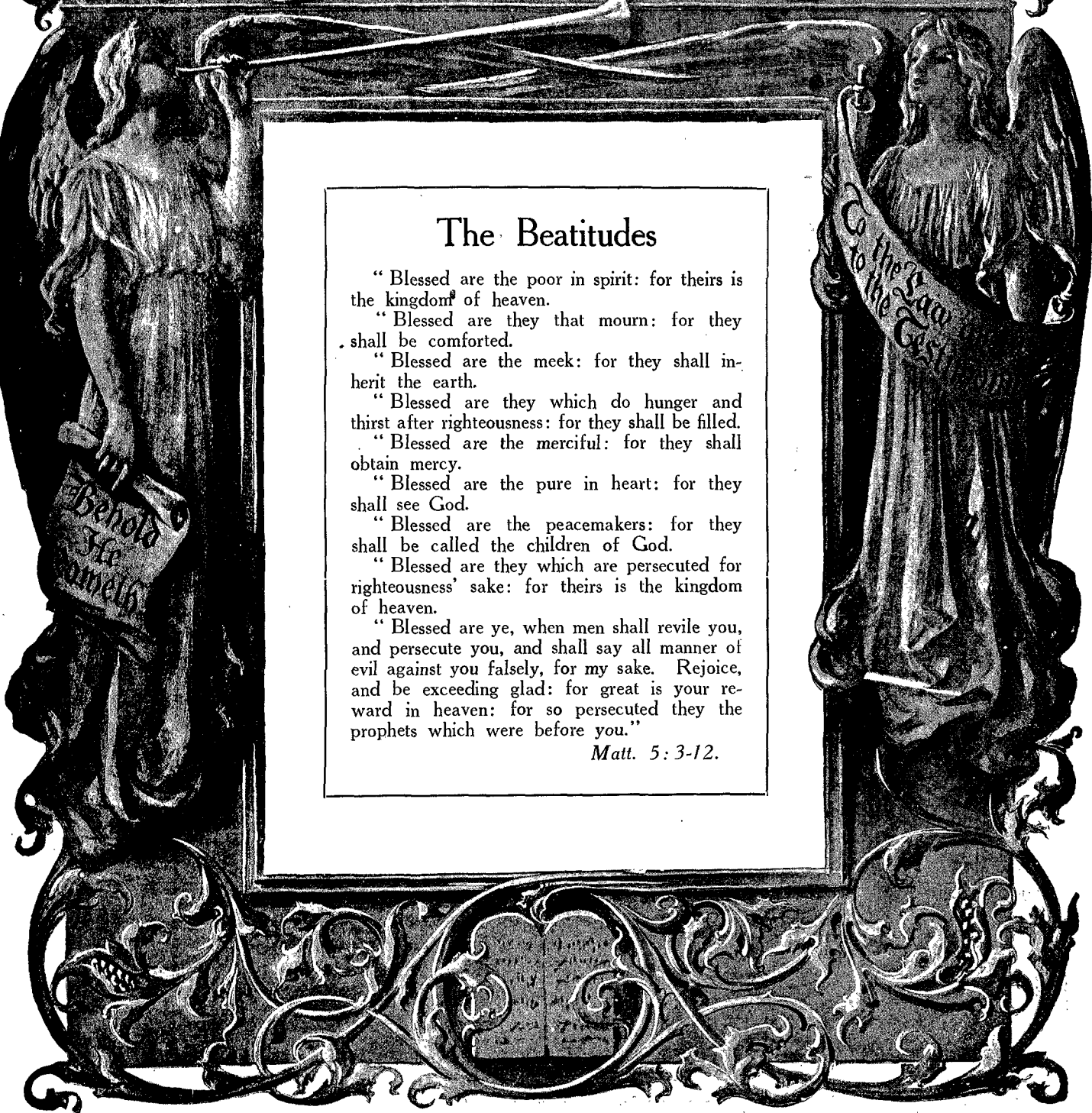


The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C. April 7, 1910

No. 14



The Beatitudes

"Blessed are the poor in spirit: for theirs is the kingdom^o of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Matt. 5: 3-12.

The Johnston Sunday Bill

¶ In the issue of LIBERTY for the second quarter of 1910 occurs the most complete report of the hearing on the Johnston Sunday bill before the House Committee on the District of Columbia that is likely to be published.

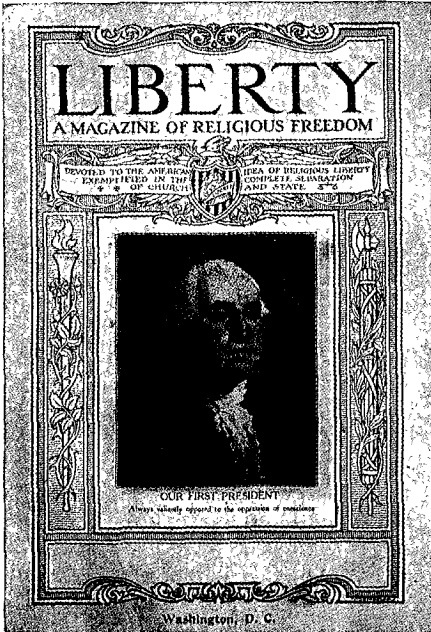
¶ The Johnston Sunday bill is calculated to enforce Sunday observance in the District of Columbia. The District of Columbia as the seat of the national government is under the direct supervision and control of Congress, and a law to regulate Sunday observance in this territory would be secondary

only to a national enactment. For this reason the hearing on this bill is considered the most important hearing on any Sunday bill ever held. Prof. W. W. Prescott, one of the chief speakers at the hearing, considers it the most satisfactory hearing ever held, from the standpoint of the opponents of the bill.

¶ At the time of the hearing the large committee-room in which it was held was crowded to the doors, and an intense interest was manifested.

¶ No Seventh-day Adventist should fail to read the report of this hearing in LIBERTY, and to do all in his power to increase the circulation of this issue. At least one hundred thousand copies of this publication should be circulated within the next three months.

¶ The number is very attractive, and ought to find a good sale everywhere through agents. One feature which will especially appeal to those to whom it is presented is the reproduction of pictures of the principal rulers of the world. Every one will be interested in seeing the faces of the sovereigns of the various countries, from the king of England to the boy emperor of

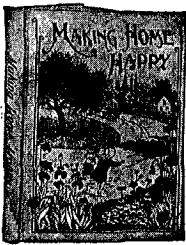


China. This feature alone will help greatly in the sale of the magazine. LIBERTY is now ready to mail. Agents should get in their orders early.

In the Book Department

"Making Home Happy"

A great many people have gotten the idea that "Making Home Happy," by Mrs. L. D. Avery-Stuttle, is a book intended only for children, belonging to that class of literature generally termed, with a certain degree of mild sarcasm, "Sunday-school books." This is a mistake. "Making Home Happy" is a good, live, thoroughly interesting story. It is not a sugar-coated pill, but deals with real human characters and experiences. Read the first chapter of it, and you will then read the rest, not because you have to, but because you want to. You will follow with sympathetic interest the experiences of Paul and Emma Beardsley and their companions and of Old Pete, the converted drunkard, who finally finds his mistreated runaway son on the Western prairies.



Young people will read the book with as much interest as any other book in the library, and with greater benefit. Older ones will gain a new experience in reading it, for it teaches in a most impressive

way an important lesson. There are smiles or tears in every chapter.

Prices: In cloth, 50 cents; in paper, 25 cents. Order from your tract society or from the publishers.



"Talks With My Students"

There are just a dozen chapters embraced in the eighty-four pages of the little book, "Talks With My Students," by Frederick Griggs, and they cover as many different phases of character building. It was the custom of Professor Griggs for a number of years to deliver short morning talks to his students as they assembled ready for work. Some of these talks were stenographically reported, and a selection was made to form this book.

Not alone to educators or students will "Talks With My Students" be interesting and helpful reading, but to all who are giving the thought to the development of Christian character that the problem demands.

In cloth, with title stamped in gold, this makes a neat volume, very suitable for a gift book. The price is 50 cents. Copies may be obtained through any tract society or direct from the publishers.

The Teacher's Choice

Some time ago the teacher in a Western public school asked her pupils to bring in for examination all the books that they had bearing upon physiology, that one might be selected from which she could read to the school. A number of books were brought in by the students, and of them all the one that was selected by the teacher was "The House We Live In," by Vesta J. Farnsworth.

"I have not seen a book better adapted for the schoolroom," the teacher said. "It is ideally arranged for presenting the facts about the body in such a way as to interest the young people. It reads more like a story than a text-book, and in this way holds the attention of the child perfectly."

"The House We Live In" is a book which is not alone valuable in the schoolroom, but which is of special use to parents in teaching their children to take an active interest in the care of the body.



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, APRIL 7, 1910

No. 14

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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.

Warning the Cities

MRS. E. G. WHITE

THE spiritual darkness that covers the whole earth to-day, is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. In these same wicked cities there are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven, are many who long for light and for purity of heart. Even among the careless and indifferent, there are not a few whose attention may be arrested by a revelation of God's love for the human soul.

The record of crime and iniquity in the large cities of the land is appalling. The wickedness of the wicked is almost beyond comprehension. Many cities are becoming a very Sodom in the sight of heaven. The increasing wickedness is such that multitudes are rapidly approaching a point in their personal experience beyond which it will be exceedingly difficult to reach them with a saving knowledge of the third angel's message. The enemy of souls is working in a masterful manner to gain full control of the human mind; and what God's servants do to warn and prepare men for the day of judgment, must be done quickly.

The conditions that face Christian

workers in the great cities, constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow of impending doom. Men will soon be forced to great decisions, and they must have opportunity to hear and to understand Bible truth, in order that they may take their stand intelligently on the right side. God is now calling upon his messengers, in no uncertain terms, to warn the cities while mercy still lingers, and while multitudes are yet susceptible to the converting influence of Bible truth. Often the needs of the cities have appealed to those who understand by the prophecies what is coming upon the earth, and yet comparatively little has been done to enter these cities with the warning message of present truth. The Spirit of the Lord is still urging men to undertake this work with new courage and zeal, and never cease the effort until a thorough work is done.

The Lord is in earnest with his people. Long have they delayed entering the cities; and now they must seek to redeem the time. With heart and soul and voice they must respond to the summons of the Master of the vineyard to enter the cities, and work as laborers together with God for the winning of precious souls.

A little has been done in years past, it is true, in a few cities; but in order to meet the mind of the Lord, those in responsibility must plan for the carrying forward of a broad, well-organized work. They must enter into this campaign with a determination to make God their trust, and to labor with unflagging zeal. Thus they will be enabled to do a strong, solid work, and will gain confidence to continue the effort in other places.

For the accomplishment of all that God calls for in warning the cities, his servants must plan for a wise distribution of the working forces. Often the laborers who might be a power for good in public meetings, are engaged in other work that allows them no time for active ministry among the people. For the conduct of affairs at the various centers of our work, those in responsibility must endeavor, as far as possible, to find consecrated men who have been trained in business lines. There is constant necessity of guarding against the tendency to tie up at these centers of influence men who could do a larger and more important work on the public platform, in presenting before unbelievers the truths of God's Word.

As those who have talent to labor in the cities, enter upon this work, even at considerable personal sacrifice, the blessing of heaven will rest upon them. The cities everywhere are calling for earnest, whole-hearted labor from the servants of God. Had this work been done years

ago, what changes would have been wrought in the experiences of many souls! O that every believer would appreciate the fact that the Lord has a definite and decided work for each of his servants to perform!

When Christ was upon the earth, he faithfully warned the cities, as well as the regions round about. Of him it is recorded in Holy Writ that, following his return to Nazareth after the temptation in the wilderness, he "dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthali, . . . by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Jesus went from city to city, and from village to village, teaching the truth and healing the sick.

The message of the third angel of Revelation 14 is now to be proclaimed not only in lands far off, but in neglected places close by, where multitudes dwell unwarned and unsaved. God is calling his people at this time to a long-delayed work. Decided efforts are to be made to enlighten those who have never yet been warned. The work in the cities is now to be regarded as of special importance. Let workers be carefully selected, to labor two and two in the cities, in harmony with the counsel of experienced leaders, and under the direction and commission of Jesus Christ.

God desires his people to labor in perfect harmony in an effort to carry the truth into the cities. I am bidden to keep this matter before the attention of the believers, until they shall be aroused to a realization of its importance. Let not ill-advised lips utter words of discouragement, but let every one in responsibility unite in planning for the accomplishment of this work, knowing that he who has led his servants hitherto will not fail them in this time of special need. Angels of God will go before the workers, and will be their sufficiency. Angels will be in the assemblies to make an impression upon the hearts of the hearers.

The believers in every church should be aroused to take hold of this work. Let ministers, physicians, and all who know the truth, go about the Lord's work in a sensible way, with Bible in hand, and with heart open to receive divine instruction. Let them look unto Jesus, the author and finisher of their faith. If they have a proper sense of the sacredness of the work that Christ desires them to do, their ministry will be marked by a sacred influence that will give evidence of its heavenly inspiration.

In order that the work in the cities may be carried on as rapidly as possible, careful attention should be given to the

distribution of laborers who are qualified to engage in this line of work. While it is in the order of God that strong institutional centers be maintained in connection with the publishing, educational, and medical work, yet it is not his design that institutional work shall be carried forward in a way that will tie up too many men of special talent, and thus rob the field of the help that these men could render in the proclamation of the message.

Much thought and labor are given to the circulation of the printed page. This is well, and efforts along this line are never to be permitted to slacken; but if more of an effort than is now put forth were given to the sending out of the living missionary to preach the truth, many, many souls would be aroused and won to Christ. While Jesus ministers in the true sanctuary above, he is by his Holy Spirit working through his earthly messengers. The word of the living preacher will often accomplish even more than the printed page. As the Lord's servants go forth trusting in divine power, the Master of the vineyard will work through his chosen ministers, bestowing upon them his Spirit, and fulfilling to them the assurance, "Lo, I am with you always, even unto the end of the world."

Those who are Christian physicians may do a precious work for God as medical missionaries. Too often so many things engage the minds of physicians that they are kept from the work that God would have them do as evangelists. Let the medical workers present the important truths of the third angel's message from the physician's view-point. Physicians of consecration and talent can secure a hearing in large cities at times when other men would fail. As physicians unite with ministers in proclaiming the gospel in the great cities of the land, their combined labors will result in influencing many minds in favor of the truth for this time.

From the light that God has given me, I know that his cause to-day is in great need of the living representative of Bible truth. The ordained ministers, alone, are not equal to the task. God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred believers actively engaged in personal missionary work, where now there is but one. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved.

The Lord is calling upon men and women who have the light of the truth for this time, to engage in genuine personal missionary work. Especially are the church-members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that

should come to the world at this time. There are great blessings in store for those who fully surrender to the call of God. As such workers undertake to win souls to Jesus, they will find that many who never could be reached in any other way, will respond to intelligent personal effort.

Some have been fearful of undertaking work in the cities, because this would mean hard and continuous labor and the investment of considerable means. In some conferences it has been regarded as commendable to keep the laboring forces reduced to a minimum, and thus save up means, and show a large surplus in the treasury,—a surplus that might have been wisely expended in diligent, efficient labor. Those who have been influenced by such considerations, need to gain an understanding of the magnitude of the gift that the Lord has made for the salvation of a lost world. The Lord can not accept as workers those who, knowing the truth, can go on day by day, carrying no real burden for those who know it not. Many are in need of a new conversion.

The truth should be everything to believers. When it becomes not only a matter of intelligence, but a quickening power in the life, believers will reveal a piety and grace that will distinguish them from worldlings. When truth really finds entrance to the heart, it works with convincing power. Truth is a divine sentiment, a living element that can not help revealing itself in the life of the receiver; it will work with convincing power in the soul of every one who gives himself unreservedly to God to be used as a messenger for the saving of the lost.

The labors of the apostles in the early Christian church were characterized by wonderful manifestations of the power of God in the lives of the believers. Through the inspiration of the Holy Spirit, multitudes were brought to a knowledge of the truth as it is in Christ Jesus. The needs of the world to-day are no less than they were in the days of the apostles. Those who labor for souls in these times of impenitence and unbelief, must yield themselves wholly to God, and work in unison with heavenly intelligences. The power of the Holy Spirit will accompany the labors of those who dedicate their energies and their all unreservedly to the completion of the work that must be done in the last days. Angels from heaven will co-operate with them, and many will be brought to a knowledge of the truth, and will gladly cast in their lot with God's commandment-keeping people. Means will flow into the treasury; strong laborers will be raised up; the unwarned fields of the great regions beyond will be entered; and the work will soon close in triumph.

HE that troubleth not himself with anxious thoughts for more than is necessary, lives little less than the life of angels, while by a mind content with little, he imitates their want of nothing.—*Cave.*

The Oldest Lodge

T. H. JEYS

SINCE reading Elder G. O. States's excellent articles on lodge experience, I am reminded of one lodge, which, though not often mentioned by name, is nevertheless much in evidence. It is called the Ancient Order of Free and Accepted Grumblers.

It is rightly called ancient. Its history can be definitely traced back to him who said, "I will be like the Most High." A long line of noteworthy members could be given, among which would appear such illustrious names as Lucifer, Cain, Korah, Dathan, Abiram, Miriam, etc. These were all past masters in the mysteries of the order. The lodge was in a flourishing condition in the days of Nehemiah, and many of the stanch members were heard saying, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." Later, some high in the mysteries of the order were heard saying, "To what purpose is this waste? for this ointment might have been sold for much, and given to the poor."

But this lodge is not ancient only; it is also modern. In every village and hamlet may still be discerned the sure evidence that it has lost none of its ancient vigor. Still may be heard the cry, "Ye take too much upon you, seeing all the congregation are holy."

While we eliminate from our lives these other lodges, which are at best but a makeshift, and wholly unnecessary, let us also be sure carefully to separate from this ancient and modern machinery of mystery and mischief, which is wholly a guild of iniquity.

Campobello, S. C.

Raised to the Kingdom for Such a Time as This

DAVID PAULSON, M. D.

