

# The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C., May 5, 1910

No. 18

## The Withered Hand—Whole

Praise God! Praise God! Give me my tools again!  
O, let me grasp a hammer and a saw!  
Bring me a nail, and any piece of wood.  
Come, see me shut my hand and open it,  
And watch my nimble fingers twirl a ring.  
How good are solids!—oak, and stone, and iron,  
And rough and smooth, and straight and curved and round!

Here, Hannah: for these long and weary years  
My hand has ached to smooth your shining hair  
And touch your dimpled cheek. Come, wife, and see:  
I am a man again, a man for work;  
A man for earning bread and clothes and home;  
A man, and not a useless hold-the-hand;  
A man, no more a bandaged cumberer.  
O, blessed Sabbath of all Sabbath days!

And did you hear them muttering at Him?  
And did you see them looking sour at me?  
They'll cast me from the synagogue, perchance,  
But let them: I've a hand, a hand, a hand!  
And ah, dear wife, to think He goes about  
So quietly, and does such things as this,  
Making poor half-men whole, in hand and foot,  
In eye and ear and witless maniac mind,  
To get such praise as that! Well, here's a hand,  
A strong, true hand that now is wholly His,  
To work or fight for Him, or what He will;  
For He has been the hand of God to me.

—Amos R. Wells.

# With the Workers

## A Friend in Need

"Life and Health has been a friend to me. I do not like to part with friends. For years past I have been troubled with some form of indigestion to the extent that I was almost afraid to eat anything. As careful as I might be, there were times when it seemed as if nothing was adapted to me, and I remained thin in flesh, far below normal weight and strength, but I found a suggestion in *Life and Health* that has done wonders for me. This one suggestion has, in my case, proved to be of great value. Now, if I could only find some way to increase my pocketbook as well as my health, I would do everything in my power to bring this helpful magazine to others, who, in many respects, are as needy as I was."

## A Baptist Minister Says:

The following has just been received from a prominent Baptist minister to whom the editor of the *Youth's Instructor* sent a sample copy of the Temperance number:—

"The Temperance number of the *Instructor* 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 tentacles. One by one we are chopping them off. I hope to see the day when this monster will be decapitated. Hurrah for the church of Seventh-day Adventists and its stand against liquor, tobacco, questionable amusements, and many of the wicked devices which are so popular today!"

## Interests the Ministers

The following is a sample of a number of letters we have recently received: "I enclose 25 cents, for which send the *Protestant Magazine* for one year to Rev. —. I have just mailed the clergy of this city a sample copy of the *Protestant Magazine*, which seems to be accomplishing good. Rev. — called me by phone and expressed himself as doubly interested in the *Protestant Magazine*, and asked me to order it for him for one year. Also send back numbers to him, if possible, as he wished to have them on file."

## An Inspiration

Our school-teachers are learning to value *Christian Education*. The following is a sample of many of the expressions in its favor from teachers:—

"In regard to *Christian Education* I am glad to say that it is a most excellent magazine for teachers. It is filled from cover to cover with interesting and helpful things. It is an inspiration to me in my school work. I would not be without it."

## Indorses "Torchlights"

Elder S. G. Huntington, president of the Utah Conference, writes about "Temperance Torchlights" as follows:—

"I have examined the book, 'Temperance Torchlights,' and am happy to say that I believe it is just the book for the times. It seems to make its appearance at just the right time, and is brimful of the most interesting and up-to-date facts on the temperance question. It ought to be in every household in the land, and read by both old and young. As a reference book it is invaluable to every minister and temperance worker."

## An Aid to Accuracy

When our Sabbath-schools were studying the lessons based upon the book of Nehemiah, one of our ministers chanced into a certain school, and found the members under the direction of the superintendent, earnestly considering the work of Nē-hē'-mi-ah. It was some little time before the visitor could determine the identity of Nē-hē'-mi-ah. Such an error in pronunciation on the part of the leader certainly did not tend to establish confidence in his ability as a Biblical instructor. Why should not all, old and young, demand of themselves a greater degree of accuracy in using the English language? The "Speaker's Manual" is an invaluable aid in securing this very desirable end. Price, in cloth, 25 cents; in leather, 50 cents.

