



The Advent  
Review and Herald  
Sabbath

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Takoma Park Station, Washington, D. C., March 31, 1910

No. 13

Now Is the Time

WHEN I have time, so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded now with care.  
I'll help to lift them from their low despair,  
When I have time.

When I have time, the friend I love so well  
Shall know no more these weary, toiling days;  
I'll lead her feet in pleasure paths always,  
And cheer her heart with words of sweetest praise,  
When I have time.

When you have time, the friend you hold so dear  
May be beyond the reach of your sweet intent!  
May never know that you so kindly meant  
To fill her life with sweet content  
When you had time.

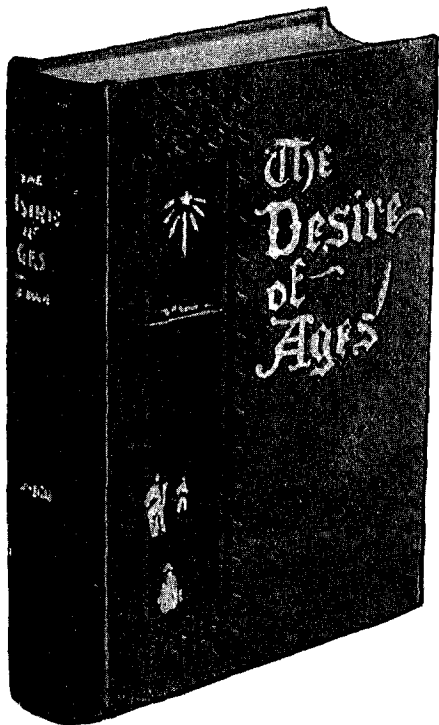
Now is the time! Ah, friend! no longer wait  
To scatter loving smiles and words of cheer  
To those around whose lives are now so dear;  
They may not meet you in the coming year —  
Now is the time.

— Selected.

Behold  
the  
Coming

Go to the Law and  
to the Custom

# Every Sabbath-school Teacher and Student Should Have This Book

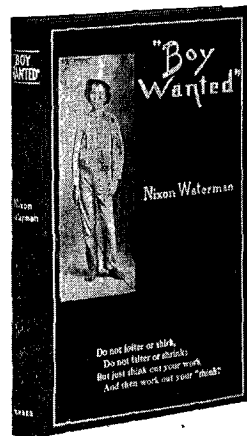


White. No Seventh-day Adventist library is complete without it. The price in cloth, marbled edges, as illustrated, is \$3; half morocco, \$4.50; full morocco, \$6. Orders may be sent either through your tract society or direct to the publishing house.

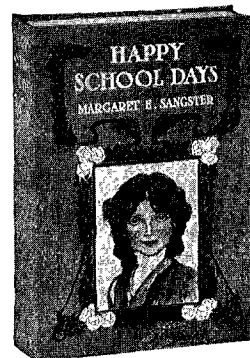
The Sabbath-school lessons for the remainder of 1910 will continue to be upon the life of Christ. No one lesson help is so complete and comprehensive as this great work, "The Desire of Ages." Every teacher and student should have a copy of this book at hand when studying the Sabbath-school lesson. It will throw greater light upon the texts, the places, the people, the conditions, and give a truer insight into the active, living features of the lessons than almost any other work that can be consulted. "The Desire of Ages" is considered by many the most striking example of the eloquence and instructiveness to be found in the works of Mrs. E. G.

## Book News

We have just received from the publishing house a supply of copies of "Boy Wanted," by Nixon Waterman. This book is wholly inspirational, and is written for the purpose of training boys into men of the caliber that "do things." Every parent who has a real, live, human boy should have a copy, and should see that that boy has a chance to read it. \$1.25 each, post-paid.



Another book which we have just stocked is "Happy School Days," by Margaret E. Sangster; and as the book previously mentioned is intended to make boys of the right stamp, so is this book prepared for the purpose of developing the right kind of girls. Any



girl will be proud to own a copy of this book, and the ownership will be an incentive to read it and profit from its valuable advice. It will help mothers, too, to get in closer touch with their daughters, and to sympathize

with their school-day experiences. \$1.25 each, post-paid.

## Sabbath-school Problems Solved

The problem of paying for Sabbath-school supplies, and of buying new equipment without robbing the foreign mission donations, can be readily met by every Sabbath-school in the country, if the opportunity now presented is seized.

Superintendents and teachers should lay plans immediately for an active, energetic campaign with the Temperance number of the YOUTH'S INSTRUCTOR. This is an unusually good number, and the people everywhere will buy it readily.

No school in the country ought to have any difficulty in disposing of at least one thousand copies. One thousand copies at an average profit of six cents each

means \$60 to be devoted to the purchase of supplies or new equipment. In a Sabbath-school of fifty members this means that only twenty copies need be sold by each member, or an average of one a day for less than a month.

What easier way could be devised for meeting Sabbath-school expenses?

Incidentally, a campaign of this kind will do a world of good in arousing and stimulating interest on the part of the students. Nothing so tends to success in Sabbath-school work as actual working experience.

Superintendents and workers interested in this plan would do well to correspond with the Circulation Department of the Review and Herald Pub. Assn. We want active workers everywhere with the Temperance INSTRUCTOR.

Read the advertisement in the YOUTH'S INSTRUCTOR of April 5.

¶ The May, June, July, and August numbers of LIFE AND HEALTH will be the best ever placed in the hands of the periodical workers. We are receiving many good words regarding the April issue and its excellent appearance. The May

## LIFE & HEALTH

THE NATIONAL HEALTH MAGAZINE

will be even better, and the June, July, and August numbers are now being planned with the idea of making them worthy of a tremendous circulation. We hope to make them the most attractive publications ever issued from the Review and Herald presses. Agents should get ready now for a big summer business.

## "Thoughts From the Mount of Blessing"

is a book calculated to do a world of good wherever it is known. In the old edition this was one of the most attractive books we had; but now that it has been reset, re-illustrated, and brought out in much more attractive fashion in every way, it is certainly a gem, and will form a most desirable addition to any library. Nothing more appropriate for a gift book. In cloth, 75 cents; paper binding, 25 cents.

Review and Herald Publishing Assn.  
Takoma Park = = WASHINGTON, D. C.

# THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 31, 1910

No. 13

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## General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

### The World's Need

MRS. E. G. WHITE

IN this age of boasted enlightenment, the Christian church is confronted with a world lying in midnight darkness, almost wholly given over to idolatry. A well-nigh universal disregard of the law of Jehovah is rapidly making the world like the cities of Sodom and Gomorrah. As in the days before the flood, violence is filling the land. Gambling and robbery are coming to be common evils. The use of intoxicating liquors is on the increase. Many who have followed their own unsanctified will, seek to end their unprofitable lives by suicide. Iniquity and crime of every order are found in the high places of the earth, and those who assent to these wrongs are seeking to shield the guilty ones from punishment. Not one hundredth part of the corruptions that exist is being made plain to the world. Little of the cruelty that is carried on is known. The wickedness of men has almost reached its limit.

In many ways Satan is revealing that he rules the world. He is influencing the hearts of men, and corrupting their minds. Men in high places are giving evidence that their thoughts are evil continually. Many are seeking after riches, and scruple not to add to their wealth through fraudulent transactions. The Lord is permitting these men to expose one another in their evil deeds. Some of their iniquitous practises are being laid

open before the world, that thinking men who still have a desire in their hearts to be honest and just with their fellow men, may understand why God is beginning to send his judgments on the earth. The Lord will surely punish the world for its iniquity; "the earth also shall disclose her blood, and shall no more cover her slain."

This age presents a sad picture to those whose eyes have been opened to discern the evils that prevail on every hand. The fear and love of God have almost left the world. This is the time prophesied of by Isaiah, when "darkness shall cover the earth, and gross darkness the people." Multitudes are led away by the delusions of a faithless generation, and are living in the darkness of error. The prevailing spirit of our time is that of infidelity and apostasy,—a spirit of pretended illumination because of a supposed knowledge of truth, but in reality of the blindest presumption. There is a spirit of opposition to the plain word of God, and to the testimony of his Spirit. There is a spirit of idolatrous exaltation of mere human reason above the revealed wisdom of God.

The baleful spirit of unbelief is found in every land, and is permeating all ranks of society. It is taught freely in many of the universities, colleges, and high schools, and it comes even into the lessons taught in the common schools and the nurseries. Thousands who profess to be Christians give heed to lying spirits. Everywhere the spirit of darkness in the garb of religion confronts the seeker after truth.

The Lord in compassion is seeking to enlighten the understanding of those who are now groping in the darkness of error. He is delaying his judgments upon an impenitent world, in order that his light-bearers may seek and save that which is lost. He is now calling upon his church on the earth to awake from the lethargy that Satan has sought to bring upon them, and fulfil their heaven-appointed work of enlightening the world. His message to his church at this time is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." To meet the conditions existing at the time when darkness covers the earth, and gross darkness the people, the church of God has been commissioned to co-operate with God in shedding abroad the light of Bible truth. To those who seek to do their part faithfully as bearers of precious light, is given the assurance: "The Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

The world to-day is in crying need

of a revelation of Christ Jesus in the person of his saints. God desires that his people shall stand before the world a holy people. Why?—Because there is a world to be saved by the light of gospel truth; and as the message of truth that is to call men out of darkness into God's marvelous light, is given by the church, the lives of its members, sanctified by the Spirit of truth, are to bear witness to the verity of the messages proclaimed.

God desires his people to place themselves in right relation to him, that they may understand what he requires of them above all things else. They are to reveal to every struggling soul in the world what it means "to do justly, and to love mercy, and to walk humbly" with their God. Wherever they are, at home or abroad, they are to be his commandment-keeping people. They are to have the assurance that their sins are forgiven, and that they are accepted as children of the Most High.

The world is in need of a demonstration of practical Christianity. In view of the fact that those who claim to be followers of Christ are a spectacle to an unbelieving world, it behooves them to make sure that they are in right relation with God. They can not afford to let one day pass in which they do not lay hold by living faith on the God of Israel. In order to stand as lights in the world, they need to have the clear light of the Sun of Righteousness constantly shining upon them. Ever are they to remember that all about them is a world lying in darkness, and perishing for lack of knowledge.

When God's people so fully separate themselves from evil that he can let the light of heaven rest upon them in rich measure, and shine forth from them to the world, then there will be fulfilled, more fully than it has ever been fulfilled in the past, the prophecy of Isaiah, in which the servant of God declared of the remnant church in the last days: "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

The world is in need of the saving truth that God has entrusted to his people. The world will perish unless it be given a knowledge of God through his chosen agencies. In the power of the Holy Spirit, those who are laborers together with God are to labor with unflagging zeal, and shed abroad in the

world the light of precious truth. As they enter the highways and the byways, as they labor in the waste places of the earth, at home and in the regions beyond, they will see the salvation of God revealed in a remarkable manner.

God's faithful messengers are to seek to carry forward the Lord's work in his appointed way. They are to place themselves in close connection with the Great Teacher, that they may be daily taught of God. They are to wrestle with God in earnest prayer for a baptism of the Holy Spirit, that they may meet the needs of a world perishing in sin. All power is promised those who go forth in faith to proclaim the everlasting gospel. As the servants of God bear to the world a living message fresh from the throne of glory, the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. Thus the darkness of error and unbelief will be dispelled from the minds of the honest in heart in all lands, who are now seeking after God, if haply they may "feel after him, and find him."

### The Test

G. B. THOMPSON

"AND this commandment have we from him, that he who loveth God love his brother also." 1 John 4:21.

Here is a gage by which we can test our love for God. In an engine-room there may be several boilers. It is impossible to look into these great boilers and see how much water each contains. But running up the side of each there is found a little glass tube which serves as a gage. The height of the water in the tube determines how much there is in the boiler.

Do you love God? How are you to tell, you say? Why, look at the gage. You may have been testing your love by the wrong gage. Perhaps you have looked at the number of missionary visits you have made, the size of your gifts to missions, the amount of tithe paid, your faithfulness in attending prayer-meeting, or your faithfulness in practising health reform, and thinking your faithfulness in these things showed how much you love God. These are all good, and necessary, but they are not the test of love. We might do all these things, and even more. We could give all our goods to feed the poor, and our body to the burning flame, and yet not come up to the test. Look at the right gage. *Your love for your brother is the measure of your love for God.*

How does the gage stand, brother? It is well to examine ourselves occasionally to see if we are really in the faith. Do we love the brethren, not a few of them, but *all of them*? Says the apostle John again, "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14.

As we look into our hearts by the aid of the Holy Spirit, what do we find? Do we find some variance, emulation, strife, jealousy, envy, grudging, criticism, suspicion, spiteful feelings, antipathy, aver-

sion, malice, rancor, resentment, revenge, animosity, or something of the kind? These are all members of a family. Where these exist, though in the remotest degree, the love for God in the gage is correspondingly decreased. Brother, how does the gage stand,—not five, ten, or twenty years ago, but *to-day*?

Takoma Park, D. C.

### The Coming Tempest

L. D. SANTEE

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

THERE'S a hush before the tempest, but that hush is the hush of fear; And the heart of the world is troubled, for the day of the Lord is near. No pause or stay in the stream of time, but resistless its waters be, As its waves flow on with a rhythm sublime to the sea of eternity.

The winds are held by the angels till the sealing work is done, And "the Father's name in their foreheads" is received by each waiting one,

Till the truth has gone for a witness to the nations in the dark, And the "seal of the living God" is preached, to warn of the papal mark.

The sun in the shining heavens grew strangely dark at noon, While faces of fear looked upward,— they thought 'twas the day of doom,— And the moon, in her peaceful sailing, was changed to the hue of blood, Fit type of the Armageddon and the wine-press's crimson flood.

The lights in the darkened azure fell fast in a rain of fire, Bright heralds of the advent and the day of Jehovah's ire, When from earth's guilty nations the hopeless prayer shall rise For shelter in earth's caverns from the Saviour in the skies.

O day of wrath and of mourning! O solemn day of the Lord! When the vine of the earth will be gathered, and the vials of wrath be poured.

List to the pleadings of mercy while offers of pardon are given, For the tares will go to the burning, while the wheat finds place in heaven.

Moline, Ill.

### The History of the Hebrew Sanctuary — No. 10

J. O. CORLISS

#### Its Rival Institutions

THERE occurs one significant statement regarding Solomon, which leads one to suspect that the separation of the ark from the sanctuary, in the days of Eli, had brought to all Israel a waning respect for the original service of the tabernacle set up by Moses. Although

the record testifies that Solomon took for a wife the daughter of Pharaoh, it is careful to state that he "loved the Lord," and then adds, "Only he sacrificed and burnt incense in high places." 1 Kings 3:1-3. Gibeon, where the arkless sanctuary stood, being considered the *great* "high place," more offerings were made there than upon other altars (verse 4), but the people in general considered it proper to sacrifice in various "high places," because, the ark being absent from Gibeon, they felt that they had no house in which the "name of the Lord" was found.

This lack, however, was to be supplied in the building of the temple. But though Solomon assiduously labored to provide a "house" for the name of the Lord, yet, notwithstanding the foremost part he acted at its dedication, it is doubtful if he or the Hebrew people ever fully appreciated God's intent in having such a place prepared. Had the king done so, he could not have taken into his household and bosom so many heathen women from among the Egyptians, Moabites, Ammonites, Edomites, Zidonians, and Hittites, who were sure to estrange his heart from God and his worship. Ex. 34:16; Deut. 7:3, 4; 1 Kings 11:1-8.

So far, indeed, was the heart of the king alienated from God that he built "high places" for the worship of the gods of his wives. "In the hill that is before Jerusalem," that is, on the prominent heights of Olivét, over against the royal gardens, were three sanctuary altars, one on each of its three distinct summits, dedicated respectively to Ash-toreth, the goddess of the Zidonians, Chemosh, the war-god of Moab, and Milcom, or Molech, the "divine king" of the Ammonites. 2 Kings 23:13.

So licentious and brutal were the rites practised at these altars, that they fastened an odious name upon the entire hill; namely, "the mount of corruption," or offense. This appellation, together with the name "Olivet," was retained by the entire famous eminence until the Christian era, when the *shady* name was confined to the most southern peak of the range.

The depraved morals thus introduced, could not fail to leave their mark upon Solomon's administration, upon which he entered so auspiciously. True, little detail of the king's changed policy is noted by inspiration, but enough is given to show that the love and esteem in which he was held at first perceptibly waned before his death. A "grievous service" and "heavy yoke" of taxation rapidly followed the king's departure from the true worship, and when this was resisted, the people were "chastened" with whips, until they chafed to the point of rebellion. 1 Kings 12:11.

But this was not the full extent of calamity to the Hebrew empire. The storm destined to overthrow the kingdom was first shown in the revolt of the chiefs of Edom and Syria, who had formerly been subject to Israel. 1 Kings 11:14, 23. Another serious problem was

the act of Jeroboam, an immediate subject who "lifted up his hand against the king." Verse 26.

However, the worst was yet to come; the darkest cloud was about to cast its shadow over the fair domain of Israel. Solomon had given no visible encouragement during his reign to the prophetic gift. Of the prophet Nathan, Solomon's early tutor, nothing is recorded following the king's coronation. His two sons, Azariah and Zabud, were distinguished officers at the royal court (1 Kings 4:5), but no word of counsel from heaven came through Nathan himself.

The only prophet mentioned as giving any divine instruction in Solomon's reign, is Ahijah, of Shiloh. It was he who met Jeroboam in the field and predicted the rending of Israel, and the crowning of Jeroboam king over the ten tribes. 1 Kings 11:29-38. This was a significant token of the greatest calamity of the age—no word of comfort from God's chosen messengers to the king. Such an attempt would have been useless indeed, since the king's heart had gone after heathen gods. In this the wisdom of Solomon was turned into folly. The promise of his youth was overcast by passion. His early justice became tyranny, and his first prosperity wrought his ruin. Had he craved God's counsel in his later reign, all this might have been saved through the voice of the prophet; but alas, for the environments of passion's choice! Godliness was sacrificed on the king's part, and an influence exerted that carried ruin to all the northern tribes of Palestine. But the study of that phase of the subject must be reserved for a following paper.