THERE are many who respect present truth only because their parents loved it. They can not satisfy themselves that this truth is developing a people, who, generally speaking, are better neighbors or sweeter Christians or more refined than are many other professed Christians. So they entirely overlook the significance of the special truths that are kept alive in these earthen vessels.

Fifteen hundred years after Moses died, it was said of him that he chose to suffer affliction with the people of God. Heb. 11:25. But on close inspection we find many of his people with the grave-clothes of Egyptian habits still clinging to them. They were so saturated with a murmuring and complaining spirit that when God himself set a table for them in the wilderness, they did not even have enough ordinary table manners to keep from complaining and finding fault with the food that he provided for them.

Then why were the children of Israel, in spite of all these shortcomings, called "the people of God"?—It was because

they kept alive in the earth in their generation some vital truths which the other nations did not possess. But, sad to say, while they kept these truths alive, these same truths did not get a chance to keep the children of Israel alive. One by one their carcasses fell in the wilderness, and their bones lay there bleaching in the Arabian sun. Only two of their number permitted those great and special truths that they were keeping alive in the earth to do enough for them to keep them alive so they could pass into the earthly Canaan.

No doubt millions of interesting and thrilling experiences have occurred during the ages, which are not even hinted at in the divine record, but this account of the children of Israel was left on record especially for the benefit of those who would be living at "the end of the world" (1 Cor. 10, 11, Syriac Version), or, in other words, the last generation.

At this time some special truths are again due this old world, and it is God's purpose again to raise up a people like the children of Israel, whose mission it is to keep these truths alive in the earth; and lest we should receive no greater benefit than did the church in the wilderness, this full account of their experience was written for our admonition, that we might not "fall after the same example of unbelief."

This is a vital question: Does this present truth contain some active spiritual antitoxins which can neutralize the virulent moral toxins that are abroad in the land to-day?

The poison of diphtheria is so intense that one part of it will kill ten million parts of human flesh; but as soon as the child becomes infected, its blood begins to make an antitoxin to neutralize the diphtheria poison and save the child's life.

One of the most important discoveries in modern agriculture is the principle that for every destructive bug that the farmer has to contend with, somewhere there is a good bug which will destroy the bad bug. A few years ago a certain insect nearly destroyed the orange crop of California. Millions of dollars was spent in spraying the fruit and endeavoring to exterminate the pest, but all in vain. The fruit crop seemed doomed. Then a good bug was imported from Australia, whose mission seemed to be to eat up the insect that was destroying the orange crop. It multiplied so rapidly that in a few years it saved the crops.

This is only an illustration in the physical realm of something that is even more true in the spiritual realm. The devil has never taken God by surprise. Even before sin came into the world, the remedy for it was provided.

There are abroad in the world to-day certain pestilential errors that are demoralizing the mental, moral, and physical welfare of the present generation. Is it not reasonable that God should commit to some people certain truths that are genuine antitoxins for these various erroneous ideas, habits, and practises?

The Antitoxin for Spiritualism

During the last few years Spiritualism has literally become epidemic, one reason being that it has recently become scientific. As is well known, scientists reject what they can not weigh, measure, photograph, or otherwise demonstrate by well-recognized laws.

In the estimation of scientific men, Spiritualism has been simply sleight-of-hand performances which could not bear scientific investigation. A few years ago a fakir in India astonished multitudes by holding a rope over a bare paving-stone, making a few passes with his other hand, and directly all in the audience saw a snake crawling up the rope. But a wide-awake American in the crowd took a kodak photo of the performance, and when the picture was developed, nothing was seen but the rope. In other words, the rope was real, while the snake was simply in the eyes of the hypnotized audience.

I have frequently had patients suffering with delirium tremens who insisted most energetically that they could see snakes crawling up their bed posts. But I could not see them, nor would the photographic camera have seen them. They existed only in the disordered brain of the patient.

Scientific investigators have likewise maintained that spiritualistic manifestations were simply hypnotic tricks imposed on those who were present. But now the powers of darkness have come out distinctly into the open. Photographs have been taken of tables suspended in mid-air without any known support. A perfectly visible hand, entirely detached from any visible human body, has not only been felt, but has been photographed, and a number of other severe tests have been successfully applied.

Spiritualism is also being turned to enormous commercial advantages. Recently an enterprising promoter of a tooth-paste company in Germany secured the unqualified indorsement of Martin Luther's "spirit," and as a consequence in a few weeks sold one hundred ten thousand dollars' worth of stock. In the recent political struggle in England a spiritualistic medium secured from Gladstone's "spirit" his advice to voters in the coming election. It is asserted that many of our leading business men in this country do not make any important financial investment without consulting spiritualistic mediums.

Who has the antitoxin for this satanic delusion?—Not the average scientific man; he is believing it, for it meets his tests: not the average Christian in the churches about us, for he believes that his dead relatives have simply stepped behind the veil, that the spirits of leading departed Christian workers are hovering over their assemblies, adding by their presence a benediction to the occasion. To one who believes all this, it is not a large stretch of faith to have these very spirits become visible.

No, it is only those Christian people

who can read from their Bibles clearly and decisively the words, "The dead know not anything." They, and they only, have the antidote for this spiritualistic poison.

But it is not enough to be able in a negative way to deny Spiritualism. There is in the human heart a craving for the supernatural. If God does not get a chance to satisfy this craving, the devil will. It is for us to have such a daily, personal contact with the divine as to be able to show by a transformed life that the kingdom of God within us is a mightier force for good than the kingdom of darkness can possibly be for evil in the hearts and lives of any of its subjects. And that means that while multitudes are turning toward familiar spirits and unto wizards that peep and that mutter, we should be seeking unto our God (Isa. 8:19), and thus becoming Spirit-filled men and women through whom Christ can operate to his glory.

(To be continued)

Hinsdale, Ill.

The History of the Hebrew Sanctuary—No. 11

J. O. CORLISS

Its Northern Competitors

THE reckless course of Solomon's life intensified a spirit of discontent in his kingdom, which had been rife for an indefinite time, and so hastened a long-delayed national crisis. About a year after the king's death, his son Rehoboam went to Shechem, the ancient capital of the kingdom, to be crowned king, as his father's successor. Taking advantage of the fact that the chief city of Ephraim still remained the seat of the nation's coronation services, notwithstanding Jerusalem's prominence, the representatives of that tribe came to Rehoboam, and respectfully, but firmly, stated their grievances regarding the treatment they had received from the late king his father, and asked relief from the same as the price of their proffered allegiance.

Three days were required in which to decide the future policy of government. The answer returned was a fateful one,—"for the cause was from the Lord," that Ahijah's prediction (see preceding article) might be brought to pass. 1 Kings 12:14-16. At this all Israel, except the tribe of Judah, and the southern part of the tribe of Benjamin (verse 20, as rendered by the Seventy, and also Jer. 6:1) revolted, and chose for their king Jeroboam, a very prominent Ephraimite, whom Solomon's hatred had driven to Egypt (1 Kings 11:40), but who now was returned to his native heath. From this time on, Judah and Israel were to have but few things in common. In fact, under the ever-changing circumstances of the northern kingdom's career, a public race hatred sprang up between the two nations which forbade the exchange of all courtesies between them. John 4:9.

Being so completely separated in social life, steps were taken to divide the religious sentiment as well. It would

appear that at first there was no design to depart from the worship of Jehovah, but simply so to change the religious ceremonies as to alienate the minds of the northern tribes from the sanctuary at Jerusalem. 1 Kings 12:27. The first step in this movement was to establish places of worship in the northern kingdom. Two altars accordingly were set up, one at Dan in the far north, and the other but twelve miles north of Jerusalem, at Bethel, the consecrated abode of the patriarchal sanctuary. At each of these rival sanctuaries was erected a golden figure of Egypt's sacred calf, and before it was placed a writing: "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." Verse 28.

It seems that the sanctuary at Dan was consecrated first, it being farthest away from the former place of worship. But when the king attempted to perform a similar service for the one at Bethel, a nameless prophet was present from Judah, to cry out, not so much against the king, but "against the altar" which was being set apart as rival to the true sanctuary altar at Jerusalem. At the prophet's word the altar was rent asunder, as a sign of God's displeasure upon its existence. But Jeroboam was not to be deterred from his purpose. He not only maintained the altars at Dan and Bethel, but following the precedent of Solomon, who deposed Abiathar, the Lord's priest (1 Kings 2:27), Jeroboam set aside all the regularly constituted priests in his realm, and made priests of the lowest of the people, those whom he could control in the interest of his own predilections. 1 Kings 12:31; 13:33. He also changed the dates of the annual feasts, special mention of which is made regarding the feast of tabernacles, which he caused to be celebrated on the fifteenth day of the eighth month, instead of the corresponding day of the seventh month. 1 Kings 12:32. Although constant war was waged between Jeroboam and Rehoboam, and even Bethel itself was captured by Rehoboam's son Abijah, yet there is no record that steps were ever taken by either of these kings of Judah to remove the rival sanctuary, or in any way to discourage the delusive worship of its golden calf. 2 Chron. 13:19.

On the other hand, the sanctuary of Bethel survived the monarchy of Samaria (2 Kings 17:28) about one hundred years, or until it was overthrown and destroyed by Josiah, king of Judah. 2 Kings 23:15. During the three hundred years of its existence, the people evidently had come to regard the calf as God. See Hosea 8:5; 13:2. The common statement concerning the kings of that period is that they walked in all the sins of Jeroboam. It may not be out of place here to study briefly the nature of Jeroboam's sin. It could not have been his revolt against the house of David; for this was laid upon him by the prophet of God.

Was it then the sin of idolatry? This had been practised by Solomon, and was

even then the custom of Rehoboam, against which Jeroboam had constantly protested. In his effort to preserve belief in the unity of God, and so keep the first commandment, he violated the commandment which forbids the worship of earthly objects. As tersely stated by another: "The mere fact of setting up such a likeness broke down the sacred awe which had hitherto marked the divine Presence, and accustomed the Israelites to the very sin against which the new form was intended to be a safeguard. From worshipping God under a false and unauthorized form, they gradually learned to worship other gods altogether."

It is safe to say that the national worship of Israel conducted at Dan and Bethel, paved the way for the later introduction of temples to Baal and Ash-taroath, at Samaria and Jezreel, the religion of which brought that nation to a much lower moral level than Judah had ever gone. Thus Jeroboam's course in religious matters was that which led all Israel, and Judah, in part, into sins so gross as to defy all rules of decency, and thus brought divine displeasure upon them.

Jeroboam's principle that the end sought justifies the means, did not cease with Israel's active career. The divine character is even now degraded in Christianity by engaging in sincere, though questionable methods to secure desired results, such as unity of systems to gain popular sentiment; forms of entertainment to hold influence over members, and others of the same nature. Through these very things the faith of mankind has been undermined, so that which was thought to be beneficial, has corrupted the church, and led many souls into sin and down to ruin.

At last, in the days of Ahab, the wild license which accompanied the idolatrous worship of Israel, became a byword throughout the nation. 2 Kings 9:22. For Jezebel, Ahab's Phœnician wife, two sanctuaries were set up,—one for Ash-taroath, with its accustomed grove, and four hundred attending priests, or "prophets of the groves" (1 Kings 16:33; 18:19), and the other dedicated to Baal, having four hundred fifty priests, or prophets. This sanctuary was a remarkably complete building, so large that all the worshipers of Baal could crowd into it. 2 Kings 10:21. It was said by those who saw it that its interior contained carved images of the inferior Phœnician deities, with the statue of Baal, the sun-god, in the center. We know, however, that the figure of Baal was there, as a conspicuous object. 2 Kings 10:27; 3:2.

So strong indeed had Baal worship become, that worshipers of the true God were hunted to their death. Some hid in caves and dens of the earth. 1 Kings 18:4, 13, 22. Probably these caves were in the region of Mount Carmel. See Amos 9:3. Others wandered about in the mountains or in deserts, with no clothing except the skins of animals. Heb. 11:37, 38. This state of things was a type

of that which will be again, when the remnant few are again driven out by the majority of popular worshipers, who cling to a relic of sun-worship as a sacred thing, the worship of which will be enforced by law. Then will appear Elijah in his true rôle, as predicted by the prophet. Mal. 4:5.

Mountain View, Cal.

Standing on the Rock of Ages

WILLIAM BRICKEY

STANDING on the Rock of Ages?
Praise the Lord!
Stand with martyrs, seers, and sages:
Praise the Lord.
Should you suffer persecution
For some sacred institution,
Then with patient resolution
Praise the Lord.

Do you meet with fierce temptation?
Praise the Lord.
It will work for your salvation:
Praise the Lord.
We are purified by trial,
And a bit of self-denial
Sweetens, much, the bitter vial:
Praise the Lord.

Are you shedding tears of sorrow?
Praise the Lord.
They will bring you peace to-morrow:
Praise the Lord.
For it is our firm conviction
That, with God's sure benediction,
We are sweetened by affliction:
Praise the Lord.

Kamiah, Idaho.

The Wise Man

H. A. ROBINSON

IF I should ask men of the world, "Who is a wise man?" I am sure there would be great diversity in their replies. Some might think of great scientists, or great physicians, or perhaps business kings; but the Lord himself has told us in his Holy Word, "He that winneth souls is wise." Prov. 11:30.

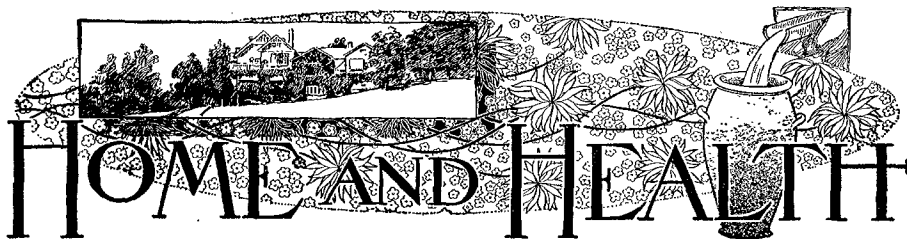
The world regards the man who gives as a benefactor of mankind. He may will his wealth to a church or to a college, for the establishing of a school or an asylum. These men certainly are benefactors, but who has been the greatest benefactor?—Our Lord and Saviour Jesus Christ. He it was that came "to seek and to save that which was lost," and finally gave his life that men could have hope of salvation. And when he was leaving this earth, he commanded his followers to go and preach the gospel to every creature. Should we, then, be slow in deciding to work for the Lord?

"He that winneth souls is wise," and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Now, what will you do?

Tampico, Mexico.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.



Thank God

THANK God for joy!
 For glad, sweet thoughts that flood the
 soul and spring
 Larklike into the sky to soar and sing;
 For kindly airs that woo to bud and
 flower
 Thy dormant being, and awake new
 power
 With each new morn; new purposes that
 bring
 To heart and soul their full and just
 employ.
 Thank God for joy!

And O, thank God for pain,
 That shuts thee in in silence! Wait and
 know
 The rain that breaks the blossom, and
 lays low
 The fair green stalk, doth nourish e'en
 in grief
 The being's root, of future bud and
 leaf
 The guaranty; so shalt thou surely grow
 To fairer heights, to nobler powers
 attain.
 Thank God for pain!
 —C. W. Bronson, in *New York Ob-*
server.

Blame

* * *

It is so sore a thing we feel like touch-
 ing it lightly, and yet how often and
 unthinkingly it is thrown at one and an-
 other in the family circle. But handling
 never callouses it; it only keeps all its
 surfaces raw.

So do not blame the child if he *has*
 broken some precious thing. If he is
 to blame, that knowledge, with the shock
 of the affair, is all he should be called
 upon to endure. Do not blame your wife.
 Can you not feel her cringe? Do not
 blame your husband. The results are
 most unsatisfactory. Do not blame your
 neighbor, and say she would never do
 so by her own child. Perhaps she
 wouldn't need to. Withholding blame
 which is merited will work no disaster,
 and a word of undeserved praise some-
 times sets people thinking.

Among the different children we have
 had in our home, there was one who
 gave us a great deal of anxiety, because
 we seemed powerless to work the im-
 provement necessary. She was a prob-
 lem difficult to solve, and many times
 tried our patience past the limit, until
 we became quite as discouraged with
 ourselves as with her.

On her return home, we expected
 nothing but blame. We all know what
 parents are, and they would have heard
 only her account. Imagine our feelings
 when they afterward came to us with
 tears in their eyes, declaring they could

never repay us for all we had done, and
 when the child herself, now older grown,
 sends us warm, appreciative letters.

It hasn't done us one bit of harm, but
 on the contrary has touched a spring of
 gratitude in our hearts, and given us a
 new glimpse of the divine forbearance.

Beloved, "if our heart condemn us,
 God is greater than our heart, and know-
 eth all things." He appreciates the re-
 sistance, even if it gives way at last be-
 fore temptation, and says, "Neither do
 I condemn thee: go, and sin no more."
 Can we not learn the lesson?

A Letter to Parents

DEAR PARENTS: Every one who con-
 siders at all what it means to be a parent,
 must at times feel burdened with the
 responsibility resting upon those who
 have entrusted to them the training and
 welfare of the young. We all tremble
 at the thought of making mistakes in
 these things. We all realize that eternal
 interests are involved, and most ear-
 nestly long for help, for guidance, for
 wisdom from above, and gladly welcome
 any light upon the problems which daily
 confront us in rearing our children.

One means of gaining such help as we
 need is parents' meetings, in which may
 be discussed the true principles of child-
 training, and the duties of the different
 members of the household.

But since the rush of modern business
 life is so exacting that in many cases
 the whole burden of home making and
 family discipline falls upon the mother,
 these meetings naturally are left to moth-
 ers, and become mothers' meetings. In
 attempting to meet the need which
 mothers feel for help, newspapers and
 magazines abound in "Women's Pages,"
 "Mothers' Departments," and "Hints
 and Helps for Housekeepers;" yet the
 subject is not exhausted nor overdone.
 Among such helps the mothers' meeting
 takes a front rank, and is especially
 suited to the needs of Seventh-day Ad-
 ventist mothers, who need to draw from
 every source of strength and wisdom if
 their households are to be brought up in
 the faith.

