

The Advent  
Review and Herald  
Sabbath

Vol. 87

Takoma Park Station, Washington, D. C., March 17, 1910

No. 11



MY GUIDE

THERE is no path in this desert waste,  
For the winds have swept the shifting sands;  
The trail is blind where the storms have raced,  
And a stranger, I, in these fearsome lands.  
But I journey on with a lightsome tread;  
I do not falter nor turn aside;  
For I see His figure, just ahead—  
He knows the way I take— My Guide.

There is no path in this trackless sea;  
No map is lined on the restless waves;  
The ocean snares are strange to me  
Where the unseen wind in its fury raves;  
But it matters naught; my sails are set,  
And my swift prow tosses the seas aside;  
For the changeless stars are steadfast yet,  
And I sail by His star-blazed trail— My Guide.

There is no way in this starless night;  
There is naught but cloud in the inky skies;  
The black night smothers me, left and right,  
I stare with a blind man's straining eyes;  
But my steps are firm, for I can not stray;  
The path to my feet seems light and wide;  
For I hear His voice—"I am the way!"  
And I sing as I follow Him on— My Guide.

— Robert J. Burdette.



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## THE APRIL LIFE AND HEALTH

LIFE AND HEALTH for April comes to us freighted with a wealth of good things healthwise. In many respects it is the most attractive issue of this valuable magazine ever placed before the public. It is a number well calculated to make hosts of new friends to this well-tried “entering wedge.”

The issues of LIFE AND HEALTH are exhausted rapidly. In the first week of this month the bulk of the edition for March had been sent out to subscribers and workers. Agents everywhere are having wonderful success with this magazine. The April LIFE AND HEALTH is ready for agents now. Orders will be filled promptly.

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Remember the announcement in last week's REVIEW of the special Temperance *Instructor*. Agents should send at once for a sample copy, and get familiar with this great special issue. The first edition is 100,000 copies.

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**LIFE and HEALTH**

THE NATIONAL HEALTH MAGAZINE



April, 1910



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# THE REVIEW AND HERALD

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

VOL. 87

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NO. 11

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## Editorial

**The Test.** — In the third number of the REVIEW, December, 1850, still issued in Paris, Maine, Elder Joseph Bates wrote of the testing point in the judgment-hour message, culminating in 1844. Though Elder Bates was the first among us to begin to publish, he very seldom wrote for our papers after the first few years. Out of his experience in the judgment-hour cry, however, he bore this witness:—

The basis of the whole argument rested on the termination of the 2300 days [years] which were to begin at the going forth of a certain decree to restore and build Jerusalem after the Babylonish captivity. See Dan. 9: 25. It was clearly established that this decree was given to Ezra, by the Persian King Artaxerxes, in the seventh year of his reign, the chronological date of which is B. C. 457. See Ezra 7: 7, 12, 13; see also date in the margin. It was admitted on all hands that if this date was right, the whole argument was conclusive.

**Bearing Closest Scrutiny.** — This time prophecy was the vital point which opponents of the advent movement sought to attack. Elder Bates tells of their failure:—

This date, B. C. 457, was the *testing point*. . . . Learned men, both in and out of the colleges, ministers, and historians throughout the land, raised all their most weighty objections. Chronology was examined, and re-examined, discussion after discussion was had between them and the leading men in the advent doctrine. It was finally settled, as far as it then could be, that advent believers had the clear light that B. C. 457 was the only and

true point from which to count the 2300 days.

With one voice those early advent believers united in sounding the cry that the judgment hour would come in 1844. And they were right.

**Where Confusion Followed.** — Had the main body of those believers held fast to the truth that the judgment hour came in 1844, they would have been led on into the true view of the heavenly sanctuary, the investigative judgment, and the third angel's message. But they threw away the fundamental point of the time prophecy, adopted other and conflicting views, and confusion followed. Elder Bates, in this article, tells how they moved the date to 1845, then 1846, 1847, then 1849, and to the autumn of 1850, which latter date had just passed as Elder Bates wrote. He says they found it "easy to stretch and move the dates of history." Thus the main body left the right path, and confusion followed. "Time has not been a test since 1844, and it will never again be a test."

## Turning the Hearts of Men

THOUGH no angel form was visible as Paul stood the first time before the Roman court, forsaken by his friends, he knew that the warding off of the expected blow of condemnation was by the direct delivering power of God. "Notwithstanding the Lord stood with me," he wrote, "and I was delivered out of the mouth of the lion." The angel of the Lord's delivering power was there just as much as when Peter was led out of prison by the visible messenger to the surprise of the church that was praying for his deliverance. Sometimes, in the Bible story, it has been by turning the hearts of magistrates or judges that the deliverance has been wrought; and so it has been in the modern story.

Here is an incident from Germany, of the earlier days of our work, when it was struggling for a foothold there. One of our young men was called to military drill, and was diligent in his work till the Sabbath came. The record states:—

When Friday evening came, he quietly told his officers his convictions concerning the Sabbath, but they would not render any decision. Sabbath morning came. He was called, and several officers remonstrated with him. The martial law was read; he was threatened; but he remained firm for hours. When our people in that place assembled for their worship, and prayed for their brother

in trial, to their great surprise he stepped in, being freed; and with them praised the Lord, who had done the deed.

In another case, in the same country, a young brother called to military drill, passed through this experience:—

On the first Friday evening, after asking God to help him, he went to the captain and told him that the next day was the Sabbath of the Lord, which he would have to keep holy, giving the reasons. The captain was astonished, and said that this was impossible; he would have to do service the next day by all means. Sabbath morning arrived. Twelve times he was called to take his place. As he remained steadfast, he was threatened with imprisonment in a fortress. They finally told him that he would be shot if he persisted. His answer was, "My Saviour has died for me; why should I not be ready to die for him and his commandments?"

He was brought into a large hall, where thirty officers were assembled as a court martial, and where he was asked to defend himself. He told them he had a hundred Scripture texts for the Sabbath, and if they could show him one text for Sunday, he would be willing to submit. They called for the chaplain, who spoke with him for some time; but all present saw that this brother was in the right. Often they said, "The Bible does not say so;" and then he would turn and read it. They asked him who taught him. His reply was, "The Bible." They asked him for publications concerning this doctrine, and took all he had. Some gave their addresses for more. He told them that if they punished him for keeping the Sabbath commandment, they ought to punish all others for keeping the other nine commandments. They were perplexed, and finally wrote in his papers, "Not fit for military service on account of hallucinations, and therefore entirely dismissed." To his protests against such a declaration when he was in possession of his senses, they replied begging him to rest satisfied.

"We all see in this," said the reporter (in 1896), "the gracious dealings of the Lord, who has freed his servant, be the ground of his release what it may."

Only recently, in another land, this question of working on the Sabbath while in military service was coming up in the case of a young man called to the ranks, under circumstances that seemed inevitably bringing the cause of truth into sore trial in a new field. The little band of believers turned to God, with their faith fixed upon the promise of the Saviour:—

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." Matt. 17: 20, 21.

As they fasted and prayed, the young man went up to the receiving station; and the authorities dismissed him from duty—for no apparent reason whatever. "It was the Lord who did it," wrote one of the praying band.

It is the Lord with his angels close at hand to help, that we need now, with this message that we must carry within a few years to every nation and tongue. If ever bearers of the gospel tidings needed the direct and interposing help of divine power, we do; for we are helpless before the mighty task, with hundreds of languages and tongues yet to hear, and a hostile world arming itself for Armageddon. But above all is the God of heaven keeping watch and ward over his own work and cause. W. A. S.

### Ways of Working

A LIVING Christian is a working Christian. The life of Jesus Christ was an intensely active life. His was a positive, aggressive Christianity. This spirit will actuate those in whom he actively dwells. He has given every man his work. In his broad harvest-field there is a place for every man, woman, and child who desires to labor for him. It is not enough for one to say to-day that he can not find anything to do, or any channel in which thus to express his service of love. There have been suggested many ways and means whereby we may do this. A few of these we will enumerate here:—

1. Visit the sick and those in distress. The visiting of the fatherless and the widow, according to the apostle James, is a proof of pure religion. These unfortunate ones may be found everywhere. There is no home where sorrow or distress does not sometime intrude. As messengers of light and comfort we may minister to the Master in the person of his children.

2. Closely akin to ministry to the sick is the doing of so-called Christian Help work. Years ago this work was profitably done in the vicinity of many of our churches. Of late it has fallen into disuse. Let it be revived in every community. Let us take the excellent principles of health which God has given us, the knowledge which we possess of simple treatments, and minister particularly to those in need.

3. Distribution of tracts and periodicals. To many of our friends and neighbors we may loan a tract or a paper calling attention to some interesting article, and we shall find them more than ready to read some of our publications. This may be the entering wedge whereby their interest will be enlisted in the truth for this time.

4. Missionary correspondence. Many Seventh-day Adventists have become

such by tracts and papers sent them through the mails in years gone by. There needs to be a revival of this old-time missionary work among us. It presents vast opportunities. It promises most fruitful results, and many who can not get out to engage in personal work, in the quietude of their own homes could undertake such labor.

5. Selling periodicals and small books. An excellent field is presented for this work in nearly every neighborhood, particularly at some seasons of the year. While the efforts of our regular agents are confined for the most part to our large books, there is a line of smaller books of which many of our people could distribute thousands. This work would afford an excellent beginning and a rich experience for more extensive labor.

6. Cottage meetings. In this is afforded also an excellent opportunity of coming in touch with those around us. We do not need to start on a large scale; we can invite one or more of our neighbors to join us in a prayer circle, and as the interest deepens, let the circle widen. There is no reason, even if we may differ from those around us in doctrine, why we should not unite with them in prayer, and seek to come close to them in their Christian experience. This touch of soul with soul, and heart with heart, may be the means of drawing them nearer to God, and revealing to them light which they do not now possess.

7. Presenting the truth in the columns of magazines and papers. All, of course, can not undertake this work, but there are those in every conference, and in nearly every church, who could do very acceptable service in this way. Of course, great care should be used in the preparation of these articles, so that they shall rightly represent the noble cause in which we are engaged.

If one has a real desire to work for God, the Spirit itself will suggest ways and means to meet all conditions and circumstances. No soul can start out of a morning with a purpose to be a blessing in the world, but that Providence will open before him more opportunities than he can possibly fill. There must be first a willing mind, willing feet, willing hands, and a consecrated heart. God can take these members devoted to his service, and use them with mighty power for the accomplishment of his work in the world. Shall we not all take hold anew in service for God? Let every soul inquire: "Lord, what wilt thou have me to do?" and then as the Spirit leads, follow in the path open before him. The joy of Christian living is the joy of loving service for the one who has done so much for us. Into the joy of this service we may enter here, and the glorious fruitage of it we may see in the kingdom of God. F. M. W.

### The Business of the Church

THE church is a part of God's plan. It has a purpose in the earth, a well-defined one, and God is the author of that purpose. But that purpose has been and is to-day sadly misunderstood.

Writers and speakers on the "social problem" are demanding of the church that she take a position in the social world, and direct her energies in the line of bettering social conditions, forgetting or overlooking the fact that to the true Christian the social problem presents no insurmountable difficulties.

The true Christian sees, as the social philosopher sees, that the condition of this world is deplorable; but God in his wisdom has given to the Christian—to the church as a company of Christians—the true and the only solution of the problem. That solution is the salvation of souls through the atonement of Christ. If the world were not lost in sin, there would be no social problem; but it is, and to be seeking for any solution of that problem which does not recognize the true cause of the condition and the only remedy provided—to be seeking a solution which leaves salvation out of the question—is to turn completely away from the plan and purpose of God. It is like bringing to the man, sinking in the quicksands, a basket of delicacies, while forgetting that his greatest need is a rope and strong arms to pull him out of the clutch of the grave. To make men happy and contented with their lot while still unsaved and in constant danger of their soul's eternal loss, is not the business of the church nor of any in the church. Their work is to make men dissatisfied with sin; to bring to them God's message for their time; to rescue perishing souls. This done, the "social problem" dissolves like burned limestone at the touch of water, and thus dissolved, enters at once into the building of God.

The members of Christ's body on earth will go about doing good as he set them the example to do, uniting his teachings with works of charity and mercy; but as he refused to be turned from his work by sophistry, flattery, or misapplied scripture, so will they. Christ came into the world to save it and its inhabitants; but there was only one way to accomplish it. Satan offered the world to Christ for a simple act of worship. Satan would have been well pleased had he been permitted to map out a plan of his own for Christ to use in inaugurating his work in the earth; and he is well pleased when he can induce Christians to accept other plans of work than those which Christ established. Christ spurned the suggestion, and they who are his will do likewise. Had Christ attempted to do his work along Satan's lines of suggestion, he would have been lost with the

angels that are doomed. Neither can his church carry on its work on plans contrary to his instruction.

One prominent educator declares: "If we feel a need which a church supplies, we use the church to supply that want, just as we would use a museum, or a bank, or a hotel. We need worship. Since men were born, we have never succeeded in getting along without it." Therefore the business of the church is presumed to be to satisfy a desire which men feel for something to worship. Men are to join the church to satisfy that craving. Thus the church becomes simply a means of gratification to its members, instead of a strong, positive force in the earth, carrying forward God's message of salvation, and preparing the bride of Christ for her heavenly Spouse. Christians will worship God—they can not do otherwise and be Christians; but if Satan can induce the church to believe that its chief or only mission in the earth is to satisfy men's craving for something to worship, he has succeeded in turning her from the work that was given her to do.

The tendency of much of the teaching of the present time is in the way of influencing men to look to the church itself for that which can come to men only by personal, living connection with God. It belittles the work of the gospel, and tends toward shallowness in Christian experience. It makes of the church a means of gratification to its members, instead of an aggressive instrument in the work of saving souls. The reality of God and his work is lost sight of in the haze of generalities accompanying such teachings.

The "social problem" will not be solved by the church setting itself at work to solve that problem and forgetting her mission in the earth. It will not be solved by her taking up any line of work which God has not commissioned her to do. But for every individual won to Christ, that much of the "social problem" is already solved in his conversion.

In this time when God is closing up his work of soul saving, it is the plan of the adversary of souls to blind the eyes of men so that they can not see what is coming upon the earth, or what God demands of men right now. If he can blind the church to her mission in the world, or throw her forces off on a tangent away from the true path of her duty, he is doubly successful. Such teachings as those above referred to are his instruments in accomplishing that work. There was never a greater need for a living, working church; there was never a time of greater danger from the soothing teachings of the world. A church that has lost its message, that is turning from the salvation of souls to the solving of social and "civic" prob-

lems, and is appealing to the state for the power to enforce her wishes upon the people, is not causing the kingdom of darkness any concern, or advancing the cause of the Master. That which will count in this last conflict with sin is a church which counts dearer than life the purpose of her Master, and higher than any earthly assignment the commission which he gave to his followers.

C. M. S.

**Not of Force, but of Love**

THERE is a compelling power in the gospel of the Lord Jesus Christ, but it is a power with love as the impelling motive, rather than force or fear. God has made man a free moral agent. He has bestowed upon him the right of choice. Man may freely of his own accord choose the path of life or the path of death. God will not force his will or compel him to a course of action contrary to his desires. To do this would be to make of man a mere machine, and of God an arbitrary dictator.

But while God does not force the will, he uses every means that love suggests to persuade the will. The language of the gospel is not of command or demand. The apostle Paul voices its spirit when he says: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

The apostle in his own experience had felt but one power moving him in Christian service. He says, "For the love of Christ constraineth us." That love had been revealed to the apostle when he himself was upon a mission of persecution. The glory of God shone around about him, and he heard a voice from heaven saying unto him: "Saul, Saul, why persecutest thou me?" To his inquiry, "Who art thou, Lord?" the answer was returned: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

What a response to the efforts of the apostle! How much of love and pathos and appeal was in the question which Heaven propounded to this persecuting zealot! It did not answer like with like. Heaven's love broke the apostle's heart, and trembling and astonished, he inquired, "Lord, what wilt thou have me to do?"

This same revelation of divine love is the one power which will break the hearts of men to-day. This is the power which should clothe the professed church of Christ; then will she have no need of legal enactments, or force of arms, or rack, or fagot, or inquisition; but clothed in the panoply of heaven, she will go forth conquering and to conquer, a terror to unrighteousness, a strength and refuge for the sin-sick and sorrowing.

F. M. W.

**The \$300,000 Fund**

ACCORDING to a statement in an earlier number of the REVIEW, we shall report each month the progress made in raising moneys for the \$300,000 Fund. We regret that this month's report does not show a greater progress, as there is only a difference of about eight hundred dollars between this and our previous statement. This does not discourage us, as we are receiving most glowing reports from different conferences of the manner in which the constituencies in the various fields are receiving the appeal that is being made for this fund. Our General Conference brethren also, on returning from the union conferences that they have been attending, report that the proposal meets with most hearty approval and enthusiasm wherever it has been presented.

We look with confidence for an active campaign to be immediately inaugurated to raise the 1910 portion. We are in great need of the funds, that the work to which they have been devoted may be begun.

