

The Advent Review and Herald Sabbath

Vol. 87

Takoma Park Station, Washington, D. C. March 10, 1910

No. 10

Life Mosaic

Master, to do great work for Thee, my
hand
Is far too weak! Thou givest what may
suit —
Some little chips to cut with care mi-
nute,
Or tint, or grave, or polish. Others stand
Before their quarried marble fair and
grand,
And make a life-work of the great design
Which Thou hast traced; or, many-
skilled, combine
To build vast temples, gloriously planned.
Yet take the tiny stones which I have
wrought,
Just one by one, as they were given by
Thee,
Not knowing what came next in Thy
wise thought;
Set each stone by Thy master hand of
grace,
Form the mosaic as Thou wilt for me,
And in Thy temple pavement give it place.

— Frances Ridley Havergal.

Behold
The
Cornels

Go to the
Sea and
to the
Testimony

The Temperance Instructor

The best Temperance number of the YOUTH'S INSTRUCTOR ever published will be ready March 22. It will contain 32 pages of valuable information and stirring temperance stories. It is replete with good pictures. An unusual opportunity for periodical workers.

A Few of Its Features

Space permits us to mention only a few features that this issue will contain:—

Mr. Wanamaker's Veto.—Written for this issue by John Wanamaker, America's most successful merchant. Mr. Wanamaker has always maintained a firm, inflexible stand against the use of liquor or tobacco in any form. The article deals with the evils of these two great agents of iniquity.

Temperance Posters.—By Miss Marie C. Brehm, Lecturer on Scientific Temperance for the General Assembly of the Presbyterian Church. Miss Brehm discusses in a practical way the use of modern methods in advertising temperance numbers.

The Demands of the Times.—By Miss Matilda Erickson, Secretary of the Missionary Volunteer Department. This deals in a telling way with the needs of the world to-day, forcibly showing how many of these needs could be readily supplied if the enormous wastes which the liquor traffic entails were once checked.

The Departments

Under the Search-Light.—This department contains a number of pithy articles dealing with the conditions as they exist to-day throughout this and other countries.

Amid the Shadows.—Giving graphic, pointed pictures of the darker and more pathetic side of intemperance.

Gold or Manhood.—The articles in this department deal with the question of revenue, and the financial side of the temperance question.

The Bar or the Boy.—Here the temperance question and its relationship to the training of the youth in this country are discussed in several forcible articles.

The Cure—Prohibition.—The wonderful movement which has swept over the country the last few years is described and discussed in a most interesting way.

Liquor's Ally—Tobacco.—This department is given to the discussion of the fearful consequences of the tobacco habit.

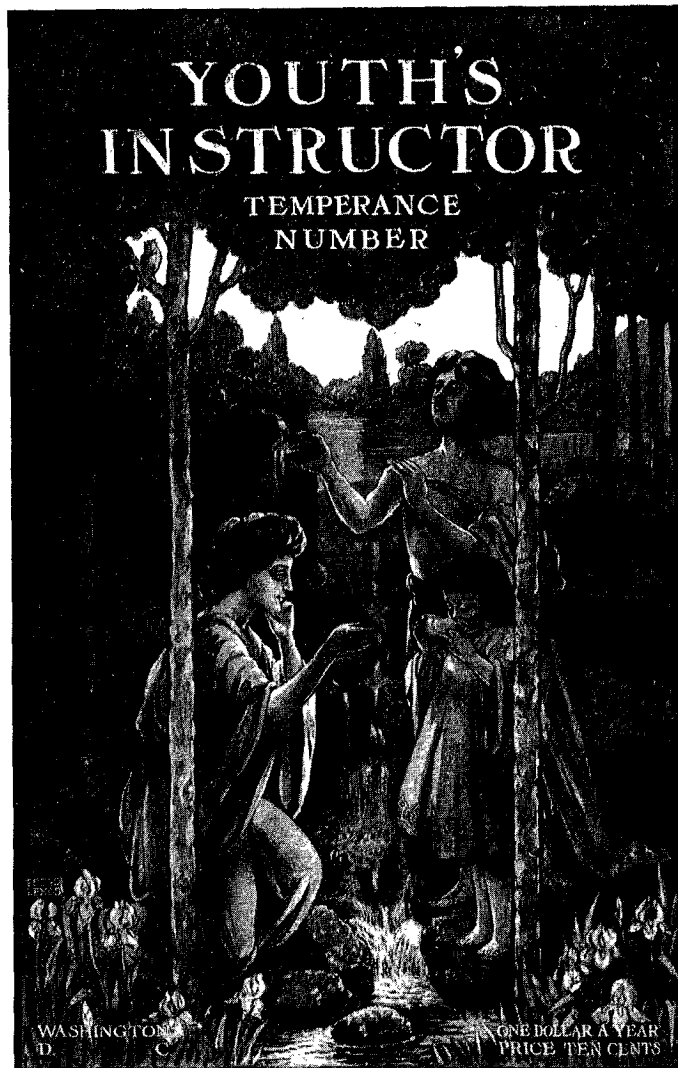
Pledge Signing.—A department treating upon one of the most effectual aids to prohibition.

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Facsimile of cover design, which is produced in two colors

No more attractive number of the YOUTH'S INSTRUCTOR was ever issued than this Special Temperance Number for 1910. No better time for presenting the temperance issue of any periodical to the American public ever existed than the present, for the country has been swept by the prohibition movement almost from one end to the other.

Important to Agents

Send a postal-card to the Circulation Manager, Review and Herald Publishing Association, Takoma Park, D. C., with your name and address, and you will be sent an advance copy of the special Temperance number of the *Youth's Instructor* just as soon as it is off the press, so that you may have it to study and become familiar with its contents. Send a card at once: the first copies are ready now.

REVIEW AND HERALD PUBLISHING ASSN.
TAKOMA PARK - - - WASHINGTON, D. C.

THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 10, 1910

No. 10

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

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REVIEW AND HERALD

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

Editorial

Beginning of a Movement.—That was a wonderful experience by which the Lord brought out the advent people and established them upon the firm platform of the third angel's message. They had had part in the first and second messages, in the times preceding the autumn of 1844. They had seen the power of God revealed in the preaching of these messages, and in the sounding of the "midnight cry," "Behold, the Bridegroom cometh; go ye out to meet him."

Light From the Sanctuary.—They had passed through the time of bitter disappointment, which, true to the prophetic outline, was to come in as part of the experience in the development of the final advent message. Then there came to the little flock the clear light on the sanctuary in heaven. They saw that Daniel's prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," meant not the coming of Christ to earth in 1844, but the beginning of his work in the most holy above, the hour of the investigative judgment. They saw clearly that while this judgment work was going on in heaven, from 1844 to the close of probation, the third angel's message was to be carried to all the world, with its warning against the Papacy and its image and mark, calling all to the platform of the commandments of God and the faith of Jesus. Thus early did they obtain a clear view of this great movement as it exists to-day.

A Definite Experience.—That passing from one ground of experience to another in the three messages was just as distinct an experience to the believers as the passing of the children of Israel out of Egypt, through the Red Sea, and on by Sinai toward the land of promise. The Lord again, in the advent movement, was leading out a people. From just before 1844, when again "the time of the promise drew nigh," the Lord set his hand finally to deliver his children from the Egypt of sin, to put his law in their hearts, and to lead them toward the eternal Canaan. No wonder the word came by the spirit of prophecy that not a pin or a block of the three messages should be moved. It was an experience in the fulfilment of prophecy, something actually done, the right thing at the right time. History was there made that can never be unmade.

Songs of Rejoicing.—And how it cheered the hearts of the believers in the "blessed hope" as the clear light of the third angel's message broke upon them, as they waited in uncertainty and trial following 1844. Here are a few words from letters dated in 1851:—

Hiram Bingham: "Daily have I received light upon the different points connected with the closing message. The heavenly sanctuary, O how beautiful!" (Morristown, Vt.). H. Flower: "Never did the light of truth shine so brilliantly into my heart as at present. It is but a few weeks since we received the light on the Sabbath, and now we can look back upon our experience, and to the seventh-month movement, and truly say that God was in it" (Ashfield, Mass.). Joshua Philbrick: "While my brethren were led to give up the 'midnight cry' in the past, . . . I felt within my soul that God would yet vindicate his holy truth, and justify the past movement. He has done it. Praise God, . . . for the third angel's message clears up the whole matter" (Sutton, Vt.). Sarah Griggs: "O, what a halo of glory shines round these precious truths! Praise the Lord for the sounding of the third angel's message" (Avoca, N. Y.). D. Daniels: "O, this seems like heaven! . . . I received the paper Thursday after dark, but did not read much until this morning. I can almost say, as Philip said to Nathanael, 'We have found him, of whom Moses in the law, and the prophets, did write.' I must believe that this message is from God" (Chicopee Falls, Mass.). Marshall Truesdell: "All difficulty has vanished respecting the requirements of the fourth commandment. . . . O ye messengers of Jesus that are proclaiming the solemn message of the third angel, be not discouraged, the Lord is on your side" (Catlin, N. Y.).

The Same to All Peoples.—So in its rise the shining light of the message gladdened many hearts in New England and New York, and began to spread westward. The volumes of the REVIEW have kept the record in part through all the years without a break; until now we are week by week printing words of thankfulness for the message, and news of its progress sent us from across every sea. The Lord began the work, has carried it forward in the path marked out, and he also will finish it and cut it short in righteousness. In the words of a hymn that was sung in the 1844 movement, we can say with full assurance and joy of faith,—

"Jesus my all to heaven is gone,
He whom I fix my faith upon.
Jesus says he will be with us to the end;
For he has been with us—still is with us,
And he's promised to be with us to the end."

The Basis of Our Confidence

WHEN Paul entered Athens in the interests of the Redeemer's kingdom, he found the educated Athenians spending their time in either telling or hearing some new thing. The simple message of truth which he bore to them was to them as the babblings of a child, and they asked one another, "What will this babbler say?"

Just so is it now. The scientist and the great educators have evolved new things, into the telling and hearing of which they are throwing their whole lives, and the message of the everlasting gospel founded in the Word of God is to them like the prattlings of childhood. They have found something which to them seems better and greater. From the God of the Bible they have turned away, and in their own language have "brought the Infinite from distant skies to serve humanity." Following their teachings, the children of this generation are "to lead the race away from cowering beliefs into the larger life of service."

Says Inspiration, "Other foundation can no man lay than that which is laid, which is Jesus Christ." But this generation is trying to do that very thing. They are laying what they consider a foundation much better "than that which is laid;" but the fires of God will prove it of what sort it is. Doubt and agnosticism have made a god of their own and fallen down before it; and because they have not liked to retain the God of the

Bible in their mind, or credit the Bible with speaking the things of truth, God has "given them over" to this "strong delusion."

Shall these things shake the true child of faith?—Nay, verily. We can say with Job: "I know that my Redeemer liveth, and at last he will stand up upon the earth." Job 19: 25. We can say with Paul: "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his." 2 Tim. 2: 19. It is worth all that a man is or can hope to be to have that undying confidence in the Word of God. Friends fail us; our fondest hopes wither like thirsty leaves in the searing winds of summer; our powers decay; the great men of earth go wrong; while all the handiwork of man is crumbling before our eyes. Nevertheless, God is; and because he is, his Word is true, his power supreme, and his purpose concerning us as sure as that he himself is.

The lives of the great men of old have gone out like a whisper in the night; but the Word of our God abideth forever. We have before us constant reminders of the weakness of men; but, if we will but see them, there are all about us just as constant reminders of the greatness and power and endurance of our Father in heaven. He who made the heavens and peopled the worlds with the creatures of his love and care tells us in his own blessed Book that "from everlasting to everlasting" he is God. He tells us that though "all flesh is grass, and all the goodness thereof is as the flower of the field" that perisheth, yet the word that has gone out of his lips "shall stand forever." He declares also concerning himself, "I am the Lord, I change not." "The things which are seen are temporal; but the things which are not seen are eternal." Notwithstanding the fact that every earthly building is undergoing a process of decay and disintegration, he tells us that there is "a building of God, an house not made with hands, eternal in the heavens;" that the kingdom which he has promised to the ransomed of earth is "an everlasting kingdom."

On those assurances the soul can rest. Back of them all is the power of the eternal God. They are more stable than the pyramids, more stable than the hills. To them the soul can anchor and not be disappointed. The greatest scientist of this world, the greatest educator this enlightened generation has yet produced, can never build such a foundation as that. The best that men have to offer is but theory, a mechanical invention, having in it none of the divine purpose and infinite love; whereas all that God has done for us, and all that he has laid before us of his purpose, is woven in the loom of infinite love. Earthly love

may fade and die out, but God assures us that he has loved us "with an everlasting love," and while assuring us of that, he is seeking to bind us to himself with his everlasting cable of loving-kindness. If we are discouraged and cast down, then may we know that "underneath are the everlasting arms." When trouble comes in like a flood, till the very earth seems to tremble beneath our feet, then it is for us to know that "the foundation of God standeth sure." As he knoweth the stars and "calleth them all by name," so he knows his children, calls them all by name, knows their frame, and remembers that they are but dust. At the same time "the Spirit himself maketh intercession for us with groanings which can not be uttered."

So there is indeed an eternal Rock to which the most storm-tossed can anchor: there is an eternal habitation for the most footsore pilgrim; in the midst of change and destruction there is One who is "the same yesterday, and to-day, and forever." The pyramid may become the plaything of the summer breeze, but "the foundation of God standeth sure." The record of human selfishness will fade from the memory of the redeemed, but the story of Calvary and the triumphs of the cross will be sung by the redeemed as long as God shall live. The plans of men to inaugurate a religion of their own and invent a deity of their own will seem worse than childish fancies when the Lord of hosts shall descend to drop the curtain over the tragedy of sin, and to take out of a faithless world a loyal remnant for the glory of his name. Toward that time we look with the eye of faith undimmed, knowing that "he that shall come will come, and will not tarry."

C. M. S.

Filling an Institution

HERE is an Iowa experience that we pass on to our people, for there is a good lesson in it. That conference recently transferred its sanitarium headquarters to a country location, and erected a new institution. The problem then was to fill it. All the believers were urged to engage in a publicity campaign. In the last Iowa *Workers' Bulletin*, Elder M. N. Campbell, the president, says:—

These are busy days at the sanitarium. The efforts of our people are already bearing fruit, and patients are coming from all quarters who have had their attention drawn to the institution by Adventist neighbors. This week a supply of the new announcements is being mailed to all our churches, so each of the members can have a few for handing out to sick friends or acquaintances, or for mailing. Quite a number have sent in lists of sick persons to whom letters will be addressed, calling their attention to the facilities afforded at the sanita-

rium for helping them. A general effort on the part of all our people will fill the building to its utmost capacity.

This is the kind of publicity work that all can engage in; and without a doubt such efforts in the territory of all our institutions would greatly increase their influence for good and bring blessing and prosperity to them. In early days, when our health work was beginning, I notice by an old *Review* that all our laborers were notified that every minister and worker was expected to act as a special agent for the health journal and the sanitarium. And that early publicity work, face to face with people who needed physical help, established the patronage of the one sanitarium that we had. Now each one of our many institutions should have a special agent in every believer, who shall watch for opportunities to turn the attention of the sick toward the institutions where they may find help.

W. A. S.

The Test of Faith

THE test of faith in God and his truth is found in obedience. The highest test of faith is not found in obedience to those principles of truth which do not particularly condemn our course, or cut across our desires. It is comparatively easy to harmonize with instruction which, while it may strike against the doings of another, does not particularly condemn our conduct. It is quite another thing, however, when obedience on our part costs the sacrifice of our plans and purposes. For faith does not always adapt itself to the logic of human reasoning. This is when we really demonstrate the genuineness of our confidence.

It is upon these points that many will fall in the times before us. Hence, the question is practically pertinent. Do we believe the instruction of the Lord, not as applied to our brother, or some situation with which we are not connected, but as applied to ourselves and our ways, even when the instruction stands diametrically opposed to our own natural feelings and preconceived opinions?

It is comparatively easy to believe the instruction which has come to this people through the spirit of prophecy when no personal interests are involved; but the vital question is, Do we believe that instruction when it does involve unfavorably our own cherished ideas? Shall I use this instruction to point out another's faults, but ignore it when it points out mine? Shall I stand as a professed believer in spiritual gifts as manifested in the church, when I find messages of encouragement and counsel to assist me in hours of darkness, and shall I ignore the messages from the same quarter which come to me by way of reproof and correction? The inclination of the human heart is to do this.

Surely, such a faith as this is far from consistent. And when I pursue this course, I am guilty of the same thing with which I am naturally inclined to charge my fellows, of making the acceptance of this gift in the church a matter of mere caprice and human judgment. If I feel that my brother, who is in darkness and can not see whither his steps are tending, should, when his errors are pointed out, subordinate his own views to the instruction given, I should be sufficiently self-distrustful, and conscious of my own weaknesses, to consider that I face the same danger in my own experience.

Let each for himself study to apply to his own life the principles of truth. There is too much of a tendency to study the Bible and the Testimonies to determine our brother's duty instead of our own. When we do this, there is danger always that we will read into such instruction our own conception of what our brother should do. Thus we place upon the instruction our own selfish interpretation, and say, "The Lord saith," when the Lord has not said. Let us make no test for others to which we ourselves are unwilling to submit. We may be brought over the same ground of test in our experience which we have prescribed for our fellows. We should judge ourselves more severely, and our brother more leniently. Let us walk humbly before God, seeking his leadings, and carefully living as his counsel shall direct. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

F. M. W.

In Business for the Lord

IN a recent letter from Brother G. Dail, of Europe, he tells of the experience of a brother whom he met at the East Prussian annual conference, held in Insterburg. Brother Dail says:—

I was greatly rejoiced to look into the happy, radiant face of the brother who has made up his mind to devote all his net gains to the advancement of the cause of God. He is a large farmer, and owns many horses and cattle. He employs several workmen to keep things in order.

Formerly, so I am told, he was rather of a disposition to gather and hold all he could to himself. He married a woman who also had considerable means. But on their conversion to the truth, they at once began to demonstrate that the spirit of the message had won their hearts away from all covetousness.