*Mountain View, Cal.*

### Revising the Decalogue

WHEN people no longer believe the inspiration of the Bible, when they consider the Word of God a book like all other books, when they claim the right to revise its contents and to decide what is genuine in it and what spurious, one need not be surprised to hear that some of these modern wiseacres are also attempting to lay their sacrilegious hands on the decalogue. Not long since, a Harvard professor courted notoriety by declaring that the ten commandments ought to be rewritten. He wants a commandment inserted forbidding drunkenness, and the third commandment, against profanity, he considers to be no longer necessary; not so much because people are no longer profane, but because profanity has lost its significance, because a curse does not any longer mean what it used to. Well, perhaps it doesn't to the Harvard professor and to some other people, who have lost their faith in, and reverence for, all that is sacred. But it certainly does still mean the same to "old-fashioned" Christians; and God himself has nowhere revealed that he has changed with regard to the profaning of his holy name. As for the proposal to add a commandment prohibiting drunkenness, this proposal, as

an exchange very appropriately remarks, "suggests the intellectual caliber of the man who does not see that drunkenness, and all other sins against bodily life and welfare, are forbidden in the sixth commandment," as well as in the seventh, because drunkenness as daily experience abundantly testifies, is a fruitful source of sins against both these commandments. No, the decalogue needs no revision. We can spare none of its commandments, and there is no need of any additional ones. Just as the Lord's prayer is a wonderful summary of all the things that we can possibly ask of God in prayer, so the decalogue is a no less wonderful compend of all our duties to God and to our fellow man. Both of them are equally wonderful in their comprehensive brevity and their simplicity of diction and their beauty of arrangement. Both of them, by their unapproachable excellence, plainly reveal their heavenly origin. He who studies these divine masterpieces and penetrates only a little into the depths of their contents, will be constrained to exclaim with Paul: "O the depth of the riches both of the wisdom and knowledge of God!" Such a one would shrink with holy horror from making the suggestion that either of these divine utterances stands in need of revision.

But here comes the learned editor of the *Homiletic Review*, who by the suggestion of the Harvard professor is moved to this wise observation:—

"It is, if reported correctly, another 'Thou shalt not,' banning intoxication with strong drink. This won't do. The distinctively Christian decalogue needed by the modern world runs upon the line of 'do,' not of 'don't!' This is the defect of the Hebrew decalogue; it consists mainly of don't's, addressed to a people in the moral grade of the young children, to whom we have to address many don't's. That the Westminster Confession calls it a perfect rule of righteousness only shows the defective conception of Christian ethics that existed in our forefathers' time. That Jesus was not of their mind is plain in the sermon on the mount. His golden rule said, 'Do.'"

That the decalogue consists mainly of "don't's" lies in the nature of the case. So far from being a defect, it is rather another revelation of the divine wisdom which framed it. It is the simplest, most direct, and most easily understood way of impressing upon all sinful men of all times, not only upon "a people in the moral grade of children," their duties toward their God and their fellow beings. So natural is this "don't" manner of framing laws, that all the lawgivers of all times, from the most ancient to the most modern, have adopted this form for such of their laws as set forth the duties of their subjects, and laws of this character that do not have the form of prohibitions are indeed few and far between.

But what of the assertion of the *Homiletic Review* that Jesus improved upon

the negative form of the decalogue by his golden rule: "Whatsoever ye would that men should do to you, do ye even so to them"? If the editor of the magazine, instead of picking out a single word of the Master from his great exposition of the law, had taken the trouble to examine the whole of it, he would have found, perhaps to his utter astonishment, that in addition to this "do" of the golden rule, and numerous others like it, it contains perhaps an equal, if not greater, number of "don't's." Here are a few of them: "But I say unto you, Swear not at all;" "But I say unto you, That ye resist not evil;" "Take heed that ye do not your alms before men;" "But when ye pray, use not vain repetitions;" "Lay not up for yourselves treasures upon earth;" "Therefore I say unto you, Take no thought for your life;" etc. That the editor in question has not read the mind of the Saviour aright, is also evident from the words with which he prefaces his exposition of the spiritual sense of the divine law: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Does that sound as if he intended to revise the law by what he was about to say? Nay, more, the golden rule itself disavows any such intention by the explanatory words immediately following it, "for this is the law and the prophets." It is simply a summary of the law, then, expressing, in a positive way, what in the decalogue is expressed mostly in the negative form.

Neither the editor of the *Homiletic Review* nor the Harvard professor has made out his case. God's law is perfect, both in contents and in form, and it does not stand in need of revision from either one of these view-points. It is, as an exchange happily remarks, an anvil upon which every hammer will be broken. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." And again: "It is easier for heaven and earth to pass, than one tittle of the law to fail." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Ps. 19:7, 8.—*Editorial in Lutheran Witness, March 3, 1910.*

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

ELIMINATE every habit that holds you back; every practise that unfits you for progress; every person who depresses you; every move that is not necessary; every footless idea that crowds your brain.—*Col. William C. Hunter.*



### The Call to Duty

Tired! Well, what of that?  
Didst fancy life was spent on beds of ease,  
Fluttering the rose leaves scattered by the breeze?  
Come! rouse thee, work while it is called to-day!  
Coward, arise — go forth upon the way!

Lonely! And what of that?  
Some must be lonely; 'tis not given to all  
To feel a heart responsive rise and fall —  
To blend another life into its own;  
Work may be done in loneliness; work on!

Dark! Well, and what of that?  
Didst fondly dream the sun would never set?  
Dost fear to lose thy way? Take courage yet;  
Learn thou to walk by faith and not by sight;  
Thy steps will guided be, and guided right.

Hard! Well, and what of that?  
Didst fancy life one summer holiday  
With lessons none to learn and naught but play?  
Go, get thee to thy task; conquer or die!  
It must be learned — learn it then patiently.

No help! Nay; 'tis not so.  
Though human help be far, God is nigh,  
Who feeds the ravens, hears his children cry.  
He's near thee whereso'er thy footsteps roam,  
And he will guide thee, light thee, help thee home.

— British Weekly.

### How to Meet Emergencies

F. C. RICHARDS, M. D., C. M.

#### Minor Surgical Emergencies

EVERY home has its nurse, though she may not be known by that title. Mothers and elder sisters generally act as home nurses, and it is with the object of helping these that this article is written.

There are various branches of nursing, one of which is surgical nursing. By emergency surgical nursing is meant the proper dressing and care of wounds and injuries of various kinds. The home nurse is often called upon to treat minor surgical emergencies, such as cuts, bruises, punctured wounds, burns, scalds, sprains, the bites of animals, stings, etc.

It has been said that the fate of an injured person depends largely upon the acts of the person into whose hands he first falls. There is certainly much truth in the statement, for trivial wounds are often made serious by bad management and unwise treatment. For example, the case is recalled of a slightly bruised leg

which was transformed into an ugly, poisoned, suppurating limb by the application of kerosene. This remedy may safely be applied to the hide of a rhinoceros, but ought never to be brought in contact with delicate, bruised, or broken skin. One occasionally finds a piece of fat pork or a tobacco poultice bound on to a hot, red, swollen member; cabbage leaves are a favorite dressing in some quarters; dusty cobwebs are sometimes stuffed into wounds to stop bleeding; and a marble or stone has at times been bandaged in to keep a wound open. Of course all such unwise acts as these only complicate injuries and endanger lives. The first rule, then, for safety's sake is, If you don't know what to do, do nothing. But that is a poor rule to follow, for some one may bleed to death or die of poisoning from snake-bite, if you don't know what to do. Learn, therefore, as quickly as you can, the right thing to do; and then — *do it*.

The great underlying principle in all modern methods of wound treatment is *cleanliness* — not simply ordinary cleanliness, but *fire and boiling water cleanliness*. Absolute safety and unvarying success in the treatment of wounds of all kinds lies in literally passing through the fire everything that comes in contact with the wound. The water used to wash a wound, the cotton cloths or other dressings bound upon it to stop bleeding and protect it, the scissors used to cut the cloths — these and all else should be boiled. Surgeons and surgical nurses boil all their instruments and dressings, and would boil their hands if they could, before bringing them in contact with wounds. The hands should at least be well scrubbed with soap, plenty of hot water, and a nail-brush that has been boiled.

The home nurse should have at hand a supply of soft, clean cotton or linen cloths. Cheese-cloth or gauze answers admirably. These may be kept free from dust and germs in a wide-mouthed glass bottle or jar with an over-fitting lid. A Mason or similar fruit-jar answers nicely. These cloths should be baked in the bottle after the lid has been partly screwed on. The heat of the oven *sterilizes* the cloths, making them ready for immediate application to a cut finger or other injured member. Those who prefer, may purchase small packets of sterilized surgical gauze or lint.

With such sterilized dressings at hand, any wound can be quickly covered with material which is surgically clean. This quick covering with clean cloths is a vital point in the first-aid treatment of wounds, as it seals the wound and prevents the entrance of germs from the

air or through contact with soiled clothing and unwashed hands. It is the method followed on the battle-field in modern wars, with excellent results. After such a dressing has been snugly bandaged in place, if the wound is at all a serious one, the services of a surgeon should be secured. If this is impossible, the wound will soon have to be cleansed by the home nurse, and the following rules should be carefully observed:—

Boil the water with which the wound is to be washed for at least ten minutes. For a large wound, several gallons should be boiled, part being cooled as rapidly as possible by placing the vessel containing it in cold water.

While the boiled water is cooling, scrub several china or enameled bowls or basins with soap and hot water, rinsing with boiling water.

The nurse's hands should next be prepared. To do this bare the arms to the elbows, and with a portion of boiled water in one of the sterilized basins scrub the hands and arms with antiseptic or good laundry soap, and the nail-brush previously boiled. Give special care to the cutting, cleansing, and scrubbing of the nail and crevices. Remove rings, if any are worn. After scrubbing for ten minutes, pour boiled water over the hands and arms to rinse off the soap. Finally, scrub the hands with sterilized cloth over which alcohol or methylated spirit has been poured by an assistant.

After being cleansed by the above method, the hands should be permitted to touch nothing except water, the *inside* of sterilized basins, and dressings and instruments which have been boiled. The *outside* of sterilized basins and the *outside* wrappings of sterilized dressings should be handled by an assistant. Soiled clothing and outside bandages should also be removed by an assistant whose hands have been washed in the ordinary way, and are not permitted to come in contact with the injured surface or sterilized materials.

The wound should now be cleansed by boiled water being poured over it, first as hot as can be borne, then cold, a half dozen or more changes from hot to cold being made. The water may be poured from a sterilized basin or jug, or allowed to flow over the wound from a piece of sterilized dressing held above the wound, but not brought in contact with it.

Do not mop or scrub the wound.

Splinters of wood, bits of grass or clothing, and other foreign matter should be picked out of the wound with sterilized forceps (tweezers) or scissors rather than with the fingers. Grease, soot, and dirt are best removed by wiping the wound gently with a piece of sterilized gauze previously moistened with turpentine.

If it is necessary to replace torn portions of flesh, these are best handled with the fingers covered with sterilized gauze. Never clip off pieces of skin or flesh that may seem almost torn away, as such parts may be valuable. No one but the surgeon can decide what parts should be removed.

After the wound has been cleansed, cover it with a dozen or more thicknesses of dressing material which has been moistened and sterilized by being boiled. On top of this sterile wet dressing pile sterile dry dressings an inch or two in thickness, bandaging all firmly in place. The best and cheapest material for the dry dressings is sterilized cotton-wool, which may be obtained from any chemist.

Once covered in this way, it is important that the wound should be kept covered to exclude all dust and germs. When the patient's condition is satisfactory, there being little or no fever or other unfavorable symptoms, this first dressing may be left in place for several days. Surgeons do not uncover their wounds for a week or more if all goes well.

In case the wound is *infected*, however, as shown by slight fever and inflammation of the wound with, later, more or less discharge, the dressings should be frequently changed and the wound cleansed with hot and cold boiled water after the manner already stated. At least twice daily a freshly boiled wet dressing should be bound in place on such a wound. Burns and wounds of all sorts heal more rapidly under a boiled-water compress than when treated by any other method.

Punctured wounds made by nails, thorns, bits of glass, pins, needles, etc., should be encouraged to bleed freely by the alternate application of hot and cold water. The offending object should be removed if possible, and the wound covered with a piece of boiled linen or other sterilized dressing. To remove a splinter or other imbedded object, boil the small blade of a pocket knife, or pass the point several times through a flame to sterilize it; scrub the fingers and clean the nails which are to be brought in contact with the wound; slip the point of the knife-blade under the end of the splinter or other object, pressing the splinter firmly against the knife-blade with the thumb-nail, and draw the foreign object out. It may be necessary to enlarge the wound in order to reach the splinter.

To remove a fish-hook push the barbed point through, file or cut it off, and then withdraw; or cut off the ringed end and push the fish-hook right through. If the barbed point is pulled back through the flesh, considerable damage will be done.

Bruises should at first be covered with cold wet cloths, which are frequently changed. Later, very hot compresses may alternate with the cold.

Wounds made by the stings of ordinary insects are best treated by the application of ammonia, baking-soda, or table salt.

*Cooranbong, New South Wales.*

"If you do not wish for His kingdom, do not pray for it. But if you do, you must do more than pray for it; you must work for it."

### *Thy Quest*

BE not afraid of aught but self and sin.  
Be frank and fearless. Where thy foot  
hath been  
Leave footprints firm and deep to lead  
the way  
For other feet along time's treacherous  
day.  
Turn on thyself the search-light ere  
thou sleep,  
That no sweet-featured sin unbidden  
creep  
Within thy soul's arena and abide  
For one short night. Whatever may  
betide,  
Keep clean the white page of thy inner  
life.  
However keen the sword-blades and the  
strife  
Of days when Sin lies wounded and  
apart,—  
Go on to victory, wavering human  
Heart!  
The goal is worthy of the race to run,—  
There is a goal beyond time's changing  
sun,—  
To conquer and to win, be this thy  
quest:  
Fear naught but self, and sin within thy  
breast.

—George Klinge.

### *Self-Reliance*

HENRY WARD BEECHER used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:—

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod underfoot with utter scornfulness. 'I want that problem; I don't want any reasons why you haven't it,' he would say.

"I did study two hours."

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

"It was tough for a green boy; but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No!'

"I hesitated, and then went back to the beginning, and on reaching the same point again, 'No!' uttered with the tone of conviction, barred my progress.

"The next!' and I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on, finished, and, as he sat down, was rewarded with, 'Very well.'

"Why," whimpered I, 'I recited it just as he did, and you said, "No."'

"Why didn't you say "Yes," and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing till you are sure. If all the world says "No," your business is to say "Yes." and prove it.'"—*Selected.*

### *Skimmed Courtesy*

"If you are going to give a pan of milk, don't skim it first," the old grandmother used to say; meaning, if you are going to do a favor, don't spoil it by an ungracious word or manner.

Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse?

"Another errand? I never can go down-town without half a dozen commissions!" complains Bob, when his sister asks him to bring a book from the library. He never refuses to oblige her: he does not really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again," exclaims Mary, when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else."

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that it is Tommy's turn. Thus all day long people who love one another skim the sweetness from every service they render.—*Home Herald.*

### *Take It With You*

"I HOPE you'll have a pleasant time, son," I said, as the latter was starting out to spend the evening.

"Thank you; I always do, for I take it with me," was the reply.

And that is a great big secret. Most people wish to have a good time. And that's right. But so many of them seem to fail. Why don't they take it with them? They can; they should. The good time is in you. It is with you as to whether you have good neighbors and find pleasant people everywhere you go. The glory of the heavens, the gorgeousness of the sunrise and the sunset, the sweetness of bird songs, the beauty of waving trees and blooming flowers, the very goodness of God itself—all are in you, all depend on what you are, on what you have brought with you.

What kind of time do you want to have? It rests with you. Will you walk in clear light or stumble along in gloom? Will you be strong and joyous, or weak and sad? It rests with you.—*Brotherhood Star.*

IN May, this present year, the first international exhibition of any sort ever organized in China will be held at Nanking. Various Christian missions are uniting to erect a building where the Scriptures and other literature may be exhibited. The British and Foreign Bible Society joins in this good undertaking, and will prepare a special Chinese edition of fifty thousand Gospels for free distribution to visitors from all parts of China. Besides this, two Bible colporteurs will work for the circulation of the Bible throughout the exhibition.

# THE WORLD-WIDE FIELD

## About My Father's Business

DELWIN REES BUCKNER

SHIPS, freighted with their human freight, may come,  
But, dearest mother, do not look for me;  
For mine is pressing work where I must be  
Away from country, boyhood friends, and home.

In life it may be we may clasp no more;  
But, O, how great our privilege to be  
Together through the long eternity,  
Within the mansion on the other shore!

Lives daily—brief as fading summer days—  
To hopeless graves pass on with hasty feet.

It is my duty, mother, then to warn  
Those whom I can to leave their wicked ways;  
But—this life parted though we be—  
—how sweet  
The hope to meet the resurrection morn!

Ambato, Ecuador.

## Incidents of Medical Mission Work Among the Abyssinians

L. R. CONRADI

DURING my recent stay in Eritrea, I visited the Swedish mission station at Bellesa, seven miles from Asmara. Here I made the acquaintance of Dr. Karl Winqvist, the first medical missionary sent out by the Swedish Mission Society. As he has been laboring in this colony over twenty-five years, his long and varied experience will be of interest.

Sensing the great advantage of being able to work for both the spiritual and bodily welfare of mankind, the doctor, at his own request, was sent by the "Evangel. Fosterbands Stiftelsen," which has its headquarters at Stockholm, to Edinburgh, where he finished the medical course. In the summer of 1883 he was sent to Massawa, East Africa, and connected with the Swedish mission station at Monkullo, some fifteen miles inland. The Swedes conducted a home for both girls and boys there, in which various nationalities were represented—the Amhara, Tigré, Tigrene, Galla, Shamkalla, also the Kunama.