**Statement to March 1, 1910**

<i>Atlantic Union Conference</i>	
Central New England .....	\$ 45.50
Greater New York .....	223.19
Western New York .....	10.00
Northern New England .....	74.69
Southern New England .....	5.00
Total .....	358.28
<i>Central Union Conference</i>	
West Colorado .....	1.00
North Missouri .....	311.82
Wyoming .....	304.15
Total .....	616.97
<i>Lake Union Conference</i>	
Indiana .....	262.48
East Michigan .....	35.00
Total .....	297.48
<i>Northern Union Conference</i>	
Minnesota .....	2,660.10
Iowa .....	100.00
Total .....	2,760.10
<i>North Pacific Union Conference</i>	
Western Oregon .....	10.00
West Washington .....	.81
Total .....	10.81
<i>Southern Union Conference</i>	
Florida .....	94.50
North Carolina .....	6.00
Total .....	100.50
<i>Miscellaneous</i>	
New Zealand .....	102.27
England .....	490.00
India .....	15.00
Total .....	607.27
Grand total .....	\$4,751.41
W. T. KNOX, Treasurer.	

"HE which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

# CONTRIBUTED ARTICLES

## Dead in Sin

DELWIN REES BUCKNER

My violin fell heavily at my feet,  
The intoxicating strains of music  
ceased;  
Bound for the graveyard, to the city's  
east,  
A freighted hearse moved slowly down  
the street,  
Its plumes, its crape, death-colored,  
everywhere,  
And while the horses stepped with  
measured pace,  
Magnolias, paler than the waxen face,  
A sickening perfume scattered through  
the air.

Too careless had my thoughts and ac-  
tions been;  
I knelt and prayed, the first real prayer  
in years—  
Not for the one whose life account was in  
God's hands, whose ears were deafened  
to the din  
Of life, but for myself I plead with  
tears—  
Myself, alive, but, O, so dead in sin!  
*Ambato, Ecuador.*

## The Need of Living Faith

MRS. E. G. WHITE

It is one thing to read and teach the Bible, and another thing to have, by practise, its life-giving, sanctifying principles engrafted on the soul. God is in Christ, reconciling the world to himself. If those who claim to be his followers draw apart, showing no affectionate or compassionate interest in one another, they are not sanctified to God. They have not his love in their hearts.

Christ has shown his great love for us by giving his life that we should not perish in our sins, that he might clothe us with his salvation. If this divine love is cherished in our hearts, it cements and strengthens our union with those of like faith. "He that dwelleth in love dwelleth in God, and God in him." The strengthening of our love for our brethren and sisters strengthens our love for Christ. This principle of love for God and for those for whom Christ died, needs to be quickened by the Holy Spirit, and cemented with brotherly kindness, tenderness; it needs to be strengthened by acts which testify that God is love. This union, which joins heart with heart, is not the result of sentimentalism, but the working of a healthful principle.

Faith works by love, and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ's precious blood, how can we fail to be tender and merciful? "By grace are ye saved through faith." The mind should be educated to exercise faith rather than to cherish doubt, suspicion, and jealousy.

We are too prone to regard obstacles as impossibilities. To have faith in the promises of God, to go forward by faith, pressing on without being governed by circumstances, is a lesson hard to learn. Yet it is a positive necessity that every child of God should learn this lesson. The grace of God through Christ is ever to be cherished, for it is given us as the only way of approaching God.

Faith in the words of God spoken by Christ enshrouded in the pillar of cloud, would have enabled the children of Israel to make a record wholly different from that which they did make. Their lack of faith in God gave them a very checkered history.

The faith mentioned in God's Word calls for a life in which faith in Christ is an active, living principle. It is God's will that faith in Christ shall be made perfect by works; he connects the salvation and eternal life of those who believe, with these works, and through them provides for the light of truth to go to all countries and peoples. This is the fruit of the workings of God's Spirit.

We show our faith in God by obeying his commands. Faith is always expressed in words and actions. It produces practical results; for it is a vital element in the life. The life that is molded by faith develops a determination to advance, to go forward, following in the footsteps of Christ.

Faith in Jesus Christ as our personal Saviour, the One who pardons our sins and transgressions, the One who is able to keep us from sin and lead us in his footsteps, is set forth in the fifty-eighth chapter of Isaiah. Here are presented the fruits of a faith that works by love and purifies the soul from selfishness. Faith and works are here combined.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Thy righteousness shall go before thee." What does this mean? Christ is our righteousness. He goes before us, and we follow him, working in love and

compassion for the needy and destitute, bringing into the light of present truth many who are now in the darkness of error.

## The History of the Hebrew Sanctuary—No. 8

J. O. CORLISS

### Dedication of the Temple

THE first important work of Solomon after ascending the throne was to begin building the temple according to the minute details recited to him by David his father. 1 Chron. 28:11, 12. But David took no credit for the origin of the plan; for he said that the Lord had revealed the entire plan to him. Verse 19. In addition to all previous preparations, Solomon levied thirty thousand men from his own nation, who were assisted by recruits from the kingdom of Tyre (1 Kings 5:1, 13), to quarry and hew great stones for the foundation of the house. Verses 17, 18.

But in order to keep within the letter of the law forbidding the use of iron tools upon an altar built for the Lord (Deut. 27:5, 6), the stones were all hewn to dimensions in the quarry, so that in the actual piling of the stones in their places, the work might be done in reverent silence. 1 Kings 6:7. To some it may seem rather singular that the great architect of the temple, Hiram, was a half foreigner (1 Kings 7:14); but this only reveals that, *as now*, God *never has been* a "respector of persons," in the upbuilding of his work in the earth; but "in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:35.

The general shapes of the apartments in the temple were like those of the wilderness tabernacle. Their dimensions and divisions were also in the same proportion (Dictionary of the Bible, art. "Temple"), showing that God's original plan for the sanctuary still regulated their provision for his worship. On the eastern side of the temple, however, was a colonnade, which later was continued around the building. But the original porch bore Solomon's name at the time of our Saviour's earthly sojourn in the flesh. John 10:23; Acts 3:11.

Although the two apartments of the temple are said to have been twice as large as those of the tented sanctuary, the altar of burnt-offerings for the temple was four times as long and broad as the same altar in the tabernacle. Compare 2 Chron. 4:1 with Ex. 27:1. The disproportionate size of the temple altar is accounted for by some, on the supposition that it was the undisturbed altar built by David on the spot, when he bought the hill from Ornan the Jebusite.

In upper stories of the temple, which were entered from without, were rooms for those priests who had charge of certain parts of the Lord's work. 2 Chron. 31:11; Jer. 36:10; Eze. 40:45. A door at the right-hand corner of the building opened upon a winding staircase, which led to these rooms, in both the second

and third stories. 1 Kings 6:8. In the first apartment of the sanctuary, instead of a single seven-branched candlestick standing by the eastern aperture, as in the wilderness tent, ten candlesticks were placed on ten separate tables, five on each side of the room. 2 Chron 4:7, 8, 20. These were to light up the interior, which otherwise would have been dark, since only small loopholes were placed in the walls. 1 Kings 6:4. Some have supposed that each of these ten candlesticks bore its seven branches, as did the one candlestick in the old arrangement. If this is true, we may see their significance in the seventy elders of the congregation.

A thin "wall of partition" separated between the outer and inner apartments. Folding doors, covered by richly embroidered curtains, were the means of entrance to, and departure from, the "most holy place." It was absolutely dark, except for the light filtered through from the outer room. Amid this mysterious darkness stood two huge cherubim, one on the north, and one on the south side, their wings distended to meet in a graceful arch over the center of the room. Under this arch, and "between the cherubim," was to be placed the ark of God (1 Chron 28:18), so that it might once more be said that God not only "sitteth between the cherubim" (Ps. 99:1), but that "he made darkness his secret place." Ps. 18:11.

More than seven years were consumed in building the temple. It was begun in the month Zif ("blossom or flower month," corresponding to our May) of the fourth year of Solomon's reign, and was completed in the eleventh year of his reign, in the month Bul ("rain-god"), which is the same as our November. 1 Kings 6:1, 37, 38. Nearly a year was then permitted to elapse before its dedication. This took place in the seventh month, Ethanim ("the perennial"), corresponding to our October. 1 Kings 8:2. This interval doubtless was permitted in order that the dedicatory services might occur during the great national "feast of tabernacles." As was to be expected, all Israel was then present and participated in the exercises. 1 Kings 8:65.

On the fourteenth day of the month the festival opened. Two companies advanced toward the sacred spot from different directions. One of the processions bore the ark from its temporary quarters toward its permanent resting-place, while the other train came from Gibeon bearing the time-worn tabernacle with its sacred vessels. 1 Kings 8:4-6. At last, the ark and tabernacle, so long separated, were united in a new and more permanent way. The ark, mounted with its two small winged figures, was placed between the two cherubim in the most holy place amid the rejoicing of all Israel.

As a sign that the ark was now in "the place of its rest" (Ps. 132:8, 14), no more to be carried about here and there, the staves by which it had been carried were pushed back so that one end

of each was seen in the first apartment, and there left. 1 Kings 8:8. By some means the ark itself was investigated, when it was discovered that the pot of manna, the censer, and Aaron's budding rod were missing. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb." Verse 9. We are not informed when nor where these vessels were taken, but we may infer that they were removed while the ark was captive among the Philistines. Be that as it may, the most precious thing, the law of Jehovah, remained, and this was everything to the Israelites so long as they knew that God had "given rest unto his people," and that they might "dwell in Jerusalem." 1 Chron. 23:25.

For the dedication service a large brazen scaffold was erected in the middle of the temple court. 2 Chron 6:13. On this Solomon took his station, and as the priests came out from placing the ark in position, the whole temple was filled with a cloud; "for the glory of the Lord had filled the house." 1 Kings 8:10, 11. At this juncture Solomon spoke from his place: "The Lord said that he would dwell in the thick darkness." Then turning his face to the standing congregation, he blessed them, after which that memorable dedicatory prayer (2 Chronicles 6), in which the king not only asked that Hebrews might in the temple meet their Lord, but that Gentiles from the uttermost parts of the earth might also find consolation within its precincts. Verses 32, 33. Thus the provisions of the temple gave equal privileges to all nations, proving that in all ages "the same Lord over all is rich unto all that call upon him." Rom. 10:12.

*Mountain View, Cal.*

### **My Lodge Experience—No. 4**

GEO. O. STATES

"A POWER from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect. Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—"Testimonies for the Church," Vol. VIII, page 28.

I believe the only way to keep our children from being led into these deceptions is to teach them the dangers. If we ever receive the outpouring of the Holy Spirit, we must be a united people, entirely free from all such influences.

"It is a solemn and terrible truth that many who have been zealous in proclaiming the third angel's message are now becoming listless and indifferent.

The line of demarcation between worldlings and many professed Christians is almost indistinguishable. Many who once were earnest Adventists are conforming to the world,—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world."—*Id.*, pages 118, 119.

Unless we take a decided stand and heed the spirit of prophecy, I believe that we shall go as other denominations have gone. God's work will be accomplished in the earth, for we are told, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." That is my hope on this lodge question, and I believe the spirit of prophecy will bring about this unity.

While in California in 1905, I heard Sister White say that some wonder what would happen if she should be taken away. She said, "The Lord has given this people light enough to take them through, if it was only heeded." That is the trouble with us as a people,—neglect to heed the counsel God has sent. In spite of our neglect, the Lord has just sent us timely counsel in "Testimonies for the Church," Vol. IX, page 19:—

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculation, neither are they to enter into business enterprises with unbelievers; for this would hinder them in their God-given work."

From my personal experience I know we can not heed this counsel and have our minds taken up with lodge work; for we are to allow nothing else to absorb our attention.

"We are living in the midst of an 'epidemic of crime,' at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness; of indifference to human suffering; of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide.

"The cities of to-day are fast becoming like Sodom and Gomorrah. Holidays are numerous; the whirl of excitement and pleasure attracts thousands from the sober duties of life. The exciting sports—theater-going, horse-racing, gambling, liquor drinking, and reveling—stimulate every passion to activity."—*Id.*, page 89.

When we old people were children, there were only a few lodges. The World's Almanac of 1908, in giving a few of the principal lodges, gives the names of fifty-six in the United States. The number given by those who have investigated the question is nearly three hundred. All this helps to bring about the sad condition of the present.

The ministers of the various denominations are perplexed, not knowing what to do. The *Homiletic Review* of June, 1909 (pages 459, 460), has an article, "The Ideal Funeral Service," from which we quote:—

"At the ideal funeral service, no lodge will have charge. . . . Personally, it is very humiliating to me to be shoved aside in the home or at the grave by the uniformed 'chaplain' of some many-lettered organization. But I could swallow that as just a little pique, if that were all. But it is not all. I am there as the representative of the one divine institution among men, the church of the living Christ, to minister to the dead. And when these human organizations step in at such a solemn moment, for which even their stoutest advocates dare claim no divine authority, they seem to be elevating themselves to a place level with the church. As an ordained representative of the church of Christ, I have stood aside twirling my thumbs while men whose morals I knew were rotten clashed their swords across the casket, or sang songs, which, so far as the expression of any vital and distinct Christian sentiment is concerned, might be used at the funeral of the grand lama at Lhassa, or read prayers made 'for humanity's sake, Amen.' And whatever may have been the fault of the church in failing to provide within herself that which men seem to crave and to find in these organizations, and however worthy the motives of the originators may have been, the impression they seem to give by thus officiating as a religious organization, and the impression a great many men take, is that the lodge is just as good as the church. . . .

"Ministers, themselves lodge men, have said to me, 'These organizations have no business with a man after he is dead.' And while burial is not a sacrament, yet if we grant these purely fraternal organizations the right to assume that much of the prerogatives of the church of Jesus Christ, why should it be a very far cry to the day when they might begin to baptize candidates and administer the Lord's supper to full-fledged members? And so much display is certainly out of harmony with the simplicity of Christian thought, until it has become a proverb in certain quarters that the more plumes and brass

bands and mummery at a funeral, the ungodlier the man."

This shows how a minister who probably knows little or nothing of the solemn message for this time, looks at these things.

School fraternities have gone so far that many of the States have been forced to pass laws abolishing them. I believe that unless we as a people stand united on this question, it is only a matter of time when this evil will get into our schools and colleges.

There is another phase of this question, and that is the life insurance. The Lord's servant told us in 1867: "I was shown that Sabbath-keeping Adventists should not engage in life insurance. This is a commerce with the world which God does not approve. Those who engage in this enterprise are uniting with the world, while God calls his people to come out from among them and to be separate."—*Testimonies for the Church*, Vol. I, page 549. Vol. I,

How much might have been saved to our people if this counsel had been heeded! "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people." Joel 2: 17, 18.

Cedaredge, Colo.

### Remember the Sabbath Day

PHILIP GIDDINGS

No Scripture truth is more diligently urged by us upon others than Ex. 20: 8-11. And yet, as we look upon it in all phases of requirements, we may find cause for full personal application.

The day is to be kept holy, in the sense of the *whole* of it, in all its aspects, in a sacred way.

As applied to others, we would have them quit their *work*, but as applied to ourselves, we should not forget that it means to quit our *words*, as well. The common every-day topic must be left below, while we climb to Pisgah's top, to see how near another six-days' travel has brought us to the promised land. And shall we talk *Moab* in full view of *Canaan*?—Nay! our theme for the holy day should be found on the other side of the Dead Sea. "Half in the speech of Ashdod" and "according to the language" of Ammon and Moab, must be given up for full-rounded Hebrew. To-day, in a special way, we come "to the general assembly and church of the First-born, which are written in heaven." The Persian *daric*, the Greek *drachma* and *stater*, the Roman *denarius*, *as*, and *quadrans*—all earth's currencies—must for heaven's day be exchanged into heaven's coinage. To-day we should stop, and, unstooping from the earth-raking, view the celestial crown. To-day we should pass on from common nouns up to the proper. Vulgar conversation, like strange, common fire, should not be

brought to the altar of incense on heaven's high day. We must have fire from above. The text of our Sabbath conduct and conversation should be heaven, and earth and the things therein, only thought of as similes that "the kingdom of heaven is like unto."

The dressmaker should see change of raiment (Zech. 3:4; Rev. 19:8); the laundress, robes made white in the blood of the Lamb (Rev. 7:14); the lady of the house—and that term comes from two roots meaning *loaf-kneader*—should talk of leaven only as that silent grace working in the hearts of her home to leaven the whole lump for God; the farmer may talk of his field "like unto" "the planting of the Lord," his harvest the final ingathering of souls, of whom he is one; the merchant seeking goodly pearls ought to consider that wisdom which is more precious than rubies, and that its possession makes a man more "precious than fine gold; even a man than the golden wedge of Ophir" (Prov. 3:14, 15; Isa. 13:12); the fisherman's net may serve as a symbol of the gospel net by which men are to be gathered into the kingdom of the Lord (Matt. 13:33-48); the carpenter, the goldsmith, the blacksmith, and other smiths should all, from the different view-points of their callings, hear the high calling to harmoniously build the kingdom of heaven. Isa. 41:1-7.

Put in the language of the definition of a parable I learned when a boy,—*"A parable is an earthly story with a heavenly meaning,"*—unless our earthly stories and stores have heavenly meanings, they are nonsense and nothings. Ah, yes; earth is the parable of heaven, and we should keep it beneath our feet, to keep our head heavenward. Treated thus, earth is full of heavenly voices to ears not earth-stopped.

And yet men talk of their trade and truck, their tools and toys, not as the "like unto" something better, but, seemingly, as *the* things they love best. Absent from the body their business may be, but present in the heart, in the abundance whereof the mouth speaketh. And it is Sabbath-breaking whether we carry trade *into* Sabbath or Sabbath *out* to trade, whether we use mouth or hands on secular things in sacred time.