These meetings are a means of help,
 affording a regular time and place where
 mothers may find sympathy and enjoy a
 free interchange of ideas and experi-
 ences, and unitedly petition the throne
 of grace for the salvation of their chil-
 dren. These meetings ought to be held
 in all places where there are Adventist
 families. At our camp-meetings there
 are usually parents' or mothers' meetings
 held, which are of great benefit. But
 would it not be well to begin the good
 work beforehand by organizing at home.

and so prepare ourselves to gather up,
 retain, and apply all the good instruc-
 tions we may hear at camp-meeting?

There need not be much machinery of
 organization, a leader, a secretary, and a
 regular place and time of meeting being
 the most important elements. Other
 needs can be met as they arise.

We have such an association in Col-
 lege View, Neb., which has been in suc-
 cessful operation for nearly two years.
 It has done great good, and has found
 a field of usefulness as wide as it could
 ask. Those who have enjoyed its benefits
 have been knit together in Christian fel-
 lowship, and many have been helped,
 encouraged, uplifted, and given higher
 ideals and enlightenment concerning the
 daily recurring problems of life.

Among the many helpful papers read
 and discussed at these meetings, five have
 been selected as especially deserving of
 circulation, and have been published in
 leaflet form for distribution, as we have
 felt a desire to pass on to others the light
 given us. These leaflets are as follows:
 "Domestic Methods of Queen Victoria,"
 "Co-operation of Parents in the Train-
 ing of Their Children," "Social Purity,"
 "Co-operation of Teachers and Parents,"
 and "Heredity." Others will be added
 to the list in the near future.

Sisters, take hold of this work. Meet
 and organize and study these subjects
 on which we need so much to be in-
 formed. Study the Bible and the Tes-
 timonies and see what rich treasures are
 there awaiting your search. Pray to-
 gether, and God will certainly give his
 blessing and help you to order your
 households in his fear and to his glory.

Yours for the salvation of the children.

MARY H. MOORE,

Temperance Secretary of the S. D. A.
Church, College View, Neb.

Planting a Garden

UNLESS you live south of Mason and
 Dixon's line, it is not much use to plant
 a garden until the first of May, and in
 the New England States the middle of
 May is even wiser, lest a late frost nip
 all the young seedlings. The only vege-
 table which is an exception to this rule
 is peas. They will stand the cold, and
 may be planted as soon as the frost is
 out of the ground. The first thing after
 deciding on the place and size of the land
 to be cultivated (and it goes without
 saying that land that lies open to the
 sun, away from the shade of trees and
 buildings, is the best) is to have the
 earth well stirred and turned by plowing
 or spading. The vegetables most suited
 to garden culture and to the usual taste
 of eaters are peas, wax and lima beans,
 green corn, beets, lettuce, cucumbers,
 summer squash, tomatoes, carrots, rad-
 ishes, and cabbage. Potatoes are not
 feasible in a small garden, as they take
 up too much room.—*Harper's Bazar.*

Good breeding shows itself most
 where, to an ordinary eye, it appears
 the least.—*Addison.*

THE WORLD-WIDE FIELD

Is It Nothing to You?

Is it nothing to you, O ye Christians!
That Africa walks in night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves!

Is it nothing to you, O ye Christians!
That in India's far-away land
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping and trying to find
him,
And although he is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave!

Is it nothing to you, O ye Christians!
That millions of beings to-day
In the heathen darkness of China
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And fourteen hundred every hour
Are sinking to Christless graves!

Is it nothing to you, O ye Christians!
Will ye pass by and say
It is nothing—we can not aid them?
You can give, or go, or pray;
You can save your souls from blood-
guiltiness,
For in lands you have never trod
The heathen are dying every day,
And dying without God.

Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
All over the world they wait for the
light,
And is this nothing to you?

—Selected.

General Meeting of the Central Asia Mission Field

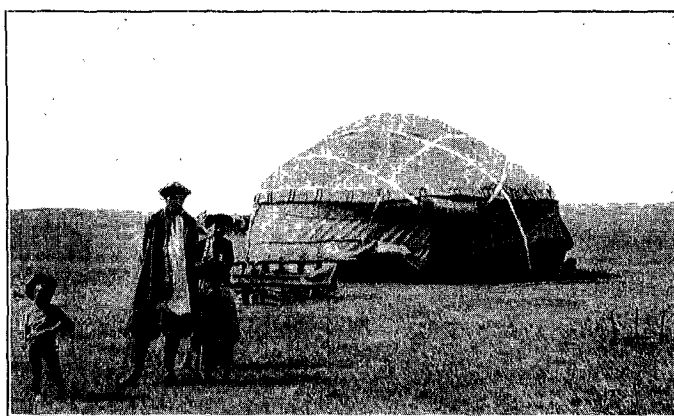
J. T. BOETTCHER

THIS first general meeting was held at Orlow, Turkestan, Nov. 5-8, 1909, and to it I journeyed alone. The brethren there had most earnestly called for help, and I had hoped to take one worker with me, to leave in that needy field; but there was no one ready to go.

The journey is comparatively easy now, as the Russians have built, at great expense, a railroad from Orenburg to Tashkend. I left Kief Saturday night, and arrived in Tashkend the following Friday evening, after continuous traveling.

It was my first trip to Asia, and it was full of interest to me. There was no great difference in the country to mark the boundary between Europe and Asia, but the customs of the people changed almost immediately, and, instead of horses, camels were being driven. Two hours' ride brought us into the great sand desert, or the Kirghiz Steppe, more

than one thousand miles long. Looking out of the car window, it seemed as if we were riding in the middle of the ocean, as the wind drives the sand into great, wave-like piles. A feeling of loneliness overcomes one, as there is so little to break the monotony—here and there a Kirghizen hut or two, and camels grazing on a sort of herb that grows in the desert. The men were clothed in furs, while the women wore very gay, thin dresses. They looked healthy and intelligent, owing partly, perhaps, to the fact that, as Mohammedans, they drink no alcohol. I thought of the time when the Lord has promised that the wilder-



"HERE AND THERE A KIRGHIZEN HUT OR TWO"

ness shall blossom as the rose; for the greater number of these people have never seen a green tree or a river.

We passed through no cities or villages, nor were we troubled by new passengers coming in to find seats. At one station we saw a train filled with Sartin pilgrims on their way to Mecca.

Nearing our destination, we could see the snow-capped mountains in the distance, and were aware that we had left the desert. The scenery was rapidly changing. The inhabitants of Tashkend are mostly Sartin and Russians, numbering, in all, one hundred fifty thousand. The city itself is quite Oriental, and in the few days that I spent there, many customs of Bible times became plain to me.

Brother J. Ebel met me at the depot, and took me to his home to remain over the Sabbath, from which place we would go on together to the place of meeting. The village of Orlow lies over three hundred miles inland; and as there is no railway there, we were to travel this distance in wagons. The brethren from Orlow who were to meet us were already there, and had been waiting for us several days. Sunday morning, at daybreak, we started. We had two large covered wagons, without springs and without seats. They told us to sit right down on the bottom of the wagon, which we did, and were off. I tried sitting in every kind of way, but it was a most

fearful jolting that my head could not endure; so, after about twenty-five miles of that kind of riding, I got out and filled some sacks with straw, which served as comfortable seats by day and beds at night.

We were traveling along the great caravan road which goes from Tashkend to Semipalatinsk, a distance of about fifteen hundred miles. It is in a broad valley, with high mountains on both sides, snow-tipped even in hottest summer. The road winds in and out, and great caravans of camels and wagons are passing. Once we counted sixty-five wagons in a row, and at another time a caravan of fourteen camels, laden with articles of commerce. Each camel can carry about six hundred pounds.

In the day it was extremely hot, but during the night, cold. This valley formerly belonged to the Sartin and Kirghizens; but of late the government has been settling Russian and German emigrants there. We passed through two German, six Russian, and thirteen native villages.

Generally we stopped at Sartin inns, to rest ourselves and feed our horses. The sign for such a place was a big bundle of clover stuck up on top of the roof of the house.

We also took our morning bath at the inn, and then went into the Sartin hut to order hot water and prepare our meal. There were no chairs or tables. All sit upon rugs, which also serve as tables. The meals did not always look inviting, but we were hungry.

When we were within about sixty miles of our journey's end, we saw, a long way off, upon an elevation, a little party watching our approach. Those with us said, "See! those are brethren from Orlow, who have come to meet us." And so it proved. They had come with their comfortable carriages; and, knowing that our provisions would be falling short, they had brought along many good things to eat, had rented the best room in a Russian inn near by, and prepared for us a bountiful meal, to which we did full justice. Their hearty greetings made us feel at home among them, and, refreshed, and thankful to God, we continued on together, over rocks and stones, through ditches and rivers, arriving in Orlow at eleven o'clock at night. In some houses lights were still burning, and the brethren pointed out to us where some of our people lived. We were brought to the pleasant home of Brother Wever, and the good beds, ready for us, looked exceedingly inviting.

Orlow is a German village, settled by Lutherans, and Seventh-day Adventists. It lies upon a river, and is near the

mountains. The wide street, which leads through the center, has trees planted on either side, and also ditches are dug on both sides, through which water flows, fresh and cool. The village looks thrifty, and, although there are a few small clay houses, most of the buildings are of modern style, and have tin roofs. Behind the houses, toward the mountains, are the farms. Everything is grown by means of irrigation, but the water flows here the year round. One could see that this year the harvest had been medium only. The Sartins do most of the farm work; this is done in the most primitive manner, two stones still serving as a thrashing-machine.

The Adventists have built a meeting-house and school together. But as it is situated at one end of the village, and over the river, it is not easy of access for all, especially when the river is high. Our people meet every Sabbath for Sabbath-school and services. During the year 1909 twenty-one new members were added to their numbers; and, as far as I could see, they are worthy members, earnest in the message.

The first Bible reading of our general meeting was held the Thursday morning after our arrival. Besides the brethren and sisters of that place, brethren were present from Aschabad, near the Persian boundary, and from Tashkend and vicinity. At this first service, held at 9 A. M., we were aware of the fact that our place of meeting would be too small. There was not even room for our own people. We at once formed the plan of erecting a tent meeting-house. The yard of the brother with whom we were stopping seemed the best place for us to locate. The scene reminded one of a swarm of bees busily at work. Two sides of the brother's house served as walls of our tent. On the opposite side we drove posts into the ground. Upon these on the one side, and upon the house on the other, we fastened a sort of scaffold. The people brought big felt blankets, straw mats, and even boards, to cover the structure. One brother brought two windows, one of which was put into the roof, and the other set in the side of our house. A pulpit was built, seats were brought from the houses, and two lamps were hung up. It really looked very nice. Then, as the nights were cold, we had to have a fire. Indeed, we felt very happy to find ourselves so comfortably situated and able to accommodate all who would come. And many not of our faith did attend, and invited us to visit them at their homes.

The meetings were conducted in the German language, Brother Ebel translating into Russian for those who could

not understand. We enjoyed perfect liberty, with no police to hinder our work. We could read our resolutions, take up our collections, hold social services, without any fears of being stopped.

All this was new for our people in Turkestan, and they took a lively interest in everything that was done. Especially were they interested in the resolution concerning the school for Russia. Slips of paper were passed around for each one to subscribe how much he would give for this project. As these were returned, and the amount counted, it was found that the sum had not reached four hundred rubles. Our people were not satisfied. One brother said, "Come, brethren, we must bring that amount up to four hundred rubles." And this they did, one giving twenty rubles more, another ten, etc. It was touching to witness their enthusiasm. One sister

give our brethren grace to be light-bearers in far-off Turkestan and Persia, is my sincere hope and prayer.

Riga, Russia.

Progress in Japan

F. W. FIELD

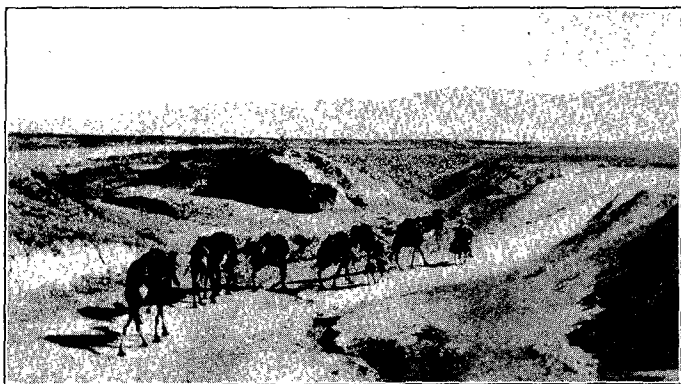
THE work in Japan has continued to advance since my last report, written several months ago. And the lack of more frequent reports from this field has rather been because we have been so busy. Interests of an encouraging nature are springing up in various places, and we have good reason to believe that this is to be a very successful year. A brief mention of some of these interests, and of some who have recently accepted the truth, will show how the message is making its way among the people.

Ashio, a city of some fifty thousand inhabitants, is a mining town not far from Nikko; and its copper mines are among the largest in the world. Last year one of our canvassers labored there for several weeks, and circulated some of our literature. This year he sent a single copy of the New-Year's number of our paper to a company of Christians in Ashio, addressing it to the pastor. He wished to return it after learning what it was; but some wished to read it. So it was passed from hand to hand till about worn out. And now our brother learns by correspondence that six of this company have come out and accepted the truths advocated in our literature, as far as they understand them; and they now ask for further light and help.

The teacher of a village school on a small island near Shizuoka, has been reading our papers and corresponding with Brother H. Kuniya, who plans to visit the place in the spring. The young man writes that he is much pleased to learn of this intended visit; that he will provide the best entertainment their little island affords; and that he will plan to lay aside his work during the visit, that he may be free to study the Bible.

A Presbyterian pastor at Kiryu, near Maebashi, has been studying our truth for some little time past. He is well educated, and has a good reading knowledge of English; so besides reading our Japanese publications, he has read several of our works in English. Last week he was in Tokyo, and visited our school; and the brethren held some Bible studies with him. Since returning home he writes that both he and his wife have fully accepted the truth, and that he will resign his position at once, and take his stand with us.

A young lady near Wakamatsu has accepted the truth this winter. Her parents are quite well-to-do; and as she is the only child, all their hopes for preserving the family line are bound up in her. And as she is now of marriageable age, they have sought to arrange for her marriage. But as they are not Christians, she can not marry according to their wishes. And their disappointment at her course in thus becoming a Christian, is the great cause of their displeas-



THE GREAT CARAVAN ROAD FROM TASHKEND TO SEMIPALATINSK

pledged the proceeds from a piece of land, another gave a calf, and one a lamp, which was sold at once, and the money put into the collection. We also endeavored to give instruction concerning the tithing system, as not all had understood this.

Our members there begin to feel a burden for the Mohammedan nations around them. Many of our young people speak the Tirkisian, and what a pity that we have no literature in that tongue! This mission field now has sixty-eight members, one ordained minister, and two canvassers.

Some of these people have not a very clear idea of the world at large, never having seen a city or a railroad. As I was talking about the progress of the message in Europe, some one in the meeting asked where Europe is. But they understood the truths of the third angel's message, and its relation to them.

All were so pleased with the session that they voted to hold another next year in Tashkend. They also appointed a delegate to attend our Russian union meeting, to be held next spring. When he returns to tell them the story, it will also serve as a means of education.

It was with regret that we parted. Some of the brethren brought me back to Tashkend, desiring instruction in the Bible all along the way, although the dust was so thick that it seemed as if I could not speak.

This is a field rich with opportunities for the Mohammedan world. May God

ure toward her. But though suffering this persecution, which of all forms of persecution is hardest to bear, she is firm in her determination to follow Christ. And she has just written of her desire to give herself to the Lord's work. Surely the faith which looks beyond the things of this world to the eternal things of God, is not yet extinct.

Last Sabbath an elderly man attended our services here in Tokyo, and made known his decision to observe the Sabbath of the Lord. It was the first Sabbath he had kept. One of our brethren had brought him some of our literature, and had visited him and explained the truth to him, with the result that he was led to accept it.

The above are a few of the encouraging omens of the harvest of souls that we feel sure awaits us this year. Our school is drawing near its close; and we are very thankful for the opportunities thus afforded for helping our little band of workers. And after these four months thus spent with about a score of earnest young people, we plan to throw our whole force into the work of further seed sowing, and of gathering the harvest. We are expecting great things of the Lord, and ask all who read this to unite their prayers with ours to this end.

There are other interesting plans and developments in our work that we hope to report soon. A spirit of harmony and brotherly love prevails among our workers and believers, which will surely bring the blessing of God into our work. So we are of good courage in the Lord.

Tokyo.

Matandani Mission

S. M. KONIGMACHER

WE have obtained permission from the district resident, or local governor, to locate three out-schools, and we have commenced to build the schoolhouses.

Many of these children come to the mission; but when the rains begin, they will not, as it is too far. There are also many who will not attend school at all. If I can put a school near by, it may have a good influence, and gather in others who will not come to the mission, as we are three miles from these villages.

God is very good to us, and we thank him for it. This is truly a great work. We are glad to report progress. Forty-six attended school this morning, and one hundred were present at church services. We usually have thirty in the advanced school, in the afternoon. If all came, I am sure there would be nearly one hundred. Yet they do very well. Some very small children attend, even though their homes are three miles away. Of course the native is a good walker.

Recently four boys came to build their temporary huts at the mission. They will labor three hours each day for their food. Their wives pound it, which saves the mission the expense of hiring this done.

We are glad to see from ninety to one hundred at the services on the Sabbath.

How we do enjoy the Sabbath! We prepare for it. On Friday we have no school, that we may finish our duties and get ready for the Sabbath. The boys bring in their wood to keep the fire going so they may iron, and on Sabbath they look very nice, indeed.

O, if our people at home realized the blessing which comes when they give all to Jesus, the treasury would be full, and the great needs of these fields could be supplied! We need many more of our brethren and sisters of the home land to help in finishing the message here. I am glad for a place in this field. Sometimes the way seems hard and dark, but not all the time. We miss the association of God's people, and the exchange of thought with those of like faith and experience.

The boys have just been in for evening prayers. They asked me to show them pictures. I showed them those in *Life and Health* of a boy learning to smoke. These pleased them greatly, as I speak often about the evils of tobacco and the way it affects the users.

Neno, British Central Africa.

Mission Notes

FORTY-NINE students among the natives attending the schools at the Solusi and Somabula mission farms were baptized during 1909. Many more are now receiving instruction preparatory to receiving the rite later on.