Previously to his arrival, the Mohammedans, who prevail in the coast district, had avoided the mission, but when they learned that a doctor had come from Europe, they began to flock to the station from all quarters. The two rooms available he used for an office and a meeting-room, while the veranda served as a ward for the sick. A few young natives, who had acquired the Swedish, were educated as nurses, while the doctor gave his principal attention to the study of the Tigré. In the summer of 1884

he spent several months at Cheren, where he had his hands full of work. The Abyssinian chief, Alula, who then resided at Asmara, had made quite a raid into this district, and many had been wounded and were in need of a physician. The Catholic mission at Cheren, having no doctor, also asked him to look after their sick.

In the summer of 1885 Ras Alula sent messengers inviting him to Asmara, as he had many wounded ones in his army. Two Italian army physicians went up

for the sick, some of whom lost their senses. Months passed ere some were fully restored. But the help rendered left grateful memories in the hearts of many, who called Monkullo, "The house of the world's Redeemer," and some of these afterward united with the Swedish Church.

In 1885 the Italians took Massawa over from the Egyptian government. When King John, in 1889, became weakened by inner strifes, the Italians took Asmara and the whole province of Hamasen. Consequently a number of missionaries left the sickly lowlands and opened up stations in the highlands. But the doctor continued his medical mission work at Monkullo in two large grass huts during the cooler months, and in the hot season they went to the high-



ABYSSINIAN PRIESTS

with him at the same time. Having some difficult cases to look after, the doctor would at times fall on his knees to ask help of the Great Physician. Ras Alula, hearing of this, chose him as his personal physician, but the doctor was obliged to taste the medicine first before he gave it to the *ras*. Alula became so well pleased that he wanted to retain Dr. Winqvist, but was informed that he could consent only upon the condition that his fellow missionaries would be permitted to be with him. But as this permission must be obtained from the king, the doctor returned after two and one-half busy months.

In 1890 a great famine broke out in Abyssinia. Hundreds of people came down to the coast to obtain help. The cholera broke out, and there was no shelter for the sick. Through the assistance of willing friends at home, they were able to distribute a thousand loaves of bread a day, but that was as a drop in the sea. They put up some grass huts

lands and there continued their work.

In 1896, when the war was raging between the Abyssinians and Italians, nearly everybody around Massawa came down with fever. The doctor and his coworkers suffered severely from it, and in order to fully recover, he spent a year in Sweden after thirteen years of hard work. On his return, he began work at Bellesa. Here he soon found it necessary to take hold of the Tigrene language. Among his patients there was a Tigrene teacher, and thus he made good progress with his language study. During their temporary stay in the highlands, they had taken considerable pains to acquaint themselves with the people, with their manner of living and their ways of thinking. They found many of the young people anxious to learn to read. To meet this desire they first published a Tigrene primer at Monkullo. After further study, between the years 1899 and 1901, they printed in Asmara the four Gospels, a small catechism, and



Bible history. As the Tigrene had thus far not been committed to writing, the doctor had to overcome many difficulties. The result of ten years' hard work is that they have just finished the New Testament in the Tigrene, and I found him hard at work with his helpers translating the Old Testament also.

During this time they found it necessary to erect some permanent quarters for the sick who came to Bellesa. As their means were limited, a large one-story building was erected, and divided into different parts. From the picture it can be seen that the building is plain. One large room serves as meeting hall, and at times also as ward for the less ailing class of patients; then there is a ward for women, and one for men, an operating-room, a laboratory, a kitchen, and a provision-room. The hospital has room for twenty patients, and the cost of the buildings was only seven hundred dollars. The beds were made Abyssinian

cases of malaria from the lowlands. As the people are poorly clad, many suffer from colds. The mission workers have from 3,000 to 5,000 out-patients during the year, while in the hospital itself, they have about 130 annually. With the out-patients, the treatments given vary from between 10,000 to 20,000 a year. The present income is between \$600 and \$1,000 a year, which covers at least most of the expenses for medicine, etc.

As we went through this small, primitive hospital and saw the grateful faces of the patients, then went to the doctor's study-room and to the room where his translator was busy with the translation of the Bible, and then listened to the doctor's experiences as he has gone on muleback to visit the native houses, we could but realize that here was real medical missionary work — blending the healing of the body with the preaching of the word of life, yes, even providing the latter by translating it into the native

Mission work among the Abyssinians presents many difficulties, but here, as elsewhere, if the precious seed is sown with tears, it will bear fruit in time; and here, as elsewhere, true medical missionary work proves a mighty factor in bringing the gospel to the dark natives.

Dr. Winquist called on me in Asmara, November 25, when we had a long talk together about the "present truth," and I gave him the Special REVIEW and some other periodicals. On December 4 he rode again to town, and the next day, we learned that he had suddenly passed away. So now he rests at Bellesa, until the great Chief Physician gives life indeed. Dr. Vasenius attended the funeral to represent the Seventh-day Adventist Mission.

Hamburg, Germany.

### What Nurses Can Do in South America

JOHN V. MAAS

ALMOST from the beginning of our association with the work in South America, we have believed that the medical missionary branch would be most effective among these people, since they are very suspicious of any doctrine except the Catholic confession. So it is unnecessary to say we were made glad by the news that five trained nurses were coming, of whom two were allotted to Uruguay.

The writer at once went to Montevideo, to arrange for their services in that city, the capital, in which live one fifth of the inhabitants of the republic, with no representative of this message.

At our general meeting held January 28 to February 4 we were happily surprised by the arrival of Sister Fannie Brockman and Sister Kerr, who said they would join us in Uruguay. It was, however, deemed best for them to attend our training-school in Argentina for three months, to study the language. After a time, they accompanied Brother Hammerly, a trained nurse from Gland, Switzerland, and his family, to the city of Montevideo. The way has opened for them, and they have been recommended from one house to another to relieve the sick.

One day a rich *estanciero* (a man who owns a large tract of land) came to the city, from a distance of nearly two hundred miles, to find a good nurse to care for a case of smallpox. Miss Kerr accepted the call, having been recommended by friends of the man. While there two more came down with this disease. But the good Lord gave strength for the service, and blessed with healing. Thus in every case the people have interested themselves more or less in the truths we believe.

Just yesterday a brother came to my house who had passed a night at the neighbors of this *estanciero*, who told him that a young lady in the *estancia* was greatly interested in the truth. The people, however, have been very reserved, owing to the prejudice that exists. But the Christian example has been



SWEDISH MISSION AT ASMARA

The front building at right is the hospital. Just behind stands the doctor's home. The building on the hill at left is the girls' home and school. Scattered up the slope are the girls belonging to the school

simian fashion, of stone and cement, and some mixture which gives them a glassy surface easy to be kept clean of insects. Since 1903 the doctor has had a Swedish nurse — a woman — to assist him in his work.

One of the native evangelists reads some part of the Bible each morning and evening, and offers prayer for the sick. They keep the Word of God in the different tongues, so that the patients can study for themselves. Many thus become acquainted with the precious truths of the gospel at the very time when their hearts are most willing to receive it.

An important question was whether the treatments should be entirely free. But as instruments, medicines, bandages, etc., are all expensive, and they had but a limited sum, they soon found it necessary to make a small charge. Many came applying for help, and quite a number of these only wanted to know whether they had any disease, but as soon as they made a nominal charge of ten centimes (or two cents), these last kept away, and only really sick people came. About twenty per cent of all the diseases were eye diseases, and next the

tongue. During the twenty-five years, the doctor has been on furlough only once to Sweden. When I asked him why he returned only at the time when his own health was run down, he replied, "I could not leave the many sick."

Above the hospital, is the doctor's simple home. His wife is a great help to him in translating, being the daughter of a Jewish missionary, and having been reared in Syria. Above his home the mission has a home for sixty girls, and a few simple schoolrooms. As the matron had been in England, she told us freely on what principle the school was conducted: The girls generally stay from two to three years, and while receiving instruction in their mother tongue and handiwork, are at the same time taught the Word of God. Many thus become Protestants. As the girls marry at a very early age, the mission workers have not succeeded as yet in securing good nurses, and there is not much prospect of their being able to use them as teachers. Thus the best the school can do is to educate good wives for the Protestant young men who are educated as teachers, evangelists, printers, etc., at the mission school at Asmara.

most effective. Already we have been urged by persons from other cities to open this work, they promising their help and influence. Ladies are more sought as nurses than gentlemen. It might be said that Sisters Kerr and Brockman have been more than self-supporting since they began labor here, in spite of a strange language in a strange country with a strong opposing element. We hope others, for the love of humanity, will deem it a privilege to leave home land and friends to seek and save that which is lost. This field is white for the harvest.

Montevideo.

### Nyassaland, British Central Africa

S. M. KONIGMACHER

SINCE coming to this field, and especially to this station, we have had a varied experience, which has been good for us. It was hard to lose our baby when we first came, because it was so lonely here. But now, as the work is growing, and the school is larger, time passes more rapidly.

We have been looking around for other sites for out-schools, and, by the blessing of the Lord, hope to secure three more, perhaps others. Day before yesterday one man came to ask for a school for his people, who live about thirty or forty miles from here. Thus the influence of the mission is spreading.

Our medical work here is not very extensive, yet we are called out sometimes. Yesterday a boy came to school with a temperature of 103°. One look told me that he was really sick. I took his temperature, and found he had fever. I gave him some salts, and told his companions to take the machila and carry him home. The native is very difficult to treat. He does not like to undergo our treatments; but we can give them sometimes. The other day a little boy came who had been bitten by a snake. I put into the wound the strongest disinfectant I had, and one of the boys cut it open, so that it bled freely. He is all right now.

The natives have the same idea as many people at home — that they must feed their people all the time. They will take a small child, a week old, and literally force the food down its throat with their fingers. One mother fed her one-day-old baby raw corn-meal gruel. It lived only three days. This is a custom. When this little one died, they wanted to bury it in their fashion; but I told the father that we bury our children nicely, just the same as grown people. I wanted to give the child a Christian burial. So my wife sent them over nice new white cloth to wrap it in; and on the way to the grave she found some wild sweet peas, which she plucked, and laid on the child. On arriving at the grave, we read those appropriate words in 1 Thess. 4:13. We had song and prayer. Then I placed some dry grass in the bottom of the grave, and the father laid the baby in, and I covered it with some more dry grass.

One day, while on my way to my nearest out-school, I came to a village where some women were mourning for a child which had died, dancing and crying to drive away the evil spirits. The village is very near my school. I had stopped there some days before, and had tried to administer treatments with my handkerchief and a hot brick. I asked the mother to bring the child to the mission, but she said she could not. It was very sick when I went over, and nothing but expert care, which was impossible in the village, would have saved it. I told the women who were dancing and mourning that that could not drive away the evil spirits, but that they were pleased with that way of doing, that only the Holy Spirit could drive away the evil one.

It was very difficult to get the consent of the chief of this village to allow me to put a school there, because I had been giving some pretty plain talks against their bier dances. After seeing the progress his sons were making at the mission, and after Peter, my head teacher, had talked to them, he consented, and we have an enrolment of more than fifty. I will have to send three teachers. God is surely blessing.

We are glad to hear of the good news from the General Conference, and to see the encouraging reports from other fields. With God's help and the prayers of our people at home, we hope to push forward in Nyassaland.

Blantyre.

### Singapore

R. W. MILLER

SINGAPORE is one half of the way around the world from New York City, and lies within two degrees of the equator. Here the sun rises at 6 A. M. and sets at 6 P. M. the year round. The hills are green, and tropical beauty is everywhere to be seen. The botanical gardens rival those of Java, which are accounted the finest in the world. It is a meeting point in the Orient, at the crossroads of travel. Located on a small island at the tip of the Malay Peninsula, with Burma and Siam to the north, Java and Sumatra to the south and west, and Borneo to the east, it is recognized as a strategic point in commerce and war, and as much so in its educational and religious influences on the populous lands adjacent.

Our hearts were made glad to know of the establishment of our work here. In a neatly constructed chapel located in a good part of the city, Sabbath-school with a membership of seventy, and one preaching service in English and one in Chinese, are conducted each Sabbath day, also a service every Sunday night. At the present time the actual adult following is about forty-five, with a lively interest on the part of many more. Brother and Sister G. F. Jones, who are in charge in Singapore, are energetic, and, while they have had opposition from every quarter, yet, by the grace of God, they are carrying the battle to the gates

of the enemy. Each new convert is gained in the face of fierce opposition, and often considerable sacrifice to the individual. Many people of the city are convinced of the truth, but, shrinking from opposition and the loss of friends, are waiting. Now and then one of these takes a bold stand.

Up to this point our effort has been put forth chiefly among the Eurasians and Chinese. Among the Malay Mohammedans little or nothing can be accomplished, because of the evil spirits with which they are in constant communication, who warn them against the Christian missionary, and even threaten their lives; besides, these Mohammedans are very true to their faith, endeavoring to kill those of their number who embrace Christianity. Therefore, in the face of death these people are slow to answer the call of the gospel. It would seem that nothing short of apostolic power will ever reach them. Even medical endeavor among them accomplishes but little, because of the interferences of devils in a manner which I have heretofore not known.

How long will it be before this message will have finished its work? Angels of God are now holding the winds of strife till the sealing shall be accomplished; but at the present time in the Orient one hears much about the restlessness in the English and Dutch possessions. It is feared that soon the natives will rise against the whites. In China, only a few years ago, the Boxer movement demonstrated the true feeling of the masses against all foreign interests. The allied troops then humbled the disorganized forces of the yellow men; but with better organization and modern munitions of war, China, with her four hundred million people, is fast becoming a great military power. Soon the last great world battles will be fought, when blood will flow even to the horses' bridles, and the slain shall be from one end of the earth to the other. But prior to that, God's sealing will have been finished, and the rapidity with which the gospel of the kingdom is now going to every nation under heaven is in itself a sign of solemn interest.

Singapore.

THE Student Volunteer Movement seems to have a deepening hold upon the student body of the country. *The Intercollegian* gives the names of 379 volunteers for work in the foreign field, 326 of whom had sailed during 1908. These volunteers are connected with forty-seven missionary agencies, and are to be found working in Africa, China, India, Burma, Japan, Korea, South America, Turkey, Alaska, Philippines, West Indies, Mexico, and Arabia. The total number who have sailed since the movement began is 3,861. These missionaries are connected with the Volunteer Movement, but it must not be supposed for a moment that they are the only volunteers. Many others are just as truly volunteers, although not connected with this body.—*Missionary Review*.



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## Editorial

A DIVINE act, a divine command; and a divine institution is founded, to be a blessing to man in all time, and to all eternity. And how the storm of opposition to God and his truth has raged round that hallowed Sabbatical standard!

*"Thoughts on the Sabbath."*—This was the title of the first article contributed to the REVIEW by Elder J. N. Andrews. Later he wrote his "History of the Sabbath," which has passed through many editions. But in this first brief article (in the second number of the REVIEW, December, 1850) the whole case for the Sabbath of Jehovah is established in a few paragraphs. While this pioneer in our cause lies sleeping in Jesus across the sea, in Switzerland, by the life-long witness of faith that he bore he "yet speaketh." We quote from this first article:—

Those who observe the Sabbath of the Bible, may plead as their foundation, a divine institution. "God blessed the seventh day, and sanctified it." In this consists the Sabbatic institution itself. As God has never taken this blessing from the seventh day, the original institution still exists. As God has never sanctified another day of the week, much less enjoined another day as a weekly Sabbath, it is the only Sabbatic institution.

Jehovah was the first who rested on the seventh day. His example was followed by the Son of God, and by the church universal, so far as the record of inspiration extends. How absurd to believe that the great Creator observed a "carnal ordinance"!

As the seventh day was here sanctified by God, its observance is henceforward a moral duty. But like the other precepts of the decalogue, it was not at first expressly enjoined in the written Word.

When God enjoined the Sabbath on Israel (Exodus 16), he pointed out the true seventh day by a threefold weekly miracle, which continued for the space of forty years. Thenceforward the history of the Sabbath is given in the records of inspiration, so that a knowledge of the true seventh day has been preserved to the church.

When the law was given by the voice of the Almighty, we find the observance of the Sabbath enforced by the fourth commandment. The reason for its observance, as well as the date of its sanctification, is also clearly given.

The Lord made heaven and earth in six days and rested the seventh, "wherefore the Lord blessed the Sabbath day, and hallowed it." The Sabbath then is a standing memorial of God's act of creation. By its observance men would have kept in memory the knowledge of the true God. . . .

The most precious blessings are promised to those who keep God's Sabbath. See Isaiah 56 and 58. And it is worthy of note that this prophecy pertains to a period when God's salvation is near to be revealed. The blessing is promised to "the son of the stranger" (the Gentile) as well as to Israel.

### None Like It

THOSE who are placing our publications in the homes of the people are fostering Bible study; for these publications challenge the reader at every page to go to the fountainhead of truth, the Word of God. But it must be that in many a home there is no Bible. At the recent annual meeting in Virginia, Brother V. O. PUNCHES, who has charge of our book work in that conference, told us of a conversation with one intelligent and educated lady.

"What church do you belong to?" he asked.

"I belong to that big church on the hill," she replied; "the fashionable church; where they don't have any religion."

She had been a Sunday-school teacher, but had never studied the Bible, and had not a copy in the house. Now she is reading our literature, and we hope the Word of God also.

The experience suggests the need of watchful care to get the Bible itself into every home. This is made an important feature by our workers in Catholic and non-Christian lands. There is no book like "the Book." It is the best of all publications to sell. It is the same blessed treasure, beyond all price for value, that it was when Waldensian merchant missionaries carried concealed portions of it in manuscript, watching for a chance to place the words of life in the hands of the people. W. A. S.

### Avoid Extremes

THIS is an age of extremes. Almost everything, to some degree, is diverted from its natural channel or normal condition. We see extremists in the political and religious worlds, in social life, and in the field of finance. It behooves those engaged in this movement to exercise sound judgment. Wild, erratic moves, extreme positions, and unsound reasoning have always been fraught with danger to the church of God. They are especially dangerous in this age, and those who are engaged in giving to the world a great message of reform need to be particularly guarded. Continually they have to combat evil at every turn. In bringing men to the realization of

the importance of truth it is necessary to take decided stands and strong, unwavering positions; but in doing this, great care should be used to avoid extremes and to exercise moderate, well-tempered judgment.

