



The Advent Review and Herald Sabbath

Vol. 87

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No. 6

Lost Chords

IN Gaza's tower, with brazen fetters bound,
The sightless captive treads his weary round,
The mock of those who in an earlier hour
Were wont to tremble at his mighty power.
That power, alas, is gone! His soul, dismayed,
In anguish mourns Jehovah's gift betrayed.

The psalmist strikes his harp. A minor strain
Answers his touch, then dies away in pain.
In accents pleading doth he still implore,
"Salvation's joy, O Lord, to me restore!"
No more he knows that kinship with his Lord,
No more resounds the rapture of that chord.

By alien fire now lingers fearfully
He who has sworn eternal loyalty
To that loved Master whom he now denies.
That Master turns and looks. O loving eyes!
But with that look remorse which ne'er will cease
Fills Peter's soul; he weeps for his lost peace.

Lost power, lost joy, lost peace, some vanished strain
Each human soul strives ever to regain.
The chord is gone, but with the anguished strife
The awed soul learns the mystery of life.
In this world lost; but list that grand "Amen"
By the white throne. 'Tis the lost chord again!

—Mary Wells, in *Sunday School Times*.

Behold
The
Cornucopia

O the
Sabbath
and
the
Testimony

THE WORK — AND — THE WORKERS

A TRAVELING salesman sends in a list of thirteen *Protestant Magazine* subscriptions, and writes as follows: "After receiving the *Protestant Magazine* you sent me, I felt impressed to take a copy with me on the road and introduce it among the people in the stores, to whom I sell goods; so I did, and the enclosed list is the result of my short effort."

If all our members possessed the zeal and earnestness of the sister we quote below, our periodical workers would be greatly increased, and we believe the members themselves would be materially benefited: "Enclosed please find post-office money-order to pay for the 25 copies of *Life and Health* you sent me. I want 25 copies of the next number. I received the sample number you sent me, and thank you for it. I wish I could handle more each month, but I have my hands so full of home cares that I feel I can not do more now. I take my two children, one four years of age, and the other fifteen months, with me. Some people look as if they could not understand why I do it, but our dear Lord knows, and I believe he is pleased to have me do what little I can."

WRITES one of our workers: "I can assure you I do fully realize that your magazine supplies a long-felt need and has forcibly taken hold of the minds of the solid business men who do their own thinking. I have sent it out in various States where I have business friends, and 39 subscribed for one year. A friend at Rochester, N. Y., sold ten copies to one woman for her individual use. One copy I sold to a business man, a class-leader in the M. E. Church. The next time I saw him, he said it was amazing the amount of information the *Protestant Magazine* contained. A member of his church afterward told me the class-leader gave them one of the most pointed talks at their prayer-meeting that she ever heard. He told them they were all asleep, but would get a 'jar some day that would make them sit up and think.'"

MRS. L. M. RUSSELL, who is 76 years of age, and who has been a regular worker with *Life and Health* during the years 1907 and 1908, has recently partially recovered from a severe attack of the *la grippe*, following a severe attack of pleuratic neuralgia, yet she orders a supply of *Life and Health* with which to continue the work which she very much enjoys, and which she says needs to be done. In connection with her order she writes: "My health did not improve very much during the past summer, but I am now much better than I was in the spring, and as I want very much to have a part in the work with the special REVIEW, I will have to work in Warren, a few miles from home. I think I can also sell some copies of *Life and Health* and *Liberty*, and so have sent in an order to our tract society for the same." With that kind of spirit in any work none need fear of its success. There are a large number just like this faithful sister engaged in the periodical work.

It pays to send the *Protestant Magazine* to others. Here is one of the many proofs we might give: "Dear Sir; Some friend has been sending me the magazine. I am interested in it to the extent that I would like to know that it was in every house in the land. Enclosed you will find seventy-five cents to pay for the three enclosed subscriptions for one year. Send me such matter as will assist in getting subscribers for the magazine. I will do all I can to assist you in the good work you have undertaken."

THOSE who have been connected with the message for years fully appreciate the value of the REVIEW. No greater temporal misfortune could come to them than to be deprived of its faithful visits and constant messages of the progress of the Lord's work, and the inspiration, courage, and faith it always brings. The following attests to this statement: "Enclosed find post-office money-order for \$2 to apply on my REVIEW, which I love dearly. I can not think of keeping house without it, having read it since 1859. I pray that God will bless you abundantly in your good work. I also wish to thank you for making the REVIEW better and better as we draw nearer to the close of this world's history."

OUR periodical workers are rapidly learning how to turn their hands to anything that comes along, especially in the way of periodical distribution. The following from Sister J. L. Pettis illustrates the point: "I received your letter stating that you had filled my order for 100 copies of the *Instructor*, but when I went to St. Peters, where I expected to sell them, I opened them, and behold, they were the special REVIEW! To say I was disappointed puts it mildly. However, as I could not get away, I concluded that the Lord wanted me to distribute the REVIEW in St. Peters, which I did in a day and a half. I have \$6.40 in donations, and three papers left. When I dispose of these, I will send the money to our conference secretary. I had an experience I would not have had if the mistake had not been made, and I am thankful for it."

"Early Writings"

THIS is one of the most interesting and important of the books written by Mrs. E. G. White. It not only contains the early history of this message and valuable instruction regarding the fundamental truths which we hold, but in its prophetic portions it carries the reader clear through the trials and difficulties and perplexities of this earthly experience, over into the new earth. It should be carefully read and reread many times by every Seventh-day Adventist. It is furnished in four styles of binding, as follows: cloth, 75 cents; red flexible leather, \$1.25; full morocco, gilt edges, \$1.50; paper covers, 35 cents.

What's in a Name?

SOMETIMES it may not be unreasonable to scorn the mere name of anything with the question, "What's in a name?" But when it comes to considering the name of a paper or a book, the answer to the question must always be, "Very much indeed." The *Protestant Magazine*, for instance, possesses a very strong selling

feature in its name. As a practical illustration of the value of the name of the *Protestant Magazine*, we quote from one of our very active and successful periodical workers, Henry S. Hall, as follows:—

"Those of our circle who have had experience in canvassing, find that the very name sells the papers to Protestants, without a word of explanation, while it causes most of non-Protestants to reject it all the more quickly. Thus, in both instances results are obtained quickly. Our company has a few members who are neither in the truth nor experienced in canvassing, but they have no difficulty in selling one dollar's worth of the *Protestant Magazine* in two or three hours."

"His Glorious Appearing"

DURING the last few days we have received several letters from individuals asking for an explanation of our belief in the soon personal coming of Christ to this earth. The many events of a more or less startling nature that are almost continually taking place throughout the world, are leading people to inquire what these things mean. Many are coming to believe that they mean the speedy culmination of things earthly and the ushering in of the great day of the Lord. Now is a good time to place in their hands that excellent little volume, "His Glorious Appearing," which is an explanation of the Saviour's prophecies recorded in Matthew 24 and Luke 21. Those who are unable to devote any considerable amount of time to doing missionary work, can do excellent service by purchasing several copies of this little book and loaning them to their neighbors. Price, in board covers, 25 cents; cloth covers, 50 cents.

Bible Lessons for the Church-School

WE are glad to announce that McKibbin's Bible lessons for the church-school, No. 3, is now ready for circulation. It is a much larger book than either Nos. 1 or 2. It contains 461 pages. Price, \$1.20.

A Few of Our Books Cheap

IN taking our inventory we find a number of copies of some of our standard books of editions prior to the last one. The principal difference between these and the last edition is simply in the matter of illustrations. They can be used in missionary work with your friends and neighbors to just as good advantage as the latest edition with new illustrations. While they last, we will furnish them at the following reduced price, post-paid: "Patriarchs and Prophets," cloth; regular price, \$3; special price, \$1.40. "Heralds of the Morning," cloth; regular price, \$1.75; special price, 90 cents; full morocco; regular price, \$4; special price, \$1.60. "Daniel and the Revelation," full morocco, regular price, \$5; special price, \$2.

We also have a few more copies of the library binding of "Home and Health" which were damaged by the leakage of a steam-pipe so that the cover is soiled, otherwise just as good as any; regular price, \$4; reduced price, \$1.75. Order of Review and Herald Publishing Association, Takoma Park, D. C.

THE REVIEW AND HERALD

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

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Editorial

Our First Tract.—The beginning of our publications was a tract on the Sabbath. In his "Great Second Advent Movement," Elder J. N. Loughborough has told us how Capt. Joseph Bates, of Fairhaven, Mass., was led to study the Sabbath truth in 1845, and published the first tract upon it in 1846. There is a copy of this tract in the General Conference library, "The Seventh-day Sabbath, a Perpetual Sign, from the beginning, to the entering into the gates of the holy city, according to the commandment." Its imprint is, "New Bedford, press of Benjamin Lindsey."

A Work of Faith.—With no money in sight to pay the printer, having spent all his means in sounding the message in the 1844 movement, Captain Bates felt the burden upon him to print the truth. "I am going to write a book," he declared to his wife; "I am going to circulate it, and spread the Sabbath truth before the world." And as he went forward in faith, money came in providentially from various persons to pay the printer. It was a forty-eight-page tract, small type, packed full of the evidence that the Sabbath has never been changed. Near the close he summed up the evidence and his own position thus:—

There is but one Christian Sabbath named or established in the Bible, and that individual, whoever he is, that undertakes to abolish or change it is the real Sabbath-breaker. Remember that the keeping of the commandments is the only safe guide through the gates into the city.

My friends and neighbors, and especially my family, know that I have for more than twenty years strictly endeavored to keep the first day of the week for the Sabbath, and I can say that I did it in all good conscience before God, on the ocean, and in foreign countries as well as my own, until about sixteen months since I read an article published in the *Hope of Israel*, by a worthy brother, T. M. Preble, of Nashua, which, when I read and compared with the Bible, convinced me that there never had been any change; therefore the seventh day was the Sabbath, and God required me as well as him to keep it holy. Many things now troubled my mind as to how I could make this great change,—family, friends, and brethren, and,—but this one passage of Scripture was, and always will be, as a clear sunbeam: "What is that to thee? follow thou me." In a few days my mind was made up to begin to keep the fourth commandment, and I bless God for the clear light he has shed upon my mind in answer to prayer and a thorough examination of the Scriptures on this great subject. Contrary views did, after a little, shake my position some, but I feel now that there is no argument nor sophistry that can becloud my mind again this side of the gates of the holy city.

A Wide Field.—Elder Bates lived to see the publishing work well started, and thousands of Sabbath-keeping believers joining in the movement. Truly, in the case of this first tract, the little one has become a thousand. In the same small way the publishing work has since been started in many languages. And with hundreds of languages still silent in the third angel's message, there is need of the constant co-operation of all believers in putting out the publications. So far as other tongues than the European are concerned, we have only begun the work. Our missionaries will see to it if we can but supply the means.

"This Is the Way"

RECALLING missionary experiences in the West Indian field some years ago, Elder E. W. Webster gives us the following story of the providential manner in which one seeker after truth was led into the right way:—

An intelligent native woman in — was going to the shops to buy some provisions for Sunday.

On the street she saw two women, well dressed, Bibles in hand, as if on their way to meeting.

"This is not Sunday," she said to herself; "this is surely Saturday. What are those women going to church to-day for?"

She purchased her provisions and went home, still thinking about what she had seen.

That week she dreamed that she must

get ready and go with the women the next Saturday.

When the day came round, she got ready, and went out on the street, and waited for the women to make their appearance; but she failed to find them. She could only wait, for she did not know who the women were, or where they were going on the day she had seen them.

The next week she dreamed that she must get ready the next Saturday, and the Lord would show her where to go. She started out, when the day came, walking about a mile across the city, and direct to our mission.

I was just well started with the sermon when I saw a stranger, a well-dressed native woman, come up into the hall and take a seat well toward the front. She gave good attention to the discourse.

After meeting I spoke to her, when she told me the story I have related, and added: "When I reached the bottom of the stairs here, the Lord said to me, 'This is the place.' I inquired of no one. I believe you have the truth."

She began at once to keep the Sabbath, and after a little further study was baptized, and united with the church. She has been faithful under trial, and has worked hard to get the truth before others.

There is no suggestion of the fanciful about such an experience. But in a very direct and manifestly providential way the Lord led a willing heart to the place where his Word was being preached. In this case was fulfilled the promise: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Isa. 30:21.

W. A. S.

Forbid Them Not

IN the Lord's providence there is going to the world a great movement denominated the third angel's message. It is calling out from all nations and kindreds, from all churches and communions, a people who will be prepared to meet the Lord when he comes. This movement is the greatest movement in the world to-day. As such, it will eventually embrace every true movement for good, and every one that loves the good.

This movement is broad enough and comprehensive enough to give full exercise to the talents of every man and woman who recognizes its claims; and the undivided support of all these it should receive. At the same time there are many men and women in every land who have not a knowledge of this movement, but who to the extent of the light they possess are endeavoring to promote the cause of truth and righteousness to the best of their ability. This fact

should be borne in mind by the advocates of this message.

While we may confidently believe that God is leading us; while we may rejoice in a knowledge of the truth for these last days which he has given us, at the same time, it is not for us to discount the worthy efforts of men and women who may not be associated with us, but who are doing a truly good work for God. If we ignore this fact, it will only lead to denominational egotism and self-righteousness on our part. Our attitude toward these men and women should not be one of antagonism. It should be one rather of kindly Christian courtesy.

Why should we antagonize one who is doing the best he knows, but yet who may not possess the fulness of light which we ourselves have? Rather we should pray God to bless his efforts, and lead him into greater fulness of light. This was the attitude which Paul sustained toward Apollos when he found him preaching the baptism of John.

There is danger always in the carrying of a great message of reform, that its adherents will feel that their work primarily is to tear down error, instead of to build up truth. There is danger that they will put a greater emphasis upon the negative side of the message they bear than upon its positive features. This should not be so in our work.

The great threefold message which we are giving to the world possesses three prominent characteristics: (1) It calls upon mankind to fear God and give glory to him and worship the Creator of the heavens and earth, in view of the solemn fact that the hour of his judgment is come. (2) In consequence of the rejection of this truth by the professed church it proclaims, not exultingly, but in sadness and sorrow, the fact of Babylon's fall. (3) As Babylon continues in her downward course, forsaking the truth and establishing a system of state religion, the message warns against the worship of this false system, symbolized by the beast and his image. As the result of the giving of this message, there is developed a people which keep the commandments of God and have the faith of Jesus.

In the threefold proclamation, the positive truth is to be carried in the forefront, and the primary way in which the warning is to be sounded against apostasy is by the proclamation of the plain, positive, upbuilding truth of God. In other words, it is not the work of the advocates of this message to fight Catholics, to fight politico-religious reformers, or to hold up to ridicule the false doctrines of their brethren of other churches. The work of this movement is to proclaim the positive upbuilding, saving truth of God, to bring men and women to a saving knowledge of the Lord Jesus Christ.

In so far as it is necessary in doing this work to expose the sophistries of Satan, and the delusion of false teaching, in order that men and women may be freed from the thralldom of sin, such work is a part of the legitimate message, but in doing that, great care should be used to strike against the error rather than the man or woman holding the error. While we seek to decry the error which we see around us, let us be careful not to place ourselves in an attitude where we will decry every effort that is made outside of our own numbers, and impute wrong motives to others who may be laboring as earnestly and zealously for the cause of truth, as they understand it, as we ourselves.

The great Master Worker teaches us these principles. "And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto them, Forbid him not: for he that is not against us is for us."

With a solemn sense of our great responsibility, and of the importance of the message committed to us, we are to move among men. Love for souls should actuate every relationship. No spirit of egotism or self-righteousness should fill our hearts, but a humble dependence upon God, fearful lest we shall fail to exemplify the sweetness and the Christian charity of the holy truth we profess. Maintaining the integrity of our own work, and with no lowering of its standard or compromising of its character, we should stand ready to see the good in our fellows of whatever name or affiliation, and recognize the Christian spirit which prompts their labor. This will form a bond of union and an effective relationship which will make far more potent our endeavors to help them than will an attitude of hostility toward them or unkind judgment on our part.

F. M. W.

"The Crusade Invisible"

In the former article under this title the fact was made apparent that a concerted movement is now on in the higher institutions of learning, both in men's colleges, women's colleges, and coeducational institutions, to discredit the Bible as a revelation from God to man, to discredit Moses and Jesus, and, in fact, to eliminate the God of the Bible himself from the conception of the students. The Old Testament and the New Testament are attacked seriatim both for what they record and for what they reveal.

To ease the transition from the religion of heaven to the philosophy of human invention that is to take the place of vital religion in the lives of these young people, "the students are

admonished to surrender their idea, gained at uninformed family altars, that Christianity is the only religion worth considering." To these trainers of the newer generation all religions, practically, are equally good or equally bad. The effect of such teaching upon missionary endeavor is at once apparent. But we are not left to infer what attitude these educators sustain toward missionary work; for, says Mr. Bolce: "The coeducational classes of Michigan are taught that fatuity can go no farther than to attempt to make a Hindu turn his back upon his own ancient culture to accept Christianity." If that were true of the Hindu, it would be likewise true of the Shintu, the Confucian, the Mohammedan, and of the believer in every other religion. From such a standpoint, every religion of the world is the effort of divinity to express himself to humanity, and no matter how discordant, all are equally speaking the precepts and purposes of whoever or whatever is animating and actuating the universe.

This gives us, instead of one authoritative voice from the Almighty, a multitude of voices, discordant and mutually contradictory. This nation-wide education puts evolution in the place of creation and makes the Creator the creature of circumstance. It puts philosophy in the place of religion, and cuts humanity adrift from the one anchor of hope. Where stands the infallible Word of God, a rock of defense, a strong tower of trust, it would put the vacillating, inconstant, undependable and unsatisfying imaginings of the human mind, still tremulous and uncertain as the ocean ooze from which it is supposed to have evolved. What a transmigration of trust is this!