How is it that this little speck of a world can so fully furnish material for conversation for six solid days, and heaven—the land of "many mansions," where no sin, nor sorrow, nor death will ever enter, of whose beauties man can have no conception,—how is it that it can not furnish conversation enough for one day? Why must our thoughts and conversation continually hark back to the trifling affairs of this little wandering star?

Those who "remember the Sabbath day to keep it holy" will not be at neap tide, but spring-tide, of spiritual eloquence; they will overflow the banks. They have, during the week, touched the common metals of daily experiences in such a way as, with the aid of the Divine Alchemist, to transmute them into Sab-



bath gold. To such the Sabbath comes as both a compliment and a complement, rich and full with six days' water turned wine at last. Having gone around Jericho for six days, on the Sabbath its walls must fall flat at their feet, as with trumpets and shout and the ark of the Lord Jehovah, they celebrate.

"Those who are not fully converted to the truth, frequently let their minds run freely upon worldly business, and although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath-breaking. If the mind is running upon worldly matters, the tongue will reveal it; for out of the abundance of the heart the mouth speaketh.

"The example of ministers especially should be circumspect in this respect. Upon the Sabbath they should conscientiously restrict themselves to conversation upon religious themes,—to present truth, present duty, the Christian's hopes and fears, trials, conflicts, and afflictions; to overcoming at last, and the reward to be received.

"Ministers of Jesus should stand as reprovers to those who fail to remember the Sabbath to keep it holy. They should kindly and solemnly reprove those who engage in worldly conversation upon the Sabbath, and at the same time claim to be Sabbath-keepers. They should encourage devotion to God upon his holy day."—*Gospel Workers*, page 208.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then . . ." Isa. 58: 13, 14.

*Roseau, Dominica, W. I.*

## God's Standard of Righteousness

WILLIAM COVERT

Do we desire to know what standard of righteousness God approves? then look at the life of Christ for a model. He says, "I am the way, the truth, and the life." John says that if one claims to abide in Christ, he should walk as Christ walked; for Christ came down from heaven not to do his own will, but the will of the Father who sent him, and he attended faithfully to the mission which he came to perform. It is true that the standard which Jesus sets before us is an exalted one; but it is for our interest that it should be so, and we should desire nothing less in righteousness than the example enjoined by our blessed Master, the righteous One, for he surely knows what is best for all, and his footsteps may well be followed.

### Holiness Enjoined

When God called upon Abraham to stand as a representative of truth in the earth, he said to him: "Walk before me, and be thou perfect. And I will make my covenant between me and thee." Thus it is seen that the condition upon

which the covenant with Abraham was based embraced a life of perfect conformity to God's will. And this standard Abraham did reach before the end of his journey, for the Lord said, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5. Moreover, God requested Moses to speak to the children of Israel for him and say, "Ye shall be holy: for I the Lord your God am holy." Lev. 19: 2. This request for holiness accorded perfectly with the profession they were making, and with the work which God had called upon them to do. And their example in holiness before the world was to serve as an argument in favor of right living, and as an inducement to lead others in the way of holiness. They were to pose before the nations as the sanctified representatives of the God of heaven, for they had been chosen by him to bear the message of truth and carry the standard of righteousness to all the nations of earth. For these reasons they were called upon to be a holy people, like the Lord who had called them.

The same God who called Israel out of Egypt has called his people out from among the nations to-day, and the same reason should be assigned for the holiness of his people now that was assigned for their holiness then. God is in holiness now just what he was in holiness then. And he has the same ability now to keep his people holy that he had then. And, too, the very same requests for holy obedience have been handed down through the ages that were given in early times to God's people. Neither have any taught its importance in stronger terms than did Christ when advising his listeners upon the subject. His words to them were, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

Says an apostle: "As he which hath called you is holy, so be ye holy in all manner of conversation [all manner of living]; because it is written, Be ye holy; for I am holy." 1 Peter 1: 15, 16. While considering the high standard set before us in the teachings which have been cited, it is helpful to know that God's requirements enjoined, become enabling promises to all who believe them.

God will not command his people to do that which man can not do, or that which he will not enable them to perform. The word therefore which God commands becomes the word of his power to them who believe and accept the favor of his grace. For the prophet has said to the Lord, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3. Indeed the Lord will create man anew that he may be able to perform every work enjoined by duty's call. The gospel plan is to take an alien from God who is dead in sin, and in his stead create a new man in righteousness and true holiness. It is the new man created in righteousness who lives the life of true holiness. He has given himself up as an instrument to be in the divine hand and

to be directed by the divine mind; and so it is God that works in him both to will and to do of his good pleasure.

*Chicago, Ill.*

## An Ice Slide

JOHN N. QUINN

THE place of worship was comfortably filled with those who had tramped through ice and snow to attend the Sabbath service. The opening exercises were concluded, and the pastor took up his theme, "The Certainty of Christian Experience." To the one who believed in Christ, there could be no doubt as to his acceptance with God, no doubt in the matter of forgiveness of sin, and all were being encouraged with the hope of victory even to the end. Outside the sun was throwing his warm rays upon the ice-covered roof of the building, and little by little the grip of the ice was loosened. Suddenly it was entirely released, and with a loud noise the great sheet of ice and snow was precipitated to the ground, startling not a few in the congregation, bringing ejaculations of fear from the lips of children.

Sometimes a spirit of coldness and indifference settles on the believer, and in spite of himself he feels the warmth of God's love is departing from his life. The service of God does not have its old-time attractiveness, and the allurements of the world are yielded to with scarcely a struggle of resistance. He becomes dissatisfied with himself and his experience, and shutting himself in with God and his Word, he seeks for a re-conversion. The Lord Jesus meets with him at the cross, and as the bright beams of the Sun of Righteousness shine upon him, his heart warms with its old-time fervor, the first love returns, and the ice barrier slides out of his life to be dashed in pieces on the everlasting Rock, and its fragments melted in the presence of God's holiness. Christian service becomes to him the joy and rejoicing of his heart, and whenever opportunity presents itself, he offers praise and thanksgiving to God for his abounding love. Missionary work is no longer irksome, a mere duty, performed more to cover up his real experience than to bring souls to a knowledge of the truth. With delight he accepts every opportunity to speak for God's truth, with gladness he opens his pocketbook to pay for literature to be used in heralding the glad tidings of the coming King, and although conscious of his unworthiness, yet he is cognizant of the abiding presence of the Holy Spirit to reprove, comfort, guide, satisfy, and fill him with all the fulness of the divine life. Truly he can testify that the chilly feeling in spiritual things is uncomfortable; the warm, bright one is a delight.

*Takoma Park, D. C.*

BE not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.—*Epictitus*.



### Think on These Things

BURTON CASTLE

SOMETIMES shadows cross our pathway,  
Sometimes sunshine makes it glow,  
Sometimes we are looking, hoping,  
Hidden things to see and know.

Constant thought on things of beauty,  
Things of good report, and pure,  
On an upward road will lead us,  
To that home which shall endure.

If such thoughts our minds are filling,  
And our eyes are fixed above,  
Every day'll be one of sunshine,  
Sunshine in the Saviour's love.

Then though clouds may cross our path-  
way,  
And the nights be dark and drear,  
We'll not faint nor weakly falter,  
For the Saviour will be near.  
*Fairland, Ind.*

### Why Worry?

GEO. B. THOMPSON

THOUSANDS worry. Many professed Christians put in days and nights anxiously fretting about things real or imaginary. And as a result of this, many have had their peace of mind permanently wrecked, their health ruined; and some have gone to the insane asylum or committed suicide as a result. Yet worry never improves, or helps, an unfortunate circumstance. Who can arise and truthfully testify that he ever received any help from a period of worry?—not one. Then why do it?

To the man without God or hope in the world, there is perhaps some excuse for fretting and being anxious about things, for he knows of none to help him. But with the Christian it should be different. He should never act as if there were no God, or that he was sleeping or unmindful of the needs of his creatures. God *cares*; he is a *Father*: he is a *present help* in every time of need, and bids us cast *all* our care upon him. He is both able and willing to help us.

A manufacturer took his little daughter to visit his factory for the first time. The child was terrified by the deafening roar and din of the rapidly revolving machinery which surrounded them, and clung terrified and sobbing to her father. "What are you afraid of, my child? Don't you know that I am master here?" he said. "Look!" And he lifted his finger. In a moment every wheel was still, every sound hushed.

So with Jesus. The program of events is in his hands. The machinery of circumstances is under his control. The circumstances which surround your life and mine, and the perplexities

which tend to harass us, are within the reach and control of an infinite hand. Then why worry through unbelief?

When the disciples were toiling amid the billows of the storm-lashed Galilee, seemingly about to perish among the elements which they were unable to control, the simple words of appeal, "Lord, save us: we perish," brought deliverance. With a word Jesus hushed the tempest, and stilled the foam-crested billows which threatened their destruction.

When Paul was rocked amid the angry billows of Adria; when sun, moon, and stars for many days were unseen, surrounded with criminals and an unbelieving crew in whose heart all hope of reaching port had died, the servant of the Lord stood forth and said, "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27: 22-25.

In our lives there are days of tempest, sunless days and starless nights, when, if appearances were the only guide, all hope might well be abandoned. But God is greater than these. Clouds surround Jehovah's throne.

"He plants his footsteps in the sea,  
And rides upon the storm."

In the midst of the storm and danger, Paul, though in chains, rested his head on the bosom of Omnipotence. It is our privilege to do likewise. The same God who saw and understood the needs of his servant on the sea, and then sent an angel to cheer him, will do the same for us; for he is no respecter of persons.

It is said of Bulstrode Whitlock, Cromwell's envoy to Sweden, that upon a certain occasion he was so disturbed in mind over the state of his nation that he could not sleep. His servant, observing it, said to him, "Pray, sir, will you give me leave to ask you a question?"—"Certainly." "Do you think that God governed the world very well before you came into it?"—"Undoubtedly," was the reply. "And do you think that he will govern the world quite as well when you are gone out of it?"—"Certainly," he replied. "Then, pray, sir, excuse me: do you not think that you may trust him to govern it so long as you live in it?"

This well illustrates the point. Worry removes no burden, only adds greater

ones. The Christian can well rest the affairs of life in the hands of an infinite God who is too wise and good to err. At the close of each day we can say, in the trustful words of the poet:—

"The day is ended: ere I sink to sleep,  
My weary spirit seeks repose in Thine  
Father, forgive my trespasses, and keep  
This little life of mine.

"With loving-kindness curtain thou my  
bed,  
And cool with rest my weary pilgrim  
feet;

Thy pardon be the pillow for my head.  
So shall my sleep be sweet.

"At peace, dear Lord, with all the world  
and thee,

No fears my soul's unwavering trust  
shall shake.

All's well whichever side the grave for  
me

The morning light shall break."

The writer is not unmindful of the fact that this is a world of trouble, that man is of few days and full of trouble. There are heartaches and sorrows all about us while pilgrims through the valley of the shadow of death. Afflictions await us all. Death robs the home of those we love. Yet amid it all we can trust. We can be perplexed, though not cast down. We can dwell on the Israelite, rather than the Egyptian, side of the cloud. We can rest, rather than worry, though the eyes be dimmed with tears. Like Job, we can exclaim in trial, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This is possible for the trusting child of God through receiving the peace of God which passeth all understanding.

*Takoma Park, D. C.*

### After Twelve Years

MRS. S. R. TOWN

#### *The Transforming Power of the Truth*

It was in the autumn of 1896 that we first visited the company of new believers in this gospel of the kingdom, located in one of the provinces of the Argentine Republic of South America. After a pleasant ride of thirty-six hours by river steamer, we arrived at our port about midnight. At sunrise we could discern a Russian wagon winding down from the brow of the bluff above us, and we were soon rolling over the open prairie in the fragrant country air, far from the taints and contaminations of city life, the bluest of spring skies overhead, many colored wild flowers under foot, and soaring song-birds all around us.

A ride of twenty-four miles brought us to the place of meeting. The worshippers were already assembled, and were singing with all their might. There seemed to be as many different parts to the music as there were voices, but each part fitted in with every other part in its windings and slurs and broken time, and all ended so abruptly that it left one breathless. The men were patriarchal looking, with unkempt hair and beard and soiled hands. The women

were gaudily dressed, and each had her head enveloped in a large kerchief. The children were exact reproductions of the parents, except in matter of size. But when meeting was over, and we were made the recipients of their smiles and hearty fraternal greetings, we realized that the same blessed hope as ours had come into their lives, and that our aims and affections were one. With true brotherly love they extended to us their hospitality, and we, as newcomers, were apportioned for the night to a more commodious home than others by our fellow workers; that is to say, we had only one roommate, the general rule being for visitors to share the same sleeping-room with the rest of the family. But we were unable to sleep, from the nature of our bed, as well as from the lack of fresh air, to which our roommate objected, being an elderly man.

The houses were made of adobes, roofed with thatch, and without floors. The furniture was of the most primitive, both as to quantity and as to quality; and dogs and cats, ducks and chickens, had free sway. All the dwellings were huddled together, leaving the land to be worked at a distance. The least personal privacy was impossible as long as daylight lasted, every window being filled with childish faces from without, and the room door opening unceremoniously as often as any man or woman chose to enter.

Educating the children was something which had not as yet occurred to these brethren. Each child was regarded as a profitable investment, being used to replace hired help at a very tender age.

Just twelve years from the time of this trip, we visited the same section again, to help temporarily in the work of an industrial boarding-school established among this same people. As before, we were invited to visit their homes; but although glad to see them, we did not look forward to our stay among them with very much pleasure. Imagine our surprise when the first brother took us, not to a mud hovel, but to a good white house, with shade trees and flower gardens, orchards and cultivated fields surrounding it on every side. Windmills and herds of cattle also betokened that industry and thrift had taken the place of idleness and vice. Personal cleanliness and modesty of dress marked their persons, and the house rejoiced in convenient furniture, and such little comforts and ornaments as distinguish a home from a mere house. There was a spare room for transients, airy and comfortable, and the children no longer intruded. And as we went from one place to another, this experience proved to be the general rule, and not the exception.

Among them lived their former associates just as they were before, but those who have heard the message, "The Lord is coming," are getting ready for him, soul and body. Not only that, but they are getting their children ready. Each little neighborhood has its children's school, and as already mentioned, they have also established a more advanced

school for preparing their young people for gospel laborers. About ninety were in attendance last year, and some have gone to Europe to take more extended courses than this school affords. A sanitarium in course of construction stands as another witness to their zeal and liberality, and there may be seen to-day their sons and daughters neatly attired in nurses' uniform, learning to make themselves useful.

In fact, fathers and mothers there are struggling and sacrificing just as they do here, to prepare their children and send them forth in the work which lies so near their hearts. From such humble beginnings, the message of the Lord's coming is going to all parts of South America to high and low, rich and poor, and we can only say, "What hath God wrought!"

*Takoma Park, D. C.*

### **A Heathen Mother's Example**

W. C. DUNSCOMBE, M. D.

ONE day as I walked through the grounds of a large Buddhist temple, I noticed a mother, with a baby strapped to her back, approach the bronze image of Buddha. She took the heavy rope hanging in front of the bell and struck it two or three times to awaken the god if perchance he might be sleeping. Before the bell had ceased vibrating, clapping her hands together, she bowed as she offered up her petition. Her baby was only about two years old, but as soon as the mother had finished, she put the baby's hands on the rope and helped her strike it. Then the child put its hands together and bowed its head also for a moment or two.

I have often thought of this since, and it has taught me a great lesson. Those who serve Satan are wiser than many Christian parents. When a Buddhist has thus been taught from its earliest childhood to reverence Buddha, it is indeed hard for such a soul to break the fetters and come out into the light. O that Christian parents would as faithfully instruct their children to reverence Jehovah and his worship! Shall it be said of us that the heathen are wiser in their generation than we?

*Tokio, Japan.*

### **A Children's Meeting in 1844**

By suggestion of Brother Chas. E. Sturdevant, of Illinois, we reprint the following description of a children's service in the 1844 movement, taken from "Life Sketches," by James White:—

"The first of May I received an urgent call to visit West Gardiner [Maine], and baptize. A messenger was sent twenty miles for me. He stated that there were ten or twelve children there, who were convicted by my lectures, who had held their little meetings by themselves, and sought and found the Lord, and who had decided to have me baptize them. Their parents opposed the idea, and told them that Elder Getchel, the pastor of the

church, would baptize them. They held a little council, and decided that they would not go into the water unless they could have me to immerse them. Their parents yielded, and sent for me. But before I reached the place, an effort was made to intimidate these dear children, and, if possible, to frighten them, and thus keep them from doing their duty. 'What kind of an experience does Mr. White suppose those babies can tell?' said a Baptist minister of the most rigid stamp of past times.

"The large schoolhouse was crowded at the time appointed, and there were three unfriendly ministers present to watch the proceedings. 'Please vacate these front seats,' said I, 'and give those who are to be baptized a chance to come forward.' Twelve boys and girls, from seven to fifteen years of age, came forward. It was a beautiful sight, which stirred the very depths of my soul, and I felt like taking charge of them as I would of a class in school. I was determined to help the feelings of those dear children as much as possible, and rebuke their persecutors.