Truth is of God, but extreme teaching with reference to truth he does not inspire. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Extreme positions are usually taken by those who fail to recognize the great underlying principles of truth. Having a zeal without knowledge, they take some little detail, and without reference to its relationship to correlated parts, or to its setting in the great chain of truth, press that to the exclusion of all else.

Years ago the writer knew an excellent sister who illustrated this principle. She felt that a brother belonging to the same church was a terrible sinner because he drank tea and coffee, something certainly which he should not have done, while she at the same time was eating that which was probably far more injurious to her in her dyspeptic condition, making fried doughnuts her principal article of diet. This good sister had obtained a knowledge of one little detail of healthful living, but failed to understand its great underlying principles. She did not see that she was violating the principles of health reform in her experience, perhaps to a far greater extent than was the brother whom she criticized.

The experience of a brother of years ago is recalled. He criticized another member of the church very severely for running in debt, an unfortunate practise truly, and one to be avoided as far as possible, glorying in the fact that he did not owe a dollar to a single soul, but failed very sensibly to appreciate the wrong influence of his course in driving sharp bargains with his neighbors, and even taking advantage of his brethren in business deals.

We see the same spirit of extremism manifested in religious teaching. One man will see, or think he sees, some great truth upon some point of doctrine, and criticize severely all of his brethren because they do not accept it with the same enthusiasm, while other vital and perhaps more important truths are either entirely ignored in his teaching or violated in his practise. There is much in "keeping in the middle of the road" in our religious faith and principles.

There are certain great fundamental truths upon which we may rest all of our weight, and teach with emphasis. The perpetuity of God's unchangeable law, including the sanctity of his holy Sabbath; the free and glorious salvation through the worth and merit of our only Saviour, the Lord Jesus; the nature and

destiny of the human family; the ministry of our great High Priest in the heavenly sanctuary; the nearness of Christ's second coming; the perpetuity of spiritual gifts in the church; the proper support of the gospel ministry; the doctrine of Bible temperance and healthful living, together with the great prophecies relating to past history or to events now fulfilling in the world,—these are some of the great fundamentals upon which we may safely build. They form a foundation both sure and steadfast. These great truths we may preach with confidence and assurance, each in its proper setting, each with due consideration for its relationship to every other part.

But while we proclaim these excellent principles with assurance and steadfastness, let us do so without dogmatism or Pharisaical pride. While we should count these among the fundamentals, and reject as error everything which stands opposed to their teachings, at the same time, let us not consider for a moment that the avenue of revealed truth is forever closed. God will reveal no truth in coming days that will unsettle the great fundamental truths of the past and present, but he will take our limited vision, and so clarify our sight and enlarge our horizon, that we shall be thrilled again and again, as we see new beauty and power and volume in these old truths which we have believed so many years.

So while we maintain in its integrity the faith once delivered to the saints, let us keep our hearts open to the whisperings of the Spirit, and our eyes directed heavenward, that we may behold and comprehend the unfolding glory of God's great truth as he in his own time and way shall reveal it to us. The revelation may come in unexpected manner and from sources not of our choosing. God will select the instrument.

As never before in the world's history or in our own experience, we need to pray for sound minds, for unbiased judgments, for good sense, and for the spirit of loving charity. We need to pray that in this time of stress and storm, God will keep our nerves calm and steady, our hearts loyal to the right, our faith in his word of truth unwavering, our love for our fellows true and generous. God leads as in Israel of old. We can see the movings of his providence on every side. In the pillar of cloud by day and the pillar of fire by night he is going before his people. May we not look back to Egyptian darkness, or be found with the mixed multitude in the rear of the march, but with our eyes fixed upon the Captain of our salvation, may we press forward to the blessed triumph which awaits us in the near future.

F. M. W.

### A First Face-to-Face View

By Brother E. F. Forga, of Peru, now in England, we are permitted to print a paragraph from a letter he has received from Sister Daisy Bacon, who recently went from London to southern Peru, to engage in teaching in a private family. Writing on board the boat, after having touched at various points from Panama downward, and having visited our workers in Lima while the boat was in the port of Callao, Miss Bacon says:—

Callao and Lima are much nicer than the other places we have visited since we left New York, and yet there seems to be something terribly wrong with all the places. . . . I believe that God has a special blessing for those who give their lives for the mission work in these lands. He knows the sacrifice it must be for men to leave their homes as our ministers have done, and live in such benighted places. We speak of difficulties—they are mere nothings, compared to the difficulties in these places. I feel as I never felt before in my life that we must give ourselves entirely to this great work of saving souls. I can understand a little now of the earnestness with which our missionaries make their appeals. I am certain our people at home are asleep to the responsibility which God has placed upon us, and I can see now more than ever before, that I have never understood the situation. Hot, blinding sun, sand-storms, diseases, mosquitoes, bad water, ignorance, and immorality, and Catholicism abound in these countries. One can hardly believe that such things exist in this age of the world's history. I have not seen anything compared to what others have seen, and yet I have seen enough to convince me of the truth of all that I have heard.

This paragraph was not written for publication, but we know our sister will not censure us for passing on the description of her first face-to-face view of conditions and needs in one portion of the mission fields. Miss Bacon has known the message from childhood, and has all along been stirred with the calls from the mission fields. Our workers try to tell of the needs, of the spiritual desolations, of the few laborers, and the millions in darkness. We try to understand them. But it is the face-to-face view that tells us how little can be told in words.

Thank God, the cause is growing and spreading in these lands! Our workers do not count it a great sacrifice to live and work where needs are greatest, if only they can have the blessing of health and strength with which to work. Remember these needy fields, brethren and sisters, every week in prayers and gifts. The enlarging work calls for ever-increasing missionary funds. Many extra thousands must come in this year. Pray to God for it. The hope of this advent movement is in obeying the heavenly vision—a message flying as by an angel in the midst of heaven, to every nation and tongue and people.

W. A. S.

### Note and Comment

#### Missing the Point

A CORRESPONDENT of the *New York Christian Work*, having asked what Paul meant when he said, "We shall judge angels," received the reply:—

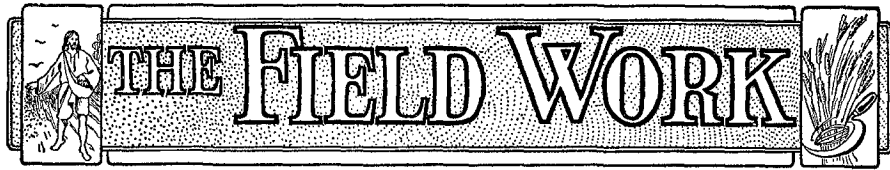
Prof. Marcus Dods, in his "Commentary on First Corinthians," says Paul means just what he says: "The saints are destined to judge the world, to judge angels; that is to say, to judge persons in separation from earthly interests, to judge unclothed detached spirits." My personal opinion is that you know what St. Paul meant just about as well as anybody else ever did, except himself. No commentator whom I have consulted knows anything further than what St. Paul simply says: "We shall judge angels."

The comments hardly leave it as Paul says it. How simple is the apostle's statement in the light of the fact that the saints take part with Christ in judgment during the thousand years, at the end of which both evil men and evil angels, including Satan, are destroyed in the lake of fire. Revelation 20.

#### Demonstrated Value of Prohibition

It is often argued by the opponents of prohibition that in those States and communities where it has been tried, it has proved valueless, that the people have come to regard it as a yoke of bondage rather than an aid to better citizenship. Such has not been the experience of Kansas, according to the Hon. Mr. Cobern, secretary of agriculture in that State. In a recent address in Chicago he very plainly showed the excellent results attending prohibitory enactment in the Sunflower State. As given by Mr. Cobern the following are some of the benefits for which Kansas may be thankful to prohibition:—

Prohibition was never before so popular in Kansas as now, after a thirty years' trial. Its effects upon all phases of society's welfare have been helpfully wholesome, and the aforesaid noisy threats of resubmission are no longer heard, even in whispers. Something of its beneficial influence upon society may be discerned in the official statistics, disclosing that at the end of the last fiscal year twenty-eight county poor-farms were without tenants; eighty-seven had no insane inmates, and fifty-four had no feeble-minded inmates. Twenty-one counties had no convicts in the penitentiary, thirty-six had no prisoners in the reformatory, fifty-two had no prisoners serving sentence in their county jails, and sixteen counties were without a prisoner serving sentence in any institution. Statistics show further that Kansas, with practically a fifth of New York's population, has less than one tenth the number of insane, and that Cook County, Illinois, furnishes more insane to the State hospitals and the institution at Dunning than the total population of all the Kansas charitable, correctional, and penal institutions combined.



# THE FIELD WORK

## Cheer

LET me but live my life from year to year,  
 With forward face and unreluctant soul,  
 Not hastening to, nor turning from, the goal;  
 Not mourning for the things that disappear  
 In the dim past, nor holding back in fear  
 From what the future veils; but with a whole  
 And happy heart, that pays its toll  
 To youth and age, and travels on with cheer.

—Henry van Dyke.

## Another Conference in South America

Four years ago the Santa Catharina and Parana Conference was organized. Owing to the nature of the field and the extent of the territory, it has been an awkward field to oversee; but, because of a lack of laborers, a division was impossible. At the meeting held at Curitiba, Jan. 8-15, 1910, a division was effected, and the state of Parana was organized, and the state of Parana was organized, with Elder Emilio Hoelzle as president, and A. B. Stauffer secretary and treasurer. Besides the president, the conference has another laborer, a licentiate, Joseph Lindermann, Jr. There are five churches, with a membership of about two hundred. The brethren of this state gave \$1,328 tithe for the year 1909, and they hope that their tithe, together with the offerings, will make Parana self-supporting from the beginning of its existence.

In connection with the organization, a ten days' meeting was held in a neat board shed erected for the purpose. The attendance of our brethren was small, except on Sabbath and Sunday, but the outside attendance at the evening services was large and attentive. Elders F. W. Spies, and John Lipke, and the writer were present. We realized some precious blessings from the Lord's gracious hand.

We are now at Blumenau, Santa Catharina, where the Santa Catharina conference will begin its session to-morrow.

J. W. WESTPHAL.

## Fifth Session of the Southwestern Union Conference

THE Southwestern Union Conference was organized in 1901. The constituency of this union conference is Arkansas, Oklahoma, Indian Territory, New Mexico, and Texas, containing a population of about seven millions.

The fifth session of this conference was held at Keene, Tex., February 2-9. There were forty-seven delegates in attendance, representing all parts of the union conference, and all phases of the work being carried forward. The presence of a large number of visitors from different parts of the field bore witness

to the growing interest of our people in the biennial sessions of the union conferences. The faculty of Keene Academy arranged the program of the school so that the students could attend the most important meetings. The presence of a large number of students who manifested a deep interest in the proceedings added very materially to the interest and value of the conference.

The proceedings of the conference consisted of the presentation of reports by the officers of conferences and departments, the discussion and adoption of resolutions outlining the plans to be followed during the next biennial term, Bible studies, and the election of officers.

In most respects, all the reports were very encouraging. During the biennial period just closed, two new conferences were organized. These were New Mexico and West Texas. The tithes paid during the last term amounted to \$102,169, an increase of \$25,282 over the preceding term. The annual tithe of this union conference has increased from \$20,439 in 1902 to \$55,530 in 1909. There has been a corresponding gain in the offerings for both the home and the foreign work.

The publishing department presented a very encouraging report. The sale of literature for 1908-09 was \$75,139, a gain of \$29,722 over 1906-07.

Keene Academy is the only conference institution in the Southwestern Union Conference. The academy has resources amounting to \$45,000, and is free from debt, except the current accounts which it carries in its working operations. At the time of the conference there were 175 students in the academic department, and 140 in the preparatory grades, making a total attendance of 315.

Three industries are being operated by the academy at the present time. These are the broom, tent, and food factories. The broom factory gives employment to about twenty-five young men, who are thus enabled to almost wholly pay their way through school. This department has worked up a large, profitable trade. With its present capacity and equipment, the factory can not fill the orders offered to it. The tent factory is small, but it turns out a good grade of work. It supplies the conferences in the union conference with the most of their tent outfits. The food factory is just being started. In addition to giving students an opportunity to work their way through school, these industries make it possible for many to learn useful trades which will enable them to render the cause and their fellow men helpful service when they shall have left school to devote their lives to the work of the Lord.

From these items culled from the reports of the various departments, it will be seen that in many respects the outlook in the Southwestern Union Conference is very encouraging. It is to be regretted that the reports do not show a larger increase in membership and the development of a stronger and more ef-

ficient ministry. These are most important considerations, to which all the union conferences in the United States should give earnest, prayerful consideration. While we have reason to rejoice that our people are paying a larger tithe, making larger offerings to missions, and are more freely consecrating their young people to home and foreign work than ever before in the history of our cause, yet we can not be satisfied without seeing our fellow men being led to take their stand for the truth. We need greater efficiency and power in our work, and for these we should all earnestly pray.

The delegates were disposed to adopt broad, progressive plans for the future. The southern part of the Texas Conference was cut off from that conference and made a mission field, with the expectation of organizing it into a conference in another year or two. The presidents of local conferences cheerfully accepted their share of responsibilities of the general work. They are making earnest efforts to raise the contributions for foreign missions to an amount equal to ten cents a week for each church-member. They pledged their best endeavors to raise their share of the \$300,000 Fund, and to press the "Ministry of Healing" campaign to a successful issue.

The conditions in the Southwestern Union Conference all appear favorable for the rapid growth of the work. There are no really serious difficulties in the way. Now is the time to press the battle.

But little change was made in the official staff of the conference. Elder G. F. Watson was elected president of the union conference. This places upon Brother Watson new responsibilities, for which he will need added wisdom and strength, and both are freely offered by the Master.

A. G. DANIELLS.

## Western Canadian Union Conference

THIS conference was held at Lacombe, March 4-16. Owing to landslides and washouts, some of the delegates and visiting brethren from abroad were late in arriving; but the meeting began on time. A carefully prepared and well-arranged program had been sent out some time prior to the beginning of the meeting, so that each one who was to take part knew from the very first what he was expected to do. This added materially not only to the interests of the meeting, but to its practical utility. The three conferences and one mission field composing the union were each represented with a full corps of delegates. Besides these, there were several brethren present who were not delegates, making, in all, over forty persons in attendance, not to mention the brethren who live in and about Lacombe.

The president's report was an interesting document. It reviewed the work in the field prior to the organization of the union conference in October, 1907, and carried the work along from that time until the beginning of this first biennial term. At the time of the organization of the union an appropriation of \$7,500 from the General Conference was considered necessary in order to carry on their work. In 1909 the appropriation was reduced to \$6,000, and for 1910 they

asked for only \$2,500. If the work is attended with the same degree of prosperity as heretofore, it is the opinion of the president, Elder H. S. Shaw, that when this latter appropriation is exhausted, the conference will then be self-supporting.

It was further stated in the president's report, that while the union had received \$6,000 on appropriation from the General Conference for 1909, it had returned to the General Conference, in the form of donations, more than that amount.

This Western Canadian Union Conference is certainly an interesting one when viewed from the standpoint of the third angel's message, inasmuch as it contains in its population representatives of almost every nationality. The country is rapidly filling up with a thrifty, industrious class of people. Railroads are being built to open up the territory that has hitherto been unentered, or inaccessible, because of its great distance from the lines of travel. Farming and stock-raising are the principal industries, although mining, lumbering, fruit raising, and other industries are carried forward.

The brethren in this field early appreciated the advantages of education; so that even before the territory was organized into a union conference, each of the three local conferences had started and was maintaining an intermediate school. The school in Alberta is the most prosperous at the present time. This school was moved the past year from Leduc to Lacombe, where a good-sized school building has been erected on land owned conjointly by the school and sanitarium. The school has an enrollment at present of eighty. The school in the Manitoba Conference was not opened the past year, owing to a misunderstanding between the management and the one they had employed to conduct the school. There has been some talk of Manitoba and Saskatchewan uniting and establishing a school for the two provinces. If this is carried out, the Manitoba school property will be sold later. The attendance at the British Columbia school has not been so large as upon former occasions; but the brethren having charge of the work there are hopeful that in the near future there will be a good attendance.

At present no sanitarium work is being carried forward in the union. For three or four years Brother Frank Hommel, with a corps of workers, operated treatment-rooms in a rented building in the city of Edmonton, the capital of Alberta. He built up quite a reputation and practise. The building, however, was finally sold to the Young Men's Christian Association, and this threw them out of a place. Anticipating this, land had been purchased at Lacombe for a sanitarium in connection with the school. Since the closing of the health work in Edmonton, Brother Hommel has been devoting his time to the sale of "Ministry of Healing," and the raising of means to erect a new building at Lacombe. Work on this building will be begun as soon as spring fairly opens. So it is expected that before another winter comes, both the school and sanitarium work will be in full operation in the beautiful valley in which the growing town of Lacombe is located.

A gain of one hundred forty-seven in the membership of the union conference was reported. The total sale of

books and literature during the biennial period amounted to \$35,478.32, being an average sale per capita of \$19.76. Eleven and three-fourths cents per capita was reported on the ten-cent-a-week plan for the two years, the average for 1909 being fifteen and three-fourths cents. The total amount paid by the conference during the two years in tithes amounted to \$35,153.95; the total offerings amounted to \$11,441.83, making a grand total in tithes and offerings of \$46,595.78. The tithe per capita for 1908 was \$19.30, and for 1909, \$24.50. This shows a healthy increase in the payment of tithes.

The probabilities are that at the coming camp-meeting to be held, the Saskatchewan mission field will be organized into a conference, as it is reported as being self-supporting. If this is done, then the union will consist simply of four organized local conferences.

The religious liberty paper, the *Dominion Sentinel*, has been a great help to the work in the Canadian field, and is already receiving attention at the hands of the Sunday law advocates, inasmuch as they are beginning to realize that it is a potent factor in opposing their plans.

It was also voted to start a union conference paper as a medium of communication between the union conference office and the States, and a medium also by which the presidents can keep in touch with the churches and isolated brethren in their respective fields.

