



Vol. 87

Takoma Park Station, Washington, D. C., April 14, 1910

No. 15

The Meaning of Pain

THE cry of man's anguish went up unto God:

"Lord, take away pain,—
The shadow that darkens the world Thou hast made,
The close-coiling chain

"That strangles the heart, the burden that weighs
On the wings that would soar,—
Lord, take away pain from the world Thou hast
made,
That it love Thee the more!"

Then answered the Lord to the cry of His world:

"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?

"Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?

"Shall I take away love, that redeems with a price
And smiles at its loss?
Can ye spare from your lives, that would climb unto
Mine,
The Christ on His cross?"

—*British Weekly.*

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THE REVIEW AND HERALD

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

VOL. 87

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No. 15

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General Articles

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

The Regions Beyond

MRS. E. G. WHITE

As we read reports of missionary labors in distant lands, and study the progress of the cause of present truth in all parts of the world, our hearts are filled with gratitude to God. The Lord is working by his Holy Spirit, and the third angel's message is being received gladly by many, among whom are some who have never before had the privilege of hearing the truths of God's Word. The number of believers is multiplying; churches are being raised up; faithful missionaries are gaining a foothold in many difficult fields. For this advancement we thank God, and take courage.

But, as yet, there are many important fields across the seas that have had comparatively little labor. In many lands the proclamation of the advent message has reached but few ears. Earnest, persevering efforts should be made to extend a knowledge of the truth to the millions in the mission fields. Calls are coming in from many lands for meetings to be held in the large cities, where a small number of people have already accepted the truth. Why are there so few missionaries to send to these cities? Sometimes those who have received the truth in the different places are left almost wholly without help, when they should be visited often, and faithfully educated to become workers.

In some of the fields where, through

the blessing of God, our missionaries have met with a measure of success, and have raised up a few churches, serious problems confront those who desire to see the work advance rapidly. Most of the brethren are poor, and as they look at appearances, it seems impossible for them to do much to sustain and extend the work. But let them remember that in the early days of the cause in the United States, similar difficulties had to be met. At first, there were very few who accepted the truth, and nearly all of these were poor. They were obliged to practise the strictest economy; they brought their needs into as close a compass as possible, in order that they might have even a limited amount of their hard-earned means to use in the advancement of the gospel message. Sometimes it seemed that the work must come to a standstill, and that the publication of the message must stop. But after sacrificing to the utmost of their ability, they cried to the Lord, and he heard them. Some one would be raised up to supply the necessity then pressing upon them, and as they moved forward, new strength was given them to advance.

It is only by faith, self-denial, and persevering effort that the Lord's work in the earth can be carried forward. The great majority of those who have embraced the truth in foreign fields are poor people, and it seems ordered, in the providence of God, that these should be educated and disciplined to do that which, if they were to look at appearances, would seem impossible. In order to do the work before them, they must strain every nerve and arouse every power. All the mental and financial strength of those who believe the truth must be called into action. If they walk out by faith, as the pioneers in this work were obliged to do in the home field, God will co-operate with their efforts. When they have done all that they can do, and have gained the experience that God desires them to gain in burden-bearing, then he will raise up others to help teach the truth, and also men of means to help carry forward the work.

In most fields the work goes hard and slow in the beginning. The time of greatest difficulty is the time for the believers to bend their shoulders to the load, and do all in their power to carry forward the work. Advance they must, although the Red Sea be before them, and impassable mountains on either side. God has been with his people in the past, and has blessed their efforts. They must go forward by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." The missionary must pray, believe that his prayers are answered, and then work and trust. He should

remember that there must be a beginning before there can be great advancement. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is begun in a healthy manner, there will be a steady and substantial gain.

Let our missionaries in new and difficult fields remember that a high standard should be placed before those who have recently accepted the truth. The new converts should be educated to be careful in speech and circumspect in conduct, thus giving evidence of what the truth has accomplished for them, and by their example shedding light upon those in darkness. All who accept the truth are to be lights in the world. When a church is raised up, thorough and faithful instruction should be given to those who have accepted the religion of Christ Jesus. No part of Christian experience and duty should be neglected; and when the laborer goes on into new fields, the believers where he has formerly worked should not be left uncared for, but should still receive proper instruction. Let nothing be done in an incomplete, slipshod manner, but let all the work be done with wisdom and thoroughness. A few thus brought into the truth will in time accomplish more than would a larger number of uneducated, untrained believers, who do not realize their responsibility, and whose unchrist-like peculiarities are woven into the religious experience.

Those who receive the truth may be poor, but they should not remain ignorant and defective in character, giving a wrong mold to others. When the church fully receives the light, darkness will be dispelled; and if in holiness of character the believers keep pace with the pure and holy doctrines that they have been taught, their light will grow brighter and still brighter, the truth will do its refining work, and the darkness and confusion and the strife of tongues—the curse of so many churches—will not be seen. The power that God will give to his people, if they walk in the light as it shines with increasing clearness upon their pathway, will be constantly received in good works.

Our church-members in new fields are to be educated to realize that upon them rests an accountability which extends to the minutest acts of life,—to thought, word, and deed. Before the throne of God each one must meet the record of his whole life. Each one will then be called to account, not only for all he has done, whether good or evil, but also for the good he might have done, yet failed to accomplish because of a lack of consecration to God.

In various foreign fields, it will be necessary to establish small printing-

offices, from which many publications may be sent out for distribution. These offices will give many young men and young women of promise an opportunity to gain a practical experience that will fit them for usefulness in the Master's service.

As the cause of present truth develops in foreign lands, it becomes necessary to establish and maintain training-schools, where the new believers, and especially youth of talent, may be thoroughly prepared to go forth as missionaries. In some fields these schools will also afford to the children of our missionaries the educational privileges of which some are now deprived. We are thankful that already in several places schools have been established, in which young people are being trained to go forth as soldiers of the cross of Christ, warring manfully against the enemies of the truth. We regret that because of limited means these efforts to educate the youth are so circumscribed.

Our work in foreign fields must constantly broaden. Our efforts in fields already entered must enlarge. As new fields open for gospel effort, the church must act quickly in sending missionaries to enter these fields. Special efforts must be made, while the angels are holding the four winds. All can now do something. Those who can not be spared from the home field, or who are not fitted to go abroad, can give of their means; and all can pray that the Lord of the harvest shall raise up laborers. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means which God has entrusted to them may be used wisely in sustaining his cause at home and abroad, to the glory of his name.

The Lord is soon to come, and before his advent the message of warning is to be proclaimed to all nations, tongues, and peoples. While God's cause is calling for laborers and means to carry the gospel to lands lying in darkness, what are those doing who are living under the full light of gospel truth? There are some who feel no burden for souls. They profess to believe that the end of all things is at hand, but covetousness has blinded their eyes to the needs of the cause of God. The means that he has placed in their hands to be used to his glory, they are tying up in houses and lands, while the proclamation of the truth that God has entrusted to them to be given to the world, is delayed by a lack of means. Every believer is to do his utmost to advance the cause, and is then in faith to ask God to do what man can not do.

My brother, my sister, you can not be a Christian and cherish at the same time a spirit of covetousness. You can not be a Christian and yet not be putting forth effort to win souls to Jesus. When you hear that there are thousands upon thousands who are in the darkness of error and superstition, knowing not the things that are coming upon the earth, how can you enjoy the truth and re-

main at ease? Do you feel that the little you can do will be so inadequate to the demand that you might as well do nothing? If each one will do what he can, God will bless the effort, and the treasury will be supplied with funds. If you were perishing from cold and hunger, would you call one your friend who refused even to attempt to relieve you? Think of the multitudes in foreign lands who are perishing for want of the bread of life; and remember that Christ identifies his interests with the interests of these needy ones. "Inasmuch," he says, "as ye did it not to one of the least of these, ye did it not to me."

Many of our American brethren have given nobly and willingly for the advancement of the truth in the regions beyond. But in view of the great work yet to be done, those who have given liberally should study how to continue their liberality, and others should now come forward and bear their share of the burden. There is victory before those who are faithful. Our brethren in foreign fields are to labor untiringly. As they become better acquainted with the language of the country in which they are working, their efficiency increases. In many lands, we now have laborers who have learned the language, and who are in a position, with the blessing of heaven, to do a mighty work for God. Let us sustain them heartily with our sympathy, our prayers, and our means.

We have no reason for discouragement regarding the work in the regions beyond. Some of the fields to which we were sending means a few years ago, are now entirely self-supporting. The work begun in weakness will be carried on to a glorious termination. The truth will go to all nations, tongues, and peoples, and that speedily. In many dark places of the earth there are faithful believers who have accepted present truth in the face of opposition and ridicule, and often at the expense of worldly prosperity. To the best of their ability, they are trying to help and encourage one another, as members of Christ's body, and to communicate to their friends and neighbors a knowledge of the precious truth that is transforming their own lives. The Day-star has risen in their hearts; the light of the Sun of Righteousness has shone into their minds. Happy people indeed who are thus highly favored! Truly, "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Christ Writing on the Ground

IN the account of the woman brought to Jesus by the scribes and Pharisees (John 8:3-11), it is said that "Jesus stooped down, and with his finger wrote on the ground." What did he write? has ever been a question. The spirit of prophecy told us long ago that he wrote the sins of the accusers of the woman. And now Prof. C. R. Gregory, of the Leipzig University, Germany, has found

three manuscripts of the Gospel of John in which are readings which say that he wrote their sins. The published account is as follows:—

"We are told, referring to the scribes and Pharisees who brought the woman to Jesus, that he wrote 'the sins of each one of them.' The people noticed first what he was writing; and this led the scribes to press forward to read: 'Eldad slew his companion Modar in the wilderness.' On seeing this, he slunk away."

"Then Horan read: 'Horan devoured the house of Bunan's widow;' and Horan crept away."

"Next Mamun read: 'Arned's wife must yield to the power and influence of Mamun.'"

Thus one after another the scribes were convicted and fled. Jesus pardoned the woman, and she alone went away in peace.

Professor Gregory adds: "The picture of this scene was indelibly engraved upon the souls of the spectators;" and though we know not how it came into John's Gospel, it is a true picture of a historical scene.—*Editorial Note, Review, Feb. 6, 1900.*

Raised to the Kingdom for Such a Time as This

(Concluded)

DAVID PAULSON, M. D.

A Remedy for Spiritual Anemia

A ROBUST, vigorous, aggressive type of Christianity is sadly lacking to-day because spiritual anemia is so prevalent. This condition suggests the need of a more regular and more nourishing spiritual diet.

In the old dispensation the showbread that was provided for the priests was renewed every Sabbath day. Lev. 24:8, R. V. That bread represented the true bread from heaven, and the Sabbath was the only day when it could be secured in all its freshness. So to-day God has spiritual bread for us on the seventh day that we do not receive in the same richness on other days.

Perhaps on your birthday a friend provided a surprise-party for you. God wants us to have a spiritual surprise-party every Sabbath. That will naturally lead us to "call the Sabbath a delight," but for that to be so we must remember the Sabbath day to keep it holy. Many remember the Sabbath day only to rest on it. God wants us to rest on Sabbath, but he also wants us to rest enough each night so that we can sit down at God's table on the Sabbath and appreciate what he has for us on that day.

God tells us to "honor the Sabbath by refraining from thy accustomed work, from seeking thy own gratification and ordinary conversation." Isa. 58:13, Spurrell's translation. He who does this will delight himself in the Lord. He will begin to "ride upon the high places of the earth" in this life, and the satisfaction that he will experience from this kind of Sabbath-keeping will help to cure his spiritual anemia and also his spiritual

rheumatism, and it will be such a powerful argument for true Sabbath-keeping that ten men of different nations will take hold of the skirt of him that is a Jew (that is a Sabbath-keeper), saying, "We will go with you: for we have heard that God is with you." Zech. 8:23.

But such an experience can not be attained by merely "keeping Saturday for Sunday." No matter what kind of wilderness we may have had to wander in through the week, when the hours of the Sabbath come to us, we have a right to expect that God will in a special manner prepare for us "a table in the wilderness," and if we do look for this, we shall *never* be disappointed. God's Word will have a special flavor to us on that day, and telling truths will so burn themselves into our souls on that day that they will glow on the altars of our hearts during the entire week.

Week-Day Christianity Prepares for Holy Sabbath-Keeping

Those who experience the blessing of true Sabbath-keeping as pointed out in Isa. 58:13 will live during the week the first twelve verses, for they are the steps that lead up to it.

That means to deal *thy* bread to the hungry, to take the poor that are cast out to *thy* house, not to some institution; when thou seest the naked that *thou* cover him, not refer him to some charity; to draw out thy soul to the hungry and satisfy the afflicted soul. With eyes anointed to see such opportunities, and hearts willing to step into them during the week days,—in other words, translating into every-day life the first twelve verses of Isaiah 58,—then we shall have the Sabbath experience of the thirteenth verse as certainly as spring follows winter.

As a people we have had special light on the significance of Matthew 24. And the special antitoxin for that commercial spirit that is sweeping the world to-day like a pestilence, crushing and blighting all noble ideals before it, is a clear-cut vision of the time in which we are living.

I want to call attention to the fact that there are many who overlook the special significance of the twenty-fifth chapter of Matthew following the twenty-fourth chapter.

The twenty-fourth chapter points out the signs of Christ's coming; the twenty-fifth chapter brings to view the every-day Christianity of those who really understand these signs. They feed the hungry, give drink to the thirsty, take in the stranger, clothe the naked, visit the sick, and are interested in prison work. Matt. 25:35-39. And no one will present Matthew 24 in so thrilling a manner that a careless generation will hear and feel the solemnity of the judgment hour unless God is inspiring him to *live* Matthew 25. "What therefore God hath joined together, let not man put asunder."

So it naturally follows that every true Seventh-day Adventist who has a genuine message for his fellow men is also the good Samaritan type of Christian.

The work of representing the Master in genuine helpfulness toward our fellow men is a part of this closing movement just as reform in Sabbath-keeping is.

Another Sign of Christ's Second Coming

The world has had signs in the sun, moon, and stars, but among the signs that are to appear on earth will be a company of men and women walking among their sin-cursed associates, reflecting the image of Christ fully.

To-day Christ stands in the heavenly sanctuary saying to the Father, "Look not upon these erring children; look upon me. Look not upon their filthy garments; but look upon my spotless righteousness." And the Father accepts Christ's perfection for our imperfect lives. "Ye are complete in him." Col. 2:10.

To-day, thank God, in spite of all of our failures Christ says of us, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. By accepting his righteousness, if we should die, we should come up in the resurrection as righteous, complete in his imputed righteousness.

"Thy Saving Health Among All Nations"

Paul looked down the ages and prayed for those who should be candidates for translation: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless at the arrival of our Lord Jesus Christ." 1 Thess. 5:23, Rotherham.

It is for this reason that health principles are a part of this closing message just as much as Sabbath reform, or the antitoxin for Spiritualism, or the second coming of Christ. It is another spoke in this great wheel of present truth of which Christ is the hub, and any health principle that does not have Christ for its foundation will never be used of God to prepare a people for this special experience. That is why a purely worldly presentation of health principles, no matter how extensively agitated, can never take the place of a heaven-born and heaven-inspired presentation of the subject of health. May God set our souls on fire with a realization of this fact before it is too late.

The physical deterioration that is undermining the race in all civilized countries is arousing the attention of thoughtful men and women everywhere, and the world is perishing not simply for health instruction but for a gospel of health, which is the true antitoxin.

We may properly rejoice in the fact that God has committed to us these great truths to keep alive in the earth, but we should, in deep humility of soul, ask ourselves, Are they keeping us alive?

We are living in a thrilling time. A wonderfully interesting work has been committed to us. I would like to have lived when at Elijah's word the fire of God dropped from heaven and consumed the sacrifice. I wish I could have lived when all Judah and Jerusalem flocked out to hear that simple but eloquent John

the Baptist preach his heavenly message at Jordan's water side. Yea, I would also like to have lived when courageous Luther planted again in the earth God's divine truth until it shook the very Vatican and changed, so to speak, the entire map of Europe.

Nevertheless I would rather live in the year of our Lord 1910, when I can see fulfilling before my very eyes the events that sages and seers and prophets in all ages have looked forward to, when great truths from God, accepted in human life, will create such transformations as will cause even the angels of light to look on in wonder and astonishment. This is our day of opportunity. May we be faithful to the charge entrusted to us.

Hinsdale, Ill.

Our Darkest Hour

DELWIN REES BUCKNER

God's people journey as within a night:
The clouds, moon-tinted, oftentimes come
and go;
The dim stars go and come; sometimes
they show
Their luster, but more often hide their
light.

Gigantic shadows cause us sudden fear;
We dodge some wild, imaginary blow;
But night and fears are not for long;
we know
That our expected dawn is drawing near.

The half-way midnight hour has ticked
away;
But just before the dawn steals
through the skies,
Will come our blackest and most
dreadful hour,
The hour of night that just precedes the
day,
When our bright Sun in glory will
arise,
With healing virtue and life-giving
power.
Ambato, Ecuador.