Where such instructors permit the idea of a great "first cause" to be retained, and call that God, they boldly affirm that this being is revealing himself to man to-day through them even as he did through the prophets of old, and that "the sense of the divine presence is taking on new form in accordance with more careful psychology and a greater precision of thought." The education that they are giving thus becomes in their estimation a new revelation of God, a new gospel, sweeping aside everything to which Christendom has held through the centuries as a basis for belief and hope and comfort.

Assuming thus to speak for that power which actuates creation, it is not to be wondered at that they should ultimately assume relationship with him. So it is taught that "the superman, or *uebermensch*, is God, just as much as any Deity in the sky." Now "the superman" is only man, the higher man, the man developed out of the class of the ordinary into the class of the ex-

traordinary through some self-invented exploitation of his own faculties. It is a self-elevation, partaking of nothing so much as of that spirit which actuated Lucifer when he declared to himself, "I will be like the Most High," and to Adam and Eve, "Ye shall be as gods." But this is the deity of the new collegiate religion. Having lost the God of the Bible,—or having turned their back upon him,—they create this new deity. Says the editor of the *Cosmopolitan*, in his introduction to Mr. Bolce's article, "They champion the doctrine that the human race is divine." Says Mr. Bolce: "With the belief that the race of man is divine and destined to exert increasing sway over the visible and invisible world in which we dwell, college-bred girls by the thousands are beginning to devote themselves, thus spiritually awakened, to the leading of mankind to peace and power along new lines."

But if the race be divine, the need of a Saviour no longer exists. The Son of God did not become man in order to save divine beings. So he is necessarily eliminated from this new gospel. Said one college professor to an inquiring student: "Make your soul worth saving, and it will be saved." It is a gospel of self-salvation, a gospel of works, without the necessity or possibility of an atonement. The individual is to make his own soul worthy of salvation. He thus becomes his own savior. These students are taught that it is absurd for humanity to stake its hope of salvation on much of what the Christian world has regarded as inspired writing. So there is introduced the new salvation, the salvation of each individual by his own efforts. Says Mr. Bolce: "Thousands of contemporary women students are fashioning their lives in accordance with the conviction that right thinking will save humanity."

What is the result, to the individual, of such an education and the acceptance of such propositions? One of the young women frankly admits that "the result is absolute confusion or a settled agnosticism." One of the instructors asserts that their work is "a hopeless pursuit of ultimate reality," and that "our quest is an endless one. We never reach a satisfying conclusion of thought; no results withstand the blasting force of our own criticisms." Thus does this educational campaign destroy faith and hope, and put in their place doubt and despair. And upwards of three hundred thousand young men and women thus educated, with faith in God and his Word destroyed, are going out from those institutions of learning every year to perpetuate in the homes they shall establish and the schools they conduct, the same dogmas of disbelief in God and his Word and purpose.

What relation have these facts to the work of the third angel's message? This development is the master effort of the deceiver of souls to frustrate, to the greatest possible extent, the results of the proclamation of the message we are commissioned to give. That message is based upon the Word of God. But we are confronting a new generation that has been educated specifically to a positive disbelief in that Word. This undermining of the confidence of the people in the Bible is designed to take the edge off all Bible truth, but particularly to take the very heart out of the great threefold message of Revelation 14. They believe in no judgment to come, no Creator of the heavens and the earth. The commandments are to them but a human compilation of precepts, and they have no faith in Jesus. Said Jesus to his disciples: "When the Son of man cometh, shall he find faith on the earth?" This question is a prophecy in itself. It looked forward to this identical time. It had in view the conditions we face to-day. The answer that must be given is: There will be but little faith. The campaign of doubt, directed by the higher institutions of learning and ably seconded by many of the most eloquent preachers of the day, is fast turning into a world-encircling desert the fields where must be accomplished the last work of the third angel's message. That campaign is well termed "The Crusade Invisible." It is one of the chief factors in preparing the world for the harvest of the great day. One of the most striking features of the present situation is that such a message as that committed to this people should be due just at this time, and that its proclamation should be actually going on just now. The truth and the enemy of the truth are meeting in the final struggle.

C. M. S.

Seeking to Find an Accusation

ONE of the latest efforts to spread confusion among the ranks of Seventh-day Adventists has found expression in a leaflet entitled "The Ten Commandments for Sunday Observance." In this production an attempt is made to show that some recent utterances through the spirit of prophecy on the subject of religious liberty are misleading and in plain contradiction of earlier utterances through the same agency.

One of the Scripture texts prefixed to this leaflet seems strikingly appropriate to its spirit and purpose, and it is entirely fitting to quote it here:—

"And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him."

The enemies of Christ followed him, and watched his teaching closely, not for the purpose of being benefited by

his ministry, but with the hope that they might be able to lay hold upon some statement and make it the basis of an accusation against him whose downfall they were plotting. With this object in view, their minds were closed against any light which would discover to them their own wrong course, but they were quick to observe any word or action which seemed to them out of harmony with their interpretation of the Scriptures, or their own traditions.

As the scribes and Pharisees had publicly committed themselves in opposition to the mission and work of Christ, they unavoidably judged his work from that standpoint, and being out of harmony with his spirit, it was easy enough for them to discover in the words and works of Christ what was to them a square contradiction of the teachings of Moses and the prophets as interpreted by themselves.

In the particular case to which reference is made in this quotation, the question of Sabbath observance was the issue, and the charge brought against Jesus was that he broke the Sabbath commandment. As a matter of fact he was seeking to relieve the Sabbath commandment of the burden of tradition imposed upon it by the scribes and Pharisees, and they now became his accusers, charging him with a violation of the fourth commandment, when he was simply indicating the true character of genuine Sabbath observance, and was showing that the interpretation placed upon the commandment by the self-sufficient and self-exalting leaders of the people was both illegitimate and burdensome. Jesus did not hesitate to teach this lesson, although he was evidently certain that his enemies would take advantage of what he said and did, and make it the basis of an accusation against him.

This experience seems very much to the point in dealing with this latest leaflet, although the writer of it probably did not have any such application of it in mind. The question at issue again is that of Sabbath observance. The writer of this leaflet long ago contended that the proper attitude toward the fourth commandment made it obligatory upon every one to show an utter disregard of all laws forbidding ordinary work on Sunday, and as a result of this teaching a goodly number of persons were imprisoned in the South, and it seemed evident that a crisis was to be precipitated at once—a crisis which would, humanly speaking, render it impossible for Seventh-day Adventists to carry on the work of preaching the truth in that section of the country. This was about fifteen years ago. At that time the matter was brought to the attention of Mrs. E. G. White, who was then laboring in Australia, and she im-

mediately gave instruction to the same general effect as is now found in Volume IX of the "Testimonies for the Church," to which such strong exception is taken in this leaflet. At that time, however, the writer of this leaflet was in harmony with his fellow workers in this message, and accepted the counsel given; and as a result, the crisis was averted for a time, and the work of giving the message has since gone forward rapidly in the South.

Now the circumstances are somewhat changed. He who then accepted and acted upon this counsel is now in an attitude of opposition, and has publicly committed himself to the position that the writings of Mrs. E. G. White are not reliable. He, therefore, like the scribes and Pharisees, is now watching to see if he can find an accusation, and as they found what they sought for, so does he, and the explanation for such finding is the same in both cases.

We regret very much the necessity of making these statements, but it seems necessary to do so in order that our people may understand the true situation, and may be able to deal intelligently with the case in hand.

By selecting suitable phrases and sentences from the article in Volume IX of the "Testimonies" relating to Sunday labor, by taking them out of their connection and combining them in a way suited to the purpose, and by employing the logic of phrase and word rather than of thought and meaning, the writer is able to make appear plausible the conclusion which he was determined to establish from the start. This method of discrediting utterances which one does not accept is by no means new. It has been employed for many years by atheists and infidels in attacking the Scriptures, but it has long since ceased to carry conviction to the minds of those who think that it is better to read what an author says upon any given subject and to weigh his utterances as a whole, rather than to read piecemeal quotations made by an unfriendly critic who has already committed himself to the purpose of discrediting the work of the author with whom he deals.

The extent to which the writer of this leaflet carries himself by his own logic, and the extent to which he attempts to carry others, is shown by the following quotation:—

No living soul can find in the Bible, nor can he teach from *the Bible alone* what that "Testimony" says as to Sunday and Sunday observance. Indeed, have not the Seventh-day Adventists themselves for many years been offering, and publishing the offers of others, of *large rewards to anybody* who will produce from the Bible "just one text" that commands or teaches Sunday observance? "Just one text:" far, far less than is plainly given in that "Testimony," in behalf of Sunday observance.

If less than half of what is said in that "Testimony" in behalf of Sunday observance was said in the Bible, the Seventh-day Adventist opposition to Sunday observance would have been effectually estopped before ever it began.

It might be a sufficient reply to such a conclusion as this, based upon a perverted interpretation developed by formal logic, to say that "no living soul can find in the Bible, nor can he teach from *the Bible alone*," what this leaflet teaches, unless possibly it might be deduced from some of the assertions of the scribes and Pharisees. It would, perhaps, however, be more to the point to say that when the instruction found in this Testimony is taken as a whole and is given a fair interpretation, it will be found in perfect harmony with the instruction given by Christ to his disciples, and with the principles which he himself followed. To his disciples he said: "When they persecute you in this city, flee ye into another." Until his work was accomplished, and the time for the crisis had fully come, he avoided any acts that would bring him into direct conflict with the authorities, or that would give his enemies a ground of accusation against him, that he was a lawbreaker, and was inciting disloyalty among the people. He did all this, however, without sacrificing any principle of right, and without neutralizing the effect of his own teaching. He knew how to be as wise as a serpent and as harmless as a dove, and he inculcated the same principle to be followed by his disciples.

If the writer of this leaflet had been so disposed, he could have selected from the same Testimony such expressions concerning the true Sabbath, and such statements concerning the refusal to observe Sunday as a Sabbath, as would have made it possible to prepare a leaflet with the title, "The Ten Commandments *Against* Sunday Observance," and such a leaflet would have been in harmony with the general tenor of the Testimonies. Just as we find in the Bible clear testimony in favor of the observance of the seventh day of the week as the Sabbath, although Sunday-keepers claim to draw from the same source proof-texts for the observance of Sunday. In both cases it is simply a matter of selecting and interpreting what can be made to appear to establish a conclusion previously adopted.

To those who have never seen this leaflet, we simply say that they have not missed that which would be helpful to them in any way. To those who have seen the leaflet, we suggest that they read the instruction published in the Testimony, weigh it as a whole, and decide whether it has been fairly handled in this publication.

While it was assumed some time ago that the whole Seventh-day Adventist

denomination had repudiated the position and work for which it was brought into existence, and that there was only one Elijah now left to vindicate the truth, yet this movement still goes forward, witnessing for the truth, unaffected by the efforts of its former friends to overthrow and to destroy it. What it is, and what it is doing, best justify this third angel's message. It refuses to be discredited by the art of the logician.

W. W. P.

Dancers Not Soul-Winners

THE following earnest words relative to the influence of dancing, by Fred D. Hale, a Baptist pastor of wide experience, as published in the *Baptist Standard* of January 27, only voice the sentiments and convictions of many earnest Christians, both pastors and laymen, who have had opportunity to witness the evil of this form of recreation:—

I have never known a dancer that was a soul-winner. I have asked of almost every congregation to which I have ever preached if there was any person present who knew of a dancing soul-winner, and have never yet found a person who was willing to testify, in public or in private, that he knew of a dancing soul-winner. There are "church workers" who dance; but when a church-member realizes the lost condition of those around him, sets out to lead sinners to Christ for salvation, feels his unfitness for this difficult work, and asks the Holy Spirit to prepare his heart and life for this service, somehow or other he feels that being known as a dancer will hinder him in this undertaking, and he voluntarily relinquishes the form of recreation in order that he may be successful in his God-given enterprise of soul-winning.

The main business of a church-member is soul-winning. One of the evils of dancing is seen in that it brings the undeveloped church-member under the influence of, and into intimate association with, worldly-minded non-Christians who care nothing for soul-winning. These worldly-minded non-Christian dancers influence the church-member away from the soul-winning life more than the dancing church-member influences them toward Christ as a Saviour.

Because of this well-established fact, the preachers and the churches should set themselves heroically against this form of recreation—this queen in the realm of worldly amusement. Their first duty to the "babes in Christ" who come into church fellowship is to develop them into soul-winners. If a church-member is decoyed by the devil, through non-Christian worldlings, into the ballroom, he at once becomes a subject of church discipline.

These are good words, and their truth will be recognized by every observing Christian. May they be heeded by those who need the admonition.

F. M. W.

"WHOSOEVER hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

CONTRIBUTED ARTICLES

God's Ways

F. M. WILCOX

CLOSER than a brother dear,
Than any friend, however near,
Inspiring hope, dispensing cheer,
So standeth God.

Standeth watching o'er his own
In noontide's hour, in night so lone,
He noteth every tear and moan;
So watcheth God.

He scans the battle-field of life,
He marks the heroes in the strife
Who bravely stand where sin is rife;
So seeth God.

Sometimes the light reveals his grace,
Sometimes the darkness veils his face,
He seems withdrawn sometimes a space
When he's most near.

'Tis ours to trust where he shall guide,
In good or ill, whate'er betide,
Knowing he standeth by our side
In every hour.

Takoma Park, D. C.

A Lesson in Health Reform¹

MRS. E. G. WHITE

"IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he re-

quested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

This record contains much of importance on the subject of health reform. In the experience of the four Hebrew children a lesson is given regarding the need of abstaining from all spirituous liquors, and from indulgence of perverted appetite. The position taken by these Hebrew youth was vindicated, and at the end of ten days they were found fairer in flesh and better in knowledge than all the rest whom the king was proving.

In this our day, the Lord would be pleased to have those who are preparing for the future, immortal life follow the example of Daniel and his companions in seeking to maintain strength of body and clearness of mind. The more careful we learn to be in treating our bodies, the more readily shall we be able to escape the evils that are in the world through lust.

There are many who believe that in order to be fitted for acceptable service, they must go through a long course of study under learned teachers in some school of the world. This they must do, it is true, if they desire to secure what the world calls essential knowledge. But we do not say to our youth, You must study, study, keeping your mind all the time on books. Nor do we say to them, You must spend all the time in acquiring the so-called higher education. Let us ask, What is the object of true higher education? Is it not that we may stand in right relation to God? The test of all education should be, Is it fitting us to keep our minds fixed upon the mark of the prize of the high calling of God in Christ Jesus?

What is needed by our youth is an education like that which Daniel and his three companions gained. These faithful Hebrews were in important positions. They were placed where they must be careful to observe every principle of righteousness in order to bring others to an understanding of the principles of righteousness. It would not do for them to be lax. They could not afford to indulge appetite. They were to stand where they could, by their example, give proof of the importance of strict adherence to the principles of right living. To do this they were willing to place themselves under test and trial. Ten days was sufficient to prove that the diet they chose was a wholesome one, and that in adopting it they had made no mistake. The evidence which this experience gave to the authorities led them to have a higher opinion of these youth than of all the other students under their care.

We are to learn how to equalize the labor done by brain, bone, and muscle. If you put to task the faculties of the mind, loading them with heavy burdens, while you leave the muscles unexercised, this course will tell its story just as surely as the wise course of the Hebrew youth told its story. Parents should follow a consistent course in the education of their children. Our youth should be taught from their very childhood how to exercise the body and the mind proportionately. It is not wise to send the children to schools where they are subject to long hours of confinement and where they will gain no knowledge of what healthful living means. Place them under the tuition of those who respect the body and treat it with consideration. Do not place your children in an unfavorable position, where they can not receive the training that will enable them to bear test and trial.

With all the precious light that has continually been given us in the health publications, we can not afford to live careless, heedless lives, eating and drinking as we please, and indulging in the use of stimulants, narcotics, and condiments. Let us take into consideration the fact that we have souls to save or to lose, and that it is of vital consequence how we relate ourselves to the question of temperance. It is of great importance that individually we act well our part, and

¹ Address at the General Conference, May 26, 1909.

have an intelligent understanding of what we should eat and drink, and how we should live to preserve health. All are being proved to see whether they will accept the principles of health reform or follow a course of self-indulgence.

Let no one think that he can do as he pleases in the matter of diet. But before all who sit at the table with you, let it appear that you follow principle in the matter of eating, as in all other matters, that the glory of God may be revealed. You can not afford to do otherwise; for you have a character to form for the future, immortal life. Great responsibilities rest upon every human soul. Let us comprehend these responsibilities, and bear them nobly in the name of the Lord.

To every one who is tempted to indulge appetite I would say, Yield not to temptation, but confine yourself to the use of wholesome foods. You can train yourself to enjoy a healthful diet. The Lord helps those who seek to help themselves; but when men will not take special pains to follow out the mind and will of God, how can he work with them? Let us act our part, working out our salvation with fear and trembling,—with fear and trembling lest we make mistakes in the treatment of our bodies, which, before God, we are under obligation to keep in the most healthy condition possible.

(To be concluded)

Baptism in the Greek

W. E. HOWELL

A RECENT exchange, in an article entitled "A Preposition and Its Meaning," says:—

"The arguments for immersion are usually founded upon misunderstood and mistranslated words and phrases. Many simple minds, unable to appreciate the great analogies of Scripture, have been misled into believing immersion to be the form of baptism because they read, in Matt. 3:16, that Jesus 'went up straightway out of the water.' They are told that he must have been in the water and under the water in order to have gone out of the water.