A book men's and missionary convention was carried along simultaneously with the regular conference work, the afternoons being devoted entirely to this branch of the work. Brethren H. H. Hall, from the Pacific Press, and A. J. S. Bourdeau, from the General Conference, with local talent, led out in this work. Missionary agents were appointed for each of the fields, and plans were laid for a vigorous campaign the coming biennial term with our literature.

Elder Shaw was unanimously re-elected president of the union conference, with Elder C. A. Burman vice-president. The brethren all seem of good courage in the work. The sermons and instruction during the conference were all of a practical nature, calculated to build up and establish our brethren in the faith. Elder A. J. Breed, vice-president of the North Pacific Union Conference, accompanied me to the meeting, and rendered valuable assistance both in the preaching and in committee and other work.

Inasmuch as it was my privilege to represent the General Conference in the organization of this union conference, I was very grateful for the privilege of being present at this their first biennial meeting, and to note the progress that had attended the work as a result of the organization. If the same self-sacrificing spirit continues in the Western Canadian Union Conference that has characterized it up to the present time, there is no question but that the work in this field will rapidly increase, and in the very near future it will take its place along with the other strong union conferences. My prayer is that God may give wisdom to those chosen as officers of this conference, and bless the efforts that are put forth by them and the other laborers throughout the field, so that there will be a rapid increase in all parts of this conference during the next period.

G. A. IRWIN.

## In the Maori Mission Field

BROTHER READ SMITH in a letter written from Tologa Bay, New Zealand, gives the following interesting information in reference to their work for the Maori people:—

"Our work among the Maoris continues to be interesting and varied. We have Sunday-school at 3 p. m. in their hall. At this time of the year they are a moving population. It is shearing time, and the natives move from one station to another, so that the number present at the school fluctuates. Sometimes we have only six or eight, another time over fifty of all ages.

"The teaching needs to be simple, yet interesting and well illustrated. They are teachable, easily pleased, easily offended, easily spoiled, and therefore need much teaching and training and development.

"We of necessity sing until we are tired. They are passionately fond of music, though the masses are in no way trained. They do not assemble by appointment, but wait until we sing, and the singing draws them. Those near by hear and communicate to the next neighbor, and so on, and thus it takes about half an hour of continued singing to get the congregation together.

"This month sickness has not been so general, but last month was an exceptionally busy one, for we gave over three hundred treatments. This means much labor, for they are all given in the homes, and one can imagine the lack of facility in some. Nearly every baby and child was ill, and adults also. It kept us going from very early in the morning until the late hours, but we rejoice that we have the privilege of helping those who need help, and we are able to praise the Lord with all our soul and mind and strength that he has helped us so much, for, so far, not one of the cases we have had in hand has been fatal—all recovering under the blessing of the 'Giver of every good and perfect gift,' and among them were some really serious cases.

"We delight much in the work our Lord has called us to, and praise him for the honor he bestows upon us in that we are colaborers with him."

## The New Self-Denial Box

For several years the Southern Missionary Society has been putting out a self-denial box for the purpose of securing funds for the work among the colored people of the South.

This is in harmony with the light God has given us through his servant, Sister E. G. White. I quote only a few statements from the great amount that has been given on this subject:—

"I present to you this portion of the Master's vineyard, which has been neglected, but which must be worked. I make an earnest appeal to all who love the Lord Jesus to do all they can to help at this important time.

"The Lord instructed me that much could be accomplished by placing self-denial boxes in the homes of our people. I acted upon the light given. I am glad to learn that the love of Christ has moved many hearts, and that so large a number have responded. My heart says, Thank God for the good results that have been seen. The money sent in from these self-denial boxes helps in the ac-

complishment of the great and good work that we desire to see done.

"Many should become interested in the work of placing these boxes in homes. Ask old and young to aid the work for the colored people by placing these boxes in every home possible. A blessing will surely follow the gifts of self-denial thus brought to the Master.

"Tell the little ones about the work that is being done for the colored children, who have been so greatly neglected. Tell them that the money they put into the self-denial boxes is used in giving colored children some of the blessings white children are so abundantly provided with."

"My dear brethren and sisters everywhere, I wish to ask if you would not regard it a privilege to lay aside a certain sum weekly for the Southern field. Will you not put in a prominent place in your home a box with the inscription, 'For the work among the colored people of the South'? Will you not ask your children to put into this box the money that they would otherwise spend for candy and other needless things? When visitors come to your home, they will see the box, and will ask in regard to it. Let the children tell the story of their effort to help a needy missionary field by denying self."

"Every church-member should cherish a spirit of sacrifice. In every home there should be taught lessons of self-denial. Keep in your homes a self-denial box into which you can put the money saved by little acts of self-denial."

"Invite those not of our faith to do all they can for the advancement of this work. The Lord has placed the responsibility upon them. He expects them to act their part. As they have received, so they are to impart."

"By precept and example, teach self-denial, economy, large-heartedness, and self-reliance."

I am sure that these words will find a hearty response among God's remnant people. Just now there is a greater need than ever that we should deny ourselves and make a real sacrifice, that this work may no longer be kept back for a lack of means. There is a great dearth of laborers, but there are several now ready to enter the work had we the means to enlarge our force.

I wish all would read pages 199-226 in "Testimonies for the Church," Vol. IX. I will quote only a little from the closing paragraphs:—

"Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them. . . .

"My dear brethren and sisters, Christ is now saying to you: 'Lift up your eyes and look on this Southern field; for it needs workers—sowers of the seed, and reapers. It needs your means for the maintenance of these workers.' The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ."

In order that all our people may have a part in this work, we have prepared a very neat and substantial self-denial box again this year. In place of the calendar we have several good illustrations showing some typical scenes in the

Southern field, also some of our institutions which have been established for the uplifting of the colored people.

This box will last several years, and thus the means used to get out new ones each year will be saved to use in the work. I am sure all will be pleased with it.

We are desirous of placing this box not only in the homes of all our people, but with all who would like to assist in helping to carry the gospel to this needy race.

We need your assistance in getting this box into these homes. As we do not have all the names and addresses, we will esteem it a great favor if all who read this will make an earnest effort to assist us. Will not each of our church elders send us the name and address of the head of each family in his church, and all others who will assist in this good work?

Write us as soon as possible how many to send you for your church and neighborhood. Brethren, here is an opportunity for all to be workers together to help the work along. May the Lord bless all efforts put forth. Address me at 61 Lindsley Ave., Nashville, Tenn.

A. J. HAYSMER, *Secretary.*

### *Is There a Need of a German Training-School for Christian Workers?*

THE above question is a practical one and deserving of careful thought. The answer will lie in the existing conditions and what these call for; therefore our first attention will be given to a study of the conditions and magnitude of the German field in this country.

The population of the United States differs from that of any other country in the world in that it is composed of so many nationalities that have come and settled here in such large numbers. In the census of 1900 the government statistics give the entire foreign population to be 25,850,980—more than one third of the entire population of the country, which is given as 76,303,387. At the present time these figures are larger, but the proportion is about the same. This will give the reader some idea of the vast foreign population within our borders.

Of the foreign nationalities in the United States the Germans number nearly ten millions. Second in number stand the Scandinavians, with a little more than two and one-half millions; and third, the Italians, with a little more than two and a quarter millions. Then follow others in less numbers.

What can be the meaning of Providence in the gathering of so many nationalities to this country in this late day of our world's history? is a question well worth considering. Some may attach no meaning to it, but the thoughtful reader will hardly pass the matter by in that indifferent way.

Looking at this matter from our own standpoint and from that of the work that is to be accomplished preparatory to the coming of the Lord and the end of this world's history, the matter has great significance. In the short period of one generation a warning message is to go to all the world, to every nation, kindred, tongue, and people—a vast work indeed.

In the first generation, when a great work was to be done, and when the Holy Spirit came upon the church, there was then dwelling in Jerusalem devout men, out of every nation under heaven. In the same chapter seventeen different nationalities are mentioned as hearing the truth spoken in their own tongues. See Acts 2:5-12. Well might they all be amazed and ask the question, "What meaneth this?"

Now, we have come to the last generation and the closing work of the gospel, and again it is to go to all the world with power. In the providence of God the third angel's message,—the last one of the threefold messages, and the one that carries the final warning, representing the last and finishing work of the gospel in the earth,—took its rise in America. This message was to go to all the world, and now, as in the early period of the gospel, the last message is launched in a country where all the nationalities of the world are largely represented. The object of this is so plain that every one can see it; namely, that these many nations and people should hear the message here and carry it back to the home country from which they came, and thus rapidly hasten the gospel warning to all nations, kindreds, tongues, and peoples, the same as in the early time of the gospel.

To accomplish this work, laborers are needed, and in a special manner should efforts be made to bring the truth to the attention of all these foreign nationalities in this country, that in turn they may take it to their own people in both this country and their home land.

Already an encouraging beginning has been made among the Germans and the Scandinavians, and a little also among other nationalities. Now, among the Germans and Scandinavians we have a large number of children, and also of young people just maturing into manhood and womanhood. These ought to be encouraged to enter a training-school, for it is to this class that we must look for the supply of workers of which there is such great need everywhere.

Church-schools are needed. A small beginning has been made, but many more church-schools should be started, and our churches are anxious to have them, but we can not start them because we have not the teachers. Therefore one of the first needs in the educational branch of the work is a training-school for the training of teachers to supply the call for church-school teachers. Again, not only church-schools are needed, but in such conferences as Oklahoma and Kansas, where there is such a large German constituency, there is a demand for intermediate schools. Before we can have these, we need properly qualified teachers to carry on that work successfully. Thus, again, the demand for a properly qualified and equipped training-school is the first great need. But it is not teachers only for church and intermediate schools that are needed, we need field laborers, Bible workers, and ministers. We are in a sad plight because of the lack of faithful, earnest, and efficient laborers to meet the Macedonian calls coming from so many places. Thus, from whichever standpoint you view the matter, the need of a centrally located, properly qualified training-school is of the first importance.

Can not this need be supplied by our

schools already in operation? If it could, the problem would be easily solved. But how can an English school prepare teachers and laborers for the German work, or for the Scandinavian work? The fact is that it can not be done with success. Mere class recitations in German or some other language does not meet the demands for the development of workers. We would not discredit even the help that has come from this class of recitations in German and other languages, but we have come to a time when something more decisive is needed.

We need a German school—a school where the German language is not only taught in the class room, but also spoken in the school home, at chapel exercises, and in the daily associations, that the students may acquire an easy and natural use of the German tongue. It is needful that the German workers should understand the English, and such a school would have some class work in the English, but it would be a German school with some needed class work in English instead of an English school with some German class work. The reader will readily see the difference in this.

The demand for German laborers in various lines is most urgent. German church-school teachers are called for, and German intermediate schools also, but we lack the teachers. We also lack laborers for the field, Bible workers, and workers in the ministry. Here we have State after State, with hundreds of thousands of Germans, where we have not even a single German laborer of any kind. Surely such a condition presents a most urgent appeal for a properly constituted German training-school, to be established as quickly as possible.

Such a school should also be centrally located, that it may command the united sympathy and interest of all our German believers and serve the whole German interest in this country to the fullest extent possible. We rejoice in the prospect that this need may soon be realized, and all our people will be deeply interested in this important move.

The same facts and conditions that call for a German school also call for a like school in the Swedish and Danish-Norwegian, and we are glad that this need is to be filled. But the great preponderance of the German nationality in this country over the other nationalities makes the demand for the German school of first importance.

O. A. OLSEN.

### Temperance Work in Public Schools

For some time I have planned to give a report of my temperance work in the schools of Southern California, believing it would be a source of encouragement to others to engage in this work. I have for several years had a burden to see something done toward getting the truth before the thousands of boys and girls in our public schools. I spent three years praying and planning to find a way to reach them. Only a few, a very few, will ever come into our church or Sabbath-school. The question was, "How can I reach the masses?" God answered my prayer, and outlined the plan to pursue. It was the course Jesus pursued—the way of the medical missionary. The temperance and the

health work was to be the avenue of approach to the hearts of the boys and girls.

As quickly as possible I prepared myself for work by getting acquainted with the science of alcoholism. My four years' experience in teaching and my acquaintance with the Master Physician also were to prove a help.

With a heart filled with supplications, I interviewed the proper school authorities of my home town (get a good name at home first, I thought), asking permission to give some lectures on scientific temperance in the different buildings. The idea was new to them, and at first they hesitated; but afterward they said they would give me a trial. I visited the buildings, gave my lectures, and then waited. A few weeks later I received through the mail the following letter from the city superintendent. It was in the form of a recommendation:—

"To Whom It May Concern:—

"Mr. E. C. Jaeger has given talks upon scientific temperance before several of our city schools. His talks are sane and sensible, free from exaggeration, and deal with the subject in a strictly scientific way.

"From my personal experience with Mr. Jaeger, I feel free to recommend him to any school authorities, and feel sure that they may trust him to present his subject in a sane and helpful fashion.

"A. N. WHEELLOCK."

You may imagine how happy I was. I had been received, and with approval. The way was at last open. The teachers asked to have me come again, and finally arrangements were made for a course of lectures to cover a period of nine months.

I saw that I needed a small publication to further the cause and get the truths into the homes. Accordingly, a small journal adapted to the children, named *Practical Hygiene*, was the next undertaking. I went to the printers. One hundred eighty dollars was the cost of printing it for the year. That amount looked like a pretty large sum of money just then. But faith in the goodness of God and a large stock of youthful enthusiasm launched the affair. I had but one dollar in the bank when I gave the printer my manuscript. I went to praying for means. I knew that if God wanted the paper printed, he would send the money. And he did. The business men and parents heard about my work, and began to help me. They saw it was a good thing. They said they would pay the bills. Do you know who put this into their minds? I do.

A thousand copies were distributed in the schools; this meant about one to each family represented by children in the schools. And did the children read the paper?—Yes, indeed, and digested it too. They took the papers home, and the parents read too. And O, the good words I heard from them! I had a right to rejoice as I saw them drinking in the precious truths. You can get the hearts of the parents in no better way than through the children. In fact, that is the only way many of them will ever be reached. "Teach the children. It is painting in fresco." The little paper is now a permanent publication.

The children often stop me on the street and ask me questions, and every once in a while we have a little talk about the Master.

My work was brought to the attention of the W. C. T. U., and just before Christmas I was invited by the State president of the L. T. L. work to lecture in the Long Beach and Pasadena city schools. I was well received in both these places. This will prove a great help to me, as these are considered the best schools in the State. I have been asked to return and give another series soon in Pasadena.

By God's help I have been able to speak to almost twenty thousand children since September,—children in grades from the first on through the high school. I have talked, besides the places mentioned above, in the San Bernardino, Ontario, Tropic, and San Fernando schools, and in many of our church-schools.

The daily press has been very kind in making quite full reports of the lectures, and thus the facts have been given wide publicity. Last November I made a crusade against public drinking cups in the Riverside schools; the paper took up the matter, and to-day the school authorities are putting in drinking fountains in all the schools.

Besides my regular work in the schools, I am giving a course of lectures on Sunday afternoons to the Moral Muscle Club of the Y. M. C. A. This is an organization of high-school boys. The talks are religio-scientific. Several of the boys are, as a result of the truths presented, seeking for more light. Pray for these young men.

I have tried to follow the Master's plan of working as far as possible. I have asked no pay for my work. "Give, and it shall be given unto you," were his words. I go wherever my expenses are provided for. Several friends have helped some toward defraying these costs. The great satisfaction of knowing I am doing a little toward bringing sunshine into the lives of these dear children makes up for the lack of a moneyed salary. Don't think I have no difficulties in the way. Sometimes the way seems hard, but the great Jehovah has said this work should be done; and when I know I am doing his bidding, it makes the darkness flee away.

EDMUND C. JAEGER.

### Why Do Christians Hate the Jews?

THIS was the question a young Hebrew asked me a few days ago, "Why do the Christians hate the Jews?" I was engaged with him in an interesting conversation when this question was asked me. I then improved the opportunity to explain to him that every true Christian really loves the Jew. I told him that Christ was a Jew, and the Jews were the ancient people which God had chosen for himself.

I told him that Jesus came as the Messiah, but that the Jews hated and rejected him, and even put him to death. Nevertheless Jesus still loves them and desires to save them from their sins. I told him that I loved the Jews, and that I was engaged as a Christian minister.

When I told him that I was engaged in the work of the Christian ministry, one of his friends remarked, "Well, you ought to have lots of money." The Jewish idea of a Christian minister is a man who gathers much money from the people. When I told them that we had very little money, for we gave it away



to help the Jewish people and other people too who need help, they seemed much interested.

I told them that I observed the Sabbath of the Lord, that I ate no swine flesh, that I believed in the Bible, the Old Testament, and that I loved the Jews. They could hardly understand how a Christian could really love the Jews, and still believe the Bible as the Word of God, especially the Old Testament. From my conversation with them there seemed to be a deep impression made upon their minds.

I am convinced that we have a great work to do for the lost sheep of the house of Israel, and we have many advantages to labor for and among them which others do not have. May the Lord help us to improve all the opportunities he affords us.

A. E. SANDERSON.

### South India

NAZARETH.—I love India and her people, and am so glad I came here. The heat has not bothered me at all, so far. We are only a few miles from the sea, and have a nice sea-breeze every day, so I presume that is why the heat does not seem intense.

I am getting so I can speak quite a little Tamil in the dispensary. One native woman said, "Missie Ammal speaks much dispensary Tamil, but very little house Tamil." I think these people here are about the nicest in India. They seem ahead of the natives of north India.

Not long ago a Hindu came with a very bad sore. After we had treated it, I offered him some tracts; but he refused them, saying, "I am a Hindu, and do not want your religion." Day after day he came for treatment. After he had been coming three weeks, I said to the native boy who works in the dispensary, "That man's sore is almost well. Ask him if he is thankful." He did so, and the man replied, "I am very thankful." Then he said, "I have been to three hospitals, and they did not help me, and I came here, and my sore is well." I then told him it was the Lord who had blessed with healing as we gave treatments. I then spoke of the God of love, the only true God, and he replied, "Yes; I am already beginning to believe in your God." I offered him tracts, and he gladly accepted them. While I treat the body, God's Spirit treats the heart. These experiences cheer the lonely missionaries from time to time, and make them feel like pressing on and doing with their might what their hands find to do.