## The Post-Card Habit

If you have the post-card habit, use it to good purpose, by sending to your friends the Religious Liberty Post-Cards, a series bearing timely and interesting cartoons on the Sunday law issue. Nothing offensive, but simply

good, strong, well-directed arguments for true religious liberty. Room on the card for a good message besides. Ten for 10 cents.

## A Strong Indorsement

Miss Lucy Page Gaston, superintendent and founder of the Anti-Cigarette League of the United States and Canada, and editor of the *Boy Magazine*, gives the following testimonial for "Temperance Torchlights":—

"I have a feeling that the little book is bound to do much good. It is scientific, but easily understood. Its variety of contents makes it very attractive, and a book that will be taken up time and again with interest and profit."

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# THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 5, 1910

No. 18

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year.....\$1.75 Six Months.....90  
Three Months.....50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

## 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.

### Courage in the Lord

MRS. E. G. WHITE

WELL may our hearts turn to our Redeemer with the most perfect trust, when we think of what he has done for us, even when we were sinners. Through faith we may rest in his love. "Him that cometh to me," he says, "I will in no wise cast out." It would be a terrible thing to stand before God clothed in sinful garments, with his eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, our sins atoned for and pardoned. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The redeemed sinner, clothed in the robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the merits of the Saviour. "As many as received him," the promise is, "to them gave he power to become the sons of God."

Christ has given us no assurance that to attain to perfection of character is an easy matter. It is a conflict, a battle and a march, day by day. It is through much tribulation that we enter the kingdom of heaven. In order to share with Christ in his glory we must share in his suffering. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation

perfect through sufferings." "Though he were a son, yet learned he obedience by the things which he suffered." He has overcome for us. Shall we, then, be timid and cowardly because of the trials that we meet as we advance? Shall we not meet them without repining and complaining?

When we have a deeper appreciation of the mercy and loving-kindness of God, we shall praise him, instead of complaining. We shall talk of the loving watch-care of the Lord, of the tender compassion of the Good Shepherd. The language of the heart will not be selfish murmuring and repining. Praise, like a clear, flowing stream, will come from God's truly believing ones. They will say, "Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

Why not awake the voice of spiritual song in the days of our pilgrimage? Why not return to our life of fervor? We need to study God's Word, to meditate and pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the notes of thanksgiving sung by the heavenly choir around the throne. When Zion shall arise and shine, her light will be most penetrating, and songs of praise and thanksgiving will be heard in the assembly of the saints. Little disappointments and difficulties will be lost sight of.

The Lord is our helper. He will guide us in all matters, if we will trust him. One thing is certain, we must have faith in God,—faith that he will arrange matters in a way that will enable us to work successfully. No one ever trusted God in vain. He never disappoints those who put their dependence on him. If we would only do the work that the Lord would have us do, walking in the footsteps of Jesus, our hearts would become sacred harps, every chord of which would send forth praise and thanksgiving to the One sent by God to take away the sin of the world.

"Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever." They praised God for the victory, and four days thereafter the army returned to Jerusalem, laden with the spoils of their enemies, singing praise for the victory won.

Do you not think that if more of this were done now, our hope and courage and faith would be revived? Would not the hands of the soldiers who are standing in defense of the truth be strengthened? If there were much more praising the Lord, and far less doleful recitation of discouragement, many more victories would be gained.

God is the eternal, uncreated Fountain of all good. All who trust in him will find him to be this. To those who serve him, looking to him as their Heavenly Father, he gives the assurance that he will fulfil his promises. His joy will be in their hearts, and their joy will be full.

It is our privilege to open our hearts, and let the sunshine of Christ's presence in. My brother, my sister, face the light. Come into actual, personal contact with Christ, that you may exert an influence that is uplifting and reviving. Let your faith be strong and pure and steadfast. Let gratitude to God fill your hearts. When you rise in the morning, kneel at your bedside, and ask God to give you strength to fulfil the duties of the day, and to meet its temptations. Ask him to help you to bring into your work Christ's sweetness of character. Ask him to help you to speak words that will inspire those around you with hope and courage, and draw you nearer to the Saviour.