Already he has put thousands into the cause in Germany, and now runs his farm for the advancement of the third angel's message. You would enjoy meeting the brother, as he is so earnest, so simple in all things, and so joyful in the Lord.

Ought not that to be the aim of every Seventh-day Adventist—to run his business for the Lord? It is a blessed thing

to give all to God, so that everything—aside from the necessities of life, which our Heavenly Father dedicates to his children—shall be counting for the hastening on of this work. The cause of Christ calls for the undivided energies of every soul of us.

W. A. S.

Health Reform

To the question of healthful living considerable space has been devoted in the last four numbers of the REVIEW. We are sure that all our readers have greatly enjoyed the presentation of this subject as given by Mrs. E. G. White in her addresses at the last General Conference. By these addresses to this representative assembly, and by their wide publication in the *Bulletin* and in the REVIEW, our people everywhere are again brought face to face with these principles.

Their presentation has been reasonable and consistent, such as should commend their acceptance to every thinking mind. For long years this church has been given great light with reference to matters of diet and kindred health subjects. While some have rejoiced in this light and sought to apply it in their personal experience, on the part of others there has been a sad neglect of the instruction given. God is now calling the attention of his people again to this important question. Will they recognize the value of health principles, and seek to profit by the knowledge received?

Ministers and teachers should sense the responsibility which rests upon them as leaders, to take their stand regarding this great truth, the same as every other Bible doctrine. They should place before those who look to them for counsel a proper example in the application of health principles. A great responsibility also rests upon fathers and mothers to see that before their children is placed not only a right example in these matters, but that such habits and tastes are formed and cultivated as will be in harmony with the instruction which has been received. Let there be in every home and in every church an earnest, consistent agitation of this subject, and above all, let each seek to apply the principles to himself primarily, and accord to his brother the same privilege. Health principles, or the Testimonies which advocate them, should not be used as clubs for those who may differ from us regarding this subject, or, for that matter, any other question of gospel truth. Let each seek to know the right application of truth for himself, and this, above everything else, will put him in a position to aid his fellow men. We need to carry a wise and consistent burden of soul for others. We may aid our brethren in exemplifying rather than talking reform principles.

F. M. W.

Note and Comment

"Nobody Knows"

As indicative of the sad condition of doubt or agnosticism that is being fostered by the "liberal" attitude of a large portion of the professed "body of Christ," we quote the following from a journal which has the word "Christian" as a part of its name. The journal in question is dated Feb. 10, 1910. Says the editor:—

Nobody knows, or is likely in time to discover, the origin of life upon this earth, or the precise way in which the world we inhabit rolled into the planetary system and became a visible member of the sidereal universe. Concerning the end of things and the way in which human life will cease upon the earth and the earth itself yield up its separate existence to feed the life of some other sun or star, we are quite as much in the dark in spite of all the learned expositions of geologists and astronomers. We know that the earth has had an almost endless past, and that its future is equal to any eternity which the human imagination can compass.

Now, we do not believe that we need to be so much in the dark as this "Christian" journal professes to be. The Word of God, in quite explicit language, tells a great deal about how "the world we inhabit rolled into the planetary system," and how life originated upon this earth. It tells also, and in very explicit language, what the end thereof will be. Inspiration does not put the creation of this world in the "almost endless past," nor does it promise that this earth in its present state will have a future "equal to any eternity which the human imagination can compass." It does state, however, that there will be those who will be teaching practically what the writer of the above extract is teaching. See 2 Peter 3:3, 4. "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light." John 3:19. The writer whom we quoted above has no right to say, "Nobody knows." He who believes God's Word does know. God has given the light; if we choose to reject it, the blame rests upon us alone.

Emphasizing the Old Religion

SPEAKING of the inroads of infidelity and of the efforts made by advocates of the "New Religion" to undermine the old-time Bible faith, the *Bible Standard* (Baptist) of Feb. 24, 1910, gives expression to the following excellent thoughts:—

You discard some of the teachings of the Bible, and you spoil the entire Book. It has been conclusively proved that when man deviates from a few of the cardinal doctrines of the Scriptures, he eventually departs from the whole of them. Witness the Papacy. It grew out of a mistaken idea. There was at first a departure from a few things, and only

a few. But by a little at a time it developed into that awful fallacy of a hierarchy which has spread its baneful influence through the centuries and around the world!

We are exhorted to contend for the faith as it was delivered in its original simplicity and purity. Our enemies at the present day, no less than in former times, are very strong. We contend against mighty influences. There are those to-day, as in olden times, who would take away our faith. Some seek to discard the miracles of the Bible. Others would throw out the Pentateuch. Others still would take away the epistles and cut our Book of faith into small fragments, and then take the inspiration out of what is left.

We do not need a "new religion," but we do need a new emphasis on the old religion once for all delivered unto the saints. We need to contend with superhuman strength against the errors which have stealthily crept in, and which would despoil the immaculate truths which have so sublimely blessed twenty centuries of the world's polluted history. Here is our struggle. Ours is a supreme contest. Let us contend for the divinely inbreathed Word of God as it was delivered unto us. The Bible is not part God's Word and part man's word. It is every bit God's Word. Holy men of God spake as they were moved by the Holy Ghost. Christ was God in the flesh. He was Deity incarnate. He was not a mere manifestation of God. He was God. He was every bit God clothed in human flesh and subjected to human limitations. . . . He dwelt among us full of grace and truth. Let us earnestly contend for this cardinal fact. The Bible is indited by the Holy Spirit. It is faultless, superhuman, and divine. It is God's Testament and man's only guide to the truth as it is in Jesus.

When we come to consider the numerous forces of atheism which are allied against God and his work, we can understand the meaning of the Saviour's question: "When the Son of man cometh, shall he find faith on the earth?" Faith will exist, but not in the hearts of the great multitude. It will be confined to the small majority who in the midst of the dangers on every side have made God their trust, and his Word their guide; but the end of all the conflict will show that faith in God and his truth was not misplaced.

Poor Comfort

A SUBSCRIBER to the New York *Weekly Witness* has written a letter to that journal, taking exception to an article which recently appeared in the REVIEW AND HERALD, entitled "Blasting at the Gospel." He feels that we have misrepresented the situation in stating that a great portion of the modern church has grasped with avidity the two great temptations, Evolution and the Higher Criticism. After stating the substance of our article outlining present conditions in the modern church, the correspondent appeals to the editor as follows in opposition to the statements contained in our article:—

Now, while this [what we had stated concerning Dr. Lyman Abbott's teaching] may be Dr. Abbott's view, is it fair to say that a great portion of the churches are doing so? Are there other churches in the city of New York with these same views that Dr. Lyman Abbott has? Wouldn't it be more Christian for the Adventists to let the churches alone, and preach the only true gospel for the uplifting of humanity than to criticize churches that they have no use for?

The editors of the REVIEW have no desire to criticize churches; and we speak of these faith-destroying teachings with the sole purpose of showing the fulfillment of our Lord's words concerning these very times. It is not a sign of Christianity in a man that he, seeing another in danger, leaves him where he is; or, having a message to give, refrains from giving it lest his message might startle some one out of his comfortable fancied security. Not to criticize churches, but to warn and save souls, is our business. The correspondent gets little comfort from the editor of his paper. As to our statement concerning the modern church largely accepting Evolution and the Higher Criticism, the editor of the *Weekly Witness* says:—

There is some ground for believing that to be true. But the Bible teaches Evolution, and therefore a man may not be any less of a Christian for believing in it.

So the correspondent finds in his own church paper the same process working that has come to full fruition in the teachings of Dr. Abbott concerning creation and the Word of God. The editor of the *Weekly Witness* is simply saying: It is so, but it won't hurt us; it is here, but we need not fear it. He takes the position of the Evolutionist in its modified form; but that much admitted, consistency compels the second step also. In addition to that, the editor takes the first step in the course of the Higher Critic when he says, in the same article: "There is a very visible human element in the authorship of the Bible." The Bible is either God's book, or it is not. If man is part author, it is not God's book. Admit the copartnership in authorship, and then it is for man to determine how much is human and how much divine. That is what the Higher Critics are doing to-day, and they started with that same hypothesis concerning the "human element" in the authorship of the Bible.

But we are not glorying that these things are so. It would give us a great deal more satisfaction to feel that all men—especially all professed Christians—believed God's account of creation and believed God's Book. They do not, and the popular drift is not that way. The words of Jesus himself are being fulfilled in these very conditions, and these conditions are a certain indication that

the time is drawing near "when the Son of man cometh;" for he said, "When the Son of man cometh, shall he find faith on the earth?" There is no comfort for such earnest inquirers as the correspondent above referred to in telling them Evolution is true, and the Bible is part human and therefore fallible. The only true comfort in such a time as this is in knowing what these things mean, and in being assured of acceptance with God. C. M. S.

"Protecting Our People"

UNDER this head the *Lutheran Witness* of Feb. 3, 1910, deplores the fact that Lutheran pastors have not been faithful in instructing their members, not only in the positive doctrines of the Bible, but also in warning them against such errors as are taught by the Campbellites, the Russellites, the Methodists, the Adventists, etc. It says some are drawn off by the Campbellites on the doctrine of baptism, some by the Adventists over the question of the Sabbath, and others by the Methodists over the preaching of sanctification or the second blessing. Regarding Seventh-day Adventists, it says:—

The Seventh-day Adventists are very busy spreading their literature among the mixed denominations on the Dakota prairies. Lutherans who have been confirmed, and who have lived most of their lifetime among Lutherans, buy their books, read them, and "see nothing wrong in them." Soon our people discover their church is wrong on the Sabbath question, and after a little while they are "thankful that the Lord opened their eyes." Too often we learn that these Lutherans never heard of "Seventh-day people" before they met them out on the prairies, and were "taken in."

It is certainly the privilege of the *Lutheran Witness* to warn its readers against the doctrines held by Seventh-day Adventists, and we appreciate the considerate spirit in which this is done, but surely Lutherans, of all others, should not charge other churches with proselyting when some members of its own church unite with other religious bodies. The Lutheran Church was actually founded on an apostasy from the Roman fold, and the founder of the church spent his whole life in endeavoring to convert his brethren of the Catholic faith from the errors of their ways. If later in its history there shall come additional light, its merit should be determined in the same way as Luther determined the merit of truth; viz., by appealing to the Holy Scriptures. And as Luther welcomed the light which shone from the pages of this Sacred Book in his day, so those who profess to be his followers should welcome every advanced ray of light which shall shine from that source at the present time.

CONTRIBUTED ARTICLES

These Are Not Lost

THE look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels'
eyes—

These are not lost.

The happy dreams that gladdened all our
youth,
When dreams had less of self and more
of truth;
The childhood's faith, so tranquil and so
sweet,
Which sat like Mary at the Master's
feet—

These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to
win

Some wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for in thy city bright
Our eyes shall see the past by clearer
light,
And things long hidden from our gaze
below,
Thou wilt reveal; and we shall surely
know

These are not lost.

—Richard Metcalf.

Mingling Error With Truth

MRS. E. G. WHITE

IN the days of King Josiah a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments were rolled down the channel of the Kedron. The shrines were left a mass of ruins.

But the question was asked by many a devout worshiper, How came that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, known as the wisest king that ever wielded a scepter. These idols bore testimony that he who had been honored and applauded for his wisdom, became a humiliating wreck. He was thrice called the beloved of God. Pure and elevated in character, his piety and wisdom were unexampled. But Solomon did not go on from strength to strength in the pure and true life. It was his ambition to excel other nations in grandeur. To do this, he allied himself by marriage with heathen nations, and in the place of keeping loyal to the true and living God, he allowed his wives to draw him away from God. To please them,

he built altars where they might worship their idols. Thus the leaven of idolatry became mingled with Solomon's religious principles. Tares were sown among the wheat.

Solomon knew that God had chosen Israel, and had made them the depositaries of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and only by jealously guarding the ancient landmarks could they preserve their high and distinct character. Why, then, did Solomon become such a moral wreck? He did not act on correct principles. He cultivated alliances with heathen kingdoms. He procured the gold of Ophir and the silver of Tarshish; but at what a cost!

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common at that time was directly opposed to the law of Jehovah. But this evil was tolerated in Palestine, and the Israel of God mingled in marriage with Phenicia, Egypt, Edom, Moab, and Ammon, nations that bowed at idolatrous shrines, practising licentious and cruel rites, greatly dishonoring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, he who prayed for the people, that their hearts might be undividedly given to the Lord, was in his later years following a course entirely contrary to right. The life once wholly dedicated to God, had been given to the enemy.

Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But instead of converting the heathen to the truth, he allowed pagan sentiments to be incorporated with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. Solomon was a religious wreck.

In the days of Christ, the ruins of the groves erected by Solomon for his wives might still be seen. By the true-hearted in Israel this place was named the Mount of Offense. Solomon little thought that those idol shrines would outlast his reign, continuing even till Shiloh came and looked upon the melancholy sight.

This case is placed on record as a warning to all who profess to serve God.

Let those who know the word of the living God beware of cherishing the errors of the world. These Satan presents in an attractive guise; for he seeks to deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will obscure the precious landmarks of truth.

God has given men and women talents. None of these gifts are to be perverted to Satan's service. We need to guard jealously the simplicity of our faith. Let none who know the truth employ their mental faculties in any work that leads away from right principles. Thus they prostitute their powers, which are gifts from the Heavenly Father, and bring upon themselves spiritual weakness and inefficiency. We can not with safety tamper with the leaven of false, dishonoring doctrines. Think of Solomon's history, and do not mingle error with the truth.

The safeguards of our peace are to be preserved by watchfulness and much prayer. Great care is to be shown in the choice of associates, lest instead of leading them, we are led into evil, and imperil our souls. We must do nothing to lower the standard of our religious principles. Let there be a decided reformation. Let nothing be done to weaken the faith or mar the soul. Let our reward be the clean hands, the pure heart, the noble purpose.

The History of the Hebrew Sanctuary—No. 7

J. O. CORLISS

Preparation for Its Permanent Home

THE transfer of the ark to the ancient Amorite city of Jebus, was destined materially to affect not only the future name of that city,—Jerusalem, "Possession of Peace,"—but also the entire subsequent history of Israel. From that time the city of the ark's repose was to be known as "The Holy City." The day of the transfer of the ark which conferred this name upon a once almost unknown location, was one among the greatest days of David's career. He was the presiding genius of the occasion throughout. He was poet, musician, and priest. The sacrifices of the day were offered by him, and at the close of the exercises, his benediction pronounced the blessing upon his family, and upon all Israel. 2 Sam. 6: 13, 17, 18, 20.

From this time forth the ark was to wander no more. Its resting-place was found; for "the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." Ps. 132: 13, 14. Mount Zion was become "the joy of the whole earth" (Ps. 48: 2), because there the Lord reigned, and was great, above all the people. Ps. 99: 1-3. In this place, and over its sacred surroundings, David was still the presiding spirit. He was king, and while not technically a priest, he exercised the priestly functions, as already seen, during the removal of the ark to its final resting-place.

Two high priests, representing the two branches of the house of Aaron, were chosen, one to preside over the wilderness tabernacle, still located at Gibeon, and the other to oversee the services in Jerusalem. 1 Chron. 24:2, 5. Zadok, of the family of Eleazar, remained in charge at Gibeon (1 Chron. 16:39), and Abiathar, a descendant of Ithamar, was placed over the work at Jerusalem. Abiathar, however, afterward was deposed from the priesthood by Solomon because of some supposed design of that priest upon the throne. 1 Kings 2:27. By this act, the prediction of the prophet Samuel that God would cut off entirely the house of Eli from the priesthood was fulfilled. 1 Sam. 2:31-35. Zadok was thus left as the head of the Aaronic family. 1 Chron. 27:17.

It would almost seem as if reference were made to David in 1 Sam. 2:35, where God said that he would raise up a "faithful priest" to do all that was in his heart. At least, David not only assumed all the duties of the priesthood at one time, but he also acted in the prophetic order, by naming the priests who were to fill special positions. 1 Chron. 25:1. He thus not only ruled the state, but the church as well. The fact that Solomon deposed one priest, and set up another in his place without opposition, is evidence that Israel had been educated to recognize the king as the dictator in religious things. Whether or not it was God's plan to institute another theocracy under the kings of Israel, may not be positively known. One thing is made known, and that is that David came to be regarded as "the light" and the splendor "of Israel." 2 Sam. 21:17.

It is possible that the "ruler of Israel," being recognized as God's "anointed light" (Ps. 132:16-18) and priest-king, yet not being of Levitical descent, was designed to be a type of the heavenly Messiah (who also was born "King of the Jews"), the anointed Son of God. At least the king was called many times "the Lord's anointed." 2 Sam. 19:21; 22:51; 23:1; Ps. 18:50, etc. And yet, like one who was really in the image of God (Gen. 1:26), David was "tempted" to do that which greatly displeased Jehovah. He had a census of the people taken. Who tempted him thus, and the probable object of the enumeration does not concern the point to be gained in this article, and so may be passed by without prejudice.

The "death" pestilence which followed as a judgment upon the people, "in the days of wheat harvest," destroyed many thousands, and threatened even Jerusalem with utter desolation. Just outside of the city walls lived a wealthy chief (probably king. 2 Sam. 24:23), of the country's conquered race. Araunah and his sons were thrashing wheat, when above the thrashing-floor appeared an angel stretching out a huge naked sword over the devoted city. David and his counselors, in penitent garb, had already passed the city's gateway, on the way to sacrifice at Gibeon (1 Chron. 21:28-30), but were halted at

Araunah's thrashing-floor, by the awful sight which met their gaze. Application was immediately made for a part of the thrashing-floor on which to erect an altar. The petition was honored, the altar was erected, sacrifice was offered, and the plague was stayed.

From this event the entire hill received the name of *Moriah*, that is, "the view of Jehovah." Then David said of it: "This is the house of the Lord God, and this is the altar of the burnt-offering for Israel." 1 Chron. 22:1. On this spot, then, instead of the "high place" of Gibeon, was to be erected the Lord's sanctuary. So all the "strangers" of Israel were impressed to hew stones, prepare iron and brass, for the fittings, and cedar wood for the building of the "house of God." Verses 2-5.