Elder J. C. Rogers reports from Nyassaland that during 1909 forty-eight were baptized. A class of seventy-five are anxious for baptism at one school, some of whom have been waiting two years, while at another school one hundred are preparing in the same manner. Surely God's Spirit is working upon hearts out in the great Dark Continent. Other sections just as propitious as Nyassaland must await the coming of other consecrated workers from the home land to take the oversight of teaching the young people so that they in turn can go out as gospel teachers—evangelists. How long must they wait?

In the quarterly record of the Christian Literature Society for China, some interesting particulars are given in regard to the new regent: "He is also easily accessible to all who have information to impart or matters of importance to discuss, and has lately announced that memorials to him must be presented with unbroken seals, so as to secure that their contents are not interfered with by the censors whose duty it is to present them. His modesty is shown by the fact that, in giving audience to his ministers, he has waived the ceremony of kneeling and prostration, and permits his councilors to sit in his presence; he has also modified the rules of conduct and privilege which were drawn up by the board of rites, refusing the dignity of the imperial yellow sedan-chair which the board had conferred upon him, preferring to move freely among the people as of old, without escort or attendant—a determination

which has elicited an earnest protest on the part of some of the officials of the court, who were fearful of the consequences which might follow."

The Chinese government has deposed the dalai-lama as head of the Tibetan government, and in an official statement explains its action on the ground that the nominal ruler had deserted the capital following an attempt by him to organize a general revolt.

At an out-school recently started near the Malamulo Mission, Nyassaland, already fifty students are enrolled, and the teacher, a native, is reported to be greatly enjoying his work. At Solusi the attendance is ninety-two, and more huts must be erected to house the students.

In summing up the account of how Japan was opened to Christian civilization, Pastor Chas. A. Bowen, in the *Missionary Review of the World* for July, 1909, cites the testimony of Count Okuma, given in his old age, as follows:—

"Through some good missionaries at Nagasaki, I was able to get a history of the United States, and one of England. These made a revolution in my mind. I no longer wanted to be a military man. I wanted to devote my life to the destruction of the feudal system. I wanted to see all the disunited provinces of my country united under one head, the emperor. Nor was this enough. I could then see far enough to know that it was not political changes alone that we needed. Neither Buddhism nor Shintism was equal to these new demands of our awakened country. We needed freedom in religious belief. Christianity, which had been so important in the development of the Western nations, was to be welcomed."

The late Bishop William Taylor narrated the following: "I saw a woman who had been accused of witchcraft, and condemned to death by ferocious ants. She was bound to an ant-hill—often from ten to fifteen feet high—and kept there all day. The cries of her infant were such as to cause her release at night. The victim usually dies in two days, but this woman was bound and tortured for five days, and then driven away because 'she was too hard to kill.' She crawled, in a terrible condition, to the mission station, and the missionary told me she was the most pitiful sight he ever beheld. After careful nursing for months she recovered, and this woman, so terribly scarred and disfigured, was converted at my services. The recital of such scenes may seem terrible to civilized nerves, but how much more so is the endurance of them by millions of helpless human beings? Jesus Christ came to destroy the work of the devil. Pray daily that Africa shall speedily know him whom to know aright is life eternal." It is to these poor deluded souls that we are asked to send the gospel. Truly they need our help.

T. E. BOWEN.



WASHINGTON, D. C., APRIL 7, 1910

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Editorial

"AND the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Our First Hymn-Book.—In the *Present Truth* for December, 1849, it was announced that a small forty-eight-page collection of hymns was on the press. The title-page of this little book reads, "Hymns for God's Peculiar People, that keep the Commandments of God and the Faith of Jesus, compiled by James White, Oswego, 1849." It contained fifty-three hymns, without notes. There were a few Sabbath hymns, most of which have found place in our "Hymns and Tunes," and a few of the old familiar hymns commonly classified as devotional; but the greater number were hymns of the advent hope and of the eternal home. Some are unfamiliar to most of us, as this old-time "glory song:"—

"I'm glad I know that Christ shall reign
 In glory, glory, glory,
 And come to earth in clouds again,
 In glory, glory, glory.
 'Tis glory's foretaste makes me sing
 Of glory, glory, glory;
 And to my Saviour praises bring,
 Sing glory, glory, glory."

The call, "Come out of her, my people," was sung in the vigorous lines,—
 "Then blow ye the trumpet in pure testimony,
 And let the saints hear it again;
 O come ye from Babylon, Egypt, and Sodom,
 And make your way over the plain.
 Come, wash all your robes in the blood of the Lamb."

The political upheavals and unrest in Europe in those days, really the beginning of the arming of the nations, gave timely force to a hymn of the coming conflict,—

"The cry is up, the strife begun,
 The struggle of the mighty ones;
 And Armageddon's day comes on,
 The carnival of Slaughter's sons;
 War lifts his helmet to his brow:
 O God, protect thy people now!"

One hymn of the 1844 movement would be considered as having too much the character of a narrative for a hymn, but it told a heart-stirring story:—

"Hail, partners in the advent band!
 Your race is almost run:
 God's led you with his own right hand,
 Since looking for his Son.
 All hail, ye loved ones of my God,
 Come listen to my song,
 While I recount the steps we've trod,
 Nor shall the strain be long."

It tells how,—

"In forty-three each took his lamp,
 Went forth to meet the Lord;"—
 and how, after the first time passed, the "midnight cry" roused all to look for the coming King on the "tenth day of the seventh month," in 1844. Then came the bitter disappointment,—

"Our longing eyes were raised in vain
 To meet him in the air."

But the hymn points those who passed through that experience to the fact that the coming to judgment for which they looked was not the second advent of Christ to this world, but his coming before the Ancient of Days, in the most holy of the heavenly sanctuary,—

"There to the fair Jerusalem
 Unseen by mortal eye,
 Jesus our King and Priest did come,
 Thus answering to the cry."

In 1852 a second hymn-book was printed in Rochester, N. Y., with many more hymns. However rough the way, the believers have cheered it with song, and so it must ever be; for "the redeemed of the Lord shall return, and come with singing unto Zion."

An Age of Delusions

WHILE the keen and critical intellectualism of the time scorns the simplicity of faith, it feeds upon superstition. Under the full light of the twentieth century, the world that repudiates Bible truth is at the same time ready to follow hard after the delusions of bygone ages of darkest heathenism.

Only the other day, the police authorities of New York commented on the many thousands of dollars being paid every year in that city, by intelligent people, to astrologers, necromancers, and other dealers in magical arts.

The *Theosophic Messenger* for March (Chicago) has a report of the annual Theosophical convention in Benares, India, last December, attended by representatives from Europe, America, Australia, and all parts of India and the East. Mrs. Besant, the president, unveiled a portrait of a former member, Damodar, who is said to have disappeared mysteriously many years ago. The report says:—

His disappearance put the society in a very awkward position, but it was alleged by the members that he had gone to the snowy peaks of the Himalayas to work under the masters who are said to be behind the movement, and to fit himself for the work in the society. There is a strong rumor here that he will return in a few months to take up the

work in the society, and in the same body.

One may say that this is all in perfect harmony with local conditions,—in Benares, the seat of hoary Hinduism. But this is only one of the crude phases of modern mysticism. It has its intellectual and humanitarian side, and its philosophy of the higher life. This same Mrs. Besant—a woman of highest culture—lectured through America last summer. She announced the purpose of her campaign:—

My message is very simple. "Prepare for the coming Christ." We stand at the cradle of a new subrace, and each race or subrace has its own Messiah. Hermes is followed by Zoroaster; Zoroaster by Orpheus; Orpheus by Buddha; Buddha by Christ. We now await with confidence a manifestation of the Supreme Teacher of the world, who was last manifested in Palestine. Everywhere in the West, not less than in the East, the heart of man is throbbing with the glad expectation of the new avatar.

It is a suggestive declaration; for we know that before Christ appears in the clouds of heaven, Satan himself is to come, with all power and signs and lying wonders, as the great humanitarian and benefactor of men. The gospel of his coming is to precede him. And this we have in the revival of mysticism and disguised and open Spiritualism that is sweeping over the world.

The leaven of the New Thought idea is but the old leaven of heathen philosophy, modified and intensified to meet the times. In an essay on Indian thought, Jean Delaire wrote some time ago in the *London National Review* (September, 1908):—

Thus India has apparently still a mission to fulfil, for her thought is slowly beginning to mold the thought of Europe and of America; our keenest minds are to-day studying her philosophy; our "New Theology" is founded upon the old, old Vedanta.

Truly, new and old are commingling. In an age of the highest scientific attainment, we are to see the fullest development of soul-destroying delusions. Because men receive not "the love of the truth," they are to fall under the "strong delusion." 2 Thess. 2:8-11. This time of the master working of Satan, so long foretold, is upon us.

And these warnings of the Word of God for such a time are not merely for us to pass on to others. With the true form and doctrine of truth in the third angel's message, we must preserve in the soul also "the love of the truth" in order to be kept safely under the shadow of the Almighty. The one who drew angels into his snare from before the throne of God, is come down in great wrath, knowing that he hath but a short time, and will war in a special way against the remnant church "which keep

the commandments of God, and have the testimony of Jesus Christ."

He will never truly label his delusions, and is set, if possible, to deceive the very elect. In recent years some of the phases of this spiritualistic philosophy, with variations, have been urged among us as a call to higher ground in the advent message; and the stand against it brought on a crisis in our work. Thank God, the great body of our people stood true to the definite message and to the Word of God, refusing to be led off from the pathway of the advent people that runs from the days of 1844 straight onward to the gates of the city of God.

But the deadly germs of the evil thing are all abroad. Christendom, according to the prophecy, is being "replenished from the East." Isa. 2:6. If our eyes could see spiritual wickedness, we would see Satan spreading his fine-spun web of old and new deceptions over all the earth — "the covering cast over all people, and the veil that is spread over all nations." Isa. 25:7.

This is the covering that the Lord promises to destroy by the brightness of his coming. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us." Verse 9. As the darkness deepens, the light of the blessed hope shines brighter and brighter. The end of all things is close at hand.

W. A. S.

The Messenger and the Message

To the messengers of Jesus Christ there is given the greatest trust ever committed to man. The apostle says: "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." The example of Paul in this regard is one that every minister of God should strive to emulate. In fact that is the only attitude of the professed minister of God that is honoring to God. Wherever the ministry is regarded as a vocation, a calling, the means for making a livelihood, the message is discounted, and the messenger has mistaken his "calling." It was when men began to look upon the ministry as a profession, that they came to look upon the Bible as a fit subject for the dissector's scalpel, and forgot that the Bible was the very Word of God, "Sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow."

As Christ declared that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for those cities of his day which refused his witness with all the light they had, so may we know that it will be more tolerable in the day of judgment for such men as Faine, Voltaire, and Ingersoll than for those professed ministers of God who

have stood in the sacred desk and cast discredit and doubt upon the Word of God. Those were open enemies in the field; these are traitors in the camp. Men who were yearning for God and desiring to know and to do his ways, would not go to such men as Ingersoll in their soul hunger. But when they go to those who were entrusted with the gospel, they go in sincerity, with open minds and hearts, ready to believe, anxious to know what the messenger of God has to teach them. He who casts a single doubt into the mind of such an inquirer, "it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea."

Such men as Paine and Voltaire have drawn their sustenance from the commissariat of the enemy while working for him; but the unfaithful trustee of the gospel message has drawn his support from the church of Christ while working against it and its Founder. The hungry soul expects through the doctor of divinity the bread and the water of life — and has a right to expect them; and such a professed servant of Christ who feeds to a single soul a stone of doubt and a serpent of unbelief has taken upon himself the most fearful responsibility that it is possible for a human being to assume. The consistent, open infidel will fare better in that day than he who, in the garb of religion, has taught men to look upon the Word of God as a myth, an unreality, the work of human minds and hands.

It is infinitely better to anchor to the Rock of Ages and believe in him for whose glory we were created, and then live and reign with him eternally, than to fill the world with the philosophies of doubt and then perish on the grave of our false theories.

What God wants of those who have named his name is unswerving loyalty to him and his Word. The disloyal, the doubters, the questioners, the critics of "that which is written," God has not commissioned and can not use in the promulgation of his message of salvation. If the pulpits were relieved of such teachers, the atmosphere of the professed church of Christ would be cleansed and vivified, the zeal of the church would be aroused, souls would be converted, cold hearts would be melted, and there would be no "empty pew" question.

Says the Inspired Word: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own

lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. 4:1-4. If ever scripture prophecy was fulfilled, this has been fulfilled to the letter and is being fulfilled to-day on the part of thousands of congregations. Ordained teachers of the gospel have left the sacred work to which they were called — if at any time they were really called — and have turned to the fables of evolution, New Thought, and the Higher Criticism, Socialism, politics, and "civic righteousness." The teachers have taught what they would, or what the people wanted, rather than what they were commissioned to teach, and the result has been doubt, frivolity, sin.

Nevertheless, God has not changed. In spite of the fact that men have turned away from him in large measure, have abandoned the Book of truth for the guesses of a self-contradicting science, yet he goes to them with another message, that earth's history may not end with earth's millions unwarned. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:14. That is God's program, from which we need not expect him to vary. We have had the long waiting period, now is going the warning — the last warning — and then comes the end. It is the end of this present world, the end of misery, the end of sin, the end of him who was and is the root of sin; but the end of that condition is synchronous with the beginning of another and better and more glorious time. It is the beginning of a joy that will never be alloyed with sorrow; a peace that will never be disturbed by fear of terror either by night or by day; it will be the beginning in literal actuality of that reconciled relationship between God and his estranged children for whose accomplishment Christ became man and man's sacrifice and mediator. When we think of the terrible end awaiting an impenitent world, we must not forget the glorious beginnings of better things which lie beyond that end. These things are the realities that should absorb the attention of those who speak for God in the congregations of his professed people. Of infinitely greater importance are they than any amount of learned essays upon the structure or literature of the Bible, or any amount of criticism, either higher or lower, that would create a cloud of dust to blind the eyes of the child of God regarding Jesus Christ and his work for man. Criticisms of the Bible have never yet convicted men of sin or shown them the necessity of seeking shelter in Christ, and yet the world is full of it, and the libraries of the people are being filled with books that seek to rob Christ of his rightful position and man of his Saviour.

We are in the greatest crisis this world has ever known, and happy is that teacher of the word, who, being called of God to his holy calling, is faithfully giving the message God has for man in this present day.

C. M. S.

Magnifying Little Things

ONE purpose should possess the heart and one inspiration thrill the life of every Seventh-day Adventist, and that is the giving of the message of Christ's coming to the world in this generation. To this high calling, every question of minor importance and every personal consideration should be subordinated. One spirit should energize the body, and operate in every individual movement. Only as the work committed to us is appreciated in its greatness and importance, only as the Spirit of God rules and reigns in each individual life, can unity of sentiment and harmony of action be preserved.

Each member of this church has had in life an individual mold of character and a distinctly personal experience. Each has been led over a different road than any of his fellows. This to some degree has given to each one a certain bias of thought and reasoning. Realizing this, how careful each should be to see that he maintains that relationship toward his fellows which will make for peace and for concerted, harmonious action. Says the apostle Paul:—

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Keeping the unity of the Spirit does not necessarily mean that one man must think in the mold of another, or that one must not express an opinion contrary to established precedent, or to the opinions of others, but it does mean that though he may differ with his brethren in methods, in plans, and even in principles, he will do so as a Christian.

It is one thing to differ from our brethren and do it in such an egotistical, self-righteous manner as to repel rather than to win, and another to choose the better way,—to mollify the difference as far as possible by love and Christian courtesy. When each esteems other better than himself, when each counts his brother as honest as himself, when each believes that God by his Spirit can speak to his brother as well as to himself, differences will be robbed of much of their rancor and bitterness.

Truth is vital. Principles are above

men, and should be held and properly promulgated, even at the expense of the dearest friendship, if need be. But let truth be maintained in love, and principles promulgated with due consideration for those holding opposite views. If we must differ, let us differ as men, not as children; as friends, and not as foes; as Christians, and not as those actuated by the spirit of the accuser. From the views of others, let us dissent, if need be, kindly and considerately, and with due regard for our own limitations of vision and conception. We can not afford to be too dogmatical of our own opinions or too condemnatory of the opinions of others. We can see where we have erred in the past, and the future may reveal that our opinions to-day need revision.

We do not refer in this to the plain, fundamental truths of the gospel and the great doctrines constituting the frame-work of this message. These are plain and positive in declaration. They admit of no vital difference, and but little discussion as to their meaning. But it is the details of the doctrines, the finer, subtler meanings, which are most likely to produce differences. These sometimes grow big with importance, and come to take the place of the great fundamental truth of which they are but a small part. Better let these discussions rest. Let us not unduly magnify little things. The great movement itself demands our energy. Satan would be pleased indeed to see our time occupied with minor questions, the determination of which, on either side, would add not one whit to the power of the message.

It is said that some of the old philosophers used to argue for hours over the proposition that man could not move. He could not move where he was; and he could not move where he was not; therefore, he could not move. While there is little danger that we shall spend time over such silly questions, there is constant danger that we shall be led to spend time over questions quite as useless so far as the saving of souls is concerned. We may spend days in discussing whether or not the needle's eye through which Christ said the camel could not pass, was a gate opening to the city of Jerusalem, or the eye of an ordinary sewing needle; or arguing over the question as to what the seven thunders of Revelation 10 uttered; but during all that time souls around us are perishing, and we are ignoring and losing sight of the great issues which should command our thought. Our contention even may be for truth, and yet it is well always for us to consider which will accomplish the most good, to allow some minor truth to quietly rest, or to promulgate it to the sacrifice of peace and the creation of discord.

Let us be guarded that we be not switched off from the great main track of this movement. The apostle Paul exhorts Titus in words suited to our consideration:—

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

Again, in his epistle to Timothy, this great teacher, while exhorting his disciples to study the Word in order to rightly divide it, also warns against the danger of turning aside to discuss questions of minor consequence:—

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. . . . But shun profane and vain babblings; for they will increase unto more ungodliness. . . . But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

This is good counsel for us to-day, quite as much as for the church of the first century. May we say to every suggestion which would detract from the promulgation of the great issues of this movement, in the words of Nehemiah: "I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it, and come down to you?"