"Now the fact is that the Greek preposition *apo* should not have been translated 'out of,' since its real meaning is 'away from.' Had the passage been translated properly, it would have stated that 'Jesus went up straightway away from the water,' and the inference would have been that he ascended the bank away from the margin of the stream where John had poured or sprinkled water upon him, in accordance with the great Scripture analogies of the out-poured Spirit and the sprinkling of the nations."

It is necessary to vary the language of this extract but slightly in order to make it speak the real truth, for the article itself furnishes an excellent illustration of the very thing it condemns. Thus:—

The arguments for sprinkling as a method of baptism are usually founded upon misunderstood or mistranslated

words and phrases. Many simple minds, unable to appreciate the great analogies of Scripture, have been misled into believing sprinkling or pouring to be the form of baptism because they are told that Matt. 3:16, instead of reading, "Jesus went up straightway out of the water," should read, "Jesus went up straightway away from the water;" and that therefore the inference would be that he ascended the bank away from the margin of the stream where John had poured or sprinkled water upon him in accordance with the great Scripture analogies of the out-poured Spirit and the sprinkling of the nations.

This "great analogy" and this still greater "inference" are based upon the fact that in Matt. 3:16—nowhere else in any New Testament record of baptism—the Greek preposition used in the original before "water" is *apo*, meaning *from*, *away from*, and not *ek*, meaning *out of*.

There are two considerations why such an inference, from even the record in Matthew, is not justifiable. The first is that Matthew, like Mark (these being the only two New Testament writers who record this event), does not describe the act of baptism itself, which shows that this was not the thing uppermost in his mind. The main object of both Matthew's and Mark's recording the event is clearly to establish the identity of Jesus as the Christ by the descent of the Spirit and the voice from heaven which immediately followed the baptism, and which was the conclusive evidence of his Messiahship to John the Baptist himself.

The other consideration is that while the preposition does not specifically *express* that he came up *out of* the water, it by no means precludes the idea. We have only to compare the use of *apo* in Matt. 3:13, which says that Jesus came *from* Galilee to be baptized of John. Does this mean that he did not or could not come *out of* Galilee? Mark says he came *from* (*apo*) Nazareth. Does this necessarily mean that he came merely "away from the margin" of Nazareth, and did not come *out of* the city?

Nor is the citing by the author of the article, of *apo* compounded with *στελλω*, forming the verb *αποστέλλω*, *I send forth*, from which comes the noun *απόστολος*, *apostle*, to the point in this connection. Is the one who goes forth as a missionary sent merely "away from the margin" of his home or his country? Or is he rather sent in reality *out of* his home and his country?

Still less to the point is the citing of *αποκαλύπτω*, *I uncover*, from which comes the noun *αποκάλυψις*, *an uncovering*, *apocalypse*. Every Greek student knows that a preposition compounded with a verb often suffers considerable modification of its individual force, sometimes losing it altogether, so far as can be detected. In this verb, as often, *apo* is used to *negative* the verbal idea; *καλύπτω* = *I cover*; *αποκαλύπτω* = *I uncover*: as also *δοκιμάζω* = *I approve* (1 Cor. 16:3); *αποδοκιμάζω* = *I disapprove, reject* (Matt. 21:42).

The preposition *apo* also often denotes, in compounds, *back, again*: *δίδωμι* = *I give*; *ἀποδίδωμι* = *I give back, or restore*. It is also used to intensify the idea in the verb: *γράφω* = *I write*; *ἀπογράφω* = *I enroll* (for permanent use, Luke 2:1, 3, 5—in modern Greek it = *I take the census*; Heb. 12:23); *κρύπτω* = *I hide*; *ἀποκρύπτω* = *I hide* (fully or for a long time, Col. 1:26). The more legitimate way to study *apo* as a preposition is in its independent use, not compounded with a verb.

It can easily be seen from the foregoing that *apo* is a very flimsy foundation on which to build a doctrine, especially when based on only *one* independent use of it. Drawing so great an "inference" under such circumstances for guidance in spiritual practise, may "mislead many simple minds."

To make this doctrine of sprinkling appear still more inconsistent, it may be asked what was the necessity of John's taking Jesus down to a *river* merely to *sprinkle* or *pour* water on him? To make the doctrine appear outrightly absurd, it is but necessary to call attention to John 3:23, where it is said that John was baptizing in *Ænon* (which means *springs*) "because there was *much* water there." It does not require very "much" to sprinkle or pour.

We are by no means dependent on such inferential evidence for the doctrine of immersion. Mark (1:10) says plainly of the event of Christ's baptism, "straightway going up *out of* [*ek*] the water." This does not contradict but supplements Matt. 3:16.

To make it still stronger, it is said of Philip and the eunuch, that "they went down *into* [*eis*] the water, both Philip and the eunuch, and he baptized him. And when they came up *out of* [*ek*] the water," etc.,—neither of which would have been necessary for two travelers if the rite had consisted in sprinkling or pouring.

Consistent with this is Christ's solemn assertion to Nicodemus, "Unless one be born *out of* [*ἐξ*, a euphonic form of *ek*] water and the Spirit," etc. It certainly would have perplexed Nicodemus still more to be born from the "margin" of something.

Further, Mark 1:5 says, "And there were going out to him all the land of Judea and all the Jerusalemites and were being baptized by him *in* [*ἐν*] the Jordan River." A "river" is a very suitable place for immersion. This is fully in harmony with John the Baptist's own statement of his work, "I baptize *in* [*ἐν*] water" (John 1:26); "He who sent me to baptize in [*ἐν*] water" (John 1:33). These two passages are not consistently rendered "with water;" just as well say in Mark that all Judea and all the Jerusalemites were being baptized "with the Jordan River"!

The evidence, both direct and indirect, for immersion is so abundant that it can not be exhausted in one short article, but one more fundamental proof may be allowable. The word *βαπτίζω*, *I baptize*, is from a shorter form, *βάπτω*, *I dip*, which is built on the primitive root, *βαφ*, appear-

ing in the noun βαφή, which from Homer (800 B. C.) down has meant a *dipping* (as of hot metal in water to temper it), and somewhat later, a *dyeing* (of cloth). It would be difficult to perform either of those operations on the "margin" of the water or the dye; nothing short of immersing would suffice in either case. βάπτω is the verb which means to perform such an act of immersing. Jesus *dipped* [from βάπτω] the sop (bread) and gave it to Judas Iscariot. The rich man asked that Lazarus might *dip* (from βάπτω) the tip of his finger in water and cool his tongue. βαπτίζω is an intensive form of βάπτω, and could therefore assuredly mean no less than to immerse.

In the light of this short study, is there any possible ground for any one who professes to know the Greek, to say, as did a writer in the *Herald and Presbyter* recently, whose article called forth this one: "No one has any right to use words that imply that Christ was in the water and came out of it, and yet, just on this very mistranslation and perversion, the faith of many simple ones has been fixed for immersion as the form of baptism"?

Would there were more whose faith is simple enough to take the Bible as it reads when interpreted as a consistent whole. And would there were many more of such faith who had sufficient knowledge of the original Greek of the New Testament not to be "misled into believing" so unscriptural a doctrine as sprinkling, and who could enlighten other "simple minds" when attempt is made to misguide them into error by such narrow and unscientific interpretations of the Holy Scriptures.

Takoma Park, D. C.

The History of the Hebrew Sanctuary—No. 3

J. O. CORLISS

The Furniture and Its Use

It was as a *flaming fire* that God chose to appear before Moses while he was still an alien in the land of Midian. Ex. 3:1-6. This "great sight" was the attraction which drew the "man of God" toward him who was about to deliver the house of Israel from its Egyptian bondage. In like manner Jehovah designed to attach himself to a rescued Israel, as the type of a proposed eternal union between himself and the finally redeemed of all ages. 2 Cor. 3:18; Col. 3:4; 2 Cor. 4:17. To this end the proclamation of the moral law from Sinai was attended by the brightness of God's glory, as a pledge that those who should be guided by the law, would also have the brightness of that glory constantly shining on their pathway.

In other words, the visible brightness accompanying the moral law was intended to be the symbol of the divine presence. To preserve this force in the minds of Israel, it was necessary to provide for it, in connection with the law, to accompany the people in their wander-

ings toward the promised land. The command was therefore issued for the people to bring specified offerings for the building of a sanctuary, that God might "dwell among them."

The divine pattern of this earthly abiding-place for God was a structure the length of which was to be three times its width. The tabernacle itself was divided into two apartments, the one at the eastern end being twice the size of the one in the western part. The entrance was at the eastern front. Just inside the portal, and to the left, stood a seven-branched candlestick made of solid gold. From this seven small jets of light issued night and day, as an early reminder to any one entering, that he was approaching into the dwelling and presence of Jehovah. Opposite this radiant mentor was a table upon which were two loaves of bread, freshly placed every Sabbath, as a token of God's providing mercy toward his twelve chosen tribes. In the rear center of this room was placed a square shrine, known as the "altar of incense." Before this was daily offered a specific compound of sweet spices, which created a most pleasant odor. The ascending fragrance thus offered by the high priest (Ex. 30:7, 8) was a token of the people's desire to please him whose servants they were. No strange mixture was to be so presented, neither was the duplicate of this one to be prepared for any other purpose. Ex. 30:34, 35, 37.

Directly back of the altar of incense was the curtain which separated the two apartments of the sacred tent. Passing through the opening of this "veil," into the "holy of holies," the high priest came in close proximity to the one portion for which all other parts of the tabernacle existed, and to which they were but the preliminary part. There stood the chest, or ark, in which were deposited the stony tablets of the law of Jehovah. On each end of its cover, called the mercy-seat, stood a golden cherub, facing inward, its wings extending in the same direction, with bowed head, as if watching over the sacred treasure beneath its feet.

That the law with its attending glory within the ark stood in the place of a visible Deity to the Israelites is clearly shown by the shout rendered whenever the ark, in journeying, was lifted to the shoulders of its bearers: "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." So also when the ark rested, the cry was: "Return, O Lord, unto the many thousands." Num. 10:35, 36; Ps. 68:1. When moving, the ark was always covered from sight, but its *glory*, as a visible "pillar of fire," was seen in advance of the marching columns. Evidently this display was expected to appear, as the foregoing formula was repeated at the covering and setting forth of the ark. In like manner at the resting of the ark, the recital: "Return, O Lord," was to impress all Israel with the idea that the glory of their God would resume its place in their midst.

One other incident in the history of

the ark, though out of chronological order here, may serve to illustrate the point under consideration. After settling in Palestine, the Hebrews were almost constantly challenged to battle by other nations, especially by the Philistines. It was customary for the latter to take the images of their gods to the field of battle, in order to assure victory to their arms. 2 Sam. 5:21. The Israelites were ready imitators, and so when they were being driven with great loss before the Philistines at the battle of Aphek, the ark was hurried to the field from Shiloh in charge of Hophni and Phinehas, sons of the priest Eli. When the army of Israel saw the ark, they shouted (probably the ancient formula, "Arise, O God") "so that the earth rang again." So well was the intent of this movement known, that the Philistines, hearing the shout, became afraid, and they too declared that "God is come into the camp." 1 Sam. 4:1-7.

One prominent feature is seen throughout the entire appointment of the earthly sanctuary. The people to whom its care was first committed had been educated to "walk by sight," that is, to recognize no deity that was not visible. To meet the needs of their darkened condition, God gave such symbols of his being and presence as would allay their doubts, and so gradually educate them to believe in his works (John 10:38), even though no perceptible emblem of him was present.

But as we may yet be able to see, the service of the earthly sanctuary did not prevent the human tendency of the people from increasing, especially after they entered upon their promised possession in Palestine. Apparently they grew more stiff-necked, and uncircumcised in heart and ears, as the years went by, until they were cast off as a nation. We hope to trace the reason for this in future articles.

Mountain View, Cal.

Remarkable Incidents of Answered Prayer

EMMA L. LAWRENCE

My father and mother were associated with the work in the early days of the message, and thinking that some of the incidents in their experience of answered prayer might be interesting and helpful to others, as they have been to me, I will relate some of the most remarkable.

In the year 1850 my mother was very ill. For eight days and nights in succession she had been without sleep, and began to feel that she would not recover, but felt that she could not die and leave her husband and baby. My father went out alone into the field behind a brush-heap, and prayed until he received the evidence that her life would be spared until she was willing to die.

My mother began to gain from that hour, and the prayer was entirely answered more than fifty years afterward in her triumphant death.

Some years after this incident my mother was again taken sick, and her life despaired of by both friends and physician. She was so low that she could not raise her hand to her head, and to all appearances she was dying. Realizing her condition, and that her helpless little ones sadly needed a mother's care, she prayed in the night for the Lord to send some one to pray for her, that she might be healed.

The next morning, Brother Lewis Haskell, a man of great faith, who lived in another county thirty miles away, arose as usual, and being a farmer, went out to the field to work. He was expecting men to help him harvest his grain that day, and was very busy; but he soon returned to the house, and began to make preparations to go away, telling his family that he felt impressed that Sister Lawrence was in need of help, and that he must go without delay.

He drove as rapidly as possible. Arriving at my father's house, he learned the particulars, and, joining with my father, first prayed that my mother might be strengthened so that she could hear prayer, which was impossible in her low condition. This prayer being answered, they went into her room, and prayed for her recovery, which began from that hour.

My oldest brother, a boy about fifteen years of age, was taken ill with rheumatism, which seriously affected his heart. My father felt that in his zeal for the salvation of others he perhaps had neglected his own son, and not having the evidence that my brother had experienced a change of heart, felt that he could not give him up, and in his great anxiety and anguish prayed for the Lord to spare the boy's life a year. My brother not only recovered, but gave every evidence from that time of being truly converted, and his daily life was such that its influence upon his family was felt long after his life had ended.

Just a year from the time of his first illness he was taken sick again with the same disease. My father felt that the Lord had answered prayer, and that now he must be reconciled to let him die.

Years afterward my mother was very feeble, not able to do her work. My father was going away to hold some meetings, and wanted her to go with him, thinking the ride might do her good. Before starting, Brother Haskell, who was present, prayed that my mother might be healed, and received the assurance that the work was done, and that the witness would be given my mother three days later, when she was twenty miles from home.

She went with my father; and at the close of a Sunday-night meeting, just three days afterward, as she started to tell some of the people of her recent experience, the witness came to her, and she received such a blessing that she shouted the praises of God.

Another time, after the incident just related, my mother was awakened at midnight with the impression that one of my brothers who was away from home,

was in great danger. She was so burdened that she awoke my father, telling him that they must pray for their son without delay. My father at this time did not share her burden, thinking it might be the result of her imagination or of a bad dream. But my mother could not rest, and rising from bed, prayed until the burden left her, and she felt that the danger was over.

Afterward they learned that my brother at that time was very ill, and was on his way home from the West. Seeing that he was rapidly growing worse, he had decided to stop at the Battle Creek Sanitarium for treatment. On this particular night he had reached Battle Creek, and not finding a cab, started to walk from the station to the sanitarium.

He was so weak he could scarcely walk, and feared that he would not be able to get there. In this condition he was accosted by two rough-looking men, one seizing him by the throat, the other taking the small satchel he had in his hand. He was too weak to resist, but he told them that he was a sick man trying to get to the sanitarium for help. To his great surprise they released him, gave him back his satchel, and at his request directed him to the sanitarium, which he finally reached, and where he remained until he was able to continue his journey home.

These are only a few of the many wonderful instances of answered prayer in the life experience of my parents.

West Bangor, N. Y.

God's Purpose in Man, and the Stability of Divine Government

WILLIAM COVERT

ANTEDATING the genesis of our race, God said to One associated with himself: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

And so man was given a place on the earth to stand for that which was good and holy in the sight of God. The earth was presented to man (Ps. 115:16), and he was "to dress it and to keep it." Gen. 2:15. In speaking of man the Lord said, "I have created him for my glory" (Isa. 43:7); and when talking to man, he said, "Thou wast precious in my sight." It is also said, "God saw everything that he had made, and, behold, it was very good." Gen. 1:31. It is evident, therefore, that when he was placed on the earth to represent his Maker and to rule over his works, man was good, was very good. He was holy and without blame. And it was God's desire that he should remain so.

It is also God's present desire that man should be holy, pure, and good, for he says, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

God never designedly made a place for wickedness to dwell, nor did he purposely make anything to be wicked. God himself is good, and wholly good; nor will anything contrary to his goodness be allowed to permanently remain anywhere in all the wide domain of his kingdom. So it is said, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." This statement shows that the whole universe will sometime be clean, and that every being and, everything in it will then conform to God's eternal purpose in righteousness. His purposes and plans, like himself, are unalterable. A prophet once said: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. 23:19. And another prophet spoke, saying, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Eccl. 3:14.

If God were constantly changing, men could not depend upon him, not understand what his purposes are. Nothing could be stable if the Creator himself had no settled purpose. But with God there is no variability, neither shadow of turning. He says, "I am the Lord, I change not: therefore ye sons of Jacob are not consumed." Mal. 3:6. Were God changeable, his works could not stand, the world would be wrecked, and his people would be consumed. Since God is good (Ps. 34:8), and his commandments are holy, just, and good (Rom. 7:12), it will always be required of all men to be good, for "the steps of a good man are ordered by the Lord: and he delighteth in his way." Ps. 37:23. Because he does good and walks in God's ways, he shall be "preserved forever." Ps. 37:28. It is also said that "the righteous shall be in everlasting remembrance" (Ps. 112:6); and again, that "the righteous is an everlasting foundation." Prov. 10:25.

The solid rock upon which all things must stand is Jesus Christ, the righteous One. This foundation rock is so firmly laid, and so well settled and grounded, that no weight can sink it, nor anything move it. In speaking of this solid foundation, the prophet said, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16.

The prophet is here prophetically speaking of the model life of Christ, which he lived in human flesh upon the earth, and of the precious testimony that he bore in righteousness by which he laid deep and solid the chief corner-stone of Zion, his church.