David designed to go forward and complete the "Lord's house" himself, as soon as the materials were all on the ground. 1 Chron. 28:2. But for certain reasons (1 Chron. 17:4, 11; 28:3, 4), God forbade David to go on with the work, telling him that his son *Solomon*—"The Peaceful"—would be better adapted to found a place of peaceful worship. In fact, when giving his first charge to Solomon regarding this work, David told his son that his birth had been predicted at the time when the first thought of building the temple had been entertained. 1 Chron. 22:9, 10.

When the ark was separated from its sacred tent to be carried to the field of battle in Philistia, it did not seem fitting that it ever should return thither, but was to be accommodated within the walls of a *house*. The houses of Abinadab and Obed-edom therefore were privileged to become temporary temples for its reception.

From the very time of the capture of Jebus, David planned to "find out a place for the Lord, an habitation for the mighty God of Jacob." Ps. 132:5. As already learned, a tent was erected, and the ark was brought to Zion and placed in the tent. But the permanent "house" for its residence was reserved for another to build. David had been the proposer, but Solomon was to be the builder of the sacred structure. Others were to be its purifiers and restorers. But these phases of its history must await their due order.

Mountain View, Cal.

My Lodge Experience—No. 3

GEO. O. STATES

It has been my observation for many years that when Seventh-day Adventists begin to backslide from the truth, they almost invariably join some lodge. I have known men, earnest church workers, some of them elders, who joined some lodge, and in a short time their interest in the lodge took them entirely out of the truth.

I have presented evidence to show the lodge unscriptural and unchristian. I now come to a very important phase of this question. The lodge is directly opposed to the teachings of the spirit

of prophecy. On page 84, Vol. VII, "Testimonies for the Church," we are instructed as follows:—

"We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trades-unions. We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with a realization of the importance of the work to be accomplished for God."

This counsel was given a number of years ago, and had it been heeded by our ministers and people, there would not be a member in our churches bound up in lodges or unions. In visiting our churches I have found a great lack of unity on this question. I find many who, while believing that lodges are not right, still think we should take lodge members into our churches and instruct them later, and let them drop the lodge when they see the wrong. What has brought about this lack of unity? Our ministers who raised up churches have failed to present the whole truth. The Lord told us years ago: "We are not to unite with secret societies or with trades-unions." Then our ministers, in taking lodge members into the churches, are unfaithful stewards. No doubt in the future we shall see more and more to draw away from the truth, and our only safety is in heeding the counsel God is sending this people.

In the early days of this message our ministers were united, and preached the message with a power that took every man and woman who accepted it out of the lodge. There are many excellent men connected with the various lodges, men in every community whom we must respect as noble citizens and generous-hearted neighbors. These have doubtless been actuated by worthy motives in uniting with these different orders. But though good men may belong to lodges, that does not make right the system. The principle of all secret societies is wrong. It is the principle against which I speak and not against individuals.

In my long years in the ministry I have been told: "Elder States, if you belonged to the lodge, you would have more influence over others." Let me tell you something perhaps you never gave much thought to: this country is filled with men and women, honest souls, who have left the lodges because they could not consistently remain; and what influence could a Seventh-day Adventist have, who, while he wears one or more lodge pins, goes out preaching, "Come out of her, my people"?

In the past our ministers preached the spirit of prophecy, and its teachings united this people; but the failure to preach this important gift has brought about sad changes. "In these societies what are the favorite subjects of conversation? what are the themes that excite interest and give pleasure? Are they not the gratification of the senses—eating and drinking and pleasure seek-

ing? The presence of Christ is unknown in these gatherings. No reference is made to him."—*Mrs. E. G. White's tract, "Should Christians Be Members of Secret Societies?" pages 8, 9.*

It is impossible to be interested in the third angel's message and in the lodge at the same time; and when we try to, our influence leads others from the truth.

"Those who fear God can not choose the ungodly for companions, and be themselves unharmed. In these societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldling's standard. Their love for God grows cold, and they have no desire for communion with him."

—*Id., page 12.*

"We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, can not benefit us, and greatly dishonors God. Every species of deceit or conniving at sin is abhorrent to him. Fraud runs all through these secret associations, and none can be bound up with them and be free men before God and heaven."—*Id., pages 14, 15.* From my own experience I know these statements are true.

With the exception of a few of the more courageous churches, secret societies have stopped the mouths of Christians. I have known of ministers who, on investigating the lodge question, have decided it was their duty to warn their members of its dangers. Because of doing so, they were cast out of their charge — all through lodge influence.

Of my brethren in the lodge, I wish to ask, Did you ever participate in the initiation of members without feeling, in your solemn reflections, that it was not in keeping with the truth for this time?

I believe every minister among us should become informed on the lodge question.

The lodges claim to fit men for a future life. "When we came and were initiated, we were born again. The veil that held divine truth from our eyes was drawn away, and now we can see divine truth, we can divide our time as we ought to do, and give one third to God and one third to business and one third to sleep. Our hearts are not exactly right, but we learn to cleanse them ourselves, and now, when we come to die, we lie down in the hope that we will wake in the regions of the Holy One."

This is a fair sample of what the members of the various lodges believe — no mention of repentance of sin or of confession of sin; no mention of Christ or of drawings of the Holy Spirit. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1:1.

Cedarledge, Colo.

Just to Please Jesus

PAYING a visit to sorrow's abode,
Helping a burdened one o'er a rough road,
This the sweet thought making duty de-light,
Turning the shadows of gloom into light —
Just to please Jesus.

Staying at home with the children, perchance,
Watching the sick one's oft-wandering glance,
Sweeping and dusting and tidying home,
Deeds not recorded 'neath fame's painted dome —
Just to please Jesus.

Turning the eye from the vanity show,
Sparkling and flashing with glittering glow,
Turning away to the quiet and calm,
Singing in secret a thanksgiving psalm —
Just to please Jesus.

Swinging the hammer, if duty demands,
Plying the needle with quick, willing hands,
Using the pencil, the pick, or the pen,
Serving my Lord and my own fellow men —
Just to please Jesus.

Giving a smile, or taking a hand,
Leading lost feet to the fair better land,
Doing, and thinking, and hearing, and seeing,
Eating, and drinking, and working, and being —
Just to please Jesus.

— *Selected.*

Methodists Accused of Proselyting

K. C. RUSSELL

THE Washington *Times* of Feb. 7, 1910, states that former Vice-President Fairbanks was denied an audience with Pope Pius X. This refusal was caused by Vice-President Fairbanks' publicly announcing that he would address the American Methodist Church in Rome, which the Pope regards as proselyters among Catholics. This act on the part of the so-called successor of St. Peter will doubtless receive a merited rebuke from the Methodist Church.

The Methodists have a perfect and legitimate right to convert Roman Catholics to their views, and for this they should not be stigmatized as proselyters by the Pope of Rome or any other prelate or member of that church. The same principle obtains in the work of Seventh-day Adventists with Methodists. They have a right to present their doctrines and views to every Methodist in the land, or to the members of any other church, providing such members desire to read or listen to their doctrines.

God has created men and women free moral agents, and above every other thing in this world they should have a right to exercise their freedom in matters of religious faith and practise. It is time that churchmen abandon the idea that they have control over the souls of men and women because they are communicants in their church. It is true

that they have a right and a duty to counsel and encourage them in every Christian way to remain loyal to the tenets of the particular church to which they belong, but beyond this they have no authority.

It is not surprising that the Roman Catholics should regard Methodists who may be seeking converts from their church, as proselyters. That is an old characteristic of theirs which reaches back to Luther's time during the Reformation. But it is to be regretted that any professed Protestant church should adopt the same cry that has been made by the Roman Catholic Church in all ages. There never would have been any Protestant church if those who had separated from the Catholic Church had not sought to win converts to the light which God had given them. "With the heart man believeth unto righteousness."

Takoma Park, D. C.

The End of the Law

CHAS. P. WHITFORD

THERE is a class of religionists in the world to-day who tell us that the law of God has come to an end, and offer as proof Rom. 10:4, which reads as follows: "For Christ is the end of the law for righteousness to every one that believeth."

But the text does not say that the law of God has come to an end. Then what does it say? It says that Christ is the end of the law for righteousness to every one who believeth. The facts are simply these: The end, or object, of the law was to bring man to perfect obedience. By reason of the power of sin and the corruption of human nature, this became impossible; and so Christ came to do that which the law could not do; and here is the proof in Rom. 8:34: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

It is thus that Christ becomes the "end"—object, or ultimate requirement — of the law. Christ is the means by which man is justified, and enabled to keep the law. The law is not destroyed, nor the intention of the Law-giver frustrated, but full satisfaction being made by the death of Christ for our breach of the law, the end is attained, and we are put in another way of justification. Christ thus becomes "the end of the law for righteousness to every one that believeth."

But what about those who do not believe? The law still abides to condemn them as sinners, and "sin, when it is finished, bringeth forth death."

Miami, Fla.

HEALTH is a great blessing — competence obtained by honorable industry is a great blessing — and a great blessing it is to have kind, faithful, and loving friends and relatives; but, the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.— *Coleridge.*



Mother's Seventieth Birthday

M. P. CADY, M. D.

TO-DAY we meet to celebrate the day
Which marks the seventieth mile-stone
Of life for you, our mother, most be-
loved.
How much of joy or sadness, grief or
pain,
Has been your portion we can never
know;
For deepest thoughts our cherished
treasures are,
And in ourselves we live a deeper life,
Incomprehensible to e'en our dearest
friend,
Most loved, who shares in all the com-
mon trove
Of usual good or ill which haps our lot.

Threescore and ten,—how kind the
Master-hand
Has held the course through waters all
unknown.
Through childhood's days the wimpling
wavelets rocked
The dancing boat upon the sunny stream;
In youth the widening waters reached
the sea;
In womanhood the storms have burst
again
In fiercest fury on thy craft. But still
The Watchful Eye hath seen, and
trimmed the sail
So that each storm hath borne thee on
the way
That leads toward the port and perfect
day.

The passing years, what changes they
have brought
To you, and those who years ago
met in
Our happy home! Our every joy was
yours;
Our sorrows more. Severe your toil
and care.
Alas, the severed ties! Beneath the sod,
In sleep serene, our honored father lies;
And some of those who claimed a
mother's care
Are gone; and scattered far are those
who live.
No more is "home" a home, indeed:
its halls
Re-echo footfalls new and voices strange.

Let us not grieve, for chance and change
must come.
Each bitter cup still leaves untasted
sweet. [hour
He who has brought us to this happy
Is changeless, and will still provide.
Like him, then bear the good or ill. His
love
Is constant, and his mercies sure.
Whate'er

Befall, he will sustain; and when,
At last, life's voyage is o'er, eternal life,
With all the loved, will be thy happy
meed, [day.
And mortal life shall meet its greater
Birnamwood, Wis.

"Cast Not Away Therefore Your Confidence"

MRS. LUCY WELCH

AMONG the traits that seem especially prominent in early childhood, perhaps none is more pronounced than confidence, and in it lie great possibilities for good or for evil.

The Creator has put the parent in God's place to the little child, that through the parent the child might become acquainted with God, and through its filial confidence and affection be led to implicit trust in the divine Father. What a mighty protection, what a wall of defense, has God ordained shall thus be placed around the child! And we are all but children in his sight, and without confidence in him we shall wander from the strait and narrow way that leads to eternal life.

I once knew a child who was carefully reared, and who always confided in her mother, but one day she found herself for a little time where she could not avail herself of that privilege. She had been taught to repeat a prayer each night on retiring, but she had never gone to the Lord alone for what she needed. She reasoned that if the Lord heard her pray each evening, he could hear her where she was, and could do for her what her mother would do were she there. And the answer to her prayer, which came immediately, was an assurance to her that Jesus was her friend, — a friend to whom she could go at any time.

Well would it be for us did we never doubt that Friend! While our first parents maintained their confidence in God, the artful deceiver could not harm them, but, pierced with the poisoned arrows of suspicion, they became an easy prey.

On this point, too, Satan tempted our blessed Saviour. But Jesus met him with God's own word. To Jesus that word was truth, eternal truth. Satan well knows that if man's confidence is unshaken in that word, man must triumph in its power. Hence his determined efforts to lead men to disregard that word. But to us the Lord says, "Cast not away . . . your confidence, which hath great recompense of reward."

Takoma Park, D. C.

Talks With a Nervous Mother— No. 2

MRS. LUELLE B. PRIDDY

"Is it possible for a frail, nervous woman always to be serene and pleasant?" you ask. Is there a limit to God's grace, Mrs. Allison? You may be a blessing to your family even though you

may not be able to reach your idea as a housekeeper, but you must do it in God's way.

I am no advocate of slack housekeeping. A delicate woman may often accomplish much by eliminating unnecessary embellishments. There are some things that it would be right to do, if the doing of them would not crowd out more important matters. By careful planning, you can so arrange your work that your hardest tasks will usually come on the days when your strength is the greatest.

When you feel that you have reached the limit of your strength, drop down on your couch, close your eyes, and let every muscle relax. Drop your cares from your mind, and meditate on the precious promises of God. A few moments frequently spent in this way will strengthen you, and make life a joy instead of a burden. A restful spirit makes labor less fatiguing. "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh." Prov 4:20-22.

Your chief work is to save the souls of the little flock committed to your care. Take time to become acquainted with your children. Teach them to open to you their hearts. You will thus be able to discover the first impress of evil, and can point them to the better way. Go outdoors and enjoy the life-giving air and sunshine with them. You need it, and so do they. Do you say that you have not the time for such recreation? Let me assure you, Mrs. Allison, that you will do more work in a year if you spend some time in this way, and you will do it more cheerfully.

A constant struggle with physical weakness sometimes tempts you to feel despondent. Do not allow yourself to feel that your life is in vain, because you can not accomplish all that you would like to do. A woman who maintains a cheerful spirit may always be a help to her family and her friends.

Did you ever think that the Lord has made the strongest promises to the weakest ones? The sturdy sheep may walk beside the Shepherd, but he carries the delicate lamb in his bosom. Get your Bible, and we will read some of its promises. "He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:29. Do the tasks of the day seem unusually heavy? Read Deut. 33:25: "As thy days, so shall thy strength be."

Does your trembling faith fail to grasp these promises? Read Isa. 35:4: "Say to them that are of a fearful heart, Be strong." "A merry heart doeth good like a medicine." Prov. 17:22. Meditation upon the precious promises of God will do more for you to lift you out of a discouraged state of mind than anything else can, and you will feel stronger for your work.

Our Saviour knows all the cares and heartaches that a mother feels. He

came to this earth a helpless infant in the arms of a human mother.

Mary must have been a woman of many cares. It is supposed that she was the second wife of Joseph, and that she was not only a mother, but a stepmother also. She maintained her family on the slender income that could be provided by a poor carpenter. She knew all about toil and privation. But a home that sheltered the Lord Jesus could not fail to be a happy home.

Jesus is acquainted with the needs of busy, tired mothers. Let him come into your home, and carry your burdens.

Ellesmere, Ontario.

God's Love

MARGARET MEREDITH tells how a notorious rough named Ike Miller, the terror of a mining district in the north of England, was converted. Henry Morehouse, a young evangelist scarcely out of his boyhood, was preaching to a company of these miners, when Ike Miller came in, and took a seat near the front. Preachers and helpers trembled, for this wicked man had threatened to break up the services. Henry Morehouse preached on God's love in Jesus Christ, and he longed to reach the heart of the wild, grimy miner who sat so strangely quiet, gazing into his face.

After the meeting the men gathered around the preacher regretfully.

"Ah, Henry, you didn't preach right. You ought to have preached at Ike Miller. You had a great opportunity, and you lost it. That softly sort of preaching won't do him any good. What does he care about love? You ought to have told him the dreadful punishment he is going to get." The young preacher only said, in a boyish tone, "I am real sorry I did not preach to him right. I did so want to help him."

Meanwhile the big miner was tramping home. His wife ran in front of the children as he came in, but she stared in bewilderment; he was not drunk; he was not scowling. He put his arms around her, and kissed her, and said, "Lass, God has brought your husband back to you." Then, gathering up the shrieking children, "My little boy and girl, God has brought your father back to you. Now let us all pray," and he knelt down. There was a silence, but for many sobs; he could not think of any words; his heart was praying, but Ike Miller had uttered no prayer since he was a little boy. At last, words from those distant days came back to him—something that his mother had taught him; and from that hovel floor, in the midst of that remnant of an abused family, to be abused no more, he sounded out in rugged gutters through his sobs:—

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee."

— *Louis A. Banks, in S. S. Times.*

"The Lord is my shepherd."



Winter Conferences in Germany

L. R. CONRADI

THE rapid pace at which present truth is advancing in the German empire is best seen by the development of its members and means, and the increasing number of its organizations. On going to that country twenty-three years ago, the writer found two little companies of about twenty-five members, which were located in Rhenish Prussia, and were the only ones at that time in the whole German empire. In the winter of 1889, the third company was organized, in Hamburg. In 1898 the first conference was organized; in 1901 the first union conference; and now there are two union conferences, and in Germany alone, twelve conferences. The writer remembers the time when he knew every member, and baptized every new one, and visited every church; but the conferences have increased so rapidly that this winter it was impossible to visit all. In five weeks' time we held nine conferences, and the very cities where these conferences were held show the spread of the work throughout the empire. They were as follows: Insterburg and Breslau in the extreme eastern part of Germany, Stuttgart in the south, Bremen in the north, Elberfeld in the west, and Frankfort-on-the-Main, Frankfort-on-the-Oder, and Halle in the center. There is yet to be held a general meeting in the spring at Berlin.

There are now over 8,000 Sabbathkeepers in Germany, which places the "Cradle of the Reformation" next to the United States in membership. These have paid over \$100,000 tithe during the past year, which makes an average of about \$12.50 per member. Of this tithe, fully \$20,000 was given to fields beyond,—outside of the German empire,—besides over \$18,000 in offerings. More than 1,700 members have been received during 1909.