The History of the Hebrew Sanctuary—No. 12

J. O. CORLISS

Its Rebuilding by Zerubbabel

THE Babylonian captivity wrought desolation to Judea and Jerusalem. The return of the captives found the Persian government in control of Palestine proper. Ezra 4:11; 5:3. The Cushites, or Samaritans, haters of everything Jewish, occupied the central part of the country. The Scythians possessed the south border town of Galilee, the Canaanite stronghold of Bethshan. The country of Moab and Ammon east of the Jordan, though badly devastated by the Chaldeans, was still the home of its earlier grudge-bearing inhabitants. On the west were the ancient Dagon-worshipping Philistine enemies of Israel, with their chief city Ashdod, largely regulating the speech of its semi-independent nation. Neh. 4:7; 13:24.

The south swarmed with the illiberal and vindictive Edomites, who claimed the entire country as their own. The re-

turning Jews were therefore circumscribed in territory to the small strip of country about Jerusalem, previously occupied by Judah and Benjamin. Indeed, most of the returning exiles were progeny of these two tribes, and were seeking their ancient home. Josephus says that at this juncture was "born" to them the name *Judean*, or *Jew*, a name, on their part, filled with pride, but one covered with reproach and scorn by other people.

During the captivity every place of worship in all the land, with the exception of the one on Mount Gerizim, had been destroyed. Israel's temple also had been desolated, but not like Bethel, Shiloh, Samaria, and Jezreel,—forever forsaken. The exiles had constantly nourished the hope, on the strength of prophecy (Isa. 62:4-7), that their altar of worship sometime would be restored. The one thought, therefore, in the minds of the returning exiles, must have been that God had specially influenced the Persian king to hasten the building of a "house of the Lord God of Israel . . . which is in Jerusalem." Ezra 1:3.

Two men, of all others, were looked to as leaders in carrying out their cherished plan. Zerubbabel, or as his name implies, "Seed of promise sown at Babylon," was the principal figure. He was of royal birth, being a direct descendant of Jehoiakim king of Judah, and was therefore considered competent to lead back to their country the first band of Babylonian exiles. Ezra 2:1, 2. His assistant was the high priest Joshua (sometimes spelled *Jeshua*), who always was to be a counsellor by the side of his chief. Zerubbabel had been chosen to lay the foundation of God's house with his own hands, and also to finish its building. Zech. 4:9, 10.

Although God had bidden Zerubbabel to have courage (Haggai 2:4), his was not an easy task, humanly speaking; for the people, small in number and poverty-stricken, saw no way to provide for the work. Moreover, they did not seem able to realize any surplus of their products. What they hoped to save suddenly disappeared. Chap. 2:16, 17. Then came the command of God to go to the mountain and bring building material. They were informed that the reason they had not been able to prosper in their own behalf was because the Lord's house was neglected. Haggai 1:2-11. This was to say to them that they never could prosper until they first restored the fallen structure. So Zerubbabel, Joshua, and all the people hastened to obey the heavenly decree, and God strengthened their faith to that degree that within twenty-four days royal consent was secured, and work on the temple had begun in good earnest. Chap. 1:14, 15.

No connected description of this second building is extant. What we know of it is gathered from casual references to it in Ezra, Nehemiah, and the minor prophets. The decree of Cyrus demanded that the dimensions of it should be at least ninety feet on the foundation, and the same number of feet in height.

It was commanded also that the original vessels, carried away to Babylon, be restored to their wonted places in the new structure. Ezra 6:3-5. But this decree could not provide the vessels for the most holy apartment. The ark, with its tables of stone, that important part of the whole, was missing. The golden shields were not accounted for. The Urim and Thummim no longer ornamented the breastplate of the high priest. Ezra 2:63; Neh. 7:65.

The absence of the ark was accounted for at that time, on the supposition that Jeremiah had immured it in a cave on the side of Mount Sinai. 2 Macc. 2:5. Probably it was the lack of these things that caused the people to deem this structure so inferior to the first temple. Haggai 2:3; Zech. 4:10. It may be, however, that the absence of those clusters of palm, olive, and cedar, which had beautified the environment of the former temple, but had provided a shield for the idolatrous rites that in the past had corrupted the holy sanctuary worship, was in the minds of the mourners. The new "house," we are told, had "no tree," or "grove," "within its precincts." See "The Temple," in Dictionary of the Bible.

Yet the second temple well represented the people and their worship. Guest-chambers were therein, ample to lodge the high priest and his family. Ezra 10:6. Storehouses were provided, in which to deposit the tithes of corn, wine, and oil, for distribution among the Levites. Neh. 13:5. The account given of these chambers shows that a portion of them was later prostituted by Eliashib, the high priest, to the use of Tobiah, an Ammonite, who had become allied to the house of the priest. When Nehemiah returned from a visit to Babylon, and found this enemy of God's work really domiciled in the sanctuary, he indignantly threw Tobiah and his household stuff out of the place. From all accounts, however, it would seem that, as some of the nations around were anxious to have the recognition of the God of the Jews, and to this end brought offerings to the new temple, provision was made for their convenience by a dividing barrier in the court, so that there might be one apartment known as the "court of the Gentiles." 1 Macc. 9:54.

The new temple was completed in March, 516 B. C., and its dedication took place at the immediate passover festival, when one hundred oxen, two hundred rams, and four hundred lambs, besides twelve he goats, typical of all the tribes of Israel, were sacrificed. Ezra 6:17-19. During the joyous festival a deputation came to the temple to inquire if a day was not to be set apart for mourning in commemoration of the destruction of the old temple. The prophet's answer indicated that all such religious mockeries were now at an end. Zech. 7:1-7. He would have no old patch put upon the new garment.

The work of Zerubbabel was one to which God added his sanction. It was, indeed, the pledge and hope of all the

future. He was an example of all that is true and noble, because he did not wait for results, but boldly moved forward upon the bare word of God. For that reason he was chosen of God as his "signet" of the faithful to be gathered when the heavens and earth will shake at the voice of God. Haggai 2:23.

Mountain View, Cal.

"The Hand of Rome Again"

R. M. KILGORE

THE scheme now on foot in the Kentucky legislature to launch another legal holiday, and to take this and other days of like character out of the realm of the secular, and make them sacred and religious days with penalties to be inflicted for their violation, is another link in the chain of evidence that we are on the home-stretch heavenward.

It requires no discerning spirit to see the power behind the throne dictating the policy. Other countries dominated by the same power are burdened with its numerous holidays, and in the celebration and marchings of the various orders and societies, the people who witness the scenes are required to bare and bow their heads, and stand hat in hand, while the procession is passing.

This reverence for man, and man-made feasts, holy days, ceremonies, and institutions is but the offspring of the Roman Church, whose first-born was the Sunday, or Lord's day.

Well may we be alarmed at these encroachments upon our liberties, and this demand for legislative enactments to compel obedience to, and reverence for, human religious laws and days, under severe penalties.

The following editorial, under the above heading, which appeared recently in the *Christian Observer*, sounds a note which is refreshing to those who see in these movements a fulfilment of prophecy:—

"Last week reference was made in these columns to a bill introduced in the Kentucky Senate making October 12 a legal holiday, to be known as 'Columbus day.' It has already passed the Kentucky Senate. Doubtless similar bills will be introduced in due time in all the State legislatures.

"The bill is so adroitly drawn, and is so innocent looking on the face of it, that it is probable it may slip through the legislative body without its real purpose and its far-reaching consequences being known. It has the loyal support of the 'Knights of Columbus,' a secret society of the Roman Catholic Church.

"Since our issue of last week, information has been received that another bill, known as 'House Bill No. 317,' is closely related to this and hides much of its significance. The bill provides a penalty of from two to fifty dollars for any person who is found at his trade or calling on any legal holiday, specifically the Fourth of July, Thanksgiving day, or Christmas day.

"It is bad enough for the State to endeavor to compel by penalty the ob-

servance of certain days. But the cunning hand of Rome is seen in the provision of the 'Columbus day' bill, which declares that October 12 shall be 'recognized, classed, and treated' as other legal holidays. In other words, Rome wants the State to say to her people, 'You can not do your usual work on "Columbus day" under penalty of a fine, but you must stand by and watch the parade of the "Knights of Columbus," a Roman Catholic secret organization, whether you want to or not.' Will our people indorse such a shrewd, pseudo-patriotic, church-state-alliance law as this? All Protestants should write to their senators and representatives protesting against these laws. We have been informed since last week that Columbus is not yet a 'saint' of the Roman Church, but the prominence given to him as the patron of their secret order indicates that he most probably will be made a saint."

Dickson, Tenn.

Twice Born

ADDIE S. BOWEN

JESUS said, "Ye must be born again." John 3:7. In order to see the kingdom of God, we must be born a second time. The first birth is independent of our will or choice; the second is entirely dependent upon our decided choice and will. God's will is that all shall be born again, born from above, that they may see his kingdom; yet his arrangement is that each individual shall decide for immortal life or eternal death. God wills that every one shall have his own way in this question of supreme importance. He invites to a home of bliss; man accepts or refuses, and takes the consequences. Could there be real salvation, real happiness, in any other way?

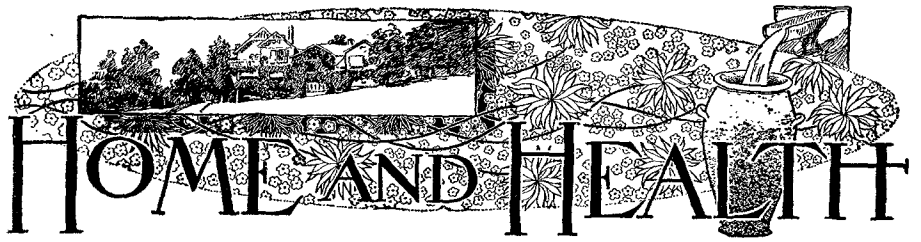
We, when born from above, have a new life, a new spirit, the mind of Christ, and walk in newness of life. We also choose the will of the Father. We are new creatures, a "new creation," and see something of the kingdom of God even now, in his works, in his ways of working. We have the beginning of life that will reach into the real kingdom of God when his plan is complete, even the eternal, everlasting life of which Jesus spoke in John 6:47, 54. If we have Christ abiding in us, if we are born with his life, his Spirit, and do not lose him out of our lives, we shall finally receive immortality when he comes. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

The Lord be praised that the privilege and right of choice has been given poor sinful mortals,—the choice to be born again,—and that the Son of God suffered death that we might have immortal life.

Bradford, Pa.

"Tis always in the time of deepest stillness

That heart finds deepest fellowship with heart."



Let There Be Light

WORTHIE HARRIS HOLDEN

BREATHE, Breath of God, upon my soul to-night,
Wake up my slumb'ring mind,—let there be light!
Break off the fetters binding down my soul,
Give liberty and sight, and make me whole.

Restore my mind from blight that sin hath given,
That I may comprehend the thoughts of heaven;

Unfold as to a child thy grace divine.
And teach me how to claim thy promise mine.

Unloved, untaught, thou yet didst die for me!

I fain would fathom more of Calvary.
Unknown, unsought, thou lovedst me as thine own!

Unto my finite mind such grace make known.

Thy love as boundless as the mighty deep
O'erwhelms me ere I lay me down to sleep;

I wake to find my daily bounties given
As surely as the boon of light from heaven;

And every hour new mercies throng my way

Through each unfolding of the unknown day.

May all my life but magnify thy name,
And all my song thy gracious love proclaim;

May every word and every deed make known

The matchless grace that thou to me hast shown.

Breathe, Lord, upon my suppliant soul to-night,—

Reveal thyself, O God,—let there be light!

Portland, Ore.

Mrs. Poorley's Fridays

MRS. S. R. TOWN

THE children had been waiting with some little patience to come into mother's bed, but it was late when she awoke, and they were met with a decided refusal. Her husband's warning of the previous evening had been outweighed by the attractions of the book she was reading, which had engaged her weak sight and vivid imagination till a late hour of the night, resulting in nervous headache.

And now the duties of the day loomed up before her like a nightmare, and she felt positively panic-stricken before beginning. There were so many ways to turn she could not think of accompanying the family at the breakfast table, and

almost grudged the time consumed by the morning's devotions.

The children had never been so trying. She scolded them until she was ashamed of herself, which fact they were not slow to perceive, nor to adjust their conduct and estimates accordingly.

The whole day was one anxious scramble to accomplish the Friday's work in time for the Sabbath, and left her with nerves tense and muscles quivering. The last straw seemed to have been added when her husband came home and blamed her for having undertaken so much. Why had she not let things go? Then she collapsed entirely and sought the retirement of her own room, leaving the family to begin the Sabbath as they had begun the day, without her. Everything looked the blackness of despair. The children were incorrigible, her husband unsympathetic, the Lord very far away, and she herself a wreck.

Thanks to a night's rest, heaven seemed nearer in the morning sunlight as she read in the loved faces about her the devotion she could never in any sane moment have questioned. But the lesson must not be repeated.

During all the coming week she planned for the Sabbath, so that the following Friday morning did not find her confronted with such a full program. And better still, it found her leaning on the promise, "As thy days, so shall thy strength be." Thus fortified, her spirits were calm, and the battle half won.

The children were taken into bed for a few moments, and admitted to mother's arms and her plans for the day, until converted into active and aggressive allies.

At breakfast and prayers the family presented a solid front most disheartening to the domestic mischief-maker. The children proved amenable, and mother received discernment to see before becoming exhausted where still other things could be abbreviated in the day's program.

When the father returned, he found the family singing round the piano, and all together ready to welcome the Sabbath in peace and happiness. Mrs. Poorley resolved by God's help never to begin another day without the strength promised for that day.

Takoma Park, D. C.

Opportunities at Home

THE gift we should pray for is vision. Missionary work lies all around us. The story is told of a German girl in a large American city who prayed for years that she might be sent to a foreign land as a

missionary. One morning, after her usual prayer, it seemed almost as if the Lord were talking to her, and her thoughts ran something like this:—

"Where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Who lives in the room next to yours?"

"A Swede girl."

"Is she a Christian?"

"No."

"Who lives in the flat below?"

"An Irish family."

"Christians?"

"No."

"Who lives next door?"

"Italians."

"Christians?"

"No."

"Have you ever done any missionary work in this neighborhood?"

And she was obliged to answer with shame and humiliation, "No."

In a foreign land, in the midst of foreigners who knew nothing of God, she had not recognized her opportunity. Is she the only one of whom that could be said? How is it with you?—*The Youth's Comrade.*

Ten Helpers for You

1. POLITENESS — will attract attention.
2. Cheerfulness — will make friends.
3. Honesty — will strengthen friendship.
4. Faithfulness — will be appreciated.
5. Thoughtfulness — will avoid trouble.
6. Intelligence — will be respected.
7. Enthusiasm — will bring good results
8. Diligence — will insure success.
9. Regularity — will retain friends.
10. Consecration — will win souls.

— *Selected.*

Brief Hints for Bright Girls

SOME one has suggested several things that every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach:—

- Shut the door, and shut it softly.
- Keep your own room in tasteful order.
- Have an hour for rising, and rise.
- Learn to make bread as well as cake.
- Never let a button stay off twenty-four hours.
- Always know where your things are.
- Never let a day pass without doing something to make somebody comfortable.
- Never come to breakfast without a collar.
- Never go about with your shoes unbuttoned.
- Never fidget or hum so as to disturb others.
- Never fuss or fret or scold.—*Kind Words.*

THE WORLD-WIDE FIELD

Among the Zapotecan Indians of Mexico

G. W. CAVINESS

It was my privilege a short time ago to visit our company of believers in Salina Cruz on the Pacific side of the Isthmus of Tehuantepec. This is the place where a company of about twenty Sabbath-keepers was raised up about two years ago by reading. I found the most of this company still faithful, although a few had given up, and some had moved to other places. Two new ones

half distant from Espinal, and here also there is a very inviting field. Several years ago a young man saw a portion of our Spanish paper, and became deeply interested. He did not know how to obtain the paper, as the part he found did not give him any clue as to the place of publication. A few years later some one sent him a copy, and he immediately subscribed, and has been a constant reader ever since, that is, for the last four years. He has also written me many times asking questions on Bible themes. I had never seen him until I

met him in his father's house. I found that he had printed the law of God by hand in large letters and had it hung up in the house. His brother said that he had been holding meetings and explaining the Bible to his relatives and friends.

We held a meeting with them, and more than sixty were present, and many stood outside at the windows listening. I never spoke to a more serious and interested-appearing company. They gave the best of attention, and seemed exceedingly friendly.

These people are Indians, and among themselves they speak the Zapotecan language. But Spanish is taught in the schools, and all business is done in Spanish. Their own language has a grammar and a

very few books, but they say that only a few of them can read it. In the district of Juchitan there are about fifty thousand of these people, and in other parts of the country adjoining there are as many more. Many of them have their own little farms, and are much more independent than most of the poorer or humbler classes of Mexicans. Morally and socially they are also superior to the ordinary inhabitant of this country. They are intelligent, and religiously inclined, it seems to me. The message has made a beginning among them, and we hope to see it spread. The



ZAPOTECAN INDIAN GIRL OF MEXICO

were added to the church by baptism while I was there.

With the leader of this company I visited Espinal and Ixtaltepec on the Pan-American railroad, about three-hours' ride from Salina Cruz. At the former place there are a few who are keeping the Sabbath. We held a meeting in this place, which was attended by over thirty persons, including the leading people of the village. There is an interest here which our Spanish laborer stationed at Salina Cruz will follow up.