Upon this foundation we are to be built, and God will allow nothing to remain in our character that can be crushed by pressure, shaken by winds, or burned by fire. Says the apostle: "Ye are God's building. . . Other foundation [for this building] can no

man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:9, 11-13.

Besides the trial by fire, there are deceptive teachings and ocular representations which the cunning craftiness of the lying adversary uses so adroitly that none but those who are firmly founded upon the eternal rock can discern the wrong or escape the snare. It is the effect of these things that will bring on the period called "the time of shaking." By this the Lord says, "I will shake the heavens, and the earth, and the sea, and the dry land." Haggai 2:6. This will be a time of testing character, when every fiber of every man will be tried. The devil will then be making his final desperate effort against the people of God. In his desperation he will teach every subtle theory to deceive, and hurl every fiery dart to hurt. Paul says he will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10.

But the Christian is to put on the whole armor of God, that he may be able to stand against the wiles of the devil. And having done all that God requires, these tried ones will stand. These can not be shaken, because they will be standing firm on the Rock of Ages. They will "be made white and tried," so as to stand faultless before their Maker. They can not be shaken by the tempest and the mighty storm of evil that will overrun the world. How beautiful before heaven must such characters be! Admired are they by the angels who guard over them, and loved by the Father and the Son who made and redeemed them.

Chicago, Ill.

What Remains to Be Done

WHILE Christianity appears relatively to have reached in Japan an abnormal proportion of the higher classes of society, it must be confessed that the total number of followers of Christ in that empire is still lamentably small—say two hundred thousand, even including with the Protestants the members of the Greek and Roman churches. It is, however, stated by Dr. Nakashima, the professor of psychology in the Imperial University, that there are more than one million persons in Japan who are ordering their lives by the Word of God, though as yet unprepared to make a public confession of their faith in Christ. And a Buddhist editor writes: "Look all over Japan; more than forty million have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."—Selected.



Too Busy

WORTHIE HARRIS HOLDEN

Too busy are we midst the whirl and the stress

Of our life as the days come and go,—
Too busy to water with prayers and
with tears

The seed we abundantly sow.

Too busy with working for Jesus to
pause

And sit at his footstool of prayer;
Too busy commanding and guarding his
field

To learn what his orders are there.

Too busy with routine of cares in the
home

To seek him alone through the day;
Too busy in striving to faithfully serve
To listen to him and to pray.

How Satan doth gloat o'er his subtle
decoy

Of winding our life in this coil!
He knows when too busy to watch unto
prayer

Our triumph at last he will foil.

O guard us from whirlpools that threaten
to wreck

Our bark, Heavenly Pilot, we pray!
And teach us the blessing of walking
with God

Through holy communion each day.

Portland, Ore.

Where Sympathy Counts

As the observant woman awaited her turn one "bargain day" afternoon, she forgot her eagerness to be served, in watching the girl behind the counter as she carefully fitted the hands of one who preceded her, for it was plainly to be seen that will power alone kept the pale-faced clerk at her task. Still, in reply to such impatient exclamations as, "Do be more expeditious or I will lose my car!" she replied sweetly: "I am doing my very best. If I hurry, I am liable to tear them."

"And now it is your turn," said the clerk as the impatient woman walked away, and she smilingly turned to the woman who endeavors to live up to the golden rule, under all conditions, "and I am sorry to have kept you waiting so long."

"And I am sorry to add to your burdens by having you wait upon me," was the rejoinder, in so sincere a tone that the clerk, with a puzzled look, said: "O, I might as well wait upon you as any one, for my services are always in demand. What number, please?"

"I have noticed that you are always busy," remarked the customer, after giving her glove number, "but I never saw you look as you do to-day. But it has

been an enervating day, withal, and I am glad for your sake that closing time is near."

The clerk then hurriedly faced about, ostensibly to take down more gloves, which gave her a chance to brush aside tears right and left, and then, winking back others, she said, tremulously, as, with bent head, she proceeded to fit the hand of the woman who felt for others: "I thought I was ready to drop when I turned to you, but I am all courage again, for—you—"

"What, child?"

The question was not answered at once, however, for the girl evidently feared a scene if she did not get herself well in hand before replying, so no further words passed between them until the second glove was nearly adjusted, and then the clerk finished her sentence, saying, in a scarcely audible tone: "You gave me just the tonic I needed—sympathy. To tell the truth," she continued, after a slight pause, "I had a nervous headache when I came to the store this morning, and it has been a hard fight for me to stand here all day, but you are the only one who seemed to look upon me as anything but a soulless machine."

"Why, you poor child!" was the mother-comment, "how hard it must be to stand here and wait upon thoughtless people when you are ill and tired."

Just then the fitting process was over, and as the clerk folded up the gloves, she said, with a winsome smile: "I thought I was both a few moments ago, but, thanks to you, I have had such a tonic that I feel equal to anything now." —*Helena M. Thomas, in the New York Observer.*

Lovers Always

THE woman that is a happy wife need not long to be courted again. There is no need—she is won. Nor are many compliments necessary. Mutual devotion is an ever-appreciated compliment. Yet, still, you who are married, do not quite forget those old days which drew you to each other. Be lovers always. Many people are; and those who love are safe. The meeting and parting kiss, the kind look, the appreciative word—never forget these. Never let marriage degenerate into the commonplace. So surely as you do, worse will follow; for the husband and wife who have no tender sentiment toward each other will become foes.—*Great Thoughts.*

A LIFE of pleasure makes even the strongest minds frivolous at last.—*Bulwer.*

THE WORLD-WIDE FIELD

The Pua (Chile) Sabbath-School Convention

MARY T. WESTPHAL

In the country, about three miles from a small station called Pua, is located our mission school. Each year a canvassers' course is held in connection with it, closing with an institute. This year the Chile Conference committee was called for a session at the close of the institute, so it seemed an opportune time to hold a Sabbath-school convention while all the workers were together. September 10-12

cating Workers," "Duties of Sabbath-school Officers," "How to Increase the Sabbath-school Offerings."

The convention opened Friday evening, with a good sermon from Brother E. Balada, our Spanish minister. Sabbath morning at six o'clock, Brother E. Thomann gave an interesting talk on what he heard and saw at the General Conference. He continued his talk at the same hour Sunday morning. At nine o'clock, Sabbath-school opened, and we tried to make it a model Sabbath-school, bringing in exercises to show how the



THE SABBATH-SCHOOL CONVENTION AT PUA, CHILE

was the date appointed, and we invited the Sabbath-schools in the vicinity to attend.

We arrived Friday morning. We had Brother T. H. Davis's two motherless little girls with us, so he came with my husband to meet us. Several others from the school were at the station. Our luggage was sent out on the school ox cart, and we walked. When part way out, we were met by some brethren who had arrived before us, and farther on by the lady teacher, her sister, and another sister. They were on horseback, and after greeting us, took the little girls on the horses with them. The custom in Chile of meeting people on the way, and of going a short distance with them when leaving, cheers the heart, and lends sweetness to life.

When we arrived at the grounds, we saw a pretty green arch over the gate. Here the matron of the school and others met us, and as we passed along, we were greeted by the pupils. The porches and rooms were prettily decorated with green and flowers. Everything said to the heart, "Welcome!" Those there had done all they could to prepare for entertaining those coming, and their kind efforts were appreciated.

Among the subjects assigned to various persons were the following: "Importance of Bible Study," "Object and Importance of Sabbath-school Work," "The Sabbath-school a Means of Edu-

program can be varied. After the usual opening exercises, Elder G. W. Casebeer, director of the mission school, made a few remarks in regard to Sabbath-school work, then made a freehand illustration on the blackboard: a large river, with many tributaries (dimes and dollars), or small streams, swelling the great stream (the sum total). Another illustration was a thermometer, showing the rise and fall of the financial pulse in the Sabbath-school. All decided they would rather see the pulse rise continually than to drop. The children's division then passed into another room, and was reviewed by Brother Thomann, while the seniors were reviewed by Brother D. Soto, our Chileno minister. After the class exercise, the children returned, and I had Brother Davis's two little girls, aged five and seven, sing "Once a Shepherd Band," one stanza of which is:—

"Drop the pennies in, dimes and dollars, too,
Bring the shining gold God has lent to you;
These can cross the sea, these can preach and sing
Of a Saviour's love, of a coming King."

Then the collection was taken. To bring the kindergarten work before us, we had Sister Reiner give a ten-minute exercise on Abraham's sacrifice. We brought a few of the little children to the front. All were much interested.

We closed with a hymn and a short prayer, or benediction, as is the custom here. Following, Elder F. H. Westphal gave a sermon on conversion, and some of the students arose, expressing their desire to serve the Lord.

In the afternoon, two papers were read and discussed. At five o'clock the young people's society of the school gave a program, closing with a musical trio—organ, violin, and zither. In the evening, the duties of officers was presented, and Brother Balada followed with a Bible talk and blackboard illustration.

The time on Sunday was well utilized. Among the papers presented was one by Brother Davis, director of the canvassing work, on "How the Canvassers Can Assist in the Sabbath-School Work." At the conclusion of its reading, the colporteurs came to the front, and sang a beautiful hymn appropriate for the occasion. One very interesting paper was given by Sister Casebeer, showing the importance of the home Sabbath-schools. In the evening, a committee which had been appointed to suggest means to further the Sabbath-school interests presented an interesting report.

All the exercises were varied by recitations and music—choruses, quartets, and duets in Spanish, English, and German. The testimonies at the closing praise service Sunday evening showed that the meeting had been a great blessing. All seemed to have been refreshed and encouraged in Sabbath-school effort.

The session was considered such a success that the committee voted to hold another in Santiago in December. Here is located the largest church in Chile, and several other Sabbath-schools are near enough to attend. In January or February we hope to hold another at a church at the seaside, in the south. I thank God for the blessings of Sabbath-school conventions.

Santiago, Chile.

A Trip Through East Bengal

J. C. LITTLE

For some time in the past our work in East Bengal has been carried on with Gopalgunje as our headquarters. From this point our Bengali brethren have been sent out in small rowboats with our literature into the country villages for a radius of fifty miles or more. Our plan of work has been to keep these brethren with us for some days while they are instructed in methods of work, and then send them on a two- or three-weeks' tour to put in practise and teach what they have learned. Then again they are brought in and spend a few days in study, and once more go out among the people. This they have been doing for several months past.

At our Bengali conference in January, 1909, it was thought best to ask Brother J. H. Watson and family to take up work at Gopalgunje, making a trial of the place to see if it was suitable for our work and favorable from a health standpoint for the workers. After a number

of months' experience, it was thought best not to continue work there, but to seek a healthier and better location for a center of work in East Bengal.

Accordingly on the first of November, 1909, Brother Watson, Brother L. G. Mookerjee, and the writer left Calcutta for a short tour through East Bengal, with a view to finding a place that would make a good center for our work, and at the same time be a healthful locality for our workers. East Bengal as a whole is low and damp, and therefore very malarious, and in most places the water is so bad that only distillation will render it fit for the human stomach. Even the people of the country are afflicted very commonly with enteric fever, dysentery, cholera, and other diseases common to low and swampy districts; and to find a place where foreigners can live in health is no small problem.

Our first stop was at Gopalgunje, where we met our Bengali workers who have been selling literature in the villages of East Bengal. We stopped here for two days, and then left on a small boat for Madaripur, about thirty-five miles away. This boat was not built after the latest designs, but was probably the same pattern as those used by the fishermen of Galilee two thousand years ago. Our progress was very slow. Leaving Gopalgunje about 9 A. M., we did not arrive at Madaripur until early the next morning. Our way lay through an old canal constructed no one knows when, but now being dredged at considerable expense by the government. The government officers in charge of the dredging operations, four in all, being in the district alone, miles away from any but the native villagers, were pleased indeed to see us, and invited us aboard the dredging steamer, offering us their hospitality and kindly showing us all about the machinery and work.

About the middle of October East Bengal suffered very severely from a cyclone which did much damage to property, and resulted in the loss of several hundred lives. Everywhere as we went through the country, we saw houses, and sometimes almost whole villages, lying leveled to the ground. Many river steamers were caught suddenly in the storm and capsized at once, with all their passengers. We saw at one place a large flatboat, one half submerged and the other half blown upon the river bank, thus lying at an angle of about forty-five degrees. We did not travel through the worst part of the storm area. Some of our own people have suffered considerable loss financially, but we are thankful that no lives were lost from among them. This disaster we intend to notice in our Bengali paper, *Jug Lakhan*, to call attention to the times in which we live.

On our way to Madaripur we passed thousands of villages swarming with Bengali people. Probably ninety-nine per cent of these villages have never had a messenger of truth, and the vast majority of them know nothing of Christ and the gospel. As we saw these countless

villages, and realized that beyond the mile or two of our vision, on each side; lay hundreds of miles in the same condition, we had brought home to our hearts very forcibly the great work before us, and the need of more laborers for the Lord's harvest. When will these millions for whom Christ died receive the warning? Who will accept the burden, and come over and help us give the last message of mercy before it is too late? My dear brother or sister, as you read of these millions who sit in darkness, ask yourself the question, Have I done my duty by them, or is God calling me to bring to them the light of life?

Madaripur is a small station with not



ELDER H. KUNIYA AND WIFE AT THE LEFT. BROTHER NOMA AND WIFE (DR. NOMA) AT THE RIGHT

more than a dozen foreigners in it, some of these being jute dealers and some government officials. It is considered one of the most healthful places in East Bengal. The Baptists formerly had a mission station there, but at present have only at outpost. We spent a day there, but found no opening favorable for our work.

From Madaripur we came by steamer boat to Barisal. This is one of the best towns in East Bengal. The roads are well laid out, and the drainage of the town is good. Beautiful palms and other tropical trees grow here in abundance. This place has been described to us as the "Sanitarium of East Bengal." Missionaries of the Church of England, Roman Catholics, and Baptists are here, and work from Barisal as a center.

We spent several days looking about, and in earnest prayer that God would guide us in the matter of finding the right location if it were his will that the work should be planted in Barisal. A Bengali Christian gentleman, a member of the Church of England and honorary

magistrate at Barisal, took a most kindly interest in us, and did all in his power, even putting himself to no little inconvenience, to help us find a suitable bungalow for our work. His efforts and ours were at last rewarded by finding a bungalow in a good part of the town, which, with a little repairing, seems well adapted to our purposes, at a reasonable rate of rent.

We expect to make Barisal the headquarters of our work in East Bengal. From this point a network of steamer lines runs out to different parts of East Bengal, a large part of which includes the delta of the Ganges. We, with Brother Watson and family, located at Barisal about the first of December. We are the only workers in the whole East Bengal country, which contains about twenty-five million Bengalis, and is one of the most densely populated tracts of country in the world. Dear reader, what are we among so many? Who will come over and help us give the message to these millions?

Barisal.

Meeting at Kobe, Japan

H. F. BENSON

With the object in view of reaching the largest possible number of believers, it was thought best this year to hold several district meetings instead of one general meeting. The meeting for the Kobe district was held October 7-14. Quite a large number of believers and workers were present. The report of the General Conference delegates, Elders F. W. Field and H. Kuniya, was exceedingly interesting to all, especially so to the Japanese brethren, as but few of them were able to read the *Bulletin*. The studies on the Testimonies, by Elder Field, were especially helpful; we all regret that we have not been able to have at least a part of the "Testimonies for the Church" translated into Japanese.



WORKERS AND BELIEVERS ATTENDING THE KOBE MEETING

There is a call for them, as well as for all our denominational books. Elder Kuniya gave some very timely discourses on the main points of our special message to the world at this time.

The workers at the Japanese Sanitarium were very busy, but all managed to attend most of the meetings. We all were pleased with the progress and the

success manifest at the *Eisein* (Japanese translation of our word sanitarium), and we all know that God has greatly blessed the efforts made by Dr. Kiku Noma and her associates. I believe few who have begun sanitarium work with no more apparatus than a bucket and a fomentation cloth have had more difficulties to overcome than has had Dr. Noma. Her early training did not include instruction in our methods of treating disease; this she has been compelled to obtain from books especially translated for her, and from such other sources as were available. The Japanese have great faith in drugs, and much difficulty is experienced in convincing them that a cure can be effected without their aid. I am sure it would be an inspiration to our workers at home to see Dr. Noma at her work in the sanitarium.

All who attended the meetings were greatly benefited, both by the studies and by the reports from the General Conference; but most of all, by the presence of the Spirit in our meetings.

During this meeting the mission committee met, and it was decided that Brother J. C. Foster be asked to take up work in Wakamatsu, and that Brother J. N. Herboltzheimer be requested to make Nagasaki his field of labor. On account of a class for instruction in nursing which Brother Herboltzheimer was holding at the Japanese Sanitarium, it has since been decided to have Brother Herboltzheimer remain in Kobe for a few months, and for Brother Foster to go to Nagasaki.

Hiroshima.

The Amoy (China) General Meeting

W. C. HANKINS

We have just recently closed one of the best workers' meetings we have ever held in this province. The meeting was called on short notice, so only a few of the brethren from the other companies were present, but all the workers were able to be with us, and quite a few came in from the outside, both from among the heathen and members of other churches, so that we had an average attendance of from thirty-five to forty.

It was not, however, because of numbers that we counted it one of our best meetings, but because of the presence and power of the Holy Spirit. From the very first meeting, the Spirit was felt among us, and continued with us until the very last service. We felt that this was largely in response to the earnest and continuous prayers of some of our number, in which we were soon joined by most of those present. In the early morning prayer-meetings the time was almost wholly taken up by short earnest prayers. In the testimony and praise services many testified of the good they had received, and said they felt that they could go out and do better work for the Master from now on.

The program was so arranged that each one of the workers was given some

part in it, and this also added to the interest of the meeting. One of the young evangelists gave one of the best sermons on the seal of God and mark of the beast that I had ever heard.