Our first meeting was held in Breslau, Silesia, from January 5 to 9. There was a good outside attendance at the public lectures, and also a full representation of our people.

While Brother Guy Dail and Elder H. F. Schuberth went to Insterburg to attend the meeting of the Prussian Conference, I went to Stuttgart to assist Elder J. H. Schilling in the South German Conference gathering, which was held January 12-16. We were pleased to see all our churches and companies well represented, about four hundred of our people being in attendance. These, with the strangers who came into the meetings, made good audiences. Not less than 267 members have been received into this conference during the past year; its tithe has risen to over \$13,000. Its total membership is 1,115, so the time

had come, when, according to the decision of the last union conference meeting in Friedensau, this field should be divided. Old Bavaria, with nearly six million people, was organized into a separate conference, its membership being about 335. The South German Conference still retains over 8,000,000 people, and nearly 800 members.

Our readers will remember that only a few years ago, our work in Bavaria was greatly hampered. We were forbidden to have our worship or celebrate the ordinances. But the Lord answered prayer, and finally, after several petitions had been sent to the prince regent, we gained recognition, and were given liberty. Since then quite a sturdy membership has been developed in Bavaria, and there are now good strong churches in the larger cities,—in Munich, Nurnberg, Augsburg, etc.,—and everything promises well for the future of these conferences. With tears of gratitude in their eyes, our brethren in Bavaria told of their former trials, and praised God that the time had now come when they could have their own conference. In view of the weakness of the membership, the South German Conference nobly voted that they would divide equally the remaining capital with them, while on the other hand, the new Bavarian Conference promised to turn over its first and second tithe to the union conference for the work in the mission fields. Elder D. P. Gaede was elected president of the South German Conference, in the place of Elder Schilling; and Elder F. Prieser took the Bavarian Conference.

The business of the conference passed off harmoniously. Our people showed deep interest in the mission work, and listened with the best of attention to the reports which Brother E. Kotz and the writer gave of the progress of the work in Africa. There were good offerings on the Sabbath for missions. Our brethren raised nearly \$800 in cash and pledges for the school in Friedensau. They also voted about \$500 for the work in Austria and the educational fund. On the Sabbath the Lord came very near to us, and there were many hearty confessions made. Brother Erzberger was present during the meeting, but was laid up with a severe cold.

Our canvassing work is also gaining strength. We still have to pay quite a high license in Bavaria, but the canvassers' reports show that there was about \$10,000 worth of books sold in the South German Conference last year.

Several interesting incidents occurred during the meeting. Elder Kotz's speech on Africa was announced in the papers; and at the beginning of his talk, he was approached by a fine gentleman who had read the notice. To Brother Kotz's

great surprise, he recognized in this gentleman the chief officer of the county of that district of German East Africa where our missions are located. He had come home to Stuttgart on a furlough, and when he learned of the meeting, he came with his lady friend. I also had an interesting visit with him. He has visited our stations several times, and invited us all very heartily to call on him in Africa.

Another instance of God's working was this: As we gathered for our dinner in the vegetarian restaurant, I made the acquaintance of one of our staunch brethren from Wurtemberg. His wife was with him, and when I asked her if she was also a sister in the truth, she emphatically declared in the negative, and that she did not want to be. I then told her that my experience had been that those most bitterly hostile to me on account of the truth became my warmest friends after accepting it, and gave a few instances. She became deeply interested during the meetings, and a week later the good brother wrote to us, and, with his heart full of joy, informed us that his wife had yielded.

At this meeting the first company from the little grand duchy of Luxemburg was received, with seven members, several of whom were present. The grand duchy has about 250,000 inhabitants, and does not belong to the German empire. Its inhabitants are nearly all Catholics, but the country is very free. As we could not obtain the hall for Sunday, the sixteenth, I spent that day in Zurich, Switzerland, and spoke to a crowded house on Abyssinia. Next day we had our audit for the German-Swiss Conference, which now has about 527 members, and I was well pleased to learn from the committee that they appreciated their new president, Elder O. E. Reinke. On the seventeenth I spoke to the church at Strassburg. The work is also growing in Alsace-Lorraine, and we have now over 100 members in that province. On the eighteenth I spoke to an attentive audience at Karlsruhe, my birthplace.

From January 19 to 22 we attended the West German Conference in Frankfort-on-the-Main. The West German Conference takes in the provinces of Westphalia and Hesse, and also the grand duchy of Hesse. There was a good representation of our people from the field. During the past year 175 members have been added, of which seventy-six came in during the past quarter. Lately twenty-seven have been baptized in the city itself, and there are now 118 members there. Being so centrally located for the western part of Germany, as well as Austria and Switzerland, Elder Schilling has chosen this place as his headquarters for the West German Union Conference. An excellent spirit prevailed also in this meeting. The people took a deep interest in our mission work. Over \$600 was given for Friedensau, and about \$500 for the mission in Austria and the educational fund. The meetings were held in a small hall in one of the finest establish-

ments in the town, and were well attended.

Elder H. Fenner was unanimously elected again president of the field. On Sabbath young Brother Erzberger (the son of Elder Erzberger) was ordained to the ministry. The other son of Elder Erzberger is head nurse in the Gland institution. So one son is serving the Lord in the French Conference, and the other in the German. We are glad to notice that our young people are thus dedicating themselves to the work.

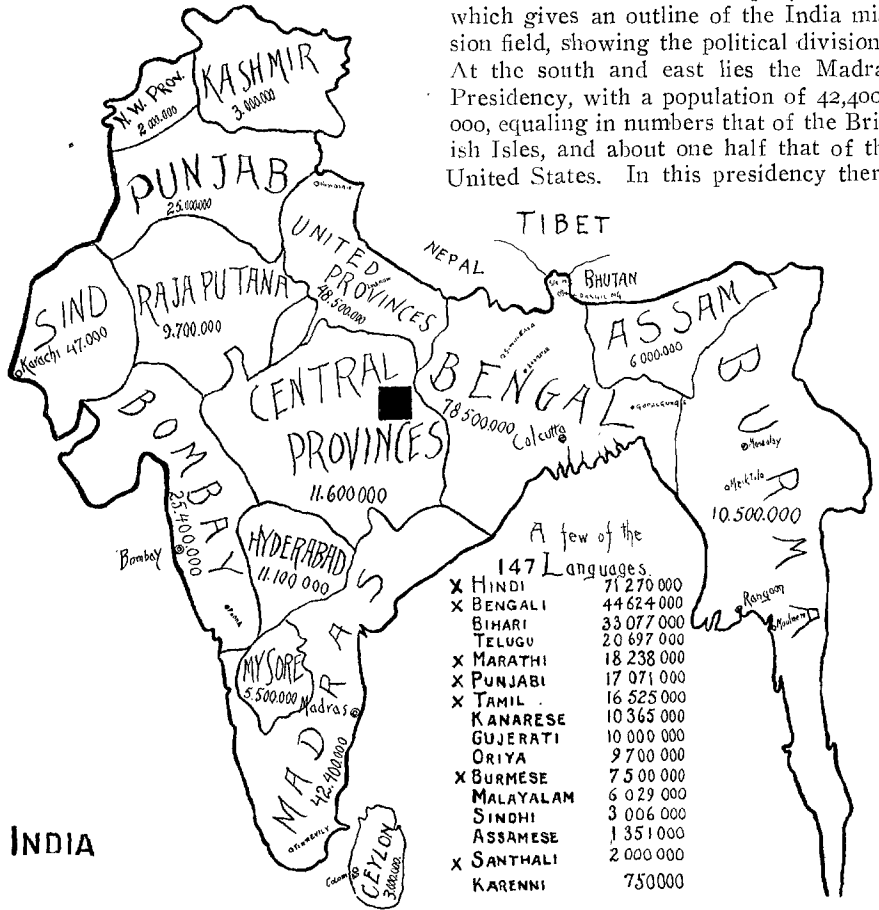
Receiving a despatch from Dresden, I spent Sunday there at the Saxon Conference. They held their meeting at Loebtau, a suburb of the city. This con-

The India Mission Field

J. L. SHAW

THE Master said, "Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." "The field is the world," and India is a great unwarmed and waiting part of that field. Though not comprehending more than one thirty-fifth of the world's area, in population it is a continent in itself. The figures are 297,970,499 — but these are bare figures. And how wholly wanting are they to give any adequate idea of this one fifth of the human family, which, hemmed in to itself, forms a world all its own.

Let us look at the accompanying map, which gives an outline of the India mission field, showing the political divisions. At the south and east lies the Madras Presidency, with a population of 42,400,000, equaling in numbers that of the British Isles, and about one half that of the United States. In this presidency there



INDIA PROVINCES, POPULATION, AND PRINCIPAL LANGUAGES OF INDIA. THE BLACK SQUARE SHOWS THE PROPORTION OF CHRISTIANS TO THE HEATHEN

ference has now a membership of 503. During the last year 164 were added. Elder W. Prillwitz was chosen as their new president. Our liberty is still restricted there, but we are sure that God will hear the prayers of his people, and ere long will grant us full liberty in this field also. As we see one strong conference after another being organized in Germany, the finances developing, the work increasing, and note the good attendance at the general meetings, and that many strangers attend, we can but say, "Germany is indeed ripe for the message."

God has already done great things, but we are sure that if the people and ministry will keep close to him, we shall see still greater things in the near future, and that Germany will once more be a mighty factor in this last reformation. May God grant it! is my earnest prayer.

Hamburg.

are two families and one single worker located, in the southernmost extremity among the Tamil Sabbath-keepers. Madras, its capital, the third city of India, has no laborer. We met one Sabbath-keeping family a year ago when there. They besought us for a minister to come, and desired to know whether, if money were found to pay transportation, one would come and help them. This city, with nearly half a million people, is a great field in itself. Few, if any, cities are there so great in numbers without an appointed representative of present truth.

To the north, yet mostly within the Madras Presidency, are the more than twenty millions of Telugus. We have gone through their country several times, and have seen the people, and talked with them. Other missionary societies are operating in this territory, making many converts, multiplying missions,

schools, and hospitals, yet we have no one among the Telugus who can speak their language, and we have never so much as voted any one to them. Think of it, dear friends! twenty millions — one fourth the population of the United State, three times the population of Australia, and more than double that of the South African Union Conference, and yet no entrance. At the present stage of the work there are few languages spoken by so many millions without at least one or two centers of light.

Going farther north and east, we find Bengal, with 78,500,000 — more than four fifths as many as the population of the United States. The Bengali people alone number 44,620,000. Among them are located three families and a single worker. But what are three families without a mission property, a school, or a hospital? True, some literature has been prepared, and a few Sabbath-keepers have been gathered out. A Bengali church has been organized in Calcutta.

Farther west and north are the United Provinces, with 48,500,000. Within their boundaries lie the Mountain Mission Rest Home, which is the largest property we own in India, costing eight thousand dollars. These provinces are the very center of the great Hindustani world. A few Sabbath-keepers have been gathered, and a year ago the first church was organized. Here we have two families and three single missionaries.

The Punjab, Northwest Provinces, and Kashmir, lying still farther north and west, with more than 30,000,000 inhabitants, have no representative of the present truth. Punjab alone has a population of 25,000,000. To the south are the provinces of Rajputana, and Central India, and Central Provinces, neither of which has a Seventh-day Adventist within its borders.

To the west is the Bombay Presidency, with two families. East and south are the native states of Hyderabad and Mysore, into which we have not entered. To the east, across the Bay of Bengal, is Burma, with three families and three single representatives of the message. Other small provinces, like Baroda and Berar, in the west, and Assam in the northeast, lie unentered. Considerable has been done in different parts of India in English, mostly on the Calcutta side. There is a church at Calcutta, Lucknow, and Mussoorie. Yet the English-speaking people of this country are few, only a drop in the bucket of Indian humanity.

We have made a small beginning in seven of the languages — seven out of one hundred forty-seven marks the hand of progress here. And so these nations tell us of vast unentered territories. They speak to us in an unknown tongue. We do not hear or know their need, yet they are waiting, in their ignorance, waiting for the Light of the world, and the glorious message of our coming King. Who now is willing, who is able, who is ready to pioneer the way among the unentered dialects of India?

Takoma Park, D. C.

Among the Churches in Korea

C. L. BUTTERFIELD

HAVING been in this field about thirteen months, and during that time not able to visit all our churches, it seemed best for me to make a trip before the end of the year. Therefore, I left Seoul November 7, for —

Soonan

Since moving from Soonan to Seoul, this was my first visit to a local station. Dr. R. Russell and wife and Miss May Scott are at this place. I was met at the station by Dr. Russell and about twenty students from the school. Three days were spent there. I was much pleased with the progress being made. The school is in excellent condition. The students (about forty) are working in a commendable manner. Dr. Russell seemed to have things well in hand. The dormitory had just been finished, and the boys were moving in. It accommodates twenty students. I enjoyed my stay very much. The time to go came all too soon. From Soonan I went to —

Ping-Yang

One of the native helpers has been located here for some time. He told me he had decided to stop preaching. For several reasons it seemed best to accept his resignation. But after talking and studying with him for some time, he asked to be allowed to preach again. So it was decided for him to go to another place to labor. There is a church-school here of thirty boys and fifteen girls. I

this is next to the largest city in Korea, I think something should be done to assist our people there in putting up a suitable house of worship.

Chinnampo

Here I found Miss Scott spending a few days with the girls' school. There are about twenty students in attendance at present. The teacher is one of our native Bible workers. Miss Scott is getting along nicely with the language, and was quite a help while there. I had spoken at each of the above-mentioned places in the Korean. But from here on



FARMING IN KOREA

I was to be among those who did not know a word of English. And as I know only a little Korean, I trembled at the thought of going. But I believed that God was leading, and I went on, trusting that he would be with me. And he was. One of our native laborers accompanied me to act as guide and helper.

Sundol

Our next stop was at this place, where the message first began in Korea. I met two more of our workers here, and spent two days with them. I had the privilege of speaking to this company on the second coming of Christ and the importance

of our preparing for it, as it is not far distant. This is one of our largest churches. There are fourteen members, and about forty Sabbath-keepers in all. I had five more towns to visit,— Kan Dem Ero, Sam Mal, Yuppo, Nong Dong, and To Kae. At each I had interesting experiences, and especially at Nong Dong, where I spent Sabbath.



KOREAN MUSICIANS

was much interested in this. The students are the making of a good church. Our church building is very small, only eight by twenty-four feet. The evening I was there, about seventy persons assembled in this little building. The ceiling is so low that one can scarcely stand without bumping his head. As

This is the home of my helper. I stayed with him. It was not a grand house, yet it was clean, and he made everything very pleasant for me. For a part of my food at his house, he presented me with two dozen nice persimmons and a few pears, which he had bought on our trip and carried home in his hand luggage.

Very likely that amount of fruit had not been in their house for some time, and it must have taken more than a day's wages to purchase it. I shared it with them as much as they would allow me to. It is such things as this that show the appreciation of the people for our help, and it endears them to us.

The company, while small, is certainly alive and working. The women all read; but that is quite out of the ordinary, for there are not many women in Korea who can read. I felt much at home, and was sorry that I could not spend more time here.

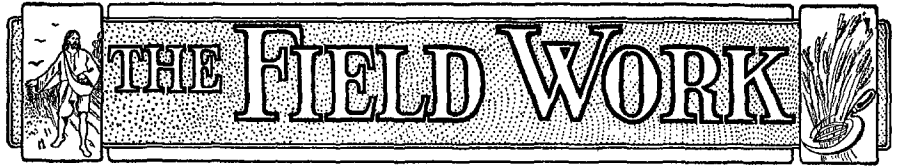
While I should have been thankful had I known the language better, yet I enjoyed helping all I could, and God richly blessed my efforts to preach the truth. Next month I expect to take another trip, and shall then have visited all our companies except one. Most of them are sadly in need of instruction. But we hope soon to be able to give them the assistance they so much need, through our native helpers.

While it may seem that the message is going slowly in this field, yet it is making some progress, and a people is being prepared for the soon coming of our Saviour in the clouds of heaven. We are indeed grateful for the help that we have recently received in Brother R. C. and Sister Wangerin and Brother H. A. Oberg. We believe that God will abundantly bless their service in this field. We are well, and enjoying much of his blessing.

Seoul.

“At a missionary conference in Bristol, England, May 17, 18, Mr. Hogg, of China, beautifully commented on Paul's words to the Philippians, ‘If I be poured out upon the sacrifice and service of your faith,’ stating that the drink-offering, or libation, was simply poured upon the burnt-offering, and with it consumed. Paul compares Philippian ministries to God and himself to a whole oblation of burnt-offering; while his own self-sacrificing life, so much more costly an offering, is humbly made to answer to the mere cup of liquid, poured upon the greater offering. But, as Mr. Hogg well added, in the Lord's eyes Paul's life was the burnt-offering, and theirs only the comparatively insignificant libation. How pathetic is the figure! The self-surrendered life services of the true missionary, a whole burnt-offering, laid on the altar as a sacrifice to God; and the gifts of the supporters of his work, like a cup of wine, poured out upon the sacrifice and service of his faith, and, though insignificant in comparison, with it ascending to God as a sweet-smelling savor!”

As to the value of conversions, God alone can judge. God alone can know how wide are the steps which the soul has to take before it can approach to a community with him, to the dwelling of the perfect, or to the intercourse and friendship of higher natures.—*Goethe*.



The Cause Is the Lord's

WILLIAM BRICKEY

WE are nearing, indeed,
That sweet haven of peace:
Shall we slacken our speed
Now, or shall we increase?
Let us strengthen each stake,
Let us lengthen our cords;
O my brother awake!
For the cause is the Lord's.

And this message must go
To the ends of the earth.
O, then, why be so slow
To send messengers forth?
Let the swift, lightning tongue
Speak encouraging words
To the old and the young;
For the cause is the Lord's.

All your silver and gold
Is a gift from his hand;
O then wherefore withhold
Either houses or land?
For this may be the test
That his mercy affords;
Let us all do our best,
For the cause is the Lord's.