M. BELLE SHRYOCK.

### Brazil

My work during the year 1909 has been in different places in the state of Sao Paulo. The Lord has blessed it with some success; to him be all the praise. After I had overcome the difficulty of the language to some extent, I began working as the way opened.

After the work was finished in Itapeitinga, the church and Sabbath-school re-established, and six dear souls baptized, I went home to spend a few days with my family.

I next made a trip to a little town called Ibitinga, where we had already a small beginning. Here I baptized four souls, and organized a church of twelve

members. I then started for another place near by, where I labored for quite a while, with but little success. However, about three leagues from town I baptized four, and organized a Sabbath-school of eight members.

The last two months I worked my home town, Sorocaba, selling papers, visiting families, and holding meetings. December 25 three were baptized, and we have yet a good interest. Of course all whom I have baptized know and speak the Portuguese language, but among them are Germans, English, Italians, French, and Brazilians. This, I know, is in fulfilment of Rev. 14:6-9, also 10:11.

The Lord has blessed his work through weak instruments. By this we know that the work is his, and not our own.

We are running far behind in our work here, for lack of workers. There are at present three or more places where work should be done at once. Some have begun to keep the Sabbath, and are looking for more light; but we can not go to all at once. They must wait. Some offer halls and houses for meeting.

This is only in the state of Sao Paulo, but we have twenty-one states in Brazil. Some have not been worked at all. What can we do for them? We can pray for them, of course, but we must do more; we must bring them the truth to their homes. Brethren, pray for us.

JACOB G. KROEKER.

### Uruguay

GUADALUPE.—After leaving the General Conference, I had the privilege of attending our River Plate school in Diamante, Argentina, for about four months. Its doors were closed after the commencement exercises, November 8, and a large band of young people, with Brother Maximo Trummer, formerly a student of Union College, as captain, started out to canvass. Though having had only a few words of the Spanish language, I could not stay at home, and chose the republic of Uruguay as my field. I took with me a young man only seventeen years of age.

A three-days' trip upon the rivers Parana and La Plata took us to the wealthy cities of Buenos Aires and Montevideo. After a stay of a few days at the home of some friends, also German, we started out, with one horse and a two-wheeled cart, to canvass in the departments of Canelones and San Jose. Many of the people are longing for something better, and are ready to receive Christ as their Saviour, and be freed from the chain of bondage. Here are many who can not read or write, including some men in office and policemen. Frequently they tell us they would buy our good books and papers, if they could read. It is sad to hear them talk thus. Many whom I met said they had been in school eight years, but had not learned how to read or write.

I thank God I have a share in his great harvest-field. My hope is made bright to see even a few of the "Coming King" in this country of darkness. I only wish I could speak the language well, so I might tell the people something about the Word of God and the eternal love of Christ. I see many precious souls longing for the truth, waiting for somebody to give the light of the

gospel. Hands are outstretched appealingly to us, beseeching for help. Many have left their homes in the north, to be scattered among these millions, but they seem lost in this great field. We must be a light; we must not forbear for one moment to give this glorious message to the dying race of men.

Canvassing gives me a better idea of the habits and customs of this country. Satan is not idle in interposing obstacles; but my Saviour is able to take them away. This gives me a good preparation for my future work in Bolivia, where I shall go in three months. Until then I shall be at the school in Diamante, Argentina.

OTTO H. SCHULZ.

### Field Notes

RECENTLY Elder P. G. Stanley organized a church of sixteen members at Athens, Tenn.

MRS. M. M. FAULKNER reports twelve who are now keeping the Sabbath at Alpena, Mich.

AT Norwich, N. Y., eleven were recently taken into the church, and others are awaiting baptism.

A REPORT from J. W. Watt states that at present eight persons are keeping the Sabbath at Dixonville, Pa.

QUITE a large number have decided to obey the commandments of God at Ola, Mich., among whom are eight adults.

TWO new members were recently taken into the church at Lock Haven, Pa., and there are others who will probably unite soon.

BROTHER F. E. GIBSON reports several keeping the Sabbath at Youngstown, Ohio, and also the baptism of one adult recently.

THE meetings at West Clifford, Pa., conducted by Elder C. S. Weist, have resulted in one young man accepting the Sabbath.

ELDER C. D. M. WILLIAMS' reports seven or eight Sabbath-keepers at Honolulu, H. T., who will soon go forward in baptism.

ELDER C. A. BEESON spent some time with the North Loup (Neb.) church, and through his efforts one sister was added to the church.

A TOTAL of eighteen Sabbath-keepers to date at Hisson, Ill., is reported by Elder J. B. Locken. They organized a Sabbath-school there recently.

SOME have already accepted the truth at Meers, Okla., through the efforts of Brother J. B. Hampton. A number also have taken their stand at Walter and Temple, Okla.

A REPORT from Staples, Minn., says that thirteen persons have accepted the truth as the result of the effort being made there by Elder C. M. Babcock with Brethren Fry and Ruskjer as assistants. There are a number of other persons interested, and a good, strong church may be built up.

BROTHER G. M. ALWAY reports five baptisms at Pueblo, Colo., recently.

A LETTER from G. W. Stilson states that one young man has recently taken his stand for the truth at Fond du Lac, Wis.

THE report of three new Sabbath-keepers at Hornell, N. Y., comes from Elder J. W. Raymond, who has been conducting a series of meetings there.

As a result of Bible work done in Milwaukee, Wis., by Mrs. B. L. Post, two more have begun to keep the Sabbath, and several others are interested.

ELDER J. H. HOFFMAN reports from Superior, Wis., that another Swedish lady has just begun the observance of the Sabbath, and that her husband is also very much interested.

WORD from Elder J. B. Scott, of Bear Lake, Wis., brings the information that fourteen have been won for the Lord and his truth at that place, and the Sabbath-school is more than doubled.

ELDER E. E. FARNSWORTH reports that recently he baptized fourteen of the students of the Campion Academy in the Baptist church at Loveland, Colo. Two of these were young men who were not previously Sabbath-keepers.

ELDERS G. F. WATSON and C. F. Cole recently opened a series of meetings at Madison, S. D., resulting in five accepting the truth. There are six or eight more who are firmly convinced, but who have not yet taken their stand.

ELDER L. E. SUFFCOOL writes that as a result of meetings held at Crystal Falls, Md., fifteen souls are keeping the Sabbath, and a Sabbath-school has been organized. It is expected others will soon decide to take their stand.

ELDERS A. G. HAUGHEY and C. A. Hansen report excellent results of meetings recently held at Otsego, Mich. At the close of the meetings, thirteen joined the church subject to baptism, and still others are getting ready to unite with us.

A CHURCH was recently organized at Lake Arthur, N. M., with a membership of seventeen, and it is expected that several others will unite with them soon. At Mesilla Park, N. M., a church of sixteen members has also been organized.

THE colored believers in St. Louis have undertaken to raise the payments on their church building by the sale of books and magazines. This is what is expressed as "killing two birds with one stone"—it is enlightening the world and building a church at the same time and with the same effort.

A BLESSED occasion was enjoyed by the members of the West Side (Chicago, Ill.) church at its service, Sabbath, February 5, when four sisters, new converts to the truth, were baptized. Elder Wm. Covert was present, and gave an instructive study on baptism, following which the service was performed. Two of the members baptized were taken into church fellowship.

## Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - - - Secretary

### Fireside Correspondence School

#### More About the Perennial Bible Institute

LET no one get the impression that "Bible doctrines" is the only study offered in the Perennial Bible Institute. There is another already being given, and three more on our list of "prospective studies" to be developed in the near future.

The other one we are giving now is New Testament history; in other words, the life of Christ from his birth to his ascension, prefaced by an introductory lesson on the "Preparation of the World for Christ." It is an excellent thing to have a thorough knowledge of the great doctrinal themes which give power to the second advent movement, and to be able to present them simply and intelligently to others; but this can never take the place in the Christian's experience, of the vital, practical principles of daily living so clearly and impressively exemplified in the life and teachings of the lowly Nazarene. When we are tempted and weary and perplexed and afflicted, we do not generally go for strength and comfort to doctrinal study as such, but rather to the sweet, simple words of invitation, forgiveness, and assuring promise uttered by Jesus or his apostles.

It is easy for us to say in a general way that we know the life of Christ, we are getting that in the Sabbath-school lessons free, we feel more need in another direction, etc. But it can be said with confidence that any one who will take up a systematic study of Christ's life in its historical and geographical setting, and in the light of the many customs and traditions of the times which throw light on his teachings, with the degree of thoroughness inculcated in our course, will find that his supposed knowledge of these things is somewhat meager and indefinite after all. In Lesson I of this course, the author says, "You should be able at the end to *think through* the life of our Saviour and outline his wonderful teachings." That these lessons have a very practical trend is suggested by the first question of the first Test Paper, "Why do many fail to have a healthy Christian experience?" Lesson II is entitled "Immanuel, God With Us;" Lesson III, "Early Years and Private Life of Jesus," etc.

This is an especially fine course for young people. It will fortify them against temptation, will revive and sustain them when under discouragement, will help them to sense more fully the value of the personal companionship of Jesus at all times and under all circumstances. It covers the same ground that is passed over in this subject in resident schools, and the student's work, if satisfactorily done, will be credited on the course he may wish to complete later in any of our schools.

But its value is by no means confined to the young. Some are taking it who have reached middle life and more. Those who are willing to use their spare time faithfully, making a little sacrifice

on other things if necessary, will be surprised at what they can accomplish.

The way in which one spends his spare time is a truer index to what he is and what he really desires to become, than his use of the time demanded for his regular occupation. The doors of the Fireside Correspondence School are open to all who really care to become more than they are. There is no feature of its work that gives more substantial aid in self-improvement than the Perennial Bible Institute. The subjects to be added to its list of studies as soon as the lessons can be completed, are Old Testament history, Acts and the Epistles, and Daniel and the Revelation. Much has been said on the importance of the latter study, and an entire course of forty lessons will be given to it, as also to the other two.

Any who are interested to attend the Perennial Bible Institute should address Fireside Correspondence School, Takoma Park, D. C., or—

W. E. HOWELL, *Principal*.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D. - - - - - Secretary

D. H. KRBS, M. D. } - - - - - Field Secretaries  
L. A. HANSEN }

### Medical Missionary Work in New York City and Boston

WE are happy to report that the small beginnings already made in these two largest cities of the East to organize and definitely introduce the medical missionary phase of the message, have met with a hearty response upon the part of societies, churches, and individuals, and have brought us into close and friendly relationship with many of the most earnest and refined men and women.

As we looked at New York City from its harbor, and traveled its miles of streets by train, and car, and carriage, and as we viewed Boston from the heights of Melrose and other points, and thought of its hundreds of thousands of inhabitants, strangers, with whom God's workers must come in close touch, the task looked herculean, and the obstacles loomed mountain high. But word from God had come to us that if we would move forward, and put to the front the medical missionary work, mountains of difficulties would be moved out of the way; and so we are finding it.

Here at Boston we have begun in the simplest manner. We have called at homes of the best class of people. We have introduced ourselves as representatives of the medical missionary work for which the Melrose Sanitarium stood as one of a sisterhood of eighty-one institutions. We stated that these institutions existed not only for the purpose of demonstrating to those who became their guests the virtues of dietetic and kindred reforms, but that these institutions were regarded by their managers as educational centers from which workers and publications were to carry light and blessings to the people. As we state that this is to be accomplished through parlor talks and demonstrations, through co-

operation with existing societies, such as church and women's clubs, and W. C. T. U. societies, all these avenues have been thrown open to us. Ladies have offered their parlors, and given us a list of the names of their neighbors, with permission for us to invite them to their homes certain afternoons, usually once a week.

One lady gave us the names of fifty-four ladies residing in the best part of Melrose, representing several churches. As a result of visiting these persons, health talks and demonstrations have been held in private homes and before the W. C. T. U. in the Congregational church in Melrose. Arrangements are also completed for a luncheon and lecture to be provided by us for the members of the Congregational Ladies' Union, they meeting all expenses. About eighty guests are expected.

At the W. C. T. U. meeting we formed the acquaintance of between eighty and ninety persons, and the interest manifested was truly gratifying.

At Roxbury, a suburb of Boston, we co-operated with a public effort made by the Central New England Conference workers, and held a health institute for a period of six afternoons, one each week. This class was attended by from fifty to ninety ladies. These ladies came through snow and rain in order not to miss a single demonstration. At one afternoon meeting we secured seventy names and addresses, accompanied by cordial invitations to call. In all we have secured over one hundred fifty addresses in about eight weeks, and made as many or more calls.

In this work the Melrose Sanitarium and the Central New England Conference are co-operating in the most cordial manner. At the largest demonstrations we are aided by our intelligent sanitarium chef, Mr. George Cornforth, and at these and others we have the assistance of Miss Stone, a trained nurse, with the promise of one or two more as the increasing interest may demand.

Dr. D. H. Kress has assisted by lecture at each of the larger demonstrations mentioned. Dr. W. E. Bliss and Dr. Estella Houser have also co-operated, answering the many questions propounded.

MR. AND MRS. G. B. STARR.

## Sanitarium Relief Campaign

### Campaign Work at Union Conference Meetings

In the consideration of the "Ministry of Healing" campaign at the last three union conference meetings there was manifested a most excellent disposition on the part of the strong to help the more needy.

#### Southwestern Union Conference

This union has no conference sanitarium. It has no sanitarium debts. The brethren are not in favor of creating a debt in order to secure a sanitarium. When the relief campaign was presented to them, they very naturally asked why they should help pay debts which they had no part in making.

The matter was given careful attention by the committee on plans in a two-hour session. The committee brought

in a recommendation to the effect that the campaign be pushed in the union conference, and that one third of the proceeds be devoted to the General Conference to help the Philadelphia Sanitarium, the disposition of the remaining two thirds to be left to a later time.

A free discussion was entered upon by the body assembled. Pertinent questions were asked. Ample time was given for the consideration of the measure in all its phases, resulting in a unanimous vote in its favor. Opportunity was also given for the entire congregation to express itself, which it did by rising as one man in answer to the call for the affirmative vote.

#### Lake Union Conference

Here, too, was found a good example of the principle that when one member suffers, the whole body suffers. There are four conferences in this union that have neither sanitariums nor sanitarium debts. Some of them have other interests that are pressing. At Berrien Springs, Mich., is a big demand for the establishment of a sanitarium in connection with the school. The brethren there have lived in hopes of seeing a long-standing promise fulfilled that such an institution would be started. They had some feeling that it might be right to use proceeds from the sale of "Ministry of Healing" to set on foot this much-needed enterprise.

In the very full consideration that was given the recommendations by the conference it was brought out quite clearly that the object of the movement is to give relief and not to create a building fund. The author of the book has given it to relieve existing indebtedness. Elder A. G. Daniells gave a very good illustration of the situation. He said: "Suppose there is a shipwreck, and there comes a call for help. As the life-boat crew puts out to sea, what is the one object before it?" Here, some one replied, speaking ironically, "Build a new ship." "No, it is not to build new institutions, but to help those that are now in need."

When the vote was taken on the proposition, there was not one voice heard against it.

#### Northern Union Conference

This union has but one conference sanitarium, located at Nevada, Iowa. It has some indebtedness. The union conference president, Elder R. A. Underwood, had already presented through the union conference paper, his position with reference to the relief campaign. He proposed that the union conference should take up the matter, and that a good proportion of the proceeds be given to the General Conference to help the Philadelphia Sanitarium, inasmuch as that sanitarium is in a position to require assistance outside of its own territory.

About three hours of the time of the committee on plans was given to the question, and recommendations were drafted to suit the local needs, devoting two thirds of the proceeds of the campaign to the General Conference. The subject came before the conference at the afternoon session, and overtime was used in its presentation. The question was put, resulting in a unanimous affirmative.

The next morning there were expressions to the effect that the measure had

been put through without giving ample time for full discussion. When the morning session opened, a statement was made regarding this feature, and it was voted to reconsider the recommendations. It was explained that fullest freedom of discussion was desirable, there being nothing to be kept back about the whole proposition. An hour and a half was given to further consideration, and at the close of the discussion the former action was reaffirmed.

It is certainly a good indication when men who are already heavily burdened will shoulder other burdens in order to help those who may not be so well situated as they. It takes real Christian spirit to do this. We may well be glad that this spirit exists with us. Only good can come from it.

L. A. HANSEN.

### More Books Soon

ORDERS are coming in for "Ministry of Healing," to meet the needs of the relief campaign now under way. The Review and Herald Publishing Association reports that their stock has been exhausted, but that they are rushing through an edition of twenty thousand. They will do their best to supply the demand as soon as possible.

Let no one slacken efforts in the work. Spend some time in making preparation for a good canvass. There is no better way to do this than to read the book itself, becoming familiar with its contents, and being prepared to call attention to special points. A suggestive canvass will soon be ready.

L. A. HANSEN.

## 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

### The Power of Literature as a Gospel Agent

WE are all familiar with the importance assigned to the publishing work, in the literary world at large. In any enterprise that is set on foot, in any reform that is being agitated, almost the first inquiry is, What is its literature? What use is it making of the press? Any organization which makes no use of the press is set down at once as something of no consequence or no character; something which seeks to conceal itself from the presence of men, instead of coming to their knowledge; something that seeks darkness rather than light, with the suspicion that always attaches to such a course, in reference to the character of their deeds. Whereas any cause which gives evidence that it courts publicity; that it is willing to avail itself of every means to make itself acquainted with the people, and the people acquainted with it; that spreads before the public a record of its doings, a statement of its purposes and its plans, its means and its

methods, and keeps these things, by means of the publishing facilities of these times, ever before the eyes of the people, in public ways, and in the by-paths of individual life, shows that it has nothing to cover up, to conceal or keep back; and in pursuing such a course, that cause is sure to gain the attention of the people, and to some extent their confidence, and perhaps sympathy, and possibly adherence. . . .