F. M. W.

Forsaking All

THE spirit of centralization and self-centered interest is entirely foreign to the gospel of Jesus Christ. Heaven gave its choicest gift for the salvation of man, and in giving its best and greatest it gave its all. With the spirit of the gospel possessing the heart of the disciple, this same principle will be revealed in his life.

When once the completeness of the sacrifice of Christ is appreciated in its fullness, when once the sweetness of the gospel is experienced in the life of the believer, there will be no selfish withholding. Hoarded means will not be found among the believers; the question of chief concern will not be the service of self, but how fully may the interest of the cause of Christ be served and advanced. This recognition will beget a spirit of self-forgetfulness and self-sacrifice. It will lead to simplicity of life and simplicity of living.

How much of the Lord's money is squandered to-day by his professed followers in ways and means not only useless, but positively harmful as well? What can we say of the money spent for unnecessary house furnishings, for unnecessary wearing apparel, for story-

books and magazines whose influence is positively detrimental to the reader, for cheap, popular music, for photographs, for candy, and soda-water, and scores of other things which might be enumerated? Truly, one who feels the fire of missionary spirit burning in his heart, and who truly recognizes his duty to a lost world, can not thus spend the means entrusted to him.

If this people would but bind about some of their supposed wants, there would be no dearth of means in the Lord's treasury. If they would only give that which they could conveniently dispense with without sacrifice to the point of actual need, our mission treasury would be full to overflowing. This spirit of simple living will sometime take possession of this people.

There will come a day when with those who truly devote their all to this movement, costly and extravagant living will give place to simplicity and economy.

When this spirit of consecration possesses both ministers and people, when in fact as well as in name, all that each possesses is placed upon the altar of service, then will come the day of power and refreshing to the church of God. It is this spirit of consecration and of complete surrender which will spiritualize the ministry, energize the church, and bring the power of God into this movement.

F. M. W.

Note and Comment

Sent Away Empty

HERE is one of those items that must stimulate us to hasten on in every church with the raising of this year's part of the \$300,000 Fund, which, among other things, is to provide little training centers for native workers. In reporting a visit to our Tamil Mission, South India, Elder W. W. Miller says, writing in *Eastern Tidings*:—

Some men came from a village eight miles away, begging us to send workers to their village. They said they were idol-worshippers, but wanted to worship the true God. They offered us two acres of land on which to erect a school building, and promised one hundred fifty children as soon as a school could be started. We had to answer, "We have no one to send."

Inciting to Crime

THERE is no question but that the record of murders, robberies, suicides, and other heinous crimes as recorded in the daily newspapers which are so eagerly read by the thousands, incites to the commission of such deeds. Like begets like. Every man is influenced in a measure by that which he reads. For that reason, there is thrown upon the press a great responsibility in the education of the public mind and in the pro-

motion of good morals and good citizenship. But how few of the public prints appreciate this responsibility! By far the large majority pander to depraved tastes for mercenary ends. The position of a public teacher, whether in the pulpit or through the press, is a responsibility which can not be lightly regarded, and for which solemn account must some day be rendered.

The Call to the Ministry

It has been truly said that when one is called to the work of the gospel ministry, his brethren will recognize this fact quite as readily as the one who is thus called. Francis Wayland, in the *Western Recorder* (Baptist) of March 24, 1910, gives expression to this truth:—

We believe that there is such a thing as a call to the ministry; that is, that a man is moved by the Holy Spirit to enter upon this work. This call is manifested in two ways: first, in his own heart; and secondly, in the hearts of his brethren. So far as he himself is concerned, it appears in the form of a solemn conviction of duty resting upon him with such weight that he believes it impossible for him to please Christ in any other way than in preaching the gospel. He dares not enter upon any other pursuit until he has made every effort in his power to be admitted to this work. I beg these remarks to be remembered. They may be considered by many as obsolete and behind the age. It may be so, and yet the age may be wrong.

Continuing, Mr. Wayland speaks of the motives which lead many men to-day to enter upon this sacred calling:—

I know it is common to hear men, even among Baptists, talk of the choice of a profession, and of balancing in their minds whether they should be lawyers, ministers, teachers, or physicians. They will say, perhaps, they dislike the turmoil of politics, the hard and irregular labor of a physician, the monotony of teaching; they are fond of study, of writing, and of quiet mental improvement; and besides, they can enter the ministry, be married and settled so much more easily than would be possible in any other profession, that they, on the whole, prefer it. Now I would always dissuade such a man from entering the ministry at all. If he could, with just as clear a conscience, be a lawyer as a minister, let him be a lawyer by all means. The church of Christ can do without him. He proposes to enter the ministry of reconciliation from merely selfish motives, and the Saviour has no occasion for his services. He makes a convenience of the ministry of the word; he uses it to promote his own objects; he is a hireling whose own the sheep are not. If he begins in this way, in this way he will, unless the grace of God prevent, so continue. He will soon tire of the work and leave it for something else, or he will continue in it to shed around him on every side the example of well-educated, cold, worldly minded selfishness.

It can not be denied that this describes conditions as they exist to-day in very

many cases. Many men have entered upon a ministerial career, not because they heard the call of God sounding in their ears, not because they felt as did the apostle Paul, "Woe is unto me, if I preach not the gospel," but because they saw in that calling a means of livelihood better suited to their selfish desires than that afforded by any other. Such men are always ready to believe they hear the call of God in every invitation extended to them to occupy a position of greater financial remuneration. The ministry of God is brought down to the basis of dollars and cents, and instead of crying out against the evils of the present age, they must cater to those influences which help to afford them their support. The true minister of Jesus Christ, who feels that upon him rests the burden of souls, and who has received from his divine Master a message for dying men, will to the utmost of his ability fulfil his mission regardless of questions of pecuniary interest. Counting not his life dear unto himself, but willing to spend and be spent for the Master, he will seek to walk in the footsteps of his divine Lord, and give to the world a true spirit of sacrifice. His salary will not be regarded as his reward, but rather only a means whereby he is enabled to work for God. His reward will be the joy here and throughout eternity of having been an instrument in God's hands for the salvation of his fellow men.

Makes for Spirituality

THERE is no truth of the Sacred Scriptures so quickening to spiritual life as the return in glory of the Lord Jesus Christ. Indeed this doctrine is set before the church as the great focal point to which they are to look and for which they are to plan. J. M. Weaver, D. D., in the *Western Recorder* (Baptist) of March 24, 1910, says of this blessed truth:—

Over three hundred times in the Old and New Testaments the second coming of Christ is mentioned, showing its certainty and its importance as a doctrine presented in the gospel, and intended to be proclaimed to the world. Yet the vast majority of men, even of professed Christians, disregard or think little of it. That he will come sometime, no Christian denies, but few believe he will come in their day, consequently it has but little influence over their lives; and yet Jesus says, "They shall see the Son of man coming in the clouds of heaven with power and great glory." Where this doctrine is received and believed, it leads to deeper spirituality, to more godly living, causing the child of God to think more about the future life than he would otherwise.

Every true and sincere believer in Christ's second coming has felt this quickening influence in his experience. Expecting soon to meet his blessed Lord, he has sought to "purify himself even as he is pure."

THE FIELD WORK

Our Message for the Inca

DELWIN REES BUCKNER

TIME, brusky brushing past each massive door,
His wings as sharp as pointed edged swords,
Effaced at length the graven, lying words
The gold-adorned Inca temples bore;
In cult, they paid the bright-rayed radiant sun.
The helpless priest beheld his temple fall,
Or fell himself beneath some staggering wall
Where still he lies, his ministration done.

The Spaniard came and built his human creed
On soil the heathen Inca priests had sown,
But, O! ere long, our hearts in anguish pray
That we may see some grains of gospel seed
Grow where tradition, lifeless as a stone,
Has borne for ages well-nigh endless sway.
Ambato, Ecuador.

Louisiana

I AM thankful to report my efforts in Louisiana in circulating the Missions number of the REVIEW. I ordered one hundred twenty-five copies. After receiving these, by some mistake as many more were sent me. I did not return them, but went to work with them, in the name of the Lord. Some of the brethren and sisters helped me. I traveled some on the railroad, visiting towns and churches, preaching and speaking as I had opportunity. I had a blessed experience among both white and colored.

The most I received for one paper was \$1.10. I placed some papers in the hands of a brother about twenty miles above Greenwood, which resulted in the return of \$6.05. My expenses on the railroad were about four dollars. I gave all my time to missions—not because I am able to do so, but I want to do all I can to hasten the work in this difficult field, where sin seems to be mountain high. I have sent in, altogether, twenty-one dollars, and have more to collect.

Pray for the work here. While the enemy is active, the Lord is strong to overrule his efforts.

Two new pupils came to our school last week, and six or seven are expected this week. The Scripture truly says we can do nothing against the truth, but for it.
J. F. WEATHINGTON.

The Great Feasts of Bolivia

I AM constantly reminded of the scripture, Matt. 24: 37, 38. Since December 8 till the present time there has been one feast following another in rapid succession, and this will go on until the middle of February, 1910. Not a day has passed

that we have not heard and seen from our door demonstrations of these feasts, and night after night we can hear the beating of the drums, many times at our very gate. The people do not mind cold or rain. It seems to be all the same to them on these occasions. Many do succumb, however, to the effects of exposure and excesses.

Every feast is in honor of some saint named by the Catholic Church, and the people believe they are serving God in all these things. On these occasions the people wear masks of the most hideous kind, likenesses of demons and creeping



A MASK USED IN RELIGIOUS FESTIVAL PARADES, AND WELL STYLED AS OF "SATAN'S OWN DESIGNING"

things, that seem to be of Satan's own designing.

But in all this there is still much to hope for in this people. I have often thought if they manifested the same endurance and persistence when they received the truth as they do now, they would indeed form a staunch church in Bolivia. Our prayer and desire is that the Lord will grant such a company soon, from which native laborers will go forth to proclaim this precious message. Remember Bolivia at the throne of grace.

F. A. STAHL.

Kansas

THE Kansas Conference, according to our last report, has as many Sabbath-keepers and nearly as many churches as three union conferences combined: namely, Canadian, Southern, and West Canadian unions. The offerings for 1909 were about eighteen thousand dollars, and the tithe was nearly forty thousand dollars. The people have money, and they have a mind to give, and the Lord is blessing the cheerful contributions of both men and means for the advancement of the gospel work at home and abroad.

The monthly reports from the field

bring the glad news of others accepting the truth, and still others investigating. While there is opposition without and some within, the work moves steadily onward, and believers are added to the church. Aside from those who are actively engaged in the various departments of conference work, we are endeavoring to interest all in the distribution of reading-matter and general missionary work.

In addition to the winter efforts of our laborers in schoolhouses, halls, and among the churches, we have held several general meetings and Sabbath-school and young people's conventions, with good results. Two churches have been dedicated, and another will soon be ready for dedication. A very successful canvassers' institute was held early in February, and two more are to follow. A goodly number of faithful men and women are entering the book work for a continuous, united, successful effort.

The conference committee has held its spring council, and formulated plans for the summer's work. There will be seven or eight well-organized tent companies in the field this year, and good results are expected from these faithful efforts.

The sanitarium, located at Wichita, is doing a successful business, and the outlook for the medical work is hopeful. At the close of the campaign with "Ministry of Healing," if not before, we expect to have a medical jubilee.

The academy, located at Oswego, is in a prosperous condition, and we are planning to start an intermediate school in the northwestern part of the State in the near future.

We are endeavoring to keep all departments of work moving on evenly, and the outlook is encouraging. The work is the Lord's, and we are colaborers with him. Harmonious action and faithfulness on our part will bring success, and the work will triumph gloriously, and we shall triumph with it. So may it be.

W. H. THURSTON.

In Burma

HAVING attended a general meeting in Burma, Elder W. W. Miller writes:—

"We held three meetings a day. One was for the church, one for the Burmese, and one in the evening for the public. The Lord blessed in these meetings in a special manner, giving power to the messages borne. The theme that was made most prominent was the second coming of Christ to this world.

"The attendance was good from the beginning to the end, and a good interest was manifested all the way through. Many heard some of the special truths for the first time. The mixed congregation was quite noticeable, there being Parsees, Cingalese, Chinese, Tamils, Negroes, Burmese, and Europeans. At the close of the meetings three Burmese and three Europeans were baptized by Brother R. R. Cook.

"The work in Burma is advancing quite rapidly, and it looks as if Burma is ripe for the third angel's message. We need more workers in Burma to study the language and get out among the people and give the last call, 'Come; for all things are now ready.' While in Rangoon, we visited the Pagoda Temple one evening, and among the worshipers who were paying homage to Buddha was

one woman in particular that attracted our attention. She was in a kneeling posture before the temple, and had a large cheroot in her fingers. She would spend a little time in bowing before the image, then she would smoke her cheroot. She also had her mouth full of *pahn*. It was very evident that her worship was a dead form. How far short it came from fulfilling the scripture, 'Be ye clean, that bear the vessels of the Lord'!

"As we looked at this temple and beheld its magnificence and thought of the great amount of money that was spent in its erection and its maintenance, we realized that all this wealth was poured out to build up a religion that is only a dead form. We thought, too, of how the banner of the third angel's message, the living truth for these last days, trails in the dust because of lack of means. It seemed to us that it is time our people were wide-awake and making greater sacrifices, that means might flow into the Lord's treasury, and these people in Burma hear the truth for these last days and be turned away from their worship of idols to serve the living God."

Light in Dark Places

In a personal letter from Argentina, Elder N. Z. Town writes:—

"There is quite an interest in the truth in the province of Corrientes, apparently one of the most backward provinces of Argentina. A young man learned of the truth in Las Toscas, Santa Fé, from the elder of one of our churches. He returned home to Goya, Corrientes, and there talked the truth to the rest of the family. Later Pablo Bonjour visited them. He found them living in a little ranch in the outskirts of the town, having only one miserable room, with thatched roof and earth floor. As there was no room for Pablo inside, he slept out in the yard during the time he was with them, roasted corn being his principal food. But he found appreciative hearts even in such a place; and when he left, five adults were keeping the Sabbath. Their principal business has been raising tobacco, and of course they used it, but gave it up at once when Pablo taught them it was bad for them. Brother Gottfried Block visited them afterward, and baptized them.

"There are many such openings, and many such hearts yearning for the truth, but there are so few workers to take it to them. Aside from the conference president, there are only two ordained ministers for the nearly seven millions of Argentina."

A Japanese Farmer's Experience

FORMERLY I was a member of the Presbyterian Church; but I became convinced of the second coming of Christ, and of the importance of the law of God, through reading the *Owari No Fukuin* (Gospel for the Last Days). This was in February, 1909. Soon after that I began to keep the seventh-day Sabbath, because I realized that I was committing sin by transgressing the law, and I repented of it. In the beginning I was much perplexed on account of the observance of the Sabbath; but by the aid of the Holy Spirit I endured this trial.

When the time came to set out the rice in May, the Sabbath came at a busy time. I planned to finish setting certain

ground by Friday; but being unable to do so, I thought to continue the work on Sunday, and so had the rice plants pulled preparatory to setting. But on Sabbath it rained very hard, and flooded the fields, so that I was obliged to postpone the work for a whole week. Then I finished setting the rice. But the plants, which had lain for a week before being set, looked bad. And some of my neighbors mocked me for what they called my foolishness in keeping the Sabbath. And indeed the plants did look half dead.

It worried me somewhat to be thus mocked. But nature helped my rice field; and when harvest-time came, I had the best crop in the whole village. Thereby I learned this lesson: That while every one desires to have a good crop, our efforts do not entirely decide the result. And now I give this testimony: That if we only work, and trust in God, he will harmonize our efforts with the work of nature. This is truly wonderful.—*K. Nemoto, in our Japanese paper, Gospel for the Last Days.*

Revival Meetings in Kansas City, Mo.

MRS. LULU WIGHTMAN closed a very interesting series of meetings in the Kansas City church Sunday evening, March 20. She began Sunday evening lectures early in the winter. The attendance was large from the beginning. So great became the desire to hear the stirring truths of the message it was deemed advisable to hold meetings every night. These mid-week meetings began March 6 and continued two weeks. The last night of the meeting the church was crowded to its fullest capacity, about four hundred being present. From seventy-five to one hundred were turned away, not being able to get even standing room.

As a result of the meeting thirteen, all adults, accepted the truth. Four others are very much interested, and we trust will decide to obey.

JAS. COCHRAN.

Florida

PENSACOLA.—Recently I was sent to the above-named place to perform the solemn ordinance of baptism, and to celebrate the Lord's supper. I was glad to find the company as full of zeal as when I left them. The Lord has certainly been among them, and they have been feasting on his Word. I baptized fourteen before I left, and now I am glad to report twenty-six, making a total of forty since last May, when I pitched my tent there the second time.

On Sabbath, when the Lord's supper was celebrated, the Holy Spirit was present to bless. It would be rather difficult for me to relate the experience of that day. I can only state that it was good for us to be there. Dear reader, please pray for this young company.

J. H. LAWRENCE.

Guatemala English School

THE prospects for the year are good. We have a much better building for school purposes than we had last year, and have received additional teaching help by the arrival of Sister Alice Field-

berg from the Foreign Mission Seminary at Washington. Our attendance during the first month reached sixty. This is quite a surprise to us, first, because of our trouble last year, and, secondly, because we have raised the price of tuition, and have placed it on the basis of the United States currency.

The fact that we do not conduct school on the Sabbath is itself arousing interest in the Sabbath question. Recently an official of the educational board of the city wrote me a letter inquiring whether it would be possible for us to arrange to give classes on Saturday, stating that as a patron of the school he was interested in seeing us receive as large a patronage as possible, and that he heard we lost students by not having school on that day. I am replying to him by giving our reasons fully why it will be impossible for us to have classes on that day.

We need more equipment in order that we may take the advanced students successfully through the advanced studies; we would also need one more good teacher. If these facilities were added between now and the next year, we would receive no less than one hundred students. It would be greatly to the advantage of the school, as well as to the cause, if we could own our school property. Rent in Guatemala is very high. We need, more than anything else, the Holy Spirit, to use the great opportunity presented to us in winning precious souls to the truth for this time.

