



The Advent  
Review and Herald  
Sabbath

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No. 16

### The Blest

DEEM not that they are blest alone  
Whose days a peaceful tenor keep;  
The anointed Son of God makes known  
A blessing for the eyes that weep.

The light of smiles shall fill again  
The lids that overflow with tears;  
And weary hours of woe and pain  
Are promises of happier years.

There is a day of sunny rest  
For every dark and troubled night;  
And grief may bide an evening guest,  
But joy shall come with early light.

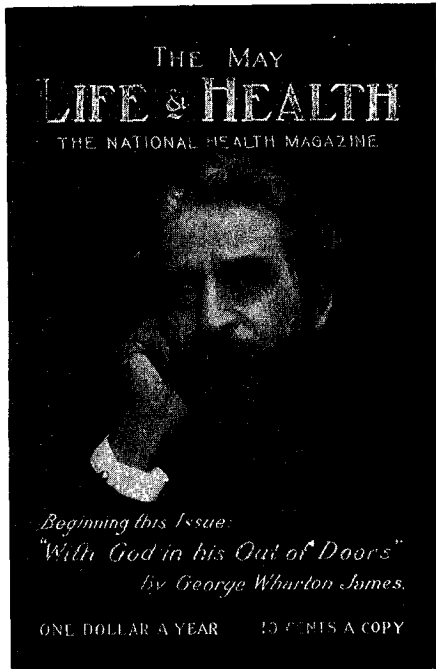
Nor let the good man's trust depart,  
Though life its common gifts deny,  
Though with a pierced and broken heart,  
And spurned of men, he goes to die.

For God has marked each sorrowing day,  
And numbered every secret tear;  
And heaven's long age of bliss shall pay  
For all His children suffer here.

— William Cullen Bryant.

Behold  
He  
Cometh

To the Law and  
to the Testimony



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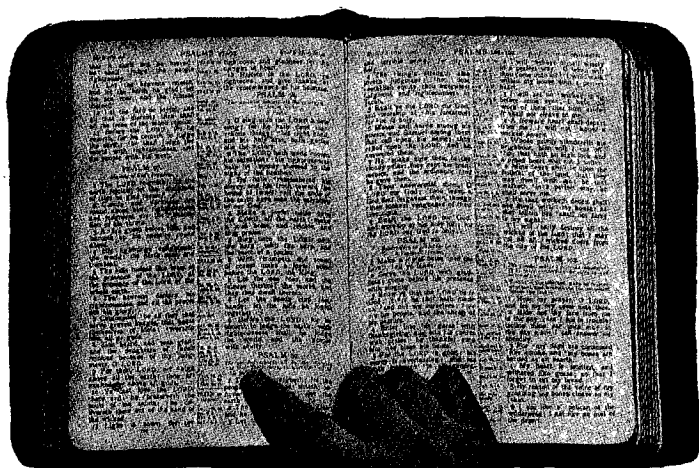
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# THE REVIEW AND HERALD

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

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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.

### To Every Man His Work

MRS. E. G. WHITE

WHEN Christ ascended on high, he bade his disciples take up the gospel work where he had left it, and carry it forward to completion. Though almost nineteen centuries have passed since that command was uttered, it has lost none of its force. To-day the last warning message of mercy, the closing invitation of the gospel, is going to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth is required, in turn, to aid in giving that light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold.

We have been redeemed by the blood of Christ; our time, our talents, belong to him, and we should improve every opportunity to advance his cause. We should seek to preserve the full vigor of all our powers for the accomplishment of this work. Whatever detracts from physical vigor weakens mental effort. Hence every practise unfavorable to the health of the body, should be resolutely shunned. We can not maintain consecration to God, and yet injure our health by the wilful indulgence of a wrong habit. "I keep under my body," the great apostle says, "and bring it into subjection, lest that by any means, when

I have preached to others I myself should be a castaway."

Self-denial is one of the conditions not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Yet how often, even in the case of those who call themselves Christians, the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body. Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and the sensual. Many are willing captives; they desire no better portion.

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or are given to the things of the world. If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The Word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter in the promises of God. "Thy word," the psalmist said, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm, steady faith, that undaunted moral courage, which can only be gained from communion with Christ and his Word, to brace us for trial and strengthen us for duty.

Genuine love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers, and so to conscientious, enthusiastic efforts for their salvation. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance proportionate to the importance of the object we seek — eternal life.

Conscientious, enthusiastic workers are needed. The Lord is soon coming. The time for labor is short. Let the precious time remaining be devoted to earnest labor for our Master. Even when we consecrate to him the full strength of our powers, we can do but little in comparison with all that he has done for us.

In the service of Christ there is no middle ground. Christ said, "He that is not with me is against me." Let none expect to make a compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and be separate. Let unbelievers see that the faith we hold is a living reality, sanctifying the character and transforming the life. Let us surround ourselves with an atmosphere of

Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by kindness, forbearance, and love, prove to the world the power of our faith.

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day. Then let us earnestly examine ourselves in the light of God's Word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb.

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We can not afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, and worldliness be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the lives and characters of others. This work will be approved of God, and win for us the heavenly benediction, "Well done."

### Life and Death; a Dialogue

R. M. KILGORE

1. *Job*.—"What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" *Job* 7:17.

*Job*.—"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." *Job* 14:1, 2.

2. *Zechariah*.—"Your fathers, where are they?" *Zech*. 1:5.

*Jeremiah*.—"Our fathers have sinned, and are not; and we have borne their iniquities." *Lam*. 5:7.

3. *Zechariah*.—"And the prophets, do they live forever?" *Zech*. 1:5.

*Ezekiel*.—"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." *Eze*. 18:4.

4. *Job*.—"But man lieth down, and wasteth away: yea, man giveth up the ghost, and where is he?" *Job* 14:10.

*Job*.—"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, . . . that thou wouldst appoint me a set time, and remember me!" *Job* 14:12, 13.

5. *Job*.—"If a man die, shall he live again?" *Job* 14:14.

*Isaiah*.—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell

in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

6. *Job*.—"And where is now my hope?" Job 17: 15.

*Paul*.—"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15.

7. *Job*.—"As for my hope, who shall see it?" Job 17: 15.

*Job*.—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

8. *Peter*.—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17.

*Paul*.—"Whose end is to be burned" (Heb. 6: 8); "they are the enemies of the cross of Christ: whose end is destruction." Phil. 3: 18, 19.

9. *The Disciples*.—"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" Matt. 19: 25.

*Isaiah*.—"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45: 22.

Graysville, Tenn.

## The History of the Hebrew Sanctuary—No. 13

J. O. CORLISS

### Its Beautification by Herod

IN the century preceding the birth of Christ, Palestine suffered the hardships of almost continuous war. In the midst of these troubles, the Asmonean dynasty was overthrown, and the temple built by Zerubbabel and his associates suffered much damage. Out of the ruin of the old government arose the crafty Idumean, Antipater, who soon became the most powerful man in Judea. His son Herod, surnamed the Great, was appointed governor of Galilee by his father, in the year 47 B. C., being then twenty-five years of age. His course, while in this position, was marked by brutality, and was trailed in blood.

In the year 43 B. C. Antipater died, leaving the throne of Judea vacant. Herod endeavored to spring into his father's place, but was then prevented by the jealousies of his own family. His ambition, however, once aroused, he entered upon a most obstinate and sanguine campaign, which landed him in the coveted position in the year 37 B. C., by his capture of Jerusalem. Herod thus became "king of the Jews," a title to which he held fast with jealous tenacity, as is evinced by his conduct toward Christ when informed that the Messiah was about to appear with that same title, as his birthright. Matt. 2: 2.

One of Herod's first acts on the throne of Judea was to appoint Aristobulus, the brother of his Maccabean wife, to the high priesthood of the temple service, in

the place of Hananel, whom he found in that office upon his accession to the Judean throne. Aristobulus, but seventeen years of age upon assuming office, was so noble, and his features so revealed the image of his regal grandfather, whom the people loved and lamented, that popular enthusiasm for him at once became so outspoken as to give evidence of an attempt to restore him to the throne of his ancestor. As soon as the festivities of the occasion ended, Herod invited him to a palace near Jericho, and there brought about his murder.

After this, one and another of the family were sacrificed to the king's inordinate frenzy. Other murders followed, until Herod was induced by intrigue to put to death his beautiful wife Mariamne. History records that this human monster also put to death the entire Sanhedrin except two members. His remorse at last began to goad him so that it is said he consulted a famous rabbi, who had in some way escaped the general massacre, as to how he might still his inward avenger. The rabbi answered: "As thou hast extinguished the light of the world,—the interpreters of the law,—work for the light of the world by restoring the splendor of the temple."

So the new temple was to be a monument of Herod's repentance. True, the closing chapters of Ezekiel's prophecy seem to predict the building of this greater temple, as do some of the minor prophets. But these did not reveal the process by which the work was to be done. The circumstances attending the work are of secondary consideration, so far as the prophecy is concerned. The facts of the building are those with which we have to do in this paper. These must be taken largely from Josephus, Derenbourg, and others.

By such authors we are informed that the rebuilding of the temple under Herod began in the year 17 B. C., and continued for ten years, leaving it then in an unfinished state. It was left for Herod Agrippa, many years afterward, to complete the building. This may seem in conflict with the statement of the Jews, in John 2: 20: "Forty and six years was this temple in building." Some have regarded this specification as covering the time the temple had stood since the inception of its rebuilding; namely, from B. C. 17 to A. D. 29, about the time the words were spoken. But Surenhusius, in the Mishnah, that great document of Jewish traditions, thought that the forty-six years related to the time of the building of Zerubbabel's temple, from B. C. 536 to 459, counting out the intermissions; this was on the theory that Herod's temple was not to be recognized.

Be this as it may, the work was attempted in a way not to interrupt the regular services carried on in the old building. A thousand priests were employed as masons and carpenters. These were dressed, not as ordinary workmen, but as priests in sacerdotal garments, that the work done might be considered hal-  
lowed work. This was done on the ground that the sacred prestige of the

former temple ought not to be disturbed. The precaution thus observed gave rise to the Talmudic tradition that Providence specially intervened, so that no rain fell, except in the night, during the entire time of the building of the temple.

The sacred interior parts of the structure were completed in a year and a half. Eight more years were consumed on outward parts, to prepare the building for its dedication, which was celebrated by Herod with all the display of that age. Three hundred oxen were sacrificed by the king himself, and others offered up many more. The time chosen was the anniversary of Herod's inauguration, instead of the period of an annual feast, as was the case of the first temple.

The temple itself was surrounded by three courts. The first, or outer one, enclosed all else connected with the structure. This was entered from the east through a cloister, or covered arcade, known as "the cloister of Solomon." On the face of this, and also of the other porches, were fastened the shields, swords, and other trappings of conquered tribes. Inscriptions were conspicuously placed, forbidding the approach of Gentiles. The court itself was paved with variegated material as with mosaics. Its walls were of the whitest marble.

Within this court rose a high wall with turrets and battlements. This was pierced by nine gateways, surmounted with high towers. The principal entrance through this to the inner court was from the east by the gate Beautiful, sometimes called Nicanor's gate. This gate was of beautiful bronze, but the others were covered with sheets of gold or silver. Just inside the gate Beautiful, was a slightly elevated station for "the women." By the side of this were thirteen receptacles for money offerings. Above the women's platform, reached by a flight of fifteen steps, was the "court of the priests." At one side of this a standing-place was separated off by a rail, behind which people might view the sacrifices that were offered upon an altar set in the center of the enclosure.

Beyond the altar was the temple proper, with its holy vessels. In the dark recesses of the most holy place, however, there was, according to the Mishnah, nothing but a stone on which the high priest rested his censer. This temple was indeed a striking contrast to the simple tented sanctuary of the wilderness, as fashioned by the direction of Jehovah. It doubtless was very beautiful, as architecture was then considered, with its outer court standing on its pretty terraces, its inner court walls capped by embattled towers and gateways, and the snow-white sides of the temple itself rising above the whole, in bold contrast to the deep, dark chasm of the valley which lay below.

But one prominent feature was permitted to mar the entire effect of the temple's attractions. By the side of the main entrance sat cattle sellers, and money-changers, the din of whose voices must have annoyed greatly the more de-

vout worshipers. It was this desecration of God's house that the Lord Jesus frowned upon when he entered the place with his scourge of small cords. John 2:14. On the other hand, the Master saw and smiled upon one thing which he beheld in the sacred court. A poor widow, in her consecration, timidly advanced to the treasury box, and cast into it all her living. This act of genuine self-denial called forth his words of commendation and praise: "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

But with all its splendor, its complex rites and ceremonies, this Idumean-Hebrew temple was destined to give way to another "temple," which, when "destroyed," was to be raised up in three days. John 2:19. Its prodigious towers and its piles of marble were to be thrown down so that not one stone would be left upon another. Matt. 24:2. Its earthly priesthood (sometimes of the lowest people) was to merge into a heavenly, even a royal priesthood. Its sordid rabbis, or "great ones,"—the people's "masters,"—were to be lost in the self-renouncing Son of man, who gives his life for the world. Its *Beth-Din*, or judicial body wearing the title of *Sanhedrin*, was to give way before him to whom judgment rightly belongs.

The superstition, infidelity, casuistry, ambition, and misery of that time were to find a remedy, not in some worldly conqueror or philosopher, not in some austere hermit, but in a humble, innocent "Man of sorrows," who, knowing what was in man, could be gracious to the sincere, but stern to the hypocrite. He was to be One whose transcendent goodness in everything, and at all times, would reveal the true image of the divine nature,—the way, the truth, and the life of God. In him the ancient factions of Pharisee and Sadducee, the irrational frenzy of the Zealots, the strange freaks of the Essenes, the wicked formalities of priest and scribe,—all of these were leveled under the influence of the God-Man, to whom the priesthood and sacrificial services of the Hebrew sanctuary were designed to direct attention. By his uplift to Calvary's cross, as the sacrifice of divine provision, the attention of all the world is now drawn to him, and he is become the all in all to every devoutly hopeful soul in the provident care of Jehovah.

*Mountain View, Cal.*

## Can We Leave Out the Sabbath?

L. D. SANTEE

IN our personal work for others we are often told, "Were it not for the Sabbath, we would unite with your church." This expression, so often heard, has set us to thinking seriously. God forbid that in the work of leading souls to Christ we should present any unnecessary requirement, any needless sacrifice.

If we can present a gospel that will *save men*, and leave the Sabbath out, we ought to do it. I am willing to leave it out if God authorizes such an omission. I must decide that by going to his Word.

First, I will notice the character of him whose Word I am to study. In James 1:17 I read, "With whom is no variableness, neither shadow of turning." Again, in Eccl. 3:14: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." The psalmist bears the following testimony: "Therefore I esteem all thy precepts concerning all things to be right."

The study, so far, has not been in favor of ignoring one of God's precepts. The Father and Son have the same nature: "Jesus Christ the same yesterday, and to-day, and forever." Then, as their characters are unchangeable, their teaching would be of the same nature. Another thought: anything before the fall could not be a type of redemption, as no gospel was necessary, and there was nothing to prefigure. With these thoughts before us, we begin the study of our subject.

Jesus said, "The Sabbath was made for man." Mark 2:27. This refers us back to its "making:" "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:1-3. Everything was just as God purposed it should be, for he had fashioned it himself. There were no types, for sin had not yet made necessary the application of a remedial scheme. Again, men were not yet divided into nationalities, and so the principles enjoined were for the entire race.

Here, then, at the close of the creation week, God expressed his wish by both precept and example, that man should rest on the seventh day. I find this wish repeated in Ex. 16:26: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." This was at the giving of the manna. Here again God was working, and his example gave them no warrant to labor on the seventh day. Those who presumed to do so were met with stern rebuke. A month later, from the flaming summit of trembling Sinai, was spoken and written a law for the race, and the voice of the Almighty said to them in plain and positive language, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:8-10. From that time on, all the inspired writers taught the law of God, and whatever they said of the law was true of the Sabbath, as it was a part of that law.

The women who were instructed by the Saviour did not think it right even to embalm the dead on the Sabbath day. Luke 23:56. Jesus said that not only

was he Lord of the Sabbath (Mark 2:28), but that it was more durable than heaven and earth. Luke 16:17. Paul affirmed that the Sabbath-breaker dishonored God. Rom. 2:24. Notice Heb. 4:9: first as to its chronology—A. D. 64, within six years of the destruction of Jerusalem, and but thirty years after the crucifixion. Many churches had been established; the gospel was being preached, and its principles understood. Before God closed the inspired record, he put one more "remember" to his command that they should observe the day on which he rested, and which he sanctified: "There remaineth therefore a rest [margin, "keeping of a Sabbath"] to the people of God." Heb. 4:9. So, then, there *is* a Sabbath to be kept by the people of God. Which day is it? "For he that is entered into his rest [keeps the Sabbath], he also hath ceased from his own works, as God did from his." Verse 10. Now if I can find out on what day God rested from his work, then I will know which day remains for me to keep, for God is the example. I read in verse 4 of Hebrews 4, "And God did rest the seventh day from all his works." That settles it for me; I am to rest as God did, on the seventh day.