"After taking my text, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom' (Luke 12:32), a text quite applicable to the occasion, I stated that I should not require the children before me to relate their experiences before the congregation. That it would be cruel to decide their fitness to follow the Lord in the ordinance of baptism by the confidence and freedom they might have in speaking before those professed Christians present who felt unfriendly toward them, and that I should, at the close of my discourse, ask them a few questions. The children were much comforted and cheered by the discourse. In fact, I was enjoying decidedly a good time with those lambs of the flock. They then arose in their turn and answered some questions, and related particulars as to their conviction of sin, the change they had experienced, and the love of Jesus they felt, until the congregation heard twelve intelligent and sweet experiences. . . .

"I then called upon all present who felt opposed to the baptism of the little flock before me, to rise up. Not one arose. I stated to them that the present was the time to object if they had objections. But if they did not then and there object, to forever be silent. I then said to the children that no one objected, and that the way was fully open before them, and no person from that day had any right to object to their baptism. We went to a beautiful body of water, where I led those dear children down into the liquid grave, and buried them with their divine Lord. And as I led them to their parents, the children met them with a heavenly smile of joy, and I praised the Lord with the voice of triumph. This meeting and that sweet baptism are among my most pleasing memories of the past."

"SUFFER little children to come unto Me."

# THE WORLD-WIDE FIELD

## Giving the Message to People of Other Tongues in the United States

A. BOETTCHER

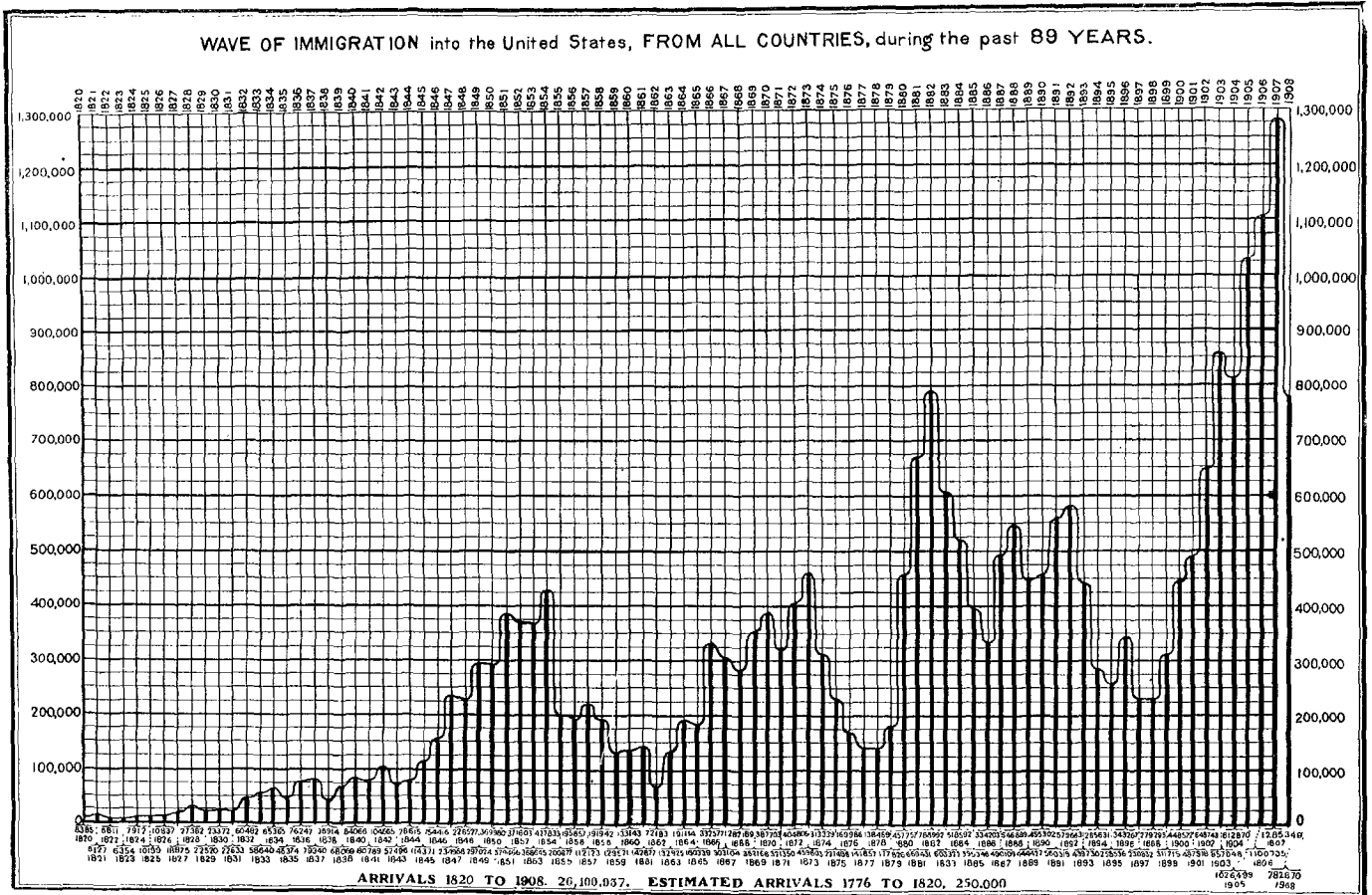
WHEN the light of the everlasting gospel for the last generation began to enlighten the world, God drew the races of the earth to one country, in order to reach them with the last glorious message. At about the beginning of the "time of the end," or the beginning of the last century, immigration began really to set in, and people began

of Persia, and especially Cyrus, to fulfil his will at the right time. The third angel's message was to go to "every nation, and kindred, and tongue, and people," and God not only showed his chosen ones the necessity of missionary effort in the regions beyond, but also drew many from those lands to these shores, where they would find the best opportunities to learn the message and take it back to their fellow countrymen.

In the beginning of the last century, in Europe and elsewhere, attention was called to the United States. On ac-

Lord opened the eyes of the young man; and he saw." 2 Kings 6: 17. Even so we need a clear vision to understand what this migration to the United States means to us. Elisha's prayer is well applicable to our time, because we should realize the divine hand in this marvelous movement—a movement never seen in the past—and the great blessings we may bring through the gospel to this vast army coming to our land.

Surely the fields are ripe for harvest, and many are ready to hear the gospel. When the immigrant arrives in our country, the old religious ties have been weakened by the voyage, sometimes broken altogether. The bulk of the new immigration, which began in 1880, is Roman or Greek Catholic. And while in their respective countries these are the state religions, yet the ties are not very strong after the individual leaves



to flock into the United States. First it started slowly, hardly noticeable. But at that time when God gave his special message in 1844, the first wave of immigration really began. It continued, till in 1854 it reached the first high mark of four hundred one thousand per annum, a number equal to the total of all the people who had landed here prior to the year 1830.

When God has a special plan in view, he creates circumstances to bring about the fulfillment of the same. It was so at the deliverance of Israel from the bondage of Egypt. It was thus at the time of the restoration of the city of Jerusalem and the rebuilding of the temple after the captivity of Babylon. God not only aroused the minds of his own people to feel the necessity of this work, but moved upon the hearts of the kings

count of oppression, and for other causes, numbers were, through unseen forces, driven to emigrate hither. The years 1840 to 1844 mark an especial era in the flow to the States. The tide began to rise steadier and higher than ever before; and it has continued to do so till to-day. God had started to fulfil the great plan of the age—to bring the last message to the nations of the earth. Something took place in many countries to induce emigration to the new world. In places religious persecution was the cause of driving many to the land of liberty.

When once the host of the enemy surrounded the city of Dothan, and the servant of the prophet could not see the hand of God which was with them, Elisha prayed, "Lord, I pray thee, open his eyes, that he may see. And the

his home country. "We are tired of our church and our priests," is an answer we often meet in our labor with this class. The same is experienced by others who have come in contact with them. Mr. Groose says: "Thousands of these nominal church-members drift into open infidelity or schools of atheism, or else into nothingism. Their former church does not keep them, and Protestantism does not get them."

Perhaps the condition prevailing in many large cities will show this more clearly. In one city in Massachusetts, it is said, where there are one thousand seven hundred Italians, only fifty or sixty attend the Roman Catholic Church; and in another of six thousand, only about three hundred go to it. They are tired of the Roman Catholic Church, and have lost faith in its priests. Sim-

ilar reports come from all parts of the country.

The tide of immigration is rising higher and higher. We have not in the past been able to do much for the foreigners already here—and still they continue to come at the rate of a million a year. Shall we be able in the future to care for these incoming millions? God has provided us with some means to carry the message to them. There is literature in our publishing houses in nearly thirty different languages. Will you help to distribute this literature among your foreign neighbors?

New York City.

### Encouraging Prospects in Japan

W. L. FOSTER

To tell of all the encouraging features and the little things that help to make our burdens easy, would require much more space than could be spared in one number of the REVIEW. But look on the map of Japan, and you will notice a small body of land called Kiusiu, surrounded by water. It is, indeed, small, but contains a population nearly equal to that of the States of Washington, Oregon, California, and Texas. Such a thing seems almost impossible; but it is, nevertheless, true. And these people are without Christ; God loves them, but they know it not. When truly converted, they make good Christians. They love this message just as much as we do, and are as willing to sacrifice for its advancement.

We had our week of prayer the last week of December. It is the custom of the Japanese, upon the approach of a new year, to send greetings to all their friends. And during the first three days of the new year, they make just as many friendly visits as possible. Also, before New-year's day, for several days they are busily engaged in preparing refreshments for their guests. Their visits are necessarily short. Usually they leave only their cards in the tray placed in the entrance for that purpose. But if slightly acquainted, it is customary for the guest to partake of his host's generosity. This is usually tea, *machi*, tobacco, and *sake*. But even at such a time, the attendance during the week of prayer showed that some, although not yet Christians, were more interested in their soul's welfare than in the festivities.

Our house is on a busy, noisy street, near the gateway to the largest temple in the city. It is estimated that forty thousand persons sometimes visit the temple in a single day, and these, with very few exceptions, are without a ray of hope beyond the present life; and in many cases it would seem there is no hope or joy in the present life.

Each week ends with something accomplished. So the first week of the year closed with four hundred fifty of the paper, *Owari no Fukuin* (Gospel for the Last Days) in the homes of Nagasaki, and seventy-five copies mailed to

different parts of the island. As we were doing this, we thought of the way the message had its beginning. A few days after the distribution of the papers, a young man called at the home of Brother Tsukamoto, saying he had read the paper, and wanted more of the light it contained. Now he is attending the Bible studies, and seems deeply interested.

A student of one of the higher schools here in the city, one evening asked me what my church taught. After I had spent thirty minutes telling what we teach, and why, he asked for some literature, and said, "Six years ago a man came to our village with some papers called *Owari no Fukuin*." This was none other than one of our faithful workers. The young man's interest was aroused by it. There is a growing

The old year closed—closed with forty-nine souls buried in the watery grave to arise to receive newness of life. This makes our hearts rejoice, and we are already praying that at least one hundred may find the way of life during the year to come.

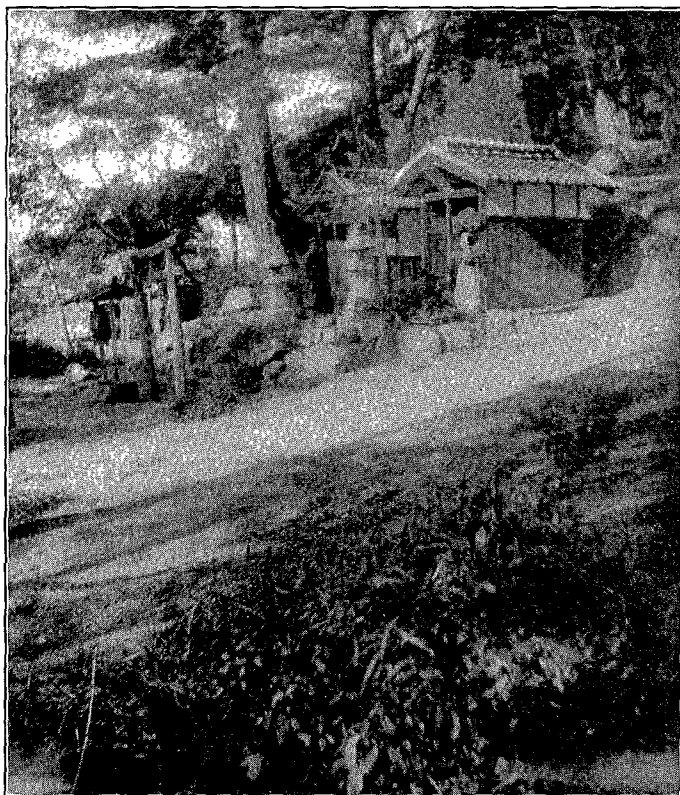
Nagasaki.

### In Eastern Prussia

GUY DAIL

WE are just at the close of the seventh annual session of the Prussian conference, which was in session here at Insterburg from January 12 to 16. Of the forty-four churches and companies in the field, forty were represented by one hundred twelve delegates and by more than another hundred of our brethren and sisters. The evening lectures, conducted by Elders H. F. Schubert and O. Luepke and Dr. E. Meyer, who have been present to assist the regular conference workers, were attended by from three hundred to eight hundred persons.

Many of our members in eastern Prussia are farmers; their manner of living is simple; frequently they do not have the privilege of regularly attending Sabbath services; but the spirit of liberality which has characterized them here, and the unity manifested in all business transactions of the conference, show that they have a heart for God's cause. One well-to-do farmer has pledged all his gain from now on to



LITTLE SHINTO SHRINES OF JAPAN

These shrines are always in groves under the best trees

interest in this ancient stronghold of heathenism. I could tell the story of a number who seem to be coming from darkness into light. We have the promise of a tent effort as soon as the brethren can come; but it will take them six months to finish the duties already pressing upon them. Then comes the terrible heat of summer. We are planning other things for Nagasaki, which I will write about later. Also, we are hoping several of the canvassers can be spared this spring, to enter upon labor somewhere in Kiusiu. God's care is over us. We feel his power, and can see his guiding hand. Now is the opportunity to give Japan the message. The people will receive it, if they have an opportunity.

Those who come to this empire will find all that their fond ambitions are longing for, if it be to have a place in God's vineyard.

the support of the third angels' message. We are especially pleased to see so many promising young men and women among us, and believe that there are not a few of them who will be found self-sacrificing laborers for the Master in the near future. The interest they show in missionary and young people's work is refreshing to our hearts, as it helps to bring life and activity into the churches in the east Prussian field.

During 1909 there were one hundred fifty additions through baptism and by vote, giving us a present membership of nine hundred eleven; twenty-five were dismissed by letter, twelve were dis-fellowshipped, and nine were lost by death. We are glad that three new companies could be received, with a combined membership of forty-two. The tithe for the year shows a gain of sixteen thousand marks, or 6.66 marks per mem-

ber, over 1908. After the auditing committee had settled with the fifteen workers on the conference pay-roll, and one thousand five hundred marks had been voted for the Galician Mission in Austria, and one thousand set apart to the educational fund of the union conference, and two hundred marks to the canvassers' relief fund, there is still a surplus in the treasury. To assist in paying for the land secured at Friedensau last summer, over two thousand seven hundred fifty marks was raised in cash and pledges among the brethren present. There were fifty-one copies of "Ministry of Healing" sold at the meeting.

Our canvassing work for the year shows an increase of three thousand marks in sales, 29,436 marks' worth of publications having been placed in the homes of the people. We now have twenty-eight regular canvassers in the Prussian Conference, and there are six ministers, four licentiates, and five Bible workers. Elder E. Bahr was re-elected president.

The services were all graced by God's Spirit, especially upon the Sabbath, when Brethren M. Schuerer and C. Kapitz were ordained to the gospel ministry.

One feature of special interest is the work among the many thousands of Poles living in the two provinces of East and West Prussia,—which compose the territory of the Prussian Conference,—and we were glad to meet our Polish translator, who lives in this field. He is of great assistance to us in getting out literature for this nationality. There are about four million inhabitants in the Prussian Conference.

The outlook for the future is encouraging. It is planned to begin here also a series of tent-meetings in the summer. This will prove quite a new experience to our workers in this part of Germany. We bespeak for our work and workers in the Prussian Conference a hearty interest in the prayers of God's people in all parts of the world.

*Insterburg.*

### **Those Lazy Missionaries**

"Good morning, ma'am; my name is Hunter, and I am traveling through the interior of Turkey, in the interests of the Blank Company, of Chicago. May I see Rev. Dr. Bailey, who I understand is the senior missionary in this station?"

"Yes, he is; but this morning he has gone down to Mezireh, three miles away, to see the *vali* (governor) about a permit for a man to remodel his house. The poor man, being in trouble, came to Dr. Bailey for advice, and Dr. Bailey, although eighty-three years of age, has gone on horseback to do what he can for the man."

"Will you show me where Rev. Mr. Knox lives?"

"Yes, I can; but I happen to know that he is not at home to-day. He has gone to a village, three hours' journey

away, to show the boys on the orphanage farm how best to prepare the ground for the sowing of wheat. He will not be home till late this evening."

"Is this a good time to see Rev. Mr. Chase, the president of the theological seminary?"

"I am sorry to say that he is not here just now. He had to go to the other side of the city to start the orphan rug weavers on a new pattern which he has just prepared, and to attend to a few other matters in the rug business. If you wait, you can probably see him at noon."

"Where is Rev. Mr. Rice, the president of the college?"

"If he is not in his office, he is probably at the iron shop putting one of the machines in order; or he may have gone to see to something in the carpenter shop. It is hard to find him among all the shops of the self-help department of which he has charge. Perhaps he is in the printing-office. I will send this boy to find him."