### In the House of the Lord

WILLIAM COVERT

WHEN the Lord brought the children of Israel out of Egypt, he proposed that they build a sanctuary that he might dwell among them. Ex. 25:8. As soon as the sanctuary was built, the Lord, by the presence of his glory, took possession of it, and so he dwelt among them in their dedicated place of worship. The place was always sacred because of his presence, and in consideration of this sacredness, every one who connected with the place was required to preserve this sacredness. Special instruction was given about how worshipers were to appear before God. Every article of clothing worn by them was to be cleansed. Ex. 19:10, 11. And at another time one said the heart of the individual was to be sprinkled by the Spirit to cleanse the conscience, while the body was to be washed with pure water. Heb. 10:21, 22.

If these things were essential in the time of Moses and in the days of Paul, then they are essential to-day, for God does not change. What was required of men in the way of holiness in those times is required now, because men's needs now are the same as their needs were then.

Our place of worship is a sanctuary to us, and is holy unto the Lord. An-

ciently God said to his people, "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Lev. 19: 30. But is not the same obedience and the same reverence required of us for the same reason that made these things necessary for Israel?

The most sacred place on earth to the Christian is the dedicated church house, where he meets with God in his Sabbath worship. There should be set rules as to the time and the manner of this worship, and all should be religiously observed in this house. Indeed, the Sabbath can not be sacredly observed apart from sacred order, and none who disregard the sacredness of God's house can keep the Sabbath holy. The worshiper should devoutly regard the time, the place, and the object of worship, for nothing pertaining to the holy idea can be treated carelessly without doing violence to the great principle of reverence for God. The appointed day for worship, the time of that day, the place where the worship is to be rendered, must all be recognized by God's people in order to worship him in the beauty of holiness.

The house of worship becomes a holy, consecrated spot to the one who from Sabbath to Sabbath meets God there to worship him. God's holy presence is there, and angels are also there, so that the place becomes to all what Jacob said the place was where he slept with a stone for a pillow: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." It was a sacred place because God met with him there, and also the angels of God were ascending and descending.

But we may say as much for the house of worship which we have dedicated to God as Jacob said of the Bethel where he erected the pillar and poured the anointing oil on the top of it.

Chicago, Ill.

### Glorifying God; Finishing the Work

ALBERT CAREY

"I HAVE glorified thee on the earth: I have finished the work which thou gavest me to do." Bowed beneath the moonlight shadows of the Kedron valley, in this last prayer uttered before his disciples, the Saviour thus proclaimed the accomplishment of his ministry on earth for men. Judea, Galilee, Samaria no longer would see the form of God's incarnate Son treading their highways, ministering in their streets, or teaching in their houses of prayer. Not again would the Galilean sea ring with the melody of the Saviour's pleading voice, nor her mountainsides be graced by his classes in holy living.

For the last time his touch had healed, his voice had pleaded, and now the work was "finished." Over the Kedron lay Gethsemane, then the judgment and the cruel cross; but still beyond, the resurrection and the Father's side.

Christ glorified the Father by finishing the work he had given him to do. The

very first thought in the great message entrusted to this people is, "Fear God, and give glory to him." Said Christ in that same prayer, as he spoke of his people, "The glory which thou gavest me I have given them." Then he told the ultimate result that would be accomplished by this gift: "That the world may know that thou hast sent me."

The glory which Christ gave his people was to entrust them with a work similar to that which he had done, and to qualify them by heavenly endowment for the same. But to his people in this generation has he given the "finishing" of that work, and this pre-eminently will glorify him. Thus the very words of the message itself, "Give glory to him," cry to us to *finish* the work.

When that is all done, there will still be before us "the time of Jacob's trouble," the judgment hall of men, the bitter trials of the "time of trouble;" but O, what then? The Deliverer will come with the clouds of glory, and say to those who have been faithful, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Hickory, N. C.

### Satisfied

I CAN not say,  
Beneath the presence of life's cares to-day,  
"I joy in these;"  
But I can say  
That I would rather walk the rugged way  
If him it please.

I can not feel  
That all is well when darkening clouds conceal  
The shining sun;  
But then I know  
God lives and loves — can say, since it is so,  
"Thy will be done."

I do not see  
Why God should e'er permit some things to be,  
When he is love;  
But I can see,  
Though often dimmed through mystery,  
His hand above.

I do not look  
Upon the present or in nature's book,  
To read my fate;  
But I do look  
For promised blessings in God's Holy Book,  
And I can wait.