Ixtaltepec is only about a mile and a

Bible says the last message must go to "every nation, and kindred, and tongue, and people." Here is a tribe that must hear it.

The young man previously mentioned is twenty-seven years old, of good address and quite well educated. He has been offered a position as bookkeeper and assistant treasurer in the office of the government. His brother is a telegrapher at a railroad station. There are seven children, and the father and mother still live. Quite a number of uncles, with large families, live near by, and several of these attended our meeting. The young man wants us to send a laborer down to that part of the country, and it is his desire to go with him and learn the truth and how to labor. He desires to join us in giving the message to his people. Shall we not have such a laborer to send, that we may enter this field? Is not the Lord going out before us and calling us to advance?

This part of Mexico is very warm in

a framework of poles, and thatched with palm leaves. At a little distance one of these villages looks like a large number of haystacks, each about twice as long as wide. Some of the well-to-do have brick houses, with floors. I did not have to sleep on the ground here, because these people have cots and hammocks. I saw many tables, chairs, and benches made of mahogany in their huts. This wood grows in that part of the world, and is not so costly as it is when brought out to civilization.

The dress of the women in the larger villages and towns is somewhat peculiar. The waist or blouse is usually of very bright-colored material, with arms left bare. The skirt is of dark-colored cloth down to the knee, the rest is pure white. The head-dress stands out from the head a foot or more, much like the tail of a peacock.

The brethren in this field subscribed for one hundred copies of our Spanish paper to circulate among their friends

plunging with one of the most difficult languages to be found anywhere. We who have more recently come, are busily studying it. But, since the alphabet contains about two hundred fifty-six characters, not one of them in any way resembling those of our alphabet, their pronunciation very difficult, requiring every conceivable twist of the tongue to produce, we can not advance as rapidly as if learning a more modern language. But God being our helper, we are confident that we shall be able to fully master it, and thereby be able to make known to the people the same precious truths that have made you, my brethren and sisters, glad in the faith.

There are many problems here difficult of solution, and our way is by no means clear. But we know that he who has summoned us to this place will adjust every hindrance, and further his own cause. The people hold very firmly to their own faith and beliefs, which, so far as I have found, are a mixture of a little truth and much paganism and heathenism. The priests have a strong hold. We anticipate many and varied experiences in presenting the message, but believe that it will captivate the honest of even the Abyssinians, and that in this vast throng representatives will be found soon, to surround the throne. What a gathering that will be! A saved people from all of earth's varied nations! Will you and I be in that number? Our daily life is now testifying as to how that question will be answered. If properly answered by victory over sin, we shall find there our final reward. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. God help us all now to be daily, yes, momentarily, overcomers.

The climate is fair. The fever districts are not far away, but there is no fever where we are located. We are about seven thousand feet above sea-level, and above the fever line. The days are very warm, but the nights often get quite cold. Vegetation is very scarce for seven or eight months of the year, because during that time it does not rain. However, trees, vegetables, and flowers will grow the year round, if watered. Trees two or three years old will live through the dry season without being watered. The whole country about here is desolate, and to one accustomed to seeing grass and green fields, presents everywhere an almost discouraging spectacle. There are pieces of land in the valleys, that, if tilled and watered, would produce well. We are thankful that even here old mother earth, weighted doubly under the curse of sin, will yet, as the reward for persistent toil, give something in return. But there is no comparison between conditions in this country and the land in the States which is blessed so abundantly with rain and snow. One may travel long distances here, and find no water. We believe we shall find plenty on our mission farm, and for this we are very thankful.

Recently, at the time of Elder L. R.



STREET IN TUXTEPEC, SOUTHERN MEXICO

summer, but there are several months that one accustomed to colder climates can spend down there each year without serious inconvenience. Some one who understands Spanish should go to this field in October, and spend four or five months laboring for the people, and instructing this young man and also the leader of the company at Salina Cruz, so that they can carry on the work all the year round.

For the most part, these people lead simple lives. They farm with oxen, and use the big lumbering two-wheeled cart, the wheels being made of solid wood about six inches thick. The good people kindly took us to the station in one of these carts. We were about three hours in going five or six miles. I got out to walk for a change and a rest, but soon found myself so far ahead of the cart that I was compelled to wait a long time for it to catch up. As it was night and the road unknown, I did not care to venture too far, lest I might turn from the right road.

Their houses are for the most part made of small canes set very thick and plastered outside and in with mud. The wall thus formed, a steep roof is made of

and neighbors. We need a good man who understands Spanish to be stationed at the city of Oaxaca to take the oversight of the work in the southern part of this great field. Here he can live and work during the warmer months of the year, spending the cooler season among the Indians of this tribe, instructing and training the native workers. May the Lord direct in this matter, so that the work may be carried forward in this part of the Master's vineyard, and many of this people hear the message and be saved in the soon-coming kingdom!

Tacubaya.

Abyssinia

ANOL GRUNDSET

I BELIEVE it will be of interest to have a few lines from this part of the world-wide field. I arrived here to take charge of the Abyssinian Mission in October, 1909, and have been very busy ever since. The two brethren here had occupied their time the past two years in learning the language of the people, and this is of much help. They have not yet fully mastered it, but a good beginning has been made. Remember, we are grap-

Conradi's visit to us, we purchased a piece of land of about sixty-five acres, about one mile and a half from Asmara. This had practically no buildings on it, and we are at this writing very busy erecting a double dwelling-house, school-house, and a barn. We are also digging a well. This will be our first mission station. We believe the Lord has helped us in securing this property, and given us much favor with the officials of the government, even though our getting it was opposed by some.

We hope later, if our dear people by their contributions and help will make it possible, to open another station. Our buildings are not expensive, being made of stone, of which there is plenty on the place. Tin sheeting is used for roof, and cement for floors. Lumber is so high that we can not afford to use it, except for doors and windows. Even the other materials are quite expensive. The people are very poor, and we often wonder how they live on their meager resources; but they live very simply, and many are in an almost wild state.

At this writing we are well, and thankful to God, who has brought us safely over the seas, kept us in health, and given us a humble part to act in the great closing message proclaiming to every nation, tongue, and people the glad tidings of the coming King. We are of good courage. We can not boast of being blessed with the abundant luxuries of the home land. What one would call necessities would here be termed by many an abundance. But we are content. When we think of Jesus, who left his royal home on high and came to earth and was forsaken and opposed by even his own people, dying on Calvary's cross after his life of self-denial and sacrifice in our behalf, we are glad we can endure a little for his sake. To you in the land of such abundance, let me say, Give of your entrusted means to speed the everlasting gospel, the message so dear to us, to these millions of souls in Africa's error and darkness. Speed the Saviour's return by finishing that which he has given us to do. Already the sun is fast setting on the western horizon of time. Signs are thickening and fulfilling everywhere about us. Therefore, let us, wherever God has stationed us—you in your place, we in ours—be faithful. Watch and pray. The time of our redemption hasteth. Be ready. And while we wait, let us also labor, for the night cometh, when man's work is done. We ask your prayers and co-operation for the proclamation of present truth to Abyssinia.

Asmara, Eritrea, East Africa.

A Short Visit to Japan

E. H. WILBUR

ON Friday, February 4, my wife and I and two children sailed from Hong-kong for Seattle, on the steamship "Minnesota." Our first stop was at Nagasaki, Japan, where we arrived on

the morning of the eighth. Here we found Brother Walter Foster and family, and their sister, Miss Cornish, who are hard at work studying the Japanese language. We also met Brother M. Tsukamoto, who has had considerable experience as a teacher. We were glad to find our workers there of good courage. Brother Foster reports that he has gained twenty-five pounds in weight during his stay of a year and a half in Japan.

Nagasaki is a beautiful city, situated on the hillsides around the harbor. It is the coaling station for many large Pacific steamers, and is the terminus of a railroad. It is also quite a missionary and educational center. We have had a church organization there for several years, but, unfortunately, have no church house as yet. We never had a European laborer working there until a few months ago, when Brother Foster moved there.

On Friday morning, February 11, we arrived at Kobe, where we were hospitably entertained at the home of Brother John Herboltzheimer. That evening we attended prayer-meeting in our own neat little church. About thirty were present. I was pleased to notice that, while the congregation was gathering, those present occupied the time in the study of the Sabbath-school lesson. The prayer-meeting was conducted by the elder, Brother K. S. Noma. Several took part in prayer and testimony. I could not understand what was said, but it was evident that the Spirit of the Lord was present. They sang such familiar tunes as "The Gate Ajar," "This Is My Story."

On Sabbath morning, at half-past nine, the brethren and sisters met for Sabbath-school. Brother Fukaziva is superintendent, and Sister Fukaziva, organist. They use the same lessons as are used in America; although one quarter late, on account of having to print them in Japanese. One noticeable feature was the almost complete absence of children, the little ones having their school at 4 P. M. At 10:45 A. M. the writer gave a talk upon the progress of the message in China. One of the brethren acted as interpreter. All seemed much interested to hear. On Sunday evening I was privileged to speak to them again, the subject being the state of the dead.

On Sunday afternoon, in company with Brother Herboltzheimer and family, we were invited to dine with Brother and Sister Noma at the Japanese Sanitarium, or Kobe *Eisein*, as they pronounce it. The dinner was vegetarian, hygienically prepared, and served in Japanese style. We met Dr. Noma more than seven years ago, on our way to China. She then had a small hospital in Nagasaki. Then, we had no church or sanitarium in Kobe; now, although the sanitarium for Europeans has been closed, yet this institution for the Japanese, which is operated by them, seems to be doing excellent service. A nurses' training-school is operated in connection with it. There is a liberal patronage. I could not help wishing that we had such in-

stitutions in China, and I have faith that we shall have ere long.

The following Tuesday, at noon, our ship sailed out of Kobe harbor. At 10 A. M. the next day we sighted the beautiful snow-capped Mt. Fuji, which is 12,370 feet above the sea-level. At 4 P. M. we arrived at Yokohama. Dr. and Mrs. W. R. Dunscombe kindly came to meet us, and I returned to Tokyo with them the same evening. The following morning I went to Brother W. D. Burden's home, several miles distant, in another part of the city. A part of their house is used by the mission, for school and chapel and publishing purposes. We found a Bible school in progress, with about twenty men and women in attendance. Besides Elder Burden and family, we were pleased to meet Elders F. W. Field, H. Kuniya, and T. H. Okohira. These brethren are laboring hard to establish the truth in this important center. They are anxious to open treatment-rooms, and to erect a church, and surely should have these buildings.

I was astonished at the size of Tokyo. It extends over a large territory, and has a population of 1,818,655. It is about eighteen miles from Yokohama, with which it is connected by steam and electric cars. The railroad depot reminds one of some of our union stations in America. There are many electric lines crossing the city in various directions. They have broad business streets, with modern buildings.

Thus we had the privilege of meeting all our European missionaries in Japan, except Brother and Sister H. F. Benson. While we were glad to see so good a company of representatives of the message, yet this is but a handful, comparatively, for a land having nearly half as many people as the United States.

To illustrate how different portions of the Bible appeal in a peculiar manner to different nationalities, it is said that the first chapter of Matthew, giving the genealogy of the Lord, is held in much reverence by the Chinese. They have reverential regard for ancestral genealogy. This chapter, as one of them said, "takes us back to our Chinese Hsia dynasty." It is also said that the Moslems are especially interested, as all should be, in the book of Genesis, which they correctly term, "the history of the creation of the world." One Bible translator was a little anxious as to the effect of the long ritual chapters upon the Nepalese people. He was much surprised to find that his assistant, belonging to this people, considered this the most interesting portion of the Old Testament. God's Word is *all* profitable, and while different people manifest special interest in particular portions of the Bible, as illustrated above, we are further reminded by these facts that there are no non-essentials in the Book God has written: nothing that needs editing out or written in by human hands. Salvation essentials are all there, and all are needed.



WASHINGTON, D. C., APRIL 14, 1910

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

Editorial

No Mysticism.—From the earliest days the advent testimony was a protest against mysticism. The modern mystical ideas of heaven and the future life have obscured the healthy and truly spiritual view of the Christian's hope. The message of the second advent proclaims anew the "blessed hope" of apostles and prophets, and inspires us to warfare and pilgrimage with the saints of old who "looked for a city which hath foundations, whose builder and maker is God."

The Heavenly Land.—It was a real country toward which the early believers set their faces in the advent movement. The only poem printed in the little volume of *Present Truth*, our first paper, was a hymn characteristic of this faith in the reality of heaven. Concerning the hymn, a note in the paper said:—

Some may be interested in learning the origin of the hymn on the first page of this number. In the spring of 1845, the author of the vision published in this paper was very sick, nigh unto death. The elders of the church were finally called, and the directions of the apostle (James 5: 14, 15) were strictly followed. God heard, answered, and healed the sick. The Holy Spirit filled the room, and she had a vision of the "city," "life's pure river," "green fields," "roses of Sharon," "songs" of "lovely birds," the "harps," "psalms," "robes," "crowns," the "mount" Zion, the "tree of life," the "King of that country," mentioned in the hymn. A brother took up his pen, and in a very short time composed the hymn from the vision. It has been published in two or three second advent papers, Smith's collection of hymns, and finally found its way into the "Advent Harp," published by J. V. Himes in 1849. Let those who "despise prophesyings," and reject the fulfilment of God's word in visions of the "last days," remember when they sing this hymn, that it was composed from a vision.

Here is the hymn (now in our "Hymns and Tunes," No. 1010), "The Better Land," written by W. H. Hyde:—

"We have heard from the bright, the holy land,
 We have heard, and our hearts are glad;
 For we were a lonely pilgrim band,

And weary, and worn, and sad.
 They tell us the saints have a dwelling there;—
 No longer are homeless ones;
 And we know that the goodly land is fair,
 Where life's pure river runs.

"They say green fields are waving there,
 That never a blight shall know;
 And the deserts wild are blooming fair,
 And the roses of Sharon grow.
 There are lovely birds in the bowers green,
 Their songs are blithe and sweet;
 And their warblings, gushing ever new,
 The angels' harpings greet.

"We have heard of the palms, the robes, the crowns,
 And the silvery band in white;
 Of the city fair, with pearly gates,
 All radiant with light.
 We have heard of the angels there, and saints,
 With their harps of gold, how they sing:
 Of the mount, with the fruitful tree of life,
 Of the leaves that healing bring.

"The King of that country, he is fair,
 He's the joy and light of the place;
 In his beauty we shall behold him there,
 And bask in his smiling face.
 We'll be there, we'll be there in a little while,
 We'll join the pure and the blest;
 We'll have the palm, the robe, the crown,
 And forever be at rest."

A Companion in Trouble

In the early days of Methodism, a minister of the Welsh Calvinistic Methodist Church, John Jones, of Flintshire, was traveling on horseback through a desolate region in northern Wales. According to his account, reprinted years ago in the *London Christian Herald*, he observed a rough-looking man, armed with a reaping hook, following him on the other side of a hedge, aiming to come up with him at a gate where it was necessary for the horseman to dismount.

The minister had a bag of money which he had collected for chapel building, and felt that not only the money, but possibly his life, was in danger. He stopped his horse, and bowed his head to pray for special aid and protection. The horse was restive to go on, and on looking up after a moment of silent prayer, Jones saw a horseman on a white steed immediately alongside. He was surprised and unable to account for the sudden and welcome appearance of a companion at such a moment. He says:—

I described to the stranger the dangerous position in which I had been placed, and how relieved I felt by his sudden appearance. He made no reply; and on looking at his face, I saw that he was intently gazing in the direction of the gate. I followed his gaze, and saw the reaper emerge from his concealment, and run across a field to our left. He had evidently seen that I was no longer

alone, and had given up his intended attempt.

All cause for alarm being now removed, I endeavored to enter into conversation with my deliverer, but again without the slightest success. Not a word did he give me in reply. I continued talking, however, as we rode toward the gate, though I utterly failed to see any reason for, and indeed felt rather hurt at, his silence. Only once did I hear his voice. Having watched the reaper disappear over the brow of a neighboring hill, I turned to my companion, and said, "Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?" Then the horseman uttered the single word, "Amen." Not another word did he give, though I continued endeavoring to get from him replies to my questions, both in English and in Welsh.

We were now approaching the gate. I hurried on my horse for the purpose of opening it, and, having done so, waited for him to pass through; he came not. I turned my head to seek for him—he was gone. I was dumbfounded. I looked back in the direction from which we had just been riding; he was not to be seen. He could not have gone through the gate, nor have made his horse leap the high hedges which on both sides shut in the road. Where was he? Could it be possible that I had seen no man or horse at all, and the vision was but a creature of my imagination? I tried hard to convince myself that this was the case, but in vain; for unless some one had been with me, why had the reaper, with his murderous-looking sickle, hurried away? No; this horseman was no creature of mine. Who could he have been?

I asked myself this question again and again, and then a feeling of profound awe began to creep over my soul. I remembered the singular manner in which he first appeared. I recollected his silence, and then again that the single word to which he had given utterance had been elicited from him by mentioning the name of the Lord, and that this was the only occasion on which I had done so. What could I then believe?—But one thing, and that was that my prayer had been heard, and that help had indeed been sent me at a time of peril. Full of this thought, I dismounted, and throwing myself on my knees at the side of the road, offered up a prayer of thankfulness to him who had so signally preserved me from danger.