These meetings were attended by a young preacher from the London Mission who has been interested in the truth for about a year. The Holy Spirit worked upon his heart and led him to take a firm stand for the truth. After a thorough examination, he was baptized, along with one other candidate. There were others who desired to be baptized, but we felt that they had better wait a little longer.

The meetings closed with a strong sermon on the Sabbath question, by Elder N. P. Keh, which was quite well attended by those outside of our own ranks. Our little chapel was filled to its utmost capacity.

We believe that these meetings have not only been the means of giving new spiritual life to our workers and an impetus to our work in general, but that there have been seeds of truth sown in the hearts of some here that will eventually spring up and bear fruit unto eternal life.

Personally, we have learned to trust more in the power of prayer, and we wish to request that every one who reads these lines will especially remember the work here before the throne of grace.

Kulangsu, Amoy.

Harvest Ingathering Notes

I AM glad to say that the Ingathering campaign is onward. One brother, a farmer, who had to use his papers in the country, received \$29.30 from distributing one hundred eleven copies of the REVIEW. This I consider a very good average for country work.

A sister, in sending in a remittance of several dollars, says that she thinks the people give more liberally to missions than they did last year, as they seem to understand the work better. I think that is a good testimony to the advisability of following up the work year after year. The ingathering work is certainly educative. Aside from its direct help for foreign missions, I consider it one of the best kinds of home missionary work that our people have ever undertaken. I think the work a grand success.

A. R. OGDEN, Utica, Mo.

Brother E. E. Pennington, located at Little Falls, has sent us a check for fifty-three dollars, the amount received from distributing three hundred copies of the Missions number of the REVIEW.

Mrs. Ella F. Ogden, Swedesboro, took seventy-five papers, and going forth with the earnestness of her first love for the third angel's message, she was able to secure about forty dollars, making a splendid average of fifty-three cents for each paper distributed.

Mrs. C. E. Tickner, of Newton, reports receiving a check for five dollars from a friend, in return for one paper sent through the mail.

Brother J. E. Layton, of Newton, sings

praises to the "Creator of earth and sky" for his precious experiences while giving away several hundred papers. He received about thirty dollars.

D. K. ROYER, Trenton, N. J.

Your letter to Elder C. B. Stephenson in regard to the Harvest Ingathering campaign was read with interest. I notice that the workers in your general office are sending out their copies of the REVIEW by post. You will be glad to know that we are doing the same here at this office, besides our personal work.

We had one especially interesting experience. In answer to one of our letters, we received a telephone message from a flour-mill, offering to send us some flour as a donation if we would accept it. We, of course, told them we would accept it, by all means. When they brought the flour, the bill was \$8.79, marked, "A donation." As we can get this money out of the flour, we can turn over the full amount to foreign missions.

HELEN D. DOWSETT, Atlanta, Ga.

I am a reader of your paper, the REVIEW AND HERALD, although I am not an adherent of your faith. However, I am, for certain reasons, much interested in your denomination and your work.

During the holidays I received a package of ten papers, and as I am not much of a missionary worker, I left them lying in the lobby of the hotel where I am stopping, and I noticed that several were reading them, and they elicited considerable discussion. In reading the papers a little later on, I discovered that they were to be used in swelling a certain missionary fund, so I am enclosing to you a dollar to pay for the same.

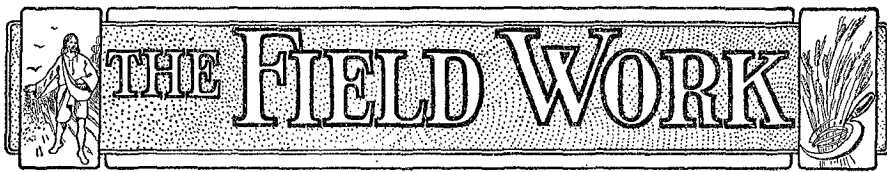
I admire your denomination, for I believe that most of its members are honest and sincere, and you are certainly blessing the world in your promulgation of health principles.

A FRIEND, Sandpoint, Idaho.

I must tell you of my success with the Harvest Ingathering number of the REVIEW. I received my ten copies, but was so busy for the first few weeks that I could not touch them, but they just worried me until December 23, when I felt that I must make a start. So during the noon hour, while at my room, I asked the Lord in prayer to direct me in the way, as I wanted to begin with one of our wealthiest citizens. That afternoon I went across the street to this gentleman, and presented the paper to him. He took it, but when I gave him the solicitor's card, and he saw that the list had not been started, he objected to putting his name down first. So I turned to his partner and asked him if he would start the list. He responded by giving two dollars. Then the first one put his name down for \$2.50. A nephew of his in the same office also gave two dollars.

Then I went to another office and secured a few dollars more, after which I solicited whenever opportunity offered, and finally turned in my card with sixteen names and seventeen dollars. Really I had only one refusal.

A WORKER, Colon, Panama.



THE FIELD WORK

Another Chinaman Won

You may be interested to hear of a little incident which occurred at Mokanshan last summer. It was Sabbath day, and I was staying with Mrs. Cottrell, who was ill. Our brethren and sisters were all away at Dr. H. W. Miller's cottage for the Sabbath services. One of the coolies who was helping in the treatment-rooms had caused us much trouble by working Sabbath days, although he had repeatedly been told that he must not work. On this occasion, instead of laughing as he had formerly done when forbidden to labor, he became very angry, made violent demonstrations, and finally even came and pounded on our windows and doors, in the attempt to get into the house. We had not seen a soldier around the cottage before during the season; but just as we were becoming quite anxious over the situation, one appeared, who quickly adjusted matters.

He seemed to be a very nice fellow, and I therefore asked him if he was a Christian. He said No, but he had heard some of the missionaries preach. When asked if he believed there was a God, he replied that he felt sure there must be one. We then gave him some reading-matter, and he promised to come to our services for the Chinese. We afterward learned that he was the head man on the mountain, for the natives of that province. From that time on he attended our meetings regularly, and soon expressed his desire of becoming a Christian and keeping the Sabbath. One Friday he was called away by an official who lived about ten miles down the mountain. But the next morning he arose early, arriving fifteen minutes before time for our ten-o'clock service. He has since abandoned his soldier life, and is now one of our most faithful men at the mission press. Such experiences as these reward the missionary for any of the so-called sacrifices that he may have made in leaving home or friends.

ROY F. COTTRELL.

Central Union Conference

THIS meeting was held at St. Joseph, Mo., January 13-23, in the Y. M. C. A. building, which had been secured for the occasion. The several conferences of the Central Union were represented with a full delegation, and all the deliberations were characterized with a marked degree of unity and harmony. It was very evident that one leading thought and feeling that held supremacy in every mind was that of bending every effort to meet each requirement to hasten forward the message to a speedy and final glorious consummation.

The Y. M. C. A. building was found to be very convenient, as it not only furnished a spacious auditorium for the meetings, but also a commodious dining-room for the serving of meals for those in attendance, and rooms for the various committees to hold their meetings and councils. So for the ten days of the conference, we virtually lived in the

building. This arrangement was both convenient and pleasant, and made the occasion much like a cordial family gathering.

The laborers present from the General Conference were Elder G. A. Irwin, Prof. M. E. Kern, and the writer. Elder Irwin conducted some very practical and instructive studies, which were much appreciated. Professor Kern's labor, especially among the young people, was very helpful. One can only regret that the time given for these meetings did not allow every question to receive all the attention its importance deserved.

These union conferences are filling a very important place in our organized work, as nearly every branch of the work as a whole is represented in these unions. This was very manifest at this gathering, where the various departments of the work, such as publishing, educational, and health work, all came in for careful consideration, as well as the direct conference and field work in the Central Union Conference territory.

The reports from the field and the institutions were all of an encouraging nature. Still we can but feel that we are not realizing all that we might rightly expect from the efforts put forth. We must not hide our faces from the fact that in the multitude of business that necessarily crowds itself in upon us, and in the press and rush that is everywhere present, we are liable to slight the hour of devotion and prayer. This is a matter that must receive full attention, for we all know that no business activity can fill the place of communion with God—the source of all our wisdom and efficiency.

The two Sabbath services of the conference and the morning devotional services day by day, were seasons of blessing and refreshing. It was indeed encouraging to note the readiness on the part of those present to make the most of the opportunity for gaining advanced ground and advanced experience in divine grace. The subjects of the discourses and Bible studies were close and searching, and the Spirit of God witnessed to the truth spoken, which was well received by the congregation.

Discourses presenting the leading features of the message were given every evening during the conference, and we trust the seed thus sown will find lodgment in some good ground and bear fruit to the glory of God.

Elder E. T. Russell was re-elected president of the Central Union Conference, and only slight changes were made in other positions. Harmony and union prevailed during the entire session, and in all the deliberations. The \$300,000 Fund was taken hold of with a will and enthusiasm that insure success, and the same can be said of the sanitarium and relief work with "Ministry of Healing," and of the magazine sales.

The meeting closed with a good spirit, and we trust the coming biennial season may be a prosperous one in the advance of the message in this conference.

O. A. OLSEN.

Greater New York Conference

THIS conference held its annual session January 18-23 in the hall of the American church in The Bronx. About fifty delegates were present from the several churches of Greater New York, and those present from outside the conference were Elders W. W. Prescott, of Washington, D. C.; O. O. Bernstein, of Philadelphia; H. W. Carr, president of the Western New York Conference; H. C. Hartwell, of Central New England; O. Montgomery, of Maine; R. J. Bryant, field missionary agent of the Atlantic Union Conference; and the writer.

From the first, the presence and power of God were present in the conference, and the greatest unity and harmony prevailed in all the sessions. We do not remember of any action that was taken with a divided vote, and all present seemed desirous of co-operating in every way possible to make the work in this great center a success. As reported in the 1909 Year Book, the Greater New York Conference has a membership of 944, with twenty-three churches. These paid, during 1908, \$19,774.42 tithe; in 1909, \$18,897.43, a falling off of \$876.99. A number of things contributed to bring about this loss the past year, and it is hoped that during 1910 a good increase in tithe may be seen. In 1908 the conference contributed \$4,907.08 to the work of foreign missions, and during 1909, \$5,267.75, a gain of \$360.67. The report of the Sabbath-school and Missionary Volunteer secretary showed substantial gains, and was very encouraging. At a mass-meeting held in the Y. M. C. A. auditorium during the conference, \$1,758.43 was pledged on the \$300,000 Fund, \$706 on the tent fund, and about \$540 on the South Lancaster farm fund, making, in all, about \$3,000 raised at the meeting.

Elder Prescott, on the recommendation of the General Conference, is now connecting with the work in this field, as is also Elder Bernstein, of the Eastern Pennsylvania Conference. They are receiving a very hearty welcome, and plans are being laid for broad, aggressive work the coming season.

Elder M. L. Andreasen has now started a Bible school at the Fourteenth Street chapel for those speaking the foreign tongue who desire to better prepare for the work, and as soon as possible the conference will open a Bible training-school for English-speaking workers.

By an arrangement made between this conference and the Western New York Conference, Elder and Mrs. L. H. Proctor will in early spring make the Western New York Conference their field of labor. Long and faithfully have they served this field, and God has given them precious souls, and they certainly will be missed in the Greater New York Conference.

On Sunday evening at the close of the conference, Brother J. J. Kennedy, who has fully proved his gift in this field, was ordained to the gospel ministry. The presence of God was manifested in a marked manner during the service, and all felt that God had set his seal to the work done.

Elder R. D. Quinn was elected to the presidency of the conference, and associated with him on the committee are L. W. Graham, M. L. Andreasen, J. K.

Humphrey, A. V. Cotton, O. O. Bernstein, and L. Klebahn.

Prospects in the Greater New York Conference look bright for the coming year, and may the Heavenly Father abundantly bless the work in that great and important center.

W. B. WHITE.

The Southeastern Union Conference

THE first biennial session of the Southeastern Union Conference since its organization into a separate union conference two years ago, was held Jan. 11-18, 1910, in the Seventh-day Adventist church in Atlanta, Ga. An encouraging number of delegates and laborers were present, representing the various conferences and institutions in the union conference. Also Elders A. G. Daniels, C. F. McVagh, A. J. Haysmer, Dr. W. A. Ruble, and the writer attended the meeting and shared with the workers in the burdens and blessings of the conference.

The reports rendered from the various conferences and institutions showed a good degree of progress, and that the formation of a separate union in this territory was a wise one. The tithe paid in the union in 1909 was about twenty-five thousand dollars, as compared with eighteen thousand dollars in the same territory two years ago. At that time the offerings to missions was about five cents a week for each member. In 1909 the amount given by the members in the field averaged about nine cents a week for each member. This compares favorably with some of our more wealthy conferences in the North. In the Georgia Conference the amount given for missions was sixteen cents a week per capita, and in Florida it was twelve cents. This indicates a deep interest in the progress of the work in fields outside their own territory. The book and periodical work showed encouraging growth, being about double in 1909 that of the sales of the previous years.

The business of the conference was marked with the utmost unity. Progressive plans of work were laid, and the outlook for the advancement of the work is very hopeful. Elder W. A. Westworth having gone to China to take charge of the work in that field, my brother, Elder Charles Thompson, who had been invited to take charge of the work when Elder Westworth left, was elected president, Brother R. T. Dowsett secretary and treasurer, and Helen Dowsett missionary secretary.

It seems to me that the openings for work in this Southland are especially encouraging at this time. Doors are open everywhere. The people seemingly show a greater willingness to listen to the message than in some other places. Now is the time to push the work in this field.

It is not more institutions that are needed so much as aggressive, evangelistic work to establish churches in the cities and villages. This field is in need of more experienced laborers. By supplying these, believers can be multiplied, and the work strengthened.

Omens of progress and business activity are seen here in the South. The cities are growing, factories are springing up, and the country is rapidly coming to the front. The outlook is favorable that the work in this field will soon

become self-supporting, so far at least as the white population is concerned.

At the close of the conference, I visited Graysville, Tenn., for the first time, and was favorably impressed with the neat, comfortable institutions located there. The sanitarium in many ways has an ideal location, and should be filled with patients. I found an excellent class of students in the academy. About eighty are in attendance, omitting those from the primary grades. But they have room for more. If all our people in the territory within reach of these institutions rally to their support as they should, both of these training institutions can be filled with our young people to be trained for service. I enjoyed the privilege of speaking twice to the students. I trust that from this center many will go out to labor in the fields, both near and far off.

G. B. THOMPSON.

Selling Tracts

It is encouraging to note the interest that is being awakened at the present time in the sale of our tracts and papers. I am satisfied that an excellent work can be done with them. A few words regarding some personal experiences in selling tracts may be of help to some who are doubting their ability to make such work a success.

Several years ago I devoted considerable time to tract selling. My work was chiefly done in a city of fifteen thousand inhabitants. The tracts were prepared in five-, ten-, and fifteen-cent packages; such tracts as "The Sufferings of Christ," "The Coming of the Lord," etc., being largely used.

After the first visit, I usually carried with me tracts on a variety of subjects. After talking with the readers, I selected such matter as seemed to me would best suit their needs. Several visits were often made to the same family, and sometimes tracts to the value of a dollar and a half would be sold to one person.

The greater part of my work was done in connection with tent-meetings. This afforded an excellent opportunity of becoming acquainted with the people, and of inviting them to the meetings.

My sales ranged all the way from fifty cents to three dollars a day. I am sure that such work can be made a success. Faithful work, with the Lord's blessing and guidance, will bring success to the earnest worker. * * *

A Letter From India

AFTER brief stops at Nashville, Tenn., Washington, and New York, we set sail Oct. 14, 1909, for India, landing at Southampton, England, October 21. From there we went to London, where we stayed twenty-one days. Most of this time was spent in visiting the many things of interest found in the world's metropolis.

November 13 we took the boat for Bombay, India. It was a long but pleasant journey of three weeks. On our way we called at the famous rock of Gibraltar; Marseilles, France; Port Said, Egypt; and Aden, Arabia. The last place named is supposed to be the hottest place in the world. Europeans live there but a short time.

On landing at Bombay, December 3,

we were met by Elders J. S. James, W. W. Miller, and G. F. Enoch, and Dr. H. C. Menkel. They seemed glad to see us, and gave our party a hearty welcome to the great field of India.

After staying a few days at the home of Elder Enoch in Poona, our party broke up, and we went to our several places of labor. Brother R. B. Thurber and family and Miss Estella Secrest went to Burma, Brother S. A. Wellman and family to North India, Brother A. G. Kelsey and wife stopped in West India, while Mrs. Lowry and I were sent to South India with Elder James. We are to labor among the Sabbath-keeping Tamils, of whom you have heard so much.

Upon our arrival at the place where we are to locate, a reception was given by the natives in our honor. To show their pleasure in having us come to their village, the band came out and marched in front of the bullock carts in which we were riding. The streets were crowded with people from all over the village, anxious to see the new man and woman from the other side of the world. As soon as we reached the house, they all came for the reception, bringing with them sugar, limes, and bananas, which were given to us as tokens of friendship and welcome. In their speeches of welcome they told of their history, how some fifty years ago they began to keep the Sabbath, and how glad they were that our people had come among them and had given them additional light.

Our hearts were certainly touched as we saw these simple souls, on the Sabbath, come to the house for their service, bringing with them money, rice, eggs, gee, etc., as offerings to the Lord. They are very strict, in a way, in keeping the Sabbath. They do no work of any kind, not even their cooking. If they can not save their food over from Friday or eat it uncooked, they simply wait until after sundown, then prepare their food. In their meetings they use the psalms for songs. Even the small children who are not old enough to wear clothing of any character, except a cotton thread around the waist, can repeat psalm after psalm without making a mistake.

We have a very peculiar situation here, and see great possibilities before us. These people are not Seventh-day Adventists. They must be trained so that they will be. There is a great work before us, and we need the wisdom of God that we may know how to work for these people and train them up for Jesus. We need the prayers of God's people.