"Are the missionaries generally occupied with such things? I supposed I should find them preparing their sermons or calling on the people or having private religious conversations with the students."

"You see there is no one to do these things unless the missionaries do them."

"I should think they needed some mechanic or man with a business training to help them out. Isn't there enough for the ministers to do without their doing this kind of work?"

"O, yes, plenty! But you see there is not enough money to send out both ministers and business men."

"Now, I am a business man, and I never knew there was such a need for business men on the mission field. I have never thought much about missionary work, because I supposed it belonged to the ministry. If business men were in the missionary work, on the field, I mean, appointed by the board, we business men would take more interest, and we might even support one of them. I am really interested in this state of affairs. Are there no missionaries who are not ministers?"

"Yes, there are many physicians. And there are a few others who are most useful men. I have one in mind who made himself so indispensable to one of our stations, when he was a tutor in the college there, that the missionaries asked the board to appoint him as a regular missionary, and he is now one of the most important men there, though not a minister."

"What kind of work does this man do?"

"He is the treasurer of both station and college, is dean of the college, and with his wife he has charge of the fifty youngest boys in the boarding department, making a home for them, being a father to them while they are away from their homes. Here comes Mr. Rice. From his appearance I judge he has been investigating the inside of the well which he recently had dug, and

into which he is putting a pump worked by a windmill, which took much ingenuity and physical force to set up in place."

"I am glad to have this new light on the work the missionaries have to do. When I get back to America, I shall tell people about it, and it seems as if we ought to manage to send out men of various kinds of training, so that the great principles of division of labor, which is so important in other lines of work, may be put in practise in sending the gospel message to all parts of the world."—*Mary W. Riggs, in Christian Work and Evangelist.*

### **Behold, He Cometh!**

MARY A. MORRIS

SURE as the budding trees and flowers  
Tell us when spring is here,  
So, many signs as certain tell  
His coming very near.

The darkened sun, the crimsoned moon,  
The stars that fell like snow  
Or falling of untimely figs,  
Were signs seen long ago.

And still the tokens multiply.  
They hasten swiftly on,  
And nearer bring to longing hearts  
The coming of the dawn.

Men's hearts are failing them for fear;  
The nations are distressed;  
The warring elements proclaim  
This old earth's deep unrest;

Convulsive tremors rend her heart;  
Earthquake and fire and flood,  
With no uncertain sound, proclaim  
That awful day of God,

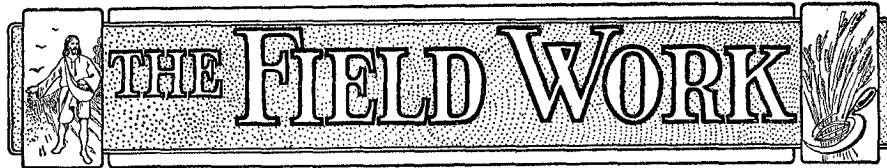
When he shall come, the judge of all—  
The ages strong Desire—  
To render recompense, and his  
Rebuke with flames of fire.

Behold, he cometh! ye who watch  
Through the long night of fear,  
And wrong, and sin, lift up your heads;  
Redemption draweth near.

O blessed day for those who here  
The way of truth have known;  
For safe at last they stand upon  
The sea before the throne.

Dear land of love, our weary hearts  
Long for the rest of home.  
O Christ, our peace and righteousness!  
Come, dear Lord, quickly come.  
*Willow Lake, S. D.*

NG POON CHEW, a brilliant Chinese editor, statesman, philosopher, and humorist, residing in the United States, in speaking of China, says: "We have imported men who are followers of the humble Christ, the Prince of Peace, to show us how to kill and be killed." Of Chinamen, he says: "I can't help being a Chinaman. If I had had my choice of complexions, I might have selected blue or green, but as it was, I had to take yellow. The complexion is not the man. A Chinese person is a human being, after all, and it has been discovered that all blood is red."



# THE FIELD WORK

## In the New Earth

M. E. YERGIN

ALL forever and forever,  
All the glad, sublime forever,  
Through the God-lit, sun-lit daytime of  
that vernal land of spring,  
Home shall bud and bloom and flourish,  
Tendriled loves shall drink and nourish,  
And through all the rolling ages there  
shall be no parting sting.

Ceaseless age on ages going  
Friendship ever shall be flowing,  
And the golden cords of love and life  
shall ne'er untie nor break;  
'Neath the vine-tree's sweet perfume,  
By the jeweled silver home,  
Friends and loves shall e'er regather at  
the fuller feasts they make.

Ancients from the olden ages,  
From the first creation ages,  
Ancients from the vales and hills of  
God's unnumbered starry spheres,  
We shall meet at moons together  
In the endless lovetime weather  
Where the throne of God creates the  
light of all of heaven's years.

Sloping flowered hills of glory,  
Vales in June-time's perfumed story,  
Shall resound and overecho with the  
greeting courtly hosts  
Treading light the blossomed land,  
Winging o'er the jeweled strand,  
Touching harp and hand, as, singing,  
homeward seek their planet coasts.

Jesus only, Jesus ever,  
Through the long, long, long, forever,  
Is all life's Desire of Ages in God's  
morning-land of spring;  
And he graces all the places  
With his love to light the faces  
Of the gathered radiant beings who adore  
him while they sing.

Chicago, Ill.

## Espirito Santo (Brazil) General Meeting

THE first general meeting for Brazil has just closed. It was held at Santa Maria, in the province of Espirito Santo. The weather and the roads were excellent, which was indeed much in favor of a good attendance, as some of the brethren had a two-days' ride on muleback to reach the place, and at the time of heavy rains and swollen streams traveling is often stopped entirely in some places.

While some did not surrender their lives entirely to the Lord, and, consequently, did not receive all the blessings he had for them, others obtained a new experience, and we trust the future will bring them many precious victories over imperfections of character, and they thus be helped to stand before the King at his appearing.

Some questions of special interest to the brethren were discussed, among them the payment and proper use of the

tithe, and whether it is consistent to use the tithe in the support of church-schools. The evening services were well attended by those not of our faith, who gave the best of attention to the word preached.

Crops were very poor in this section last year, and the coffee crop, which is the chief product of this province, promises not more than a quarter of the usual yield this year. Notwithstanding this condition, the people have not suffered for want of food. And as we consider the many calamities that are visiting different parts of the world, we feel that we have every reason to be thankful for the degree of prosperity that has been granted to our brethren and to others who reside in this province.

Elder John Lipke assisted us at the Santa Maria session, and his labors were much appreciated. We are now waiting for the train to come to take us to Victoria, and we hope soon to be in Rio de Janeiro, where next Friday evening commences a general meeting of three days for our people at that place.

Plans have been laid to have a young man join Brother Joseph Lindermann, the laborer in Espirito Santo, and for both of them to direct their attention chiefly to the natives.

As the dear readers of the REVIEW remember at the throne of grace the different mission fields and their workers, we in Brazil ask to be remembered likewise, that the Lord may abundantly bless us here.

F. W. SPIES.

## In Haiti

THE *Bible Society Record* has a report from its Cuban agent, who recently visited Haiti and San Domingo. At Cape Haitien he found Elder W. J. Tanner. The agent says:—

"As the Wesleyans have a native worker here, I went ashore, expecting to attend the services, but found that the weather had been such that services had been temporarily suspended. The pastor, however, was glad of the opportunity to get a family Bible and pocket Testament, and more than glad at the prospect of having some Bible work done in his field. I then called on the Adventist minister, Mr. Tanner, an American, paying a man to lead and carry me over the flooded streets. I was very hospitably entertained for the night in their home.

"The next day, Mr. Tanner called with me to see Mr. Mackenzie, a leading merchant, a thorough Scotchman, though born in Jamaica, and, strange to say for Haiti, an enthusiastic Christian and Methodist. Mr. Mackenzie has been many years in the country, and was delighted to know that the American Bible Society was taking an interest in Haiti. He thought the time was most opportune. He said: 'The people are restless and dissatisfied. They want something that they have not, and do not know what it is. They are beginning to

think that it may be in the Bible. I have given away all I had. A good colporteur could sell hundreds all through these mountains.'

"To sum up: Here is a country one fifth the size of Cuba, with very nearly Cuba's population (from one and a quarter to one and a half millions), with a very inadequate missionary force. I know of only four white workers in the republic: two Wesleyans, one Baptist, located at Jacmel, on the Caribbean, just south of Port au Prince (I understand he is working independently), and Mr. Tanner, the Adventist, in Cape Haitien. And this is the way we are helping Haiti to work out her own salvation. We must not leave her to the mercy of those whose only aim is to make commercial gain out of her weakness."

## Florida

As a result of a series of meetings held at Livingston, and another at Lockhart, a modest church building has been erected at the latter place, and a church of thirteen members organized. There is also a prospect of a few others uniting with them soon. Elder E. W. Webster and the writer conducted the first series, and Brother C. V. Achenbach assisted in the latter.

A few in both places took their stand for the precious truth, and as the towns were quite near each other, it was thought best to unite them all in one church. The church building was erected before the tents were taken down, the tent company assisting in the work. We believe this is in harmony with the instruction that the Lord has given the field workers through the spirit of prophecy. The money was nearly all raised in the immediate vicinity by those who had attended the meetings, and on Feb. 6, 1910, the church was dedicated to the worship of God, free from debt. This service was conducted by Elder R. W. Parmele, our State president. Brother H. A. Shreve, of the Orlando Sanitarium, was elected elder of the new church.

Elder E. W. Webster, Brother C. P. Whitford, and the writer are now conducting a tent effort at Miami, where we also hope to be successful in raising up a church. The work is onward in all parts of this State, and God is blessing all the laborers.

W. H. BRANSON.

## Northern Illinois

OUR Harvest Ingathering has not been quite so successful this year as it was last, and yet we are expecting more funds to come in. We have already received \$929.33. I am not able to estimate the amount that we shall yet receive. Doubtless it will exceed one thousand dollars. Our annual offering up to date is \$908.57. There will be some more added to this.

I am happy to report that we have secured the services of Brother W. D. Forde, a colored minister from Barbados, to take up work among that people in Chicago. We are expecting the Lord to greatly bless his work. The members in the church where he will serve are quite full of courage, and we hope to see a large work done among this people soon. We are making a special effort to provide a good meeting-house for them as soon as possible. A special offering is

to be taken up in every church in the Lake Union Conference on Sabbath, March 19, to assist in building this meeting-house. It will probably cost several thousand dollars, but we are sure that it will be money well invested. Our courage in the Lord's work is good.

WM. COVERT.

### Maryland

FEBRUARY 6 the writer opened a series of meetings at Crystal Falls, Washington Co., Md. From the first it seemed evident that the Lord had directed in the work, and as the meetings came to a close, we were able to organize a church of twenty-one members. Others have already requested membership, and when admitted, the membership will be twenty-five. The interest is spreading, and within the next year, the brethren hope to be able to double their membership. A Sabbath-school with a membership of fifty has been organized, and is doing most excellent work.

The work in Hagerstown is onward. As the result of the Bible work, souls are accepting the truth as it is brought to them from week to week. Our Sunday night meetings are well attended, and we expect great things of the Lord in this field. We ask to be remembered in the prayers of God's dear children.

L. E. SUFFICOL.

### Selling Literature in China

HAVING never seen in the REVIEW a report of the canvassing work in China, I thought its readers might be interested to learn concerning what has been done with some of our Chinese literature. Most of our papers were sold in the Wai Chou district among the Hakka people. This place is situated one hundred fifty miles east of Canton. Many of the people are very poor, and, to make things worse, we have had a flood that destroyed all the second rice crop.

This has been somewhat of an experimental year with our canvassing, and I am sure that, with the points we have learned, next year will show a much larger increase in the sale of our Chinese paper, the *Signs of the Times*. Every year we print a Chinese calendar. The Hakka station is trying to sell twenty thousand copies. We go to town on market day, and sell to the people as they come in to buy or sell. Last Friday I walked ten miles to a little village. I could throw a stone from one end of it to the other. There, in about one hour, I disposed of two hundred copies, all I had with me.

Traveling around through the country, as I have been doing this past year, one can not help but realize more and more that if ever this people is to hear of a soon-coming Lord, it will have to be through our literature.

J. P. ANDERSON.

### The Pacific Union College

AT the annual California conference, held recently in Lodi, the educational work on the Pacific Coast received very careful consideration. For a number of years, our denominational school work in this field has been in rather an unorganized condition. Since the close of the Healdsburg College, nearly two years ago, there has been no general training-

school of collegiate grade in the Pacific Union Conference.

For some years prior to the closing of Healdsburg College, it was thought by many that a property more suitable for school work should be secured, so that the students in training might be surrounded by wholesome and uplifting influences, and might have opportunity to secure the development of character that comes to those who combine mental and moral training with a proper exercise of the body in useful labor. At various times, an effort was made to find a suitable place to which the school work carried on at Healdsburg might be transferred. Sister E. G. White was intensely interested in this movement, and urged the brethren to persevere in their search for a property that could be utilized to advantage.

In August, 1908, a property at Buena Vista, near Sonoma, was found, and a contract was entered into for its purchase. But before the time came for the property to be turned over to our people, the owner made conditions that our brethren did not feel free to comply with. The failure to secure this property was a great disappointment to those who were negotiating for its purchase; but Sister White told them that the matter would come out all right,—that the Lord had some better place, and that they should make further search.

In a little while, the brethren found a place, known as the Angwin summer resort. This place is located eight miles from the town of St. Helena, the nearest railway station, and less than six miles from the St. Helena Sanitarium. It is situated on Howell Mountain, at an elevation of 1,750 feet. The place includes 1,636 acres, five hundred of which is under fence. Near the buildings, there is a beautiful and fertile valley, containing one hundred five acres of excellent farm and garden land in a good state of cultivation. In this tillable tract of land there is twenty acres of bearing orchard and small fruits, including apples, peaches, cherries, prunes, plums, quinces, blackberries, and grapes. Thirty acres, accessible to an ample supply of water for irrigation, is suitable for gardening purposes.

On the property there are, all told, about twenty buildings, in excellent condition. The large hotel has more than thirty rooms, including parlor, sitting-room, a dining-room thirty-six by thirty-six feet, a large kitchen with modern conveniences, and twenty-nine bedrooms. Beneath are ample cellars, and flanking the building on either side are several cottages, with a combined capacity for about sixty persons. There are roomy barns for horses, for cattle, and for grain; a carpenter- and blacksmith-shop fitted with tools, a large swimming tank one hundred by forty feet, a powerhouse, and other smaller buildings. In addition to these, there is an amusement hall thirty-six by seventy-two feet, attached to which is a billiard room, and also a bowling alley sixteen by eighty-five feet. The amusement hall has been transformed into a chapel, and the bowling alley and billiard room are utilized as recitation rooms, thus making it possible for the managers to conduct a school of moderate size, fairly well equipped, without having to erect other buildings the first year.

This whole property was purchased for sixty thousand dollars. Taking into ac-

count the large amount of timber on the place, which some have estimated will yield several millions of feet of sawed lumber; and also taking into account the fruit, and the abundant water-supply (springs with a daily flow of two hundred seventy-six thousand gallons), as well as the isolation of the property from the wicked influences that are always at work in the plains and near our large cities, this property is an ideal place upon which to carry forward an industrial school for the education, training, and discipline of those who desire to become practical missionaries.

Up to the time of the meeting held at Lodi early in February of this year, the Angwin school, or "Pacific College," as it was first named, has been a California Conference enterprise. At the time of the union conference recently held at Mountain View, the delegates and representatives thought that it should be made a union conference school, and carried forward as the college for the Pacific Union Conference, rather than as a school for a local State conference.

When this proposal was brought up for study during the California Conference meeting at Lodi, our general educational policy was discussed, and resolutions were adopted that we follow the plan outlined by the General Conference in behalf of the unification of our educational work. It was also unanimously voted to make the Angwin school the college for the union. A board of seven directors for the ensuing school year was appointed.

This board met on the school grounds, February 9, 10, and, after organizing, took up the problem of selecting a faculty, and discussed plans regarding the future policy of the school. It was the unanimous consensus of opinion of the board that, while this school should provide for a full collegiate course, and choose teachers who are qualified to carry the different departments in a good, strong way, at the same time the industrial feature should be strictly adhered to.

Inasmuch as the Angwin property was not purchased until nearly all of our other schools were in operation last fall, it could not be expected that there would be a large attendance the opening year. No calendar or formal announcement in regard to the school was put out before its doors were opened for students. Nevertheless, there has already been an enrolment of about seventy-five, and a good beginning has been made in actual school work. And now that, by the action of the Pacific Union and the California conferences, this school has been made a college for the entire Pacific Union Conference, we may reasonably expect a good attendance next year.

It was my privilege to spend Sabbath and Sunday, February 12, 13, at the college, and to speak three times to the students. During the Friday evening service, when the time came for a social meeting, nearly every student in the chapel bore testimony.

Those having charge of the school anticipated some difficulty in the beginning, to get the students to co-operate heartily in an effort to follow the industrial plan; but I am told that there has not been so much difficulty in this direction as was anticipated. Most of the students who are now in attendance, seem to be in full sympathy with this method of education, and both the young men



and the young women are taking hold in earnest. It was certainly a gratifying sight to see some of the young men getting their teams and wagons and axes and tools, preparatory to going out to cut and haul timber. Others were starting out with their implements to prune the orchards; still others were preparing to plow land for a vegetable garden; while another company were starting out with two yoke of oxen to haul logs for the sawmill. The whole place was a scene of busy activity, and all the workers seemed cheerful and happy.