W. E. HANCOCK.

"We Isolated Sabbath-Keepers Must Have It"

So writes one of them over in Australia concerning the good old REVIEW. And what this far-away, isolated Sabbath-keeper says, applies to all of our near-by Sabbath-keepers, as well. To show how much the REVIEW is appreciated over on the other side of the world, we will quote a little more of what was said by the Australian brother when renewing his subscription. He says: "By sending now it will enable us to continue without a break. This paper keeps us well posted in the progress of the third angel's message in all parts of the world. I see by a late number the price is raised a little. Very well, perhaps this is necessary. No matter what it is, whether 7s. 6d., or 8s. 6d., we isolated Sabbath-keepers must have it."

The REVIEW's mission is to build up the third angel's message in all parts of the world by keeping its readers in touch with the progress of the message in every land. Often the Mission Board is asked to tell which is the *most needy* field. This is a question easier asked than answered. Let it be turned about. After you have read all the reports from the missionaries in the various fields, appearing in an issue of the REVIEW, which of these fields, in your judgment, is the most needy? Does it not seem to you, as you read one report after another, that it is the one about which you are reading? Anyhow, nearly all present so many urgent appeals that it is really difficult to imagine how a field could be more needy than the one at the time under consideration.

But one thing is sure, all of our people need the REVIEW *every week* to know what the needs *are*. To drop out

one number is to lose a link in God's chain of providential working in behalf of his own cause in the earth. Every isolated Sabbath-keeper doubly needs it, to be sure, deprived as he is of the association and help of others; but we can not understand how any Sabbath-keeping home can get along without the REVIEW.

It is much, no doubt, as it is with the brother or sister who drops out of the prayer-meeting. One does not realize how much he misses. So those of you who have the REVIEW can do much to help others sense the importance of taking it by telling them how good it is, and how much they are missing each week by not taking it. One sister lent her paper a few weeks to another who did not realize what she was losing. The taste of the good food a few times brought in another member to the regular family board.

God's message is going fast. Great developments are taking place very rapidly now. To keep up and be in touch with the Lord's work in all lands you need the REVIEW every week; for it is to this paper above all others that the Mission Board invites the missionaries to send their frequent reports to keep all the people informed regarding their work and the needs in their fields. Let us be sure not to lose any of these letters written home to us; for in company with the isolated Sabbath-keepers, we all "must have it." T. E. BOWEN.

Outward Bound

ONE of the outbound missionaries, Elder R. W. Munson, with his family, on leaving Australia for the East Indian mission field, where he had before labored, writes:—

"We are glad, very glad, to be permitted to return to the land of our adoption, the ever-green shores of the East India islands. Yet we have a keen sense of the heavy responsibility that rests upon us as workers for God in that difficult and very needy field.

"I never felt more than I do to-day that without Christ we can do nothing. Except he go up with us, it will be vain for us to go up hence. But we have the blessed assurance, 'Lo, I am with you always, even unto the end of the world.' That being the case, we feel brave as did Caleb and Joshua at Kadesh-barnea when they said, 'Let us go up at once, and possess it; for we are well able to overcome it.'

"In the name of Israel's God we go up against the high-walled cities of the East Indies, particularly of Java. There are giants in the land, but we shall conquer as did Israel, but I do not want to wait forty years before seeing the work accomplished. Pray for us that we may not limit the God of Israel through unbelief. Pray for all the workers, and write to them cheering, encouraging letters now and then.

"You have little idea what cheer, what hope and confidence, it puts into our hearts to hear from you. You can never know what trials oppress us and what terrors sometimes assail us, until you are situated as we are. Therefore, pray for us! We are down in the mine; you must hold the ropes. Those who pray will give. You can not feel a burden for the island fields and not pay as well as pray for them."

Salt Lake City, Utah

THE ladies' department of our treatment-rooms was destroyed by fire Monday night, March 21. The loss in treatment appliances and furnishings was about five hundred dollars. We carried no insurance. The cause of the fire is unknown.

The main offices and gents' department were much damaged by smoke, but we are keeping our plant running, and the damage to the ladies' department will be repaired as rapidly as possible. The owner of the building, a prominent Mormon bishop, has been very kind to us, and says he will repair the building in the shortest time possible. He is also helping us in our work of repair.

We had installed more treatment appliances about two weeks ago, and were ready for better work than ever before. Why this loss should come we do not understand, but we do not feel to complain, for we know that all things work together for good to them that love God.

Our courage is good, and we press onward and upward with renewed energy, knowing this is the Lord's work, and with his blessing it will succeed. If the Lord be for us, who can be against us?

DRS. W. L. AND EVA M. GARDNER.

Some Native Customs in New Guinea

MANY of the native women are tattooed from head to foot with various designs. This operation is very painful, and is extended over several weeks. The arm or other portion of the body is first painted with the design, and then closely punctured with a sharpened bone and mallet.

Feasts are dependent upon the food supply, and in times of plenty a *Karismasi* (Christmas) is held every month or two. In former times, their money consisted of very small shells rounded to the size of a small button and pierced in the center, also salt, native tobacco, armbands, necklaces, beads, cloth, and knives, together with trade tobacco, are also largely used. Gambling is not uncommon, this vice having been introduced by foreigners.

The nose is pierced, and also the ears, the first to hold a polished bone, the second some tobacco, or maybe a match box or other article. Women as a rule are better workers and carry much heavier loads than the men, and it is not an uncommon sight to see a woman carrying a heavy load with a child on top of that, and the husband calmly walking ahead with nothing. After the first work of clearing and fencing a piece of ground for a garden is finished, the wife attends to the rest, while the husband spends his time fishing or hunting. Fowls are prized by the natives, and their long feathers are used to ornament the head during feasts. His hair is the pride of the New Guinea lad, and sometimes it is encased in bamboo rods two feet long, hanging down the back. Boys are used by Europeans as cooks, and girls as nurses.

Papuans do not worship idols, but live in constant dread of the *pure pure tauna* (sorcerer), who has power, they say, to cause sickness or kill, as he pleases. A native would rather kill another if the sorcerer told him to do so than incur his displeasure. Much of what the sorcerers do is wonderful, and no doubt they

are in league with the prince of darkness. To laugh at these people and tell them that sorcery is all nonsense does not raise a person in their estimation, as it is a terribly real thing to them. The better plan to follow is not to argue the point, but listen to their stories, and then try to show the wrong of having anything to do with such works of darkness.

David says, "The dark places of the earth are full of the habitations of cruelty," and this is true of New Guinea. On several occasions missionaries have saved the lives of old men and women who were to be buried alive by their relatives when they had become too feeble to resist. Think also of the horrible custom of burying a living babe with its dead mother. "Why should the child stay and be a trouble to the nurse?" they argue. Pigs are killed in large numbers at a feast, and oftentimes roasted alive over the fire, the natives meanwhile enjoying the piercing cries of the dying creatures. On being reproved once by a missionary for this cruel practise, they replied: "Before you came, we did that to our prisoners, and some of us drank human blood raw. Pity a pig when we did not pity men!" Prior to a feast the wild pigs which have been caught are sometimes left for days in the hot sun, without food or water, with their feet tied so tightly that they swell out of all proportion.

The gospel has lost none of its power, and it is able to change the hearts of cruelty for minds filled with love and pity.

S. W. CARR.

Field Notes

THERE are five persons now awaiting baptism at Oxy, Mo.

Two have recently taken their stand for the truth at Newark, N. J.

As the result of work at Corinth, Vt., one earnest soul is keeping the Sabbath.

ELDER J. W. BEAMS reports the baptism of five, as a result of meetings held at Greensburg, Mo.

At Valentine, Neb., four have begun to keep the Sabbath, and a good interest is manifested by others.

RECENTLY two persons were baptized in Muskogee, Okla., and others are keeping the Sabbath at that place.

ELDER G. W. WHITE reports several having taken their stand for the truth at North Platte, Neb., recently.

As the result of meetings held since the week of prayer, eight have united with the church at Liberal, Kan.

SIX additions to the church in St. Louis, Mo., is reported, following a series of meetings recently held there.

IN the First Church at Kansas City, Kan., nine were baptized February 19, and two more the Sabbath following.

THE report comes from Brother H. R. Godfrey, at Quinter, Kan., that eight are now keeping the Sabbath at that place.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN - - - - - Secretary
MATILDA ERICKSON - - - - - Corresponding Secretary

Missionary Volunteer Day

"I THINK Missionary Volunteer day was well received by the churches, and as far as I have heard, was quite a success," writes one Missionary Volunteer secretary.

A local leader says that the special meeting has given his society new life and interest.

In some churches great interest has been awakened, and as a result the young people have been organized for effective work.

The Northern Union Conference was in session at Des Moines, Iowa, on Missionary Volunteer day, and the entire day was given to the consideration of this important phase of our work. Elder A. G. Daniells's talk has been prepared as Missionary Volunteer Leaflet Number 26.

Did your church observe the day? Some churches that could not carry out the program on February 26, have had it since. It is not too late yet. Elder Daniells said, "I am profoundly thankful that we can, at least one Sabbath in the year, give ourselves up entirely to the interests of our children, and I pray that this may be a day of victory and blessing to the young people of this cause."

Those who have been pursuing the Missionary Volunteer Reading Course have had their interest aroused in the Moslem world. It seemed fitting that the offering on Missionary Volunteer day should be devoted to opening the work among the two hundred twenty-five million followers of Mohammed, for whom scarcely anything has been done. The offering goes as regular mission funds, but should be marked "Missionary Volunteer Offering for Mohammedan Fields."

Please send a report of the day's program in your church to your Missionary Volunteer secretary.

M. E. K.

Missionary Volunteer Reading Courses

LAST fall our young people were invited to join a spare-minute circle. The older young people took up the reading of three good books, and for our juniors two books were selected. Many young people enrolled; a large number are persevering in their decision, and some have reread at least the first book. One writes, "I wish I could remember every word in 'Quiet Talks,' it is so good." O the comfort, the inexpressible comfort, of the friendship of good books! They help to fortify the mind against temptation, they comfort and cheer, they inform and inspire us with the experiences of others.

The first book in the senior course can not fail to create in the earnest reader a deeper desire for unselfish service, nor can he close that book without knowing better how to serve. The second book acquaints the reader with one

of the earth's most needy mission fields, while the last in the course is the history of our denominational work. Are not these important subjects? Do they not bear strongly upon the salvation of our youth? The first book in the junior course is filled with beautiful stories of the Holy Land, while the last will call the attention of the readers to the birds which God sends to cheer his children.

I am wondering if we are doing all in our power to acquaint our youth with these good books. Young people will read, and what they read will as surely influence their lives as does the air they breathe. If some young people in your home or your church have lost out by the way, will not you help them to grasp anew this opportunity to make themselves more useful to the world, choicer comrades to their friends, more wholesome companions for themselves, and better messengers for the Master? The books may still be secured; the course still may be completed, and the blessing still be enjoyed—even at this eleventh hour. Encourage those who have begun, to press on!

M. E.

The Temperance "Instructor"

Do you know that saloons were closed in the United States at the rate of forty a day in 1909? Yet the warfare is only begun.

At least two great results will come from an active campaign by our young people with the Temperance Instructor:—

1. A heavy blow for the cause of temperance.

2. A mighty spiritual uplift to the young people.

How can any one be indifferent to this deadly enemy of home, happiness, manhood, and virtue,—this enemy that stalks through our land, with "license" to carry forward its nefarious business? We must not sit idly by while the terrible cigarette evil reaps its gruesome harvest of blighted boyhood and ruined manhood, and while the liquor traffic annually sweeps into the cataclysm of ruin a hundred thousand noble boys and sixty thousand precious girls. God has placed in our hands one of the keenest weapons ever produced, and its vigorous use now will accomplish results for time and eternity.

And our young people need something of this kind. They have been instructed, and have good impulses, but they must put these things into practise, that the truths learned may become a part of their lives. "Every true reform has its place in the work of the gospel. . . . Especially does the temperance reform demand the support of Christian workers." Here is a good place for our young people to begin. The curse of intemperance is something concrete, which the youth can easily see. Enlist them in this warfare, and you have quickened their interest in all gospel work, given them confidence that they can do something tangible for the uplifting of humanity, and cause many to look forward to the Lord's work as their life-work.

These two results are worthy of the most earnest efforts on the part of every Seventh-day Adventist. Let nothing hinder parents or church leaders from giving their young people every possible encouragement to take part in this tem-

perance campaign. Plan together with them for carrying out the suggested temperance rally in your church. Let many of the older people give them practical encouragement by taking up the work with the Temperance Instructor themselves.

M. E. K.

The Morning Watch Calendar

THE last notice of the Morning Watch Calendar in the REVIEW, brought to the office a small avalanche of personal orders. But there may still be some who are not supplied, or who have friends that would be helped by this little daily reminder. We can not easily overestimate the importance of the morning personal devotion. All who have tried it will doubtless indorse the advice of John T. Stone, who says: "Face the work of every day with the influence of a few thoughtful, quiet moments with your own heart and God. Do not meet other people, even those of your own home, until you have first met the great Guest and honored Companion of your life—Jesus Christ. Meet him alone. Meet him regularly. Meet him with his open Book of counsel before you; and face the regular and irregular duties of each day with the influence of his personality, controlling your every act."

A young man of Washington State says: "The Lord has wonderfully blessed us lately. The Morning Watch Calendar is almost indispensable. One gets such strength from a talk with the Lord before he goes to his work. I seem to feel happier the day through." Space will not permit the many personal testimonials that have been given in its favor. It is a little thing, but as the slender cord draws in the strong rope which anchors the ship securely to the wharves, so the little "daily reminder" is drawing into many lives the strong habit of regular personal devotion which will anchor them securely to the Rock of Ages. It is late to begin. But now is better than to wait until next January. There are still a few calendars in stock. Send your address and five cents to the Missionary Volunteer Department and get one by return mail.

M. E.

Three New Leaflets

THE Missionary Volunteer Department has published a series of leaflets, some for our workers and older people, and others for the use of the young people. Three new ones have recently come from the press.

Number 25, "The Enlisting and Training of Raw Recruits," primarily for workers and older members. Three cents each, five or more, 1½ cents each.

Number 26, "The Importance of the Missionary Volunteer Movement," a talk by Elder A. G. Daniells on Missionary Volunteer day, which will be of interest to all. Two cents each, five or more, one cent each.

Number 27, "A Near-by Mission Field." This excellent article by Prof. E. A. Sutherland, on the needs of the Southern highlanders, ought to do much to awaken an interest in this important mission field. Three cents each; five or more, 1½ cents each. Order from the proper conference officers or the Missionary Volunteer Department, Takoma Park Station, Washington, D. C.

M. E. K.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D. Secretary
D. H. KRIBBS, M. D. Field Secretaries
L. A. HANSEN

Tuberculosis and Missions

THE International Association for the Study and Prevention of Tuberculosis has appointed Sunday, April 24, as a day when special instruction on this most important subject shall be given in every church throughout the United States. Ministers in these churches are to preach sermons pertaining to this matter on that day. The General Conference Committee has signified its desire that in all our churches proper discourses shall be given on this subject on Sabbath, April 23. Where church elders or others may so desire, the following article may be read:—

There is no subject before the people of the United States to-day that more intimately concerns them than that of tuberculosis. In his letter of acceptance of the presidency of the International Congress on Tuberculosis, held in Washington, Sept. 21 to Oct. 12, 1908, Mr. Roosevelt said:—

"The importance of the crusade against tuberculosis, in the interests of which this congress convenes, can not be overestimated when it is realized that tuberculosis costs our country two hundred thousand lives a year, and the entire world one million lives a year, besides constituting a most serious handicap to material progress, prosperity, and happiness, and being an enormous expense to society, most often in those walks of life where the burden is least bearable.

"Science has demonstrated that this disease can be stamped out, but the rapidity and completeness with which this can be accomplished depend upon the promptness with which the new doctrines about tuberculosis can be inculcated into the minds of the people and engrained upon our customs, habits, and laws."

One of the most impressive exhibits at the congress on tuberculosis referred to above was three incandescent bulbs burning brightly in a row on a conspicuous board. At intervals of two minutes and thirty-six seconds the lights flashed out, then off again. Under the lights were these words:—

With each flash of the light, some one is dying of tuberculosis in the United States —

1 every 2 minutes, 36 seconds.

23 every hour.

548 every day.

200,000 every year (Mr. Roosevelt's estimate).

And every death is unnecessary because from a preventable disease.

The statisticians of the Prudential Life Insurance Company in 1904 estimated the annual cost to the United States because of tuberculosis to be \$240,000,000, or approximately three dollars for every man, woman, and child. Tuberculosis is the cause of one seventh of all deaths.

Some of us are slow to believe that we as a people are as subject to tuber-

culosis as we are. Of the 265 deaths reported with causes in the REVIEW AND HERALD last year, tuberculosis was given as the cause in forty cases. This means that one in every 6½ deaths was the result of tuberculosis, an even higher rate than that of New York City for 1908, or of the District of Columbia for the past thirty years.

Three hundred eleven deaths were reported in the REVIEW last year without giving the cause. Supposing the percentage of deaths from tuberculosis is the same among these as among those where causes were given, which is more than likely, we should have reported in this paper eighty-seven deaths from this disease, in the United States only, last year.

An appalling feature of this is also that the great majority of these deaths were of people in early or middle life, when they should have been of the greatest service in the cause of God.

Compare these figures with the number of missionaries we sent out from this country. During last year we furnished ninety-eight persons, counting both the man and his wife where families were sent, as foreign missionaries. The conclusion is that we are sacrificing to this preventable disease every year as many persons in the prime of life as we are sending as missionaries to other lands. Does this mean anything to you? Are you interested in missions? Then help us stamp out this disease as far as we can among our people. If the young people we are sacrificing to the great white plague each year could be saved from this disease and turned toward the needy fields, we could double our recruits to the ranks of foreign missionaries, and this with no more expense than the disease is causing us.

More than this. Those who are suffering with tuberculosis are a constant care and menace to the health of those who must care for them. Many are in this way becoming infected. How important, then, that we be as well informed as possible as to the cause, prevention, symptoms, course, and treatment of consumption.