I may not try  
To keep the hot tears back, but hush the sigh,  
"It might have been;"  
And try to still  
All rising murmurs, and to God's sweet will  
Respond, "Amen!"

I can not speak  
In happy tones — the tear-drops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek  
Until made glad.

— New York Tribune.

### Church Federation in Korea

H. A. OBERG

THE Christian church is in a peculiar condition here in Korea, and I doubt if a parallel could be found anywhere at present. This, the land of great missionary possibilities, is startling the Christian world.

The year 1909 saw the consummation of the long-looked-for event,— the union of the churches under the name, "The United Church of Jesus." The six strongest church organizations have consolidated into this union, which controls about two hundred missionaries, and has a following of over two hundred thousand native Christians. In bringing about this union several grave questions came up, the greatest of which was the division of territory. In the dividing of the territory it was understood among the missionaries that the *converts* went with the *territory*. To illustrate: Here is a Methodist mission, which has done good work for the past ten years, and has a following of five hundred. The committee, after much deliberation, decides that the territory of this mission must go to the Presbyterians, and the five hundred Methodists are notified that from henceforth they *must* be Presbyterians.

From the *Korean Mission Field* I quote: "Here is something new under the sun. Here are thousands of Methodists who are told they *must* become Presbyterians, and an equal number of Presbyterians are in the same way informed they *must* henceforth forsake the church of their early affiliations, and become Methodists. They have not been consulted in the matter, and their vote was never taken. It is true that after all was settled, they were visited by their missionary, who explained matters, and *tried* to show how all was being done for the good of the whole church. They were then visited by the new shepherd and the old one, and they were, so to speak, *handed over*."

Dr. Noble says that "the final result anticipates the transfer of about ten thousand Koreans."

In commenting on the good-natured manner in which the Koreans take to the new régime the *Korean Mission Field* says, "It is true they don't care a rap about our denominational differences." Why don't they care? — Simply because they have not been taught the differences.

### The Million Movement

Last October a campaign was set on foot to win a million souls during the next year. Great returns are already being received. The Christian Koreans are enthused, and are proving very good missionaries. From reports 36,696 days of evangelistic work have been pledged and all have not been heard from. The campaign is being pushed; all are in earnest. This is their song, and really their watchword: —

"A million souls for Jesus!  
Lord, grant our heart's desire.  
A million souls for Jesus!  
O, spread the gospel fire!"

The British and Foreign Society re-



port 417,884 Bibles and other portions of the Scriptures sold during 1909. Two hundred fifty thousand copies of Mark have been ordered in one month. They have more than a million tracts on hand and have ordered another million.

#### A National Ideal for Korea

Rev. H. B. Hulbert says: "There is only one line along which Korea is prepared by temperament and by opportunity to distinguish herself; one field of activity in which she can make a reputation and by which she can command the esteem and elicit the applause of the enlightened portions of the race. It is by becoming a genuinely Christian nation."

When Korea becomes a Christian nation, we shall have "Christian laws," etc. The crisis may come here sooner than in some other lands. O, that we had a good publishing plant now so that we could scatter like the "leaves of autumn" pages filled with the third angel's message!

There are many heathen in Korea still. Almost any night one can hear the drums beating in the spirit temples. One hundred feet from our fence is a temple, and in three minutes' walk I can visit two spirit trees; I passed seven such trees during a walk yesterday. Spirit stones are also in evidence. But when these people accept our truth, they catch the spirit of the message, and we are beginning to see results.

Seoul, Korea.

### The Commandments of God and the Faith of Jesus

A. E. HASSELL

WHAT a depth of meaning in these two things. Commandments of God! They must be perfect as the Author is perfect; and so they are. Look at them as you will, from every side and standpoint; no flaw can be found in them. Can there be anything more glorious, higher, deeper, or anything broader? Is there anything nobler, purer, or more exalted? Is there anything or any relationship of anything in the whole unfathomable and unsearchable universe of God that these glorious commandments do not comprehend, relate to, or apply to, or anything that they do not touch? They are so broad that, throughout eternal ages, there never will be brought into existence anything outside of their sphere or scope. Says the psalmist, "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96.