Then my brother, arise
In the strength of his might;
Let us fight for the prize,
Which is almost in sight.
With our banners unfurled,
With the foe we cross swords,
Till ye conquer the world;
For the cause is the Lord's.

Kamiah, Idaho.

Peru

I HAVE been out with the new Spanish health book, “*Salud y Hogar*,” and find my sales have amounted to \$185.75, gold, in six days. In less than one hour, while waiting for a work-train in the small village of St. Nicholas, I took fifty-three dollars' worth of orders. These figures are not for the purpose of showing how much I can do, but to show that God is in the work. I wish to call the attention of those in the home land, who think the people are too poor to buy books, to the fact that in this village of over two thousand inhabitants there are not six houses that have beds in them, and floors are not even dreamed of!

While our colporteurs are looked upon as intruders by many, and are often compelled to walk for miles through the burning sand, or over the rugged roads, in order to reach many of these people, yet, I thank God that as the result of this very work done by the faithful colporteurs, we have even here in Peru companies of believers springing up in different parts and calling for a minister to be sent to give them further instruction regarding our faith. My observation of this field forces me to the same conclusion at which nearly all the missionaries arrive, that there is one leading agency by which the gospel will reach the world in this generation, and that is through the printed page.

We are expecting to hold a canvassers' institute in April, at which time we

are hoping to have several natives present who have accepted the truth. We hope to train these to sell our books to their own people, many of whom spend what little they get for candles, images, etc.

We are well, and of good courage in the Lord, and pray that the work may be quickly finished, and that our blessed Lord may come and take us all home.

E. T. WILSON.

Mission Schools

IN our daily visits among the people, and in the closer association with our students in the schoolroom, it is all too apparent the part that mission schools have to play in the scheme of the great work to be done for “this backward child race” of the South. There is no more positive and uplifting factor, no schools better adapted to the present and future needs of these simple folk, than our mission schools. In the minds of many of the Southern white people no amount or kind of training and education can ever fit the Negro to assume the duties and responsibilities of life, in their fullest extent, or lift him above “the place where his inferiority naturally puts him;” but we are assured that if his training is neglected no longer, but begun at once, he can be lifted above his present state, and fitted for a useful life here and the eternal home above. But how shall this be done? By what means shall it be accomplished? We quote the words of another:—

“No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as small schools. This line of work has been specially presented before me.”

Brethren, that which is to be done to help push forward the work among this unfortunate people must be done quickly, now. There is much indeed to occasion alarm. Events are so shaping themselves, and rapidly, in the thoughts and tendencies of the Southern people, both white and colored, as to call loudly and insistently for the last full measure of our devotion to a cause long neglected. Let us watch and take heed that that day, when all efforts in behalf of the colored race shall perforce have an end, come not upon us unawares. A people as enlightened as we are should both jealously and zealously guard against the possibility of such an event, by enlarging our gifts and helping the work along in its various needs. The time to prepare for war is in time of peace; the accepted time to prepare a people from among this race for the great and awful day of God's judgment is now. This responsibility rests upon each one of us, and by no means can we avoid it or shift it upon another. “So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and

warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33:7-9.

May the softening influence of God's Spirit touch and tender every heart to respond quickly to this call, "while it is day: the night cometh, when no man can work." C. A. CRICHLAW.

Review and Herald Publishing Association

Seventh Annual Meeting

THE annual meeting of the Review and Herald Publishing Association was held at Battle Creek, Mich., in connection with the biennial meeting of the Lake Union Conference. The first meeting convened Tuesday, February 8. The meeting was called to order by the vice-president, S. N. Curtiss. In the absence of the president and the secretary, W. W. Prescott was elected chairman, and I. A. Ford secretary. After the appointment of the committees on nominations and on plans, the meeting adjourned to February 11, in order that a larger number of the constituency might be present. At the second meeting reports were given by the manager and treasurer, the managers of the book and periodical departments, and the managers of the two branch houses, all of which showed a very encouraging volume of business done during the year.

The manager's report was as follows:—

Manager's Report

"We take pleasure in presenting this, the seventh annual report of the Review and Herald Publishing Association of Washington, D. C. For more than two-score years the members of the Battle Creek church listened to reports of the Seventh-day Adventist Publishing Association (familiarly known as Review and Herald Publishing Company) while its plant was located in this city. But this is the first opportunity the church has had to listen, within the walls of this Tabernacle, to the report of the Review and Herald Publishing Association of Washington. We are sure that the members of this church, as well as people everywhere, have watched with great interest the progress of the publishing work since this association was incorporated in the summer of 1903.

"This new association, organized for religious and philanthropic work, and not for gain, is a non-stock corporation. It must necessarily have a definite legal constituency; but its real constituency is the membership of the Seventh-day Adventist denomination throughout the world, and it is the loyal support, the faithful work and earnest prayers, of these people that has made possible, under the blessing of God, whatever success has been attained.

"Early in the year 1909 it was necessary for us to purchase another cylinder press, making five in all, and one linotype. These machines were put into use as soon as received, and have been in constant service ever since. In fact, it

seems that we could not have gotten along without this additional equipment. We were also obliged to purchase another power paper-cutter, and an addressing machine for printing the addresses on our periodical wrappers.

"Additional fire protection has been provided in our building during the last year by installing water-pipes inside the building, at the front and rear, with two hose reels on each floor. A system of fire-alarm stations was also put in. By special arrangement with the town of Takoma Park the hose cart belonging to the town is stored in an annex alongside our main building.

"During the last General Conference we printed eleven thousand copies each of twenty-one numbers of the *General Conference Bulletin*, averaging more than sixteen pages each day, of the size of the REVIEW.

"In April, 1909, we issued the first number of the *Protestant Magazine*. This new quarterly periodical has been received most favorably, and has built up a fine list of over twelve thousand subscribers, the average number circulated for each issue being nearly twenty-five thousand copies. The special efforts now being put forth by the Roman Catholic Church to win America, and the failure of nominal Protestantism to maintain its principles, make necessary a publication which shall be devoted to the pure and true principles of Protestantism, and this is the field which the *Protestant Magazine* is intended to fill.

"At the last General Conference it was voted that a new educational journal be started. The Review and Herald Publishing Association was asked to publish the magazine, and the first issue of *Christian Education* appeared in September. The editorial work is done by the Educational Department of the General Conference, and we have heard nothing but words of praise for the journal. The circulation will, of course, be limited, but the contents of the journal are such as to make it useful in every home where there are children, and helpful to every educator in the land. The present subscription list ought to be doubled.

"In March a special Temperance number of the *Youth's Instructor* was published, and over one hundred twenty-five thousand copies were circulated. This was a most excellent and powerful temperance document, and has received unusual and flattering indorsement from temperance workers everywhere. We now have in preparation a still better Temperance number, which will be ready in March, and a quarter of a million copies ought to be sold.

"Our facilities were again taxed this fall to produce the necessary number of copies of the special Harvest Ingathering number of the REVIEW. For weeks our pressroom ran night and day, and our bindery force was often obliged to work far into the night. The number of copies printed was seven hundred five thousand.

"At the last annual meeting it was voted that the prices to agents on our ten-cent magazines should be increased one half a cent or more a copy, according to the quantity ordered. Later this matter was more carefully canvassed by the representatives of our various publishing houses at a meeting held in College View, last October, and a rate of five cents a copy on five to forty copies,

and four cents a copy on fifty or more copies was recommended.

"At the same time it was decided that in view of the increase in cost of material and labor the subscription price of the REVIEW should be changed from \$1.50 to \$1.75, that the club price on the *Instructor* should be increased to seventy-five cents, and on the *Worker* to thirty cents. These new prices were approved by the General Conference Council in its October meeting, and were put into effect the first of January, 1910.

"It was also recommended at our last annual meeting that our tract societies should properly 'represent and handle our various publications,' and the matter of more thorough organization of the periodical work was fully canvassed at the General Conference then in session. To this end we have encouraged our periodical agents everywhere to send their orders to, and arrange for their territory through, the conference in which they were at work. This has brought increased work to the tract society offices, and has made necessary some provision for meeting the additional expense thus entailed. The publishing-houses have therefore agreed to allow a discount of ten per cent to the tract societies on all periodical business which passes through their hands; and are also asking that more attention be given to building up and maintaining an extended circulation of all our periodicals in every conference.

"The treasurer's report will show that every periodical has more than paid its way during 1909, and the home office and its branches show quite a satisfactory gain. Detailed reports will be presented by the managers of our book and periodical departments, and branch offices.

"No serious accident has come to any of the workers, and death has not entered our office family, since we began operating in Washington.

"There has been a marked improvement in the spiritual atmosphere of the office since the last week of prayer, and there is an earnest spirit of consecration and active work in behalf of others, which promises great things for the future. The entire office family is divided into six bands, or groups, each with a leader. These bands meet weekly, their object being prayer, study, and service. Some are holding Bible readings, visiting the sick, and relieving the poor, while others are conducting Sunday night meetings in which they are ably assisted by their collaborators.

"We praise the Lord for the prosperity which has attended our work in Washington from its very beginning, and we request your prayers, your suggestions, and your co-operation, that it may always be carried forward in a way that will make it a blessing to the cause of God."

The report from the book department revealed the fact that during the year 140,450 copies of our standard books have been printed, the larger part of which were our regular subscription books, among which we might mention 7,000 "Bible Readings," 5,000 "Home and Health," 10,000 "Great Controversy," 5,000 "Daniel and the Revelation," 6,250 "Patriarchs and Prophets," etc. It also called attention to the fact that 370,000 copies of our tracts and pamphlets had been issued during the year.

The report from the periodical department gave us the encouraging information that 3,411,298 copies of our seven periodicals and magazines had been actually circulated during the year.

The treasurer reported the net gain of the association for the year to be \$19,691.13; this is after paying to the General Conference a tithe on our net earnings amounting to \$2,129.52.

After the reading of this report, the following resolutions were adopted by the association:—

"1. *Resolved*, That we express our gratitude to God for his constant care over the association and its workers in preserving from calamity and accidents, and for the general health of the workers, and for the prosperity that has attended the work during the year.

"*Whereas*, This association is carrying a large interest-bearing debt upon which it pays between four thousand and five thousand dollars interest annually, and,—

"*Whereas*, The deferred payment of outstanding accounts increases the amount of interest thus paid, therefore,—

"2. *We recommend*, That the trustees consider the advisability of charging interest on accounts which are not paid within sixty days from date of invoice.

"3. *We recommend*, That Article V, Sections 1 and 2, of the By-laws, be amended to read as follows:—

"SECTION 1. The affairs of this corporation shall be directed by a board of nine trustees elected by the members of this corporation, and said trustees shall hold their offices until their successors are duly elected and appear to enter upon their duties.

"SEC. 2. At the annual meeting of this corporation held each even year commencing with 1910, five persons shall be chosen to act as trustees for a term of two years. At the annual meeting of this corporation held each odd year commencing with 1911, four persons shall be chosen to act as trustees for a term of two years."

At this meeting there were five trustees elected for two years, as follows: F. M. Wilcox, W. W. Prescott, S. N. Curtiss, D. W. Reavis, and I. A. Ford.

These meetings were largely attended by members of the association and others, many of whom expressed themselves as much encouraged over the present condition of the institution.

I. A. FORD, *Secretary*.

The North American Negro Department

At the last General Conference, after much consideration, it was thought advisable to organize a North American Negro Department for the better advancement of the work for the colored people. There has been considerable delay in getting the department into working order.

We did not realize at first the great amount of work before us. But when we consider that nearly one seventh of the population of the United States is colored, and that little has been done for them, we can see that there is much to be accomplished. A few comparisons will help us to see this more clearly.

There are seven and a fraction white people in this country for every colored person; but only one minister for the colored people to thirty-three for the

white people, only one training-school for the colored people to twenty-eight for the white people, only one sanitarium for the colored people to fifty for the white people.

The spirit of prophecy speaks the truth when it says that this people have been neglected.

When we consider that forty-four per cent of the colored people are illiterate, and only six per cent of the white people, and that the death-rate among the colored people is much larger than among the white people, we must admit that they especially need schools and sanitariums.

Surely the time has fully come when we should arise, and put forth well-organized and systematic efforts to carry this complete gospel message to the ten millions of colored people in this country.

We are now getting the work of the department more fully organized and plans developed to push forward this work. But we need more workers and more means. I believe our dear people, who have a real desire to see this work finished in this generation, are ready to help us with their prayers and their means to enable this work to be carried to a speedy finish.

The department has taken over all the work formerly carried on by the Southern Missionary Society, and we desire to see the good work begun in a few places, and carried on until the light of the message reaches every place.

The *Gospel Herald* will be enlarged, and will be made the organ of the department. The price will be increased from ten cents to twenty-five cents a year for single subscriptions; fifteen cents in clubs of ten; and ten cents in clubs of twenty or more.

We are not only desirous that every Seventh-day Adventist family shall take this paper, but that a special effort be made to get it into the homes of those not of our faith. We know that all will be glad to receive reports of the work that they are helping to support. We shall do our best to make this paper what it should be.

We shall be glad to hear from all who are interested in helping forward the work among the colored people.

We have located the office of the department at 61 Lindsley Ave., Nashville, Tenn., where all correspondence to the writer should be addressed.

A. J. HAYSMER,
Secretary.

Field Notes

A NEW Sabbath-keeper is reported by Elder T. B. Westbrook, at Buffalo, N. Y., and others in that city are studying the truth.

THE report of the recent session of the New Jersey Conference states that sixty-five persons have been baptized by the workers during the year, and nearly a score more are awaiting baptism.

DURING the year 1909, ten precious souls accepted the truth in Greater New York, as a result of the work among the Italians; and on Sunday, Jan. 10, 1910, four persons were baptized in the German Seventh-day Adventist church of Brooklyn.

The Missionary and Publishing Work

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

Mexico

My deliveries in Vera Cruz were very good. The Lord helped me to deliver books to the value of \$647.25, U. S. gold. From that place I went to Tampico, where I was successful in enlisting my brother to work with me. He had good success there, and sold and delivered \$145 worth of books a few days ago.

During the thirty-nine hours that I worked in that place, my orders amounted to \$259.50. The first two-hours' work there gave me sales amounting to \$55. Some of these people were so anxious to get their books that I delivered several the day after the orders were taken.

The manner in which the Lord is blessing us here certainly keeps our faith and courage up, and although at times we get some bumps and jolts, we soon pass these over.

H. O. ROBINSON.

In the Heart of the Andes Mountains

THE following order, sent us by the South American Union Conference, is to be shipped to F. A. Stahl, La Paz, Bolivia, which is in the very heart of the Andes Mountains:—

50 "Patriarchs and Prophets," Spanish
300 "Coming King," "
350 "Christ Our Saviour," "
200 "Steps to Christ," "

This shipment has to be packed in especially made boxes, as it will be carried a portion of the way on muleback. It will cross Lake Titicaca, which is only two thousand feet lower than the top of Pike's Peak. Certainly the gospel canvasser is rapidly carrying the truth to earth's darkest recesses. "How beautiful upon the mountains are the feet of him that bringeth good tidings."

H. H. HALL.

Argentina

THIS last month's report of book sales (amounting to \$1,473.75) includes two hundred sixty copies of "Christ's Object Lessons," which have been on the shelves here for four years. At the camp-meeting I persuaded the brethren to take from two to ten copies each home with them, to sell to their neighbors. The Lord so blessed in the undertaking that all the books were disposed of, and we had to tell the people there were no more. One brother sold his ten copies within three days.

We are getting along nicely. Some of the boys do not sell as many books as I would like to have them, but all are having their first experience, except one—a school-teacher. But though they do not sell much, they are just as faithful as if they did. One wrote to me last

week that I should go ahead with full courage, and they would follow me. It is a pleasure to have boys like that. I certainly love to work shoulder to shoulder with them. I am in the field helping them from three to four days every week.

They work two and two, like the Waldenses. They take their cots and bedding and an oil-stove with them, rent a room, do their own cooking, and work until the town is finished; then they move on to the next one. Thus far the city authorities have given us permission in every place to canvass without a license.

The school and conference unite in offering scholarships on the same basis as in the United States. We are working with heart and hand and head to make the work go quickly. The more we are tried, the more we hang on. Like Hannibal, "If there is no way, then we will make one." I could not have found a better field than South America; thanks to our Heavenly Father.

MAXIMO TRUMMER.

Panama

AFTER attending the book men's convention at College View, Neb., January 3-12, my wife and I left that place for our field of labor in the West Caribbean Conference. We had a pleasant voyage from New Orleans to Colon, arriving here January 20. Since that time we have been very busy getting located and looking after the interests of the book and magazine work. Although there have been a great many books sold here, I find this a good field still, and we expect, with the Lord's help, to place a large number of our books among the people.

We have just finished a successful institute with a class of sixteen for regular book canvassing, and a class of six for the small books and periodicals. This institute was for the Canal Zone territory alone. Elder H. C. Goodrich and I will soon hold other institutes at Bocas del Toro, Panama, and Port Limon, Costa Rica.

CHARLES F. INNIS.

Chile

I AM now in Valparaiso with Robert Tapia, one of our young canvassers. He had been working country towns, selling small books with good success. Monday I helped him start his list. We went to Baron, the largest railway station, and I presented the book at the office window of one of the employees. He took the book to look at it, so that left me on the outside of the small window. How to get hold of that book again was rather a puzzle; but I just took my hat off, and crawled about halfway through the hole, and said, "Let me show you what it contains." Soon several other young men came to see what it was, and I soon had five orders, three for "Coming King" and two for "Patriarchs and Prophets." One man who gave his order for both made the remark, "What is fifteen pesos compared with salvation?" I think there are better days for the canvassing work here.

Brother Tapia tried canvassing alone in the afternoon, and when he came home, I counted the orders for the day on his list, and he had forty-six. That

isn't bad for a *Chileno* boy. He is sticking right at it. This morning before dinner he took eleven orders. I think we shall have a few more canvassers soon for the large cities. Valparaiso is just like a beehive. The city that was destroyed by the earthquake is being rebuilt. One of the boys who sells papers sold the *Signs of the Times* to the president of the republic the other day.