In conclusion, Inspiration, speaking of "the world to come, where God reigns supreme, says: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. Here is a fact that I desire every reader to remember, even if he should forget the rest of this article: When God controls the world, the seventh-day Sabbath is observed. Let us never forget that. It was so in the first Eden; it will be so in Eden restored. Therefore, in the new earth, the seventh-day Sabbath will be kept by the redeemed. How could we leave out the Sabbath and preach a gospel that would promise any a place in the new earth? It would be impossible. We would rather teach what the Word of God says. "Then shall I not be ashamed, when I have respect unto all thy commandments." Ps. 119:6.

*Moline, Ill.*

## A Smile

NOTHING on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared to an eye-flash and a mirth-flash? Flowers can not smile; this is a charm that even they can not claim. It is the prerogative of man; it is the color which love wears, and cheerfulness, and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that can not smile is like a bud that can not blossom, and dries up on the stalk. Laughter is day, sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.—*Henry Ward Beecher.*



### A Spring Lilt

THERE'S a ripple on the river, where the water is a-gleam;  
There's a brown bird singing to its shadow in the stream;  
And the barren woods are blooming, and its people are a-wing,  
For over hill and over dale they hear the coming spring.

Here's a snow of buds a-blow, in the apple tree;  
Overhead a sunny wind, blowing to the sea.  
Who will come a-roaming? Come with me to-day.  
And, oh, the yearning faces on the broad highway!

There's a ruffle on the water, and a drowsy cloud above;  
There's a blue sky spilling out a shower for its love.  
For sweet April is a-weeping, and is laughing as she cries,  
And she gathers up a rainbow end and dries her pretty eyes.

Here's the way to Yesterday; take it as you will.  
April's but a bit ahead, dancing on the hill.  
Who would woo the madcap? Hurry, while you may!  
And, oh, the feet that wander from the broad highway!

— Herman Da Costa.

### Danger From Flies

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

THE fly has been with us since the visitation of the plagues upon Egypt in the days of Moses. No wonder we treat it with contempt! It is a contemptible creature, but by all means let us not ignore it, and so permit it to destroy us. Perhaps the fly would never have been regarded with indifference had the people always borne in mind what Moses left on record about flies: "The land was corrupted by reason of the swarm of flies," he said. Nor had this been forgotten in King David's day, for he writes in the seventy-eighth psalm: "He sent divers sorts of flies among them, which devoured them." And Solomon well names these noisome insects "flies of death." So the people who have been blessed with Bibles did not need to be ignorant all these ages of the destructive character of the common house-fly, the mosquito, the tsetse-fly, and various other insects which David's "divers sorts of flies" may be understood to include.

#### How Flies Defile Food

The fly is admirably furnished for the defilement of fluid and food. Each of its six little feet is fitted with a gummy,

hairy pad. This enables the fly to stick to glass, and it also causes many objectionable things over which the fly walks to stick to its feet. The legs and body of the fly are thickly studded with short, stiff hairs, which brush through filth one moment and through food the next. In short, it would be difficult to imagine a more successful distributor of disease than the common fly. Of 414 flies which were caught and carefully examined, none were found to be carrying less than 550 germs, while some were carrying as high as 6,600,000, the average for each fly being 1,222,570 germs. When a fly falls into milk or other food, that number of germs may be left in the food after the fly has been removed. And the disease germs left behind may be those which cause typhoid fever, Asiatic cholera, dysentery, cholera infantum, and other intestinal diseases.

#### Mrs. Fly's Family

Where do all the flies come from? Let us start with one female fly, and we shall understand soon how it is that flies multiply with such rapidity. A single female fly lays from one hundred to one hundred fifty eggs — some say one thousand or more. Let us take the lowest estimate, one hundred, and let us base our computation on the assumption that only five full-grown female flies develop from the hundred eggs. This allows for a mortality of ninety per cent, and of the remaining ten per cent one half would probably be males. This first generation of five female flies would reach maturity in from ten to fifteen days, depending on weather conditions. From these five in another ten days would be produced twenty-five females; then 125; 625; 3,125; 15,625; 78,125; 390,625; in the ninth generation, 1,953,125 female flies. There would, of course, be an equal number of males, and not only nine but fourteen generations of flies might easily be produced in a single season.

#### Favorite Breeding-Places

Flies, like other higher insects, pass through four different stages before they are fully grown. These stages are known as the egg, the larva, the pupa, and the adult. The eggs are by choice deposited on horse manure, but if none is available, other kinds of manure or any kind of decaying animal or vegetable matter will answer. In a word, the fly breeds in filth, and comes from that filth to our food. Dr. L. O. Howard found in horse manure 1,200 house-flies to the pound.

#### How to Fight Flies

1. Destroy their breeding-places. Allow no filth or refuse of any kind to remain where flies can gain access to it. In London, manure can be kept no longer

than forty-eight hours on any premises, and then only in covered tanks.

2. Shut flies out of garbage boxes and lavatories. Cover all discharges with dry earth, ashes, or quicklime. (Read Deut. 23: 12-14.) Another excellent way to dispose of filth is to burn it. (See Lev. 4: 11, 12.) Disinfectants as generally used are comparatively worthless.

3. Shut out the flies with screens. Every window and door from basement to garret should be screened in such a way as to shut out all insect pests.

4. Keep all food and drink away from flies. If flies have gained access to a dish left standing on the table, destroy the food; do not eat it. Should a fly fall into baby's mug, it is cheaper to throw the milk away than to nurse the baby through "summer complaint" or some other diarrheal disorder which may easily be caused by the filth and germs washed from the fly by the milk.

5. To destroy a large number of flies in a room, close it tightly and sprinkle pyrethrum on a tin which has been heated sufficiently to give off a dense white smoke. This smoke is poisonous to flies, but harmless to man.

6. An excellent fly poison consists of formalin, three parts; milk, four parts; water, thirteen parts. Mix and pour in shallow trays which are put in places frequented by flies, but out of reach of animals and children.

Cooranbong, New South Wales.

### Not Mendicants

MRS. S. R. TOWN

CHARITABLE associations have long since discovered that indiscriminate giving creates chronic beggars, so inclined is the human heart to mendicancy. Perhaps we resent such an indictment, and really do live above it in financial matters. But there are things so precious and rare that money can not procure them.

There lived in a certain village a quiet, unassuming little woman, who had not a wide circle of acquaintances, and whose household duties fully occupied her heart and hands. But if one were in perplexity or distress of ever so delicate a nature, this little woman would be sure to listen sympathetically, and advise wisely. And the poor, troubled soul could leave her presence relieved and grateful, sure that his confidence would be respected. Some said that she was the dearest little woman in the world; others, that she was a perfect treasure; and still others, that they loved her dearly; and there the matter ended, unless perhaps for the unconscious self-congratulations of those who had voiced such generous sentiments concerning a friend.

There was a man of our acquaintance who never seemed to forget any one. Engaged himself in an enterprise which absorbed his whole soul, he ever found time to bestow an encouraging smile on the disheartened, a word of hearty good-cheer on the wavering, a few moments' conversation on the lonely. He never announced himself as on a missionary

visit. Many times he did not quote a single text of Scripture. But who misunderstands the language of brotherly love? One heard people saying, "If I could do as much good by a few words, I would certainly do it," and, "How I wish I had such a sympathetic heart!"

Good resolutions and wishes these! No doubt the Lord lets our lot be thrown in with such people on purpose to stimulate them. But little credit shall we ever receive if we stop short there. For he it is who says that his people shall lend to all nations, and not borrow. They shall be the head, and not the tail. "Freely ye have received, freely give." He will not have us spiritual beggars, and has accordingly made the most generous and painstaking provision that we may succor the disconsolate, sore-hearted world all around us.

"O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" Here is the secret of—

"The heart at leisure from itself  
To soothe and sympathize."

Takoma Park, D. C.

### May I Attend the Theater?

THE stage has a history which is not to its credit. "Dramatic representation," says D. Herrick Johnson, "had its origin, among the Greeks, with a troop of bacchanalians in nude and boisterous songs, interspersed with dances, conducted with a high degree of licentiousness in both language and action. Then came Thespis introducing tragedy. The stage is said to have been a cart, the chorus a troop of itinerant singers, and the actor a sort of mimic. Subsequently Æschylus appeared, who carried the Greek drama at once to nearly its highest perfection. He was followed by Sophocles, who introduced a third and even a fourth actor into his plays. Then came decline under Euripides, exhibiting degenerate taste and loose morality. The transition to comedy was easy, originating in the licentious sports of the villages, and popular in production as it was personal, abusive, and low. The comedies of Aristophanes are an illustration at once of the depravity of the poet and the libertinism of the spectators. His wit was coarse and vile, a mixture of buffoonery and positive filth.

"Theatrical exhibitions became popular amusements among the Romans just as they lost their stern love of virtue, yielded to luxury, and grew weak and effeminate. The European stage is no exception. This grew out of the 'mysteries' of the Middle Ages, a sort of sacred drama performed by monks, in which the devil also played a conspicuous part. This was the foundation of the modern British and American stage, which has arisen only to degenerate, until now many of its exhibitions outrival in licentiousness and filth the darkest days of the drama, even on the confession of its friends.

"In China theatrical entertainments are popular. But neither there nor in Japan

are women allowed to perform. It is a question whether women were ever present in the ancient theater. It is undeniable that the actors were invariably men, and few in number, and yet these theatrical entertainments contributed to the downfall of the Grecian state. They had their origin in a corrupt state of morals, and they tended to deterioration." . . .

The best Greek and Roman writers, such as Xenophon, Plato, Socrates, and Tacitus, denounced the theater of their times as antagonistic to good morals. Athens suppressed the theater by law. In Rome "gross exhibitions, licentious buffoonery, and female indecencies became the common rule of the play." "The Roman theater," says Dr. Schaff, "became more and more the nursery of vice, and deserved to be abhorred by all men of decent feeling and refinement." Mr. Lecky declares that the "Moral" and "Mystery plays of the Middle Ages brought about the degradation of the church and all religion." Of England, Macaulay writes, "From the time that the theaters were opened, they became the seminaries of vice," and Sir Walter Scott says of the theater in his day: "It was abandoned to the vicious. The best portions of the house were set apart for the abandoned characters."

The playhouses of England were suppressed by Cromwell. But has the theater improved? Is not the institution very much better now than it was then? Efforts have been made to reform it. Edwin Booth declared that he would have a moral theater in New York, but he failed to establish it on a paying basis. Henry Irving made the attempt in London, and as signally failed. Hannah More wrote moral plays, but the theatrical managers did not want them, because they would not pay. All who know the facts are compelled to admit that the theater is still bad. One need not go to one, to learn this. He has only to look at the bill-boards. Its bill of fare is for the most part moral filth. To be found standing before the average theatrical poster is a reflection on one's purity of mind.

Modesty must turn away its face for self-protection. Now and then a pure play is placed before the public with great parade, and the preachers are invited to come and see. Then look out for more filth the following week! The pure play has been used as a sort of opiate for the consciences of the guardians of public morals. They are not expected to denounce what appears in the same building where they sat and enjoyed a moral play. The theatrical manager knows how to manage the public so as to fill his coffers.

The fact that the theater as an institution is still bad, is proved by the testimony of those who are most familiar with its workings. "None of my children," said Macready the actor, "shall ever with my consent or on any pretense enter a theater or have any visiting connections with actors or actresses." Edwin Booth said, "I never permit my

wife and daughter to witness a play without previously ascertaining its character." This is an admission that the theater as an institution is bad, though some plays may be good. Mr. Dumas, the play writer, wrote to a friend: "You do not take your daughter to see my play. You are right. Let me say once for all, you must not take your daughter to the theater. It is not mainly the work that is immoral; it is the place." Mr. Sothorn, in a newspaper article over his own name, says: "I have known some of our best performers who have found it necessary first to attend and see a play before they would allow their wives and daughters to go. Why was this necessary?—Why, because they knew there was very little cleanness in those places; and who better than they should know?" John Gilbert, the veteran actor, wrote in the *North American Review*: "I believe the present condition of the drama both from a moral and artistic point of view to be a subject for regret. Many of the plays that have been adopted from the French are open to the severest criticism on the ground of immorality." An actor, in passing a theater, said to a friend of Dr. Cuyler, "Behind those doors lies Sodom." Edwin Forrest, hearing Rev. D. Brantley denounce the theater as an immoral institution, lingered long enough to assure the preacher that he agreed with what he said, only he would make it stronger.

Mr. William Winter, a dramatic critic, asserts that Christian ethics on the stage would be inappropriate. Mr. A. M. Palmer, the Nestor of the theater managers, says, in a *Review* article: "The chief themes of the theater are now, as they ever have been, the passions of men: ambition leading to murder; jealousy leading to murder; anger leading to murder; lust leading to madness."—*A. C. Dixon, D. D., in Western Recorder.*

### For "Finicky" Appetites

My children had "finicky" appetites, and it seemed impossible to provide a meal that would be acceptable to all.

Some of the things they disliked they had never tasted, so one day I said: "To-morrow Robert may order the dinner. He may be the host, and the rest of us will be his guests. Of course, as his guests it would be unpardonable for us to tell him we did not like his food. We must at least *taste* of everything. The one who is the most perfectly bred guest may give a dinner soon after. Of course, if there is any one who is boorish, that one will be denied the privilege of entertaining us."

Well, the result of our series of dinners was that Alice discovered that cream really tasted very nice, and Paul found that eggs were not the abomination he had thought them. Moreover, their father meekly accepted French dressing, although thitherto he had never tasted olive-oil.—*Harper's Bazar.*

"He who envies another admits his own inferiority."

# THE WORLD-WIDE FIELD

## His Glorious Appearing

MARY VALLIANT NOWLIN

He is coming, my Saviour, Redeemer;  
He is coming, my Master and King,  
And all I have hoped for and longed for  
His glorious appearing will bring.  
He is coming, the Conq'ror of conq'rors;  
He is coming forever to reign,  
To bring in eternal salvation  
Over all of his righteous domain.

He is coming, my soul, to thy longing;  
He is coming, my heart, to thy beat;  
And ever my spirit is yearning  
For that moment of moments most  
sweet,  
When my eyes shall look up, and behold  
him  
In the day of eternal release,  
The day of his glory immortal,  
When the earth shall be filled with his  
peace.

He is coming — the King of all king-  
doms,  
The Lord of all lords — in his power.  
The earth is now groaning in travail,  
For deliverance waiting that hour.  
Then, then shall the desert place blossom,  
And its flowers will have never a  
thorn;  
The rose and the myrtle shall flourish,  
And the earth will break forth into  
song.

He is coming — the King in his beauty —  
His majesty all shall behold —  
Soon coming, whose glorious appearing  
All seers and prophets have told.  
And my soul like the hart is now panting  
As he thirsts for the waters at noon —  
But O, my Beloved is coming,  
And I shall be satisfied soon!  
*Takoma Park, D. C.*

## Cuba

E. W. SNYDER

THE workers of our field were much encouraged the past winter by the visits of Elder U. Bender and Prof. F. Griggs in January and of Prof. E. A. Sutherland and Mrs. E. C. Gray in February, the latter being of the Madison (Tenn.) school. The counsel and assistance of these in planning for the establishment of our school work in Cuba will certainly result in benefit to the cause in this needy field.

∪ In company with the first two mentioned, a visit was made to the San Claudio school, where Brother S. H. Carnahan and wife have been laboring the past year. The burden on them has been quite heavy, and the sacrifices great, owing to the fact that in order to be self-supporting, Sister Carnahan has had to resort to private teaching in Cabañas, a town seven miles from the school. It was quite evident that if the facilities of the school could be enlarged so as to enable them to take in Cuban students from the neighborhood, as well as a few boarding students, they would thus be

enabled to derive a support with what might be raised from the school farm.

The disposition of the brethren to recommend that some help be given them to provide a school building in order to enlarge their work, as above indicated, was an encouragement to all.

For more than two years we had been corresponding with Professor Sutherland concerning his making a visit to Cuba in the interests of self-supporting school work. Something of the benefits



TEAMING IN CUBA

of this work have been realized from the efforts of Brother Guy Holmes, located at Minas; of Brother C. D. Kinsman, near Nuevitas; and of Brother J. E. Anderson and wife, at Las Tunas, Oriente province.

On our trip to eastern Cuba, in company with Professor Sutherland and Mrs. Gray, these workers were visited, and plans were laid to make their work more efficient. At Minas quite an interest on the part of the Cubans to hear the message was found, and before leaving, three were baptized, and four received into church fellowship. This interest was awakened by Brother Holmes's periodical work. He now has the assistance of a Cuban brother, who is very zealous also in the missionary work for his people. At this place and in the immediate vicinity there are eight or ten Sabbath-keepers, but at the time Brother Holmes went there, no one but himself and family were keeping the Sabbath. What the Lord has done through Brother Holmes we believe that he would do in many other places in Cuba if consecrated workers were found to enter the openings.

At Las Tunas we found Brother and Sister Anderson of good courage in their work. Although they have been there but eight months, Sister Anderson has acquired a fair use of the Spanish, being able to teach in that tongue. She has

ten pupils in her school, which, with her private teaching in English, keeps her quite busy.

The experiment at Las Tunas is of considerable interest to us, as its success would give assurance to others who may desire to enter some of the many Cuban towns and cities in a similar manner.