Do we have reason to be ashamed to stand upon this exalted platform? Let those who are wise in their own conceit call us narrow-minded; what does that matter? They do not know what they are saying. Let them heap contempt and reproach upon that perfect law of liberty and its Author, by declaring it abolished and by trampling it under their feet and by rebelling against it and putting their own traditions and usages in its place and by perverting it; we will love it the more, yea, above gold and fine gold. It is sweeter than honey and

the honeycomb to the true child of God.

Never have I appreciated that blessed law of God more than at present. I do not want it abolished, but do long exceedingly for more and more of its spirit in my life. Blessed it is to be assured that, if faithful a little longer, we shall enjoy it in its fulness and perfection. From the depth of my heart I cry out, "O that my ways were established to observe thy statutes! Then shall I not be put to shame, when I have respect unto all thy commandments." Ps. 119:5, 6. But, "cursed are they that do wander from thy commandments." Verse 21, margin, R. V. I do not wish to be among that class.

#### The Faith of Jesus

What a depth of meaning to the faith of Jesus! Keeping it! are we? His faith was not kept like a precious and costly jewel — costly though it is — hid away in a case to be taken out and worn occasionally perhaps, and looked at for his own pleasure and again hidden away; but it was a faith that was living and active, daily laying hold upon the Almighty Father's arm, and always bringing down the response from the throne of God according to the need of the hour in such a measure that the blind was made to see, the deaf to hear, the dumb to speak, the lame leaped for joy, the leprous were cleansed, those possessed of devils were made free and of sane and sound mind, the elements obeyed his voice, and death itself had to give up its prey, its prisoners. To that living, active faith nothing was impossible.

We are to keep that faith as Jesus himself kept it — if words have any meaning — otherwise it is not his faith. We are not told to have faith about Jesus or in Jesus simply; but to "keep . . . the faith of Jesus." In other words, we are to have that same faith of which he is the Author and Finisher as he had it, and use it as he used it, and do as he did, with all that it means, according to the will of God. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12. "All things are possible to him that believeth." Mark 9:23.

As we keep the commandments of God, so are we to keep the faith of Jesus; and none will question that to keep the commandments of God is to do them. The same verb "keep" is applied to the faith of Jesus also; therefore it can be expressed thus, Here are they that do the commandments of God and do the faith of Jesus. If the faith our Saviour had in God, his faith, is laid hold upon by us, it will certainly bring all power in heaven and earth to our assistance in serving God in this message. Then we shall soon see the glory of the Almighty manifested to cut his work short in righteousness through the poor and humble instruments who are rich in faith and willing to be used by God as he wills, without reserve on their part. But those whom God calls upon now to help with their means in sending the light to those perishing in

darkness, and who selfishly hold back their entrusted means and talents, will be left to perish with their possessions and their money. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth." 1 John 3:17, 18. To my mind it begins to get clearer that God will soon take his work more fully into his own hands and show men that he is not dependent upon them or their money, or upon any money in fact, or upon any one who seeks his own plans and conveniences, but he will use the humble and the willing ones to accomplish his mighty work in the earth.

O, may God, the Creator of the heavens and earth, whom we profess to serve, obey, and love, help us to realize what it really means to keep the commandments of God and the faith of Jesus! May he be permitted to open our eyes and quicken our understanding, that we may see the beautiful heights we are to attain and the immeasurable richness of the glorious opportunities and privileges now set before us. This world then with all its deceptive charms, exaltations, and attainments in every respect will loose its grasp on us, and we shall gladly do the will of God at whatever cost, even if we have to give up that which our hearts have most cherished. May none of us fail, but all of us hasten to the help of the Lord against the mighty. The victory will be so unspeakably glorious that none of us can afford to lose the privilege and opportunity now given. May none ask to be excused!

Seattle, Wash.

### Grow Lovely by Loving

A CHRISTIAN grows lovely by just loving — by going on in love to Christ. It has been fabled from old times that the graceful swan changed from a most ugly bird into its present beauty merely because of its constancy to its mate. But, O, how Christian fact is sure to outrun classic fables! The soul grows wondrously lovely just by loving, by pouring out its affection, and all the more so when the object of its affection is the Lord Jesus Christ, the "One altogether lovely." We "behold his face," Jesus' face, "as in a glass," and "are changed into the same image from glory to glory, even as by the Spirit of the Lord." But the result is permanent. The soul gets more and more set in the way of holiness, in the beauty which holiness brings. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."—*Rev. G. B. F. Hallock, D. D.*

"RECIPROCITY is a law of life. We can not expect much happiness or strength from our fellow men unless we give something in return."