I then mounted my horse and continued my journey. Through the years that have elapsed since that memorable July day, I have never for an instant wavered in the belief that I had a special providential deliverance.

There is the ring of genuineness in this testimony. Not a few times in the Bible story were human eyes opened to see the presence of the angel messengers. But our faith in the ministry of angels rests on no visible signs or impressions of the senses. We have the far surer word of the Lord that all the angels are ministering spirits, sent forth to minister to the heirs of salvation. It is a comforting thought that the same angels who appeared to men in Bible times, and who

have been the agents of God's overruling providence in all these six thousand years of human history, are gathering round this little earth to-day for the final crisis in the great controversy. They that are with us are more than they which are against us. W. A. S.

The Value of Prayer

PRAYER is the connecting-link between us and God. It is the means whereby we place ourselves in union with divine power. Prayer consists of two elements, thanksgiving and petition. It is indeed appropriate that we should remember with gratitude the numberless mercies which God continually bestows upon us. The remembrance of the Lord's dealings with us, and consequent gratitude on our part, inspire hope and faith that God will grant the petitions which we desire of him. We need to cultivate more of the spirit of praise. We need to recall the benefits of yesterday. All this will help us to enter into present experiences with stronger faith in God's power to bless.

The object of prayer is not to convince God that he should bless us. If this were so, how helpless indeed would we appear! Suppose, after all our supplications and pleadings, God refused to be persuaded? How could we change his purpose? This is not his attitude toward us. He longs to bless us, even more than we can desire his blessing. He holds out the cup of blessing to us. The purpose of prayer is to put ourselves into that relationship to him that we can receive the blessings he gives.

The time for prayer is the ever present. Christ tells us that men ought always to pray. This does not mean that we should be always on our knees in the attitude of prayer, but that our hearts should continually reach out after God, and open to receive his instruction and guidance.

The first and choicest altar of prayer is the secret place. There, with no one near to embarrass, with no influence to hinder, the suppliant can make bare his soul before his Maker. He can confess to him his most secret sins, the wrong motives that possess his heart, and enter into that sweet communion which one enjoys when he meets his dearest friend face to face.

A precious place of prayer is the family circle, where those of the same household can meet together and unitedly present their petitions to their common Father. Unfortunate indeed is the one whose family experience is such that he can not enjoy this boon. Some families are so divided in religious faith that this privilege is not possible; but still more sad are those homes which might enjoy such privileges, but through lack of interest fail to appreciate or improve them. With the children of the house-

hold, father, mother, and perhaps grandfather and grandmother, gathered around the family altar, there is presented a scene like unto heaven itself.

In the perfection of Christian experience public prayer likewise has its place. Taking part in this exercise at the prayer-meeting or church service brings strength to the participant, and imparts strength to his associates. Through it experience is gained for broader service for God.

Every disciple of the Lord Jesus should have stated periods for seeking the Lord. In every home the family altar should be erected. The psalmist tells us he sought the Lord morning, noon, and night, and Daniel prayed regularly three times a day. If this was necessary for these men of God, surely we need to seek divine help as often in our experience. The men and women of power in this world have been the men and women of prayer, and our advancement in spiritual life, and our hold upon God, will be in direct proportion as we by prayer and supplication, with thanksgiving, consecrate ourselves to his service.

F. M. W.

Our Common Meeting-Ground

IN nothing is the wisdom of God more strikingly manifest than in his wonderful provision for uniting again into one household the scattered members of his earthly family.

Race, inherited prejudice, superstition, diversity of language, characteristics of physiognomy, and love of country, all have conspired to bind large groups of men together, and to set them against other groups of men whom they misjudge and from whom they hold themselves aloof. But these are not the only things that have built up walls or partitions between peoples and nations. Customs and dress bear their share of the responsibility; but the strongest factors, perhaps, in that scattering influence have been false religions that have built up partitions of caste between the people of the same nation, and created customs repellant to the people of other lands. In all this the purpose of man's adversary is advanced, and the way made more difficult for union and reconciliation.

Not only have false religions set men at variance one with another, and nation with nation, but men have perverted ordinances given by Jehovah himself, so that they have become walls of partition between his people and other nations whom he designed they should enlighten. For instance, ordinances and ceremonies designed for a beneficent purpose were given to the children of Israel, whom God had set for the enlightenment of the world. He placed Israel at the crossroads of the nations, that the sound of

his message of mercy and reconciliation might go to all the world.

But instead of evangelizing the nations, Israel of the flesh used its types and shadows, its customs and ceremonies, its altars, sacrifices, and sacerdotal system in setting up between itself and the rest of the world an impassable barrier, a wall of separation, a partition of exclusion. God meant Israel should be a light to the world; but she turned a bushel over her candlestick, and left the world in its darkness to perish. God never meant that one small nation should hoard his light and his blessings and refuse to share them with the other needy millions of this world. Babylon has been long regarded as a fit symbol for the organized realm of wickedness in this world; and yet God says, "We would have healed Babylon." He means to heal the universe — to heal every soul who wills to be healed.

When, therefore, it was demonstrated that Israel, instead of feeding the world the bread of life, was using her position to hoard and hold the pearls of heavenly truth, God set aside his chosen nation, and brushed away the wall of separation that had been set up between the message of heaven and the ones to whom it was sent. He sent Jesus into the world, the offspring at once of heaven and earth — the Son of God, the Son of man, one hand clasping the Father's hand and the other that of humanity. Here was a common meeting-place for the Father of all and the straying children of the household.

It was the dawning of a new day out of a dark night when the angels announced the birth of the child Jesus, who was to "save his people from their sins." That planted again in the bosom of lost humanity the tree of a sure and certain hope. Israel of the flesh was smothering the world's hope, of which she was the custodian; and the world beyond the borders of Israel had forgotten that it had ever been told to hope. They were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." Eph. 2:12.

Let us see what provision God has made that "strangers from the covenants of the promise" made to Israel might have the same hope that Israel had and so largely misused. Inspiration says again:—

"But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in

one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through *him* we both have our access in one Spirit unto the Father." Verses 13-18.

Who are referred to in the word "both" used three times in this passage? — None other than Jew and Gentile, — and that takes in all the world. The Jew and the Gentile are made one in Christ. The Jew becomes a Christian, and the Gentile becomes a Christian. Thus Christ creates "in himself of the two one new man." So he reconciles "them both in one body unto God through the cross, having slain the enmity thereby;" that is, by the cross. The old order of things which (in spite of the perversion of so large a part of it) was the representative of God's organized work in the world, had given place to a new order of things. The door into the kingdom of the eternal inheritance is Christ. Both Jew and Gentile must enter through him. They must meet in him; they must walk together in him; and they can not do this "except they be agreed." Now it is neither Jew nor Gentile, but Christian; and yet through a seeming paradox, that Christian, whether of Jewish or Gentile stock, is the Israel of the inheritance — spiritual Israel.

To Abraham was the promise made, and to the seed of Abraham. Christ was of the seed of Abraham; and both as the lineal descendant of Abraham and also as the one who made the promise to Abraham, he invites into the household of faith all who will come in faith. There is no more a barrier set between peoples. He is the common meeting-ground of all the children of earth. And not only that, but he is also the common meeting-ground between the Father and the reconciled people of this world. "We beseech you on behalf of Christ, be ye reconciled to God." 2 Cor. 5:20. Again: "God was in Christ reconciling the world unto himself." Verse 19.

It was in the performance of his work as the great Reconciler that "he came and preached peace to you that were far off [the Gentiles], and peace to them that were nigh [the Jews]: for through him we both have our access in one Spirit unto the Father." In harmony with this was the declaration of Inspiration through Peter: "Neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12.

In this second chapter of Ephesians, Inspiration has caused two points to stand out like mountain peaks: (1) that through Christ only does any son or daughter of Adam have access to the Father and share in the eternal inheritance; and (2) that in Christ the ordi-

nances and ceremonies of the Jewish dispensation, which became a "middle wall of partition" between classes of men, have been swept away. That act was God's declaration to a divided and caste-ridden world that all men — Jew and Gentile, master and servant, free and bond — have equal access "in one Spirit unto the Father." That is the purpose of this portion of the epistle, written plain and large throughout. Oneness in Christ and salvation only in Christ is the burden of the argument. In that blessed hope and glorious assurance let us rejoice. He is our common meeting-ground, our grand rallying-center, our hope, our confidence. C. M. S.

The Study of Languages

THE following quotation from a recent life of the late Sir Richard Burton may be of interest to our missionaries who are hard at work learning other languages. Mr. Burton, the English soldier, traveler, and writer, was one of the best linguists of recent times. He it was who many years ago visited Mecca, disguised as an Arab pilgrim. Of his method of language study while on the march, he said: —

I get a grammar and a vocabulary, mark out the forms and words which I know are absolutely necessary, and learn them by heart by carrying them in my pocket and looking over them at spare moments during the day. I never work more than a quarter of an hour at a time, for after that time the brain loses its freshness. After learning some three hundred words, easily done in a week, I stumble through some easy book-work (one of the Gospels is the most come-at-able), and underline every word I wish to recollect, in order to read over my pencilings at least once a day. Having finished my volume, I then carefully work up the grammar minutiae, and I then choose some other book whose subject most interests me. The neck of the language is now broken, and progress is rapid. If I come across a new sound like the Arabic *Ghayn*, I train my tongue to it by repeating it so many hundred times a day. When I read, I invariably read out loud, so that the ear may aid memory. I am delighted with the most difficult characters, Chinese and cuneiform, because I feel that they impress themselves more strongly upon the eye than the eternal Roman letters. This, by the by, made me resolutely stand aloof from the hundred schemes for transliterating Eastern languages, such as Arabic, Sanskrit, Hebrew, and Syriac, into Latin letters. Whenever I converse with any one in a language that I am learning, I take the trouble to repeat his words inaudibly after him, and so to learn the trick of pronunciation and emphasis.

Religion and Philanthropy

TRUE religion is philanthropic, but philanthropy after the world's standard is not a necessary proof of Christianity. We use the word philanthropy as representing the spirit of giving to all relig-

ious, charitable, educational, and other beneficent enterprises. The apostle Paul says that one may give his goods to feed the poor, and even go so far as to sacrifice his body to be burned, and yet not possess love, the great basic principle of religion.

There is much so-called philanthropic work carried forward to-day with entirely different motives than actuate the true disciple. Many seem to work on the principle that they can drive sharp bargains, rob their fellow men, and by questionable and dishonest means amass a large fortune, and then buy the favor of heaven by founding hospitals, endowing colleges, or establishing free libraries. These will awake some day to the sad realization that heaven is not purchased with gold, and that acts performed for the laudation of man, even though good of themselves, can not atone for the heinous sins which have made such acts possible.

There is much said to-day about the fatherhood of God and the brotherhood of man, which amounts to nothing but sentimental platitude. True philanthropy has as its motive power, first of all, love for God, and secondly, love for our fellow men, but this love will be manifested in ways and means befitting its true and holy character. A recognition of God as our father will lead us to seek to know his will, and to perform it without reference to our own desires or pleasures. True love for our fellows will lead us to regard their needs and interests even as we would our own.

The gift which stands as the foundation of all true philanthropy is the gift of one's self to God, the dedication of one's heart and life to the cause of God and to the salvation of mankind. We who are engaged in the giving of this last great message should recognize this fact. We can not purchase the favor of heaven by our gifts of benevolence. The payment of tithes, donations to foreign missions, gifts to the poor and needy, will not buy for us the passport to eternal bliss. There is only one means of salvation, and that is through the name and merit of the Lord Jesus Christ. Faith in him for the remission of sins that are past, that faith which takes hold of his life and enables it to operate in present experience, — it is this faith which brings salvation. Christ abiding in our hearts by his Spirit, and his life manifest in our life, this is religion, and this sort of religion will be philanthropic.

The man who possesses this experience will give of his means because he has first given himself. He will count all that he possesses as belonging to God, because he counts himself as God's man; hence, the tithes, and offerings, and gifts paid by this man into the treasury of the Lord will not be the means whereby he

hopes to secure salvation, but rather the expression of the hope and faith which he has in the Lord Jesus Christ, the offering of his love which he lays upon the altar of holy service.

The recognition of this relationship, instead of leading one to give less, will inspire greater gifts and continual sacrifice. All will be given to God for use as his providence shall indicate.

This is the kind of religion, and this is the kind of philanthropy which should be manifested in the life of every one connected with this movement. Let us remember that true religion is always philanthropic, but that philanthropy in and of itself affords no evidence of genuine Christianity. Let us seek the religion which consists not of mere profession, but the religion which works by love, purifying the heart through faith, and molding the life after the life of its divine Author.

F. M. W.

Enlarging the Channels

WHAT am I doing to meet the obligations of to-day? is a question to which every one should give careful consideration. Are we meeting and discharging our duties as they fall due, or are we permitting them to accumulate upon us with the possibility that they will eventually increase beyond our ability to discharge?

The work of this message of God is like the on-flowing of some mighty river with its ever accumulating and accelerating flood. As we follow its onward flow, it is always evident that the banks of to-day can not contain the waters of to-morrow.

The Lord has promised to cut short his work in righteousness, and in his wisdom he gives to his people only such opportunities as they can care for to-day, but to-morrow's task will be augmented with our increased ability. No one need anticipate that the crest of the flood has reached us, and that we may now expect some cessation in the Lord's calls upon our efforts and means. The high tide of this work will not be reached until our Lord himself shall come, for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The closing years of the message will have witnessed its swelling into an ever-increasing "loud cry." Rapid developments in distant lands, with their ever-increasing calls for assistance, are to us the most assuring and encouraging omens of the guidance and blessing of God in our work.

The important question, however, is, How are we meeting these calls? Does passing time find us with its duties, obligations, and privileges properly met and

discharged? or are we allowing them to accumulate to that extent that we are in danger of being eventually overwhelmed with the increased flood?

For almost a year now the mission fields have been looking to us with longing eyes for the promised help that would enable them to make some slight provision for their needs in educational, medical, and publishing work. While three hundred thousand dollars sounds large to us, yet how little it is when we attempt to meet the pressing necessities of the millions of China, India, Japan, and other nations; and how meager must be the work established from this fund in comparison with the task to be accomplished.

With the added blessing of him who fed the multitude from the few loaves and fishes, we may expect great results.

But "the King's business requires haste." One hundred thousand or one hundred fifty thousand dollars of this fund should be in the hands of our missionaries not later than the fall of 1910. To accomplish this every one must take hold with all earnestness, and the donations hurried forward in the appointed channels. Let us, therefore, do to-day with all our strength the task that God has appointed us, expecting that his joy and blessing will be ours in our efforts.

The following statement shows the progress in raising this fund:—

Statement of \$300,000 Fund, April 1, 1910

Atlantic Union Conference

Central New England	\$ 359.15
Greater New York	367.48
Northern New England	81.69
Southern New England	18.00
Western New England	10.00
Total	836.32

Canadian Union Conference

Maritime	12.68
Quebec	2.50
Ontario	5.70
Total	20.88

Central Union Conference

Kansas	17.45
North Missouri	311.82
West Colorado	1.00
Wyoming	337.15
Total	667.42

Columbia Union Conference

District of Columbia	116.05
Total	116.05

Lake Union Conference

East Michigan	141.71
Indiana	422.61
Total	564.32

Northern Union Conference

Minnesota	2660.10
Iowa	100.00
South Dakota	10.00
Total	2770.10

North Pacific Union Conference

Upper Columbia	9.00
Western Oregon	13.00
Western Washington	8.36
Alaska65
Total	31.01

Pacific Union Conference

California	81.51
Southern California	100.00
Total	181.51

Southern Union Conference

Alabama	1.00
Total	1.00

Southeastern Union Conference

Florida	104.50
North Carolina	7.41
Total	111.91

Miscellaneous

India	15.00
New Zealand	102.27
England	490.00
Total	607.27

Grand total\$5907.79

W. T. KNOX, Treasurer.

Bible Finance

"BUT godliness with contentment is great gain.

"For we brought nothing into this world, and it is certain we can carry nothing out.

"And having food and raiment let us be therewith content." 1 Tim. 6:6-8.

Note and Comment

The Rights of Non-Smokers

JUDGED from the standards of modern custom, it could well be questioned if non-smokers had any rights or privileges free from the annoyance occasioned by the use of tobacco. One to-day can not walk the streets, ride in public conveyances, or hardly enter a place of public resort, without being forced to breathe air laden with tobacco smoke which has been exhaled from the lungs of its devotees. In the *Outlook* for April 2, 1910, Twyman O. Abbott makes some excellent and justifiable criticisms of this pernicious practise. As to means whereby the nuisance may in some measure be abated and the right of non-smokers be recognized, he says:—

So indiscriminate public smoking not only ought to be but is a legal nuisance. There is no vice which is more persistently annoying to a large part of the community. That it can be regulated and its evils removed without any interference with the smoker's real rights is beyond question. Where he persists in disregarding the welfare of the community and the rights of the non-smoker, he should be restrained by public sentiment, backed up by proper laws. Restaurateurs and hotel managers who permit smoking in their dining-rooms should be induced or required to provide accommodations for non-smokers where they

will not be subjected to the inconvenience and discomfort of inhaling tobacco. Reasonable restrictions for its use in elevators, street-cars, passenger-cars, sleeping-cars, public buildings, and other public and semipublic places should be rigidly enforced. In this manner the public smoker may be educated to a proper understanding of his relations to the rest of the community, and he will learn how to enjoy himself without involving so much suffering, inconvenience, and danger to others.