Of these cities there are fourteen of more than ten thousand population, and thirty of more than five thousand. In view of the following conditions it is evident that the time is ripe for quite a number of private schools to be established in Cuba. First, the public schools as a rule are inferior and inefficient in the work they undertake to do; second, American teachers are popular with the Cubans, and have a good reputation; third, owing to the increasing commercial relations with the United States, and the consequent increased demand for teachers of the English language, English teaching can be made a good source of revenue in self-supporting work.

However, it is evident that in order not to have the work overburden the teacher, as well as for other reasons, there should be more attention given to agriculture, as the latter will always be an important factor in self-supporting work in Cuba. In order to consider what mold should

be given to this work, Professor Sutherland called a meeting, at the home of Brother Holmes, on February 15. There were nine present at this meeting; and after the discussion in which all participated, it seemed to be the consensus of opinion that a site near one of the principal cities should be chosen with the object of establishing a central training-school for workers who may come to this field from the north. It was thought that the school site should afford sufficient land for all agricultural purposes, while its proximity to the city would give ample territory to the workers for personal labor among the people, and thus a command of the colloquial Spanish would be obtained. As a good Spanish teacher will be connected with the school, a thorough grammatical knowledge of the language will also be given.

In addition to the language study, instruction will be given in methods of labor among the Cubans, which will include practical house-to-house work with periodicals and Bible work.

Agriculture will be made prominent, especially that relating to the cultivation of the native products. After passing a year in the central school, it is planned that a teacher will be prepared to go out and establish an individual school, to be conducted on the same plan as the central school.



In view of the fact that at present there are those who are planning to come this way to take up this kind of work, it seemed advisable that Brother Sutherland and Mrs. Gray should come and look over the field, in order to become personally acquainted with its needs.

In conclusion, we are glad to say that the interest in Havana and its vicinity continues good. At our last quarterly meeting, held in January, four were baptized, and the tithes and offerings for the last quarter of 1909 indicated an increase of seventy per cent over those of the previous quarter.

*Apartado.*

### Among the Tamils, South India

J. S. JAMES

WE had some very encouraging developments here in November and December. We had been expecting a division among the Sabbath-keeping sect ever since we began operations. Shortly after the dedication of our bungalow, about one hundred thirty men, women, and children separated themselves from the old church, and came to us. In doing this, they immediately left off all their old ceremonies, both Jewish and heathen, and began to conform to what we were desirous of teaching them. Of course, this meant that they would be denied every privilege they once enjoyed in connection with the old church, such as marriage ceremonies, funeral rites, and a ground to be buried in, school, etc. I began at once to make provision for these things. The next day after they joined us, their children were expelled from the school. The leaders thought to intimidate them: as we had no school, they would be compelled to bring their children back, and that would give an opportunity to discipline them for leaving their church.

Seeing the seriousness of the situation, I immediately rented a small shop building, hired two teachers, and began a school. It has now grown to a membership of sixty-eight, being about equally divided among boys and girls. The pupils, who come from three different castes, mingle freely with one another. Some are the children of heathen in the surrounding villages, but most of them belong to the Tamils who have joined us.

When I speak of these people joining us, I do not mean that they were taken into the church as Seventh-day Adventists. They have a great deal to learn before they reach the standard of Western ideals. Doubtless many of them will never reach the standard we hold at home for church-membership. With them, learning the truth will not simply

confine itself to a period of probationary instruction; it will require a long effort of patient, faithful teaching, combined all the way with much charity and consideration. It will not cover simply the theological part of their training, but must touch almost every detail of their lives, socially, commercially, morally, domestically. We must bring to them a Christian civilization, a thing already accomplished for those who teach the truth in Western lands.

Now that a separation has been made, and we have a definite company of people for whom to labor, we are beginning to teach them the truth in a more systematic way. I have organized a Bible class of some of the brightest young men who are desiring to be trained for some part in our work. Some of these have families, and will require some means of support while being trained. I expect



THE SCHOOL AND SCHOOL HOUSE AMONG THE TAMILS



MISS SHRYOCK, WITH WOMEN AND CHILDREN

to hold the class every evening for five nights in the week, and shall endeavor to follow a line of instruction that will serve to eradicate from their minds some false ideas, and at the same time ground them in present truth.

One great drawback is their lack of education. None of them has so much as a common-school education. Many can scarcely read or write. It is pitiful to see grown men and women waking up at this period in life and struggling to learn to read and write. They evidently know that they have been kept in darkness all their lives. But their great need is our opportunity, and we should

make every effort to bring light and hope to these poor souls. I never felt more drawn to a people in my life. When I came here two years ago, I put everything into the balances to gain a foothold for the message, counting my own life and the lives of my family of little worth. To-day we are beginning to see some of the results, and we feel confident that much more is to follow. In the meantime, we hope for strength and life to labor on. We have laid broader plans for the future than we have covered in the past.

Our eyes still look upon the fields and the unreaped harvest. The last thought in our minds is to become discouraged and turn back. We have cast ourselves into this sea of humanity to save whom we can. It can not be done with unsoiled hands and tidy garments. We *must* go where they are, and follow the example of the Master in reaching them. If we would save people from the flames, we must expect some burns and scars, and perhaps lose our own lives in the attempt.

*Nazareth, Tinneveli.*

### Experiences in Ecuador

WM. W. WHEELER

OUR home has been turned into a sort of hospital for persons from the United States who have come here as a last resort to be cured of tuberculosis. Besides these, we have been taking care of other sick ones. The first who came was a woman from California. She was with us seven weeks, confined to her bed all except the first four or five days. She never had made any profession of religion, but at the first was able to study, and before she died, seemed to rejoice in all she learned of the "everlasting gospel." We believe she sleeps in Jesus. Her brother was with us, sick, for two or three weeks afterward. Another remained with us one week, and then started back to his home in Georgia. The next day another patient came. He is rallying some, but evidently his months are not many. Thus

I have been kept from attending the union conference in Argentina.

These and some others have come to Ecuador as the result of reading an article in a United States magazine to the effect that Quito is the "consumptive's paradise," a sure and certain, permanent cure within a year's time, though there may be only a portion of one lung left. It seems a little strange that such a word should be sent out, for it rains much more in Quito than in this place [Ambato]. This we consider by far the better climate, but this is not nearly so beneficial as many dry parts of the United States. Many of the natives here die of

consumption. I am told that it is one of the most common diseases of the coast, and that of the many who have come to the interior with it, only two have been known to recover. The people are fearful of it. They will not have a person sick with tuberculosis in the house, if it is possible to get rid of him. Americans coming here with it are refused admittance to the hotels, or are turned out into the street in about two days, or as soon as their condition of health is learned. Just imagine yourself here, able to walk but a few steps, neither you nor your companion able to speak a word of the language, denied entrance to a hotel, and having to sit on the curbstone until some one is found who can speak in your tongue. This was the experience of the first patient who came to us. The man with us now was just about to be forcibly put out of the second hotel in which he had tried to stay, when word was brought to us. We could but say, "Bring him here"—just a little of the "Do as you would be done by."

If those who think of coming here could realize before they start, some of the many inconveniences of this country, compared with the many conveniences of the home land, they would certainly not come here to regain lost health. As far as we ourselves are concerned, we are as happy and healthy here as we ever were anywhere. And then we have learned some valuable lessons here that we could not well have taken in the United States.

The language is coming little by little. I am happy to see that the more I get, the faster I can add to it on all sides. Bible reading is one of the fastest ways of fixing the language in the mind. I believe that in all the Spanish classes in our schools, the Bible should be made one of the class books almost from the first day.

We feel slight earthquake shocks every few weeks. From our garden we see the volcano Cotopaxi, often snow-covered, sending forth almost constantly a column of smoke. Another snow-capped volcano is seen on the other side. Two more snow-capped mountains are in sight from a hill behind the house. But it was not to view the beauties or the terrors of nature that we came. Who else will come and help warm the cold hearts with the fires of the love of Christ? I certainly hope that the Lord will have some one ready soon, who may be sent to assist us in this needy mission field.

*Ambato.*

### **Wanted, a Worker**

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker, he calls a worker. When he has work to be done, he goes to those who are already at work. When God wants a great servant, he calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy thrashing wheat by the wine-press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine-cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—*Selected.*

### **God's Wondrous Care**

WORTHIE HARRIS HOLDEN

"I will hedge up thy way with thorns."  
Hosea 2:6.

THE thorns which sin hath brought to  
curse and blight

The Master takes and makes a hedge  
therewith,

That when thou turn aside to left or  
right,

Their piercing may to thee a warning  
give.

The bleeding heart that wounded cries in  
pain,

The stricken soul that grieves to be  
forgiven,

Have not in sorrow called to God in  
vain;

Their grief an earnest is of hope from  
heaven.

O Saviour, pierced and bleeding on the  
tree!

Why shouldst thou, Man of sorrows,  
suffer so?

"Thy sin and curse are nailed to Cal-  
vary,—

All thine iniquity, thy grief, and woe."

Then sorrow not as those in grim de-  
spair,

For grief hath lost for thee its deadly  
sting;

But mourn thy sin hath nailed thy  
Saviour there—

The Lamb of God, a sinless offering.

Nor crucify afresh the Son of God

By any conscious word or act of  
wrong:

Keep in the middle of the path he trod,  
Singing forevermore redemption's  
song.

*Portland, Ore.*

### **The British Union Conference**

W. J. FITZGERALD

No general report has appeared in the REVIEW for the British Union Conference since the General Conference session held about nine months ago. The delegates all returned from the General Conference with renewed courage, and the news which they brought comforted and stirred with enthusiasm their fellow workers and our churches generally. Since that time we have all been seek-

ing with renewed earnestness to press forward.

The year 1909 produced sufficient in the British field to encourage our hearts. Two hundred sixty-two new members were added to our churches. The gain in tithes over the year 1908 was \$1,187, the total amount of tithe being \$26,265. A good degree of liberality was shown toward missions, the total offerings amounting to \$5,125, this being an increase of \$1,568 over the previous year. About \$2,000 was contributed toward the union conference building fund, while over \$70,000 worth of literature was sold in the field. The health food factory enjoyed a prosperous year—by far the best in its history. The Caterham Sanitarium also experienced the most successful year since it was opened. It was possible to make important improvements there, the same being paid for out of the earnings of the institution. The sanitarium in Leicester enjoyed a greater degree of prosperity than ever before. A shortage of water at the Rostrevor (Ireland) Sanitarium rendered the work more difficult and less profitable.

We would make special mention of the training-college. Its work has been conducted again in the old mansion on the estate. A new house of about twelve rooms has served as a dormitory for the young men. The school year, which opened last September, found the facilities of the institution taxed to their limit. The work of the school has been moving encouragingly, and the close of each session finds a fair number of students prepared to enter the field, to remain. Thus our force is constantly being increased. Some who received training in the school went out to Africa and India last year.

All were encouraged at the opening of the present school year to see the new college in process of erection. At the present time, nearly three fourths of the labor has been done. A few more months will suffice to complete it, and the time of the dedication has already been appointed. That ceremony will take place in connection with the union conference session, which will convene July 28. Those who have seen the building are pleased with the exterior appearance. We think we shall be as well satisfied with the interior when all is finished. It will provide facilities for about one hundred students. The chapel will have a seating capacity of about two hundred twenty-five.

The faculty and students are looking forward to the next school year with much happy anticipation. The new building will doubtless prove a great boon to our educational department in Great Britain. We are expecting 1910 to be productive in all lines in the British field. For this we shall earnestly labor.

*London.*

"THOUGHTLESSNESS is never an excuse for wrong-doing. Our hasty actions disclose as does nothing else our habitual feelings."



WASHINGTON, D. C., APRIL 21, 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

**'A Hope That Works.** — The doctrine of the coming of the Lord is not a theory merely; it presents the most tremendous of issues. The hope of it changes and transforms all the life. "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." I John 3: 3.

**"An Exalted People."** — Under this title, Elder Uriah Smith, so long editor of this paper, wrote in the REVIEW of Aug. 6, 1857:—

We have enough thus to elevate our minds. The storm of wrath before us, the events of the judgment, our great salvation, and final condition are described to us in strains as lofty and sublime as language can embody, or the mind of man conceive. Read the following: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: . . . the judgment was set, and the books were opened." Dan. 7: 9, 10.

Can any one let his mind go forward to the scenes so awfully grand as this, and be occupied at the same time with small thoughts, and perplexed with trifles? And is there nothing calculated to eclipse all minor considerations in the thoughts of the great white throne, and One sitting thereon before whose face the heavens and the earth flee away; of that promiscuous and universal prayer which the great and proud and mighty of earth shall soon raise, to be hid from the presence of the wrathful Lamb; of the melting of the elements with fervent heat, and the springing therefrom of a new earth, the abode of righteousness; of the taking of the kingdom under the whole heaven by the saints; of their entering upon an eternal respite from all their toil and sorrow, and shining as the stars of the firmament of heaven forever and ever?

There are no themes more ennobling and elevating upon which the mind can dwell. . . . Look aloft! Our citizenship is in heaven. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. "Heirs of immortal crowns divine." It is meet that for joy we should sing. The truest honor, the highest privileges that

can attend this mortal state are conferred upon us.

"Why do they then appear so mean? And why so much despised? Because of their rich robes unseen The world is not apprised."

### "Smile and Push"

RECENTLY in one section of the country there arose a fierce conflict in a community over various questions pertaining to the public welfare. One party took as its motto the words: "Smile and Push." Acting upon this principle, they waged a vigorous and enthusiastic campaign in behalf of their ideals, resulting in the end in a marked victory. What measure of success was due the excellent motto we can not say. We know this, however, that such a motto will help to win success in the experiences of either a political party or an individual, and it will assist the Christian in his experience in a no less degree.

Our attitude toward the world, toward our fellows, and toward all of life's experiences has very much to do with the success achieved. The hopeful, cheerful disciple of the Lord is everywhere welcome. His words of hope and courage fall gratefully upon the ears of those who are despondent and cast down. There are many who seem to feel that religion consists in sighs, moans, and tears. This is not so. The Christian, above all others in the world, should rejoice in his inheritance, in the life that now is, in the prospect of the life that is to come.

Our fellows have no need of the touch of sadness and discouragement. There are longing hearts on every side, hungering for some word of hope. Even in our own churches, and perhaps in our own homes, are those longing for some smile of appreciation. Why not give to-day these omens of good cheer? Why grumble, fret, and complain at those we love, and then seek to solace our sorrow by flower wreaths after they die? A smile to-day will do a thousand times more good than a thousand tear-drops to-morrow. The word of hope and courage and comfort will accomplish a thousandfold more for our fellows while they can hear them and appreciate them, than any extolling of their virtues after they are dead.

Tears have their place in Christian experience. By sorrow of heart many a repentant sinner has found his way back to his Father's house. In humble, contrite confession, many sins have been acknowledged, and wrongs made right. God does not, nor should we, despise the tears or griefs of those around us; but God does not want us constantly weighed down with sorrow or regret. If sins have been committed, let us make these right in the spirit of sincere contrition,

and then rejoice in the scepter of forgiveness and peace which is extended to us.

We should not possess a cheerless religion. Many children are turned from the church of God, and from the faith of their fathers, because they see in the professors of that faith so little cheer and joyfulness. A happiness and joy without frivolity, a seriousness without moroseness, this is the spirit which each should seek to cultivate in his life. The apostle exhorts us: "Rejoice in the Lord alway: and again I say, Rejoice."

Good religion consists in dealing our bread to the hungry, in becoming messengers of light, and hope, and gladness, in all of our associations with our fellows. There is religion in a good loaf of bread, in a cheery smile, in a hearty hand-shake. The world to-day needs more of those who will smile and push. It needs genial natures, broad-minded, loving, generous hearts, who will overlook the wrongs in others, pass by intended slights, and keep brave and cheery and hopeful in every conflict. It is such men and women as this who will win their fellows to Christ, and who will prove an anchor to the weary storm-tossed souls amid the waves of darkness which are now sweeping over the world. Let us ever remember the motto, "Smile and Push."

F. M. W.

### On the Wings of the Wind

"THE wind goeth toward the south," said the preacher, "and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." Eccl. 1: 6.

Dr. J. Hamilton, of England, once put into a paragraph some instances in which stormy winds proved special providences in British history:—

'Tis a boisterous night, and Pictish savages curse the noisy blast which shakes their peat hovel round their ears; but that noisy blast has landed the gospel [by the boats bringing Columba from Ireland] on St. Andrew's [Scotland's] shore. It blows a fearful tempest, and it sets some rheumatic joints on aching; but the morrow shows dashed in pieces the awful Armada which was fetching the Spanish Inquisition to our British Isle. The wind blows east and detains James's [the Catholic king's] ships at Harwich; but it guides King William [the Protestant] to Torbay. Yes; the wind blows south, and the wind blows north; it whirleth about continually, and returneth again according to its circuits. But in the course of these circuits the wind has blown to our little speck of sea-girt happiness the gospel, and Protestantism, and civil and religious liberty.