The exciting cause of tuberculosis is a germ one ten-thousandth of an inch long and one hundred-thousandth of an inch wide. It must be magnified five hundred diameters in order to be seen. Upon gaining entrance to the body, either through the air or through food, it develops and multiplies very rapidly. When located in some spot, the body endeavors to fence it about by hardening tissue, and this lump is called a tubercle, hence the name. Thousands of these germs may enter the body and be overpowered by it if the resistance or general health is preserved. If, however, for some reason the resistance is lowered, the germs gain the ascendancy, and tuberculosis results. The tubercles in the lungs break down, the germs are thrown off through the air, and other persons become infected, hence the great need of prohibiting the habit of expectorating.

The most important thing in preventing tuberculosis, as well as in treating the disease, is to secure conditions most favorable to maintaining vigorous health. Proper food, fresh air, sunshine, and rest are the essentials to health. Tuberculosis depends more upon indirect causes than upon the direct cause, the germ. A

healthy body may successfully resist the invasion of the germ, and even combat it when the disease has gotten a foothold; hence the great importance of maintaining the best condition for preserving health when we have it. The old adage, "An ounce of prevention is worth a pound of cure," is nowhere more applicable than here. It is much easier to prevent consumption than to cure it. Our first duty then, as well people, is to secure such conditions as will insure a continuation of health. The same treatment that will cure consumption will prevent it.

The symptoms of tuberculosis are not always plain, neither are they constant. Some of the most common are: (1) Gradually failing health, with loss of appetite and weight; (2) slight rise of temperature in the afternoon, from 99° to 101°, with subnormal temperature, as low as 97°, in the early part of the day; (3) this temperature causes what is known as a hectic flush, which manifests itself by a more or less diffused red spot on the cheeks a little above the ordinary location of the rosy cheeks; (4) night sweats occur in quite a large proportion of cases, but this is not constant; (5) cough is present in most pulmonary cases. While it is not best to give too much thought to symptoms, it is well to take an occasional inventory of one's condition, and if serious signs present themselves, to give attention to these immediately. When these symptoms present themselves for any considerable length of time, one ought to consult a competent physician to ascertain the reason.

We can not here enter into a full discussion of the subject of food. A proper amount of all the elements—fat, protein, and carbohydrates—is necessary. Fats and carbohydrates are especially important, for from these the body derives energy and heat. Fats are derived from cream, butter, nuts, yolks of eggs, olives, olive-oil, cottonseed oil, and animal fats. If in our reform in diet we as a people have erred, it has been in limiting the element of fat in our diet. In seeking a substitute for flesh meat our food in some instances has been lacking in this essential. More wholesome fats may be obtained from olives, olive-oil, cottonseed oil, nuts, and cream than from flesh foods. It is hoped that these suggestions concerning diet will not cause any to go to another extreme in this respect.

Protein, the element of food obtained from lean meat, beans, peas, lentils, curd of milk, white of eggs, and nuts, is an essential part of food, but this element is so well distributed through all foodstuffs that there is little danger of an under supply. Even bread has the proper proportion necessary for body needs. Flesh meat, the ordinary source of protein, is not essential, even in tuberculosis, unless it be in a case where there is no appetite for anything else. One fertile source of tuberculosis is diseased meats, and milk from diseased animals. Any animal products should be thoroughly sterilized by heat before being used as food. It is likely that a very large percentage of deaths in children results from the use of tuberculous milk. Wherever this product is used, it should be either Pasteurized, which means heating for from thirty minutes to an hour at from 140° to 160° F., or brought to the boiling-

point. Pasteurization is preferable, for the reason that boiling diminishes the digestibility of some constituents of milk. Butter is a frequent carrier of tuberculosis. One should be certain that the cows from which this product comes are tested occasionally for tuberculosis. Carbohydrates (sugars) come from grains, vegetables, fruits, sugars, sirups, and honey.

Plenty of water is also essential to health. Cream, milk, and other fat emulsions, eggs with well-cooked grains, fine vegetables, legumes, and nuts, with fruit at proper times, compose an ideal diet for tuberculous patients and suspects, as well as for well persons. Proper mastication is important.

Fresh air is a most important feature night and day. The old theory that night air is bad has exploded long ago. Fresh outdoor air is as essential by night as by day. Sleep outdoors if possible. If not, have two or more windows open wide. Proper precaution as to exposure to drafts is necessary. Breathe deeply when in the outdoor air. Expand the lungs fully.

Germs exposed to sunshine can survive but a short time. Germs, like mold, are vegetables that thrive best in dark places. When exposed to light, they wither and die, as a potato sprout that has grown in the dark does when exposed to sunlight. Then let the sunlight into your rooms. Expose the bedding, carpets, and clothing to the sunlight. Open your windows and blinds, and throw back the curtains, during the day and night. Health depends much upon proper exposure of the body to sunlight. Sun-baths are excellent. Patients whose temperature is above normal, however, should not remain long exposed to the direct rays of the sun.

Rest is essential in health or disease. Insufficient rest of body and mind is disastrous. Especially is rest necessary in tuberculosis. While a person who has this disease is having any rise of temperature, he should rest in bed or in an easy chair all the time.

What shall we do about those who are afflicted with this disease? They may be cared for without much danger to others if proper precautions are observed. All patients suffering with tuberculosis should be under the care of a good physician, and should give heed to the suggestions regarding fresh air, food, and rest. The mouth should be covered with a large handkerchief when coughing, for germs are thrown out into the surrounding air unless this precaution is observed. These handkerchiefs should be kept between coughs in a receptacle that can be sterilized. All sputum must be collected in a receiver that can be burned. The patient should, of course, sleep alone, and if possible the bed should be exposed to the sunlight an hour or more before it is made up.

The many cases of sickness and increasing disease all about us offer an exceptional opening for us to gain access to the people. With the great light we have, we should be foremost of all people in helping others. Where is there such a wide-open, unobstructed door to the homes and hearts of the people as through the gateway of human need in time of suffering? A certain church in Boston establishes classes for tuberculous patients, and instructs them

and their friends concerning the prevention of the disease, and the care of those who are sick with it. They report seventy-five per cent of these patients cured by this means. It costs the church one thousand dollars a year.

This brings us to the question of climate. It was thought at one time that mountain altitude and air were essential to successful treatment of tuberculosis. Happily this has been found to be a non-essential. Almost, if not quite, as large a percentage of people recover from consumption in *their own homes*, or possibly I should say, just outside of their own homes, on the roof or veranda, as recover when sent to some mountain region. Fresh air, proper food, and care do not depend upon altitude. These, fortunately, are more easily obtainable at home than away from home. Then, too, the great majority of those afflicted can not afford to go to a distant altitude.

The object of this article, then, is to urge preventive measures. Every Seventh-day Adventist should be awake to this subject.

Summary

1. As many of our people in the United States in the prime of life are sacrificed to tuberculosis annually as we send away as foreign missionaries.

2. Tuberculosis is a preventable disease. If we do not prevent it as far as lies in our power, are we not guilty of violating the principle of the sixth commandment?

3. The preventive as well as the curative measures are plenty of fresh air, proper food, adequate rest.

4. Other churches are taking advantage of this situation to gain access to the people. Should we not do something along this line?

W. A. R.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
W. A. COLCORD - - - - - Corresponding Secretary

Declines to Prosecute

THE following, from the *Kansas City Journal* of March 25, illustrates how Sunday-law crusaders can carry their evil work to such an extreme that it becomes obnoxious to prosecutors of the law:—

"A committee representing the local barbers' union, and another the grocers of the city, recently called upon Henry Jost, assistant county prosecutor, and demanded of him the Sunday closing of barber shops and grocery stores. Mr. Jost has refused on the grounds that with the thousands of dollars spent to close such places during the last crusade, there were only five convictions of breaking law, and the total amount of fines paid did not exceed five dollars."

Death of Justice Brewer

THE death of Justice Brewer occurred at 10:35 P. M., March 28, 1910.

The name of Justice Brewer is one that is familiar in nearly every Seventh-day Adventist home as the distinguished jurist who rendered the famous Supreme

Court decision of Feb. 29, 1892, declaring this "a Christian nation."

There has doubtless been no one act that has given greater prestige to the champions of religious legislation than this one. This decision is frequently cited by the advocates of Sunday laws as a proof that religious elements can properly be incorporated into the laws of the land. The *Washington Post* of March 28, 1910, in referring to some of the decisions rendered by Justice Brewer, makes mention of his "Christian nation" in the following unique manner:—

"Another and somewhat amusing decision was rendered in the Holy Trinity Church case, in which he ruled that the statute which forbids the importation of foreign contract laborers did not apply to ministers of the gospel. In this decision Justice Brewer for the first time set forth that the United States was a 'Christian nation,' thus for once and all establishing our status in the matter of creed."

It is to be deeply lamented that men who occupy positions of such great influence in the country as did this eminent jurist, should be so blinded to the true principles of religious liberty that a decision so contrary to the true American idea of civil government should be rendered.

K. C. R.

Religious Liberty Notes

THE Arkansas Conference has just launched a campaign for putting the magazines *Liberty* and *Protestant* into the reading-rooms and libraries of the colleges of the State, as well as into the hands of leading, influential citizens. A lively interest in the effort is being manifested by our people all over the State.

Elder S. E. Wight recently sent this department a newspaper clipping of nearly a column of editorial from a leading paper of Illinois, warmly advocating the enforcement of Sunday as a day of rest by civil enactment. It is high time to supply all such editors with matter showing the evils of Sunday legislation.

Elder A. R. Bell, of York, Pa., religious liberty secretary of the Eastern Pennsylvania Conference, has been very successful in securing in a leading daily of York the publication of the famous "Sunday Mail Report." We could wish that that splendid document might have similar publication in every journal in the country.

Elder A. J. Clark, our secretary of the New York Conference, writes: "The work here at the capital is still keeping us busy. A bill has just been introduced in the assembly to prohibit the Sunday opening of moving-picture shows. This, with the bill seeking to close grocery stores all day Sunday, will soon have a hearing; date not yet set."

From one view-point it is not difficult to understand why there has been at least a delay in Congress over the Johnston Sunday bill. This view-point is across the long line of prayers ascending to God with reference to the matter. We shall be wise if we continue thus to entreat the great Head of the church that this piece of vicious legislation be utterly defeated.

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

Walla Walla College

We are buried with work in our institute here. There are 139 from the school who are taking the general instruction in the morning class, and 22 in the evening class, making 161 in all. About 130 are taking the regular book study. We certainly have the whole school coming our way. Four or five professors in the college are joining with the students in the class study. Prof. M. E. Cady, the principal, has co-operated with us in every possible way. In his mind nothing at the school seems too good for the book men, and he is giving us ample liberty.

W. R. BEATY.

The Sale of Spanish Publications

THE following extract from a letter from C. H. Jones, manager of the Pacific Press Publishing Association, shows the wonderful increase this year over any preceding year in the sale of Spanish publications:—

"It is splendid to see how the work is developing in the Spanish fields. A few days ago I wrote you that our sales for the first two months of this year amounted to about \$17,000. The orders are still coming in, and we estimate that by the close of this month the sales will reach \$30,000. For example, we have just received orders for Spanish books as follows:—

Peru: 500 "Home and Health," 500 "Coming King."

Santo Domingo: 100 "Home and Health," 150 "Coming King."

Cuba: 240 "Home and Health," 125 "Coming King."

Cristobal: 300 "Coming King," 83 "Christ Our Saviour."

The rapid growth of the subscription-book work in our Spanish-American fields is emphasized by comparing the shipments during the first three months of this year with the sales during the two preceding years.

In 1908 the sales for the full year amounted to \$11,076.15; for 1909, \$24,336.05; for the first three months of 1910, approximately \$30,000.

Such figures need little comment. They represent faithful work in these mission fields, and the rich blessing of the Lord, without which nothing could be accomplished.

E. R. P.

An Interesting Letter From Mexico

MERIDA, YUCATAN, MEXICO.

March 9, 1910.

My dear Brother Palmer,—

I received your kind letter written to Brother Green and myself, and also a copy of a letter to Brother Green dated

February 13. These were greatly appreciated. Your letters make us who are in the field roll up our sleeves and go at the work harder and with greater determination to reach the highest possible mark.

We are encouraged to see how the message is going, and rejoice that the printed page is being widely scattered. Soon we can say that they have been scattered "as the leaves of autumn."

Brother Green and I have had an enjoyable time together here in Merida. Recently we have canvassed some small towns about fifty or sixty miles from here. One morning we went to Progreso, and returned in the evening, having canvassed the "city." Our work for the day amounted to \$138.75. (All values in this letter are given in United States gold.)

Last Friday we worked another small town, and made our delivery, amounting to \$56.50, during the evening after the Sabbath, and left for Merida Sunday morning at 6:30. Sunday afternoon I went to Isamal, another small town, where I worked hard Monday, and Tuesday until noon. Tuesday afternoon I delivered all my orders, and sold several books extra for cash, the total value sold and delivered during the two days amounting to \$75.50. I am surprised to see how eager some of these poor people are for their books.

When I had nearly finished working one of these little towns, I saw an old hut out on the plain quite a distance. It was hot (the sun does warm things up down here!), and the road was dusty, so I stopped and said to myself, "I'll not bother with going there; he is poor, and probably can not buy on such a short delivery." I thought again: "Yes, I will walk away out there to give him an opportunity." Result: I came back with an order for a four-dollar book. To save time, I delivered his book during the noon hour, only 1½ hours after I had taken the order. The man was glad the book had come so soon, and paid me the four dollars promptly.

I had another interesting experience. Another book agent happened to come into the town a day later than I. He began while I was finishing. When my work was nearly done, I called on a druggist who was out of town when I made my first canvass. I found the other canvasser there hard at work. After he had taken an order and gone away, I told the druggist that I wanted only *dos minutos* (two minutes). He said the other agent had just taken two hours. I lost no time, but made it interesting for him during those two minutes. The other agent tired the man out to get his order for a six-dollar history to be delivered in six months; I took about two minutes, secured his order for a four-dollar book, and delivered it within a half-hour, leaving him cheered up and happy.

Brother Green and I have been in and about Merida not quite two months. We have just finished our last delivery, with the exception of eight or ten copies. Together we have sold and delivered books during this time to the value of \$1,616.50.

Now I must retire for the night. May God continue to bless you in your responsible work, and may many stars fill your crown, is my prayer.

Yours most sincerely,

JOHN L. BROWN.

Current Mention

—What is virtually a strike on the part of tug captains in New York harbor occurred on March 31.

—As the result of a hurricane which occurred off the Japanese coast on March 13, 1,100 Japanese fishermen lost their lives.

—The volcano of Mt. Etna is again in active eruption, and streams of lava flowing down its sides are threatening the towns of Borello and Pelpasso.

—While the United States cruiser "Charleston" was at target practise near Olongapo, P. I., on March 27, a three-inch gun burst, killing eight men.

—Conditions in Liberia continue to be of a threatening nature, and liable to result in the intervention of France and England as well as of the United States. Another United States cruiser has been ordered to Liberia.

—The threatened tariff war between the United States and Canada has been happily averted through concessions on the part of both countries. Great credit for this is due Earl Grey and Minister Fielding of Canada, and President Taft and Secretary of State Knox.

—Two Japanese soldiers were arrested in Manila on March 29, accused of being spies of the Japanese government. It is claimed that they were seeking photographs of the American fortifications. The government is still holding the arrested Japanese for further investigation.

—Supreme Court Justice David J. Brewer died suddenly at his home in Washington on March 28. Justice Brewer was quite generally looked upon as one of the most eminent jurists of the country. His death comes at a time when a number of very important issues were before the United States Supreme Court for decision.

—The United Mine Workers of North America having presented a demand to the operators of the coal-mines in which they work for an increase in wages, and the demand having been denied, have gone on a strike. The number who quit work on March 31 is about 300,000. Of these 100,000 are in Pennsylvania, and 72,000 in Illinois. The operators claim that this will not cause a coal famine, as a large quantity of coal has been stored up in anticipation of such a condition.

—A despatch from Rome, Italy, dated March 26, states that Colonel Roosevelt's audiences with the king and the Pope have been arranged without arousing the susceptibility of either the Italian government or the Pope. The Pope imposed a condition in granting the audience; viz., that Mr. Roosevelt should not lecture or address the Methodists of Rome. It was such a condition as this that Mr. Fairbanks refused to accede to. Mr. Roosevelt will accept the condition and call upon the Pope. Mr. Roosevelt will call upon the king of Italy before visiting the Pope. This the Pope permits because Mr. Roosevelt is a Protestant. If he were a Catholic, he would have to call upon the Pope first, or not be received by him at all.

—Peru and Chile have broken off diplomatic relations over the Chilean government's declaration of intentions to retain the two provinces of Tacna and Arica.

—St. Luke's Hospital, Baltimore, Md., reports a new and successful treatment for cancer, which consists of applying to the affected flesh hot sterilized air and electricity after hypodermic injections of a certain serum.

—The revolution in Nicaragua has not yet been settled. General Estrada, of the revolutionists, has recently received further supplies of ammunition, and declares himself able to hold the Atlantic coast against any number of the government forces.

—A committee representing the conductors, trainmen, and yardmen of the New York, New Haven, and Hartford Railroad, is now submitting to these employees the question of whether they will continue with the company on the present schedule of wages or agree to strike for a settlement of their wage demands.

—Because the municipal government of Valencia, Spain, had authorized the use of carriages in the streets on Good Friday, there was a riot between Catholic and anticlerical forces. The police found it necessary to charge upon the quarreling crowds, injuring many persons, and making a large number of arrests.

—A report recently made by the League for the Protection of Immigrants in this country states that within the last eighteen months 2,161 girls and women immigrants destined for Chicago from the various ports of entry of this country have disappeared on the way to Chicago, or in the city itself immediately after arrival.

—Gov. Walter R. Stubbs of Kansas, in a speech at Chicago on March 27, refuted in an emphatic manner the charge of the liquor interests, that prohibition would result in the injury of business. He declares that the people of Kansas are better fed, better clothed, have finer homes, larger families, and bigger bank accounts as a result of the operation of the prohibitory law; that the city of Wichita has in three years since the wiping out of its forty-seven saloons, doubled its population, more than doubled its bank account, and has better people, less crime, more schools, and more intelligence.