MR. AND MRS. G. G. LOWRY.

Our Sanitariums

OUR sanitariums occupy an important place in the work of the third angel's message. The purpose of this message is to prepare a people for the second advent of Christ—a people who will stand without fault before the throne of God. Great reforms will necessarily take place among them before Jesus appears. To teach these reforms and urge them upon men and women is the chief work committed to these institutions.

Those who have ruined their health through ignorant violation of nature's laws may in these places learn how to co-operate with nature in an intelligent manner in health restoration. As the

simple remedies of nature are employed, God's special blessing is added in answer to prayer, and healing takes place. We have seen marvelous cures wrought in our sanitariums in the past, and no doubt in the future even more of God's power to heal will be manifest.

During the past two weeks I have had the privilege of spending a short time in the sanitarium in Philadelphia, and also at the Melrose Sanitarium. Both of these institutions are enjoying God's blessing. Dr. W. H. Smith, the medical superintendent of the Philadelphia Sanitarium, with his coworkers, is doing everything he can to make the work a success. I was pleased to see the interest taken by the doctor in religious work. The sanitarium was well filled with a good class of patients. We sincerely hope that God's blessing may

S. and O. P. Ingersoll, who now are in charge of the work there, are doing all in their power to make of the sanitarium all it should be. We can greatly encourage and help the faithful workers connected with this institution by recommending to the institution the sick we may meet. Let us pray for these instrumentalities, and for those bearing heavy responsibilities in connection with them.

D. H. KRESS, M. D.

Oakwood Manual Training School

THE blessing of God is attending our school the present year. We have a good enrolment of young colored people who are deeply interested in the progress of the message among their own people. Our attendance is composed of repre-

Sickness abounds on every hand in the South. The colored people are in great need of light on the simple ways of healthful living, and we are confident that we have started none too soon in training those who are competent to go out and teach the principles of health reform, and give simple treatments to those who are suffering from disease.

As we look over the broad field and realize the great work yet to be accomplished in the South, and then think of the small number of workers comparatively which we have in training, we wonder, for the moment, how the work is to be accomplished. But we remember that God has untold resources, and we believe that many others will soon be in training.

In fact, even now, many more would gladly enter school, with a view of preparing themselves for the work of God, had they the means to meet their school expenses. As a rule, the colored people are poor, and often it means a sacrifice of the necessities of life for parents to support a child in school, and too often it is entirely beyond their means to think of permitting a bright and consecrated son or daughter to seek a preparation for the work of God. We are often sorely perplexed when we receive touching appeals from a widowed mother or from poverty-stricken homes, asking that a promising child be admitted to the training-school.

In harmony with the counsel of the Lord, we have decided to solicit some financial help for some of these worthy students who give promise of soon developing into successful laborers.

We believe there are many who are interested in the South, and will be glad to assist. We have published a little leaflet, giving full information relative to the importance of this work and the plan for helping. We shall be glad to send this leaflet to those writing us. Our address is Box 414, Huntsville, Ala. We ask the interest and co-operation of all in this important undertaking.

W. J. BLAKE.



GRADUATE NURSES' CLASS OF OAKWOOD TRAINING-SCHOOL

continue to rest upon those who are under the burden at this institution.

At the Melrose Sanitarium Dr. W. E. Bliss, Dr. U. L. Mann, and Dr. Estella Houser are doing their utmost to maintain the standard of true Christianity. They are grateful for the help of Elder G. B. Starr and wife, and of Brother White, the present manager.

I have appreciated very much the quiet atmosphere of this place. During the past two months the institution has had a good patronage. The surgical cases seem to do well after their operation. There is no doubt that God blesses the efforts of the godly surgeon, and that many of the rapid recoveries find their explanation here. Melrose Sanitarium is located in a beautiful spot. I see no reason why this place should not be filled with patients.

Let us direct those who are sick in body and mind to our sanitariums, where they can receive this double ministry. With a little effort on our part as a people, we could easily keep our sanitariums filled, and bring a blessing to those we send, and at the same time place our sanitariums where they can do much more for those who are not able to pay the full amount for treatments.

The sanitarium at Takoma Park has also had a fair patronage. The Drs. R.

sentatives from nearly all the Southern States, five from the islands, and one from Africa.

The students, with a few exceptions, are active Christians, possessing one desire only,—to go out, as soon as prepared, to engage in the closing work. Some are showing their ability and interest in this direction by organizing Sunday-schools in their neighborhood, and doing missionary work among families. This affords interesting and profitable experiences to the student, and at the same time creates a favorable sentiment in the community.

A mission school, with an enrolment of thirty, composed of children from the immediate vicinity, is also being conducted by two of the more advanced students. The good influence which the children thus carry into various homes will certainly be helpful.

The graduation exercises of our first nurses' class were held last September, and five faithful workers are now in the field (see picture) ministering to the sick. Two other classes are in training. In view of the success of this training work, under the supervision of Dr. A. I. Bascom, we greatly regret that failing health compelled her to resign her duties. We hope, however, to be successful in soon securing the services of another physician.

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

Secretary

W. A. COLCORD

Corresponding Secretary

A Unique Method to Increase Church Attendance

THE Washington Post of Jan. 27, 1910, contains the following:—

"Indianapolis saloon-keepers who violate the closing laws hereafter will be compelled to keep their saloons closed until they can produce a letter from a preacher certifying that they have attended church on at least one Sunday morning and remained throughout the service. Such was the ruling of Mayor Samuel Lewis Shank in two cases today."

The penalty inflicted upon Indianapolis saloon-keepers will doubtless have a tendency to increase church attendance on Sundays. This result is also being sought by prominent churchmen through the medium of Sunday legisla-

tion, as will be seen from the following words from Rev. S. V. Leech:—

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and young women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils all legislation essential to this splendid result."—*Homiletic Review, November, 1892.*

There is no doubt but that the saloon-keeper will be glad to become a "devout" attendant of some religious service on Sunday, if he can by this means be permitted to carry on his wicked, soul-destroying business during the other six days of the week. When the saloon-keepers in this country become allies to the cause of Sunday legislation, it will certainly strengthen numerically their forces.

With a church attendance composed of people who are required to do so as a penalty for violating the law, one may seriously ask the question as to the sincerity of such a class of worshipers. Church attendance, to be of benefit to the individual, must be voluntary. All church attendance which is required by force or is promoted by pecuniary gain will be far worse than no attendance at all.

K. C. R.

Some Important Principles Stated

UNDER the heading, "The Johnston Sunday Bill; Some Important Principles Stated," the following succinctly put statements bearing on Sunday legislation, were sent to each member of the United States Senate on the morning of Jan. 27, 1910, the day the bill, with numerous amendments, passed the Senate:—

"1. The state can not compel its citizens to distinguish between Sunday and other days of the week without enacting religious legislation.

"2. It is the province of the state to prohibit incivility on all days of the week, but it can not rightly make an act uncivil on Sunday that is civil on other days of the week.

"3. Any proposed law that distinguishes between one class of citizens and another on account of their religious observances, is thereby proved to be a religious measure.

"4. Laws which in their practical application require many exemptions in order to prevent their interfering with the rights and liberties of men, constitute a dangerous kind of legislation.

"5. The state has no right to inflict upon any citizen a fine of one sixth of his time as a penalty for living up to his religious convictions.

"6. It is not within the province of the state to compel the citizens either to rest or to labor except as a punishment for crime.

"7. In matters of faith the majority has no power over the minority. The conscience of a single individual is as sacred as that of a whole community.

"8. No proper interpretation of the police power of the state can confer the right to make a distinction between days on religious grounds.

"9. The United States Congress has thus far had the honorable distinction among the lawmaking bodies of the nations of refusing to enact any law re-

quiring of its citizens the observance of Sunday as a day of rest. Any change in this respect will be a backward step.

"10. He who attempts to choose for another in religious concerns and to enforce his choice upon that other, interferes with the natural and inalienable rights of man.

"11. Civil government was ordained to protect the rights and liberties of man. Sunday laws are enacted to protect a 'day.'

"12. Every lover of genuine Christianity will oppose any effort to enforce a religious observance. The Christian religion is a religion of love and not of force.

"13. The Constitution prohibits Congress from making any religious law. Sunday laws are religious, and therefore unconstitutional.

"14. Congress decided rightly respecting Sunday legislation eighty years ago, when, in its famous Sunday Mail Reports, it said:—

"If the principle is once established that religion, or religious observance, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interest of Christianity."

"Our Constitution recognizes no other power than that of persuasion, for enforcing religious observance."

"If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue."

"The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community."

"RELIGIOUS LIBERTY ASSOCIATION."

A Letter to Senator Johnston

ON the morning before the Johnston District Sunday bill passed the Senate, Jan. 27, 1910, the following letter was sent to Senator Johnston:—

"Senator Joseph P. Johnston,
Washington, D. C.

"DEAR SENATOR: In view of your oath to support the Constitution of the United States, of your profession of Christianity, of your being a member of the Methodist Church, and finally of the binding claims of the immutable law of God, how, may I ask with all due respect and kindly feelings toward you personally, can you favor or champion such a measure as Senate Bill No. 404?"

"The Constitution prohibits Congress from passing any law respecting an establishment of religion or prohibiting the free exercise thereof. Sunday laws are the very badge and sign of religious establishments—of a union of church and state—and can only result in interfering with the free exercise of religion.

"The golden rule laid down by Jesus Christ forever bars the professed followers of Christ from using force in matters of faith and conscience. No one would himself wish to be coerced in such matters. What right, then, have

we to use force in religious concerns on others?"

"The standards of the Methodist Church prohibit the use of force or compulsion in matters of faith and religion. Note the following:—

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason nor persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all."—*John Wesley.*

"Dr. Adam Clarke: 'No other kind of constraint [than prayers, counsels, entreaties, etc.] is ever recommended in the gospel of Christ. Every other kind of compulsion is antichristian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites. . . . The church which tolerates, encourages, and practises persecution, under the pretense of concern for the purity of the faith, and zeal for God's glory, is not the church of Christ, and no man can be of such church without endangering his salvation.'—*Notes on Luke 14: 23.*

"Jonathan Crowther: 'Civil government has no right to command what is contrary to the commandments of God, even in what relates to the body, our fellow creatures, and the present world. Civil governors have no right at all to interfere between God and the souls of men. Civil government and religion are two things which ought to be totally separate from each other. Will the persons who want to prescribe to me what opinion I shall believe, and the form in which I shall worship God, undertake to answer for me at the day of judgment, and to insure my eternal salvation, provided I comply with their wishes? And if they should undertake this, can I with confidence and due security leave the matter in their hands?'—*A True and Complete Portraiture of Methodism, 1811.*

"Moreover, there stands the immutable, unchanged, and unchangeable law of God:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

"How are men going to answer to God if they assume to alter this law, set up by human laws another sabbath, and, under pains and penalties of fine and imprisonment, compel their fellow men to keep that? Will they be ready to assume the responsibility of the results, both temporal and eternal,—of the individual accountability to God,—of those affected by such laws?"

"These questions, it appears to me, are worthy of the most careful consideration.

"Sincerely yours,

"W. A. COLCORD,

"Secretary Religious Liberty Bureau."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

Medical Missionary Work in Atlanta, Ga.

It has just been my privilege to spend a few days very pleasantly in the Atlanta Sanitarium. Medical missionary work was first begun in that large city several years ago by Dr. C. F. Curtis, who began work as a nurse. He and his wife did excellent work, and built up a large part of the medical constituency we have there now, and also aided in bringing into the message several of the best members of the church. The site of the present church building was donated as a token of gratitude for help received by one who had taken treatments.

The present sanitarium location, when chosen, was out in the country, but the city has grown so rapidly that now the institution is nearly surrounded by residences.

Up to two years ago Dr. Curtis was with the institution, having as a nurse carried on the work from the first. Finally, desiring to establish a similar work farther out in the country, he secured land and built accommodations for patients about ten miles from the city, where he is now carrying on a good work, caring for sick people, supporting a church-school, and keeping up a Sabbath-school, in addition to attending faithfully all services in the city church.

Dr. J. H. Neall is at present superintendent of the Atlanta Sanitarium. The sanitarium the past year has shown a good record. Dr. Neall has associated with him Mrs. Kenyon, a graduate nurse, and several undergraduate nurses. Elder R. T. Dowsett is business manager of the institution.

The Atlanta Sanitarium is located within a few steps of the large city park. This affords the patients excellent opportunity to get out into the woods, next to nature. The zoological garden, being in this park, furnishes diversion to the patients who desire to spend some time there.

In our efforts to establish sanitariums and other facilities for treating the colored people, as well as for training young people of that race as medical missionaries, we have endeavored to start such work in Atlanta. Property has been secured, together with a church building, accommodating also a church-school, in a good part of the city accessible to the colored population. The building to be used for treatment purposes is being fitted up as fast as possible, and when ready, will provide rooms for ten or a dozen patients, besides well-fitted-up treatment-rooms, a parlor, and kitchen.

I was much pleased with the prospect before the medical missionary work. Miss Knight is in charge of this enterprise and is accomplishing much good through the enthusiasm and consecration with which she is carrying on her work. A large company of very appreciative people gathered in this chapel Monday night, January 17, to listen to a stereopticon lecture on our medical missionary

work in various parts of the world, by the writer.

This little sanitarium for the colored people is one of the institutions in behalf of which I have so often appealed to the various sanitarium families in this country, as well as to the young people's societies, for contributions. Can not we push this work along more rapidly, and thus make it possible for a larger number of these young people to be prepared for the medical missionary field?

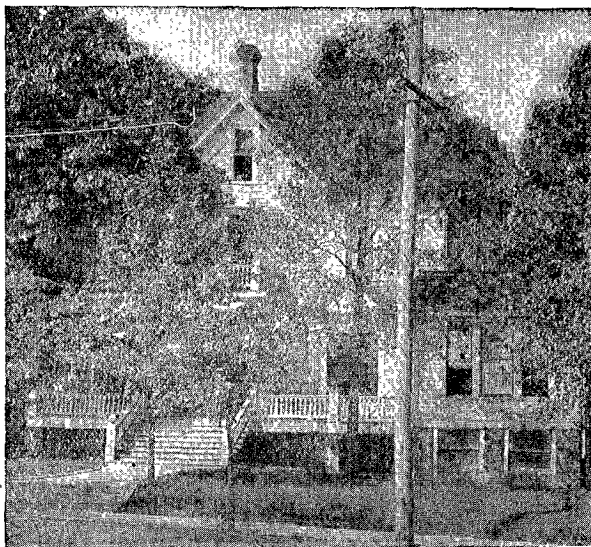
Great good has resulted from the medical missionary work in Atlanta. It would be a great blessing to our cause if a similar work could be carried on in every city of the South.

W. A. R.

The Graysville Sanitarium

THE words, "A city that is set on a hill can not be hid," come to one's mind as one leaves the station in Graysville, and drives through the country with the sanitarium in full view ahead of him on the mountainside overlooking the valley beneath.

The surroundings of this institution



THE ATLANTA SANITARIUM

are very picturesque. From this place one may look for miles over orchard-covered hills and fertile valleys dotted with farmhouses. Immediately in front, about half a mile away in the valley at the edge of the town, is the Southern Training School, with its dormitories, educating and sheltering one hundred fifty of our bright young people. It was my privilege to speak to them of the superior advantages of our schools in giving a true Christian education.

The grounds of the sanitarium comprise thirty acres of virgin forest. This is beautifully laid out, and is dotted with cottages, rustic seats, mountain brooks, foot-bridges, springs, and rugged rocks. One very interesting feature is a large natural cave in the mountain, extending into the earth hundreds of feet. In some places this cave is as much as twenty feet high. Here and there babbling brooks flow through it. Chambers lead off this way and that, filled with wonderful sculpture carved by the great architect, Nature, stalactites and stalagmites surpassing in perfection of outline and size those in the wonderful Cave of the Winds near Colorado Springs, Colo. Some of these are several feet in length, and often the two, stalactites from above

extending down and meeting with stalagmites from below, form massive columns which seem to support the rugged roof above. Here will be a congealed waterfall, there a fantastic formation of seeming frostwork, everywhere wonderful freaks of nature in this dark dungeon, which never sees a ray of natural light. And yet some of these figures are as spotless as the driven snow, beautiful illustrations of pure character, which the Great Architect can fashion in a sordid, darkened world. Near the entrance to this cave a large stream of water issues from the rocks. This feeds an artificial lake, which has been constructed for the pleasure of the guests and patients of the sanitarium.

The institution consists of a main five-story building, and several cottages scattered through the natural wood lot, a part of the grounds. The four lower stories of the main building are surrounded by verandas, making it a very enjoyable place, especially in the summer. The basement accommodates the treatment-rooms for men and women. The first floor is occupied by dining-room, kitchen, offices, and parlor. The remaining floors accommodate the patients of the institution, there being rooms for from thirty to forty persons.

Dr. A. I. Lovell has been in charge of the Graysville Sanitarium now about eight months. The patronage is steadily increasing, and an excellent work is being done. A good practise is being worked up in the surrounding country on account of the success that has attended the practise of Dr. Lovell. Considerable surgery is being done, and this has proved entirely satisfactory. There seems to be a good prospect for the institution.

Dr. Lovell has associated with him his wife, who is a trained nurse, Mrs. Robinson as matron, and several

undergraduate nurses in training. Mr. and Mrs. L. A. Hansen, up to a few weeks ago, were connected with the institution, he as business manager, she as medical matron, but since he has been called to the field secretary work of the General Conference, to conduct the campaign with the "Ministry of Healing," they have severed their connection with the sanitarium, and will reside in Washington, D. C.