Macaulay, in his "History of England," is inclined to scoff at those who interpreted the winds as fighting on the side of Prince William of Orange, as he came from Holland to take the throne of England by solicitation of the Protes-

tants. Nevertheless, Macaulay himself leaves a good testimony to the fact that the balancing of the winds was a distinct providence in that crisis of British history:—

The weather had indeed served the Protestant cause so well that some men of more piety than judgment fully believed the ordinary laws of nature to have been suspended for the preservation of the liberty and religion of England. Exactly a hundred years before, they said, the Armada, invincible by man, had been scattered by the wrath of God. Civil freedom and divine truth were again in jeopardy; and again the obedient elements had fought for the good cause. The wind had blown strong from the east while the prince wished to sail down the Channel, had turned to the south when he wished to enter Torbay, had sunk to a calm during disembarkation, and, as soon as the disembarkation was completed, had risen to a storm, and had met the pursuers in the face.

No human wisdom or penetration can read always the scroll of providential dispensations. That is a realm too high for mortal man. But it is meet to recognize delivering providences in history or in experience, come by whatever agencies they may, even by "stormy wind fulfilling His word." Ps. 148: 8.

W. A. S.

### *The Very Works I Do*

God has in both heaven and earth witnesses that are testifying of him. Said Jesus to the unbelieving Jews, "The works that I do in my Father's name, these bear witness of me;" and again: "Though ye believe not me, believe the works." John 10: 25, 38. The works done by the Son of God are not all confined to this earth; they speak to us out of the sky by day and by night, as well as out of the eyes of redeemed human beings created anew in Christ Jesus.

Men may seek by every subterfuge of subtle reasoning to prove the non-existence of God; but in the heavens are the works of his hands. The critics of the Word of God, for, instance, are stumbling over a dead fish,—not a whale, for Jonah does not call it so,—and they are seeking to use their own stumbling-block to batter down the citadel of God's truth.

That criticism of the Word of God which seeks to take away its vitality and its inspiration, and every claim it has to being the light of the world—that criticism is filling the pulpits of a multitude of churches to-day with a Christless gospel, a Spiritless Bible, and a godless creation. The acceptance of those theories is shriveling the spirituality of the churches as sere and dead as the autumn leaf; it is drying up the fountainhead of missionary contributions, so far as it is actually believed, as the volcano of St. Pierre dried up the streams that used to rush down its grassy slopes; it is taking

the love of the foreign mission work out of the hearts of the people, as the wells of the valleys are dried up by subterranean fissures; and as a result of this, it is turning the desire for worship into the channel of self-worship and the worship of gold. It is stealing away the faith of the people, as the stealthy thief deprives the thoughtless householder of his jewels and wealth. When the man awakes, his possessions are gone; he had them, and now they are not.

But in every part of the universe God has his witnesses, and they are testifying to his existence, his power, his wisdom, his care, and his undying love. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Ps. 19: 1-3. All the creations of God are bearing witness for him—in their own language, it is true, but speaking in a voice that can be heard by all, and in a language that all who will may understand. The stars that twinkle to us through infinite space are telling us of the wisdom and power of him who made them, and gave to each its orbit and the glory of its radiance, and set a bound for its habitation which it might not pass. The mind may think out into space till it reaches the faintest star that glitters into the view of our strongest telescopes; think out into the great star-studded depths through which the radiance of mighty suns wearies in its flight, and sinks just as its trembling finger-tips have touched the shore of our vision; think out and out and out, till thought itself, like a fledgling sparrow, flutters and falls in the impossible purpose; and still we are in the work-room of the Almighty, whose works are tonguing the praise of their common Maker. The great audience-chamber of the Infinite is peopled with his witnesses.

In the presence of such a concourse, presumptuous indeed is the human atom that comes to the bar of eternity to present his little brief upon the non-existence of him by and in and through whom all these consist. Truly, it is wisdom's voice which says, "The fool hath said in his heart, There is no God."

As God's works are his witnesses, so are our works our witnesses. His works witness to his righteousness, his love, his wisdom, his power. To what do ours bear witness? As his works are witnesses of what he does and is, so are our works witnesses of what we do and are. That witness can not be impeached; it tells in unmistakable language the condition of the heart that prompts the hand to do the deeds.

If our hearts are in the work of God, then are our hands busy with deeds that prove it so. If we are half-hearted in

that work, that word is written indelibly on every piece of work that passes through our hands, and on every act that goes to make up our daily life. It is not left to the angels only to write it there; the hands that do the work are doing the writing. The professions we make count for nothing when the works we do are clamoring to be heard against us, and are contradicting our professions to the face. We must be what we want men to think us, or we are asking them to believe a lie.

It is time wasted to profess what our works do not substantiate. They are the only witnesses that are qualified to testify for us either before men or in the court of last resort. If they witness against us, our professions are empty air. Let us so act that our professions may be in harmony with our deeds. Let us seek to be what we would have God count us as being, and then the deeds that flow from our hands will be a constant well-spring of praise to our Creator, and God will crown our lives with the crown of victory. We can not impeach the testimony of our works either here or hereafter.

This is not teaching salvation by virtue of our own works. That is not the purpose of the argument. When Christ was asked, "What shall we do, that we might work the works of God?" he replied, "This is the work of God, that ye believe on him whom he hath sent." That is the essential of salvation; and from the life which is actuated by that belief will flow a constant stream of deeds testifying to men and to angels of our belief in that great fact. We can not earn or purchase salvation by the works that we may do; but our deeds can and do bear witness to our belief in, and acceptance of, the only way of salvation open to men. Let us open our hearts to him; believe on him; and then our lives and deeds will testify that we are his; that his work is our work, and the interests of his kingdom the motive of our lives.

In such witnessing as this there is power for good. The world will see it, and be moved by it. Such lives are God's most powerful evangelists.

Now when God's last warning message is going to the world, what a responsibility rests upon us so to live that the work we attempt to do for him will not be marred by an inconsistent life. Let consecration to him be our aim; the mind of Christ within us, let that be an accomplished fact; and then let us go into the vineyard, living and laboring for souls. Often we hear the words, "The harvest is white;" but God's purpose in bringing us to see the condition of the harvest is not accomplished unless we step in among the reapers and do our part. Mere belief is not enough.

The devil can see the condition of the harvest better than many of us. God does not recognize the worth of any belief that does not result in fruitful labor for the cause of Christ, or does not attempt anything for him. Christ became a servant; his children are to be servants. There will be no pampered pets in his household, no drones who see and do not.

In the midst of the jangle of voices that are seeking to cast discredit upon the Word of God, it is our privilege to know in our heart of hearts that he is, and that he is a rewarder of them that diligently seek him. Let the soul who would be a child of God so work and so live each day that his words and his deeds will bear constant witness that he is indeed a child of God. Then others will be glad for his having lived, and Christ will confess his name before his Father and before his angels.

C. M. S.

### Training in New Recruits

#### *An Incentive to Hasten on the Big Fund*

IN a recent letter from Korea, Elder C. L. Butterfield, the superintendent, speaks as follows of plans for the development of their Korean workers:—

Our workers' institute has just closed. Six native workers were in attendance. We studied here together for one month, having studies in the morning; and in the afternoon the workers went out visiting the people and inviting them to the evening meeting. In this way they were putting into practise what they were learning, and I believe that it was a great help to them. They seemed to appreciate very much the help given, and now go out to their work better prepared than ever before.

Our native workers have all connected with some of us foreigners as our helpers. I have two helpers now, and hope to have another in a short time. Each of the other workers has one helper. One of our native workers acts as foreman in our printing-office. By working in this way we shall be able to help the native workers more, and can keep track of what they are doing better than we could in the past, when we sent them off by themselves to work.

We have divided the territory among the foreign workers, and they will all have their helpers. We each have large territories, and there are millions of people who have not heard of this truth as yet. So it means that we must work and train workers as fast as possible.

This is the plan on which our missionaries generally wish to operate. It is the plan that will enable us to spread over the vast territory most rapidly. Dr. Judson's counsel in this matter, in the early days of his work in Burma, was:—

I have now five native assistants, who spend an hour with me every morning, in reporting the labors of the preceding day, in receiving instructions, and in praying together. These men penetrate every lane and corner of this place and the neighboring villages; and since I

have adopted this plan,—about four months,—there are some very encouraging appearances. As soon as I get through with the Old Testament complete, I want to double their number, and devote part of my time to instructing them systematically. . . . This is the way in which I think missions ought to be conducted. One missionary, or two, at most, ought to be stationed in every important central place, to collect a church and an interest around him; to set the native wheels to work, and to keep them at work.

To effect this, training-schools are needed to equip the local talent for the service with the missionary in the field station. These training centers will spring up in many a mission district, simple and plain, but practical, as we in the older fields are able to supply the means. The \$300,000 Fund is to do this very work of providing training facilities to turn out hundreds of the youth of the mission lands into the field of service. Let us hurry the fund in and the workers out.

W. A. S.

### Life Only Through Christ

THE Scriptures of truth clearly recognize Jesus Christ as the only author of life and salvation. He is the only one who has life in himself to impart to others. The life that is in him is revealed to mankind through the gospel, and only those who receive that gospel obtain the life. Those who do not receive the gospel are left to suffer the consequences of their own dying, sinful nature; viz., total extinction.

This view is in perfect accord not only with the provisions of God's grace as provided in the gospel scheme, but is also in full accord with his character as a God of love. He takes from man that life which no longer affords pleasure, but has become an existence of pain and distress and intolerable endurance. To those who during this probationary period of earthly life have turned from their sinful ways, using the opportunities of existence afforded them, with profit to themselves and honor to their Creator, thus demonstrating the manner in which they would use eternity if that should be bestowed upon them, he gives a life of unending existence. Hence, the question is not one of arbitrary decree on the part of God, but one of free, untrammelled choice on the part of each individual.

To the one who wills to do his will, who stretches out his hand even in his weakness and sinful condition for succor and help, who opens his heart to receive the divine grace, God bestows an abundance of his power, and of the gift of righteousness. Where weakness and sin abound, he causes grace more abundantly to abound. In his infinite mercy and love he enables the penitent to reach his ideals in the realization of a better

hope and of a sure reward. And to the one who rejects the pleadings of the Spirit, and sets himself in rebellion against the provisions of God's grace, he can do no more than to accord the same free choice.

F. M. W.

### A World-Wide Message

ONE can not read the reports which now come from every quarter of the globe without realizing that this is indeed a message to every nation, kindred, tongue, and people. How our conception of this movement has grown with passing years! It is said that Cotton Mather at one time expressed the opinion that civilization in the Western continent would not extend West of the Alleghanies; and so the early pioneers of this movement had but little conception of the great work which would be accomplished before the coming of the Lord.

Viewed from the standpoint of human possibility, the warning of the world in this generation seems indeed a Herculean task; but when we remember that as the message is from God, so his power will carry it forward, the outlook brightens, and we can face the great problem before us with brave hearts. The marvelous manner in which this truth has gone during the last decade, the openings which Providence has made for it, oftentimes behind what seemed to be fast-closed doors, the manner in which he has turned the fiercest opposition so that it has redounded to his honor and the spread of the truth, give unmistakable evidence of his power and willingness to carry the message to final and glorious completion.

Let us take heart, and press the battle to the gates. The cause is not ours, but God's. His are the resources of strength and wisdom. It is for us to place ourselves in his hands as humble, willing instruments. He will finish the work and cut it short in righteousness.

F. M. W.

### Note and Comment

#### *Sinful Extravagance*

THIS is an age of selfish and sinful extravagance in the expenditure of money. Thousands of dollars are spent for the gratification of selfish purposes, and this goes on while multitudes throughout the world are lacking the actual necessities of life. We read of wealthy men of Chicago who are now under the fire of condemnation for robbing the public, spending millions in the creation of playgrounds for their children; of a wealthy man in the East who gave a banquet in honor of his dog, bestowing on him at the time a birthday gift set with seven hundred diamonds, and valued at fifteen thousand dollars.

These are only examples of the spendthrift expenditure on the part of the rich which we see on every side. This is not because these men of means at heart are worse than their fellows. Many who criticize them would do the same if they themselves possessed the money. It is the tendency of the times, the impulse of the selfish human heart, the spirit which accompanies the concentration of wealth in the hands of the few. Of these conditions the apostle James speaks in the fifth chapter of his epistle:—

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.” James 5: 1-6.

We need to see in these conditions which exist around us the signs predicted by the Scriptures of truth of the speedy close of human history. These general conditions can not be changed by human endeavor or legal enactment. Only Christ at his coming can change the present order of society and restore conditions to their normal balance.

#### School Fraternities

THE influence of fraternal societies in high schools and academies has called out much discussion from educators during the last few months. Starting more than a decade ago, these fraternities at first were regarded with unconcern, and on the part of many teachers and school boards were encouraged. It soon became evident, however, that these fraternal organizations were inimical to the best interests of the school, demanding time, energy, and money which the students needed for their class work; and in addition they served to create a spirit of snobbishness and caste in the school, engendering much ill feeling. This has produced strong reaction. In many States legislation has been passed against them. Courts have upheld the decision of schools against their existence, and many parents have united with the school authorities in entirely discouraging the existence of these organizations. Of the feelings growing out of these fraternities, their influence upon the social life of the school, a writer in the *Christian Advocate* gives the experience of a high-school boy, and quotes him as saying:—

“I believe that had I to go through the

experience over again, I would be almost tempted to give up my education rather than to endure the ostracism I underwent because I was too poor to belong to a frat. My education meant much to me, and I had been taught to believe that merit won in high school as in other affairs of life. My standing was good, for I studied hard. But I was absolutely left out of the social life of the school. I was not invited to any of the frolics, because I was too poor to belong to a fraternity. I could not afford the expense. Being naturally of a social disposition, I spent four lonely years at school. Only my own lonely heart knew how immeasurably I longed to be taken in with some of the jolly groups and to be one of them. Four years on the outside of all the good times is apt to tinge a boy's outlook on life with a few drops of bitterness.”

Of the social influence of these fraternities, the following testimony is given by a parent whose son was a member of one of the high-school organizations:—

His mother and I agreed to let him join. It did not seem as if it would be much of an extra expense. Then came an initiation in which the boy was soused in the river one cold night. By some miracle he escaped pneumonia. More expense for illness. A banquet was proposed. Another demand for expenses. Then he came out strong on the society end. He had to have expensive dancing lessons. He began to get fussy about the cut of his clothes and the color of his neckties. He refused to wear his uniform on any but drill days, when he was compelled to wear it, because he was afraid the boys would think that he had only one suit of clothes. We did not notice any corresponding shine to his grades, and we received frequent notices of poor work on his part from his teachers. He couldn't pay attention to his studies, because he was too busy paying attention to his girl friends. That frat society had a date for every night in the week. Dances, theaters, flowers, and candy began to wear a hole in my income. And the last straw was added when he asked me for five dollars for flowers and a carriage to take some girl to a party!

The tendency of such organization is entirely worldly, cultivating a taste for the frivolous, and a distaste for the things of deep moral worth. To those who partake of their spirit the things of God are lightly esteemed or wholly unwelcome.

#### The Motive of Giving

THE true motive with which the disciples of the Lord should give of their means for the forwarding of his work in the field is clearly stated by John H. Converse in a recent number of the *Sunday School Times*:—

The basic principle of giving is the obligation to give as the Lord has prospered the giver, and that the gift should be for the promotion of the Lord's work and for the benefit of humanity. “Thou must love the Lord thy God with all thy heart, and thy neighbor as thyself.” The

service of the Lord means service for humanity. “Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.” Matt. 25: 40. It is because the essential principle of Christianity is self-denial, unselfishness, and love for one's neighbor, that the obligation is upon us.

Many have no other means of service. Their circumstances and environment are such that the only way they can show their devotion to the Lord's work is by their gifts.

The motive of giving should be to do good to others. “Thou shalt love thy neighbor as thyself.” It should not be to make reputation and notoriety for one's self; it should not be on a commercial basis in which the giver expects a return; it should not be a bargain with the Lord, such as Jacob proposed in his promise to give one tenth if the Lord would protect and prosper him. This attitude was characteristic of his shrewd and worldly character at the time. Satan, in his attack on Job, asked, “Doth Job fear God for naught?” A worldly motive, expecting a return, detracts from all merit in giving.

The extent of giving should be until one feels it a matter of self-sacrifice. To give out of one's superfluity and abundance has little merit.

The personal element must be a part of the gift in order to sanctify it. With his gift the giver should give himself, by his sympathy and interest. . . .

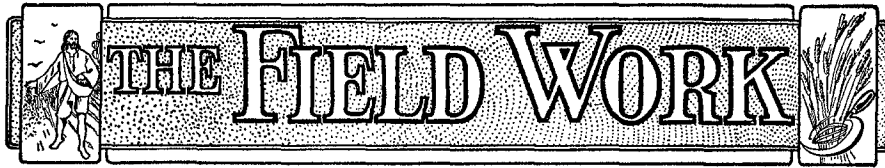
The Scriptural warrant and precedent for giving are emphatic in both the Old and New Testaments. “Honor Jehovah with thy substance, and with the first-fruits of all thine increase.” Prov. 3: 9. Christ's command to the young ruler to sell his possessions and give to the poor, and his saying as quoted by the apostle Paul, that it is more blessed to give than to receive, inculcate the duty of giving as one of the first obligations of the Christian.