Prohibition Helps Kansas

GOVERNOR STUBBS, of Kansas, knows what is for his State's best interests, and, incidentally, for the best interests of the individuals who compose it. Concerning the prosperous and peaceful conditions obtaining in that State as a result of the operation of the prohibitory law, he says:—

It is a common thing in Kansas, in a majority of the counties, not to have a prisoner in jail, and most of those fellows gathered in jails are there because of intoxicating liquors. There is a close relationship between drunkenness and jails and penitentiaries. It means a great saving to the people of this State and nation in an economic way.

I expect while I am governor of Kansas to stand for the best things in public and private life. We won't have any drunkards on the State pay-roll while I am governor, and we won't have any cigarette fiends on our pay-roll, either. I am going to have this State government stand up for everything that is good and noble, and for high ideals, and boost Kansas just as high as we can.

It may be embarrassing to the liquor interests, but it is perfectly proper to ask, Where is there a State under license that can show such a record?

The Conditions Not Exaggerated

No close observer requires an array of facts and figures to be made cognizant of the spiritual dearth existing throughout the professed Christian world to-day. With scores of religious teachers through the pulpit and religious press endeavoring to undermine primitive faith in the Word of God, with the spirit of commercialism and worldliness which has swept like a mighty tidal wave into the great churches of the land, so that, as expressed by one, they have become "great fashionable social organizations," what can be expected of the rank and file of the church-membership? Some there are in every denomination who sense this situation, and ministers are found in every communion who are lifting up their voices in protest against these inroads of skepticism and indifference. In the *Western Recorder* of March 10 Francis Wayland, under the head "General Inefficiency of Professors of Religion," speaks as follows:—

Brethren, beloved in the Lord, excuse my plainness in this matter. I write not

to please you, but to do you good. I humbly hope that "the love of Christ constraineth me." Look abroad upon Zion; consider her desolations. Iniquity abounds. The love of many waxes cold. Our youth are growing up without any regard for religion, and are yielding themselves up to all the allurements of a soul-destroying world. The masses of our people are not under the influence of the institutions of religion. Multitudes among us, even at our own doors, are pressing on to the judgment day, as ignorant of the way of salvation as the heathen in India or in Africa. And at such a time as this, are we all to sit down quietly and satisfy ourselves with doing nothing for Christ, because we pay the minister's salary that he may do it for us?—No! the cause, at this emergency, requires the most active employment of every talent of every true disciple. The masses of the church must be aroused, or the enemy will come in like a flood, and there will be neither faith nor power to raise up a standard against him.

But, while we do this, we must rely on something infinitely better than an arm of flesh. Let us meditate over these things, and ask the Master to show us our duty. Let us with one heart pray for a universal descent of the Holy Spirit upon all his churches. Should the dayspring from on high visit us once more, we could not remain in our present condition. We should be constrained to arise and make sacrifices for God. Then the feeblest among us would be as the house of David, and the house of David as the angel of the Lord.

Mr. Wayland does not misrepresent the actual situation which is found in nearly every community. Sad that these earnest words should not awaken a response in reformation of life. In so far as they apply to us as Seventh-day Adventists, we also do well to be admonished. While we bear a message of reform to the world, we should take diligent heed to our ways that we do not fall under the power of the same influences which will finally engulf the world. Only by a living personal connection with God shall we be enabled to escape the snares of the last days.

Jesting About Sacred Things

FOOLISH jesting or joking is bad enough when the ordinary affairs of life are the objects of the jest. Against this the Scripture repeatedly warns, but where men and women take the sacred things of God and turn them into jest and frivolity, the practise is certainly reprehensible. But we see a growing tendency in this direction. The sacred institution of marriage is often itself made a mock affair to add to the fun or merriment of some social gathering. The most ridiculous farce of this kind of which we have heard was recently enacted in a Lutheran college where a wedding ceremony was performed between the senior and sophomore classes, two young ladies assuming the rôles of bride and groom. Of this, even though

it happened in its own denomination, the *Lutheran Witness* of March 31 speaks in decided condemnation:—

To all of which we say, Fie, shame! Shame on the faculty and friends who permitted the exhibition of this sacrilegious mockery. If such inexcusable jesting with holy things can occur in a Christian, Lutheran college, "in the presence of a great number of friends," little wonder that these sacred things—marriage included—are matters of uproarious jesting among those that are without. "If the salt have lost his savor, wherewith shall it be salted?" Therefore it behooves Christians to be on their guard to avoid in themselves, and to bear testimony against, this insidious and dangerous transgression of the second [third] commandment.

The above incident is only in harmony with the growing spirit of irreverence which we see everywhere. With the tendency to discount Bible inspiration, so manifest among many clergymen of the present day, is it any wonder the young catch the spirit of their elders? One is the legitimate fruit of the other.


The Pope and the World

THERE are many who see, in recent developments and through the lessons of history, the continued cherished purpose of the Papacy to rule the world. Said Bishop Earl Cranston, of the Methodist Episcopal Church, in a sermon at York, Pa., on March 20, before the Central Pennsylvania M. E. conference:—


Now suppose with the addition of more territory, with twelve or more millions of Roman Catholics, the majority of the people of this government fifty years hence would be Roman Catholic, who doubts for a moment that the reigning Pope would assume control of legislation and government? He would then define for all of us the meaning of Christianity. . . . Our only protection is to hold public sentiment to the side of freedom. The recent Fairbanks episode was providential. It jolted the people into consciousness,—set them to thinking.

And if the Fairbanks incident had such an effect, what ought we not to expect from the Pope's refusal to see former President Roosevelt except upon condition that he put himself under bonds to obey the Pope's behests in Rome? There is no rôle but that of king of kings and ruler of presidents that will ever be satisfying to the head of the Roman hierarchy.

In the midst of the world's unrest, strife, and commotion, he who possesses in his heart the peace of God is fortunate indeed. All that can be shaken will be shaken. Only God and his Word will abide steadfast. Upon this foundation let us build. In the assurance of his protecting power let us trust. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."



THE FIELD WORK



Loved Ones Unsaved

L. D. SANTEE

"Then shall two be in the field; the one shall be taken, and the other left." Matt. 24:40.

My words are of Christ and his pleading,

But they fall on indifferent ears,
All the offers of mercy unheeding,
Though I water the seed with my tears.

I rejoice in the Saviour's salvation,
But my joy with a sadness is crossed,
For I know that when endeth probation,

Some dear to my heart will be lost.

They are lost, though the Saviour's inviting

And calling the sinner to-day;
The offer of mercy they're slighting,
Till the angels turn sadly away;
Their hearts growing hard by resistance,
Their love growing selfish and cold,
While there, gleaming bright in the distance,

Is the jasper, the pearl, and the gold.

With them is the truth unavailing,
No help in the hour of need,
There's a harvest of "weeping and wailing,"

And loved ones are sowing the seed.
Soon Christ will descend in his splendor

While the earth with convulsions is tossed,

Just judgment to each he will render,
But some dear to my heart will be lost.

I think of the families broken,
Parting to meet nevermore;
Unto some will the dread words be spoken,

"Depart, there is mercy no more;"
While some that are "blessed of the Father,"

Are welcomed to heaven, and home.
O! the tears in my eyes thickly gather;
Many dear to my heart will not come.

Lake Union Conference

THIS conference held its fifth biennial session in Battle Creek, Mich., February 3-13. No general meeting or conference session had been held in Battle Creek since the removal of our headquarters to Washington in 1903. During this time the Battle Creek church has passed through some serious trials, which have proved a great blessing to a large number of the members. During the fifty years that the headquarters of our work were located in that city, the membership of the church became very large. Many who had been resident members removed to other places, and failed to transfer their membership. Others for various reasons became worldly and lost all interest in our message and work. Others remained true and loyal to the cause. The trials and changes which came to the church sifted the chaff from the wheat. While this sifting process

has been going on, the church has been endeavoring to place the membership on a right and correct basis. As already stated, the experiences through which the church has passed during these years have drawn the resident members nearer to God and to one another.

When it was necessary to decide upon a place in which to hold the recent session of the Lake Union conference, there was an earnest desire on the part of the church to have the meeting held in Battle Creek. As this was in harmony with the convictions of the union conference committee, it was decided to hold the meeting at that place. The church gave the delegates a warm welcome, and the presence of the large number of the members at the business meetings during the day, as well as at the Bible studies in the evening, gave evidence of their appreciation of the conference. It seemed to be the feeling of the delegates, as well as of the members of the church, that the right step had been taken in deciding to hold the conference in Battle Creek.

The territory of the Lake Union Conference includes Wisconsin, Indiana, two conferences in Illinois, and three in Michigan. This union has a population of twelve millions, and a membership of 12,473. There were eighty delegates present at the conference, representing the entire field, and all departments of work being carried forward in the union. Encouraging reports were presented by the officers of the union conference, the presidents of local conferences, and the secretaries of various departments of the work. In most respects these reports show that encouraging progress is being made. Owing to the corrections of the church records in the Battle Creek church and in a number of the conferences, the membership of the union conference does not show the gain that it would, had these records been adjusted year by year as changes have taken place. But the increase in tithes and offerings and in the sale of our literature, shows an increased interest and effort on the part of the members.

A very interesting convention of the book men was held in connection with the conference. The field agents of the various conferences presented most encouraging reports relating to the distribution of our literature. Brother J. B. Blosser, who has been acting as union field secretary of the publishing department for about eight years, has labored with great determination to build up the book work in that union conference. It has required much wisdom and courage; but success has attended his efforts. The work now being carried forward has a good, substantial basis, and everything indicates that it will continue to make steady progress. The book sales reported for the biennial period of 1906 and 1907 amounted to \$34,689.10, and the sales reported for the years 1908 and 1909 to \$64,038.05. This shows an increase of nearly one hundred per cent. As the conferences now have good field agents and a large

number of energetic, experienced workers, there is every reason to believe that the biennial term upon which they have just entered will record still greater progress.

Encouraging reports were given by those in charge of the educational work. Prof. O. J. Graff presented a very cheering report for Emmanuel Missionary College, of Berrien Springs. We were all glad to learn of the large attendance at this school, and of the excellent work being done. Good reports were given by those in charge of the intermediate schools in the various local conferences. These reports show that our people are making greater efforts to give their children a Christian education.

Two periods of each day were devoted to Bible study. These studies were full of interest, instruction, and spiritual help. They were attended by the entire delegation and by a large number of the resident members of the church. Some of the people from the city who attended the evening services became so interested that they came to the morning studies. On different occasions they telephoned to learn the hour of the Bible study for the day. I have seldom seen a greater interest manifested in the study of the Scriptures than was shown in the lessons given during this conference by Professor Prescott on the prophecies. The presence of the Lord was with the speakers and the hearers. This should be the leading and most impressive feature of all our conferences and conventions.

There were so many important matters of interest demanding attention that ten days seemed hardly sufficient time for the conference. But the delegates returned to their homes full of confidence and courage regarding the message. The closing meeting was a very precious one for both the delegates and the church. Elder Allen Moon and his associates were re-elected for another term. They will have the confidence and the support of the entire union conference. The field is a promising one, and we hope great progress will be made in all departments of the work.

A. G. DANIELLS.

The Work in San Francisco

THE Lord has blessed us in a special manner in the last few months in helping to get this blessed, saving truth before the people of this great city.

We have been enabled to sell three hundred or more Chinese papers in China Town, one hundred Japanese papers, and hundreds of English — *Signs, Life and Health, Life Boat, and Watchman*. We have also been blessed in personal work among all classes.

A most remarkable case was that of a man who had been held under by the drink habit for twenty years. He came to us and asked for work. We told him that he did not need work so much as he needed freedom from his evil habit. He said that was impossible, for he had tried so many times and failed. Then we told him of the Great Physician who has power to cleanse from every vestige of sin, after which we knelt in prayer with him. We felt that there was joy in heaven that night; for Christ had said, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth;" and we all

could testify to the joy in our own hearts. I have since received three letters from this brother, and in his last letter he said that he thanked God for this new life, that he felt much better both spiritually and physically, and is proving faithful to Christ and his truth, although he has had some hard trials.

CLARENCE E. MOON.

Jamaica Conference

THE seventh annual session of the Jamaica Conference was held at Kingston, Jamaica, December 31 to January 9. The meetings were held in the church building that has been recently erected. The ruins of the old building, destroyed in the earthquake, are still standing. During the conference, meals were served here. This new building shows a spirit of advancement; for our people, who are very poor, have been obliged to put forth strenuous efforts to erect it. It is very neat and commodious, and speaks well for the work of the builders.

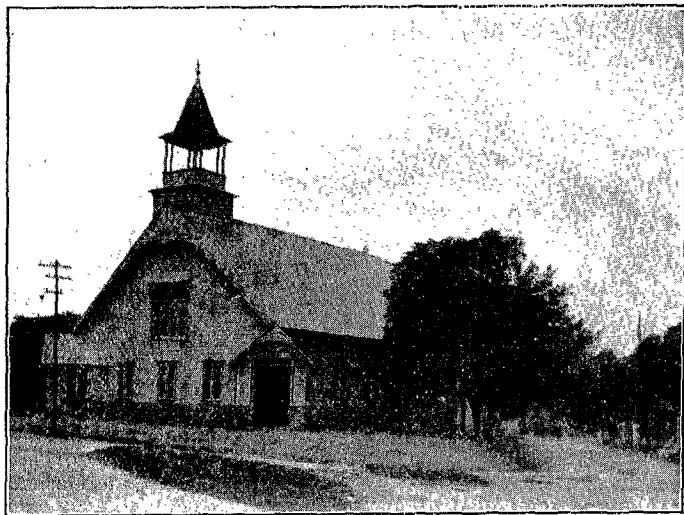
Elder D. E. Wellman, the conference president, had put forth very earnest efforts to make this meeting one of real educational value, and an excellent program had been arranged. The work of each department of the conference received careful study. Papers had been prepared.

and talks were given concerning the interests of each department. As this is the first time such a systematic effort has been made to educate the people of the conference concerning the various phases of our work, it was of special value to the delegates and friends. As the result of these studies, our brethren entered heartily into all plans looking toward the advancement of all departments of the work. Elder Wellman was re-elected president of the conference, and but few changes were made in the staff of officers who work with him. He has the love and entire sympathy and support of his fellow workers, and a spirit of courage is felt as they start on the new year's service.

Jamaica has a population of but eight hundred thousand, and yet we have thirty-one churches on the island. During the past year two churches have been added to the conference, and the total list of Sabbath-keepers is now 1,934. The tithes receipts for the past year were \$4,845; this is an increase of \$523 over that of last year. The total offerings for foreign missions were \$1,075, which is an increase of \$319 over that of the preceding year. While these tithes and offerings are not large as compared with reports from some of our other conferences, yet in view of the financial condition of the people of the island as a whole, and our people in particular, and in view of the disastrous earthquake, which came to the island about three years ago, they are certainly

commendable. Every department of the conference presented an encouraging report of progress. We have but few conferences with the population of Jamaica where the truth has so strong a foothold, and where we have so many churches established; but the work on the island is not yet finished, as was witnessed by the cheering reports of the laborers. Honest souls are continually accepting the truth, and there is a great work yet to be done.

An excellent spirit prevailed throughout the entire session. Several revival meetings were held, confessions were made, and a spirit of love and consecration was manifest. The last Sabbath of the conference was notable in its spiritual uplift. The good Spirit of the Lord was especially witnessed in the workers' meetings, which were held daily from twelve to one. They were a means of drawing the hearts of the laborers into



SEVENTH-DAY ADVENTIST CHURCH AT KINGSTON, JAMAICA

close union. The evening meetings were well attended by the people of the city, who seem to feel very kindly toward our people and work.

Elder U. Bender, president of the West Indian Union Conference, and the writer, from the General Conference, were in attendance at the meeting, from outside the conference.

FREDERICK GRIGGS.

New Guinea

BRITISH NEW GUINEA comprises 90,000 square miles, 2,700 of which constitute the islands to the east of the mainland. Its length is about 800 miles, and the width at each end is about 200 miles, but only about 50 miles in the center. The coast line of the mainland is 1,700 miles long, and of the various islands 1,900 miles. Most of these islands are mountainous, the highest being 8,000 feet; and they are of volcanic origin, with rich soil and dense tropical vegetation.

Papua is a land of mountains, rivers, and swamps. The main range, called the Owen Stanley, begins at the eastern point and runs westward through the Central Division, then northward into German New Guinea. Quite a number of peaks range from 10,000 to 13,000 feet high, and thus New Guinea has a good variety of climates. The Western Division contains most of the marshy and swamp land, also the Fly River, which is the largest in Papua, and has been

navigated for a distance of 600 miles in a launch. Its estuary, which is 50 miles across, contains many islands, one being 56 miles long; one hundred miles farther up, the river is about four miles wide.

The people of Papua are as varied as the country and climate. In the west they are tall, dark, and savage, and still carry on their tribal wars and cannibal feasts; farther to the east the Papuan is smaller, lighter, and more peaceable, largely through missionary effort and government influence.