A sawmill has been purchased, and will soon be ready for operation. There are two or three hundred logs already cut, and some of these have been hauled to the mill. The limbs from the felled trees are being hauled in and sawed into stove wood with a buzz-saw connected with the engine.

It is the plan of the managers to supply work to many young men who desire to pay part of their tuition in this way. From the timber hauled to the mill, lumber will be cut not only for sale, but to build any buildings that may be needed on the grounds. In the erecting of the buildings, the principles of carpentry will be thoroughly taught to the young men.

A calendar will soon be issued, announcing the various lines of book study offered, and also the industrial departments to be carried forward in connection with the operation of the school. Each department is to be manned by competent and experienced teachers of reputation in the denomination.

In my judgment, there are great possibilities before Pacific Union College, and I bespeak for it both the interest and the patronage of parents and guardians who believe in industrial education, and who would be pleased to have their children attend a school that is isolated from the evil influences to be found everywhere near the great centers of population.

GEO. A. IRWIN.

### Peru

ABOARD THE "AYSEN."—We have left Callao, en route to Mollendo and Arequipa, with Elder and Mrs. W. R. Pohle and boys. They, with Brother O. H. and Sister Maxson, arrived in Callao last Sabbath, all well, and I assure you we were glad to see them. I had been in bed part of the time for three weeks, had got run down, and had stomach trouble. But, thanks to God, I have been gaining some for about a week. Now that we have some help, and I can get out of Lima for a short time, I think all will be well soon.

I only wish it were possible for the brethren in the States to know how we look upon the arrival of more help, and what joy it gives us to see them when they really get here. I wish we might thank each one personally who has assisted by his means to send them into this field. I am sure if you knew how anxiously we waited for them, and what joy it has given us to see them, you would feel repaid. It will not be long till all the new laborers will be telling the truth to the people, either by letters, or by literature sold, or by the spoken word. Our prayer is now that those fields which are still waiting, with tired workers calling, may be as liberally supplied.

Also, I wish to express my thanks to

all who helped to raise the money for the organ for this mission. It has not yet arrived, but I assure you that many will be taught to sing praises to the true God, by our having this instrument. It seems as if our every wish had been supplied. And now we ask for your prayers, that we may all make the most of our time to finish this work.

Our book sales have passed the fifteen-hundred-dollar mark in gold since April, and all the boys are still at it. I baptized two men the first of November, and there are quite a number of others to receive the rite who are scattered around, and whom I can not visit this year.

A. N. ALLEN.

### Florida Land

THE above heading will catch the eye of many of our brethren throughout the North who have become interested in Florida land by the literature sent out by many land speculators. I have asked for this space in the REVIEW to reply to numerous letters that are coming to me, asking about these lands. These letters do not relate to the same tracts of land, but they all ask about the same questions. Hence this general reply.

Much that is contained in the literature sent me by these inquirers is true to facts, and there is a good deal more that is misleading. In the first place I wish to say that it is exceedingly unwise for any one to buy a piece of land without seeing it. This is especially true of Florida lands. We frequently hear it said that the climate of Florida is worth two hundred dollars an acre, but the land is scarcely worth anything. This may be an extravagant statement, but it is not very far from the truth.

Some Florida land is good, but right beside that strip is, perhaps, a strip that is practically valueless. But very little land in Florida would be considered good in the Northwest. Healthwise, and for pleasantness of climate, I consider that Florida stands without a peer in the United States; but for agricultural pursuits it is often very disappointing.

Truck growing and fruit culture is carried on quite largely all over the State, and the returns are sometimes very large. The trucking season is from September to July. But little is done during July and August. Strawberries set out the latter part of September will begin bearing well in January and continue until June, if they are not frozen down. The crops are so unseasonable that they bring large returns in the Northern markets. Markets are good as a rule. One has but little trouble in disposing of all the truck that can be grown; but sometimes the orange crop moves slowly.

Nearly all kinds of vegetables can be grown profitably. But one must fertilize heavily to obtain results. The cost of fertilizer is almost equal to the price of the land; and this must be done every year. The drawbacks are principally lack of moisture and freezing. To provide for proper fertilization and for irrigation requires considerable outlay. Then unless one is prepared for it, the labors of many weeks may be lost in one night by a freeze. But should this not occur, the returns are sometimes enormous. Should a freeze come, and catch the crop, the trucker begins the next day to plant another crop. The Northern farmer has but one chance, but the Florida farmer can "try, try again." If

he gets one crop out of the whole year, he has made it pay. Of course much can be done to prevent crops from freezing. There are other enemies to success in trucking, but freezing is the most disastrous.

I believe there are some of our people who could remove to Florida with profit both to themselves and to the cause of God, but I believe that it would be very unwise in other cases. It is impossible for us at this end of the line to say who should come, and who should not; yet we are asked that question in almost every mail. No general rule could be laid down to decide the matter; but I would say to all, investigate by a personal visit before making an expensive move. Some have written that they have sold or are about to sell a good farm in the North, intending to invest the proceeds in Florida land. Brethren, do not do it. First visit the State and study conditions. Then you can move wisely. I am glad to answer letters, but I confess it perplexes me to know how to reply to the questions, and make sure of giving the right impression. So let me propose, as the better way, that all interested make a personal visit before sacrificing your Northern homes. Our conference welcomes all our loyal brethren who locate among us, but we do not want you to be led to sacrifice the heritage God has given you in a bad deal for poor land. Address the undersigned at Orlando, Fla.

R. W. PARMELE,

President Florida Conference.

### To Those Interested in the Southern Work

IN the Sabbath-school lesson for February 12, we had an account of a certain lawyer asking the question, "And who is my neighbor?" We are inclined to circumscribe our neighbors to those who live near us, and perhaps a little closer, to those we may happen to like in our immediate locality; but Christ gave a much broader definition to the term,—all who need our help.

In thinking about the lesson, I could not help thinking about "our neighbors." We have a people in the United States who are doubly our neighbors. They live beside us and among us, and the definition the Saviour gave should surely make them our neighbors, for they certainly need our help. I refer to our colored neighbors.

When we consider what a large part of the population of the United States is colored, and then think what a small per cent of the work is being done for them, it seems to me that we should stop, and see if we are using them like the priest, the Levite, or the Samaritan.

From the little booklet entitled "The Southern Work," I quote the following: "The Southern race has been neglected. Men have passed by on the other side, as the priest and the Levite passed by the wounded, robbed, bruised, and beaten one. But a certain Samaritan, as he journeyed that way, not only saw him, but he had compassion on him, and went to him, and bound up his wounds, set him on his own beast, brought him to an inn, and took care of him. How many have left the colored race to perish by the wayside?"

"Since the slaves gained their freedom at terrible loss of life both to the North and to the South, they have been

greatly neglected by those who professed to know God, and as a result thousands of them have failed to gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them? Sin has degraded and corrupted the human family, but Christ did not leave men to perish in their degradation. He who was one with the Father, came to our world to bridge the gulf that sin had made, which separated man from God because of transgression.

"Christ, the brightness of his Father's glory, beheld humanity in its wretchedness and sinfulness, beheld souls tainted with corruption, depraved, and deformed. He knew that the fallen race tended more to evil than to good, and practised the most hateful vices. The heavenly host looked upon the world as undeserving the sympathy and love of God. Angels marveled that Christ should undertake to save man in his lost, and as it seemed to them, hopeless condition. They marveled that God could tolerate a race so foul with sin as to be a blot upon his creation. They could see no room for love, but Christ saw that souls must perish unless an arm strong to deliver was reached forth to save."

"Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race?"

This people are ready to receive the message. They respond to it when they have a chance. But it must be carried to them, and this takes means and earnest, consecrated workers.

The calls are coming in more than can be filled. May the Lord place the burden on those who are anxious for "their neighbors" to know the truth, to assist with their means and prayers.

MRS. D. V. HAYSMER.

### India

I AM out in the bungalow with Miss Della Burroway at Karmatar, and enjoy my work very much. It is a little different from that at Mussoorie, where I had the patients come to the dispensary. Here I have to go out, sometimes at night, to see them. It is more difficult. As there are many things to look after, we ladies often have to do things that are generally done by men. And it is wonderful how the Lord helps us.

Miss Burroway has a cart and two little ponies. I also have a cart. The mission gave us one hundred rubles to buy a horse for my work. So we two went out on the three-o'clock morning train, to Asanal, with a neighbor boy, to buy a horse. We asked God to direct in this, as we really did not feel fitted for the undertaking. When we reached the place, we found that the horse we wanted had been sold, and so we took another train to another place. Here we had a pick among four horses. Two were not good, and two were young, not broken, and for these latter they asked us four hundred and five hundred rubles. But for one, a four-year-old, they came down in price to one hundred sixty-five rubles. We bought him, and everybody says it was a good bargain. We had him out the other day, the first time he had had a harness on, and put him to our cart. Two men held him by the head while Miss Burroway and I got into the cart. I held the lines, and he started nicely,

and we both felt so thankful. Yes, we know God has been helping us. He is even interested in getting a good horse for us.

Before we got the animal, we had broken the shafts of the cart, and had to get wood from another place to fix them. We also have to look after the carpenter work, and I am painting the two carts.

God is blessing me in getting the Bengali language. I am convinced that I am where he wants me to be, but I make it a practise to pray before beginning my study. I have a teacher who knows no English. It is a little difficult at first, but I get the proper pronunciation.

Last night I had a rather inconvenient experience while out with our two ponies. We had to cross a little lake, and one of them would not go through the water, at first. Just as he got in, he fell. The man who goes with us can not hear or speak. So I got out, went into the water, and unharnessed both horses, and we succeeded in getting through; but I was wet, and covered with mud.

To-day we are going on a large cart to see an aged Mohammedan woman, to whom we have given seven treatments for lumbago. Before coming to us, her back had been burned with a hot iron, to cure it. When we arrived at her home the first time, the room was filled with natives. I suppose nearly the whole village was present while we treated the woman. How thankful those people are! I only wish I could impress upon them that it is not I who heals them, but God, through me. I can see how he gives his healing power, as I am called many times to severe cases, and without a doctor.

Only the other day a man came who had fallen and cut his leg almost half-way through. We had to put him under chloroform. He was a very strong man, and we did not have enough chloroform, so I tied him on the table, and two men and three girls held him. He had had enough of the anesthetic so he did not realize what we did. I had to put in about twenty stitches. The man is getting along well, and the wound is healing. In this place I must do, many times, what a doctor has to do, as there is no one else to do it. I leave the results with Him who is able to heal, and who says, "Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

LOUISE M. SHOLZ.

### Saved From Fire

WHILE a number of us were attending the annual California conference, our little chapel at Los Gatos met with an accident which would have destroyed it had not the good hand of our Lord interfered. On the evening of the second of February, at the close of the prayer-meeting, some one either threw down a lighted match upon the cushioned seat of a chair by the stand, or in putting out the light, blew the blaze inside of the lamp, so that after he had gone outdoors, the lamp exploded. As the curtains were drawn, no one saw the fire, which burned up the chair, burned a hole about a foot square through the floor, burned the wall, set fire to the cloth and paper lining to the house, and also to my large missionary map of the world, and went out. It burned up a large eight-dollar Bible and a number of other books. Every one who looks

at the work of the fire and sees how it went almost around a large chart of the law of God, considers it one of the greatest wonders ever seen. As a church we praise and adore the God of heaven for his care.

H. F. COURTER.

### Pacific Union Conference Meeting

THIS meeting was held at Mountain View, Cal., Jan. 25-30, 1910. A large delegation was in attendance, and the workers assembled took a lively interest in all the deliberations of the conference. Elder H. W. Cottrell presided, and the business meetings passed off with a large degree of unanimity and promptness.

It was a source of great satisfaction to see the willingness with which the conference gave ten thousand dollars from the union conference treasury to the Mission Board for its work in foreign fields.

Plans were laid to push the campaign for the relief of the sanitariums by the sale of the book, "Ministry of Healing." It is hoped that all will unite in this effort to afford financial relief to these needy, struggling institutions. Reports from representatives of the sanitariums in this union conference indicated a good patronage, and the brethren face the future with courage and confidence. If the field will push the sale of "Ministry of Healing," it will afford financial aid that will be greatly appreciated, to several institutions.

The delegates seemed more than willing to accept their allotment of the \$300,000 Fund, and voted to try to raise the first half of their portion during 1910. The amount this union conference will raise on the suggested basis is \$36,580.80. It will surely be a source of great encouragement to our missionaries in foreign fields to see our home brethren so cheerfully raise means to establish needed institutions and to provide homes for the missionaries, when necessary.

Plans were laid to make the new Angwin school a union conference college. Later the purpose was accomplished by an action of the California Conference turning over to the Pacific Union Conference the Angwin school. Thus the Pacific Union Conference has a college in its midst, situated in the hills of California, with a large, beautiful tract of land consisting of about seventeen hundred acres with about ninety acres of good, tillable soil, and the remainder timber. Those managing the school believe the timber will afford a constant resource to the school, while at the same time the school will be able to supply work for many students who wish to pay their way through college by manual labor.

During this conference the advisability of establishing a medical school at Loma Linda was given much consideration. As the delegates were perplexed regarding the advisability of our denomination operating a medical school, the question was referred to Sister E. G. White for any counsel she might have to give concerning the matter. The question was asked Sister White, "Are we to understand from what you have written concerning the establishment of a medical school at Loma Linda that, according to the light you have received from the Lord, we are to establish a thoroughly equipped medical school, the graduates from which will be able to take

State board examinations and become registered, qualified physicians?" The answer to this question reads as follows:—

"The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians. They should be taught to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to imagine that we are not giving in our school the instruction necessary for properly qualifying young men and young women to do the work of a physician. Continually the students who are graduated are to advance in knowledge, for practise makes perfect.

"The medical school at Loma Linda is to be of the highest order, because those who are in that school have the privilege of maintaining a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior order. And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law of all who practise as regularly qualified physicians, we are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not of our faith. Thus we shall close a door that the enemy would be pleased to have left open; and our young men and young women, whose spiritual interests the Lord desires us to safeguard, will not feel compelled to connect with unbelievers in order to obtain a thorough training along medical lines."

In harmony with this advice, the conference took action favoring the establishment of a medical school at Loma Linda. To accomplish this end the Pacific Union Conference invited the Southern, California Conference, the North Pacific Union Conference, the Central Union Conference, the Northern Union Conference, the Lake Union Conference, the Southwestern Union Conference, and the General Conference to join it in carrying into effect the counsel concerning the establishment and conducting of a medical school at Loma Linda. Provision was made for a board of control, or regents, who were to have the general supervision of the school, and who were to determine the conditions on which it should operate, as well as to provide for a local board, which should be responsible for the management of the school.

The delegates greatly appreciated the presence of Sister White, during the entire meeting. She generally spoke to the conference once a day, and her words of entreaty and counsel were received with gratitude.

The president said the union conference had supplied, during its biennial term, some thirty-six workers for other fields, besides several nurses sent out from Loma Linda Sanitarium.

According to the president's report nine hundred had been added to the church-membership during the two years just passed. Twenty-two new churches had been organized and received into the conferences of the union conference.

The tithes had increased over \$11,948.21, and the offerings about \$10,869.72, above those for the preceding biennial period.

Elder G. A. Irwin was elected president of the conference for the ensuing term. This meeting will long be remembered as one where great responsibilities had to be met, and should be a reminder to the workers that the Lord has not forgotten his people.

I. H. EVANS.

## 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 }

### The Florida Sanitarium

Few natural features desirable for a sanitarium location are wanting where the Florida Sanitarium has its home.

with others by connecting streams. These lakes are all surrounded by forests of live oak, pine, bay, magnolia, and palms. The tall trees hang heavy with a drapery of moss, giving to all a most beautiful aspect. Country farms abounding in oranges, grapefruit, lemons, cunquats, and other tropical fruits, exist on all sides.

This sanitarium is about one mile east of the flourishing town of Orlando. The Atlantic Coast Line runs through the grounds, and by special arrangements trains will stop almost at the back door of the institution to let off and take on patients.

The Florida Sanitarium is a new institution, admirably located in the piney woods, on grounds covering about seventy acres. The buildings consist of a main building containing twenty-one rooms, an office building, and five cottages. The climate is admirably adapted to an institution on the cottage plan, and it is the intention of the managers to increase the capacity of the institution by adding cottages from time to time as needed.

Upon my visit there a few weeks ago, I found the institution well filled with



THE FLORIDA SANITARIUM, AT ORLANDO

Florida has long been known to many people as a desirable winter resort. The crowded trains on all the roads leading into that State testify to this. As the conditions that prevail there during the summer and throughout the year are coming to be better known, that State is beginning to vie with California in its attractions for both summer and winter, and in fact all the year, to seekers after health and pleasure.

The climate is especially favorable for health seekers. The extremes of temperature are slight, especially about Orlando, where the Florida Sanitarium is located. Here beautiful lakes are everywhere in abundance, and these tend to modify the temperature in winter, which rarely reaches the freezing-point, and also the heat of summer, which, according to old permanent settlers, never reaches above ninety degree. Gentle breezes from the ocean on either side add to the agreeable climatic conditions. During the warm months, almost daily showers aid in keeping the temperature cool and pleasant.