Speaking of the objects which should enlist our sympathies, especially in the support of the gospel work, Mr. Converse continues:—

To what objects is it especially obligatory to give? As we owe to God our ability to earn, we should first of all give to him. This means the support of the gospel at home and abroad, and of all means to this end, such as Christian education, circulation of the Bible, and the dissemination of Christian literature. It also means benevolence toward humanity. “Thou shalt love thy neighbor as thyself.”

The objects of giving are innumerable. One may have his choice, and the choice is one of the only privileges left to many men; a wise judgment and personal interest are necessary for guidance.

With such motives and purposes possessing the disciples of Christ, there will be no lack of funds in the treasury of the Lord, and giving, instead of appealing to the sense of duty, will become a pleasure. Our greatest joy is in doing for those we love, and as we enter into communion with the Lord Jesus, realize all that he has done for us, and drink in of his spirit of devotion and sacrifice, the chief joy of our lives will be in consecrating all to him, even as he gave all for us.



# THE FIELD WORK

## East Michigan Conference

THE East Michigan Conference held its eighth annual session March 30 to April 3, 1910. Ninety delegates were present, representing sixty-four churches and companies. Harmony and union prevailed throughout the meeting. In fact, it was the best of all the conferences held since its organization. Elders Allen Moon, G. B. Thompson, and J. B. Blosser were among the visiting brethren. The following officers were elected:—

President, E. K. Slade; secretary and treasurer, E. I. Beebe. Executive committee: E. K. Slade, E. I. Beebe, A. R. Sandborn, D. P. Wood, Frank Hiner. East Michigan Conference Association: E. K. Slade, E. I. Beebe, A. R. Sandborn, D. P. Wood, Frank Hiner. Adelpian Academy board: E. K. Slade, E. I. Beebe, A. R. Sandborn, D. P. Wood, Frank Hiner, E. F. Dresser. Auditing committee: Daniel Hale, H. A. Fenner, Daniel Wood, E. N. Hatt, E. S. Skeels, Dr. G. G. Brown.

Secretary-treasurer tract society, Frank Hiner; field missionary secretary, Frank Hiner; field missionary agent, J. H. McEachern; educational and Missionary Volunteer secretary, H. A. Boylan; Sabbath-school secretary, Tillie E. Barr; religious liberty secretary, H. A. Weaver. The medical secretary is to be appointed by the conference committee.

Ministerial credentials were granted to E. K. Slade, E. I. Beebe, J. L. Edgar, L. G. Moore, Wm. Ostrander, A. R. Sandborn, C. N. Sanders, B. F. Sturman, E. R. Lauda, D. P. Wood; ministerial licenses to H. A. Boylan, J. H. McEachern, C. L. White, Fred Hoxie, H. S. Guilford, H. A. Weaver, Harry Wescott; missionary licenses to Tillie E. Barr, Katherine M. Durham, Nora B. Ammon, H. L. Cohoon, Frank Hiner, Marie P. Harriman, Beatrice Harter, Mina Pierce, Mabel L. Reavis, Katherine Weaver; canvasser's credentials to B. F. Williams, Floyd J. Rowland, C. F. Mahr, Geo. Hainer, Harrison Face, W. D. Moore, Mrs. C. S. Countryman.

The annual report of the Sabbath-school department showed that \$1,830.54 was given to missions during 1909, a gain of \$244.46 over the previous year.

The report of the East Michigan Tract Society showed a net gain of \$745.27.

The amount of tithe received from Jan. 1, 1909, to Dec. 31, 1909, was \$24,414.22, a gain of \$3,806.79 over 1908.

Other reports were given of the Adelpian Tent Company, Holly, Mich., the East Michigan Conference Association, the educational department of the East Michigan Conference, the Adelpian Academy Association, and the Adelpian Publishing Company.

Among the twenty-nine resolutions passed, the following are of special general interest:—

*Resolved*, That we indorse the recommendation of the General Conference that a fund of \$300,000 be raised as soon as possible, and that we proceed to raise our proportion of this fund immediately.

*Whereas*, The Lord has said that as much care and wisdom should be used in the selection of men for the canvassing work as in the selection of men for the ministry, therefore,—

*We recommend*, That the conference issue canvasser's credentials to experienced and worthy canvassers, thus recognizing them as self-supporting missionary workers.

*We recommend*, That the fare of those holding canvasser's credentials be paid to and from the camp-meeting, and to other essential conventions.

*Resolved*, That the Bible work be given the same prominence and consideration in our conference deliberations as the canvassing work, religious liberty work, and other branches of the work.

*Resolved*; (a) That we maintain our attitude of opposition to the manufacture, sale, and use of all intoxicants; (b) That we unite with all properly conducted campaigns for the suppression of the liquor traffic; (c) That greater efforts be put forth in the circulation of our temperance literature.

*Whereas*, The medical missionary work is of the Lord, and so defined by the spirit of prophecy as to show our great need and possibilities in this line of work, therefore,—

*Resolved*, That our doctors, nurses, and those connected with this line of work who are recommended by the church elders and our conference president be given the recognition they deserve, and that they report regularly to the medical department.

*We recommend*, That we co-operate with the other conferences in raising funds for the relief of our sanitariums."  
E. I. BEEBE, Secretary.

## The Middle German Conference

THE first annual session of the Middle German Conference was held February 2-6, in Halle, a city of about one hundred ninety thousand inhabitants. This place is famous for its salt-springs and salt-works, and for its university, which has had connected with it some of the most famous theologians of Germany.

The Middle German field was cut off from the West German Conference Jan. 1, 1909, and its territory consists of the province of Saxony (exclusive of Jerichow districts 1 and 2), the duchies of Brunswick and Anhalt, the Thuringian states, and the southern part of the district of Hildesheim, with a population of 5,448,000.

The reports that were rendered at the meeting show that during the year evangelical efforts were begun in nine new places, and it was possible to receive into the sisterhood of conference churches, the new companies which had been raised up through the blessing of the Lord at Altenburg, Bernburg, Quedlinburg, Coethen, Jena, and Cloetze.

The experiences related by the workers reveal the leading providence of God and the enmity of Satan. In a certain

village, a shoe-shop keeper accepted the message. He met much bitter opposition, and yet God rewarded his faith by giving him still further prosperity in his business career. Because of his uprightness and the blessing of God, the neighboring villages have been stirred, and through his earnest missionary work with our publications, a desire has been awakened to know more of the truth for this time.

A relative of the famous Professor Heckel, of Jena, has shown a remarkable interest in the lectures held by our people, and has willingly testified in favor of the gospel as it is now being presented, stating in the presence of a group of learned men, among whom was the professor himself, that they could indeed learn much from the facts presented by the Adventists.

A spirit of liberality was manifested among the 175 representatives at the meeting, so that over eight hundred dollars was donated to interests outside the conference borders. Thirty-six copies of "Ministry of Healing" were sold here on the ground.

The outside interest was good, there being as many as five hundred at the evening lectures. Brethren L. R. Conrad, H. F. Schuberth, L. Mathe, and Dr. E. Meyer, as well as Brethren J. F. Huenergardt and E. Bahr, were all present from other parts of the field, and rendered much help in the council, and in conducting open lectures for the outside.

Elder Mathe was chosen president of the Middle German Conference for 1910, and he will be aided in his labors by one minister, five licentiates, six Bible workers, and sixteen canvassers.

We believe that progress will continue to be seen, and especially wish the Lord's blessing to be with the brethren here in their efforts to advance his work during 1910.  
GUY DAIL.

## Korea

It is a glorious thought that the third angel's message has brought out and consolidated a people in such unity, faith, and doctrine, as this our organization. Thanks and praise alone to him who, in love, mercy, and wisdom, has made us a people. Our interests are one — to see the message go, and the work done, and then our blessed Master come. I love to keep in touch with the brethren, read the reports from along the ranks, hear the glad tidings from the battle-field of life.

Only this afternoon, Brother Harold Oberg and I paid a visit to a missionary operating under another mission board. He became so interested that out of a formal visit grew a whole afternoon's Biblical discussion. He said, among other things, that he wondered at the oneness of belief and purpose which characterizes our entire denomination. He was telling us how dissension and Higher Criticism are mingling in their ranks, and that it seemed their work does not move. Praise God for the truth of his Word, which always triumphs. Let others deny their calling, let apostasy come, and Satan do all possible to wreck the old ship "Zion." Our God is at the helm, and she will glide safely through both storm and tempest, to the desired haven of rest.

Our lot, since coming to Korea, has

been the common, every-day experiences, and the study of the language. We have not been out much among the people. It does seem rather peculiar to be doing nothing but study Korean day after day. And it makes me feel somewhat impatient, as I begin to realize the immensity of the work before us — millions in gross, heathen darkness, perishing, without even a chance to hear the old story of a Saviour's wonderful love and his speedy return; while we few workers are merely undergoing a preparation, helpless, struggling to acquire a difficult speech. But, again, thanks be to God for the assurance that the work is his. And while we, by consecration, have chosen that to be our own, it is nevertheless not to be done in our strength. But the message is onward in Korea, and souls are coming to the light.

We have just closed a month's workers' institute for our Korean preachers, here in Seoul. During the forenoons they received instruction, and the afternoons were spent in house-to-house visiting and distribution of handbills announcing the evening services. And at times we surely had a houseful. Twice it was necessary for Elder C. L. Butterfield to purchase additional mats for seating. And as still the people came, the partitions were pushed back, adding an adjoining room for the accommodation of the multitudes. The men come to meeting first, usually one hour early, for song service. They are the churchgoing folk here. They occupy the front seats in one end of the large room. Then the women come, and go to the rear. Koreans all sing — from the depths of their hearts to the tops of their voices. In this it is true they have not much culture, nor have they acquired the science of song; but if you were to see with what earnestness and meaning they sing, I am sure it would seem far sweeter, and be more inspiring, than is singing many times at home, where beautiful strains of harmony come from well-drilled, musical voices, while the heart is often further from the sacred meaning than are these poor natives from blend and tune.

After meeting, bills, or leaflets, on the night's subject are given to all present. Then there is a rush for the door, and a scramble for sandals and wooden shoes in the hallway, after which, with lighted candle lanterns, they go home, presenting quite a spectacle along the side of the hill.

I am very glad and thankful for the privilege of being in Korea. My wife feels the same way. We hope, after diligent study, soon to be able to do something more than hover over our grammars all day.

Brother and Sister Lee leave San Francisco to-morrow (February 23), so we shall look for them here in about three weeks. We are glad our force of laborers is increasing — but still what are thirteen to from twelve to fifteen millions? **RUFUS C. WANGERIN.**

### Florida

MIAMI.—The tent-meetings which began at this place February 8 are progressing with interest. From the first, we have had an excellent attendance. What the result of the meetings will be, we are unable to tell at this writing. We can only say that the prospects are good

for a church to be established here. The whole city seems to be having their attention called to the work we are doing; not by attending the meetings, however, but rather through their ministers, who are publicly and privately working to lead those who are attending, to cease doing so. One woman told me yesterday that she was visited by seven ministers and three of the laity in one day. Those who do attend our services say they have learned more Bible truth than they ever learned before in all their lives.

Some of the members of the M. E. Church, South, believe we have the truth, and they desired us to invite their minister to occupy our tent and show that we were wrong in teaching the seventh day to be the Sabbath. He had told them that he could show that Sunday was the Sabbath in twenty minutes. We invited him to do this, but he declined.

We are all of good courage in the Lord, and praise him for the privilege of having some humble part in the closing work of the gospel. Brethren and sisters, remember us in your supplications at the throne of divine grace.

CHARLES P. WHITFORD.

### Field Notes

ONE new convert is reported at Flint, Mich.

NINE new believers united with the Wade (Pa.) church recently.

BROTHER E. F. FERRIS reports five new Sabbath-keepers at Elizabethtown, Ill.

THREE persons have taken their stand for the truth at Ford City, Pa., recently.

SIX persons were baptized at El Campo, Tex., recently by Elder J. I. Taylor.

AT Salem, Mass., several have accepted the truth through the labors of Brother S. W. Walker.

AT Rodeo, N. M., on Sabbath, April 2, eight souls received baptism and united with the church.

AT Lockport, N. Y., one new Sabbath-keeper is reported, and several others are waiting for baptism.

TWENTY are obeying the truth in Globe, Cal., as the result of work done during the past winter.

A RECENT letter from Elder W. H. Saxby reports six baptized in New Orleans, La., on March 26.

TWO have taken their stand for the truth at Gardner, Mass., through the efforts of W. R. Uchtmann.

AT Blanchard, Okla., two have taken their stand for the truth, and others are seriously considering this step.

THROUGH the labors of Elder J. H. Hoffman, who has been working among the Swedish people in Superior, Wis., the past year, six have recently been baptized. The Sabbath-school membership has increased to thirty.

A CHURCH was recently organized at New Philadelphia, Ohio, by Elder H. H. Burkholder, with a membership of fifteen.

BROTHER AUGUST GLATT reports that one family has accepted the truth at Arcata, Cal., and is now ready for baptism.

ON March 26 a good audience was present at the West Philadelphia (Pa.) church, when seven new members were received into fellowship.

BROTHER F. E. GIBSON reports four new members added to the church at Youngstown, Ohio, three by baptism and one by profession of faith.

RECENTLY, in the First Philadelphia Church, Pa., the ordinance of baptism was administered to seven adults by the pastor, Elder O. O. Bernstein.

A BAPTISMAL service took place at the South Lancaster (Mass.) church on Sabbath, April 2, when three sisters were baptized by Prof. C. S. Longacre.

BROTHER J. K. JONES, who has been working in Mansfield, Mass., for some time, now has twelve or more ready for baptism. He expects soon to organize a church there.

THERE was one addition to the Salt Lake City (Utah) church recently, and two or three others are keeping the Sabbath, who it is expected will soon unite with the church.

ELDER J. F. PIPER, of Burt, N. Y., recently wrote as follows: "The Lord has blessed in the work at Burt, and we rejoice to see so many accept the truth — twenty-three in all!"

BROTHER E. B. HOPKINS reports that two have been added to the church at Levi, Tex., and three baptized; also that a church has been organized at Boswell, Tex., with nine members.

DURING a series of meetings recently concluded in the Muncie (Ind.) church, several took their stand for the truth for the first time. Elder U. S. Anderson is in charge of the work there.

ONE woman who heard this truth at the Madison Sanitarium while there for treatment last winter, has recently begun to keep the Sabbath, and has joined the church at St. Paul, Wis.

ENCOURAGING reports come from Boston, Mass., from Elder A. E. Sanderson, who recently baptized six in Tremont Temple. These persons were afterward received into church fellowship.

FIVE adults were baptized by Elder W. H. Heckman in the Pottsville, Pa., First Baptist church. These have accepted the truth as a result of the work done by Elder C. S. Weist and C. S. Baum.

BROTHER HIRLINGER, elder of the Lancaster, Pa., church, writes that they have had the pleasure of adding four new members to their church within the last few months, and that another desires baptism.



## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### I'd Like to Go

It seems to me I'd like to go  
Where bells don't ring, nor whistles blow,  
Nor clocks don't strike, nor gongs don't  
sound,  
And I'd have stillness all around —

Not real stillness, but just the trees'  
Low whispering, or the hum of bees,  
Or brooks, faint babbling over stones  
In strangely, softly tangled tones.

Or maybe the cricket or katydid,  
Or the songs of birds in the hedges hid,  
Or just some such sweet sounds as these  
To fill a tired heart with ease.

If 'tweren't for sight and sound and  
smell,  
I'd like the city pretty well;  
But when it comes to getting rest,  
I like the country lots the best.

Sometimes it seems to me I must  
Just quit the city's din and dust  
And get out where the sky is blue —  
And, say, now, how does it seem to you?  
— Eugene Field.

### Some Items of Sanitarium Work

WHILE our attention is being particularly called to the financial needs of our sanitariums, it is not out of place to look at some of the encouraging features. The excellent article by Dr. W. A. George, in last week's REVIEW, presented the fact that sanitariums may pay in other ways than that of making a good showing on the balance sheets.

We can even now rejoice that there is more to our sanitarium work than financial deficits. Even these present a different appearance when viewed in full light. Due credit should be given where it is deserved.

The magnitude of this branch of the work at the present time is cause for gratitude, especially in view of the trying experiences through which it has recently passed. During the last few years of its history it has made more rapid progress than ever, in number of institutions established and in increase of workers.

We have about eighty sanitariums, in various parts of the world. Careful judgment has been exercised in the selection of locations. Most of them are veritable natural beauty spots. There have been many indications of Providential guidance in securing properties. The buildings are nearly all of a class to be a real credit to the denomination. The investment in sanitarium property is nearly three million dollars.

Of more than one hundred fifty physicians, over one hundred are connected with our institutions, while the others are doing independent work, but in sympathy with our cause and its advancement. The nurses in our institutions

number more than a thousand, while there are others in the employ of conferences directly or doing private nursing.

The total number of workers employed by sanitariums is nearly two thousand. It is an item for special thankfulness that we have the loyal allegiance of this company of self-supporting workers. Much of their work could properly be considered in the line of evangelical work, such as usually enters into the labor reports of conferences, and is paid for as such. It does not show in that form on the financial statements of sanitariums. If it did, it would be an item of some consequence.