But whether the people are dark or light, large or small, savage or quiet; whether they live in the hot lowlands or malarial swamps or the cooler but difficult mountain districts, we are debtors to them all, and they must each have opportunity to know that there is a loving Saviour who died for both black and white, who wants them to hear, believe, and follow him, and be ready also to meet him when he comes.

S. W. CARR.

Bible Workers' Training-School

IN response to the urgent call for Bible workers to enter the large cities of the East, a Bible training-school has been established in New York City, with a view to qualifying workers in a very practical way to bring the truth prominently before the multitudes living in the great centers of population. A three-story modern house has been secured in a very desirable locality in the outskirts of the city, in which the work will be conducted.

In a recent testimony from Sister E. G. White relating to the work here, and the establishment of a training-school for workers, the following instruction is given: "We need a sanitarium and a school in the vicinity of New York City, and the longer we delay in the securing of these, the more difficult it will become. It would be well to secure a place as a home for our mission workers outside of the city. It is of great importance that they have the advantage of pure water free from all contamination. For this reason, it is often well to consider the advantages of locating among the hills. . . . Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city."

We are glad to report that such a location has been found. While every part of the city is within easy access by means of rapid transit, still the school is located near the country, in the immediate vicinity of the Zoological Park, Botanical Gardens, and an extensive natural park through which the Bronx River flows. This park is situated among the hills, much of which is covered by a beautiful hemlock grove. The water and air in this part of the city are excellent, and the general surroundings are very beautiful and admirably adapted to this work.

In consideration of the great need of earnest laborers among the multitudes dwelling in the city, and in view of the fact that God has said that many more laborers should be trained for service, there should be many who will gladly respond and take advantage of the opportunity now offered. Those entering the school will receive daily instruction from experienced laborers, and will also unite in the general public efforts put

forth. All applications to enter the school should be addressed to the superintendent, Elder E. A. Merrell, 2342 Crotona Ave., New York City, N. Y.

R. D. QUINN,
Pres. Greater New York Conf.

Solusi Mission, Africa

THE work is moving forward here. Never have the blessings of God been more manifest at this mission than during the past year. The number of our native boarders has now reached seventy-five. We have twenty-four girls—more than we ever had before. We have a very good class of students.

Yesterday, December 25, was a blessed day with us. While the world generally was given up to pleasure, twenty-four souls gave themselves wholly to God, and were baptized in the river, one mile from the mission home. It was a precious season. About one hundred fifty natives gathered about us. We had three short discourses. Brother Victor Wilson spoke first, laying before the people the great gospel call, urging them to give themselves to Christ in this, the acceptable day. Mark Gangazi followed, with most stirring words on Romans 6. Jim Duba then presented the wonderful gift of God, showing how he wants us to grow up as "trees of righteousness." After this the writer led the candidates into the water.

One special feature of the occasion was that most of these were the fruits of our out-station effort. This was encouraging to our native teachers, many of whom were in from their schools at this time. Another feature encouraging to us was that two of the old native mothers, widows, were baptized with these young people. They said they could not let all the young people go to the home above, and they be left out. They had long ago given up their snuff and wine, and the worship of other gods. I can assure you, this makes our hearts glad, as these were the first-fruits of the old natives. Others desired baptism; but we asked them to wait a little longer, that they may more fully learn the ways of God. Past experience has taught us to go carefully in this matter. All who received the rite, except the two aged women, know well how to read and study the Bible.

The home school, and also our seven out-schools, have done well this past year, far better than any previous year. The temporal wants of the mission have also been graciously supplied by our Heavenly Father. To him we give thanks. This planting season has been very late, and we have had little rain so far, yet we have planted two hundred forty acres, mostly to corn, with peanuts, Kafir peas, sweet potatoes, beans, etc. All are coming on nicely at the present. We can truly say God is good, and it is most pleasant to serve him. Pray for us.

M. C. STURDEVANT.

Cumberland Conference

SINCE our union conference held in Atlanta, January 10-19, we have, in connection with our various official duties, been pushing vigorously the \$300,000 Fund. We are pleased to report at this writing that we have our entire quota raised, with three hundred dollars in advance. We still have a few small com-

panies and isolated members to help us swell this amount. We have also raised a substantial fund to purchase a new outfit for our camp-meeting dining-tent, which will be run this year on the cafeteria plan.

March 6-13 we held a most successful canvassers' institute in Cleveland, with nineteen workers present; a number of these are in the field, and are doing excellent work.

We have dedicated one church, and organized another of sixteen members at Athens. Our tithe is coming up, and new life and inspiration is taking hold of our people. All our workers are of excellent courage, and are having success in their work.

Two of our faithful canvassers have awakened an excellent interest for a tent-meeting in Whitwell, a town of four thousand inhabitants, located in the Sequasqua Valley. A Methodist minister near this city has become deeply interested in the truth by reading our books. He has voluntarily offered us the privilege of preaching the truth in twelve churches now under his jurisdiction. We expect to step into this opening, and ask an interest in the prayers of our people for the success of the work.

P. G. STANLEY,
Pres. Cumberland Conf.

Canvassing in South Carolina

A COMPARISON of the tabulated reports given in the REVIEW from time to time reveals the fact that South Carolina is an excellent canvassing field. The territory has not been worked over again and again by agents for other houses. The people are kind, hospitable, and look with favor upon the evangelistic canvasser.

We want many helpers, and gladly welcome those who have a burden for souls. We are not specially anxious to invite persons who have nothing to do where they are, or who have a burden to deal in land speculation as a side issue. There is much land all over South Carolina, but our message is more important than the land.

Now, just now, while the doors of thousands of homes are open, we wish to enter with the life message. H. B. Gallion, Anderson, S. C., is our State missionary agent. Write him for information.

T. H. JEYS,
Pres. South Carolina Conf.

Western Pennsylvania

FORD CITY.—I began a series of meetings at this place February 25. Three dear souls have taken a stand to keep the Sabbath, two others have said they would keep it, and still others are deeply interested. We hope to see quite a number walk in the light.

There are three or four persons in this vicinity who have kept the Sabbath in a way for several years, but have not felt free to identify themselves with us, as they do not believe in organization. These persons have attended our meetings some, and we hope they also will see the whole truth.

Brother Harvey Zach has been canvassing in this vicinity for a few months, and has placed in the homes of the people more than three hundred copies of "Daniel and the Revelation." The writer is spending some time canvassing

for "Object Lessons" for the benefit of our school at Indiana, Pa. Up to date thirty-two orders have been taken. By going out with this excellent book, "Object Lessons," I find many opportunities to hold Bible talks with the people which I would not otherwise have. Although in my sixtieth year, having spent thirty years in the ministry, I thank the dear Lord for a reasonable degree of health and a humble place in his precious work. I praise his name that he gives me the blessed privilege of seeing a few souls embrace the truth from time to time. Let us all be faithful, for we are almost home. Pray for the work at this place.

J. W. WATT.

In the Rhenish Conference

HERE in Elberfeld the last annual session of the Rhenish Conference, which has been assembled since Wednesday, closed, evening after the Sabbath, January 29. The forenoon service took the form of a revival, and a number manifested their desire to reconsecrate themselves to the Master. This afternoon was solemnized by the ordination of Brother E. Gugel to the gospel ministry. In the social service that followed the ordination, about five hundred took part within half an hour, giving short, earnest testimonies. The congregation was divided into many groups, so that this was made a possibility. The help of Brethren L. R. Conradi, J. H. Schilling, and O. Itzman, and Dr. E. Behn of Friedensau, was appreciated.

The Rhenish field is compact. It is composed of Rhenish Prussia, and is situated in the beautiful Rhine Valley. This is one of the great industrial centers of the German empire. It contains such cities as Cologne and Duesseldorf, Aix-la-Chapelle and Bonn, and Elberfeld-Barmen, Essen, Saarbrucken, and Crefeld, in all of which we have churches or companies of believers. The population of Rhenish Prussia is seven million, very largely devoted to the manufacture of silks, cottons, and hardwares.

Two hundred sixty-six were received by baptism and vote last year. Three new companies were received into the conference at this meeting. After the auditing was done, there was sufficient surplus in the treasury to warrant the voting of three hundred dollars toward the West German Union Mission fields—Austria, Dalmatia, and Holland and Flemish Belgium—and one hundred dollars for the union conference educational fund. Forty copies of "Ministry of Healing" were sold at the meeting. The book sales for the year amount to nearly \$8,120, a little less than in 1908.

There was harmony in the business transactions throughout. Elder J. G. Oblander was re-elected president. He will be assisted by nearly twenty workers the coming year. The evening lectures were well attended, many being obliged to stand during the entire service.

We bespeak for this conference, with its wide-awake people, its unentered cities, its largely Catholic inhabitants, and its great harvest-fields, an interest in the sympathies and in the prayers of our brethren in all parts of the world.

GUY DAIL.

As a result of work done last winter among the Swedes at Kansas City, Mo., ten have accepted the Sabbath truth.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

A Recipe for a Day

TAKE a dash of water cold
And a little leaven of prayer,
A little bit of sunshine gold
Dissolved in morning air,
Add to your meal some merriment
And a thought for kith and kin,
And then, as a prime ingredient,
A plenty of work thrown in,
But spice it all with the essence of love
And a little whiff of play;
Let a wise old Book and a glance above
Complete a well-spent day.

— Selected.

Does It Pay Seventh-day Adventists to Operate Sanitariums?

WITH over two and a half million dollars invested in some eighty sanitariums, and these institutions operated at large expense, and sometimes at a loss, the question may arise, Does it pay? This question might receive either an affirmative or a negative answer, according to the standpoint from which we view it. From the worldly standpoint of a money-making business, our sanitariums can never hope to be made great financial successes. Our sanitariums, which are more than self-supporting and are making good gains, are paying salaries which the people of the world would consider too small for the kind of work performed. If the wages in our institutions were in proportion to wages for similar work in other institutions, none of our institutions could hope to make expenses.

So from the financial standpoint, the answer would be, No; it does not pay to operate sanitariums. This same answer might be given to the question, Does it pay to run our schools and colleges? Does it pay to run publishing houses? Does it pay to send out ministers and Bible workers? Does it pay to go into the canvassing work? In each case we would find that from the worldly standpoint, our work is a financial failure.

But there is a much broader side to this question, and it is the object of this paper to call attention to some of the reasons why it does pay Seventh-day Adventists to operate sanitariums. First, however, let us compare briefly the workers engaged in our sanitariums and those under conference pay, as ministers, licentiates, and Bible workers. In the Year Book for 1908 the number of conference-paid laborers is given as 1,786. In the Year Book for 1909 the number of conference-paid laborers is not given, but the total number of workers in our sanitariums is given as 1,786, exactly the same as the paid conference workers given in the previous Year Book. The tithe per annum is given as about one million dollars. This, of course, is distributed among these paid conference

laborers. A fair estimate of the wages of all the workers engaged in our sanitariums would be seven hundred thousand dollars a year. Although our medical workers and our conference workers are not engaged in the same kind of work, and have talents quite different, yet we believe that the former will compare favorably as workers, both in mental training and in faithfulness to the work in which they are engaged, with the latter. We see, then, that for an equal number of workers the medical work is being conducted at an expense of about three hundred thousand dollars a year less than the conference work. It seems safe therefore to conclude that from the standpoint of wages to sanitarium employees, this line of work is being conducted economically. It should be remembered also that these employees are self-supporting missionaries in the majority of cases.

Another item which amounts to over sixty-seven thousand dollars a year is the charity work done. Our sanitariums actually earn over sixty-seven thousand dollars more each year than they are given credit for. Many are taken in who are unable to pay anything, or at most only a small fraction of the expense for their care. This represents actual work done, but it is credited to the discount and charity account. If this item were cut out in some of our institutions, they would become self-supporting, whereas they are now running behind.

But what are our sanitariums doing? What is their work? Are they doing any good in the world? Are they doing that for which they were established? We answer, Not all for which they were established, but to some extent at least they are fulfilling the purpose of God in doing their part to carry the third angel's message to the world. The influence of our sanitariums has become world-wide. There is scarcely an intelligent person in many communities even hundreds of miles from a sanitarium who does not know something of Seventh-day Adventists through the work of the sanitariums. Our health workers reach a class of people not easily reached by other workers. They reach both the rich and the poor. They reach those who, in their condition of ill health, would not listen to the truth if it were taken to them by other workers; but when brought in contact with the truth lived out in our institutions, they are susceptible to its influence.

While our sanitariums can not report large numbers coming into the truth, yet they sow the seed, which is often watered and the harvest gathered in by other workers. Many times the minister comes into a new field, and among the first individuals to become interested in the truth are those who have been to a sanitarium. They know something of Seventh-day Adventists, and they respect this people because of their sanitarium work. Many persons of influence who would look with disdain upon our methods of work in going from place to place with a tent, or in sending out men and women to canvass for our books, are led to respect our work by means of our sanitariums.

The Year Book for 1909 gives the total number of patients treated in our sanitariums during the past year as nearly twenty-two thousand. It would be safe

to say that the majority of these patients spent, on an average, several weeks in one of these institutions, and that they had opportunity every day to attend worship, and several times during the week to attend other religious services. It is true they do not all attend, but there is a constant sermon preached to them by the workers. It is very common to hear patients say, "How kind these helpers are to one another! I never hear them speak a cross word." When the work is closed down on Friday evening, it is not necessary to preach the Sabbath to these people. It is a weekly sermon without saying a word. Our workers become truly epistles, known and read of all men. Many leave our institutions, having fully accepted our views, and others carry away favorable impressions, which will ripen into fruit later on.

While the physicians and many persons of the world would not admit it, we believe it is safe to say that the influence of our sanitariums has given rise to many of the great reforms in regard to health principles which we find being taught in different parts of the world. So there is a great influence going out to enlighten the masses.

Not a small part of the work of our sanitariums is the help rendered to our own people. Undoubtedly many lives among our people have been saved through the ministration of our sanitariums, and many workers are now in the field, who, without these institutions, would have been in the grave. What estimate can we place upon the value of these lives?

These institutions are not only conducted as medical institutions, but are educational. They are continually training and sending out nurses who are carrying not only health principles, but the light of the third angel's message, into many of the best homes of the world. They find entrance to homes where the minister and the Bible worker could not find entrance. Undoubtedly many of these nurses are not doing all they could, but on the other hand, many of them are faithfully carrying the gospel of Christ to their patients.

As the work of the third angel's message advances, it will undoubtedly be necessary to erect many more sanitariums. We trust, however, that those who are instrumental in starting these institutions will profit by the mistakes and failures in other institutions, and also by the excellent instruction given by the spirit of prophecy, and will be more cautious in investing large sums in large sanitariums. The light is that we should start small sanitariums in many places; that these institutions will grow. If this instruction had been followed, there would be fewer institutions burdened with heavy debts.

But the present situation confronts us. Many of our institutions are crippled by these large debts, and we believe that the Lord would have something done by this people by which these debts can be diminished and finally wiped out. This has been done for other institutions, and we believe it can be done for our sanitariums. We are glad to know that in the present campaign with "Ministry of Healing," definite plans are laid not only to diminish these debts on the present institutions, but to hasten forward the medical missionary work in all parts of the world.

W. A. GEORGE, M. D.

Christian Education

Conducted by the Department of Education of the
General Conference

FREDERICK GRIGGS - - - Secretary

Fret Not Thyself

THE little sharp vexations,
And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose,
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

West African Training School

It has seemed at times that our educational work here in Freetown was not making the headway that it should, my time being so taken up with other branches of the work; but last week, in summing up the actual results obtained, I was reminded that the Lord accomplishes his purposes even under unfavorable conditions. From our school work in Freetown, twelve have been baptized, all young people from unbelieving parents. Some have had severe opposition from their parents, but have stood firmly for the truth. Last week one young man was called to his home, and the entire family, with several prominent outside ministers, tried to induce him to leave us; but he bravely told them, "No." He is only about seventeen years of age.

Last spring we had a very interesting experience with a young man of sixteen years. He heard of our school while attending school at Cape Coast Castle, Gold Coast. We sent word to Brother Thompson at Axim to secure passage for him and another Appolonian young man, and a Fanti. They entered our school, and after quite thoroughly studying the truth in the Bible doctrine class and in our religious exercises, were baptized. In the meantime the father traced the young man, and wrote me to return him home, or he would take legal action against us. We prayed earnestly over the matter, and I wrote to his father, asking that he would allow the young man to remain until the end of the year; but he was very persistent in having him returned, stating that he was a Wesleyan, and that his son must be a Wesleyan. We had to part with the young man. I talked with him about being steadfast in obeying God, and gave him a copy of "Steps to Christ" and some tracts. In a month or two I received a letter from him stating that his father told him he must give up his Saturday-keeping. He prayed earnestly that God might open up the way for him to keep the Sabbath, and the Lord answered his prayer. However, a few weeks afterward the father changed his mind, and bound the young man under contract to work for a mercantile company, thus depriving the young man of the Sabbath. However, he stood firmly for the truth, and was released, and is now teaching for us at Kickam, Gold Coast. He was also instrumental in bringing into the

truth a local minister and a school-teacher at his home.

We have had three or four similar experiences with our students. It seems remarkable, since there is so little real firmness among the people here. But where sin abounds, grace doth much more abound.