The Florida Sanitarium is most beautifully located in the midst of a forest of high, long-leaved, mammoth pines. The grounds face one of Florida's beautiful lakes, and this lake communicates

patients, and a good corps of workers, consisting of two physicians, a business manager, one graduate nurse, and several undergraduates who are pursuing the nurses' course.

The climate and natural surroundings make the location of this institution one of the most attractive of our large family of sanitariums. The buildings and equipment are not what they ought to be for a State noted as a pleasure and health resort. California, with natural conditions no better than Florida, has four sanitariums conducted by the denomination, accommodating between three hundred and four hundred patients continually, while Florida has but this one small institution, with fifteen or twenty patients. With proper buildings and facilities, there is no reason why a large patronage could not be kept up all the year round.

The great need is for means to construct an appropriate main building, and to put in good condition the cottages and buildings now on the grounds, and to beautify the grounds. Nature has done a great deal for the institution. A charming lake, shady grounds, tangled woodland, and equable climate all unite to make the possibilities of the place very great.

W. A. R.

## Notes

WORD has just come to the office giving information as to the death of Dr. Amy Bascom. For two years Dr. Bascom was connected with the Oakwood Manual Training School at Huntsville, Ala., as instructor in medical subjects in connection with the sanitarium that is conducted as a part of that institution. Her services there were very acceptable, and the institution experienced a great loss when it was necessary for her, on account of failing health, to disconnect with the sanitarium. Pellagra was the cause of her sickness and death. As our workers fall by the wayside, we who remain must press forward the more earnestly in work for God.

The business manager of the Melrose Sanitarium says: "As far as is consistent, the doctrines of present truth and the work of the denomination are presented to our patients. We were much pleased to have them make voluntary offerings to the amount of seventy-five dollars to the \$300,000 Fund, after the needs of our work were presented in a public meeting. The amount now subscribed here to this fund by family and patients combined is five hundred fifty dollars. The workers here at the sanitarium have responded to the call of the hour for the relief of the sanitariums, and have already subscribed for two hundred copies of 'Ministry of Healing,' and are busy selling them."

In a letter just received from Dr. L. L. Jones, of the Hastings. (Neb.) Sanitarium, he says: "Our sanitarium is doing fine. We are full now to the extent of our capacity, and have to crowd up some. We had a meeting of the Adams County Medical Society here last night, and gave them a supper. They were very much interested in our method of treating the sick and in the diet prescribed for them. One of the physicians was suffering from cold, and we gave him a treatment before the others, and they were very much interested in watching proceedings. The doctor reported decided results from the treatment. We believe that the sanitarium work is meeting with general approval on the part of the medical men of this place. Our next banquet will be for the business men of the city."

In a letter recently received from Dr. G. B. Replogle, of Argentina, South America, he says: "We have just received a letter from the friends of a lady who accepted the truth here and was baptized, expressing their gratitude for what was done for their friend at the sanitarium. They say further that they are going to send a daughter to school this year. We have a number of prominent patients from Diamante. One gentleman says he has a friend who will send a child to our college this year. One gentleman who was thrown out of a cart and had his leg broken was with us for fifteen days; when he went home, he sent three sisters as patients, and influenced a number of other people to come for treatments. One class of nurses numbers nine, with four others to come. We have had the medical office, dining-room, and kitchen moved to the new building. All are well satisfied with the new quarters and service. The water is supplied for the new building and baths from one new well; the water is raised by a gasoline engine."

## 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

### Growth of the Spanish Book Work

OUR Spanish book business is growing rapidly. In January, 1909, the Pacific Press shipped out \$300 worth of Spanish books, while in January, this year, our shipments amounted to nearly \$9,000. Besides we have orders for \$8,000 worth to be shipped in February, making \$17,000 worth in the two months. This is nearly as much as we shipped during the whole of last year. C. H. JONES.

### Reasons for Success in the Pacific Press Territory

1. THE conferences stand solidly back of the canvassing work.
2. With two exceptions, every conference in our territory has a field agent.
3. There are three (and soon will be four) competent, hard-working union conference agents.
4. We have the very best tools prepared in the way of prospectuses, canvasses, and selling points, with which to work.
5. The very conditions existing in the world are making our books popular with thinking people.
6. These books contain God's message for to-day, and he who said, "Lo, I am with you alway, even unto the end of the world," is opening the way for their wider circulation. H. H. HALL.

### Porto Rico

I HAVE recently visited the island of Santo Domingo, and am glad to tell you that I left three canvassers at work in that island, one, a brother of considerable experience, who will canvass for "Home and Health," and two native boys, who speak the Spanish fairly well, and are good, honest young men. They had previously been canvassing some for small books and Bibles. The next day after I showed them how to canvass for Spanish "Coming King," the younger of the boys in a few hours took twenty-five orders. Undoubtedly they will have excellent success in their field.

I canvassed four and one-half days for our Spanish paper, and took 136 subscriptions. We expect to see the canvassing work go ahead in our field. It has been decided that I spend the most of my time for a few months in canvassing for our literature, helping these new workers, and teaching the language and methods of work to Brethren Cochran and Raff, who are expected from the United States about the fifteenth of March. WILLIAM STEELE.

### Korea

A RECENT mail from the far East brings us a good letter from Elder C. L. Butterfield, superintendent of our mis-

sion work in Korea, together with sample copies of the literature they are publishing. They are already making a good beginning in publishing tracts, Sabbath-school lessons, blanks, etc. Brother Butterfield says: "During the past year we have printed an edition of 8,000 copies of the 'Way of Salvation,' 5,000 edition of the 'Sinner's Need of Christ,' 5,000 copies of 'Jesus Is Soon Coming,' also 1,000 copies each of 'Bell's Bible Lessons' Numbers One and Two, 'Helps to Bible Study,' and 'Sabbath-School Lessons on First John.' We have also printed report blanks of different kinds, Sabbath-school record books, and church record and tithe receipt books."

In another letter Brother Butterfield writes that they have begun systematic canvassing work, and his letter is accompanied by their first monthly report. He says: "Our one canvasser began work last July, and we have been well pleased with the sales made, considering the time he has been able to work, and the kind of literature he had to handle. Our list of salable literature is yet very small, but we are working hard to get more literature; for we believe that agents will do well in this field. The people are anxious to read, and there are great possibilities before us in this kind of work. We are planning to have more agents this year, and will try to get this branch of the work well organized. We are greatly in need of a publishing house and a new printing-press, to enable us to put out our literature at less expense."

Such a cheering message as this from the far East is very encouraging. With Providence thus opening the way before us, we may be called upon in the near future to provide proper facilities and other needed help for the publishing work in Korea. E. R. P.

## 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

### Sunday-Law Hearing in New Jersey

MONDAY, February 7, there was a public hearing at Trenton, N. J., on a bill in the New Jersey legislature (Assembly bill No. 19), legalizing various kinds of business, exercise, and sports on Sunday. The bill provides that,—

"From and after the passage of this act it shall not be unlawful for any person or corporation, on the Christian sabbath, or first day of the week, commonly called Sunday, to print, publish, and sell newspapers, to sell and deliver milk, to walk, ride, or drive for recreation, to hire horses and carriages, automobiles, or other conveyances for riding or driving, or to play baseball, cricket, golf, tennis, rowing, running, or other clean and harmless athletic sports."

As might be expected, this was opposed by the Sunday-law advocates. Rev. F. W. Johnson, president of the New Jersey Lord's Day Alliance, characterized the bill as a measure which "seeks to secularize our Christian sabbath." Should it pass, he declared it

would be "a direct stroke at Christianity," and he warned the legislators to be "extremely careful about thus undermining our Christian foundation." "True," he said, "we have no union of church and state, but we have next to it."

Rev. E. J. Kulp, representing the New Jersey Conference of Methodists and the Camden Methodist Preachers' Association, also opposed the bill.

Elder B. F. Kneeland, president of the New Jersey Conference of Seventh-day Adventists, being present, was given an opportunity near the close of the hearing to speak. He said:—

"I wish to speak particularly of the principles which are involved in Sunday laws. The arguments which have been presented before this committee by those who favor strict Sunday laws show conclusively that the real reason why these people are so anxious to force the observance of Sunday is because they regard it as a sacred religious institution. Now I wish to submit to you, gentlemen, that the legislature of this State has no right to force people to keep Sunday, or any other day as the Sabbath, any more than it has a right to force citizens to be baptized, take communion, or contribute to the church. I believe in and practise all the ordinances which the Bible prescribes for the Christian church, but I protest most emphatically against any attempt to force them upon people by civil law. In taking this position I stand on the same ground as the honored fathers of our great republic.

"No reason but a religious one can be brought for making honest labor or innocent recreation a crime on Sunday. If a man wishes to observe religious customs, he can do so without being compelled by law. If he does it because he is compelled by law, he becomes a hypocrite, which makes him a poor citizen."—*Newark Star, Feb. 8, 1910.*

Rev. William T. McLaughlin, a Catholic priest from Union Hill, made a vigorous speech in favor of Sunday baseball, declaring that nineteen years' experience in priestly life had convinced him "that Sunday baseball would be a good thing to promote morality of young and old alike."

W. A. C.

### A Striking Letter From a Prominent Labor Unionist

"Your favor of the 20th inst. to hand. There is nothing that I have received in a long while that has given me so much pleasure as the knowledge of the fact that there is a society combatting the revival of the puritanical method of two hundred years ago.

"It is surprising that the upas tree of intolerance ever gained footing on American soil. But I am sorry to say that it is more wide-spread in this country than in any other part of the known globe.

"I have always contended that under the Constitution of the United States of America neither municipal, State, nor national legislative bodies had any right to decide an act legal on one day of the week and illegal on another. The Constitution is absolutely silent on the question of God, Sunday or religion, and the only time the question is touched is when it guarantees absolute religious freedom to every person sheltered under the folds of the stars and stripes.

"If there is anything that I possibly can do to combat this rising tide of trying to be thy neighbor's keeper, you can count on me. . . . If these ignorant bigots ever succeed, our liberties are gone, and we shall return to the age of the Spanish Inquisition, when men were tortured in every conceivable way if they happened to differ in any way with 'the powers that be,' as to what angle a candle should be burned.

"And all this persecution through the centuries has been carried on in the name of Christ, whose character was of that kind that he was incapable of any evil thought or deed, or a cruel or unkind act.

"The men of the United States of America who believe in liberty should not hesitate to inform all interested parties that we are ready to defend that liberty by every force at our command."

We are pleased with the clear understanding of correct religious liberty principles the foregoing letter voices, but the Holy Spirit is the only effective remedy for these evils.

K. C. R.

## Current Mention

—Former United States Senator Thomas C. Platt, Republican leader of the State of New York for many years, died at New York on March 6.

—Several members of Congress have recently received letters from the vicinity of Chicago, threatening them and their homes with dynamite in case some laws are not enacted to reduce the cost of living.

—At Lisbon, on March 24, two bombs were hurled into a room where a party of clerical candidates were dining, and the explosion killed two, and wounded seven others, including the priest who was presiding.

—A German expedition is being fitted out for the purpose of finding the south pole. Lieutenant Filchner announces that the expedition will start in October of the present year, if the necessary funds can be raised.

—Commander Peary has definitely declined to submit to Congress his proofs of the discovery of the north pole, and Congress has definitely decided to grant no honors until the proof of the pole's discovery is before them.

—Serious conflicts between the police and Socialists occurred in Berlin on March 6 involving a long list of wounded and hundreds of arrests. About 120,000 persons took part in the Socialistic demonstration. Many of these were beaten and sabered by the police.

—Colonel Roosevelt and party are due to arrive at Khartum, Egypt, on Monday, March 14, where they will be met by Mrs. Roosevelt and her daughter Ethel. After a short stay here, Ex-President Roosevelt will take his departure for Vienna.

—At Corinth, N. Y., on March 9, strikers made two attempts to blow up a bridge over which strike breakers were being brought into the place to take their positions. A company of the National Guard is now on duty at the mills to prevent further disorder.

—At Tampa, Fla., on March 7, three Negroes and two white men were killed as a result of a race war.

—Dr. Louis Klopsch, editor of the *Christian Herald*, and widely known for his philanthropic undertakings, died on March 7 at New York as the result of a surgical operation.

—The heart of the wool district of Boston was threatened with complete destruction by a fire on March 5. The quick response of the entire fire-fighting force of the city succeeded, however, in stopping the blaze, but only after a loss of half a million dollars had been sustained.

—The new king of Belgium proposes to expend \$200,000 in the Kongo in a campaign against the sleeping-sickness. One hundred thousand dollars more will be spent to build bridges in the Belgian Kongo, and another \$100,000 will be used as a pension fund for civil servants of the Kongo State.

—Rioting occurred at Bogota, Colombia, on March 9, as a result of a quarrel between the manager of an American-owned street-railway and a police officer. The mob forced the suspension of street-railway traffic, and did much damage to the property of the company. The manager of the concern was compelled to seek safety at the American legation.

—Ninety-two men were killed and fourteen seriously injured as the result of an avalanche at Roger's Pass on the Canadian Pacific Railroad. These men were engaged in clearing away a snow-slide, when a further slide came down, burying them and the train which had brought them to the place. Other serious slides have occurred along the line of this railroad, doing much damage to the tracks and sheds.

—Relations between Chile, Peru, and Ecuador have become severely strained over the pending decision of the king of Spain in the boundary dispute between Peru and Ecuador. It is feared that trouble will result no matter in whose favor the decision may happen to be. The three governments have united in asking the United States to use its good offices to prevent trouble, but Secretary Knox is not disposed to interfere in the difficulty.

—The strike of street-railway men in Philadelphia, with the sympathetic strike accompanying it, is still on, with no immediate prospect of settlement. Efforts are being made to bring about similar strikes in four other cities where street-railway systems are operated by the same capitalists. The State militia is kept in readiness for an emergency call, and reports of riots and occasional bloodshed come from various portions of the city of Philadelphia. The strikers continue to wreck and burn the cars of the company. On March 9, one trolley-car, with twenty persons on board, was blown from the tracks by dynamite, and every person in the car was injured. It is feared that the strike will spread to all the important industries in the State of Pennsylvania. On March 10 the police fought a crowd of 20,000 strikers and union sympathizers in the heart of the city. Hundreds of persons were injured by the clubs of the police, or by being trampled upon by men and horses.

## 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*.

### Notice!

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

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

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

There are also classes in Bible, history, and music for the regular workers.

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

### An Invitation

THE time for the opening of the North Carolina book men's institute has been fixed at 9 A. M., March 29, 1910, at Hildebran. A cordial invitation is extended to any who may decide on this section of the Southern field for labor.

The Lord has those who are to become subjects for his kingdom in this field. That which is to make them such is given us for distribution. There is opportunity for volunteers to assist in this accomplishment. Elders G. W. Wells and V. O. Cole will be present to give counsel and assistance during our ten-days' study.

H. B. TILDEN,  
*Field Agent*.

### Addresses Wanted

C. H. CASTLE wishes to state that his address is now 316 Everett St., Glendale, Cal.

The permanent address of L. A. Hansen will now be Takoma Park, Washington, D. C., instead of Graysville, Tenn.

### Publications Wanted

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

Mollie Long-Miller, Box 205, Grenada, Miss., desires periodicals and tracts for free distribution.

Alex Dittmore, Uniontown, Pa., desires by freight or otherwise, copies of papers, books, and tracts for free distribution.

Mrs. Addie Hawkins-Carroll, Shawnee, Okla., wishes *Signs, Watchman, Instructor, Protestant Magazine, Liberty, and Life and Health* for reading-racks.

Mrs. Alice Cole, Ringgold, La., desires copies of either back numbers or late editions of the *Signs, Liberty, Gospel Sentinel*, and any of our tracts or other publications for missionary work.

### 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.**

**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.

**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.

**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.**—Competent girl for general housework in family of three (most of the time). One child six years old. Live in town. Good place for right person. Sabbath-keeper preferred. Address Mrs. W. B. Strom, Hector, Minn.

**WANTED.**—By an Adventist family of four, a Seventh-day Adventist girl for general housework; must understand vegetarian cooking. In writing, please state age, experience, and wages expected. Address P. Svenson, 936 Wells St., Chicago, Ill.

**FOR SALE.**—Three houses and lots: one new, seven-room house, with cellar and wood-house; one six-room house, in good repair; and one small house—all within three blocks of Seventh-day Adventist church and church-school. Address M. Rathbun, Mesick, Mich.

**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.**—Morrell's Sweeping Compound, prevents dust from rising when sweeping; is a disinfectant and deodorizer; saves labor, clothes, furniture, etc. Saves breathing dust. Prevents disease. Price, \$3.75 a bbl. Address Morrell's Sweeping Compound Co., 192 Grant St., Portland, Maine.

**FOR SALE.**—Optical and jewelry business, fixtures, bench, tools, material, and picture-framing outfit, ¾ mile from Shenandoah Valley Training Academy and church. Good location. Rent and living cheap. Reason for selling: will devote my entire time to the message. Address A. M. Neff, Newmarket, Va.

**FOR RENT.**—Small farm, equipped for dairy, poultry, and trucking. Good market. Nine-room house. Cistern. Dairy-house with spring. Peach and pear orchard, strawberries and raspberries. Farm implements and cream separator furnished. Climate unexcelled; malaria unknown. Address S. Brownberger, Asheville, N. C.