The work of training nearly, if not fully, one thousand student nurses, and providing their board, room, and laundering, with a cash allowance besides in most instances, is another item that is not a small one. The education received by the student could properly be reckoned as worth one hundred fifty dollars a year, making close to one hundred fifty thousand dollars' worth of educational work that is being done in the institutions, and is paid for by their work.

The money for these purposes comes from the patronage. Statistics now coming in for the past year indicate that the number of patients will exceed that of the previous year, when twenty-five thousand persons visited our sanitariums, stopping on an average of five weeks each. Over two million dollars was received from this source. About six hundred thousand dollars of this was paid out in wages to employees.

These are items that we can present in figures. They make big figures too. But there is much done that can not be told in this way. We can not estimate the worth of the blessings that come to people through healing of body and soul. We do not know the full value of the good influence that is created for the advancement of our work with individuals and in communities.

We should not overlook the fact that our sanitarium work could be much more than paying its way entirely if it were relieved of the interest-bearing indebtedness. In nearly every case, if not entirely so, institutions would be making a gain if it were not for the interest they have to pay.

All of this should be an encouragement to us to make every effort possible to place our sanitariums on that footing where they can carry forward unhindered the good work they are doing.

L. A. HANSEN.

### The Workers Needed in Our Sanitariums

EVERY branch of work conducted by the people of God should be of the highest tone and character.

What the workers in an institution really are in spirit and character, the manner in which they conduct themselves in their every-day life, makes a much deeper impression upon the visitors and guests than do all other influences combined. This is a strong factor to either deepen or counteract other influences.

In their sanitariums Seventh-day Adventists are keeping open house for all the world. Into these institutions the public are invited to come and mingle intimately in the every-day, home life of

its physicians and managers and workers.

What these guests find the managers, physicians, gospel workers, nurses, and helpers to be, they naturally suppose represents the result of adopting the principles for which the institution stands.

The object of the sanitarium is the salvation of souls; to represent the truth for this time, in all its phases; to relieve suffering humanity; and to train workers to do gospel medical missionary work, at home and abroad.

The physicians and other members of the sanitarium faculties, are, in the large majority of instances, persons who are sacrificing continually for the upbuilding of the work of God, as they regard it, and therefore can not consent to devote time to the education of mere "professionals,"—those who intend to devote themselves, after graduation, to the work of nursing only for gain. Persons with no higher motives should not apply for admission into the training course for gospel medical missionaries.

As we thus view the public nature of these institutions, and the importance of the right stamp of home life and order that should pervade them, we must conclude that workers—all of the workers, without exception—should be most carefully selected.

Persons with hasty, unsubdued tempers and weak characters ought not to be on exhibition in any public place. Sick people must be protected from such persons. Real Christians, who are patient and forbearing under provocation, are the ones needed. Faithful persons, who are truthful, honest, straightforward, who have learned to respect home discipline and school discipline, are greatly needed. True men and true women are in great demand. Persons who are coarse in manners or speech are not qualified to meet the refined and cultured, the delicate and sensitive people who so largely patronize such institutions.

Sanitariums should not be regarded as reformatories. If you have sons or daughters who are a source of anxiety and care to you at home; who are self-willed, stubborn, disrespectful to parents, to the aged, or indifferent toward religious matters, you may know with certainty that they are not qualified to enter the nurses' training course, or the course for medical missionary evangelists, at least not yet. A few such persons in an institution require more time and thought and anxiety and labor on the part of the management than do many of their other responsibilities combined. Therefore, parents, ministers, teachers, and others, who have the best interests of God's institutions at heart, and who wish to see them prosper, will not recommend such individuals to the managing boards as suitable candidates for training.

But if you have intelligent, active, patient, faithful Christian men and women in your home or church or school, whom it will be a real sacrifice for you to spare,—those upon whom you can always depend to hold up a high standard,—encourage such to respond to the call to come to the help of the Lord to prepare for work in the fast-ripening harvest.

*The work stands in need of a large number of such persons.*

G. B. STARR.

## Christian Education

Conducted by the Department of Education of the  
General Conference

FREDERICK GRIGGS Secretary

### Fireside Correspondence School

#### Some Suggestions

THERE has been an appreciative response to our invitation to attend the Perennial Bible Institute. From as far west as Arizona, as far south as Florida, and as far north as Canada, requests have already come for particulars of admission. So much of our Bible study and reading is scattering and fragmentary that an opportunity to have the materials all simply arranged for us, a systematic course marked out, and our own knowledge of a subject tested and criticized by a sympathetic, experienced Bible teacher, looks very attractive. Those who have already made a beginning continue to express their appreciation of the value of their study. Note the uniform testimony of these three:—

"I am enjoying my study very much. It is an opportunity that I am glad I did not let go by unimproved."

"I enjoy my study very much, and consider time and means well spent."

"I value the course of study very highly."

While these all speak positively, they are not content to speak in the positive degree. Neither will you if you will only taste and see how good it is.

#### A Suggestion

Let one member of the family — the brightest or most ambitious or most needy — subscribe for the course in either Bible Doctrines or The Life of Christ. Let a part of the assignment in the lesson be read aloud at morning and evening worship and be discussed as far as time permits. A few minutes' regular reading twice a day covers ground surprisingly fast. By the end of the week, the lesson assignment will be completed, the memory verses learned, and the subscriber to the lessons can write out the Test Paper and send it in for inspection. Such a method would stimulate thought, be a blessing in all family affairs, accomplish something definite for all, and secure to the subscriber credit on a school course if so desired. Try it, and you too will "consider time and means well spent."

#### Another Suggestion

Some feel that because spring has come, and because farm work is pressing, the weather better for canvassing or tent work or work in the trades, the evenings shorter, the sun warmer, the flowers blooming, the bees humming — study is out of the question — "I think I'll lay it aside or put it off till fall." Question: How many hours in a winter day? — Twenty-four. How many in a summer day? — Twenty-four. Really! Full sixty-minute hours? — Yes. Settled.

Proposition: Suppose you store the dining-room table and the cook-stove in the attic till fall? — Why! I couldn't! If you are going to starve the mind, why not let the body stand its share too, and wait till fall, when it will not be so busy?

Suggestion: Why not read the newspaper a little less if necessary; spend a

little less time in idle talk; use every spare moment on rainy days, while waiting for dinner or a train or an appointment, while riding on the street-car, while the horses are resting, while others are sleeping or lounging; clip your time here and there on other things of less importance — any way so as not to neglect or postpone or interrupt that mental development of which you have felt the need so often and so long? Pardon the length of this suggestion, but it is hoped that you will take less time to decide favorably on it than it took you to read it. The *easy* way is to yield to the relaxation that warm weather brings uninvited, and to give way before some difficulties that loom up before us; but the *right* way, the really *happy* way, the *Scripture* way is, having put the hand to the plow not to turn back; and if the hand is not already on the plow, there is no time like to-day — to-day, if you *will*. In the winter "the sluggard will not plow by reason of the cold;" in the summer, it is too hot! There is only one time left—NOW.

#### One More Suggestion

Six months' experience in the work of the Fireside Correspondence School teaches us that it is the really busy people, for the most part, who are most ready and ambitious to take up a study for self-improvement, and who send in their work the most regularly. Can you explain that? Look for the solution in the following truths culled from our announcement:—

"Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings."

"A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness."

"The heights by great men reached and kept

Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night."

"The mill can never grind with the water which has passed."

"Opportunity is the command of God."

"The slothful man says, There is a lion in the streets."

"Do not squander time, for that is the stuff life is made of."

"Be not simply good,—be good for something."

"It is not in our stars, but in ourselves that we are underlings."

"With God all things are possible."

Our address remains: Takoma Park, Washington, D. C.

W. E. HOWELL, Principal.

### Scandinavian Union Mission School

OUR Danish-Norwegian Union Mission School opened the first day of November last. The enrolment has been forty-one. The Spirit of God has been felt in our midst. Especially was this the case during the week of prayer, which was to us a precious season indeed. The New-year's offering, taken

at the close of the week of prayer at the school, amounted to just two hundred kroner, or about fifty-four dollars. This result was most encouraging, practically all the students being without means.

With very few exceptions all those attending school this year are converted to God, and no doubt even most of these few will unite with us by the close of the year. Two have already been baptized. Aside from our regular class work, weekly exercises in speaking and holding Bible readings, are being given to a number of the most experienced students, this class being in charge of our union conference president, Elder J. C. Raft. The students seem to highly appreciate this and the other privileges they are enjoying at the school. And we expect that a large number of them will go out into the Lord's harvest-field to engage in the work of saving souls and of enlightening the people in regard to the precious truth of Christ's speedy return.

No doubt a very large number of these dear young people will enter the field as canvassers, others as Bible workers, etc. May the God who has called them into his service, and who has put it into their hearts to do all they can to prepare for still better service, make them a blessing and a power for the advancement of his own cause, resulting in the salvation of many souls, a glorious harvest in the final day of reward.

We are this year occupying our new school building, located on the sanitarium grounds. This affords us far better facilities than those we had last year. The building was finished early last fall.

Our school year closes the last day of April. ERIK ARNESEN.

## Sanitarium Relief Campaign

### The Next Step

THE recommendations for the relief campaign have now been generally presented and adopted. A good spirit has been manifested toward the movement. It has been accepted as a good plan.

There is danger, right at this point, that we shall now rest easy, feeling a sense of satisfaction because a plan has been devised for the relief of our sanitariums. We have, as it were, gotten the difficulty out of the way by favorable legislation.

Let it be remembered that the real situation is unchanged. *The needs are as great as ever.* Passing resolutions will not meet them. We must now carry out these resolutions by doing what they call for. The next step is to sell the books and journals.

The need for the campaign was an urgent one sometime before the Council of the General Conference Committee of last October took up the matter. It was this urgency that in a large measure called for the Council. Elder A. G. Daniels presented the situation as a most serious one, and of pressing need. The necessity of doing something definite, and that very soon, was emphasized.

A large and strong committee gave the question careful consideration. The Council adopted the recommendations

for the campaign as the best measure of relief. As has been stated, these have been adopted by union conferences and by local conferences as far as they have been presented.

The issue is now before the individual, the one who is to go to friends and neighbors and sell the books and journals. Returns are expected from each conference on the basis of two books and five journals a member for each of the next three years. Anything short of this will lack just that much of meeting the demands of the situation. We must not figure on any shortage.

This need not become a wearisome matter, or one of distaste. It ought not to be necessary to have it before us a great while. It can be gotten out of the way. There is no objection to closing it up before the allotted time of three years. The whole matter now rests on our doing the work.

L. A. HANSEN.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

### Another Sunday Bill for the District of Columbia

THE following, from the Washington (D. C.) *Herald* of April 7, shows that the friends of Congressional Sunday legislation for the District of Columbia are intent on securing some legislation of this kind, if possible, and that they do not intend to be discouraged nor defeated by any opposition, argument, or delays:—

"District Assessor Richards is preparing a bill which he will submit to the Commissioners for the purpose of requiring moving-picture theaters to close on Sunday. The proposed legislation is the outcome of numerous complaints received from churches and citizens, claiming the moving-picture show on Sunday is a nuisance."

Besides two measures proposing a religious amendment to the Constitution, four Sunday bills have already been introduced into the present Congress. This, if introduced, will make five, and all for the District of Columbia.

W. A. C.

### Calling the Judgments Down

At the recent session of the Methodist Episcopal Conference, held at Baltimore, Md., Rev. Charles C. Guthrie, pastor of Hamlin Methodist Church, of Washington, D. C., during a debate on the question of Sabbath observance, referred to the city of Washington as "wide open and alive with Sabbath desecration." He said:—

"Washington is wide open and alive with Sabbath desecration. The moving-picture places are always open; what are termed sacred concerts are given in the treaters, and there is talk of playing Sunday baseball.

"A city of this type is bound to feel the wrath of God, and all because some

of its citizens are looking for amusements rather than churches."—*Washington Herald*, April 5, 1910.

Mr. Guthrie is a strong advocate of Sunday laws, and recently gave a number of addresses in his church on "A Fight for the Rest Day." From his remarks, it is very plainly to be seen why he wishes a District Sunday law. It is to close up the places of amusement, that the "citizens" may have their attention turned to the "churches."

His prediction that such a city "is bound to feel the wrath of God," calls to mind very forcibly the following quotation from "Great Controversy," page 590:—

"It will be declared that men are offending God by the violation of the Sunday sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced."

The *Washington Herald* is indignant at the utterances of Mr. Guthrie, and in an editorial, under date of April 6, says:—

"To say that Washington is 'wide open,' as the Rev. Dr. Guthrie said to the Methodist Conference at Baltimore, is to give the capital a bad name, which it does not deserve. Such an assertion, indeed, falls little short of slander. 'Wide open,' in common acceptance of the term, means a town or city wholly given over to worldly pleasures and indulgences, where laws and regulations are discarded, and where, in the language of the street, 'everything goes.'

"Washington is no such city. It would require the wildest stretch of the imagination to bring it within that category. There is not a more well-behaved, well-ordered municipality in the United States than this capital of the nation."

W. A. C.

### Why the Johnston Sunday Bill is Wanted

At nearly all the hearings that have been held on the Johnston Sunday bill we have been reminded by some of the friends of the measure that the opposition to it came mostly from outside the District of Columbia. Thus at the hearing held March 8, 1910, Mr. Charles F. Diggs, a Washington attorney representing the Washington Retail Grocers' Protective Association, said to the committee:—

"I say to you, this is a local measure; that Congress, in enacting this law, is enacting it for the District of Columbia, and it does not affect or concern anybody outside the District of Columbia. It is merely a police regulation intended exclusively for this jurisdiction. It being a local measure, to use a very plain and homely expression, it is nobody else's business."

That support as well as opposition to the bill comes from outside the District we need but cite the recent action of the Methodist conference, in session at Baltimore, when, on April 5, resolutions were passed concerning both the Johnston and the Coudrey District Sunday bills. As published in the *Washington Times* of the same day, these resolutions and the discussions upon them are summarized as follows:—

"Besides condemning the work on the Sabbath day, the conference passed

resolutions indorsing the Johnston Sunday rest bill. The conference also condemned the legalizing of Sunday baseball. A number of speakers spoke on the value of keeping the Sabbath day free from work."

What are the Methodists outside the District of Columbia making these District bills their "business" for, if this proposed legislation is purely of "local" concern?

And if a Congressional Sunday law for the District is a mere civil matter, no religion in it at all, only a "police regulation," as we are told, why is it that the religious people, both inside and outside the District, are so concerned over it, and demanding it in the interests of protecting the "Lord's day," and "keeping the Sabbath day free from work"?

And why are the National Reformers, this American remnant of the old Scotch Covenanter Presbyterian school, with headquarters at Pittsburg, Pa., so concerned over the passage of the Johnston District Sunday bill, if it is only a local measure and of only local concern, and no religion in it? In the last issue of their official organ, the *Christian Statesman*, for April, 1910, an editorial beginning, "Washington and the District of Columbia have no Sabbath law," closes by saying:—

"The value of such a law would lie not only in the relief which it would bring to many who are now deprived of their weekly rest, but in the support which it would lend to the cause of our national Christianity. The absence of such a law from the national statute-books is a reproach to the whole nation."

This is just what we have been saying were the facts in the case all along—that the church people, not only in the District, but all over the country, who are clamoring so loudly and so incessantly for a District Sunday law, want it to give national support to religion. In other words, they wish Congress to pass a religious law—a law to "support" religion.

Men may say that this proposed legislation concerns only the people of the District. Plain and very palpable facts demonstrate the contrary. They may say that it is not religious. The simplest logic, and testimony the most abundant, indisputable, and overwhelming, prove that it is.

Simply because some of the advocates of this legislation may not ask for it upon avowedly religious grounds, does not prove that such legislation is not religious.

With all the facts before him, no honest man can say nor longer contend that Sunday legislation by Congress for the District of Columbia, is of only local concern and not religious. W. A. C.

### No Monument Wanted

RECENTLY there has been a proposition made by the Roman Catholics in Baltimore that a memorial should be erected in honor of Lord Baltimore, and that it shall be as well a monument to religious liberty, of which the titled gentleman to be honored is claimed by his Baltimore coreligionists to have been the first and most brilliant colonial apostle.

Since this question has been proposed, there has been carried on in the Baltimore press quite a lively discussion over the matter.

Among those who have discussed the question is Elder C. B. Haynes, the religious liberty secretary of the Chesapeake Conference. The following from his pen appeared in the Baltimore *American* of a recent date:—

"As secretary of the Maryland and Delaware Department of the Religious Liberty Bureau, a national organization, having branches in every State, I desire vigorously to protest against certain statements made by Cardinal Gibbons in his letter to you relative to the design of the proposed monument to religious toleration. It is a perversion of the historical facts in the case to claim that any Catholic or the Catholic Church ever introduced religious liberty into the State of Maryland or any other State or nation on earth. The only relation that the Catholic Church has ever assumed toward the great principle of religious freedom is that of an antagonist, and this attitude has been persisted in throughout all the centuries of its history. There should be, therefore, no memorial erected to Lord Baltimore as representing the position of Rome, for if Lord Baltimore favored religious liberty, he was a very bad Catholic. There is no need for any mistake concerning this whatever, as the decrees and pronouncements of the Church of Rome on this subject may be easily procured by any one. They, without exception, are all opposed to religious liberty.