THOMAS H. DAVIS.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Duty of the Church Toward Its Officers

AN officer in the church occupies a place of very great responsibility. The elders are called "bishops," or "overseers" of the flock. Acts 20:28. They are to "feed" the church, and guard them from the wolves from without, and from those who from among themselves shall arise, speaking perverse things; from those who shall arise making great pretensions to having light, but who in reality draw disciples not to Christ, but to *themselves*. There can be no greater responsibility than this. It reaches into eternity, and must be answered for at the tribunal of the Great Judge.

No doubt much of the coldness and lack of spiritual advancement in many churches is traceable to the lack of earnestness and spiritual power among the officers. The church is not fed. Backsliders are not looked up and labored with. The discouraged, and those in special trial, are not visited and prayed with, and every effort possible is not made to maintain unity and brotherly love in the family.

But while this is true, there is danger that the church will settle down into an "I-told-you-so" attitude and charge all the trouble and spiritual lethargy to the officers of the church. This is quite convenient, and the selfish, worldly heart likes to have it so. But all the blame should not rest there. To succeed there must be unity and co-operation between the officers and other members in the church. All have a responsibility. While the officers may properly be expected to *lead* the church, they ought not to be compelled to *drag* the body. They should be, under God, the guides, or directors, of a living, moving body, endowed with life, and moving in a direct course toward the city of God.

Decayed logs and rubbish of every sort easily float down-stream, but it requires life and strong effort to row up-stream. We can go down-hill without much effort, but it is different when it comes to ascending the grade. Advancement means work. We need to plant our feet on higher ground; but this can be done as a church only by united action.

Officers of the church, especially the elders, occupy in some respects a hard place. Encompassed with infirmities, and sometimes without much training or experience, week after week, year in and year out, the elder must stand before the church, and according to his best ability, try to instruct and build them up. They are all his neighbors. All his limitations are known to them. They have

heard frequently about his failures, and his weaknesses are all before them. Oftentimes his work is made hard, and all his efforts to help are neutralized, by harsh, unkind, and unnecessary criticism.

The reason that there is so much criticism in the world, and that so many are engaged in the business, is because such a large amount of business can be done on so small an amount of capital. To be a first-class critic requires no special endowment of either brains or religion.

Criticism is the devil's business, and should not be engaged in by the Lord's children. In a special sense should the members of the church refrain from criticizing those whom they have chosen to carry certain responsibilities in the church. I have heard parents confess that they had driven their children from the truth by criticizing in their homes the leaders in the church. The elder is perhaps more conscious of his failures than you are, and is almost overwhelmed by them. The deacon mourns over his, as well as do the other officers.

If, in our churches, a full stop can be put to the evil of criticizing the leaders, it will help. We will feel better ourselves, and the church will grow faster. Have some helpful suggestions. Be a burden-bearer. If you see where improvement can be made, go to the officers and in a kind, Christian way call their attention to the matter. If they do not see it as you do, don't sulk and say they are stubborn. It is possible, after all, that they are right and you are wrong. Having done your duty, wait and pray.

"An earnest effort should be made in every church to put away evil-speaking and a censorious spirit as among the sins productive of the greatest evils in the church. Severity and faultfinding must be rebuked as the working of Satan."—*Testimonies for the Church, Vol. V, page 609.*

If the officers in our churches arise and take hold of the responsibility with which God has entrusted them as they should, if all in the church take hold and do their part—do some real hard *lifting*—in the unity of the Spirit and in the bond of peace, renewed life and power will be seen everywhere.

G. B. THOMPSON.

Church Officers and the Tithe

In a recent report from a State conference treasurer I noticed a very interesting feature. In connection with the amount of tithe received from each church, was given the church-membership, and the column following this important item was headed, "Number of Church-Members Paying Tithe." This last feature was that which attracted my attention.

One would naturally think that the amounts given in these two columns would be identical, for the number paying tithe should be the same as that of the church-membership. But in this instance the number listed in the "tithe-paying" column was just about one half that given in the church-membership column. What does this mean?

Is it possible that in a whole conference one half of the people whose names are enrolled upon the church books as Seventh-day Adventists "in good and

regular standing," for a whole year (as this was an annual report) pay absolutely *no tithe* into the treasury? This is what the report said. And we are convinced that this conference is not an isolated case, but that a similar condition would be revealed in other conferences if the conference treasurers were to report conditions as honestly as did this conference treasurer. Possibly not, at least we hope others would be better.

Now it certainly seems as if something ought to be done in regard to a condition of this sort. How can God bless his people when from one fourth to one half pay no attention whatever to his plain requirement to bring "all the tithes into the storehouse"? This matter should not be left entirely with the conference president, or the conference treasurer, or the ministers. The local church officers have a responsibility in this thing. The elder should call together the officers of the church,—the deacons and deaconesses, the treasurer, the Sabbath-school superintendent, the librarian, etc.,—for earnest prayer to God for his direction and his blessing. It might be well then to go over the list of names. The treasurer will have a record showing who have paid tithe. It would seem as if some arrangement should then be perfected whereby labor by different ones who would be careful and judicious, who love and fear God, might be put forth for those who have been remiss in their obligation to the Lord and his cause. God will help you devise some means whereby this reproach may be rolled away from the door of your church.

Can any one tell why *every* Seventh-day Adventist, whose name has been enrolled among those who love God and keep his commandments, should not be a tithe payer? Even the children can be as honest in this as the richest man in our ranks. And it is just as obligatory upon the one as upon the other. It requires as much love and devotion and sacrifice (if you wish to call it that, but privilege would be the better word) for the one to pay to the Lord his own as it does for the other. The tithe from an income of forty or fifty cents from some little boy or girl is just as precious and sacred to God as if the tithe in amount was one hundred dollars, the amount due from some prosperous farmer with an income of one thousand dollars. God will bless the faithful little boy or girl equally with the rich man. It is because this soul blessing which comes as a result of conscious loyalty to God is not experienced that many in our churches are drying up spiritually. This withholding from God that which is his own, is an evil thing, and works only harm to the individual, and retards the cause of God in the earth.

At a recent local conference the suggestion was made that the church treasurer can do much in this matter by keeping his accounts in such a manner as to send out to the entire church-membership quarterly a letter stating the full amount of tithe received by him during the quarter, and then in a blank place, with the heading, "Of This Amount You Gave \$—," write the amount paid by each individual. To those paying tithe the amount is here given. If the member has paid nothing, this place will be left blank, and that alone should be sufficient to remind him that he has been unfaithful to his God.

T. E. BOWEN.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D. - - - - - Secretary
D. H. KRESS, M. D. { - - - - - Field Secretaries
L. A. HANSEN

Serving

THE sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of unbroken thread,

Where love ennobles all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad.

A sick man helped by thee shall make thee strong.

Thou shalt be served thyself by every sense

Of service which thou renderest.

—Elizabeth Barrett Browning.

Medical Missionary Work in Nashville

IN and around this important city of the South is a promising place for this kind of work. The Nashville Sanitarium is near the city; Rock City Sanitarium, conducted for the colored people, is in the city; and a sanitarium is connected with the Madison school, ten miles northeast of Nashville.

The Nashville Sanitarium was established five years ago. A new institution was built three miles east of the city, out in the open country. The grounds of the sanitarium consist of ten acres of good land, which, with about twenty acres of leased land, is used for farming, raising vegetables for the institution, and pasture. A sufficient part of the land is reserved for well-planned, beautiful grounds, so that the patients have abundant opportunity to get out into the open air and sunshine.

While in attendance at the Southern Union conference, held in Nashville, it was my privilege to visit these institutions and become acquainted with their work. I found the Nashville Sanitarium full to overflowing with patients. Only for one night was I able to secure room in the institution. This condition of a full house has continued for several months, and the prospect for the institution is bright.

Not all the rooms in the main building can be utilized for patients, as there is no dormitory for the workers. A dwelling-house near the institution is rented for workers, but this does not nearly meet the demand. A nurses' dormitory is one of the greatest needs. There are only about enough rooms available for patients to meet the running expenses of the institution, consequently there is little hope that the institution will earn a surplus to apply on its indebtedness until provision is made for housing the nurses outside of the main building. While the capacity of the building is nearly forty,

twenty-five patients are about all that can be accommodated comfortably.

Financially the institution is doing remarkably well, considering the length of time it has been operating, the changes made in the staff, and the capacity for patients. The increase in earnings over the previous year was between two thousand and three thousand dollars.

The sanitarium during the past year sustained a heavy loss in the bursting of the underground pressure tank for water. The supply of water is an important consideration. The matter did not receive proper consideration in planning the institution, and consequently much inconvenience and expense have been the result all through its history.

The present staff of workers in the Nashville Sanitarium is as follows: Two physicians, business man and manager, four graduate nurses, eight second-year nurses, seven first-year nurses, and eight other workers.

A country sanitarium is being conducted by Dr. Eshelman-Magan, in connection with the school at Madison, about twelve miles from Nashville. This is built upon the college plan. It has enjoyed a goodly patronage from the first. The institution is beautifully located on the oak-covered, rolling hills of Tennessee.

Of the three institutions providing sanitarium conveniences for the colored people, one, the Rock City Sanitarium, is located in the city of Nashville. This little institution is quite well equipped, and will accommodate a dozen patients very comfortably. Dr. Isbell Blake acts as its superintendent. Her husband is pursuing medical studies in Nashville, and assists the doctor as needed in managing the institution. Many excellent opportunities come to them to help their own people. The doctor is giving instruction in one of Nashville's leading medical schools for colored people.

From Nashville I went to Huntsville, Ala., to visit the Oakwood Manual Training School. A small but neat and well-built sanitarium has been constructed in connection with this institution. Classes in simple treatments are being conducted, and about a dozen young persons are taking the nurses' course. Several graduates have completed the work here, and are doing acceptable work among their people in that needy field. Dr. Bascomb was in charge of the medical work until a few months ago, when failing health made it necessary for her to withdraw. Another physician is much needed there. It is hoped that a consecrated physician can be found to help carry on this good work.

This little sanitarium is not yet completed, and there is no furniture or equipment. The money that we have been calling for from our Northern sanitariums and young people's societies for a year or more is very much needed in these places,—Huntsville, Rock City, and Atlanta.

W. A. R.

Medical Missionary Notes

W. H. WARNER, M. D., of the Walla Walla (Wash.) Sanitarium, writes: "I have your letter in regard to our nurses taking up work with 'Ministry of Healing.' We shall be glad to do our part in this as fast as we can, but for the last three months we have been crowded with patients, and have not been able to care

for them properly, owing to lack of help. We usually have from ten to fifteen patients; lately we have had from twenty-five to thirty-five. As soon as there is less to do, we are going to push this campaign as hard as we can. Our surgical work continues to develop; in one month we have done over one thousand dollars' worth. We are greatly encouraged."

Dr. C. A. Hansen, who has recently been appointed medical secretary of the Central Union Conference, sends us the following interesting information: "We have taken up the work in Boulder, Colo., at the sanitarium and in the church, and have ordered two thousand dollars' worth of the books, 'Ministry of Healing.' The outside world seems as interested as our own people. The Boulder Commercial Association is planning to help us."

Dr. Riley Russell, of Soonan, Korea, writes as follows: "Well, old Father Time has turned the hands two times round since I left the District of Columbia, but we have been so busy, and we enjoy our work so much, that we have not been lonesome for a single day. During the year 1909 we had 5,172 patients, and 578 of them were outside calls. Our total expense was \$450 gold, and we received about \$150 fees; we have about \$200 worth of supplies on hand, so our total net loss was only about \$100 gold. Our dispensary cost forty yen (twenty dollars), but we can sell it for that amount when we get ready to move."

In a recent letter from Dr. G. B. Replogle, of the sanitarium in South America, he says: "The sanitarium keeps about full all the time—twenty-five to thirty patients. Almost everything comes along that one could think of. Yesterday we had an amputation of forearm, result of accident in a machine. The same day a family came with diphtheria. To-day two cases of typhoid fever came to the sanitarium. Our nurses' class is doing well. We expect others to join in a short time. We are having lectures for the patients twice a week, and once a week, Sabbath evenings, religious services especially for the sanitarium family. Two patients have accepted the truth—one has been baptized, and the other is waiting for the rite."

Harmon Lindsay, business manager of the Paradise Valley (Cal.) Sanitarium, writes: "I am glad to report that we are crowded to the utmost capacity. We have forty-five patients and several boarders at the present time, more than I thought it was possible for us to care for. Oftentimes our dining-room is so crowded that members of our faculty have to eat elsewhere. Financially, naturally, we are doing well while our patronage is so good." Further word regarding sanitariums in California states that the patronage in all the institutions in that State surpasses anything they have ever known before. St. Helena has from one hundred twenty-five to one hundred fifty patients, Glendale thirty-five to forty, and Loma Linda from eighty-five to ninety.

He that can not forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

Christian Education

Conducted by the Department of Education of the
General Conference

FREDERICK GRIGGS - - - - - Secretary

Fireside Correspondence School A Mecca of Opportunity

THAT is an interesting remark made by the young woman last week that in some respects correspondence study is better than school, for "in school we have to recite whether we have our lessons or not; in correspondence study we have to have our lessons prepared or we wouldn't have anything to send in." How often it happens, by the class method, that a student who comes to his recitation unprepared, depends upon slipping through without being called upon, or, catching a clew from his fellow students, ventures a guess at the answer, feeling his way along by observing the countenance of his teacher or his fellows, and leaving the class-room congratulating himself that he "got through" as well as he did. None of that by the correspondence method. Nothing but honest, faithful work counts here. Not only the student's knowledge of the content of his lesson is tested, but his use of language in all its aspects, in the expression of that knowledge. Every fault and every excellence stands forth boldly in black and white, and the student quickly learns to take pride in a clean sheet. The class method is only a makeshift, a resort for expediency and economy of teaching effort; individual instruction is the ideal, the kind that compels progress.

The young woman whose health gave way while studying by the class method, is not alone in her opinion of the virtues of study by correspondence. A girl of seventeen writes from Louisiana:—

"I for one have enjoyed and am enjoying my studies very much, especially in grammar. Some points seem much clearer to me than when I took grammar in school."

A farmer's son out in Missouri says:—
"I understand what I have studied in grammar better through correspondence than when studying at school."

This is not bad testimony for grammar—that bugbear to so many young students, that shade that continually haunts some of us grown-ups, that one study which I "just hate" and "never could learn." The remarkable success of our fifty-one grammar students (whose standings, with slight exception, range from ninety per cent upward, after close grading) is owing first of all to diligent, honest work, but also to the superiority of individual over class instruction, and to the virtues and methods of our thoroughly up-to-date course. Grammar is our leader among two hundred six subjects registered. On the roll are found the physician (in charge of a sanitarium), the teacher, the nurse, the minger, the plumber, the bookkeeper, the stenographer, the minister, the Bible worker, the canvasser, and many "home" and "farm" folk. We have prepared a special circular explaining our method, which may be had for the asking.

The correspondence school is the Mecca of opportunity for young people who are looking forward to an academic or college course, but who can not attend a resident school "this year" "for lack of

means;" also for the multitude who "regret" lost or neglected opportunities at the usual school age. To all such we say, Come with us, come any time you please, and we will do you good. Always address Fireside Correspondence School, Takoma Park, D. C.

W. E. HOWELL, *Principal.*

South Lancaster (Mass.) Academy

WE are glad to report that hitherto the Lord has been with us, and has richly blessed us this year. Our attendance has been the largest in the history of the academy. Our total enrolment to date is three hundred eighteen students.

An excellent Christian missionary spirit permeates the school. Recently fifty-one of our devoted students dedicated themselves as missionaries to some definite foreign field. Four large classes have been organized among them, and each week they meet to study the special fields to which they have consecrated their lives. These studies are conducted by special leaders who are chosen from among their number. With such an army of consecrated youth, our mission fields will soon feel the impulses of a new power within their borders, and the Mission Board will have no difficulty to find recruits to man the fields.

Not only are our young people giving their lives to the mission cause, but at our church service last Sabbath they responded most freely with their means, when over fifteen hundred dollars was pledged by the South Lancaster church toward the \$300,000 Fund for missions.

Satan tried hard to hinder the school work by sending scarlet fever among us, but the Lord heard our entreaties and granted us great favor with the health officers, and finally delivered us from it.

We are of good courage, and know that with the Lord's blessing we shall be able to overcome the enemies before us, and possess the goodly land.

C. S. LONGACRE.

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 Call to Prayer

THE *Union Signal* of February 24, the organ of the W. C. T. U., contains "a strong appeal to Christian people in Europe and America to observe April 3-10 as 'Lord's day week.'" The appeal is in part as follows:—

"That the Christian forces of each community may federate for kind, persistent work, (1) to educate all, especially non-churchgoers, by public meetings, use of the press, and frequent distribution of leaflets in every home, as to the purpose and value of Sunday laws; (2) to induce every citizen to obey Sunday laws, and the proper civic officers to see that they are obeyed."

The object of this appeal is in direct opposition to the two fundamental principles of Protestantism,—the Bible and the Bible only, and the rejection of the

civil power in all matters of religion.

Seeking to exalt the Sunday institution and to interpose the power of the state in enforcing the observance of the child of the Papacy by civil legislation, are as verily matters of tradition as was the enforcement of various dogmas of the Roman Catholic Church in the time of the Reformation.

Praying to God for those things which are in flagrant contradiction to his Word would be petitioning the Lord in vain. Sunday observance and Sunday legislation are both contrary to God's Word, and for him to answer such prayers would be a denial of himself. Again, we are instructed to pray according to his will, and prayers that are contrary to it have no assurance of an answer. Sunday observance is certainly not in accordance with God's will, for his Word plainly teaches that the seventh day of the week, instead of the first, is the Sabbath. Neither is the question of religious legislation in harmony with his will, but in direct opposition to it; for Christ said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Should not God's people earnestly pray at this time for the Lord to hold in check the forces that are seeking with such increasing zeal to exalt the papal institution and secure its enforcement upon all by civil enactment? May every Seventh-day Adventist be aroused to renewed consecration and earnestness in seeking for the power of the Holy Spirit to enlighten those who are in darkness concerning the truth for this time.