Last year six students in our training-school were baptized, and four are now engaged in teaching. Four of our schoolchildren at Freetown and at Waterloo have been baptized. One of our students in the training-school is waiting for baptism, a young man about seventeen years old. When he came to us, it seemed there was little hope for him. He was wild, reckless, and very changeable; but in our last quarterly meeting, after I had spoken of the sufferings of Christ, dwelling on the fifty-third chapter of Isaiah, he broke down, and gave a good testimony, taking part also in the ordinances. Since then he has been a changed boy.

Our prospects are very bright for another year. We shall not be able to accommodate all who apply for entrance to our home. It is a week until our opening for the new year, and we have ten young men with us, and five more will be here soon. Several have spoken to me about their boys, but we do not have accommodations for them at present. Besides, a goodly number in all grades from the village will attend. I think our attendance will be about fifty at the opening. Of course that seems rather small when we think of the three hundred or more students who would enroll the first week at Union College, but we are at the very beginning of our work here.

When Elder D. C. Babcock returned from the General Conference, he said there were good prospects of getting a physician and opening up medical work. A better location for a sanitarium could not be found than our school site at Freetown; so after counseling over the matter, we thought best to remove our school to a farm, stopping a large portion of our expense in maintaining our boarding students, and thus providing for our medical work. You see we are obliged to meet the expenses of nine out of ten of our students, since the people are very poor, and many unbelievers would not care to pay their children's expenses; so trying to conduct our school without a farm would simply be limiting the scope of the school. I have always believed that when an institution is founded upon right principles, the Lord will add his blessing and make it a success. We have experienced this since moving here. All our work has seemed to be marked with God's blessing. We have a nice small farm just out of Waterloo, with a large stone house, which we use as a home building. Two mountain streams run through the farm. It is a very beautiful and healthful location. The soil seems very fertile. We are just harvesting our first crop. I put out a lot of bananas and plantains when I first came, and they are doing nicely. We also have several cocoanut and breadfruit trees growing, as well as oranges, limes, mangoes, and pineapples.

We are planning for a girls' school, but I will write later concerning it. It is absolutely necessary here to have separate schools for boys and girls.

I have arranged a course of study which we are following in our work. We hope to bring out a catalogue of our school soon.

We are well, and are enjoying our work. We have attacks of the African fever, but manage to keep going. I hope we can stay by the work in West Africa until it is finished. T. M. FRENCH.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

"Judge Not"

"JUDGE not;" thou knowest not all things. Stay
Thy hasty, bitter word;
Err, rather, by indulgence; leave
All judgment to thy Lord.

"Judge not," the lowly Saviour said.
Wouldst thou his word obey?
Then have no eyes for others' faults;
Look well to thine own way.

"Judge not;" thou knowest not all things, nor
Canst ever read the heart,
Nor fathom secret anguish deep
With which some soul may smart.

"Judge not;" thou knowest not what the load
Thy brother's life may bear;
Wouldst try to help him lift it right?
Remember him in prayer.

"Judge not;" thou knowest not all; sometimes
The brightest smile conceals
A heart the while with anguish torn,
Sore pressed beneath life's ills.

"Judge not;" we know not all things. Ah!
Did we but know, how oft
No scathing criticism,—but
Would prayer be borne aloft!
—Gertrude Flather.

A Refreshing for the Church

THERE is nothing more needed in all our churches than a genuine refreshing from the presence of the Lord. To such a time Seventh-day Adventists have looked forward through their entire experience. The Lord instructs us to "ask of the Lord rain in the time of the latter rain." Zech. 10:1. We all understand this to be figurative language, which will be fulfilled in the outpouring of the Holy Spirit in a marked manner just preceding the second coming of Christ. The figure is indeed beautiful. We all have witnessed the falling rain as it poured its refreshing moisture upon the earth. It seems the windows of heaven open, and the showers gently come down; and vegetation, apparently dead and worthless, is refreshed and springs forth to a renewed life of beauty and usefulness. Thus it will be when the church receives the refreshing that comes from the presence of the Lord.

In connection with this I think of the Lord's promise in Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and

prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This text states a condition that would exactly fulfil the figure used, to "ask of the Lord rain in the time of the latter rain."

We are under obligation to aid to the extent of our ability in answering our own prayers. Therefore let us do all in our power to clear the way so God can fulfil his promise.

He says, "Bring ye all the tithes into my storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing," full and running over. This would certainly be a refreshing from the Lord, the latter rain. And this seems to be a condition upon which it will be given, and one that all can meet. Certain it is that, coupled with judgment and mercy, it is necessary that we be honest in handling that which belongs to another, entrusted to us as stewards.

I think of Achan. He got what belonged to God mixed up with his stuff. He stole what belonged to God's treasury, and as a result Israel was defeated, lost a victory, and was chased before their enemies. In "Testimony," No. 31, page 153, we read: "If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success that attends our efforts when every church and almost every family has its Achan?"

Dear reader, do you not believe these statements point out why we do not receive a more copious shower of God's Spirit? Would you like to see your church refreshed? Then see to it that you are not an Achan. Fathers and mothers, would you like to enjoy more of the Spirit of God in your homes, and have its power to aid you in instructing your children? If so, examine your accounts, and be sure you haven't the Lord's money among your "stuff;" or, in other words, see that you are not an Achan. If we will attend to this matter individually, we can enjoy the refreshing collectively.

CHAS. THOMPSON.

Duties and Qualifications of the Church Clerk

THE church clerk is elected for one year. Usually a sister is chosen to fill this office, and at once enters upon her duties. However, the former clerk should make out a full report of the quarterly meeting and the election of officers, and record it in the clerk's record book before turning it over to the newly elected clerk.

The clerk should record every business meeting held by the church, and it would be well to make a brief record of any special services, giving the name of the minister conducting the service. Where a clerk has intelligently recorded all the services held by the church, any visiting minister, by looking over the clerk's records, can form a good idea of what has been done, and will know better how to direct his labors.

In addition to the record of meetings held, the clerk should record the names of all who unite with the church, whether by letter or baptism, and all dismissals, whether by letter, apostasy, or death. All these records should be brief, yet

comprehensive enough to give the exact particulars of all transactions. In important actions of the church it would be well to record the names of those making and seconding motions.

The clerk can do much to encourage the members, and especially those who are absent. It is desired that every member of the church report in some way his standing at least once a quarter. Many of our churches have a scattered membership who can not attend regularly. Some for various reasons live for years isolated from the church in which they hold their membership—sometimes in distant conferences. The clerk two or three weeks before the close of the quarter should write a kind Christian letter to all such, and if possible secure a letter from them to be read at the coming quarterly meeting. These letters are always a great encouragement and blessing to the church. In this correspondence the matter of tithe-paying and other Christian duties can be mentioned in a judicious way. It would be well for the clerk to encourage all absent members, if at all consistent, to unite with the church nearest to the place where they reside. The clerk should endeavor to become acquainted with every member at least by correspondence, and be in such close touch with them that she may be able to give valuable information regarding their whereabouts and spiritual condition.

It will readily be seen that in order to keep an intelligent record of the church proceedings, keep in touch with its members, and do the missionary work devolving upon the clerk, the person selected should be a consecrated Christian. She should also be competent to write an intelligent record of events, and all minutes should be neatly recorded in the clerk's record book as soon after the meetings are held as practicable. It would be well to write out the report and correct it before recording it in the clerk's book, thus avoiding erasures or the making of changes in the permanent records.

W. J. STONE.

Current Mention

—A "funeral trust" has been formed in the city of Cincinnati, Ohio, a merger of nearly every undertaking establishment in the city having been effected on April 5.

—Returns from elections held in 240 cities and towns in Illinois on April 5 indicate a gain for the liquor forces. Thirty-two towns changed from "dry" to "wet," and thirteen from "wet" to "dry."

—Former President Roosevelt and family are being given a truly royal reception by the king and queen and people of Italy. The attitude of the Vatican toward Mr. Roosevelt has seemed to add fervor to the reception which the Italian people are extending to him.

—At McKees Rocks, Pa., on the night of April 5, bandits entered the office of the Victor Banking Company, shot and killed two of the officers of the bank, took \$5,000 in cash, and wounded three citizens of the town while making their escape. They have not been apprehended.

—The Mohammed Abdullah of Somaliland, known as the "Mad Mullah," has begun a fierce campaign against the British protectorates. In a recent raid 800 natives were killed, and vast areas laid waste.

—The United States torpedo-boat destroyer "Reid" was given its official test in the vicinity of Pensacola, Fla., on April 7, during which the vessel maintained for four hours a speed of thirty-six nautical miles an hour. Among warships this vessel now holds the world's record for speed.

—War seems almost certain between Peru and Ecuador. The forces of Peru are rapidly mobilizing, 15,000 having enlisted in one day. Both Spain and the United States are understood to be counseling an amicable settlement of the difficulties of the two countries.

—One of the New York street-car companies has ordered sixteen of the new Edison storage-battery street-cars, the test of the one sent to New York for trial some weeks ago having proved eminently satisfactory. These cars have demonstrated their ability to operate at an expense of less than half a cent a mile.

—Tentative agreements, which are believed to be a settlement of both the coal and steel strikes in Pennsylvania, were reached on April 6 in a conference between representatives of the interested parties at Washington, D. C. These strikes have thrown thousands of men out of employment in the State of Pennsylvania, and otherwise injuriously affected business throughout the State.

—After a three-months' investigation by a United States district attorney, and four-days' consideration of evidence by the grand jury, the Imperial Window Glass Company, of West Virginia, and sixteen of its officers and directors were indicted at Pittsburg, Pa., on April 7, on charges of violating the antitrust law. There are three charges against the concern: conspiracy in restraint of the hand-blown glass trade, engagement in illegal competition, and attempts to monopolize interstate trade.

—Contrary to the reports cabled last week from Egypt and Rome that former President Roosevelt would meet the Pope of Rome, the meeting did not take place. In the negotiations concerning the audience the papal secretary of state laid down conditions to which Mr. Roosevelt felt that he could not accede as a free American citizen. The papal secretary desired to bind him in advance to an agreement not to meet the Methodists. Mr. Roosevelt had not planned to address the Methodists of Rome, but was unwilling to give bond that he would not do so as the price of an audience with the Pope. The papal secretary regards Mr. Roosevelt's course as "indefensible," but no right-thinking American will agree with the papal secretary. The incident has naturally caused a great deal of discussion throughout the world, and has stirred up much bitter feeling on the part of Catholics toward Methodists. Some Catholic priests see in this incident Mr. Roosevelt's Waterloo in the political world; but others (not Catholics) claim to see in it the return of the former president to office with an overwhelming majority.

Sanitarium Relief Campaign

Further Details of the Campaign

THE recommendations for the sanitarium relief campaign advise that each member shall sell two copies of "Ministry of Healing" and five copies of *Life and Health* each year for the next three years. It requires some planning and effort to carry out this apparently easy task. The details are left to the various conferences for arrangement.

The success of this undertaking rests in co-operation.

The author of "Ministry of Healing," Mrs. E. G. White, has given the book, without royalty, to this relief work.

The Review and Herald Publishing Association is publishing the book at cost of manufacture.

The distributing centers, union and local, will handle the book without profit.

Those who sell the book and the journals will give their time without remuneration.

The funds will be sent to the union conference treasuries, to be applied on the indebtedness of our sanitariums as may be arranged by union conferences.

It is expected to realize at least one dollar on each copy of the book, above the cost of publishing and expense of handling it.

The cost of publishing an edition of the book is considerable — for paper, printing, and binding. Inasmuch as the publishers do not make a profit on this work, they are not in position to carry the expense of it.

There is no fund on hand to meet the outlay.

It will be necessary to conduct the enterprise on a cash basis as nearly as possible.

The book "Ministry of Healing" sells for one dollar and a half. The journal *Life and Health* sells at ten cents a copy. These may be secured through the local tract and missionary society. They will be billed to the purchaser at the full retail price.

If you can pay cash for your books and journals, do so. If this is not possible, then make satisfactory arrangement with the office for settlement. In some cases this may be done by agreeing to sell the books and journals at once and turn in the proceeds. The office can then settle with the publishers for the wholesale price, and the rest of the proceeds can be applied to the object of the campaign.

It is desirable to make the expense of handling the book as small as possible. In many instances they may be shipped from the office with other books. When shipments of "Ministry of Healing" or *Life and Health* are made alone, they should be prepaid by the office, so that the expense fund may be kept track of easily. The office will then take out the expenses before remitting to the union conference treasury.

There is not much complication in the plan, and there should not be much difficulty in carrying it out.

L. A. HANSEN.

NOTICES AND APPOINTMENTS

West Michigan Conference

ALL correspondence designed for the president of the West Michigan Conference should be addressed to Elder S. E. Wight, Otsego, Mich., instead of to the writer.

A. G. HAUGHEY.

Change of Address

THE Utah Tract and Bible Society has changed its address from 415 Hooper Building, Salt Lake City, Utah, to Rooms 6 and 7, Eagle Block, Salt Lake City, Utah. This change also applies to the conference and all other departments.

Southern Idaho Conference Association

THE annual session of the Southern Idaho Conference Association of Seventh-day Adventists, a corporation, will be held in connection with the annual camp-meeting at Payette, Idaho.

The first meeting will be called May 20, 1910, at 10:30 A. M., for the election of officers and the transaction of such business as may pertain to the association.

J. M. WILLOUGHBY, *President*,
A. C. BIRD, *Secretary*.

Southern Idaho Conference

THE third annual session of the Southern Idaho Conference of Seventh-day Adventists will convene at Payette, Idaho, at 9:30 A. M., May 19, 1910, for the election of officers and the transaction of such other business as may properly come before the delegates.

Each church is entitled to one delegate regardless of members and one delegate for each ten members. Let the churches elect delegates at once, and forward a list of the same to the conference secretary.

J. M. WILLOUGHBY, *President*,
T. L. COPELAND, *Secretary*.

Wabash Valley Sanitarium's Announcement of Special Summer Course

KNOWING the great need of medical missionary work, and realizing that it is impossible for many to spend three years in training for the regular nurses' course, the Wabash Valley Sanitarium Training School has provided a special four-months' course, to begin May 15, of this year.

The studies that will be taken up during this course are, simple treatments, practical points in nursing, Bible, and Testimonies.

There will be at the same time, a class in English if the number desiring same is sufficient to justify the formation of a class.

In addition to the above, will be the regular training-school nurses' course, classes which are continuous throughout the year. Any desiring advance work during said time can obtain same by making necessary arrangements with the faculty.

All those who have satisfactorily completed the four-months' course, and afterward decide to take the regular nurses' course, will be given credit for said four-months' work on the regular course.

Board, room, and tuition will be furnished at the same rate as for the regular course. The sanitarium management has provided means whereby students in this class may meet their entire expense by labor as it accrues from week to week, with the exception of incidentals and books. Those desiring further information may obtain same by addressing Wm. W. Worster, M. D., La Fayette, Ind.

Business Notices

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.—Energetic man to sell cotton gloves; also Sabbath-keeping woman to do housework. Will pay right wages. Mrs. J. H. Griffith, St. Elmo, Ill.

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 gal.), 69 cents a gal.; 1 bbl. (50 gal.), 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.—Good, strong, healthy, reliable Seventh-day Adventist to work on stove mill and help work in woods cutting timber. A good, all-round young man preferred. Steady work for right man. Good wages. Thomas E. Giebell, R. F. D. 3, New Cumberland, W. Va.

WHITE WYANDOTTES are the fowl for fancier, farmer, or market. Our 220 egg strain is second to none. Preparing to enter the work, we offer this rare opportunity to get double value, and satisfaction guaranteed. Standard bred, stay white, blocky, trap nested beauties, best breeding — non-related trios — pullets and cockerels, at \$4 and \$5. April pullets laying since Aug. 15, 1909. Our Mammoth Pekins are valuable, worth \$5 each. Tried, standard bred, creamy white layers and weighers, at 2 for \$5. Eggs from best hens (both breeds), 15, \$2; 30, \$3.50; 100, \$8. From flock, 100, \$6. Cheap express. Fertility and satisfaction guaranteed. *Save this adv.* Order or write Lein Bros., R. F. D. 1, Stanley, N. D.

ADVENTIST PHYSICIANS AND NURSES, ATTENTION.—Those interested in the progress of Hydrotherapy, Electrotherapy, Phototherapy, Massage, Gymnastics, Dietetics, Hyperemia, and other forms of physiologic therapeutics will appreciate the *American Journal of Physiologic Therapeutics*. This practical, 80-page, bimonthly journal will give the gist of the best in these respective lines. \$1 a year (\$1.25 in Canada and abroad). First issue May. Begin now! Address subscriptions and correspondence to Henry R. Harrower, M. D., 72 Madison St., Chicago, Ill.

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. Nashville Sanitarium-Food Factory, Nashville, Tenn.

"SEEST thou a man diligent in his business? he shall stand before kings."

Obituaries

ALLEN.—Mrs. Julia E. Allen, wife of E. D. Allen, died at the home of her granddaughter in Elk City, Okla., March 12, 1910, at the age of 77 years, 11 months, and 7 days.
MRS. H. G. WICK.

WILLSON.—Alexander Campbell Willson was born in Hopkinsville, Ky., Feb. 8, 1862, and died in Denver, Colo., Feb. 8, 1910, of heart failure. He leaves a wife and four small children. Funeral services were conducted by the writer, assisted by Elder H. M. J. Richards.
G. W. ANGLEBARGER.