"On the other hand, Cardinal Gibbons is absolutely correct in suggesting that no credit is due either to the Church of England or to the Puritans. The religious despotism and intolerance manifested by the Puritans in Massachusetts colony was as great as was ever manifested by Rome, though it continued for a much shorter time. The claim that the Puritans should be honored because they espoused the cause of religious liberty is utterly absurd, as the poor Quakers have good cause to remember.

"Furthermore, no monument should ever be erected in America to memorialize the principle of religious toleration, and this is so because religious toleration has nothing whatever to do with the American form of government. There is all the difference in the world between religious freedom and religious toleration. Tolerance implies forbearance. It is the act of a superior toward an inferior. It involves the right to be intolerant at pleasure. It denies a right, and asserts the granting of a favor. If the state tolerates, then she arrogates to herself a superiority to religion; if one particular religion tolerates the rest, it makes the same claim regarding them.

"No man intelligently and morally capable of true religious feelings will accept at the hands of the state, or of any religionists, a tolerance of his religion. Religious toleration can not be tolerated in America. The complete disavowance of church and state, the absolute equality, before the law, of all forms of religion and no religion at all, is the American ideal. Therefore, it is just as fitting for the State of Maryland to erect a monument to the principle of the divine right of kings as to the principle of religious toleration. They both rest upon the same foundation.

"I would suggest in closing that it is hardly time to erect such a monument as is proposed, even at this day. In a State whose statute-books contain such noto-

rious blue-laws as do the statute-books of the State of Maryland, there exists no such thing as religious liberty. Only as late as yesterday the House of Delegates, of which you are an honored member, refused to consider a bill having for its object the revision or the total abolishment of the Maryland blue-laws. Let us not erect a monument to something that does not exist, something we do not possess. Let the legislature do away with all religious laws now on the books, and then it will be time enough to erect a monument to religious liberty, for then we shall have it. Until such a time a monument erected to this great principle would be but a memorial to hypocrisy and falsehood."

## The Missionary and Publishing Work

Notes, Plans, Reports, Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature.

Conducted by the Missionary and Publishing Department of the General Conference.

E. R. PALMER	- - - - -	Secretary
N. Z. TOWN	- - - - -	Assistant Secretary
A. J. S. BOURDEAU	- - - - -	Missionary Secretary

### Some Important Recommendations

THE delegates in attendance at the Central Union, Pacific Union, North Pacific Union, and Western Canadian Union conferences gave their unanimous approval to the twelve resolutions bearing upon the home missionary work which follow (with slight variations to meet the needs of the various fields), at their recent sessions:—

"Whereas, The General Conference Committee at its last session recommended that each local conference appoint an active field missionary secretary, systematize, and develop all lines of home missionary work; and,—

"Whereas, Our publishing houses have agreed to assist in the support of such organization by allowing to fully equipped tract societies a commission of ten per cent on all periodical business (in addition to discount on other home missionary literature); therefore,—

"1. *We recommend*, That the conferences composing the — union conference proceed immediately to complete the equipment of their tract and missionary organizations by the appointment of field missionary secretaries, these officers to maintain the same relation to tract society secretaries as our missionary field agents, their special efforts being devoted to the circulation and sale of all publications outside of regular subscription books.

"Whereas, The increased sale of our subscription books has demonstrated the need and value of union conference field agents; and,—

"Whereas, The sale of our home tract and missionary literature, amounting to fully fifty per cent of our literature sales, is without systematic and effective organization; therefore,—

"2. *We recommend*, That the incoming executive committee appoint a union conference field missionary secretary, whose business it shall be to organize, systematize, and develop all branches of home tract and missionary work in this union conference.

"3. *Resolved*, That in carrying on our home missionary and publishing work we recognize a progressive system of education and practical training, beginning with mailing papers, loaning tracts and books, and selling the ten-cent magazines and forty-per-cent books in the vicinity of the church, and advancing step by step to the systematic sale of our magazines in the great cities and to the sale of regular subscription books; and that all these have as their object the training of workers for all departments of Christian service in the world-wide field.

"Whereas, Home tract and missionary work lies at the foundation of all other missionary endeavors; and,—

"Whereas, There is an urgent need of continued study of and service in this important department of our work by all our members; therefore,—

"4. *We recommend*, That all our churches be advised to set apart the regular fourth Sabbath meeting as a monthly home missionary service, using, in the absence of a more suitable one, the program outlined in the Missionary and Publishing department of the REVIEW; and,—

"5. *We further recommend*, That the fourth Sabbath collection in each church be turned over to the church missionary secretary (librarian) to be used exclusively in the work of the church missionary society.

"6. *Resolved*, That as conference workers we pledge ourselves to take an active part in searching out and encouraging suitable candidates for the book and periodical work, and forward the names of the same, with helpful information, to the missionary secretary of our local conference.

"7. *Resolved*, That our churches resume the holding of weekly missionary meetings, preferably mid-week, preceding the weekly prayer-meeting.

"8. *Resolved*, That our church-members be encouraged to make out a faithful report each week of missionary work done, handing the same to the church missionary secretary (librarian) each Sabbath, or at the weekly missionary meeting.

"Whereas, The sale of our ten-cent magazines alone amounts to forty-one per cent of our total literature sales on this continent; and,—

"Whereas, Thousands of our people now without a regular occupation could profitably engage in the sale of these magazines,—

"9. *Resolved*, That we continue to present this profitable branch of missionary work to Seventh-day Adventists, the young, the middle-aged, and the old, as a means of spreading a knowledge of the third angel's message, and also of earning a competent livelihood.

"Whereas, The denomination is now publishing five new ten-cent magazines in the German, Danish, Swedish, Japanese, and Chinese languages, similar in make-up and attractiveness, to our English magazines,—

"10. *Resolved*, That we encourage our regular magazine agents working where there are foreign settlements to carry a supply of these magazines, and also our church-members to endeavor to sell and otherwise distribute these valuable and interesting publications to their neighbors and friends speaking these foreign languages.

"Whereas, Missionary correspondence

has proved to be one of the most effective means of leading people to a saving knowledge of present truth; and,—

"Whereas, Such activity will enable our members to follow up the faithful efforts of our canvassers in placing our truth-laden literature in the homes of those not of our faith,—

"11. Resolved, That we endeavor to renew the zeal of our members to carry on this work, urging them to write short, yet effective, missionary letters in connection with the sending of tracts, missionary periodicals, or other denominational literature; and,—

"12. Be it further resolved, That we encourage our people to continue their correspondence with the individuals in question until some definite results are obtained."

In substance, these resolutions cover quite fully all phases of our missionary and publishing work. If faithfully carried out by conference officials and lay members, great success will surely attend this important branch of missionary work.

A. J. S. B.

### Nebraska's Missionary Institutes

SPEAKING of four home missionary institutes recently held in the Nebraska Conference, Brother M. E. Ellis, the missionary secretary, writes:—

"We had some excellent meetings, which abundantly demonstrated the practicability of this line of work. Our churches all over the conference are waking up to the possibilities before them, and I think we shall see some excellent missionary work done this summer."

The writer quotes the following from a letter just received from an officer in one of the four churches:—

"At our prayer-meeting Wednesday evening we raised enough money to place a complete set of the Testimonies in the church library; ordered a club of thirty of the weekly *Signs*, five of the *Signs Monthly*, and five copies of *Liberty*. We expect to put other plans into operation soon."

"This," says Brother Ellis, "is a little church of thirty-five members, composed almost entirely of sisters. I could quote you a score of letters of similar import received last week, but this will be an index of the entire number."

"We are hoping to circulate a large number of the *Temperance Instructor*, and are sending out a special letter concerning it to the church officers and isolated Sabbath-keepers."

"We consider this campaign of missionary institutes as only our first step in aggressive work this summer. During the four institutes we sold about seven hundred fifty dollars' worth of forty-percent books and other literature, distributing about two thousand copies of our ten-cent magazines. We had four very successful field days."

This is truly a very encouraging report. Will not all of our conference missionary secretaries plan to hold home missionary institutes in the churches during the coming summer?

A. J. S. B.

Look not mournfully into the past,—it comes not back again; wisely improve the present—it is thine; go forth to meet the shadowy future, without fear and with a manly heart.—*Longfellow*.

### Missionary Notes of Travel

LEAVING Washington January 2, the writer spent twelve weeks in the field in behalf of our missionary and publishing work. The general meetings attended were as follows, in the order named:—

Book Men's Convention, College View, Neb., January 3-10.

Missionary Convention, College View, Neb., January 8-12.

Central Union Conference, St. Joseph, Mo., January 13-23.

Pacific Union Conference, Mountain View, Cal., January 24-30.

California Conference, Lodi, Cal., February 1-7.

Missionary Convention, Portland, Ore., February 21-24.

Book Men's Convention, Portland, Ore., February 25 to March 2.

The Western Canadian Union Conference and Publishing Convention, Lacombe, Alberta, Canada, March 14 to 16.

In addition to regular institute work we gave stereopticon lectures and general instruction in connection with these general meetings. The writer also delivered lectures at St. Helena, Cal., February 2; at the new Pacific Union College, February 3; the Loma Linda College of Evangelists, February 8; Fernando Academy, February 9; and at Walla Walla College, March 1 and 2.

We are happy to report that in all of these fields the officers of the union and local conferences, as well as the lay members, are determined to prosecute with earnest zeal the work in all departments of home missionary endeavor.

The delegates at each of the four union conferences mentioned, recommended unanimously the appointment of missionary secretaries for the union as well as the local conferences. These secretaries will have oversight of the circulation and sale of our tracts, trade books, forty-percent books, periodicals, and magazines. In short, they will promote the distribution of all of our literature, excepting the regular subscription books.

In our stereopticon lectures we traced the growth of the gospel publishing and colporteur work from the time of the faithful Waldenses (A. D. 1100) down to our own time, calling special attention, also, to the publishing work carried on by Wyclif and his faithful canvassers in England, and by Martin Luther and his hundreds of canvassers and tract societies in Germany and other parts of Europe. It is very interesting to trace the similarity between the publishing efforts of the great Reformers of the sixteenth century and those put forth by Seventh-day Adventists in this generation.

We shall publish from week to week other items of progress connected with the holding of these institutes. See also the twelve recommendations published elsewhere in this department.

We have nothing but good to report of these excellent conventions. Many of the lay members attended the meetings regularly, and expressed themselves as more than grateful for the benefits they derived therefrom. It is high time that all phases of the home tract and missionary work be given a more careful study by our people, inasmuch as such work lies at the foundation of all missionary endeavor.

A. J. S. B.

### Current Mention

—A statue to the American Indian is to be erected on government land in New York harbor.

—Ten persons were killed and seven injured in a train wreck west of Spokane, Wash., on April 14.

—By a premature explosion in a stone-quarry near Nazareth, Pa., on April 13, eleven men were instantly killed.

—Amid scenes of almost unparalleled excitement the British House of Commons, on April 14, by a majority of 103, approved of Premier Asquith's resolutions relative to curbing the power of the House of Lords. It is the purpose of the present government to enact into law this curb on the upper house.

—There have been serious rice riots at Chang-sha, Hunan, China, in which the buildings of the Methodist China Inland Mission and the Norwegian missions have been burned. The provincial governor is besieged, and the British are sending four gunboats to protect life and property, and if possible quell the riots.

—On the eve of the agreement between the United States and Canada over tariff rates comes the announcement that the province of Quebec will prevent the exportation of pulp wood (used in making paper) cut on crown lands. This reopens the question of retaliatory duties on the part of the United States.

—All business is suspended throughout a large portion of Costa Rica, Central America, because of a rapid succession of severe earthquake shocks, which have done a large amount of damage throughout the little republic. So far there has been no report of loss of life, although the damage is estimated at more than \$1,000,000. Many dwellings have been destroyed, and the panic-stricken inhabitants are camping in the open.

—The strike of Philadelphia street-car men came to an end on April 14, through an agreement between the company and representatives of the employees. On the last day of the strike, the day on which the agreement was reached, a considerable amount of property was destroyed by the strikers. On the preceding day a car on the tracks was blown up with dynamite by the strikers. In the explosion, the conductor had both legs broken and received internal injuries.

—Col. Duncan B. Cooper, who, with his son, had been convicted of the killing of Senator Carmack, of Nashville, Tenn., some months ago, and whose sentence had just been confirmed by the State supreme court, was pardoned by Governor Patterson on April 13, and the amount of his son's bail was reduced from \$25,000 to \$10,000. The feeling which was stirred up throughout the State of Tennessee over the killing of Senator Carmack, who was a leader of the prohibition forces, will be revived by the governor's pardon. The language of this pardon is a distinct reflection upon both the lower court and the supreme court of his State.

— Thirty-five thousand seamen, painters, and machinists are on a strike in Chicago, demanding an increase in wages.

— Another insurrection has broken out in Spanish Honduras. Former President Bonilla is at the head of the revolutionists.

— At the municipal election in Milwaukee, Wis., on April 5, Emil Seidel, a Socialist Democrat, was elected mayor by 8,000 plurality.

— The Russian government is planning to expend the vast sum of \$675,000,000 for a general reorganization of the national defenses.

— On April 4 more than 300 saloons were voted out of business in the State of Michigan. Nineteen counties voted "dry," and sixteen voted "wet."

— The railroads of the eastern portion of the United States are planning to increase both passenger and freight rates in order to make up for the recent increase in the wages of the employees.

— Officials of Costa Rica and Panama are to argue the boundary dispute of the two countries before Chief Justice Fuller of the United States Supreme Court, who is to act as arbiter in this case.

— The American Sugar Refining Company, generally known as the sugar trust, is to be again the object of attack by the United States government. The operations of the company at New Orleans are to be the subject of the government's investigations at this time.

— On the night of March 27 safe blowers entered the general post-office at Richmond, Va., and robbed the office of \$85,000 worth of stamps and about \$3,000 in cash. Two days later two of the robbers were captured in New York City, and most of the stamps have been recovered.

— Dr. John J. Hurley, of Boston, Mass., announces the discovery of a new method of producing anesthesia, both bloodless and painless, in human beings. He states that he is able by the use of this method to perform the most delicate operations on any portion of the human body without any discomfort to the patient and without inducing unconsciousness.

— At the meeting of the American society for the study of alcohol and other drug narcotics, held at Philadelphia, on April 6, Dr. T. A. McNicholl made the statement that the number of school-children in New York City who appeared under the influence of beer and wine was startling, and that almost every school in the city furnished examples of children suffering from the effects of alcohol.

— What is considered as the climax in the Pittsburg, Pa., graft exposures was reached on April 6, when the president of the Pressed Steel Car Company was indicted for bribing Pittsburg councilmen. The amount of money paid is placed at \$52,000. At the same time the president of the Workingman's Savings and Trust Company admitted that he had no defense to offer against the charge of bribery preferred against him, in which he was accused of having paid \$20,000 as bribe money to be used in influencing votes of councilmen.

— The village of Mount Hope, W. Va., was practically wiped out on March 24 by a conflagration. Two thousand of its inhabitants are rendered homeless. On the same day a million-dollar fire occurred at Hambleton, W. Va.

## NOTICES AND APPOINTMENTS

### Halley's Comet

WILL its appearance be cause for alarm? Is there danger of its colliding with the earth? Will its deadly cyanogen gas exterminate all life and kill vegetation? Whence does it come, and where will it go? These questions and many others are interestingly and intelligently answered in a six-page article in the *Signs Monthly* for May. This celestial wanderer calls but once in sev-



FACSIMILE OF COVER PAGE

enty-five years. Little wonder then that everybody is thinking and talking about it, and speculating as to its possible effect on our earth.

People will buy this magazine for this article alone. Let us sell it in liberal quantities, and thereby get before them well-selected matter bearing on different points of truth. Here are a few of the other articles: "Christ and the Sabbath," "The Morning Star of the Reformation," "Historical Sketch of the Evolution Doctrine," "The Greed of Modern Commercialism." Besides these there are three articles written especially for the working man. They are "The Laboring Man," "The Blessedness of Work," and "Christ the Laboring Man." Then, too, Current Topics appear as usual—those that are pulsating with life and are fraught with significance.

Remember the prices—5 to 40 copies, 5 cents each; 50 or more, 4 cents each. You sell them for 10 cents each. Helps are furnished free. Orders should come to us through your tract society. *Signs of the Times*, Mountain View, Cal.

### Notice!

THE Nashville Agricultural and Normal Institute offers ten young men and ten young women an opportunity to receive a training for missionary work, by allowing them the privilege to earn most of their regular school expenses. Any who desire a training for self-supporting missionary work should apply at once, because this offer will soon be withdrawn. Address E. A. Sutherland, Madison, Tenn.

### Southern Idaho Conference Association

THE annual session of the Southern Idaho Conference Association of Seventh-day Adventists, a corporation, will be held in con-

nection 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*.

### Poem Wanted

MISS DAISY HARDING, Loma Linda, Cal., wishes to secure a poem entitled "The Teacher's Dream," which appeared in the *Review* sometime last year. If any of our readers are able to supply this call, it would be greatly appreciated.