One very pleasing feature is the religious spirit manifested. Every morning and evening nearly every helper in the institution is in attendance at family worship. Worship for the patients is also conducted, but at another hour. At the time of service at the church, which is a mile away in the village, either on Sabbath or at the Friday evening prayer-meeting, the sanitarium is almost depopulated of workers, all being at services except those required to be on duty.

With the support of our people in this vicinity and a continuation of the present consecrated effort in behalf of this work on the part of the helpers, there is no doubt but this little sanitarium set on a hill will continue to be a bright and shining light to the country around.

W. A. R.

The Missionary and Publishing Work

Canvassers' Summary for December, 1909

Notes, Plans, Reports, Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature.

Conducted by the Missionary and Publishing Department of the General Conference.

E. R. PALMER - - - - - Secretary
N. Z. TOWN - - - - - Assistant Secretary
A. J. S. BOURDEAU - - - - - Missionary Secretary

Notes of Progress

THIS summary closes up the records for 1909, which has been the most successful year in the history of our publishing work. This is the largest and most complete summary we have ever published for the month of December. Pausing only to thank God for his goodness, we take courage and press onward.

A letter from Brother Carl E. Weeks, dated London, January 20, reports his safe arrival in the world's metropolis, after a stormy voyage. At the time of writing he expected to sail for India, February 4. Brother P. E. Poley, of England, one of the young men appointed to the work with Brother Weeks, expects to sail February 18.

The substantial gain shown in the reports from South Africa, South America, and Mexico are most gratifying; for they indicate that the Lord is greatly blessing the work of our pioneers, who are earnestly opening up and organizing the work in these countries. We who are laboring under more favorable conditions will certainly remember these fellow workers in our prayers.

We have before us two new health magazines. One, in the German language, is published by the International Publishing Association, College View, Neb., and is offered at the same price and discounts as our regular ten-cent magazines; the other, in Spanish, is published in Buenos Aires, Argentina. Both are beautiful magazines. They are a credit to the publishers, and will doubtless fill an important place in their respective fields.

These reports contain a faithful record of our work in many of its features. Let us study them carefully to see how we stand as compared with previous years and with other territories. If the record shows a gain, our danger, perhaps, is greater than if it showed a loss; for there is danger that we will rest securely in the fact that we are making progress, and not put forth such an earnest effort as those who feel that their record of loss must be redeemed.

The comparative summary stands complete for the past five years. The total for each year shows only the total of orders for subscription books as reported. While they do not show actual sales, they do show the progress of the subscription-book work from year to year. The totals for the five years are as follows:—

1905	\$237,000.00
1906	371,684.30
1907	491,450.75
1908	682,427.18
1909	775,741.08

E. R. P.

Atlantic Union Conference

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Central New England	5	541	51	\$ 492.05	\$ 678.97
Southern New England	2	126	28	113.60	76.13
Maine	3	90	5	97.85	130.80
New York	4	119	6	33.00	169.45
Western New York	2	157	69	113.75	96.85
Greater New York	3	115	1	87.00	333.60
Vermont	3	190	58	129.85	40.40
Totals	22	1338	218	1067.10	1526.20

Columbia Union Conference

Ohio	16	1730	358	890.05	487.70
Eastern Pennsylvania	11	618	357	585.15	412.85
Chesapeake	9	510	190	311.75	436.90
New Jersey	6	258	74	158.85	504.40
West Virginia	3	147	22	96.75	388.51
West Pennsylvania	11	1171	468	1218.95	707.76
Virginia	4	201	96	136.15	122.15
Totals	60	4635	1565	3397.65	3060.27

Lake Union Conference

Wisconsin	7	538	474	852.70	106.80
Southern Illinois	10	394	63	208.25	440.05
Northern Illinois	3	168	80	272.80	306.90
West Michigan	...	...	...	...	87.50
Indiana	3	135	32	88.45	62.60
North Michigan	7	388	174	264.45	154.70
East Michigan	11	484	162	352.90	403.75
Totals	41	2107	985	2039.55	1562.30

Canadian Union Conference

Maritime	...	...	...	...	26.60
Newfoundland	...	...	...	...	...
Quebec	...	...	...	...	88.45
Ontario	...	...	...	...	19.25
Totals	...	...	...	...	134.30

Southern Union Conference

Alabama	15	1201	406	919.00	261.35
Kentucky	5	783	72	130.90	157.00
Louisiana	7	888	270	590.88	337.05
Mississippi	6	561	139	439.00	107.75
Tennessee River	11	1340	600	638.50	234.85
Totals	44	4773	1487	2718.28	1098.00

Southeastern Union Conference

Cumberland	6	417	136	207.80	789.35
Georgia	13	818	238	398.55	216.05
North Carolina	12	791	343	659.65	416.85
South Carolina	11	823	234	481.60	365.00
Florida	16	599	492	878.45	264.65
Totals	58	3448	1443	2626.05	2051.90

Southwestern Union Conference

Oklahoma	12	1337	196	731.50	424.00
Arkansas	12	548	65	152.00	127.80
Texas	21	863	199	868.60	74.25
West Texas	1	22	...	.50	27.25
New Mexico	1	54	72	42.50	349.45
Totals	47	2824	532	1795.10	1002.75

Central Union Conference

North Missouri	7	293	94	375.45	256.00
South Missouri	5	286	112	334.85	223.95
Kansas	20	1167	428	1692.25	1002.25
West Colorado	5	81	100	213.70	777.85
Colorado	4	395	125	424.80	435.05
Nebraska	6	146	84	211.50	1000.00
Wyoming	1	65	30	188.50	132.00
Totals	48	2433	973	3441.05	3827.10

Northern Union Conference

Minnesota	2	162	21	71.00	138.10
South Dakota	2	40	3	10.00	92.75
North Dakota	...	...	...	...	521.75
Iowa	3	162	79	253.75	349.45
Totals	7	364	103	334.75	1102.05

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Western Canadian Union Conference					
Alberta	1	...	8	\$ 16.00	....
British Columbia	1	102	92	201.25	....
Manitoba	...	...	...	....	....
Saskatchewan	1	14	8	16.00	....
Totals	3	116	108	233.25	....
North Pacific Union Conference					
Western Washington	3	79	65	243.20	\$ 243.20
Western Oregon	2	46	21	371.65	420.85
Upper Columbia	3	298	91	668.35	225.65
Southern Idaho	...	...	...	....	....
Montana	3	226	71	270.75	...
Alaska	...	...	...	....	....
Totals	11	649	248	1553.95	889.70
Pacific Union Conference					
California-Nevada	...	...	...	....	....
Southern California	...	...	...	....	337.74
Arizona	...	...	...	....	....
Utah	...	...	...	....	....
Totals	...	...	...	....	337.74
Foreign					
China Mission	...	...	...	....	362.05
British Union Conference	65	4711	1858	6004.34	5344.14
Scandinavian Union Conference	67	9356	7584	4181.37	3276.05
German and Russian union conf.	275	...	...	6698.40	6730.20
Latin Union Conference	11	1887	5137	180.55	1286.10
South African Union Conference	20	986	516	1999.16	742.00
Australasian Union Conference	73	4455	1226	4652.97	4860.86
Philippine Islands	1	153	167	250.50	....
Brazil	10	607	...	508.00	....
Peru	6	...	...	259.23	....
Chile	10	1649	...	624.91	323.92
Argentina	10	410	142	243.00	....
Mexican Mission	7	567	465	951.57	....
West Indian Union Conference	...	...	...	....	355.55
Totals, North American union conferences	...	...	...	\$19,205.73	\$16,592.31
Totals, foreign union conferences and mission fields	...	...	...	26,554.00	23,280.87
Grand totals	...	...	...	\$45,759.73	\$39,873.18

Comparative Summary

	1905	1906	1907	1908	1909
January	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06
February	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21
March	12,000.00	18,000.00	36,253.65	36,390.09	52,703.65
April	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34
July	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21
August	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97
September	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41
October	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03
November	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99
December	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73
Totals	\$237,000.00	\$371,684.30	\$491,450.75	\$682,427.18	\$775,741.08

Current Mention

— A fire at Baltimore, Md., on February 1, destroyed property to the value of about \$250,000.

— The wealth of France during the past year, according to statistics just published, has increased to the amount of \$1,000,000,000.

— In New York, on January 24, the president of the Van Norden Trust Company was held up by two women and robbed of \$28,600.

— At New York, on February 1, the banking-house of Fisk & Robinson, prominent among the houses dealing in government stocks and city bonds, failed, with liabilities approximating seven million dollars, of which more than one million is unsecured.

— Five persons were killed, and fifteen injured, as the result of the wreck of the Big Four night express, two miles west of Cincinnati, on January 22.

— On January 31, at Primero, Colo., seventy-nine miners lost their lives in an explosion in the main slope of the Colorado Fuel and Iron Company's mine.

— Advices from Mexico state that the Maya Indians are again on the war-path, and many settlers and employees of the *chicle* camps have been killed by the Indians.

— On January 21 a wreck occurred on the Canadian Pacific Railroad on Spanish River. In view of the fact that two of the cars thrown from the track went under the ice of the river, it has been difficult to give a certain list of the dead, but it is expected that the death total will reach fifty.

— The stewardship of the one-million-dollar Peabody Trust Fund has been given to the city of Nashville, Tenn. The money is granted for the purpose of establishing the George Peabody College for Teachers in Nashville.

— A report from Atlanta, Ga., dated January 31, states that night riders have killed one Negro in Columbus County, and have burned several Negro homes, and churches, four churches having been burned within a radius of eight miles.

— Recently the mayor of Indianapolis, Ind., imposed upon four saloon-keepers, who had been keeping their saloons open on Sunday, the penalty of attending church. The licenses of these men were revoked until they could procure from some pastor a letter stating that they had attended his church on Sunday.

— At Richmond, Va., on February 1, Gov. William H. Mann, in his inaugural address, put himself on record in regard to the liquor question by saying: "I reiterate my steadfast opposition to the saloon, and my confidence in the people of Virginia, who have the right to settle this question as to them shall seem best."

— Representatives of the various provincial assemblies of China met in Peking recently to petition the government for the early establishment of a parliament. The government has refused the petition, and will adhere to its original plan of calling an Imperial Assembly at the end of nine years, according to the constitutional scheme.

— The great Paris flood has finally subsided, but no estimation of its damages approaching accuracy is possible. The extent to which the flood has undermined the city and the foundations of great buildings, only time will reveal. Along the valley of the Seine it is stated that at least 40,000 families have been left homeless, temporarily at least.

— Within the last five years, there have been found in and around Aberdeen, Wash., the bodies of more than forty men whose murders have been unsolved mysteries. The finding of a body on February 3, weighted down by an anchor belonging to an agent of the Sailor's Union at Aberdeen, has given a clue to the ones responsible for these deaths.

— As a result of the widely extended boycott against meats in the United States, the women of Pittsburg, Pa., have organized themselves into what is known as the Housekeepers' Co-operative Association. This association will open a series of general stores, procuring its articles of merchandise direct from farmers and other producers, and selling to the general public at a profit only sufficient to cover the expense of the enterprise.

— After what threatened to be a tariff war between the United States and Germany an agreement has been reached whereby each country is to accord to the other her minimum tariff rate. The German regulations relating to the importation of American meat into Germany, and the German customs rules governing the drawback of duty allowed on flour when exported from Germany, are treated as questions aside from the main issue, and will be settled independently.

NOTICES AND APPOINTMENTS

Canvassers' Notice for North Carolina

It has been decided to postpone the canvassers' institute that was to be held at Hildebran, N. C., Feb. 10-18, 1910. I am glad this need not be a disappointment to our agents, as they are being richly blessed in their work, and they can look for it to be held at some future time. We find our books, large and small, can be sold here the year round, and we must plan for our institute to be held at a more convenient time than the above date. G. W. WELLS, *President*.

A Special Call for Literature

We are preparing for a tent-meeting in this tourist city, in which no work has ever been done by our public laborers, and expect to have the meetings in progress in a little more than a week.

Boats ply between this port and the Bahamas regularly, and we have a splendid chance to send literature there free. For this, as well as for our tent work here, we need a large amount of clean papers and tracts, post-paid. We shall appreciate all that may be sent us. Address E. W. Webster, Miami, Fla.

St. Helena Sanitarium Training School for Nurses

The next class in the St. Helena Sanitarium and Hospital Training School for Medical Missionary Nurses will be organized Monday, April 4, 1910.

Owing to the large number and great variety of cases that flock to this institution for relief, and the wide experience thus offered the student in both surgical and general hospital nursing, the course is especially strong, from a practical missionary standpoint. In addition to the opportunities for missionary work at the sanitarium, the San Francisco Dispensary, which the institution has taken over, affords training in city mission work. The institution has also undertaken to open up mission work in China the present year, thus giving those who desire a definite foreign mission field for which to prepare, and upon which to enter when their course is completed.

Twenty-five consecrated young men and women, whose desire it is to enter the work for the sake of fallen humanity and not for profit, are wanted to join this class.

Send for the Training School Catalogue by addressing Dr. H. F. Rand, Supt., or Mrs. S. J. Whitney, Secretary, Sanitarium, Napa County, Cal.

Bulbs for Sale

The Oakwood Manual Training School has raised a nice collection of summer flowering bulbs the past season, and is now offering some for sale. The growing of these bulbs is undertaken to furnish work to poor students who can attend school only as they are able to pay their expenses in work. To place an order for these bulbs will bring to your home some beautiful flowers, and also help the school. We have the following to offer:—

Dahlias: Each 10 cts.; 6 for 50 cts.; 12 for 75 cts. If by mail, add 20 cts. a doz. for postage.

Gladiolus: Each, 2 cts.; 20 cts. a doz.; \$1 a 100. If by mail, add 10 cts. a doz. for postage.

Tuberose: Each, 3 cts.; 25 cts. a doz.; \$1 a 100. Ten cents extra a doz. by mail.

Cannas: Strong roots, 10 cts. each; 75 cts. a doz. By mail, 5 cts. each for postage.

Caladium Esculentum—Elephant's Ear: large bulbs, 10 cts. each; 75 cts. a doz. By mail, 5 cts. each for postage.

We have issued a neat little circular giving a concise description of these flowers. We shall be glad to send one to you if you will send us your address. If you wish, you can enclose stamp to help on postage. Address Oakwood School, Box 414, Huntsville, Ala. W. J. BLAKE, *Principal*.

Publications Wanted

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

Mrs. Jane Strother, 531 S. Main St., Sumter, S. C., desires late, clean copies of our publications, for use in general missionary work.

Sydney Scott, Columbia, S. C., Box 303, desires a supply of late, clean copies of *Signs, Little Friend*, and any other of our publications except the *Review*, for use in meetings.

Addresses Wanted

ANY one knowing the addresses of Mrs. Murril Lawson and Mrs. Ella Carver will confer a favor by sending the same to Ray Birmingham, R. F. D. 1, Alma, Mich.

ANY one knowing the whereabouts of William Anderson, member of the Seventh-day Adventist church of Parma, Idaho, will confer a favor on the church by notifying the clerk, Mrs. Charles Post, Parma, Idaho.

Western Canadian Union Conference

THE first biennial session of the Western Canadian Union Conference of Seventh-day Adventists is appointed to convene at Lacombe, Alberta, March 4-13, 1910, for the election of conference officers for the succeeding biennial term, and the consideration of any business which may come before the conference, relating to the interests and advancement of the Lord's work.

The territory of the Western Canadian Union Conference comprises the provinces of Alberta, British Columbia, Manitoba, and Saskatchewan. Beginning with section 2, article 4 of the Constitution reads as follows:—

"The voters of this conference shall be the duly accredited delegates from the local conferences, members of the executive committee of this conference, such representatives of the General Conference as may be present, and other laborers who shall receive credentials from the executive committee.

"Each local conference shall be entitled, aside from its president, to one delegate for every fifty church-members in its conference. Each delegate shall be elected by the local conference, or appointed by its executive committee.

"Each organized mission field shall, aside from its superintendent, be entitled to one delegate in the sessions of this conference, who shall be appointed by the executive committee of the union conference."

Each conference in the union is requested to appoint its delegates, as early as possible, and forward their credentials to the union office, Box 244, Regina, Saskatchewan.

H. S. SHAW, *President*.

Business Notices

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

No advertisements of "agents wanted," and no "promotion" or "colonization" enterprises will be printed in this column. 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.

HELP WANTED.—We are desirous of securing the services of ten graduate or trained nurses at once. Apply St. Helena Sanitarium, Sanitarium, Cal.

BAKER WANTED.—The Nebraska Sanitarium, College View, Neb., is in need of a first-class baker, one who understands hygienic cooking and the preparation of nut foods. Address D. R. Callahan, College View, Neb.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.80; 10 gal., \$7.30. Can crated. ½ bbl. (about 32 gal.), 68 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED.—A good, healthy, strong single man to work 8 months on farm; will pay \$25 a month, including board and washing. Must be Seventh-day Adventist, and start work on or before April 1. Ezra C. Clark, R. F. D. 2, Berthold, N. D.

WANTED AT ONCE.—A steady single man for farm and dairy work. Must be a good milker and like to do chores. Church ¼ mile distant. Board furnished. Good wages to the right man. Address F. M. Shepherd, Wakeman, Ohio.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.65; 10-gal. can, \$7.15; ½ bbl. (30 gal.), 69 cents a gal.; 1 bbl. (50 gal.), 68 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—Near Mt. Vernon, Ohio, a small property consisting of two lots and house furnished with water-system, gas, and electricity; situated on the car line, one block from the college. Address U. S. Clymer, Berrien Springs, Mich.

WANTED.—Competent farm hand, good with horses. Will pay \$25 a month year round. State age and experience. Applicants must send two or more names for reference of their ability and usefulness. Sabbath-keeper preferred. John D. Baer, Rushville, Neb.