O'DONALD.—George Thomas, son of John O. and Cora O'Donald, died of pneumonia, March 13, 1910, and was buried March 15, 1910, at the age of eighteen months. Words of comfort were spoken from Jer. 31:15-17. Interment in Rose Hill Cemetery, Altoona, Pa.
W. F. SCHWARTZ.

LLEWELYN.—Lizzie E. Llewelyn, daughter of Brother and Sister P. H. Lorenz, was born Jan. 24, 1889, and died in Denver, Colo., March 24, 1910, at the age of twenty-one years and two months. The funeral services were conducted by the writer in the Presbyterian church at La Salle, Colo.
G. W. ANGLEBARGER.

ERWAY.—Charles Albert Erway was born at Three Rivers, Mich., Dec. 8, 1859, and died in Denver, Colo., March 15, 1910, as a result of an injury received in a fall. He lived five days after the accident. His wife and three sons survive him. Funeral services were conducted in the church by the writer.
G. W. ANGLEBARGER.

PAPWORTH.—Alonzo Papworth died at his home in Oakland, Cal., March 21, 1910, aged 70 years, 5 months, and 6 days. Brother Papworth was born Oct. 15, 1839; he came to California in 1859. In 1873 he was converted to present truth through the labors of Elders Cornell and Cartwright. He has since lived a consistent Christian life. The companion, two sons, and one daughter live to mourn the loss of the husband and father.
B. E. BEDDOE.

SMITH.—Olive Geraldine Smith, daughter of Mr. and Mrs. Lemon Smith, was born in Stratton, Neb., July 10, 1892, and died in Denver, Colo., Jan. 31, 1910, aged 17 years, 6 months, and 21 days. Death was due to an operation for chronic appendicitis. She leaves a father, mother, two brothers, and one sister. Funeral services were conducted by the writer, assisted by W. D. Emery. She was laid to rest in the beautiful Crown Hill Cemetery.
G. W. ANGLEBARGER.

FLORY.—Rachel McConnell Flory was born July 6, 1841, and died March 26, 1910, aged 68 years, 7 months, and 26 days. On Dec. 25, 1862, she was united in marriage to Joseph Flory, and to this union nine children were born. She was a member of the M. E. Church until a few years ago, when she united with the Seventh-day Adventist church at Youngstown, Ohio, under which faith both she and her husband died. She was a faithful mother, and was devoted to the truth and the cause of God. She was buried near Newton Falls, Ohio. Words of comfort were spoken by the writer, from Rev. 14:13.
F. E. GIBSON.

BURGESS.—Phoebe Kimpton was born in Kansas, July 13, 1872, and died at the Hastings (Neb.) Sanitarium, Dec. 29, 1909, aged 37 years, 5 months, and 16 days. She accepted present truth in Minnesota, and shortly afterward was united in marriage to Elder B. F. Goudy. On Oct. 7, 1905, her husband died. On May 13, 1907, she was married to John L. Burgess, at Mobile, Ala. She was a faithful worker for the Master, until death claimed her. She leaves a husband, two children, mother, brother, sister, and many relatives to mourn their loss. Words of comfort were spoken by Elder Hamilton, of Hastings, from Rev. 14:13.
JOHN L. BURGESS.

CORNELL.—Mrs. Mary Frances Cornell, wife of Dr. George T. Cornell, of Alpharetta, died at her home March 22, 1910, being 69 years, 1 month, and 16 days old. She leaves two children to mourn their loss. She embraced the third angel's message about fourteen years ago under the labors of Elder M. G. Huffman in Alpharetta, Ga., and has been a consistent member of the church since that time. Words of comfort were spoken by the writer from Rev. 14:13 and 2 Sam. 14:14.
C. B. STEPHENSON.

HECKMAN.—W. J. Heckman was born April 11, 1842, and died March 18, 1910, at Riddlesburg, Pa., aged 67 years, 11 months, and 7 days. He leaves two sisters and one brother to mourn his loss. In 1889 he accepted the third angel's message, and labored faithfully for this cause until death. He was taken to his home town for burial, where the Methodist and Baptist ministers assisted the writer in the funeral service. Words of comfort were spoken from Ps. 18:2, the text which was chosen by the deceased.
W. F. SCHWARTZ.

SPITZER.—Died near Newmarket, Va., March 22, 1910, of bronchial pneumonia, Mary Susan Spitzer, widow of Benjamin Spitzer, aged sixty-seven years and eleven months. Our sister was sick only a few days, and her sudden death caused great sorrow, not only to her children and relatives, but to the church and friends. Sister Spitzer was a faithful member of the Newmarket church for more than twenty-two years. She leaves four children, three of whom are in the truth. Funeral discourse from Psalm 23, by the writer, assisted by Elder A. C. Neff.
R. D. HOTTEL.

HUGULEY.—Sister Rockie Huguley died at her home in Keene, Tex., March 24, 1910, aged 54 years, 2 months, and 16 days. Her maiden name was Flowers. She accepted present truth with her parents at the age of eighteen, and moved to Texas with them in 1875. She was married to Brother Lewis Huguley, March 30, 1881. To them were born five girls and one boy. Sister Huguley's life was a consistent, godly one; much of her time was devoted to the care of the sick. She leaves her husband and five children, besides other relatives, to mourn their loss. Pellagra was the cause of her death. Words of comfort were spoken by the writer.
W. W. EASTMAN.

CASPARI.—Sister Christina Caspari was born in Germany, seventy-four years ago, and was brought up in the Catholic Church. Some years ago she came to Baltimore, Md., where, three years ago, at the age of seventy-one, she accepted the truths of the third angel's message under the labors of Elder H. S. Prener. By an accident which occurred when she was fourteen years of age, she was never able to walk to any extent. It was the faithful visiting and Bible work of Brother Prener that brought her into the truth. She died March 18, 1910, at her home in Baltimore, in the fullest hope of a glorious resurrection, and was buried on the outskirts of the city in Cedar Hill Cemetery. Words of comfort were spoken by the writer.
CARLYLE B. HAYNES.

(Columbia Union Visitor, please copy.)

RIDGEWAY.—Angelia May Ridgeway died at her home near Middletown, Ind., March 1, 1910, aged 39 years, 3 months, and 12 days. She had been failing in health for the past three years, and had traveled in the West, and otherwise endeavored to regain her health, but to no avail. Sister Ridgeway was converted and united with the Seventh-day Adventist Church about twenty-five years ago, and has lived a consistent Christian life. She desired to live, if it was God's will, to bless her husband, mother, sisters, and brother, but at the last she said she was fully reconciled to rest until the Life-giver comes. She had the sweet assurance that there was a crown laid up for her which she would receive that day. The funeral services were conducted by Elder W. A. Young and the writer, in the church formerly occupied by our people at Mechanicsburg, Ind.
W. J. STONE.

NICHOLS.—My mother, Mrs. Nichols, died of general debility at Morristown, Minn., Feb. 24, 1910, after an illness of over ten weeks. She was eighty-three years of age, and had kept the Sabbath for over twenty years. She loved the message, and I trust she will be among those who come forth at the first resurrection.
LENA F. NICHOLS.

GUSTEN.—Martha Ann Pumel Gusten was born April 22, 1858, and died Feb. 19, 1910, of lung trouble. She was united in marriage with Amos Gusten in June, 1889. She heard and accepted the faith held by the Seventh-day Adventist Church about five years ago. Funeral services were conducted by the writer at the home of her sister.
G. W. ANGLEBARGER.

GILLET.—Sister Lydia Jane Stone Gillett was born April 12, 1859, in Kalama Township, Eaton County, Michigan, and died March 30, 1910, aged 50 years, 11 months, 18 days. She was the youngest of a family of nine children, of which six brothers survive her. April 12, 1876, she married Alvin E. Gillett. To them were born ten children. Eight now mourn the loss of a kind and loving mother. A short time previous to her marriage she joined the United Brethren Church, and ten years later she joined the Seventh-day Adventist Church, of which she was a faithful member until her death. A brief service was held at her home by the writer, after which her remains were taken to Eaton Rapids for burial.
L. G. MOORE.

ORTHMAN.—Mrs. Mina Orthman (née Schultz) was born in Strelitz, Germany, March 19, 1859, and died at her home in Lexington, Neb., Feb. 19, 1910, at the age of fifty years and eleven months. In 1866 she came to America and lived in Iowa until 1871, when she removed to Lancaster County, Nebraska. In 1876 she was united in marriage to Mr. H. H. Orthman. This union was blessed with nine children, six boys and three girls. She was brought up in the Lutheran faith, but seventeen years ago she with her husband accepted present truth, and united with the Seventh-day Adventist church at Shickley, Neb., of which she remained a faithful member until the time of her death. She leaves a husband, nine children, and three sisters to mourn their loss. The funeral service was held at the M. E. church, assisted by the pastor. Discourse by the writer from Amos 4:12.
A. D. GILBERT.

RUNCK.—Dr. George Runck was born in Derbon County, Indiana, June 28, 1878. He fell asleep March 17, 1910, on the train while en route to his parents' home in Nebraska. His parents, wife, brother, and a nurse were present. He died praising the Lord for victory. He was 31 years, 8 months, and 19 days of age at the time of his death. He was converted when twenty-one years old, and united with the Seventh-day Adventist church in Alma, Neb. After accepting Jesus, his whole thought was to spread the gospel and gather souls for the kingdom. After completing his college education at Union College, he chose as his life-work the medical profession, graduating from the American Medical Missionary College in Chicago. He married Dr. Rosetta Landis, of Brushyrun, W. Va., Sept. 3, 1907. For several years prior to his death they were both engaged as instructors in the Emmanuel Missionary College at Berrien Springs, Mich. During his illness he had perfect peace in Jesus. He felt a great burden for the third angel's message. He hoped it was the Lord's will to restore him to health that he might continue to work for the Master, but he was resigned to the Lord's will. He was anointed according to James 5:14, 15, and earnest prayer was offered in his behalf, but he who sees the end from the beginning saw fit to permit him to be laid away to rest for a time. He leaves a father, mother, wife, two brothers, three sisters, and a large circle of relatives and friends to mourn their loss. The funeral services were conducted in the Congregational church at Alma, Neb., by the writer, assisted by Pastor A. A. Robertson.
A. T. ROBINSON.



WASHINGTON, D. C., APRIL 14, 1910

CONTENTS

General Articles

- The Regions Beyond, *Mrs. E. G. White* 3
 Raised to the Kingdom for Such a Time
 as This, *David Paulson, M. D.* 4
 Our Darkest Hour (poetry), *Delwin Rees*
Buckner 5
 The History of the Hebrew Sanctuary,
 No. 12, *J. O. Corliss* 5
 "The Hand of Rome Again," *R. M.*
Kilgore 6
 Twice Born, *Addie S. Bowen* 7

Home and Health

- Let There Be Light (poetry), *Worthie*
Harris Holden 7
 Mrs. Poorley's Fridays, *Mrs. S. R. Town* 7

The World-Wide Field

- Among the Zapotecan Indians of Mexico,
G. W. Caviness 8
 Abyssinia, *Anol Grunds* 9
 A Short Visit to Japan, *E. H. Wilbur* 10

Editorial

- A Companion in Trouble — The Value of
 Prayer — Our Common Meeting-Ground
 — The Study of Languages — Religion
 and Philanthropy — Enlarging the Chan-
 nels 11-15

The Field Work 16-18

Medical Missionary Department 19

Christian Education 20

The Church 20, 21

Sanitarium Relief Campaign 22

Miscellaneous 22, 23

GIFTS to foreign missions for the year 1909, show an increase of more than one hundred thousand dollars over the preceding year. This is cause for gratitude.

GREATLY to the regret of herself and her associates in the field, but on account of ill health imperatively demanding a lower altitude, Miss Alice Fieldberg was compelled to return last week from Guatemala, where she went last fall to engage in mission school work.

ON the second, Elder N. V. Willess, of Texas, sailed from New Orleans for La Ceiba, Spanish Honduras. He has accepted the call to the presidency of the Central American Conference. His family will follow later. Brother Willess wrote from New Orleans: "I esteem it a great privilege to go to that needy field. Every step forward deepens my conviction that I am walking in duty's path."

IN the column of business notices on page 22, F. Henry R. Harrower, of Chicago, attracted attention to a journal, *Physiologic Therapeutics*, which he is just starting, which he believes will be of interest to our physicians and nurses. Dr. Harrower is a Seventh-day Adventist, in hearty sympathy with all our denominational activities, and we wish him success in the enterprise, in which he reports he has received assurances of co-operation from medical editors and the general profession.

ELDER W. H. ANDERSON, who is attending the Council, reports some interesting visits among the schools of the central West.

SABBATH, April 9, was a good day for the churches in Takoma. Friday evening, Elder M. N. Campbell, of Iowa, spoke to the Seminary and Sanitarium church on the religious faith of Seventh-day Adventists. Some long-cherished views were brought out in new beauty of setting. Sabbath morning Elder L. R. Conradi spoke at the Seminary chapel on the marvelous manner in which God had wrought for the truth in Europe. Against opposition of every character, the message has gone forward, resulting during the last eight years in a net gain of more than twelve thousand believers. Elder R. A. Underwood preached a stirring discourse in the Takoma Park church. Elder E. T. Russell spoke on the subject of Capital and Labor in the Washington Memorial Church. We understand that other churches in the District were likewise supplied with help from delegates attending the Council.

General Conference Committee Council

THE spring Council of the General Conference Committee opened at Takoma Park, April 5. As we go to press, it has been in session five days. The presidents of all the North American union conferences are in attendance, and L. R. Conradi, of Europe, is present.

It is the time of the annual audit of general and mission field accounts, and as the eight persons to join the presidents of unions and officers of the General Conference in making up the auditing committee, the following persons are appointed: A. T. Robinson (Nebraska), M. N. Campbell (Iowa), M. Lukens (Indiana), H. H. Burkholder (Ohio), F. H. DeVinney (New York), B. F. Kneeland (New Jersey), and F. M. Wilcox and E. W. Farnsworth, of Washington.

Others present from outside Takoma Park are W. C. White, W. H. Anderson of South Africa, G. F. Haffner, W. A. Hennig, C. B. Haynes, G. P. Gaede, and E. R. Numbers.

The report of the treasurer for 1909 was presented by I. H. Evans, and adopted after thorough discussion. It shows the highest receipts ever reported, \$371,854. The financial statement will be printed later.

The union presidents at the opening meeting made most encouraging reports as to plans for the special \$300,000 Fund. The Southeastern, Central, Northern, Lake, and Atlantic unions are planning to raise their entire apportionment in a year. Others hope to follow close after. The report is that the churches generally feel like making up the average of five dollars a member within the year, so that this fund may be doing its grand work in the mission fields.

Considerable progress has been made with the estimates from the mission fields of needs for the current year. Glad as the Council was at the cheering financial report, it is evident that the income must still enlarge greatly to meet the increased calls.

In the discussion of the midsummer offering, of July 2, it was decided that the entire denomination should rally to

make that offering \$25,000. Last year's midsummer offering was \$19,960, the largest ever made, but the fast-vanishing funds in the treasury and the absolute necessities of the fields indicate that at least \$25,000 in the July offering will be required to meet the situation, in addition to the regular weekly offerings.

Some invitations have been given relating to transfers and appointments. As there has been no time yet to communicate with the individuals, we can not give the names. The following recommendations have been made:—

A president for the Chesapeake Conference.

A principal for the Riversdale School, Jamaica, West Indies.

Office help for the Shanghai, China, headquarters.

The first \$10,000 of the \$300,000 Fund is appropriated to China, to begin the establishing of the Shanghai printing-plant, and for the building of a house (\$500) in the Hakka country, China, where J. P. Anderson is laboring.

A teacher to be supplied China, to open a school in September for children of missionaries.

A teacher to Guatemala City, Guatemala.

An evangelist to Japan.

The Publishing Department submitted an outline for the stronger organization of the home missionary work, which was adopted. It will be published. It was also voted,—

"That the Publishing Department be instructed to communicate with the proper officers of the union conferences and make arrangements so far as possible for a convention for missionary secretaries in each union in North America." W. A. SPICER, Secretary.

"THE TEMPLE DICTIONARY OF THE BIBLE," written by W. Ewing, M. A., formerly of Tiberias, Palestine, and J. E. H. Thompson, D. D., formerly of Safed, Palestine, and other scholars, and published by E. P. Dutton and Company of New York, is one of the latest additions to this class of Bible information. It is written in the light of recent research along archaeological lines, and contains the latest historical data obtainable with reference to Bible customs, places, scenes, etc. It is printed in clear type, with splendid classification, and would make a valuable addition to the library of every Bible student. Bound in cloth; price, \$4. Order of E. P. Dutton & Co.

"ELSON'S POCKET MUSIC DICTIONARY," by Louis C. Elson, professor of theory of music in the New England Conservatory of Music, and published by Oliver Ditson Company, Boston, is an excellent little work just from the press, which will unquestionably meet with the enthusiasm and approval of all teachers and students of music. It expresses in a plain, concise manner the meaning of all the terms employed in music, with their national origin and pronunciation. It also contains a list of abbreviations in common use, the elements of notation, and gives in the latter part of the book a large biographical list of musicians, and artists of the musical world. The book is bound in cloth, in convenient pocket size. Price, 50 cents. Order from the Oliver Ditson Company.