### Florida Sanitarium Nurses' Training School

A NEW class in nursing will be opened April 25, 1910, in the Florida Sanitarium Nurses' Training School, Orlando, Fla. There is room for a few additional consecrated young men and women with opportunity to pay at least all the tuition, board, and room expenses by work. Thorough course. Curriculum uniform with that of all our denominational institutions. Those interested will please address the Florida Sanitarium, Drawer 28, Orlando, Fla.

### Addresses Wanted

ANY one knowing the whereabouts of Frank Camp and Clara Camp, will confer a favor by communicating the same to Mrs. C. C. Johnson, R. F. D. 8, Mankato, Minn.

The West Virginia Tract Society, 914 Seventh St., Parkersburg, W. Va., is very desirous of securing the present address of J. W. Lecklider, formerly of Fairmont, W. Va. Any one knowing his address will confer a great favor by notifying the society.

Any one knowing the whereabouts of Brother Swartz, who was formerly cook at Rose Sanitarium, of Indianapolis, Ind., and who spent some time at Battle Creek, years ago, will confer a favor upon the Wabash Valley Sanitarium by informing H. E. Sanders, Wabash Valley Sanitarium, La Fayette, Ind.

Any one knowing the whereabouts of J. L. Waggoner, Mrs. Alice Anderson, Mrs. Mina Fox, Miss Wilson, Carrie Johnson, John Brown, Jennie Hammond, Helen Mulligan, Anna Artibe, and Pauline Brown, will confer a favor by sending such information to Miss Lillie M. Holaday, church clerk, Lincoln, Neb.

### Publications Wanted

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

Mrs. Katy Taylor, 6503 Cedar Ave., Cleveland, Ohio, desires any of our denominational papers for depot racks.

Mrs. S. A. Williams, 15912 Park Ave., Harvey, Ill., requests that the supply of papers going to her address be discontinued until further notice.

Mrs. Jane E. Harris, 521 Senate St., Columbia, S. C., desires copies of the *Signs*, *Review*, and *Life and Health* for missionary work.

Mrs. H. M. Shoals, Plainview, S. D., desires copies of the *Signs*, *Watchman*, *Instructor*, *Little Friend*, *Liberty*, *Life and Health*, *Protestant Magazine*, *Gospel Sentinel*, and tracts for use in reading-rack.

J. Gregory, Paradise Valley Sanitarium, National City, Cal., desires a continuous supply of the *Review*, *Signs*, *Watchman*, *Life and Health*, *Instructor*, and any of our other papers for free distribution.

S. B. Taft, Box 674, Kiowa Agency, Anadarko, Okla., desires copies of *Signs*, *Review*, *Life and Health*, *Watchman*, *Protestant Magazine*, *Liberty*, and *Instructor* for missionary work among several tribes of intelligent Indians. Also old or new tracts, pamphlets, etc.; only English literature can be used.

**Business Notices**

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

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

**Conditions**

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

WANTED.—Woman for general housework in a small family. Address Dr. Elsie B. Merritt, Princeville, 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.

WANTED.—Immediately, a man or boy to work on farm; must understand farm work and milking. Wages from twenty to thirty dollars a month, according to ability. Address A. H. Stiles, Dousman, Wis.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.75; 10-gal. can, \$7.30; ½ bbl. (30 gal.), 69 cents a gal.; 1 bbl. (50 gal.), 68 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

STRAWBERRY PLANTS.—Senator Dunlap, 40c per 100, \$3 per 1,000; Parson's Beauty, 50c per 100, \$3.75 per 1,000; Glen Mary, 50c per 100, \$4 per 1,000; 50 at 100 rate, 500 at 1,000 rate. Postage, 25c per 100. Rush your orders. Catalogue free. Lake View Nursery, Box 10, Poy Sippi, Wis.

FOR SALE.—Treatment-Rooms in Detroit. Established eleven years; good patronage. Modernly equipped with electric light, Russian and electric baths. Splendid opening for a physician, or man and wife (nurses). Will sacrifice for quick sale. Battle Creek Treatment-Rooms, Detroit, Mich.

WISHING to be a more efficient worker, I entered the medical school here, and to help defray expenses have agency for Sanitas Cooking Oil. Thankful for all orders. 5 gals., \$3.80; 10 gals., \$7.25; ½ bbl. (30 gals.), 69c a gal. Address J. M. Irving, 227 E. Madison St., Louisville, Ky.

FOR SALE.—6½ acres in Cass County, Michigan. Seven-room frame house, barn, etc. Good well. All kinds fruits. Near Seventh-day Adventist church and school. Price, \$1,200. Terms, cash; or half cash, balance yearly. Address C. F. McCoy, 519 Eleventh St., Three Rivers, Mich.

PHYSICIAN AND NURSES WANTED.—Two good lady and one gentleman graduate nurses; physician must be well up in all modern laboratory methods, good address, pleasant to meet, and who will keep up with the times in his work. To such an one we have an excellent opening. All must be Seventh-day Adventists in good standing. Completing large new building; want them at dedication. Garden City Sanitarium, San Jose, Cal.

FOR SALE.—70-acre farm. New 7-room house, bath, hot and cold water, furnace, new barn, 2,300 six-year-old peach trees, prospects for a big crop; 100 apple, 50 pear, 7 years old; 15 acres timber, 20 acres grass for hay and pasture; spring water, strong soil; one-half mile Southern Training School, sanitarium, depot, post-office. Would exchange for suitable property in Western States; balance cash. Price, \$4,000. J. W. Franklin, Graysville, Tenn.

**Obituaries**

SCHWARTZ.—Mrs. M. M. Schwartz, aged 58 years, 1 month, and 26 days, died in Coalinga, Cal., March 14, of apoplexy. She leaves two sons and three daughters to mourn their loss. She was a kind and devoted mother, and her poor health served only to develop Christian graces. We laid her to rest in the Armona Cemetery. Consoling texts were read at the grave by Elder B. L. Howe.

MRS. L. J. DUXBURY.

LUNDQUIST.—Mrs. Carrie M. Lundquist was born in Fernandina, Fla., and died at Jacksonville, Fla., Feb. 23, 1910. About 1881 she married Peter Lundquist, who died seven years ago. Four children were born to them, all of whom are living. She accepted the third angel's message over four years ago, and remained a faithful and devoted member in the Jacksonville church until her death. Words of comfort were spoken by the writer, from Job 7:21, to a large congregation of sympathizing friends.

WM. K. ACHENBACH.

BOYDON.—William Boydon was born in Kingston, Jamaica, West Indies, and died at his home in Kingston, March 23, 1910, of old age, being eighty-three years old. Brother Boydon was among the first to accept the third angel's message in Jamaica, and remained loyal to the end. The writer had the privilege of baptizing him fifteen years ago. As we have now had the privilege of assisting to lay him to rest to await the call of the Life-giver, we hope also to have the happiness of meeting him in the morning of the first resurrection, and to sing that glad song of triumph over death and all that pertains to it. Remarks from Ps. 8:4.

F. I. RICHARDSON.

FLECK.—Mrs. Maud Fleck fell asleep at her home near Reedville, Ore., April 1, 1910, being twenty-five years of age. Sister Fleck was surrounded by Christian influence from childhood, and united with the Beverton (Ore.) Seventh-day Adventist church, at the age of fifteen. She was born at Ellsworth, Wis., and came to Oregon a number of years ago with her parents, Brother and Sister J. H. Morton. She leaves her husband, three small children, father, mother, three brothers, and four sisters to mourn their loss. A large circle of friends gathered in the church on the hill, which was inadequate to accommodate them all. Words of comfort were spoken by the writer.

I. G. KNIGHT.

REES.—Mrs. Melvina Rees, wife of the late Elder J. M. Rees, died at her home in Parkersburg, W. Va., Nov. 5, 1909, in the sixty-sixth year of her age. Sister Rees has been an invalid for the past nine years. Last spring, when her condition became alarming, her husband took her to Washington, D. C., where, on the day after their arrival, he met his tragic death. Early in June, she was taken back to her home in Parkersburg, where, through intense suffering, she gradually sank till death released her. When a girl of fourteen years, she embraced the Sabbath truth, and for nearly fifty-two years had been a member of the Seventh-day Adventist Church. June 28, 1866, she united in marriage to Joseph M. Rees, to whom she taught the truth of the third angel's message. To this union four children were born, three of whom are living.—Mrs. A. W. Smith, Reno, Nev.; Prof. D. D. Rees, Mt. Vernon, Ohio; and Miss Pearl L. Rees, South Lancaster, Mass. Sister Rees rests from her labors and her sufferings, but the sweet influence of her pure, unselfish life will never die. During her sickness and extreme suffering, never a complaint or murmur escaped her lips. She could smile through it all and say, as she did to her son a few weeks before her death, "I shall fall asleep in Jesus." She was taken to Kokomo, Ind., by her son and daughter, and laid beside her husband, to rest until the soon coming of the Life-giver. Funeral services were conducted in Parkersburg, by Elder W. D. MacLay. \* \* \*

HARTY.—Died at his home in Pine Grove Township, Van Buren County, Michigan, of heart failure, Benjamin Harty, aged 75 years, 10 months, and 12 days. The deceased was born in the village of Masin, Holland, May 20, 1834. In 1848 he came to America, and in 1888 he embraced the faith of the Seventh-day Adventists, and united with the Otsego (Mich.) church, where he remained a faithful member until his death. He was married Oct. 19, 1868, to Esther Tassell, of Kalamazoo, Mich., and to this union five children were born. He is also survived by ten grandchildren. A large number of sympathizing friends and neighbors attended the funeral, and words of comfort were spoken by the writer, based upon John 14:1-3. Dr. A. A. John, a returned missionary from Mexico, assisted.

M. S. BURNHAM.

SWEET.—Edna M. Sweet was born at Willis, Mich., Feb. 24, 1881. Her death took place at the home of her aunt, Mrs. Eva Barrowcliff, of Ypsilanti, Mich., April 7, 1910, having reached the age of 29 years, 1 month, and 11 days. The most of Edna's life had been spent at her home with her parents, Mr. and Mrs. J. Warren Sweet, of Willis. Early in life she enjoyed a very bright Christian experience, and became a member of the Seventh-day Adventist church of Willis, of which she remained a devoted and faithful member until her death. The most of her short life was devoted to an unselfish endeavor to bring happiness and comfort to others. She especially took a deep interest in Christian education, and devoted several years to successful work as a Christian teacher. Many friends and loved ones are thrown into deep sadness by the untimely termination of a young and promising life.

E. K. SLADE.

WILSON.—Died on March 26, 1910, of pneumonia, within one hour and ten minutes of each other, Thomas and Clara Wilson, at their home in Fairplains, Mich., the former being 77 years, 10 months, and 9 days, and the latter 69 years, 10 months, and 27 days old, and were buried in one grave in the Fairplains Cemetery on Tuesday, March 29, 1910. Although advanced in years, Brother and Sister Wilson had been able to look after the work on the farm up to a short time before their demise, but when the disease fastened itself upon them, it soon became apparent that they did not have sufficient vitality to resist it, and the end soon followed. Brother and Sister Wilson were among the pioneers of the message in Michigan, he having accepted present truth in 1861, and she a short time before. Thomas Wilson was born in Auburn, N. Y., May 17, 1832, and came to Michigan with his parents in 1836, settling first at Sturgis, afterward moving to Marshall, and in 1846 to Fairplains, Montcalm Co., where he resided the rest of his life with the exception of a brief residence in 1880 at Red Cloud, Neb. He was married in 1855 to Miss Mary A. Shepard, with whom he lived for twenty-five years, or until her death in 1880. Six children were the result of this union, three of whom survive. In 1881 Brother Wilson was married to Sister Clara J. Berch, with whom he lived until the hand of death removed both. One son by the second marriage is left, with the two brothers and one sister of the first marriage, to mourn. Clara J. Berch was born at Marshall, Mich., May 29, 1840. One child, Jesse E., mourns the loss of a loving and faithful mother. In the death of this couple, the children lose faithful and loving parents, the church lifelong members, and the community kind and social neighbors. Just before the procession started from the house, an only brother, the only survivor of the family,—William J. Wilson,—arrived from Omaha, Cuba, not knowing anything of the sickness of his brother, Thomas. He was impelled by an irresistible influence to come to Michigan. Upon reaching Battle Creek he soon learned of his brother's death, and by careful planning and good connections with trains, reached his brother's home in time to attend the service in the Methodist church, which was attended by a large congregation of neighbors and friends. Discourse by the writer, from 2 Tim. 4:7, 8.

S. D. HARTWELL.



WASHINGTON, D. C., APRIL 21, 1910

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NEAR the close of the Council, Elder W. H. Anderson, of South Africa, left for Tennessee, where he will visit friends for a few days. He plans to sail for Africa early in May.

LAST Thursday evening Elder L. R. Conrad gave, in the Seminary chapel, an interesting stereopticon talk on our mission to the Abyssinians. He has lately visited our station at Asmara, near the border of Abyssinia proper.

THE General Conference Committee Council, just closed, was an occasion of much blessing. It was good to hear the note of courage and confidence and consecration in the testimonies and reports of the brethren gathered, representing the whole North American field and other parts.

By letter from South Africa, we learn that Elder R. C. Porter, president of that union conference, was to start April 21 on a trip to Nyassaland, to visit the stations there for the first time. The school work is growing rapidly in that country, nearly a thousand students being under instruction in the schools.

THIS number marks the close of the excellent series of articles on the "Sanctuary," by Elder J. O. Corliss. These have taken up some of the historical phases of this subject, and have been greatly appreciated by our readers.

THE article on theaters, in our Home department, copied from the *Western Recorder*, a Baptist journal, presents some excellent remarks on this subject. We commend it to the consideration of all who are inclined to view with unconcern the practise of attendance on such amusements.

A MONTHLY, illustrated paper in the Spanish language, entitled *El Amigo de los Niños* (The Friend of the Children), is now being published by our workers in Tacubaya, Mexico. Prices: 1 subscription, 40 cents; 5 to 10 subscriptions, 36 cents; 11 to 50 subscriptions, 32 cents; 51 to 100 subscriptions, 28 cents; 101 and over, 25 cents. Address Imprenta de la Verdad, 1420 Avenida 20, Tacubaya, D. F., Mexico.

## General Conference Committee Council

THE Council, appointed for April 5-15, was pressed full of work, days and evenings, up to Friday, the fifteenth. Most of the members from outside Washington were compelled to leave toward the close, but a number remained till the close, and spent the Sabbath here. On Sabbath afternoon a special meeting was held to give further prayer and study to the question of the campaign for the cities, the call being given to throw the strength of the conferences into working the cities.

It has been a very profitable Council. The morning sessions were generally devoted to a study of the calls from the mission fields for appropriations, the locations of the workers being pointed out on the maps, and rate of wages, expenses, plans for additional effort, and other information being spread before the Council. The making up of the total of the budget is not yet quite completed; but from the study given, the Council was aware that the largest appropriation in our history will be called for this year, after cutting down the calls to the utmost.

Many recommendations were made relating to transfers and appointments of laborers. We do not publish these, save as those concerned have been consulted. The following recommendations may be mentioned here:—

A. C. Williman, of the Foreign Mission Seminary, to India.

E. N. Sargent, of Walla Walla College, to Japan.

G. M. Brown, formerly of Mexico, to

labor in the North Carolina Conference.

F. H. DeVinney, president of the New York Conference, to take the superintendency of the Japan Mission.

John Osborne and wife, of the Foreign Mission Seminary, to Ecuador, South America.

E. W. Farnsworth, now of the Foreign Mission Seminary Bible department, to labor in the Battle Creek church.

Prof. Frederick Griggs to be released from the secretaryship of the Educational Department, to accept a call to the presidency of Union College, Neb.

Prof. H. R. Salisbury, president of the Foreign Mission Seminary, to take the secretaryship of the Educational Department.

Prof. J. L. Shaw, of India, to take the principalship of the Foreign Mission Seminary.

Miss Elnora Reid (Nebraska), of the Foreign Mission Seminary, to India.

Miss Mary Gibbs (Kansas), of the Foreign Mission Seminary, to India.

The Medical Department to select a physician for the West African Mission.

The Publishing Department to select three periodical workers for Mexico.

The Pacific and North Pacific unions to select two canvassers for the Philippine Islands.

The Columbia Union to select two canvassers for Cuba.

The Southwestern Union to select one canvasser for Mexico.

The Southeastern Union to select two canvassers for the Bahama Islands.

The British Union to select an evangelist for Singapore.

Two evangelists and two lady Bible workers and nurses, to be selected for Brazil.

Further report of actions taken must be deferred till next week. Still many items of business, left over from the Council, are to be dealt with by the quorum of the committee in Washington, and visiting members who may be able to remain a few days further.

W. A. SPICER, Secretary.

REV. WILLIAM P. PEARCE, a Baptist clergyman, and author of that popular book, "A Lover's Love," writes as follows, with reference to the Temperance number of the *Youth's Instructor*:—

"The Temperance number, of last week, is the most attractive, pungent, and helpful periodical I ever saw. No denominational paper that comes to my table has ever equaled this issue. I wish it could be placed in the hands of a million young men of the country. The drink curse is the octopus which holds the majority of States by its mighty tentacles. One by one we are chopping them off. I hope to see the day when this monster will be decapitated. Hurrah to the church of the Seventh-day Adventists for its stand against liquor, tobacco, questionable amusements, and many of the wicked devices which are so popular to-day!"