—The Bureau of Indian Affairs in the United States has revised its regulations governing religious worship and instruction of pupils in the government Indian schools. The superintendents of the schools have been enjoined to hold the balances equally among all denominations, and proselytizing among pupils by pastors, employees, or other pupils, has been strictly forbidden. Pupils who belong to no church are encouraged to affiliate with some denomination. In the General Assembly exercises conducted by the superintendent, the Revised Version of the Bible will be substituted for the King James Version for Scriptural reading, the readings to be confined to the four Gospels and the Acts of the Apostles. Either form of the Lord's prayer as given in the Revised Version may be used.

—There is prospect of a strike of the trainmen and conductors of the New York Central Railroad. The men are demanding the same terms and wages as recently were granted on the Baltimore and Ohio.

—There has recently been established what is known as "the Rockefeller Foundation," through which many of the Rockefeller millions are to be distributed for various philanthropic enterprises. John D. Rockefeller's son has recently retired from his position in his father's business to take charge of the disbursing of these funds. The purpose of the Rockefeller Foundation is expressed in these words: "To promote the well-being and to advance the civilization of the people of the United States and its territories and possessions, and of foreign lands, in the acquisition and dissemination of knowledge; in the prevention and relief of suffering, and in the promotion of any and all of the elements of human progress."

Sanitarium Relief Campaign

Details of the Campaign

For the benefit of those who may not have seen the outline of the sanitarium relief campaign, and of those who would refresh their minds on the same, we give the action of the General Conference Committee Council at College View, Neb., last October, as printed in the REVIEW of Nov. 18, 1909:—

"1. That a missionary relief campaign for the sale of our health and temperance literature be inaugurated.

"2. That this campaign be organized in each union conference, as its executive committee, in counsel with the General Conference Committee, may decide.

"3. That we encourage the sale of an equivalent of two copies of 'Ministry of Healing' a member, annually, for each union conference.

"4. That we also encourage the sale for this purpose of five or more copies of *Life and Health* a member each year.

"5. That the proceeds of such sales of 'Ministry of Healing' and *Life and Health* be devoted to the relief of our sanitariums as each union conference may decide.

"6. That this campaign continue for three years.

"7. That we invite all our medical missionary workers to engage in vigorous personal efforts in the prosecution of this campaign.

"8. That a field secretary be appointed by the General Conference Committee to connect with the general offices of the Medical Department, who shall devote his entire time to the promotion of this work.

"9. That the field secretary's salary and expenses, and the expense of the general printed matter required in the campaign, be contributed quarterly by union conferences on the basis of membership."

These recommendations have formed the basis for recommendations that have been adopted by various union conferences at their biennial sessions this year. In the main, they have followed the gen-

eral plan, suiting it to meet local conditions.

It will be seen that it is planned that each member is to sell at least two copies of "Ministry of Healing" and five single copies of *Life and Health* each year for the next three years.

This will seem to most people as not a very large task,—selling two books and five magazines in one year. While it is not a large undertaking to the individual, it is a proposition of some magnitude when considered as a whole. Some work is required to get a general movement of this kind fully started among this people. The effort must receive its due attention throughout this whole organization, from the General Conference down to the individual member, in order to make a success of it. Union and local conferences must take it up as a part of their legitimate work. Conference officials must give it a place in their program of things to look after. Laborers must lay hold of it as a part of their appointed work. Church elders and officers must plan for it, and all members consider it as a thing demanding attention from each one. While the burden of advancing the campaign falls upon officers, yet none can feel free of responsibility in this matter.

Another point,—each member is to sell at least two books and five magazines a year, which means that while one may have done his part in setting others to work, he has not done all his part until he has also sold the required number of books and magazines.

No one needs to feel any hesitancy in planning to sell more than the specified number. Some are planning to sell many more. Good reports are already coming in of work that is being done.

L. A. HANSEN, *Field Secretary*.

NOTICES AND APPOINTMENTS

The Birthday Card

EVERY one who sees the birthday card is delighted with it. It was designed especially for the use of Sabbath-school teachers. The autumn-leaf design in seven colors, with its dainty background, the neat arrangement of the appropriately expressed "best wishes," the blank lines for the names of the receiver and the giver, and the pure-white bristol board make a very attractive card. Show your pupils that you are personally interested in them by remembering their birthdays. It is a little trouble, a little expense, but the results make it worth while.

Prices, five cents each; six for twenty-five cents; one hundred for \$3.50. Address Sabbath-School Department, Takoma Park Station, Washington, D. C.

Publications Wanted

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

M. W. Mass, Granette, Ark., desires a large supply of papers and tracts for use in reading-racks.

Mrs. A. Russell, R. F. D. 1, Merrimack, Wis., desires copies of the *Signs* for missionary work.

M. Gertrude Shockey, Box 180, R. F. D. 1, Fort Smith, Ark., wishes, post-paid, copies of *Signs*, *Watchman*, *Life and Health*, *Youth's Instructor*, and *Little Friend* for missionary work.

Clarence E. Moon, 916 Laguna St., San Francisco, Cal., desires copies of our periodicals for free distribution in missionary and prison work.

Charles Bennett, 733 Dodson St., San Pedro, Los Angeles Co., Cal., wishes a continuous supply of all our papers and tracts for distribution among the sailors.

The Shreveport (La.) Young People's Missionary Volunteer Society desires copies of our denominational papers for distribution in the hospitals and sanitariums. Address all papers to Tassie Lee Coston, R. F. D. 2, Box 58, Shreveport, La.

My Lodge Experience

For a number of years I have felt I ought to write out my experience for the benefit of our own ministers, and the fathers and mothers, that they might intelligently warn the army of young people growing up among us of this terrible evil. After I began writing, I thought I would obtain experiences from some of our own people who had been members and seen the evils of lodges, and abandoned them. I then decided to correspond with ministers of other denominations and get short experiences from them. So for some years I have been gathering up these various experiences from those I believe to be earnest Christians, both in our own and in other denominations.

At first I thought of asking space to put it in the REVIEW, but as I studied the question, and saw more and more of its terrible evils, I decided to write only four or five articles for the REVIEW, and take more time and get out a pamphlet of about sixty-four pages, thus affording our people an opportunity to study this question from different points of view. I have made a long study of the nine volumes of the "Testimonies for the Church," gathering principles bearing on this question. I have arranged with the Southern Publishing Association to print my booklet. Our brethren have kindly consented to fill all orders from there. It will contain my picture, so my old friends that I have known so many years can get a copy. It will be mailed to any address in the postal union for fifteen cents a single copy, or ten copies for one dollar. I hope every minister in our ranks will read it, and then do all he can to place it in the homes of our people.

I want to make a special appeal to every father and mother in our ranks to make a special effort to place this work in the hands of your young people. Other denominations have learned from sad experience that as surely as the young people unite and become interested in the various lodges, just so surely they lose their usefulness in church work.

Brethren and sisters, I am not an alarmist, but I tell you earnestly in the fear of God that unless there is a waking up all through our ranks, these influences will become such that they will sweep our dear children into the lodges and out of the third angel's message.

Send all orders to the Southern Publishing Association, 2123 Twenty-fourth Ave., North, Nashville, Tenn. GEO. O. STATES.

Business Notices

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

No advertisements of "agents wanted," and no "promotion" or "colonization" enterprises will be printed in this column. Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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

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

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

WANTED.—A good farm-hand for the season or for the year. Will pay good wages. Must be a Sabbath-keeper and at least seventeen years of age. Address Luther Iiams, Table, Neb.

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

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.95; 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.

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.

FOR SALE.—Tracts containing five acres and upward, suitable for fruit growing, near the new Pacific Union College, St. Helena, Cal. Good climate, altitude 750 feet. For particulars address St. Helena, Sanitarium, Sanitarium, Napa Co., Cal.

WANTED.—Man or man and wife on dairy and vegetable farm. Christian preferred. Church privileges. Capable, competent workers only are wanted. References exchanged. State experience and wages desired. Address Melvin O. Bradford, Acushnet, Mass.

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

FOR SALE.—15 acres of land with timber on it. One-half mile from Seventh-day Adventist church. Reason for selling: have that much more than I want. Price, \$50 an acre. Two miles to railroad station. Address James A. Brown, R. F. D. 3, Cherokee Springs, S. C.

FOR SALE.—A new, brick one-story building, corner of Main Street, containing store and three rooms. Splendidly situated for doctor's office and treatment-rooms, business place, and living-rooms. Walking distance from college. Electric lights. City water. Address A. H. Ronning, Berrien Springs, Mich.

NOTICE.—Have just completed a High Pressure Steam Canner that cans everything so it keeps, without preservatives. Requires about one fourth the time for cooking required by the Hot Water Canners or on a stove. The smallest size can be used on a stove, and will cook a meal in a few minutes. This supplies a long-looked-for article. Every family should have one. Price within reach of all. Plant large garden for canning. Send for circular. Address Jethro Kloss, St. Peter, Minn.

HEALTH FOOD NOTICE.—Until further notice we will allow freight on \$10 shipments to all the States lying east of Colorado, except Texas (cooking oil and 45-lb. cans nut butter excluded), by adding extra foods of your selection (except the oil and nut butter) to fully cover the freight. In the same way we will allow half the freight on \$5 shipments. Send your orders direct to the factory, to your tract society, or to any of our established agencies. In the same way we can allow half the freight to any railroad station in Texas. Put in all the cooking oil and nut butter you want, we not to allow freight on those two articles. Remember that health reform is a part of the message. Make up orders among your neighbors. Address Nashville Sanitarium-Food Factory, Nashville, Tenn.

WANTED.—A conscientious Seventh-day Adventist woman to keep house for a man with one little boy living on a farm. Recommendations given and required. Address Wm. Crawford, R. F. D. 1, Amherst, Neb.

FOR SALE.—50 Nice White Envelopes, with your name and address neatly printed in the upper left-hand corner, only 20 cts.; 25 Visiting Cards (name only), 10 cts.; 50 Calling Cards (name and address), 20 cts.; 100 Business Cards, 35 cts. Post-paid. Good work. Samples free. Address King Printing Co., Cordova Building, Indianapolis, Ind.

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.

Obituaries

BATES.—Charles Austin, only child of Brother and Sister C. A. Bates and great-grandson of Sister Mary Henton, died Aug. 17, 1909, at the age of two years and nine days. Funeral service was conducted by Elder A. J. Breed. J. J. CLARK.

CARTER.—Ethel Grace, the little daughter of L. N. and Lena Rust Carter, was born in Keene, Tex., Sept. 15, 1908, and died Dec. 27, 1909. She was 1 year, 3 months, and 12 days of age. This was their only daughter. The funeral was held in the church at Keene. The parents have the blessed assurance that if faithful, they will soon meet again their little child in the resurrection. The funeral services were conducted by the writer, assisted by Elder C. Santee. W. W. EASTMAN.

HENTON.—Died at her home in Tacoma, Wash., Feb. 24, 1910, in the seventy-seventh year of her age, Sister Mary Henton. She was born in Almira, Ohio, in 1833. She was married to W. T. Henton in 1851, and together they have been connected with this people since 1860. A husband, two sons, and five daughters are left to mourn their loss. Sister Henton will be remembered by many friends in College View, Neb., Portland, Ore., and other places. Words of comfort were spoken by Elder L. Johnson, assisted by Elder J. E. Graham and the writer. J. J. CLARK.

BURRILL.—Benj. C. Burrill died of old age at Milledgeville, Ky., March 19, 1910, aged ninety years and nearly three months. He was born at Shawmut, Maine, and resided there on the old farm for many years. He received the Sabbath truth under the labors of Elder J. B. Goodrich in 1874. When he was eighty-two years of age, he came to Buffalo, N. Y., and made his home with his son, Elder A. O. Burrill. He came South with the family, and died at his son's home. One son is in Maine, one in Kentucky, and the daughter lives in Illinois. Words of comfort were spoken by the writer, from John 14: 1, 2. H. U. JACOBS.

KING.—Mrs. Mary Willess King fell asleep at Keene, Tex., March 15, 1910. Sister King was born in Grayson County, Texas, Sept. 12, 1853. She was married to C. F. King, March 2, 1871, and, with her husband, accepted the truth in 1885, under the labors of Elders Huguley and Drummond. Brother King died in 1892. Sister King was one of the most faithful members of the Keene church for many years. Her hope was bright, and she was resigned to the Lord's will either to live or to rest until the Lord shall come. She leaves two children, a son and a daughter. The funeral service was held near the close of the day, March 16. A large company gathered about the grave as words of comfort and admonition were read from the Scriptures. CLARENCE SANTEE.



WASHINGTON, D. C., APRIL 7, 1910

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THE articles on Mormonism, by Elder D. A. Parsons, which appeared in the REVIEW a year ago, have been issued in tract form by the Pacific Press.

WE go to press before the opening of the General Conference Committee Council, but members from outside of Washington are beginning to arrive. We have met Elder O. A. Olsen, in from the West, and Elder Charles Thompson, from the Southeastern Union Conference.

AFTER three months' absence from the General Conference Office, Brother A. J. S. Bourdeau, missionary secretary of the Publishing Department, returned to Washington last week. He reports union and local conference missionary secretaries appointed in all of the four union conferences he has visited,—the Central, Pacific, North Pacific, and Western Canadian. The campaign with the periodicals and tracts is but beginning.

THERE is no journal published by this denomination which will prove of more practical value in the home than *Life and Health*. To every family who will read this journal and carefully follow its instruction, it will save its cost many times over in the course of every year. It stands for a sane, sensible system of health culture. Many of our people do not appreciate its value for the reason they have never read it. We earnestly urge every reader of the REVIEW to become a subscriber to *Life and Health*. When this is done, no urging will be required in order for it to be placed before our friends and neighbors.

A LETTER from Elder E. W. Snyder, of Cuba, says: "Brother W. F. Mayer, formerly of Corpus Cristi, Tex., arrived in Havana, March 7, with the object of canvassing the sugar districts of Cuba. In order to be prepared he has brought his wagon with him."

LAST week was an unusually busy one for the Review and Herald Publishing Association. It was necessary to work overtime in order to supply papers and books on rush orders. Friday there was a large number of orders unfilled, so the workers from the manager's office, including the manager himself, joined the managers and helpers of the periodical and book departments in wrapping and mailing papers until most of the orders were filled, and all of the papers exhausted. Most of the rush orders were for the Temperance *Instructor* and the April number of *Life and Health*. Over seven thousand of the Temperance number of the *Youth's Instructor* were ordered in one mail.

THE *Gospel Herald*, with the March number, becomes the organ of the North American Negro Department. It has been enlarged, and with its illustrations of school and sanitarium enterprises and reports of work, this first number in the new form is a most interesting paper. Our colored brethren are doing splendid work among these millions of their race in the South, and the department expects to see the efforts greatly enlarged. The subscription price of the *Herald* is twenty-five cents a year. Send in the orders to 61 Lindsley Ave., Nashville, Tenn.

WE are glad to hear of plans well formulated for a stronger summer campaign this year than ever before in New York City and other cities of the country. There is to be, we believe, more use made of the Bible worker than for some years past. The teaching and nursing work has called for young women so urgently that the staff of old-time Bible workers has been depleted. The revival of work for the cities calls for the services of the Bible worker. We learn that the Greater New York Conference, assisted by the General Conference, is establishing a city mission training-school. Elder E. A. Merrill and wife have been released by the Missouri Conference, and are in New York to connect with the effort.

ONE of the greatest world's missionary conferences ever held, is being planned to convene in Edinburgh, Scotland, June 14-23, this present year. All mission boards expending in regular work among heathen peoples annually ten thousand dollars are entitled to representation in the conference. All missionaries on furlough will be given special privileges at this great gathering. Arrangements are being made to hold parallel meetings, every day during the conference, in a large hall near by where topics of special interest to missionaries will be discussed by experts along various phases of mission work. A delegate or two may be in attendance from our Mission Board, also some of our workers on furlough may avail themselves of this opportunity for studying mission problems.

OF more than ordinary interest is the report of the general meeting in Turkistan, which Elder J. T. Boettcher gives us on page 8 of this number. This land of the Tartars is still a country little known, but here the message is spreading. This enlarging work calls most loudly for large gifts for the missionary cause. Let us talk and pray about the great work in all our churches. We are Seventh-day Adventists, with a message for every nation and kindred and tongue and people.

OUR printers will know how to rejoice with the brethren of the India printing-office over the news conveyed by the following clipping from the little *Eastern Tidings*:—

"After some years of proof taking on a paper-cutter, which is anything but the right thing to do, the Watchman Press expects soon to have a press for regular proof work. The Washington handpress is supposed to have arrived at Calcutta, and should reach Lucknow in a short time.

"The monthly *Oriental Watchman* is now issued in magazine form, and is edited by Elder S. A. Wellman."

Receipts for Missions

THE readers of the REVIEW will be interested to know that there has been received by the General Conference treasury from the Harvest Ingathering campaign \$34,101.85. The annual offering has thus far amounted to \$26,655.70. These funds have very materially helped in our foreign mission work, and have greatly assisted in keeping the fields properly supplied.

While there will doubtless be some additions to both of these funds, yet the greater part has without doubt been received, and for some time now the Mission Board will be entirely dependent upon the regular contributions of the people to maintain the many workers and interests abroad.

W. T. KNOX.

THE new Temperance number of the *Youth's Instructor* will strike telling blows for the cause of temperance wherever it may be circulated. It is strikingly and forcefully illustrated, and its articles meet the arguments of the liquor forces at every point, and prove them vulnerable wherever attacked. It is impossible for any sane person to read that number through and not be strongly moved to assist in the work of combating the evil forces of the saloon business wherever they are at work. Our people everywhere ought to take up the work of circulating this issue of the *Instructor*. It is more than simply an interesting and instructive number. It is the sharpest and strongest weapon against a terribly evil business that we have ever produced. It is an arsenal filled with ammunition that every Christian ought to have—not for his own edification and inspiration merely, but for use against the most deadly foe our country has ever faced. Every Seventh-day Adventist should read that number, and then see to it that many other people have a chance to read it.