K. C. R.

"Frightened at Shadows"

A MEMBER of Congress to whom the leaflet "Do You Wish Congress to Prescribe Your Religion?" had recently been sent, writes us as follows:—

"I fail to see how the Johnston Sunday bill or any similar bill will bring about a union of church and state. I have read some of the enclosures, and think that whoever wrote them is frightened at shadows. I am an ultraconservative, and yet fail to see anything dangerous in setting aside one day as a day of rest."

This evidently is not only an honest expression of opinion on the part of this man, but doubtless reflects the view of many others both in and out of Congress. They do not see how Sunday legislation will bring about a union of church and state. They see nothing dangerous in a law setting aside a weekly day of rest.

The author of the "famous Sunday Mail Reports," adopted by Congress eighty years ago, saw the danger in such legislation. He said:—

"The proper object of government is to protect all persons in the enjoyment of their religious as well as their civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."

"Should Congress in legislative capacity adopt the sentiment, it should establish the principle that the legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this prin-

ciple is once introduced, it will be impossible to define its bounds."

"If the principle is once established that religion, or religious observances, 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 interests of Christianity."

"Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge of the fairest portions of the Old World."

"The catastrophe of other nations furnished the framers of the Constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil."

Many years ago we predicted and published to the world that the movement in this country for the enforcement of Sunday observance by law would result in persecution and oppression to conscientious observers of the seventh day. Like the member of Congress already quoted, the National Reformers, who were behind this movement, saw no danger, and assured us that no such harm could come from such laws and such enforcement. They said:—

"From the beginning of the National Reform movement, they [Seventh-day Adventists] have regarded it as the first step toward the persecution which they, as keepers of the seventh day, will endure when our Sabbath laws are revived and enforced. One can but smile at their apprehension of the success of a movement which would not harm a hair of their heads; but their fears were sincere enough, for all that."—*Christian Statesman, March, 1874.*

The events of only a few years later amply demonstrated that our fears were not only sincere, but well-grounded. In eleven years, from 1885 to 1896, under the revival and enforcement of Sunday laws which then took place, over one hundred conscientious, God-fearing Seventh-day Adventists in the United States, besides some thirty in foreign countries, were prosecuted for doing quiet work on Sunday, resulting in fines and costs amounting to \$2,269.69, and imprisonments totaling 1,438 days, and 45 days served in the chain-gang.

Under this crusade an uncle of the writer's, a minister, was imprisoned for thirty days in a Tennessee jail for hoeing a little in his garden on Sunday, and the writer's only brother imprisoned for twenty-one days for carrying a few boards on that day.

Since this many similar prosecutions have taken place under the Sunday laws of this and foreign countries.

In the face of these facts we think we have something more than "shadows" to be frightened at, and good grounds for disbelieving the assurances of those who tell us that the success of this Sunday-law movement will not harm a hair of our heads. Prosecutions, fines, imprisonments, and chain-gangs can hardly be called "shadows."

We know the spirit that is behind this movement and that will be manifested as the movement develops. God's Word

has clearly portrayed it. Its professions are lamb-like, mild, and apparently Christian, but when it speaks, it will reveal the spirit of the dragon. Rev. 13:11.

If the men now having to do with these first mild, harmless-looking national Sunday-law measures could be assured that they would end in a decree to slay from one hundred to one hundred fifty thousand God-fearing, commandment-keeping people, they would doubtless let them alone. But as Pilate failed to see the consequences of his act of turning Christ over to his enemies to be crucified, even after his wife, in harmony with her dream, had warned him, saying, "Have thou nothing to do with that just man," so men to-day do not see the wickedness involved in this Sunday-law movement. Only a mind illuminated by an intelligent understanding of the Word of God through the Spirit of God can see or understand it.

W. A. C.

Religious Liberty Notes

THE new religious liberty leaflet, "Do You Wish Congress to Prescribe Your Religion?" is now ready for use.

The Hartford (Conn.) *Times* says the public resentment against the enforcement of the Connecticut Sunday law of 1702, as has been obtaining for the last few weeks, is growing, and styles a recent Sunday there as "the bluest" in fifty-four years.

The young men's class of the First Presbyterian church of Washington, D. C., have written Chairman Smith of the House Committee on the District of Columbia, that they "heartily approve the provisions contained in the Johnston Sunday bill now pending in Congress."

A recent number of the Mountain View (Cal.) *Leader* contained a two-column address of Elder W. M. Healey, which had been given in one of the public halls of the city. The *Leader* says the large audience was made up of people of every shade of religious and political opinion.

Rev. A. P. Doyle, of the Apostolic Mission House (Catholic), of Washington, D. C., gave a lecture in the Carnegie Library of this city, February 14, on "Art in the Catacombs," in which he sought to show from the art and symbolism displayed in the catacombs "the striking similitude between the doctrines of the Catholic Church then and the [Catholic] Church twenty centuries later," and thus "how well the faith of Christ has been preserved" by this church "through the ages."

Sunday night, February 13, Elder W. A. Colcord spoke in Memorial Church, Washington, D. C., on "Not in Rome Only." After commenting on the recent Fairbanks-Vatican incident and the intolerant spirit inherent in that religious system known as the Papacy, he showed that the same spirit was being manifested by Protestants toward Seventh-day Adventists in the United States, Canada, and elsewhere to-day. Reports of the address appeared in three of the Washington papers the following day. In two of these papers the statement was made that Archbishop Ireland, who was in the city at the time, had noticed what had been said at the Adventist church.

Current Mention

— Jose Domingo de Obaldia, the president of Panama, died of heart-disease at Panama City on March 1.

— Avalanches in the mining region of northern Idaho on February 28 resulted in the death of twenty-four persons.

— There is very strong probability that the operatives of the Baltimore and Ohio Railroad, to the number of about 150,000 men, will soon decide to strike.

— The Maryland legislature has voted down the proposed State-wide local option bill. The Virginia State Senate has also declined to consider a bill providing that the question of State-wide prohibition be submitted to the people.

— A report from New York City states that twelve of the largest bakeries in the city, where the consumption is more than 12,000 barrels of flour weekly, have completed plans for organizing a bakers' trust, with a capital of \$6,000,000.

— A report from Juno, Alaska, dated March 3, states that twenty-three miners were killed the previous night by the explosion of a powder-magazine in the Mexican mine on Douglas Island. Eight others were seriously injured, four of whom are expected to die.

— Great Britain and France, which are carefully watching the struggle of China for internal railway development, are now advising China not to undertake work upon the proposed railway through Manchuria without consulting Russia and Japan.

— A report from Lima, Peru, dated February 16, states that preparations for war are now being made by both Peru and Ecuador. The trouble between the two countries has grown out of a boundary dispute, and foreign merchants are hoping for intervention on the part of the United States.

— Disastrous floods are reported along the Mohawk Valley in New York. Many hundreds of the residents of Herkimer have either had to leave their homes entirely or withdraw to the upper rooms of their dwellings. The property loss at this place is said to exceed \$200,000. Other towns are more or less seriously damaged by floods.

— On February 21 at Pointe-a-Pitre, Guadeloupe, 20,000 sugar-cane cutters went on strike, and all agricultural work was stopped. Troops and police were unable to preserve order among the strikers. A number of the estates were completely ruined by fires started by the strikers. Troops sent to the troubled zone finally succeeded in restoring order.

— The Chinese government has finally extended its actual control over the government of Tibet. In view of the threatened occupation of the capital, Lhasa, the home of the *dalai-lama*, the supreme head of the Lamaist hierarchy, the latter fled with his immediate followers into India, closely pursued by the Chinese troops. The English government proposes to give the grand lama an asylum in India. With the extension of Chinese authority over the stronghold of Tibet, that country, so long closed to all foreign influences, and especially to the gospel, will now be opened.

— Extensive floods are reported in Ohio along the Licking and Muskingum rivers. Four thousand persons are now homeless in that State as a result of these conditions. The material damage up to the present time is estimated at more than one million dollars.

— Before Congress takes any action in rewarding Commander Peary for the discovery of the north pole, a committee is to be appointed to pass upon his records. This committee, it is understood, will be composed of men who have themselves had considerable experience in polar exploration.

— So far all attempts at arbitrating the Philadelphia street-car men's strike have met with failure. The mayor of the city and the city council have decided not to interfere in the matter, and the labor unions of the entire city are expected to be called out in a sympathetic strike immediately.

— The latest advices from Nicaragua are to the effect that the insurgents have been losing seriously during the last few days, and have now decided to abandon open warfare, and retire to the Bluefields region, where they will conduct guerrilla warfare in the hope of bringing about intervention on the part of the United States.

— The Royal Geographical Society of London, the foremost of its kind in the world, has given to Commander Peary the largest gold medal which it has ever struck. The Royal Geographical Society of Italy has also granted a gold medal to Commander Peary for his discovery of the north pole, and a silver medal to Capt. Robert A. Bartlett, who commanded the "Roosevelt" on the Peary expedition.

— In a recent conversation between Samuel Gompers, president of the American Federation of Labor, and Attorney-General Wickersham, Mr. Gompers made the declaration that if the present American workers' movement, which he considered constructive and conservative in character, be outlawed and crushed out of existence by unfavorable legislation and court decisions, it will be followed by another movement which he declares will not be constructive.

— In the great avalanche which carried down two passenger-trains to destruction on the Great Northern line in the Cascade Mountains on March 1, one hundred eighteen persons are known to have lost their lives, and it is believed that there are a number of others among the lost. About one hundred fifty men are digging for the bodies of the dead among the debris of snow, ice, trees, and wrecked cars. The avalanche occurred at Wellington, Wash., near the entrance of a tunnel.

— At Washington, D. C., on March 3 an organization was formed whose object is to counteract the influence of the American Federation of Labor in politics. The Knights of Labor will have an important part in this organization, and it is being backed by capitalists. A large fund is to be raised among those who have suffered at the hands of the American Federation of Labor. It is understood that congressmen who have had to contend against the federation for their political existence will lend their influence to the new organization.

NOTICES AND APPOINTMENTS

East Michigan Conference Association

THE East Michigan Conference Association of the Seventh-day Adventists will hold its eighth annual session at Lansing, Mich., March 31 to April 3, 1910. The first meeting of the association will be called Thursday, March 31, at 10:30 A. M.

All regularly elected delegates to the East Michigan conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the association. The meeting is called for the election of trustees and the transaction of such other business as may come before the association.

E. K. SLADE, *President*,
A. R. SANDBORN, *Secretary*.

South Lancaster (Mass.) Academy

NOTICE is hereby given that the first meeting of the twenty-sixth annual session of the constituency of the South Lancaster Academy Corporation will convene on Friday, March 11, 1910, at 11 A. M., at the principal's office in the academy, for the purpose of electing a board of trustees, and of transacting any other business which may properly come before the meeting. We trust that every member of the constituency will be present at this time. There will also be a meeting of the board of trustees at this time for the purpose of electing a faculty for the coming year and of transacting any other matters of business which should come before the board.

H. W. BARROWS, *Clerk of Corporation*.

Publications Wanted

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

Mrs. J. C. Reeves, Salida, Colo., desires clean copies of our publications sent to her address, post-paid.

Mrs. S. J. Abel, Negra, N. M., desires literature, tracts and papers, in both English and Spanish, for missionary work.

A. Cheesbrough, Olive House, Middletown, St. George Co., Durham, England, desires copies of the REVIEW, *Instructor*, and *Little Friend*.

W. H. Armstrong, R. F. D. 2, Blythewood, S. C., desires copies of *Signs of the Times*, *Liberty*, *Life and Health*, *Watchman*, and *Little Friend*, for missionary work.

H. J. Post, R. F. D. 1, Gentry, Ark., desires copies of *Liberty*, *Protestant Magazine*, *Life and Health*, *Watchman*, and the *Signs of the Times* for free distribution.

Mrs. James F. Woods, 322 S. Detroit St., Warsaw, Ind., would like copies of the *Signs of the Times*, *Watchman*, and *Life and Health*, sent to her address for missionary purposes.

Mrs. Edith B. Goodrich, R. F. D. 1, Box 4, Manor, Wash., desires copies of *Liberty*, the *Protestant Magazine*, and tracts on religious liberty and the Sabbath, for free distribution.

Charles Downey, Box 35, Rock Hall, Md., desires copies of *Signs*, REVIEW, *Youth's Instructor*, *Little Friend*, *Watchman*, *Liberty*, tracts, and any of our literature for missionary work.

Mrs. Eva A. Jenks, 533 High St., Lockport, N. Y., desires, post-paid, a continuous supply of late, clean copies of the *Signs*, *Instructor*, *Life and Health*, *Liberty*, *Protestant Magazine*, *Watchman*, and tracts on temperance and other subjects, for reading-rack.

Addresses Wanted

ANY one knowing the addresses of O. H. Fatland, Charles Goodpasture, Dr. Charles Cave, Henry Hartzell, and Roy Doty, will confer a great favor by sending the same to Dr. A. W. Truman, Loma Linda, Cal.

Union College

Spring Term Announcement, 1910

THE spring term at Union College for 1910 consists of twelve weeks, beginning Wednesday, March 16, and closing Tuesday, June 7.

The following spring-term classes will be formed: Bookkeeping, denominational history, botany, physical geography, astronomy, school management, rapid calculation, business spelling, cooking, poultry keeping.

The entire program of regular three-term classes is open for the accommodation of those who in the past may have had to leave school at the close of the winter term, or who, for any other reason, may wish to take up regular work during the spring term.

A number of subjects, like music and typewriting, which are pursued under individual instruction, may be taken up at one time as well as another.

The annual book men's convention of Union College will be held near the close of the spring term, the last of May.

At this convention the best talent in the denomination will be present to give the canvassers the benefit of their long and varied experience. The canvassing bands have been organized for some time, and are now meeting twice a week to study the books for which they expect to work the coming summer. It would be a splendid preparation for those who intend to canvass, if they would attend Union College during the spring term, join one of the canvassing bands for the study of the book of their choice, select such other studies as would most help them in the canvassing work, and attend the institute at the close of the term.

For descriptive catalogue of Union College, address The President, Union College, College View, Neb.

The Signs of the Times Weekly for 1910-11

The Great Threefold Message

TWENTY-FIVE thousand subscribers are now reading the *Signs of the Times Weekly*. Ten thousand of these began with the Home Bible Study Series last October. Only three more numbers, and that series will close. For months the editors and those associated with them have been studying and planning for what is to follow, and we give herewith a brief outline of some of the good things in store for its readers.

A Verse-by-Verse Study of the Book of Revelation

What one book of the sixty-six books of the Bible could we least afford to lose? It must be that book which gives a summary of all the good things in the other books, and closes the marvelous canon of Sacred Scripture.

Have you studied this divine drama of the ages? The editor of the *Signs* is going to tell about it in the year to come. These articles alone will be worth far more than the price of the paper for the year. But this is not all.

For the Busy Business Man

Beginning soon and running continuously through the year, there will be a "Page for Busy Men, by One of Them," covering in the briefest and most conclusive form the reasonableness, reliability, comprehensiveness, and the world's need, of the Sacred Scriptures.

Even "he who runs may read," and have his confidence established in the Word. Business cares rob many persons of the needed time for Bible study, with the consequent result that they are likely to be stripped of their shield of faith and become victims of the present-day theories and delusions of men. Shall we not improve this opportunity of learning "what saith the Lord"?

General Articles

There will be an interesting series of articles on the "Sanctuary Question;" another on the "Coming of the Blessed Master;" another on the "Great Sabbath Question" in both its negative and positive phases; another on the "Reformation Under Zerubabel, Ezra, Nehemiah, Haggai, and Zechariah."

Special Articles

In addition to the foregoing, there will be special articles on the following subjects:—

"Life Through Christ;" "The Outpouring of God's Spirit;" "Religious and Civil Liberty;" "The Meaning of Higher Criticism;" and "The Signs of the Times in Their Scripture Setting."

Also articles showing how the great black hand of error is stretched out over the nations, with its five restless, nervous, grasping digits of popery, apostasy (religious infidelity), Spiritism, war, and greed, to gather in and crush the people of earth.

Three Hundred Questions Answered

The editor will answer three hundred or more questions on Bible and history. He will also conduct a happy, hopeful, instructive journey through the vales and over and among the mountains of the blessed Book. He will tell you of the great mission fields, of their needs, and the victories of the cross, and many other things.

Fifty Bible Readings

During the year fifty good, live, strong Bible readings on present truth will be given. Mrs. E. G. White and others will tell of God's love in Jesus Christ.

These articles will be well and appropriately illustrated with fine half-tone and line engravings.

We appeal to you to come and join the *Signs* family, if you have not already done so, and do it now, in order that you may receive the full benefit of these good things.

Subscription Price

Single copy, one year.....	\$1.75
Single copy, six months.....	.90
Single copy, three months.....	.50
In clubs of five or more to one name and address, six months, per copy..	.65
One year, per copy.....	1.25

Have you not friends and relatives to whom you would like to send this series, having it mailed direct from the office of publication? For the benefit of such the following special price is made:—

To five or more different names and addresses, six months, per copy.....	\$.75
One year, per copy.....	1.50

Address your tract society, or *Signs* of the Times, Mountain View, Cal.

Business Notices

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

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.

WANTED.—A partner in a sawmill. Unusual opportunity. Write for particulars. Must be an Adventist. Lew A. Wilson, 1035 Warm Spring Ave., Boise, Idaho.

WANTED.—By a young married man, a place to work by the year for Sabbath-keepers on a farm. Address Willis E. Moore, 6 Lombard Terrace, Detroit, Mich.

WANTED.—A good, reliable man to work on farm. Please state age and weight. Must be Seventh-day Adventist. Address E. H. Howland, R. F. D. 5, Lapeer, Mich.

WANTED.—Good young man used to farm work, for the season of eight months, beginning March 20. Wages, \$28 a month, with board and washing. E. L. Nesmith, Florence, S. D.

