement among the business notices.

THOSE who are following carefully the reports in the REVIEW concerning the efforts to secure the enactment of Sunday laws in various places will note that such efforts have recently been defeated in Maine, in Oregon, in California, and, in all probability, in the District of Columbia. It is not to be expected, however, that this will prevent further efforts in the same direction. On the contrary, we may expect that a more vigorous campaign than ever will be waged in behalf of such legislation at the next sessions of the various legislative bodies. Those, therefore, who desire to maintain such a measure of religious freedom as is now enjoyed in this country, should in no degree abate their efforts to educate the public mind in the right direction, using every legitimate means to make known the right principles upon the vital question of the right relation between government and religion.

## The Temperance "Instructor"

THE educational feature of the temperance campaign has proved to be one of the most effective means of furthering the temperance cause. As a part of this educational work, the Temperance number of the *Youth's Instructor* has been issued, with the hope that the friends of temperance will place it in the hands of the pupils of every public school and reformatory in our land. It would be well also to give every prisoner the opportunity of reading it. If requested to do so, newspaper stands might keep it on sale.

Single copy, 10 cents; 5 copies, 5 cents a copy; 25 copies, 4 cents; 100 copies, 3¼ cents; 500 copies, 3½ cents; 1,000 copies, 3 cents. Address, The Youth's Instructor, Takoma Park, Washington, D. C.