**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.

**WANTED.**—Nurses in South Africa. J. F. Baumann, of Bellair Hydropathic Institution, Bellair, near Durban, Natal, would like to correspond with graduated nurses wishing positions; viz., one brother (single) and one sister (single), the latter for maternity work. State age, where graduated, and when. Must be Seventh-day Adventists and conscientious workers.

**FOR SALE.**—80-acre farm in western Michigan fruit belt, between Frankfort and Beulah. Beautifully situated near Crystal Lake. Good markets and shipping points. Best soil—good buildings—best water. Young bearing orchard; 15 acres timber; small fruits. Telephone. Price, \$4,500. For particulars address J. B. Goffar, R. F. D. 1, Frankfort. Benzie Co., Mich.

**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.

## Obituaries

**GRUVER.**—William B. Gruver fell asleep in Jesus, Jan. 6, 1910, aged seventy-six years and seventeen days. Brother Gruver accepted the third angel's message about twenty-five years ago, and became an earnest, helpful, and faithful member of the Seventh-day Adventist church at Roaring Branch, Pa. He served this church as elder for many years. The church and the neighborhood in which he lived have sustained a great loss and will greatly miss him, but above all will be missed by his dear wife and children, who feel his loss keenly. The funeral services, conducted by the writer, were held in the Methodist church, near the home of Brother and Sister Gruver, and were largely attended.

W. H. HECKMAN.

**HARRISON.**—Died in Danville, Ind., Sept. 5, 1909, after more than eighty years of life's vicissitudes, Wade H. Harrison. He accepted the message in 1891, and truly loved the "blessed hope." Two sons, one daughter, besides the widow, survive. The elder son, A. F. Harrison of the Southern Union Conference, was with him during his last few days. The bereaved sorrow not as those who have no hope. Words of comfort were spoken to a large assemblage by the writer.

W. A. YOUNG.

**JONES.**—Brother John C. Jones, after a lingering illness, fell asleep in Jesus, Jan. 16, 1910. For the past few years Brother Jones has been a resident of Lodi, Cal., and with his faithful wife and children has been a great help in building up the church work here. In counsel or active missionary effort, our dear brother could always be relied upon to respond and do his part. The family are trusting in the bright hope of the Lord's soon return to gather his elect.

H. SHULTZ,  
H. WATSON.

**PYKE.**—Mrs. Catherine Pyke was born in Scotland, April 11, 1845. After a long and painful illness she quietly passed away at the Petoskey (Mich.) Hospital, Feb. 8, 1910, at the age of 64 years, 9 months, and 7 days. A few years ago at Le Roy she accepted the third angel's message and united with the Seventh-day Adventists, and remained a faithful member. We believe she died with a bright hope of meeting her Saviour at the first resurrection. A short service was held in Petoskey, and the remains were taken to Delton for burial.

H. W. JOHNSON.

**PLOGER.**—Brother William Ploger was born in the State of Illinois, Nov. 19, 1859, and died Feb. 8, 1910, at the age of 50 years, 2 months, and 19 days. About nine years ago he embraced the Seventh-day Adventist faith and united with the Ellensburg church as a charter member, being the elder of this church at the time of his death. He was a faithful, consistent Christian. He leaves a wife, mother, one son, and two sisters to mourn their loss, but not as those who have no hope. Words of comfort were drawn from Genesis 3, by the writer.

S. H. KIME.

**KEITHLY.**—Died at Orosi, Cal., Feb. 19, 1910, Sister Izora A. Keithly, aged 67 years, 3 months, and 21 days. Together with her husband and two sons, she recently came to this State. For the last twelve years she has been a member of the church at Bellingham, Wash. Although isolated from those of like faith, she was zealous in spreading the message. Surely she will be among those who will "come to Zion with songs and everlasting joy upon their heads." At the funeral service we endeavored to administer comfort, reading Job 14:14; 19:26, 27.

C. L. TAGGART.

**HERNS.**—Departed this mortal state Feb. 10, 1910, our esteemed Christian brother, Henry Walter Herns, in Battle Creek, Mich. Brother Herns was born at Ausable Forks, N. Y., and at the time of his death was 64 years, 4 months, and 12 days old. He had lived in Battle Creek since the year 1864. He was converted and united with the Seventh-day Adventist church at Buck Bridge, N. Y., when seventeen years of age. Since then he has been a staunch believer in the third angel's message. He has served the Battle Creek church in various capacities as leader of the congregational singing, leader of district meetings, etc. Nov. 25, 1877, he was married to Miss Hattie L. Gaskill, who died April 28, 1902. To this union three daughters were born, who now mourn the loss of their father. On Sept. 3, 1906, our brother was again united in marriage to Mrs. Ava Chadwick, who faithfully ministered to the sufferer during his trying sickness. Three sisters also mourn his death. Remarks suited to the occasion were made by Elder M. D. Miller. Elders A. G. Daniells and the writer assisted in the service.

G. W. AMADON.

**WARD.**—Nathaniel Ward died at his home in Stanley, N. D., Feb. 17, 1910. He was born in Yorkshire, England, April 27, 1826, and had reached the ripe age of 83 years, 9 months, and 21 days. He came to this country when a child, and at the age of twenty-four was united in marriage to Miss Lois M. Mecker in the State of Wisconsin. This union was blessed with ten children, seven of whom are still living, and with the aged mother, mourn the loss of a true husband and father. In middle life he identified himself with the Seventh-day Adventist denomination, and was a faithful member of that church until death. Words of comfort were spoken by the writer, from John 17:24.

GEO. E. CRAWFORD.

**CRANDALL.**—Edwin Morris Crandall died at Milton Junction, Wis., Feb. 24, 1910, at the age of eighty-seven years. On Feb. 15, 1846, he was married to Miss Frances Grace Green, and their home was blessed by two sons and two daughters, who were left motherless in 1874. Three years later he married Mrs. Sarah Palmer, who now survives him. During the earlier years of his residence in Wisconsin he was a member of the Seventh-day Baptist church of Utica, Wis., and as a deacon did faithful work. Later he embraced the message for this time, and united with the church at Milton Junction. Rev. Bond of the Seventh-day Baptist church at Milton Junction assisted the writer at the funeral services.

W. W. STEBBINS.

**SAYRE.**—Departed this life Jan. 10, 1910, in Newark, Ohio, Sister Lucinda Sayre, aged 90 years, 5 months, and 13 days. Mrs. Sayre had retired for the night, and was taken ill with heart trouble caused by her advanced age. Two sons are left to mourn the loss of a mother. Mrs. Sayre came to Newark in 1849, and has made it her home ever since. She was a faithful member of the Seventh-day Adventist Church for thirty or more years. A blessed benediction is hers. A large company of neighbors and friends assembled to pay their tribute of respect and sympathy, and listen to words of hope spoken by the writer from the Holy Scriptures.

F. H. HENDERSON.

**GILES.**—Elder Henry Clarence Giles died at his home, 2 Park Place, Portland, Maine, Jan. 26, 1910, of bronchial pneumonia, after an illness of three weeks. Elder Giles was born in Somerset County, Maine, about forty years ago. He was graduated from the Bloomfield Academy in 1887, after which he went to Battle Creek College, from which he was graduated with the degree of A. M. From Michigan, he went to the South Lancaster Academy, where he taught languages and Bible for several years. Later he gave his time to the public ministry, laboring in New York City, Newfoundland, Nova Scotia, and different parts of New England. During the last four years he has been connected with the Maine Conference, his last place of labor being the city of Portland, where he was conducting a Bible training-school in connection with his city work. Elder Giles held a warm place in the hearts of the Maine people, and was a special favorite with the young. He leaves a wife, an adopted daughter, and an aged father and mother, who mourn deeply, and yet not without hope. Truly it can be said of him, "Blessed are the dead which die in the Lord from henceforth: . . . that they may rest from their labors; and their works do follow them." Only for a brief time will he sleep, for soon the Life-giver will come, and we believe that our brother will come forth clad in the fadeless bloom of a glorious immortality. Funeral services were held Friday in the new church in Portland. He was then taken to the home of his parents in Richmond, Maine. Services were conducted Sabbath in the old Reed meeting-house at that place, and he was laid to rest in the cemetery not far away. The writer conducted the services at both places, being assisted at Richmond by Elder S. J. Hersum. 2 Sam. 14:14 was used as a funeral text.

O. MONTGOMERY.

**GOULD.**—Mrs. Mary Gould died Feb. 16, 1910, aged 86 years, 1 month, and 5 days. In 1852 she was united in marriage to Warren Turner, a widower, and of this marriage, one child was born. In 1854 her husband died, and on April 28, 1864, she was married to Theron W. Gould, with whom she lived for thirty-four years, when Mr. Gould sickened and died. In middle life she became a Seventh-day Adventist, in which faith she was a firm believer and an earnest worker. She leaves a son, two granddaughters, two great-grandchildren, and a sister. Words of comfort were spoken by the writer, from 2 Tim. 4:7, 8.

C. P. HASKELL.

**GIBBS.**—Brother Edgar Gibbs was born in Leroy, N. Y., Dec. 7, 1836, and died Oct. 4, 1909, at the age of eighty-three years. He was married in 1853, and his wife survives him. Nine children were born to them. He became a Christian when fourteen years old, and in 1860 accepted the First-day Adventist doctrine, which he always loved. In 1893 Elder D. E. Lindsey and the writer held a series of meetings in Geneva, Ohio, and Brother Gibbs accepted the truth, and has consistently lived it ever since. After three years of sickness he fell asleep in the blessed hope. Words of comfort were spoken by the writer, from John 11:25.

C. P. HASKELL.

**HALE.**—Died at the City Hospital, March 4, 1910, Mrs. Annetta Hale. Death was caused by dropsy and cancer. Sister Hale was born in Eaton County, Michigan, April 8, 1868, where the greater part of her life was spent. For the past year she suffered intensely, but with patience she tried to endure it all. Over twenty years ago she accepted present truth, and we trust she will be numbered with the people of God when the dear Saviour comes to gather his people to himself. She left two sons and one daughter to mourn their loss. The funeral was held in the Adventist church at Lansing, Mich. Discourse by the writer, from 1 Thess 4:13.

L. G. MOORE.

**HOLLOWELL.**—Died at her home in Henderson, Ky., Sister Lizzie Hollowell, at the age of twenty-five years. She fell asleep in Jesus, Sunday, Feb. 20, 1910. Her funeral took place at the Seventh-day Adventist church two miles from the city of Henderson, where she accepted the truth seven years ago, and where she was united in marriage to Brother I. T. Hollowell, June 2, 1908. She leaves a father and mother, five brothers, and four sisters, her husband, and several stepchildren to mourn their loss. She was an active member in the church, holding offices in the Sabbath-school, church, and young people's society, and was faithful in every instance to the trust.

WALTER JONES.

**DE MILLE.**—Marietta Woodard was born in Rensler County, New York, Oct. 13, 1827. Early in life she, with her parents, moved to Michigan and settled in Hunter's Creek, Lapeer Co. At the age of fifteen she was converted to Christianity, and at that time united with the Baptist Church. In 1844 she was united in marriage to Joseph A. De Mille, of Lapeer, Mich. To this union were born five children, all of whom survive her but one daughter. In the year 1858, through the preaching of Elders Lawrence and Cornell, she received the advent message, and yielded full obedience to the special truths for the last days. At that time she united with the Lapeer Seventh-day Adventist church, of which she remained a faithful and consistent member until the time of her death. Sister De Mille was a faithful Christian and a sweet-spirited woman. Unkind or harsh words were never known to pass her lips. During her last sickness at the home of her daughter, she manifested great patience in suffering, and strong faith in the promises of God. Those who know her best feel that they can say truthfully, A child of God has fallen in our midst. She fell asleep in Jesus, Tuesday, Feb. 22, 1910, at the ripe age of 82 years, 4 months, and 9 days. Her children and a host of friends are comforted with the thought that she sleeps in Jesus.

E. K. SLADE.



WASHINGTON, D. C., MARCH 17, 1910

W. A. SPICER - - - - - Editor  
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 C. M. SNOW  
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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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WE learn from South Africa that Brother Claude Tarr and wife, of Cape Colony, have joined the staff of the Maranatha Mission, which is working among the Kafirs in the eastern part of the colony.

WE learn that Elder C. M. Babcock, of Minnesota, has been called to the presidency of the South Dakota Conference, in place of Elder G. F. Watson, who was called to the presidency of the Southwestern Union Conference.

THE article on "Florida Land," by Elder R. W. Parmele, is deserving of more than passing notice. The caution given will apply equally to scores of other doubtful enterprises seeking to draw funds or support from our brethren. Let all heed the wise counsel given.

IN the organization of the board of directors of the Review and Herald Publishing Association, the following officers were elected: President, F. M. Wilcox; vice-president, S. N. Curtiss; treasurer, I. A. Ford; secretary, D. W. Reavis; manager, S. N. Curtiss. The managers of the Eastern and Western branch houses and the editors of the several periodicals published by the association remain the same as for last year.

By an oversight the poem on the first page of our issue of February 17 was credited to George Macdonald instead of Frances Ridley Havergal. The poem was copied from an exchange, and we supposed was properly credited.

Two new journals come to us this week from Germany. One is an illustrated quarterly, *Der Protestant*, filling in Germany the place of the *Protestant Magazine* in this country. It is edited by Elder H. F. Schuberth. The other journal is *Der Erzieher* (The Educator), edited by Prof. Otto Lupke, of the Friedensau school.

WE are glad to note by the reports from Prof. W. E. Howell, which have appeared in recent issues, that our latest school enterprise is quietly growing into a strong educational factor. The Fireside Correspondence School has 153 students. The headquarters of the school are in a portion of one room in the General Conference building, but the students are in all parts of the world. This is an encouraging beginning of a work which should grow to much larger proportions; for there are busy workers and believers in all parts who ought to be pursuing studies in these practical courses.

"OUR elder has not received the Second Sabbath Readings this year. Will you please put his name on your mailing list? We have had the readings for the church by getting some of the conference workers to lend us a copy. They have encouraged us much, and we do not want to miss any of them." Thus writes the clerk of one church to the Mission Board, and that is a sample of many other letters received. If these clerks will be careful to see that the elder's name and address is furnished to the secretary at the conference office, all this will be avoided. New lists are now being prepared by the secretaries to be sent to the Mission Board for this purpose. Let not the church go without the readings, but write at once to your conference office, or, if necessary, to the Mission Board, if you fail to get your readings by the second week in each month.

**Temperance Rallies**

THE temperance question is a living issue. There is need of temperance evangelism always, and special efforts in behalf of proper legislation at opportune times. The Temperance *Instructor* comes as an aid in both these lines of effort. Let it be circulated everywhere, and let vigorous and immediate attention be given to this matter where the people are to vote on the temperance question this spring.

The Young People's Missionary Volunteer Department suggests that temperance rallies be held in all our churches about April 3. Abundant material for such programs will be found in the new book, "Temperance Torchlights," just issued, and in the Temperance *Instructor*. Let the officers of the churches and Missionary Volunteer societies begin to plan at once for such a rally. Enlist the help of some good temperance worker. Endeavor to awaken your community to the importance of the temperance question. Plan to do a large work with the Temperance *Instructor* this year. The

Young People's department in the REVIEW next week will contain further suggestions.

Order a copy of "Temperance Torchlights," fifty cents, and a copy of the *Instructor*, ten cents, at once, and begin to plan. M. E. KERN.

**An Important Hearing**

ACCORDING to appointment, the hearing on the Johnston Sunday bill was held in the House Office Building, March 8, from 10 A. M. to 12 M., before the District of Columbia Committee of the House of Representatives. Long before the hour had arrived, the large committee room, with a seating capacity of three hundred or more, was well filled with both the friends and the opponents of the bill. The chairman of the committee accorded to the participants in the hearing the matter of the arrangement of time. This involved some difficulty, owing to the fact that the friends of the bill desired a considerable portion of their hour to come last. A compromise was finally effected so that the friends of the bill were to occupy the first forty minutes, then the opponents their full hour, and the friends of the measure the closing twenty minutes.

Owing to a little delay at the start, and several interruptions by questions asked by different members of the committee, the argument of the opponents did not begin until about eleven o'clock. At twelve sharp they had just completed their part of the hearing. At this juncture the hearing was suddenly brought to a close, as Congress convenes at noon each day.

The committee subsequently arranged to give the friends of the bill their remaining twenty minutes on March 16, at the regular session of the committee.

When the hearing opened, there were only two members of the committee present, but by the time the opponents of the bill began to speak, nearly every member was in his seat, listening attentively to what was being said.

Three of the speakers in favor of the bill were attorneys. Besides these, there were two ministers, a Presbyterian and an Episcopalian, and the general secretary of the Washington Y. M. C. A.

The addresses, in the main, that were made against the measure were listened to with keen interest by the committee, judging by the questions they propounded to the speakers.

The chief speeches delivered against the bill were made by W. W. Prescott; A. T. Jones; Simon Wolf, a prominent attorney of Washington, of the Jewish faith; Rabbi Simon, of Washington; and H. C. Kirk, president of the Washington Secular League.

We feel confident that the Lord heard the many prayers that were offered by our people before and at the time of the hearing. The chief arguments made against the bill were those exposing its religious character and unconstitutionality.

The forthcoming issue of *Liberty* will contain quite a complete report of the hearing, and by that time we shall doubtless be able to report the final action upon the bill by the committee. We trust that this issue of *Liberty* will have a wide circulation, for it will contain matter of lively interest to every reader.

K. C. RUSSELL.