FOUND.—On General Conference grounds, at close of last session, new Bible. Owner may obtain by proving property. Address General Conference, Takoma Park Station, Washington, D. C.

BIBLE MOTTOES.—Size 12 x 16. 1,000,000 Beauties. Special offer: 100, \$5; 200, \$9. (Father and mother, 200, \$11. These are world winners.) Send stamp to Hampton Art Co., Hampton, Iowa.

WANTED.—A good, strong, healthy, reliable Seventh-day Adventist man to work on farm seven or eight months. Begin any time after March 15. Good wages to right man. Address J. G. Sevener, R. F. D. 3, Clio, Mich.

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

WANTED.—A place for myself and two girls (aged twelve and fourteen), where they can attend church-school, and we can earn our support. Can do work of any kind. References required and given. Address Mrs. A. E. Hammett, Keene, Tex.

WANTED.—Energetic, single Seventh-day Adventist brother to assist in sanitarium and treatment-room work. Wages good to start, and increased as efficiency is developed. Accompany application with reference. Address Jared Sanitarium, Logansport, Ind.

WANTED.—Homes for three boys. Ages 10, 7, and 5 years. The oldest could do chores on a farm. Their mother is an invalid; not able to train them. This would be a chance to do missionary work. For particulars address John Schott, Fleetwood, Pa.

WANTED.—A steady, experienced farm-hand to work by the month. Must be single, and understand running farm machinery. Will pay thirty dollars a month. Board, room, and washing free. References required and given. Address A. S. McCully, Carroll, Wyo.

FOR SALE.—Quarter section, six-room house, small barn, good well, pasture; excellent land, rolling, some stone, seven acres broken, two miles from market. Also household goods and stock. Reason, change of field. Address Mrs. Hattie B. Walker, Mercer, N. D.

FOR SALE.—Peanut Butter, 12c a pound; 100 pounds, freight paid, \$14. Write for special low prices on Vegetarian Meat; Coconut, Peanut, Olive, and Cooking Oils, Cereal Coffee, Whole-wheat Flour, etc. All guaranteed pure. Vegetarian Meat Co., Washington, D. C.

FOR SALE.—20 acres. All cultivated. 6 miles from Toledo. Macadamized road. House with cellar; barn, other buildings, good well, some fruit. Opportunity for Polish brother to represent the truth. Church at Toledo. Address T. A. Davis, R. F. D. 2, Sylvania, Ohio.

FOR SALE.—Eight acres; mile from Pacific College, near St. Helena Sanitarium. Half in bearing vineyard. Good land. Stone fence. On country road. \$325. Also well-equipped treatment-rooms—ladies and gents. Palo Alto, Cal. Good opening. Sell or lease; bargain. \$250. G. W. Mann, Palo Alto, Cal.

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.

WANTED.—To correspond with Seventh-day Adventist, married, to cut timber for market and clear land, near Brampton, Mich. Improvements furnished. Good wages; permanent to honest hustler. State wages. Give reference in first letter. Address Dr. C. R. Conger, Carlock, Ill.

FOR SALE.—CANNED PEARS AND GRAPE JUICE. Bartlett, Clairgeau, and Anjou pears in two-quart Mason glass jars at 25 cents a jar. Cheaper than you can can them. Grape juice in quart or pint bottles or jugs. Write for prices. Quality and safe arrival guaranteed. Address Emmanuel Missionary College, Berrien Springs, Mich.

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 1,000, write Lake View Nursery, Box 10, Poy Sippi, Wis.

FOR SALE.—Forty acres heavy timber in Wood County, Wisconsin. One mile from three railway lines at Arpin, two miles from Bethel Academy, on mainly traveled road. Estimated 600 cords of salable wood, and over 100,000 feet of sawlogs,—maple, oak, and basswood. Just the place for man with boys, or one who can work up the timber, or for a home for old people. Adventist neighbors. Address H. L. Hahn, R. F. D. 1, Ellendale, Minn.

POULTRY.—White Plymouth Rocks. Unexcelled for beauty and winter laying. Thoroughbred, Fischel's, etc. First and second premiums. A Memphis physician and poultry man has already purchased 1,000 eggs for incubator. Highly recommends stock. Eggs: 15, \$2; 50, \$5.50; 100, \$10. Early hatching best. Can be safely sent to any part of the United States or Canada. To make sure, date orders ahead. Address Forrest Washburn, 665 Decatur St., Memphis, Tenn.

FOR SALE AT TAKOMA PARK, MD.—On Flower Ave., opposite the Washington Sanitarium, beautiful tract of land, 5 acres, all under cultivation. 2 houses; one 6 rooms and one 4 rooms; stable and outbuildings. Two good wells. Great opportunity for fruit growing, poultry, or truck gardening, and close to good market. This property will be sold very cheap, or will consider exchanging for property in or near Battle Creek, Mich. For further particulars address G. P. Bickford, Takoma Park, D. C.

Obituaries

KLEBAHN.—Harriet Victoria Klebahn (*née* Price), beloved wife of Louis Klebahn, elder of Church Number One, New York City, was born at Louisville, Ky., and died in Brooklyn, N. Y., Feb. 13, 1910. Her girlhood days were spent in Kentucky, and later on she moved to Cincinnati. Sixteen years ago she was married to Louis Klebahn, and they came to New York in 1899. It was here that they heard and accepted the truth of the third angel's message, she being the first to accept, her husband following her in a few months. She has been a conscientious and active worker in the Master's vineyard, and it was her purpose to enter the Bible training mission, soon to be established, in New York City, to better prepare herself for service. Her last hours were peaceful, and she was heard to say just before she became unconscious, "Dear Jesus, have mercy on me. I know you will do what is right." Thus she fell asleep. Tender of heart, and of a sweet disposition, she made lasting friends. The funeral services were held at the National Funeral Directing Company's chapel, 15 Green

Ave., Brooklyn, N. Y. She was buried in Kensico Cemetery, February 16. Words of comfort were spoken to a large assembly of friends by Elder M. L. Andreasen and the writer. R. D. QUINN.

LOGAN.—Died, Feb. 10, 1910, at Mars Hill, N. C., Alexander Lafayette Logan, aged 75 years, 6 months, and 9 days. In 1858 he united with the Baptist Church, where he held his membership until about twelve years ago, when he learned of the Sabbath and other truths taught by this people. He gladly accepted the light, and his careful life has been a lesson to his family and the community in which he lived which will long be remembered. He fell asleep "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." I. M. MARTIN.

FORBS.—Mrs. Ida H. Forbs, wife of H. C. Forbs, of Spokane, Wash., died Feb. 4, 1910, aged 49 years, 9 months, and 26 days. The deceased was born in Kankakee County, Illinois, April 8, 1860. She united in marriage with Mr. Forbs, Feb. 2, 1882. This union of twenty-eight years resulted in happiness to both. They moved to Washington in 1908, since which time Spokane, for the most part, has been their home. Sister Forbs accepted the Adventist faith in 1894, and has remained loyal. She leaves three sisters, three brothers, and a loving husband to mourn their loss. Words of comfort by the writer from Phil. 1:23. E. H. HUNTLEY.

SWEET.—Died, Feb. 8, 1910, the only son of Herman Sweet. He was born Sept. 22, 1849, near Ashtabula, Ohio. In the early sixties he came with his parents to Michigan, and settled on a farm in Genesee County. In November, 1871, he was united in marriage to Mary Capelin, and to them five children were born. Eleven years ago they moved to Wolverine. Recently Mr. Sweet went to Grace Hospital, Detroit, but did not recover after undergoing a severe operation. He leaves a wife, two sons, one daughter, a father, and three sisters to mourn their loss. For thirty-one years he had been a firm believer in the soon coming of Christ. Words of comfort were spoken by the writer. F. E. FENNER.

SHANNAN.—Died, after a few weeks' illness, Dec. 24, 1909, at Wahroonga, N. S. W., Australia. Dorothy Shannan, aged eleven years, the only child of Elsie and the late George Shannan. She had a gentle and winning disposition, and was beloved by all who knew her. On Dec. 27, 1909, we laid this little bud beside her father in the Gore Hill Cemetery to await the Life-giver's call. Pastor J. H. Woods conducted the service, assisted by the writer. Many friends gathered at the grave to pay their last tribute to the memory of this precious life hidden with Christ in God. We extend our loving sympathy to the bereaved mother, who will keenly feel her loss; also to the grandparents, to whom she was very precious. We have the blessed assurance and comfort of the Lord's Word that we need not sorrow "as those who have no hope." A. W. SEMMENS.

LAMBERTSON.—Jennie P. Laverly was born in Ada Township, Kent County, Michigan, May 26, 1842. She fell asleep in Jesus, Feb. 7, 1910, being 67 years, 8 months, and 12 days of age. She was the fifth in a family of eight children. She was married to William Lambertson, March 15, 1879. In the autumn of 1895 she accepted the truths of the third angel's message under the labors of Elders W. R. Matthews and L. N. Lane. She lived a life of service for her Master, leaving an example which will ever be an inspiration to those who knew her. She looked forward with strong faith and hope to the resurrection morn, requesting that the beautiful promise, "For as in Adam all die, even so in Christ shall all be made alive," be used as the basis of remarks at her funeral. We believe our sister will arise in the first resurrection, and we sorrow not without hope. G. J. ILES.

DENNISON.—Died Dec. 28, 1909, Lottie, the only daughter of Brother Daniel and Sister Flora Dennison, aged 20 years, 5 months, and 26 days. She accepted the truth at the camp-meeting at Sedalia, Mo., two years ago last August, and since that time has been a devoted Christian. Words of comfort were spoken by Elder C. H. Chaffee, and she was laid to rest in the Adventist cemetery at Goldsberry, Mo. S. E. B.

TILTON.—Frank Bateman Tilton was born in Marshall, Mich., Sept. 23, 1896, and died at his home in Allegan, Mich., Feb. 17, 1910, aged 13 years, 4 months, and 24 days. He was an only child, and the parents and grandparents have the sympathy and prayers of their friends in this hour of their bereavement. Comforting words were spoken by the writer, from Isa. 63:9. Elder John Covert assisted in the service. CLIFFORD A. RUSSELL.

POWELL.—Miss Mossie Ewing Powell, daughter of Mr. and Mrs. A. S. Powell, was born July 6, 1894, and died Sept. 26, 1909, aged 15 years, 2 months, and 20 days. In early life she gave her heart to the Lord, and at the age of thirteen she united with the Seventh-day Adventist church at Lakeland, Fla., where she has ever since remained a faithful member. Besides her father and one sister, she leaves many relatives and friends to mourn their loss. Words of comfort were spoken by the writer, and we laid her to rest in the Lakeland Cemetery to await the coming of the Life-giver. W. H. BRANSON.

BEALS.—Died in Bath, Maine, George C. Beals, Dec. 23, 1909, aged thirty-seven years and nine months. He embraced the truth some seventeen years ago, during the time our camp-meeting was held in Bath. He leaves a wife, one son, three brothers, two sisters, and two half-sisters, to mourn their loss. His wife was the daughter of Brother Randall Umberhind, a native of Richmond, Maine, now deceased. Although Brother Beals was sick for nearly two years, yet during all that time he bore his suffering patiently, and died in the hope of a life beyond this life of sin and sorrow. Prof. H. C. Giles officiated at the funeral, using for the foundation of his remarks Job 14:14. S. J. HERSUM.

WHITFORD.—Merrils Delos Whitford was born June 5, 1848, in Chautauqua County, New York. When a babe, his parents moved to Erie County, Pennsylvania, where he lived until he was married, Jan. 1, 1874, to Sarah Jane Hubbard. In 1898 they moved to Loville, where they lived until three years ago, when they moved to the farm where he died. He gave his heart to God in 1874, and later united with the Seventh-day Adventist Church. He had been a Sabbath-keeper over thirty years. In all his sickness he was very patient, and never murmured, but was ready for the change, and expressed his willingness to submit to the Lord's will. He passed away peacefully at his home Feb. 5, 1910, aged sixty-one years and eight months. He is survived by his wife, two sons, and one daughter. Words of comfort were spoken by the writer. G. L. WEST.

HANSEN.—Stella Bridgeman was born in Covington, Ky., Feb. 7, 1886, and died Jan. 31, 1910, in Leavenworth, Kan. For several years she was connected with the work of the Salvation Army. On June 16, 1903, she was married to Richard A. Hansen, and shortly afterward she and her husband became convinced that the seventh day is the Sabbath. She leaves a husband, mother, and four brothers to mourn their loss. Being a soldier's wife, she was laid to rest in the National Cemetery at Fort Leavenworth. The funeral services were in charge of Captain and Mrs. J. C. Minnis, of the Salvation Army. By request words of comfort were spoken by the writer, from 1 Thess. 4:13-18. There is every reason to believe that she will have part in the first resurrection, and "enter in through the gates into the city." F. C. CLARK.



WASHINGTON, D. C., MARCH 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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ANOTHER worker for Mexico, Brother J. E. Frazee, of Nebraska, entered that needy field the last week in February. He joins the force of canvassers who have been having such encouraging success.

ON the eighth, from New Orleans, two canvassers were booked to sail for Porto Rico, West Indies. They are Albert Cochran and G. D. Raff, both experienced book men from the South. May the Lord bless them in their labors in that Catholic island field.

THE London despatches say that masters of finance are predicting one of the greatest financial crises of recent times very shortly. They may be wrong. But with the issues before us, known certainly by the sure word of prophecy, it is a good time to get possessions transferred to the bank of heaven.

IF some one in every church will particularly note the request made by Elder A. J. Haysmer, secretary of the North American Negro Department, in his article on page 16, and act upon it, it will be a good stroke for the cause, and save this important department much work and expense in trying to reach every family with its enterprise.

EARLY in January, Elder J. W. Westphal reports that the work in the state of Parana, Brazil, was organized as the new Parana Conference, with five churches and two hundred members.

LAST week Brethren A. G. Daniells, W. W. Prescott, and I. H. Evans reached Washington from the West, having been away for some weeks attending union conference meetings. All bring cheering reports concerning the union sessions and the outlook for vigorous effort in every department during the coming year.

IN response to an urgent call from Europe, the Greater New York Conference has released Brother Stephen Halusic, who has been engaged in work among the Slavic people of the city. He sailed with his family the latter part of February. He will work among the millions of Slavonians in the Austro-Hungarian empire.

ONE of our church elders in the West writes that some time ago he received a card with a picture of a Battle Creek health institution on it, and instruction that if he would fill out a blank on the attached return mailing card, with names of friends, they would receive a health document. He filled one out, and was surprised to find his friends received two leaflets against the denomination, written by a preacher formerly with us. Our brother passes on the word for the benefit of others.

A VALUABLE addition to books dealing with the question of temperance is found in "Temperance Torchlights," by Matilda Erickson. This book is designed especially for use by the members of our young people's societies, but will be found helpful alike to all classes. It contains important statistics, a splendid collection of poems and songs, and many helpful suggestions relating to temperance meetings. It is attractively bound and illustrated throughout. To all who are interested in this vital subject, we heartily recommend this publication, and especially urge that a copy be placed in the hands of all our youth. The price of the book is fifty cents. Send all orders through your tract society.

IN *The Signs of the Times* for March we have a number of unusual interest. It is attractively gotten out, and bears on its cover page a picture of the famous Taj Mahal, universally noted for its beauty of design. The leading feature of this number is found in the article on "The Future of Our Churches," which deals with the present erroneous doctrines and beliefs which are prevalent in the churches to-day. This article is illustrated with pictures of many of the world's most beautiful cathedrals, and the magazine is well illustrated throughout. Among other articles of interest are: "The Glory of Buildings," "The Vaudois Christians," "The Attempt to Change the Sabbath—Who Made It?" and "Struggles for Religious Liberty in the Western World." This number is worthy of a wide circulation, and we wish that a copy might be placed in every home.

THE *Watchman* for March presents a very pleasing appearance, and is filled with much that will be of interest and profit to all classes. The series of articles by Dr. O. C. Godsmark on "Halley's Comet and the End of the World" begins in this number. Many current issues are ably discussed in the Outlook department, and we would lay special stress on the splendid editorials and general articles which also appear. We are sure that all who receive this magazine will agree that it is one of the best numbers ever published, and we are confident that our magazine workers will meet with great success in its sale.

Special Notice

THE General Conference workers returning from the various union conferences report excellent and most interesting meetings. Among the many important questions receiving consideration was the Relief Campaign in behalf of our sanitariums, designed to cover a period of three years and enlist the effort of every Seventh-day Adventist. The general indications are that this work will be begun at once, and if so, it will soon bring relief to those sanitariums that are in need of financial help.

In the meantime, in order to render assistance to the Philadelphia Sanitarium, which must have help immediately, the local field not being able to provide the required assistance, the General Conference will be obliged to anticipate the funds accruing from this campaign by making an advance of several thousand dollars to the Columbia Union Conference.

We would be glad, therefore, to enter into correspondence at once with any of our brethren who could accommodate the General Conference Corporation with the use of funds until they can be replaced by moneys coming in from the Relief Campaign. We trust that those who can assist in this matter will give it their immediate consideration and correspond with the treasurer of the General Conference.

W. T. KNOX,
Treasurer.

A Birthday Card

EVERYBODY has a birthday. Most persons are pleased to have it remembered. The youth and children greatly appreciate attention of this kind. In these days when post-cards are in vogue, and when so much is offered that is cheap and flashy, it is good to be able to use something that is pretty from an artistic standpoint, and appropriate for a Christian to use.

This birthday card was prepared with Sabbath-school teachers and their classes especially in mind. The "best wishes" which the card carries cluster around the Sabbath-school. Teachers will be delighted with the appropriateness of the message, and the receiver will ever be reminded of the privileges and blessings of the Sabbath-school.

The card is a lithograph in seven colors, on a very fine grade of wedding bristol board. The decorative feature is a spray of autumn leaves.

Price, post-paid, five cents each, or six for twenty-five cents. Send cash with the order. Address Sabbath School Department, Takoma Park Station, Washington, D. C.