To form some idea of the value of the publishing work, as an instrumentality for the proclamation of the message, we have but to think a moment of what would have been the condition of the work had this agency never been used. But this is too hard a problem to propound for solution; for we can form no conception of it. How many thousands have been made acquainted with the truth who never would have heard it but for the publishing work? The books never tire in their message. They never grow angry. They speak the same truth again and again. They never answer back. How many have they thus won to the truth who would have seen something in the living preacher, in tone, or manner, or expression, to offend, or repel, or weary! This is an instrumentality that can not be dispensed with, or allowed to fall into disuse. The query is, and the problem to be solved is, how to make it more efficient, and work it more successfully.—*A statement by Elder Uriah Smith, at the General Conference in 1901.*

**Notes on the Summary**

WELCOME to Korea! This is the first report to our monthly summary from that interesting mission field.

Last month we had no report from Germany or Russia, hence the report in this summary for two months. Note also that the German Union Conference has been divided, and will appear hereafter as the East German and West German union conferences.

The Southeastern Union Conference, though one of the youngest and smallest in the sisterhood of union conferences in the United States, presents the largest report for the month of February. It would seem from the figures that a good per cent of the agents from the other conferences of that union conference have gone to Florida for their health. At any rate, the report from Florida shows a most remarkable growth.

As we look over the summary and compare the reports year by year, it is well to bear in mind what has been sacrificed by some of the union conferences during the past year, in sending their best men to be leaders in foreign fields. And yet the work moves onward, rising a little higher each year. It is one of the beautiful paradoxes of the gospel that we make progress in proportion to what we give. Although at times the home work seems to stagger when we send our best leaders abroad, yet somehow, under the Lord's direction, the reflex blessing from our gifts nerves our hands and cheers our hearts, and the work swings upward and onward with new force and power. We live by giving; we die by withholding. "It is good to see a man give until it hurts him, and then continue giving until it doesn't hurt him."

E. R. P.

**Canvassers' Summary for February, 1910**

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
<b>Atlantic Union Conference</b>						
Maine .....	...	...	...	....	\$ 54.50	\$ 95.10
Northern New England ...	4	260	43	\$ 201.50	6.00	116.35
Central New England .....	7	269	42	601.90	1003.10	893.80
Southern New England ...	1	4	8	35.75	454.25	66.90
New York .....	4	167	49	143.10	375.20	285.85
Western New York .....	3	98	20	55.20	392.50	347.27
Greater New York .....	1	40	20	39.75	740.85	389.40
Totals .....	20	838	182	1077.20	3026.40	2194.27
<b>Columbia Union Conference</b>						
New Jersey .....	5	243	153	182.50	1044.75	78.00
Chesapeake .....	3	161	77	139.15	318.05	134.95
Eastern Pennsylvania .....	3	183	62	122.35	950.90	....
West Pennsylvania .....	15	1227	396	1038.20	1255.70	117.80
Ohio .....	13	1358	754	1383.85	1526.50	492.80
Virginia .....	9	613	214	502.10	129.95	189.45
West Virginia .....	3	154	28	78.05	362.00	220.20
Totals .....	51	3939	1684	3446.20	5587.85	1243.20
<b>Lake Union Conference</b>						
Wisconsin .....	6	587	169	683.15	387.65	....
Southern Illinois .....	11	578	174	470.60	684.15	228.40
Northern Illinois .....	3	305	86	199.35	178.75	25.50
Indiana .....	2	214	35	100.30	32.00	143.90
West Michigan .....	...	...	...	....	....	....
North Michigan .....	5	432	110	267.75	608.35	268.65
East Michigan .....	12	591	184	508.20	371.10	....
Totals .....	39	2707	758	2229.35	2262.00	664.45
<b>Canadian Union Conference</b>						
Ontario .....	2	368	197	421.70	377.50	....
Quebec .....	1	42	17	42.50	57.60	....
Maritime .....	...	...	...	....	....	....
Newfoundland .....	...	...	...	....	....	....
Totals .....	3	410	214	464.20	435.10	....
<b>Southern Union Conference</b>						
Tennessee River .....	7	407	186	366.60	522.90	192.85
Kentucky .....	6	475	210	305.25	179.90	....
Alabama .....	6	420	104	212.10	407.65	36.50
Mississippi .....	9	906	459	1109.25	599.15	....
Louisiana .....	4	432	121	191.85	695.95	387.05
Totals .....	32	2640	1080	2185.05	2405.55	616.40
<b>Southeastern Union Conference</b>						
Cumberland .....	4	246	55	97.45	357.40	198.60
North Carolina .....	6	549	233	373.55	473.25	224.10
South Carolina .....	11	630	152	252.00	418.40	867.50
Georgia .....	9	603	185	523.10	1232.15	1017.25
Florida .....	22	1556	...	2715.15	223.40	3.10
Totals .....	52	3584	625	3961.25	2704.60	2310.55
<b>Southwestern Union Conference</b>						
Oklahoma .....	11	309	75	297.50	389.40	404.25
Arkansas .....	8	263	96	130.25	714.95	....
Texas .....	13	1022	454	1501.85	315.50	....
West Texas .....	2	132	18	69.75	77.25	....
New Mexico .....	1	92	52	30.35	161.00	....
South Texas Mission Field ..	2	88	54	174.00	....	....
Totals .....	37	1906	749	2203.70	1658.10	404.25
<b>Central Union Conference</b>						
Kansas .....	7	518	79	617.75	366.85	....
Nebraska .....	8	323	101	378.65	....	182.10
Wyoming .....	...	...	...	....	....	55.00
North Missouri .....	2	43	11	36.75	364.45	445.65
Southern Missouri .....	2	62	53	69.50	161.40	....
Colorado .....	...	...	...	69.00	....	361.00
Western Colorado .....	4	141	50	179.05	167.13	....
Totals .....	23	1087	294	1350.70	1059.83	1043.75
<b>Northern Union Conference</b>						
Minnesota .....	...	...	...	....	....	....
Iowa .....	4	350	122	395.50	215.50	200.00
North Dakota .....	...	...	...	....	....	....
South Dakota .....	...	...	...	....	....	55.50
Totals .....	4	350	122	395.50	215.50	255.50

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
<b>Western Canadian Union Conference</b>						
Manitoba	...	...	...	....	....	....
Alberta	...	...	...	....	....	....
Saskatchewan	...	...	...	....	....	....
British Columbia	...	...	...	....	....	....
Totals	...	...	...	....	....	....
<b>Pacific Union Conference</b>						
California-Nevada	1	50	40	\$ 129.00	....	\$ 763.12
Southern California	3	350	127	463.95	\$ 554.05	....
Arizona	1	...	...	177.75	93.25	....
Utah	...	...	...	....	....	....
Totals	5	355	167	770.70	647.30	763.12
<b>North Pacific Union Conference</b>						
Western Washington	...	...	...	....	305.55	108.05
Western Oregon	3	26	14	78.00	....	10.00
Upper Columbia	4	240	121	453.25	142.60	20.00
Southern Idaho	...	...	...	....	31.75	149.25
Montana	2	81	39	139.20	10.50	....
Alaska	...	...	...	....	....	....
Totals	9	347	174	670.45	490.40	287.30
<b>Foreign Union Conferences and Missions</b>						
British	...	...	...	....	4646.80	3326.00
Scandinavian	58	4472	3736	3236.01	5965.56	2316.40
East German (two months)	120	...	...	6347.72	8311.10	8401.04
West German (two months)	166	...	...	10618.00		
Russian (two months)	...	...	...	1272.44	970.20	....
Latin	12	2248	4160	762.48	185.40	301.42
South African	29	1230	469	2089.76	1394.17	....
Australasian	65	3855	1222	4828.74	6455.18	5429.00
Mexican Mission	6	461	533	1047.25	327.17	157.10
West Indian	9	215	279	1120.50	....	....
South American	20	432	...	884.64	....	....
Korean	1	...	...	28.50	....	....
Totals, North American union conferences	..			\$18754.30	\$20492.63	\$10261.29
Totals, foreign union conferences and mission fields	.....			32236.04	28255.58	20205.11
Grand totals	.....			\$50990.34	\$48748.21	\$30466.40

**Comparative Summary**

	1905	1906	1907	1908	1909	1910
Jan. ....	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23
Feb. ....	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ..	12,000.00	18,000.00	36,253.65	36,390.09	52,703.65	.....
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	.....
May ....	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	.....
June ...	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34	.....
July ....	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	.....
August .	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	.....
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	.....
Oct. ....	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	.....
Nov. ...	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	.....
Dec. ...	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	.....
Totals	\$237,000.00	\$371,684.30	\$491,450.75	\$682,427.18	\$775,741.08	.....

**Current Mention**

— The House of Representatives on March 23 passed a bill authorizing the raising of the remains of the battle-ship "Maine" in Havana harbor.

— An agreement was reached at Chicago on March 24 between the managers of the Western railroads and the Brotherhood of Locomotive firemen and enginemen by which the great threatened strike has been averted.

— At a banquet held in Albany, N. Y., on March 19, attended by President Taft and Earl Grey, governor-general of Canada, both speakers made earnest pleas for unity among the nations of the Anglo-Saxon race to bring about world peace.

— During the year 1909 the United States government paid out in pensions to its soldiers \$161,973,703. This is the largest amount paid in pensions since the close of the Civil War.

— Through the confessions of former Councilman J. F. Klein, of Pittsburg, Pa., sixty councilmen are now under accusation of receiving bribes for the passage of certain bills. About half of these have confessed on promise of suspended sentence, while the remainder are preparing to defend themselves.

— Strikers or strike sympathizers exploded dynamite under two cars of the Philadelphia Rapid Transit Street-car Company on March 18. The strike seems still far from peaceable settlement. Arrangements are being entered into by the officials of the carmen's union to start a new political party.

— The Pennsylvania State Federation of Labor has decided that it will be inopportune to call a State-wide strike to aid the Philadelphia street-car strikers.

— King Menelik on March 24 turned the government of Abyssinia over to the regent, with the approval of his principal chiefs. For some time the death of the aged ruler has been daily expected.

— The meeting between President Taft and Earl Grey, governor-general of Canada, in New York last week, is expected to result in such an arrangement of the tariff schedules of the two countries that the threatened tariff war will be averted.

— A rapidly moving train left the track in a narrow cut near Marshalltown, Iowa, on March 21, resulting in one of the most terrible wrecks on record. Forty-seven persons were either killed at once or died soon after of their injuries, while a score or more are more or less seriously injured.

— The volcano of Mount Etna, in Sicily, broke out in a fresh eruption on March 24, destroying one village, and causing great panic among the people. Help is being organized for the people of the devastated region. The spectacle caused by the eruption and the ruin resulting therefrom is said to be second only to the eruption of Mount Vesuvius in 1906.

— Expulsion of Jews from various cities in Russia has reached a magnitude never before attained. Previously those threatened with expulsion by local governors were able to get protection through the minister of the interior; but now orders for their expulsion from these cities come through the ministry of the interior, and there is no redress. Hundreds of families living in these cities are being forced out of the country.

— Acting upon the urgent request of the government of Liberia, the United States cruiser "Birmingham" has been ordered to proceed to Monrovia, Liberia. The Liberian government has represented to the State Department that it is powerless to hold in check a powerful people inhabiting the region of the Cabally River. These people are besieging certain towns in Liberia where there are considerable American missionary interests.

— The Chinese minister to Germany, who is about to relinquish his post, has just notified the world that China intends to follow the course of other great nations by introducing universal military service. He said: "If we make all the available men join the military, we have such an enormous population — some 400,000,000 — that we shall overshadow all other armed nations. The details of the plan have not been worked out, but we propose to make our young men soldiers, not only through drill, but by education. They must learn what a shame it is for the most ancient, and in population the greatest, nation on earth to be so weak." China is awake; she is only looking around now for her military accouterments. That she did not begin to do so long ago is the wonder of the world. A hand seems to have been held upon her that she should not be ready too soon for the last act in this world's history.

—The United States government is still instituting proceedings against the Great American Sugar Trust. It is understood that an effort is being made on the part of the government representatives to put the sugar trust out of corporate existence, because of the fact that it is controlling about ninety per cent of the sugar industry of the United States.

—Former Vice-president Charles W. Fairbanks arrived at New York on March 17, finishing his tour of the world. In speaking of the relations existing between the United States and Japan, Mr. Fairbanks strongly deprecated the idea of a coming conflict between the two nations, declaring that the good relations between the two countries were constantly being strengthened.

—The beef trust of the United States, embracing six great packing companies and twenty-one packers, was indicted by the grand jury of Hudson County, New Jersey, on February 25, charged with conspiracy in limiting the supply of meat and poultry. This offense is extraditable, which means that practically all the meat barons of this country must either successfully resist extradition or go to Jersey City for trial.

—A correspondent of the *New York World* declares that he is able to state on the highest authority that Japan has sent to its embassy at Washington definite proposals to be submitted to the State Department looking to an understanding between Japan and the United States, so that the two countries may together dominate the far East, maintaining the "open door" as well as guaranteeing commercial equality to all nations.

—Reports from Paris dated March 12 state that the same conditions exist there which have been discovered in cities of the United States, and recently in Montreal, in the matter of public graft. Those in the French parliament who are opposed to the government, are preparing to make a great deal of the recent disclosures in this regard, and there is no question but that it will have a depressing effect upon the friends of the new government.

## NOTICES AND APPOINTMENTS

### New Jersey, Important Notice

OWING to the resignation of the secretary and treasurer of the conference and tract society, that he might accept another position, all letters intended for the office should be addressed to either the New Jersey Seventh-day Adventist Conference or the New Jersey Tract Society, and all checks and money-orders should be made payable to the New Jersey Seventh-day Adventist Conference, and not to any individual. This will prevent delay and trouble to all concerned. The address remains for the present, 815 Genesee St., Trenton, N. J.

B. F. KNEELAND, *President.*

### Publications Wanted

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

Mrs. A. W. Sanborn, R. F. D. 5, Box 26, Hickory, N. C., wishes to thank those who have sent periodicals to her former address at Apalachicola, Fla., and states that she now wishes the supply discontinued.

R. A. East, Box 95, Cabot, Ark., desires a continuous supply of all of our publications for free distribution.

Mrs. C. F. Clark, Granby, Mo., desires copies of the REVIEW, *Signs, Liberty*, tracts, or any of our publications.

Mrs. R. T. Baer, 8 Lillian Terrace, Cheyenne, Wyo., desires copies of *Signs, Protestant Magazine, Instructor, Life and Health*, and tracts.

### Address Wanted

ANY one knowing the whereabouts of Mrs. C. L. Taylor will confer a favor by sending such information to Pauline Hansen, Sterling, Neb., church clerk. When last heard from, Mrs. Taylor lived at Tecunseh, Neb.

### Change of Address

J. C. HARRIS desires to announce that his address is changed from Sheridan, Ill., to General Delivery, Ottawa, Ill.

### 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.

**WANTED.**—Situation by a middle-aged man, with a lifelong experience in greenhouse and garden, or would take charge of grounds or cemetery. Address William Gray, R. F. D. 6, Townson, Md.

**HYGIENIC VEGETABLE COOKING OIL.**—The oil used by our people. 5 gal., \$3.95; 10 gal., \$7.80. Cans crated. ½ bbl. (about 32 gal.), 70 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

**WANTED IMMEDIATELY.**—A good, single man, a Seventh-day Adventist, to work by the month on a small fruit farm, and to drive team. One mile from Seventh-day Adventist church. Address A. M. Todd, Lock box 87, Placerville, Cal.

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

**WANTED AT ONCE.**—Two strong, young single men to work on farm, eight months at \$28 a month, board and washing included; must be Seventh-day Adventists. Also a girl to help with the general household. Ezra C. Clark, R. F. D. 2, Berthold, N. D.

**FOR SALE.**—Farm 157 acres, 4½ miles north of Fredonia, Kan. Good 4-room house, granary, barn, cattle shed. 25 acres fenced with woven wire. Fair orchard; peaches and apples. 50 acres in cultivation. Price, \$40 an acre. V. M. Kelley, Fredonia, Kan.

**WANTED AT ONCE.**—Single man to work on dairy farm; by month or year, near Kalamazoo, Mich. Address P. Hansen, R. F. D. 4, Kalamazoo, Mich.

**WANTED AT ONCE.**—Two strong young men to work by the month on a farm near Eaton, Colo., at \$30 to \$35 a month. Must be Sabbath-keepers. Address G. R. Williams, Eaton, Colo.

**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.

**TO CAMP-MEETING COMMITTEES.**—Brother M. E. Brown, Sharpsburg, Iowa, offers his services as cook at camp-meetings, and for his qualifications refers, by permission, to Elder M. N. Campbell, Nevada, Iowa, and Elder W. D. Parkhurst, 1209 Fremont St., Des Moines, Iowa. Correspondence is invited.

**DURING** the camp-meeting in Kansas last year, some 15 or more persons pledged large sums of money to missions if their property could be sold. A descriptive list of these was printed by the conference. This property is all priced right, and any one interested in real estate would do well to write me. John R. Black, College View, Neb.

**STRAWBERRY PLANTS.**—Price per 100: Warfield, 35c.; Senator Dunlap, Bederwood, Greenville, 40c.; Glen Mary, Parson's Beauty, Sample, Aroma, 50c.; Marshall, Abington, 55c.; Dickey, St. Louis, Red Bird, 75c.; Highland, Cardinal, Heritage, \$1; Pan American, \$3; Autumn, \$1.50. For price per 1,000, write Lake View Nursery, Box 10, Poy Sippi, Wis.

**FOR SALE.**—At Takoma Park, Md., nine-room house, with bath, pantry, gas connection, and all modern improvements. Lot 100 x 254 feet. On Maple Avenue, within three blocks of Review and Herald. Conveniently located to Foreign Mission Seminary, Sanitarium, and church-school. Price, \$4,750; \$1,000 or \$1,500 cash. Easy terms on balance. Address J. B. Huguley, Salida, Cal.