STRAWBERRY PLANTS.—The best standard and new varieties. For only 10c and the address of one party that wants strawberry plants, we will give you a year's subscription to *Fruitman and Garden*. For free catalogue, address Lake View Nursery, Box 10, Poy Sippi, Wis.

FOR SALE.—Eight-room cottage, bath, etc. Corner lot, 60 x 180 ft., facing Fernando Academy. Cement walks, cellar, and wash-room. Fruit. Barn. Church-school privileges. Also seven-eighths acre navel oranges; fine building spot. Address Roderick Owen, Loma Linda, Cal.

FOR SALE.—Two good farms in a rich section of the Northwest, adjoining the new Cedar Vale Academy, conducted under the auspices of the Upper Columbia Conference of the Seventh-day Adventists. Prices and terms reasonable. For further information, address J. W. Shields, Viola, Idaho.

STRAWBERRY PLANTS.—Price per 100: Warfield, 35c.; Senator Dunlap, Bederwood, Greenville, 40c.; Glen Mary, Parson's Beauty, Sample, Aroma, 50c.; Marshall, Abington, 55c.; Dickey, St. Louis, Red Bird, 75c.; Highland, Cardinal, Heritage, \$1; Pan American, \$3; Autumn, \$1.50. For price per M, write Lake View Nursery, Box 10, Poy Sippi, Wis.

SEND for "Our World Beauties." The holidays are over, but we sold more Mottoes last July than during any month of the holiday season. We want a wholesale house in every State. Over 440,000 sold in 1909. 100, \$6; 200, \$10. This includes our new Father and Mother Mottoes. The world is ripe for Bible Mottoes. Address Hampton Art Co., Hampton, Iowa.

FOR SALE.—A fifteen-acre fruit ranch in the beautiful Santa Clara Valley, Cal. Over eleven acres in prunes in full bearing, with some other fruit. Neat, six-room house, small barn, good windmill and tank, and unfailing water-supply. A good-paying proposition, but owner unable longer to carry it on. No more healthful locality in California. Price, \$4,000. Address Edward Snow, Morgan Hill, Cal.

Obituaries

COLLINS.—Vera Ethel Collins was born Sept. 29, 1908, and died Dec. 4, 1909, of cerebrospinal meningitis. The funeral service was held in the schoolhouse at Fish Creek Landing, Tuesday, December 7. Words of comfort were spoken by the writer to bereaved friends, who sorrow not as others who have no hope.
W. C. MATTHEWSON.

SAMSON.—Died, in a hospital, in Spokane, Wash., Dec. 12, 1909, Sister J. A. Samson, of Whitefish, Mont. At the time of her death Sister Samson was in her sixtieth year, and had been a believer in present truth for sixteen years. Her life was a most exemplary one. Brother Samson took his wife back to the old home in Roulett, Pa., for burial.
J. C. FOSTER.

McMAINS.—Sister Harriet Elvinia McMains was born near Fortuna, Cal., July 2, 1869. She accepted the third angel's message twenty-three years ago, and has since lived in hope of the Saviour's soon return. For a number of years she was engaged in Bible work, but the last ten years were spent in helping to care for orphan children and old people. She fell asleep in Jesus at Finley, Cal., on Jan. 5, 1910. Her husband, two brothers, and many friends are left to mourn. The funeral service was conducted by the writer.
J. H. BEHRENS.

DEWITT.—Mrs. Martha Emma Dewitt was born in Wheeling, W. Va., April 7, 1835, and died at her home in Findlay, Ohio, Jan. 15, 1910, aged 75 years, 9 months, and 8 days. She accepted the third angel's message during a tent-meeting in her home town, conducted by Elders C. H. Keslake and J. S. Iles. She died in the faith, with a bright hope of a part in the first resurrection. On Aug. 28, 1866, she was united in marriage to David Dewitt, and to this union five children were born. She leaves a husband, two daughters, two brothers, and one sister. Funeral service was conducted by the writer.
E. J. VAN HORN.

SMITH.—Frances Elizabeth Smith was born Jan. 20, 1836, on a farm near Lancaster, Ky., and died Dec. 19, 1909, in Longmont, Colo. Sister Smith had lived in St. Joseph, Mo., for many years, but went West last fall for her health. The funeral and interment took place in St. Joseph. The writer spoke comforting words from 1 Thess. 4:13, for Sister Smith was one of the most earnest and devout members of our church, and endured her sufferings for years with Christian fortitude and resignation. Sister Smith united with the Christian Church in 1871; but accepted the truth in 1893. Two sons and two daughters, besides her husband, are left to mourn the loss of a faithful wife and mother.
E. A. MERRELL.

NELSON.—Mrs. Mathilda, wife of Brother Peter Nelson, Sr., fell asleep in Jesus at Marlow, Ala., Jan. 11, 1910, aged 46 years, 1 month, and 1 day. She was born in Glimaker, Sweden, Dec. 10, 1863, and came to the United States when seventeen years of age, and was united in marriage to Brother Nelson, Nov. 5, 1885. Eight children were born to them, five boys and three girls, the youngest a boy of seven years, all to mourn their loss, yet not as those having no hope. She was a kind and loving mother, whose constant prayer was that all her children may be gathered around the throne of Jesus. She herself has always tried to live close to him, and when the Sabbath truth was presented to her by the writer some three years ago, she, with her husband, decided to keep the commandments of God and the faith of Jesus. They were baptized Aug. 25, 1907, and not long after some of the children began to walk in the light, until now five have decided to follow the Saviour. Words of comfort were spoken to all the family and a large circle of friends and neighbors by the writer, from Rev. 14:13 and 1 Cor. 15:12-59.
ALBERT F. PREEGER.

CRANE.—Edna Crane, daughter of Brother and Sister L. Crane, of St. Charles, Mich., died at Ann Arbor, Mich., where she had an operation for tuberculosis. She had patiently suffered for four years. She passed away Jan. 18, 1910, being sixteen years and nineteen days of age. The verdict of all was that Edna was a good girl. Rom. 8:28 formed basis for funeral sermon.
A. R. SANDBORN.

JENKS.—Mrs. Lillie H. Jenks fell asleep Dec. 20, 1909, at her home in Jeddo, N. Y., aged fifty-four years. Sister Jenks was a very unselfish woman, who would administer to the comforts and conveniences of others before herself. Her husband, two sons, and a daughter, with many friends, sorrow for her, but they expect to meet her when Jesus calls for his sleeping saints. The funeral service was conducted by the writer.
J. F. PIPER.

LEWIS.—Died in Boston, Mass., Dec. 25, 1909, of cerebral hemorrhage, James Leroy Lewis, son of Brother T. B. Lewis, and brother of Elder Theodore Lewis, of the Wisconsin Conference, aged 32 years, 10 months, and 23 days. He leaves a wife, one son, father, brother, two sisters, and numerous relatives and friends to mourn their loss. Funeral services were conducted at the family home in Battle Creek, Mich., by the writer, assisted by Elder J. M. Wilbur, from Eccl. 9:11, 12.
S. D. HARTWELL.

SCHULTZ.—Clara Schultz fell asleep in Jesus, Jan. 9, 1910, at Saginaw, Mich., where she had gone for an operation. She was 34 years, 5 months, and 1 day of age. She had been a patient sufferer for over twenty years, being unable to walk. She became a Seventh-day Adventist about fourteen years ago, and has ever rejoiced in the fact that her Lord was soon to return. She leaves a father, two sisters, one brother, and many other relatives and friends to mourn their loss.
A. R. SANDBORN.

MAXWELL.—Mrs. Virginia Conway Maxwell was born in Cherokee County, Georgia, May 15, 1865, and died at her home in Thomas County, Georgia, Nov. 2, 1909. Sister Maxwell died of pellagra, the dread disease that is sweeping through the South. She was a great sufferer, but bore her sufferings with patience. She leaves to mourn their loss her beloved husband, S. A. Maxwell, two daughters, three sons, besides brothers, sisters, and an aged mother. We laid her to rest in the cemetery near Alpharetta to await her awakening, when the Life-giver shall come. Words of comfort were spoken by the writer.
R. T. DOWSETT.

HUGHES.—William D. Hughes was born near Gainesville, Ga., Nov. 9, 1874, and died Nov. 23, 1909, at his home in Gainesville, aged thirty-five years. Tuberculosis was the immediate cause of his death. Brother Hughes was a faithful young man, having embraced the truth fifteen years ago, and when he gave himself to the Lord, he gave his all for service, and he was faithful until death. We are sure that he sleeps in Jesus. William leaves to mourn a loving father, mother, and two brothers, besides other relatives and a number of friends. We buried him at Gainesville, words of comfort being spoken by the writer at the home of his parents.
R. T. DOWSETT.

COFFIN.—Sister Adelaide Coffin was born in Nova Scotia, March 14, 1852, and died Oct. 3, 1909, at Columbia, Maine. Sister Coffin accepted the third angel's message and was baptized with her husband, H. M. Coffin, at Detroit, Mich., in 1893, by Elder A. O. Burrill. She became connected with the New England Sanitarium, at Melrose, Mass., as house matron, in September, 1903, where she continued to labor until just before her sudden death, which resulted from a severe shock of paralysis. Sister Coffin was a woman of firm principles. Her work was always well and faithfully performed. Memorial services were conducted for her at the sanitarium by the writer, assisted by Elder Geo. B. Starr.
LEE S. WHEELER.

JESSUP.—Susan Rebecca Jessup, aged 71 years, 2 months, and 5 days, died at the home of her son in Baltimore, Md., Dec. 10, 1909. She had been ill for years with bronchitis and organic heart trouble. She accepted the truth about the year 1895 in Baltimore, under the labors of Elder John F. Jones, and was a faithful, conscientious member of the church. Funeral service was conducted by the writer.
CARLYLE B. HAYNES.

HAGGARD.—Alma Olive Erskine was born Dec. 30, 1858, in Joe Daviess County, Illinois, and fell asleep in Jesus at Mulberry, Kan., Jan. 8, 1910. She was married to A. L. Haggard, July 30, 1876, in Minnesota. Seven children were born to this union, six of these, together with the husband, are left to mourn the loss of a devoted wife and mother, one of the children having died in infancy. She fell asleep believing fully in the message for these last days. Words of comfort were spoken by the writer, from 1 Thess. 4:16,—one of her favorite texts,—to a church filled with friends and neighbors, of which she had many.
J. H. ALLRED.

SMITH.—Elihu Smith was born in Oswego, N. Y., Nov. 30, 1841, and died at his home in Allegan County, Michigan, Jan. 8, 1910. When fourteen years of age, he came with his parents to Michigan, and settled in Grand Rapids. In 1872 he was converted and united with the Seventh-day Adventist church. Brother Smith was a firm believer in the third angel's message, and loved to talk about the soon-coming Saviour. He leaves a wife, two sons, and one daughter, besides many other relatives, to mourn their loss. The funeral service was conducted by the writer, assisted by Elder M. S. Burnham, in the Seventh-day Adventist church in Allegan, Mich.
JOHN W. COVERT.

HAMILTON.—Annie B. Hadley was born in Glass, Tenn., Nov. 6, 1861, and died in Memphis, Tenn., Sept. 14, 1909. She was married to J. T. Hamilton in 1876. Sister Hamilton was an earnest and conscientious member of the Christian Church from the year 1876 until 1902, when, through Bible readings given her by Brother F. T. Wales, she accepted present truth, and lived a life of unusual faithfulness and unselfish devotion till the day of her death. Her husband, two sons, one sister, and many friends mourn their loss. Her character was one of earnest faithfulness. There was a large attendance at the funeral, when words of comfort were spoken by the writer, from Rev. 14:13.
J. S. WASHBURN.

SPENCER.—Died at her home in Battle Creek, Mich., Dec. 31, 1909, Mrs. Mary E. Spencer (*née* Ross). She had been in poor health for months, and at the time of her death was suffering from melancholia. She was born in Linn County, Iowa, in the year 1862. At the age of seventeen she came to Michigan, and was married to Mr. C. E. Spencer, Jan. 21, 1882. To this union were born four children, two boys and two girls. Besides these, she leaves a husband, an aged father, two sisters, one brother, and one grandchild. She had been a devoted Seventh-day Adventist most of her life. The funeral service was conducted by the writer.
J. M. WILBUR.

DOW.—Lola A. Dow was born at Norfolk, N. Y., Aug. 22, 1879. She gave her heart to the Lord when she was nineteen years of age, and reconsecrated herself to the Master about six months ago to devote the remainder of her life to do the work of the Great Medical Missionary. She was in the Battle Creek Sanitarium Nurses' Course, and also studied at the State Hospital, at Ogdensburg, N. Y. She died at the Harpers' Hospital, Detroit, Mich., Dec. 17, 1909, of pleuropneumonia, aged 30 years, 3 months, and 25 days. She leaves a mother and two sisters, besides a large circle of friends to mourn their loss. We believe that she will receive the reward of the faithful when Jesus comes to claim his own. Words of comfort were spoken by the writer, from Isa. 55:8, 9.
C. N. SANDERS.



WASHINGTON, D. C., FEBRUARY 10, 1910

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All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

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THE Columbian Union Conference committee met in Washington last week, in council regarding union conference matters.

By inadvertence the departure of Elder H. H. and Mrs. Votaw for Burma was listed last week as from New York, whereas San Francisco was the sailing port.

WE are glad to learn that a good class is taking the special ministerial course arranged by the Foreign Mission Seminary. The attendance at the Seminary is the highest in its history. This is doubtless the case with most of our training colleges.

WE hear the sad word, through Elder R. C. Porter, of the death of the infant son of Brother and Sister H. C. Olmstead, of our Basutoland Mission, which occurred Dec. 19, 1909. Elder Porter writes of the calm and trustful faith of these workers under the trial, their desire being to push the work the more earnestly into the heathen darkness of Africa in order that the glad day of triumph over sin and death may be hastened. The only way out of this dominion of sickness and suffering and death is by way of the finishing of this work of carrying the message to all peoples. "Then shall the end come."

THE British *Missionary Worker*, of January 5, gives a picture of the new college building being erected at Watford, near London. The brick work was apparently done and the roof nearly finished. We shall hope ere long to present our readers with a view of the finished structure.

WE have received the first copy of the new Spanish health journal, *Salud y Vida* (Health and Life), published at Buenos Aires, Argentina. Drs. R. H. Habenicht and G. B. Replogle, of the Argentine sanitarium, and Mrs. Lydia Opegard, of the Buenos Aires publishing house, are the editors. And this first number is a bright-looking magazine, of thirty-two pages and cover. It is another cheering sign of the growing work among the Spanish peoples.

THERE comes to our table from Cape Town, South Africa, a new journal devoted to the advocacy of this message; viz., the South African *Signs of the Times*. It is in magazine form, forty-eight pages, quarterly, and is published by the Sentinel Publishing Company, with I. J. Hankins editor. This number is filled full with the truth for these last days, and seems well calculated to ably represent this message in the South African field.

WHILE union conference and local conference meetings are being held in this country, the same activity in council in behalf of the growing work is seen in Europe. In February the German, British, Latin, and Scandinavian union conferences hold their sessions, and the Russian Union Conference, at Mitau, comes March 16-21, with local Russian conference meetings in Moscow, Kief, and Warsaw. This world is really a scene of busy activity in behalf of the closing work.

THE February number of the *Watchman* in outward appearance is one of the most striking numbers yet issued, and in the matter of contents is one of the most important. A very interesting article in this number, beginning a series, is that by Prof. P. T. Magan on "The Question of the Far East," dealing particularly with "The Kings from the Rising of the Sun." This article is worth more than the magazine costs. Other important and interesting articles are, "A Dark Problem and Its Remedy," "What the Federation of Churches Means," "The Vital Point in Religion," "Founded on the Rock," "The Future of Our World." Our people generally will find this an excellent number to use in missionary work, and our magazine agents can not fail to have success with it.

It has been decided, at least for the present, not to attempt to publish the *Sanitarium Quarterly*. The subscription price has been returned to those who have subscribed.

OUR workers who have been out with the Missions REVIEW report many interesting experiences. Some who went out fearfully have received much encouragement in their efforts. Mrs. Margaret Lloyd, of Scranton, Pa., writes that she did not expect to do anything in soliciting funds this year, but on receiving the ten special copies sent her, she determined to distribute these, with twenty-four other copies obtained from the church. This she did by mailing them to some of the wealthy men in Scranton, accompanying them by a brief letter. A number of these responded in a very pleasing manner, and from the thirty-four copies which she distributed she received \$53.50. A very similar testimony is borne by other workers throughout the field, showing that when we put forth an effort in behalf of the cause of missions or for the work of the Lord, the Spirit goes before us, and leads people to respond above our expectations.

THE financial statement of the Pacific Press Publishing Association, as presented by the manager at the meeting of the association on January 24, presents some very interesting items. For instance, the interest-bearing debt of the institution has been reduced, within the past year, over \$14,000, and other accounts \$6,674, making a total debt reduction of more than \$21,000. The interest-bearing debt has been reduced more than \$75,000 during the last nine years. The institution has donated to missionary enterprises during the year \$1,333.09. The *Signs of the Times*, weekly, has increased in circulation during the year from less than 15,000 copies to 25,000 copies. The total volume of business for the year amounted to \$370,789.43, a gain of more than \$21,000 over the previous year. From the year 1902 to 1909 inclusive there has been a steady and very strong gain in the sales of the institution. In 1902 the sales were \$76,322; in 1903, \$95,429; in 1904, \$97,197; in 1905, \$103,055; in 1906, \$148,464; in 1907, \$198,127; in 1908, \$256,247; in 1909, \$271,524. These figures do not include the value of the periodicals published by the institution during those years. Such a growth certainly speaks well for the institution, especially in view of the fact that during the later years it has been wholly given up to the publication and circulation of literature dealing with the various phases of the third angel's message. May God's blessing be with the Pacific Press during the present year.