**WANTED.**—Nurses in South Africa. J. F. Baumann, of Bellair Hydropathic Institution, Bellair, near Durban, Natal, would like to correspond with graduate nurses wishing positions; viz., 1 brother (single) and 1 sister (single), the latter for maternity work. State age, where graduated, and when. Must be Seventh-day Adventists and conscientious workers.

**FOR SALE.**—Seventeen acres, ¾ and 4 miles from railroad town; ¼ mile from Seventh-day Adventist church. Good 7-room house. Good cellar. Well and wood house at back door. Small basement, barn, with buggy shed; granary; hen-house. Apple, peach, pear, and plum orchard. Gooseberries, blackberries, strawberries, raspberries, grapes, currants. Price, \$1,600. Terms, one half down. A. J. Cook, R. F. D. 27, Osseo, Mich.

**POULTRY.**—White Plymouth Rocks. Unexcelled for beauty and winter laying. Thoroughbred, Fischel's, etc. First and second premiums. A Memphis physician and poultryman purchased 1,000 eggs for incubator. Highly recommends stock. Eggs (securely packed), 15, \$2; 50, \$5.50; 100, \$10. Early hatching best. Roosters and cockerels, \$1 to \$3. Expressed safely anywhere; charges small. To make sure, date order ahead. Photograph beautiful flock mailed free. Forrest Washburn, 665 Decatur St., Memphis, Tenn.

**NOTICE.**—You should not fail to take advantage of our Malt Extract offer. It has awakened a wide interest. This is not only a highly concentrated food, but a food-remedy of much value. Are you giving due consideration to this eating question? Are you, in your home, actually living out this truth in the foods you eat? We are in business to help you do that—will you let us? Read "Faithfulness in Health Reform," in "Testimonies," Vol. IX. It will help you take a firm stand. Nashville Sanitarium Food Factory, Nashville, Tenn.

**FOR SALE.**—70-acre farm. New 7-room house, bath, hot and cold water, furnace, new barn, 2,300 six-year-old peach trees, prospects for a big crop; 10 apple; 50 pear, 7 years old; 15 acres timber, 20 acres in grass for hay and pasture; spring water, strong soil; one-half mile Southern Training School, sanitarium, depot, and post-office. Would exchange for suitable property in Western States; balance cash. Price, \$4,000. J. W. Franklin, Graysville, Tenn.

## Obituaries

**KELSEY.**—Robert Kelsey was born June 30, 1834, at Wellsboro, Pa., where he has always lived, and died March 1, 1910, aged seventy-five years and eight months. He had been an invalid for several years as a result of paralysis. The funeral service was held at the home, conducted by the writer, who was assisted by the Baptist minister.

R. E. HARTER.

**MACDONALD.**—Cordelia MacDonald died March 14, 1910, at the home of her niece, Mrs. David Thorpe, of Erie, Pa. She was born March 22, 1835, in Greenville, Pa. Sister MacDonald was one of the charter members of the Erie church. She is survived by seven children, three daughters and four sons. Words of hope were spoken from the Holy Scriptures.

GEORGE L. WEST.

**VINCENT.**—Ida Pauline, daughter of Brother and Sister Vincent, died March 10, 1910, aged thirty-two years and seven months. Sister Vincent was born in San Francisco, August, 1877. She had been an invalid for many years, and finally succumbed to the dread disease, tuberculosis. After a short discourse, based on Isa. 45:18, the body was conveyed to its last resting-place.

B. E. BEDDOE.

**MILLS.**—Mrs. Sarah Margaret Mills was born Aug. 7, 1850, in Bloomington, Mo. In 1866 she was married to George W. Mills, and in 1869 she and her husband accepted the Adventist faith at Healdsburg, Cal. Five children were born to this union, two of whom are still living. On March 8, 1910, she fell asleep at the age of fifty-nine years and seven months. Funeral service was held by the writer at Healdsburg, Cal.

J. N. LOUGHBOROUGH.

**DOW.**—Died at East Richford, Vt., Feb. 15, 1910, of tuberculosis, Herman C. Dow, aged 36 years, 10 months, and 25 days. Brother Dow was born in East Richford, Vt., of Sabbath-keeping parents, and became a member of the Seventh-day Adventist church at East Richford at an early age. He leaves a wife and little one, an aged father, and other near relatives to mourn him. Services were held in the Seventh-day Adventist church, by the writer.

T. H. PURDON.

**BERGMAN.**—Died March 6, 1910, in Cedar Bayou, Tex., Clara Olivia Bergman (*née* Sandquist). She was born in Des Moines, Iowa, Jan. 10, 1885. At the age of seventeen she was baptized, and shortly after she joined the Seventh-day Adventist church in Des Moines. Later she moved with her parents to Cedar Bayou, Tex. On July 29, 1908, she was married to P. E. Bergman. She leaves to mourn their loss her husband, baby son, father, mother, one brother, and many friends. She fell asleep in the blessed hope.

E. ROSENWOLD.

**LOONEY.**—Brother Patrick Looney was born March 16, 1849, at Hartford, Conn., and died at Colorado Springs, March 5, 1910, of cancer of the face. Brother Looney was baptized into the truth last June, by Elder Anglebarger, and died in the hope of the resurrection at the coming of the Life-giver. His sufferings were intense, but through it all he displayed a beautiful spirit of resignation and patience. He leaves a wife, one son, and two daughters, besides a large circle of friends and acquaintances to mourn their loss. He was laid away to rest in Mountain View Cemetery, Pueblo, words of comfort being spoken by the writer, from Rom. 5:12.

GEO. M. ALWAY.

**MCCORMICK.**—Benjamin McCormick was born in Ohio, July 6, 1823, and died March 5, 1910, at the advanced age of 86 years, 7 months, and 29 days. At twenty-five years of age he was married to Catherine Bassert, and to them ten children were born. In 1849 he moved to Wisconsin, and in 1859 he became interested in the views held by Seventh-day Adventists, and united with them. Five daughters and thirteen grandchildren are left to mourn the loss of our departed friend. Words of comfort were spoken by the undersigned, who was assisted in the service by the pastor of the M. E. church.

D. H. OBERHOLTZER.

**DUNCAN.**—Died in Memorial Hospital, Winchester, Va., March 3, 1910, little Emma Christine, daughter of R. J. and Emma Duncan, aged 11 years, 6 months, and 21 days. Sister Duncan came to Newmarket from New York City, where her husband is employed, to enter her children in the Shenandoah Valley Training Academy, and little Emma was a faithful attendant at the school from its opening until her death from typhoid fever. The funeral service was conducted by the writer, and she was laid to rest in the cemetery at Newmarket, four of the students from the academy acting as pall-bearers. The death of Emma brought sadness not only to the home, but to the school, and the entire neighborhood. Our comfort is found in Jer. 31:15-17, and 1 Thess. 4:13-18.

R. D. HOTTELL.

**SOUTHERLAND.**—Margaret Southerland was born in Ross County, Ohio, Nov. 6, 1821, and died March 14, 1910, aged 88 years, 4 months, and 8 days. For seventy-seven years she had lived in the neighborhood where she died. For the past sixteen years she had made her home with her daughter, Sister I. G. Williams, near Kenton, Ohio. During sickness of her neighbors, it was nothing uncommon for her to assist them day and night for two weeks at a time without remuneration. In 1883 she heard Philip Shockey explain the third angel's message, and fully accepted it, and was faithful until death. She leaves two brothers, one sister, two daughters, and one son to mourn their loss. Funeral service was conducted by the writer in the Christian church, with a very large attendance, Wednesday, March 16.

E. J. VAN HORN.

**RUNCK.**—Miss Emma Lena Runck was born March 11, 1882, in Harlem County, Nebraska, and died of tuberculosis, March 2, 1910, in Montezuma County, Colorado, aged 27 years, 11 months, and 21 days. At the age of fourteen she was converted and joined the Seventh-day Adventist Church, of which she was a faithful member until death. She taught in church-schools two years, and was a graduate nurse, having finished her course at the Washington, D. C., Sanitarium, Jan. 2, 1907. For the past three years she has been a great sufferer, but bore her affliction patiently, and her faith never wavered. Her remains were taken to her home at Alma, Neb., for interment. A very large number were present at the funeral. Words of comfort were spoken by the writer, from Rev. 14:13. A father, mother, three brothers, three sisters, and a large number of relatives and friends are left to mourn their loss.

O. E. JONES.

**ACHENBACH.**—Died at Orlando, Fla., Jan. 31, 1910, of typhoid fever, Sister Maggie Achenbach, aged 23 years, 3 months, and 22 days. Sister Achenbach was born in Pennsylvania, Oct. 9, 1886. At the age of fifteen she was converted and united with the Seventh-day Adventist church at Reading, Pa., of which her father was the elder. Two years ago last fall, she came to Orlando to assist in her brother's treatment-rooms and vegetarian café. One year ago last fall she joined the nurses' course of the Florida Sanitarium, and continued in this work until her death. It can truly be said of her, "She hath done what she could," and fell at her post. The funeral was conducted by the writer, in the Orlando Seventh-day Adventist church; text, 2 Sam. 14:14. Interment was in the Orlando Cemetery. Her death is a great grief to all who knew her, but we know that she rests in hope.

R. W. PARMELE.

**MCCLELLAN.**—Joseph R. McClellan died on Friday, Feb. 11, 1910, at his home in West Plains, Mo., after a short attack of pneumonia. He was born in Bryant, Jay Co., Ind., and was seventy-four years of age. He had been a resident of West Plains the past seventeen years. He had been an honorable citizen, and a faithful member of the Seventh-day Adventist Church for the past twenty-eight years. He is survived by an aged wife and six children. "Blessed are the dead which die in the Lord from henceforth."

MRS. SALLIE MCCLELLAN.

**HUENERGARDT.**—Sister Elizabeth Huenergardt (*née* Beltz) was born in central Russia, Aug. 28, 1855. She came to this country with her family at the age of twenty. Three years later she was married in the State of Kansas to Henry Huenergardt. To this union were born nine children, eight of whom survive her. Sister Huenergardt died at the Portland Sanitarium, March 9, 1910. She leaves her father, husband, children, and many friends to mourn their loss. Funeral services were held at the church in Ashland, Ore. Words of comfort were spoken by the writer. "Precious in the sight of the Lord is the death of his saints."

W. L. BLACK.

**POWNER.**—Mrs. Lee Anna Gage Powner was born May 16, 1888, and died at Coquille, Ore., March 5, 1910, at the age of 21 years, 9 months, and 19 days. Early in life she was baptized and united with this message, placing her membership in the Coquille church. In 1906 she was married to Mr. R. R. Powner, and to them were born two children. She also leaves to mourn her death, her parents, two brothers, six sisters, and many relatives and friends. The funeral service was held in the M. E. church South, and was conducted by the writer, assisted by E. C. Holliday, pastor of the North Methodist church. The large attendance gave evidence of the love and sympathy in this bereavement.

T. G. BUNCH.

**BARRETT.**—Mrs. Harriet A. Barrett (*née* Van Deusen) died Feb. 27, 1910, at Whittimore, Mich., aged 64 years, 9 months, and 12 days, after an illness of three weeks. She was married to Aaron Barrett, April 24, 1866. To this union were born seven children, of whom five are now living, two sons and three daughters; also two brothers and a sister survive. She was brought to Edmore for interment, and at this place the funeral discourse was given by Elder E. R. Louda, of Cedar Lake. She died conscious that her end had come, and was firm and hopeful of a place among those who shall have a part in the earth made new. Her life times was one of trials and sorrows, yet amid it all, and in its darkest hours, she would not yield to hopelessness and despair, but with the Christian's hope, she evinced a cheer and sunshine that few, under like conditions, could have manifested. She sleeps in Jesus.

E. VAN DEUSEN.

**PIERCE.**—Died of pneumonia at the home of her daughter, Mrs. Darwin Dean, Highland, Mich., March 4, 1910, Mrs. Loraine H. Pierce, aged 72 years, 5 months, 17 days. Loraine H. King was born in Madison County, New York, Sept. 17, 1837. At the age of seventeen she came to Michigan, and in 1861 was married to Henry Pierce, of Lee Township, Calhoun County, and settled on a farm near Olivet. To this union six children were born—five daughters and one son—three of whom survive the mother, the husband and three daughters having passed away previously to her demise. The son and two daughters, two brothers, and a host of other relatives and friends mourn their loss. In 1881 Mrs. Pierce heard and accepted the message of present truth, and united with the Seventh-day Adventist church at Olivet, and although debilitated by ill health from meeting with the church much of the time, she remained faithful to the end. Funeral services were held at Highland, March 6, by Elder E. K. Slade, and the body was taken to Olivet for burial; also in the Ainger M. E. church, by the writer, attended by a large congregation of old friends and neighbors. Text, 1 Thess. 4:14.

S. D. HARTWELL.



WASHINGTON, D. C., MARCH 31, 1910

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ACCEPTING an earnest call from the South, Brother D. K. Royer has resigned his work as secretary and treasurer of the New Jersey Conference, to enter the circulation department of the Southern Publishing Association, at Nashville.

"I NEVER felt before," writes Elder W. J. Tanner, from the island of Haiti, "such refreshing showers of the latter rain as I have experienced since the beginning of the year. This does not mean that we are not having our troubles. These are coming to us, a whole series of them; but the blessing of God overbalances them all."

BEFORE another number reaches our readers, the General Conference Committee Council will be in session. This will embrace about twenty-five of our leading brethren in the United States, with Elder L. R. Conradi from Europe. Many important questions relative to the prosecution of the work will be considered. Let us pray God to give the Council wisdom.

ANOTHER week has passed without any further action having been taken upon the Johnston Sunday bill. We are therefore encouraged to believe that it may not pass during the present session of Congress, and that the delay already experienced in reaching its present status is an evidence that the Lord has answered our prayers. Let it be remembered, however, that, notwithstanding the present hopeful outlook, it is possible for the bill to become law in a very few days.

WE are asked to announce that the cable address of the Australasian Union Conference has been changed to "Adventist," Sydney.

THE spirit of legislative religion seems in the very air. Here is the Baptist *Missions* magazine for March saying: "A Sunday movement of overwhelming power is the next movement needed in this country."

By postal card, dated March 7, Elder W. J. Fitzgerald reports "a splendid meeting" in Kief, where the annual conference of the Little Russian mission field was in progress. "Hall packed daily," he adds, "and this in Kief, the Jerusalem of Russia, to which hundreds of thousands of Greek Catholics make pilgrimage every year."

WE have received from our Hamburg Publishing House a copy of a little hymn-book in the Chassu language, of German East Africa. It contains fifty-five hymns. The chorus of the hymn, "Come to the Saviour," reads:—

"Ee ni yedi, yedi haiwa,  
 Kaya yetu uko wanga.  
 Twaki vose hakwe Yesu.  
 Yoya, nazi, nami."

We are glad to think of the gospel invitation ringing out in song in that language which had never been reduced to writing when our brethren began their work. Most of the hymns are translations from our German song-book.

## The Offering of April 2

OUR responsibility to the needy is so evidently set forth in the Scriptures that there is left no room for mistake. Without doubt the proper discharge of our duty in this particular is evidence of the possession of a faith that works by love, while its neglect will be considered evidence of our lack of such faith. To the one class our Saviour represents himself as saying in the day of his coming: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And then to the astonished but happy righteous he will explain that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The needy do appeal to us. Our hearts go out to them, but too often in our many cares and burdens we are prone to overlook and miss the opportunity before us. In every conference there are cases that seem to demand attention from the conference rather than the individual. The donation from all the churches for Sabbath, April 2, is, by appointment of the General Conference, devoted to the local and union conferences in their care, for the aged, the orphans, and needy among them. This should, therefore, be a liberal offering, for in every conference there surely is need; and while doubtless there are many of us who can not do in our own homes all we would for the less favored, yet in this arrangement we may have a

part in this work that is evidently so essential for Christian growth and development.

There is no other work we can enter upon that will take its place, no busy activity nor service that will be acceptable to the Lord with this lacking. With a tender and practical sympathy for the needy lacking in our lives, all our service seems to be distasteful to God.

It is to be hoped that all will deal liberally on this occasion, that the conferences and institutions may be able properly to discharge their duty to those who are dependent upon their care. Send all funds to the local conference treasury.

W. T. KNOX.

## Canvass for "Ministry of Healing"

WE are about to prepare a canvass for "Ministry of Healing." Some of our agents who have had experience in selling this book, doubtless have valuable items of interest or "selling points" which they could furnish. I would greatly appreciate any suggestions that might be helpful in the preparation of a printed canvass. These suggestions should be sent me at once at Takoma Park, Washington, D. C.

L. A. HANSEN.

THE cover page of the April *Watchman* is printed in two colors, and illustrates the giving of the law on Mount Sinai. Its contents cover a wide range of discussion, dealing with many of the important happenings of the world at the present time. Among the editorials we note: "The Law of God Upheld Before the Coming Struggle," "The Background of the Coming Struggle," and "The Bible and the Miraculous." In the General Articles department are found "The Mystery of Godliness," "The Dangers of Modern Colonial Expansion," "Protestantism's Anniversary," "Ex-Governor Folk on Religious Legislation," "Comets — What They Are," "The Future of Our World," "Developments Leading to the Present Open Door in Turkey," and the "Sanctuary in Heaven." Other articles, reports, notes, and items will be found of special interest. We hope all will co-operate in giving this number of the *Watchman* a wide circulation.

THE March-April number of *Christian Education* contains much excellent instruction for those interested in the great field it represents. Prof. J. H. Haughey writes upon "The Study and Practise of Agriculture in Its Relation to Education." Miss Bessie M. DeGraw writes on the "Province of Physical Culture in the Complete Education." This number contains a symposium of "The Industries Among the Schools," also "A Consensus of Opinion Regarding Physical Culture," from the schools of the denomination. The editors write of "Back to the Land," "Ideals and Reals." Among the excellent things which are contained in other departments of the journal appear articles from Profs. C. C. Lewis, C. W. Irwin, and M. E. Cady, and from Sarah E. Peck, and other leading educators of the denomination. The Home School department, in charge of Mrs. Alice Maynard Bourdeau, contains some excellent suggestions for home work. This number will be found of deep interest to parent, teacher, and student in their work.