### All for Christ

L. D. SANTEE

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

WHAT can I do for him who did so much?

What can I give to him who gave me all?

His was the kindly word, the healing touch;

He died to save me from the tempter's thrall.

To save the lost he left his home on high,  
Through devious ways he trod earth's thorns alone,

To share our lot he laid his glory by,  
And then returned, to share his Father's throne.

No mists of doubt, between my Lord and me,

Should hide the One whose wisdom can not fail;

I am too blind unless my faith can see  
Through all earth's clouds to him,  
"within the veil."

His love I'll cherish deep within my heart,

And do his will through all the days to come,

Till, like a dream, the woes of earth depart

And be forgotten in my heavenly home.

Moline, Ill.

### Fomentations and Their Use

A. B. OLSEN, M. D.

ONE of the most simple means of applying moist heat to the body is the fomentation. The ease with which it can be prepared and administered makes it a universal remedy, and it may be also accurately described as a panacea for pain. The fomentation consists merely of a cloth, preferably woolen, wrung out of hot water.

#### The Fomentation Cloth

A good way to prepare fomentation cloths is to take a large woolen blanket and quarter it; this makes four excellent fomentation cloths, and every home ought to be provided with such a set. Or one can buy thick flannel about a yard and a half wide, and six yards would be sufficient for four cloths. The square size is the most useful.

After fomentation cloths have been used, they ought to be rinsed out in tepid water, using sufficient soap to cleanse them thoroughly. After drying they are ready for use at some future time.

#### Preparing the Fomentations

Besides the cloths it is necessary to have a pail of very hot or boiling water.

The cloth is folded according to the size suitable for the application. Then both ends of the cloth are twisted in opposite directions. The cloth should be twisted as tightly as possible, after which it is dipped into the pail of hot water, and by crossing the hands the twist is loosened sufficiently to admit of the cloth's being thoroughly soaked with the water. Care is taken to moisten the middle half or two thirds of the fomentation, the ends being kept quite dry. The cloth is twisted still more if possible, and the right hand is drawn up, the left hand resting upon the edge of the pail, so that the water which is wrung out will fall into the pail, and not onto the floor. By a little practise sufficient skill is acquired to enable one to wring out a fomentation cloth without as much as wetting the hands, to say nothing about burning them, or wetting the floor. The cloth is now ready for application.

#### Preparation of the Patient

Before wringing out the cloth it is necessary to get the patient in readiness for the treatment. As a rule, it is best to have the patient lying down in bed or on a couch; the part that is to be treated should be laid bare, and if it is the chest, abdomen, or back, it is best to have the patient entirely undressed and lying between warm blankets. The room should be well ventilated with plenty of fresh air, but the patient should not be exposed to drafts. Only that part of the body that is to be treated should be exposed, and that only for a moment, while applying the hot cloth. It is a good precaution to have a cold compress applied to the head, but it is not always necessary. If the feet are cold, put in a hot brick or a hot-water bottle.

#### Applying the Fomentation Cloth

When all is in readiness, a dry fomentation cloth is placed over the part that is to be treated, say the chest, and then the hot cloth, which has been sufficiently wrung to make it almost dry, is placed over the single layer of dry fomentation cloth which covers the patient; the ends are turned back over the middle or moist part of the fomentation cloth, and then the free borders of the dry cloth are folded over the fomentation. This is done for the purpose of retaining the heat. The fomentation cloth may be left on from four to six minutes, after which it is necessary to wring out another cloth from the hot water, and substitute it for the first one. The substitution should be made promptly, so that the treatment will be practically continuous. Two, three, or four fomentations, to be left on about five minutes each, should be utilized, or even a larger number, but

the usual number is three, which will require about fifteen minutes.

#### The After-Treatment

Before removing the last fomentation, get ready a basin of cold water, with a sponge or a piece of Turkish toweling which can be used as a wash-cloth, and have a dry towel in readiness. On removing the fomentation, bathe the surface quickly with the cold water, taking the necessary precaution to avoid getting the water over other parts of the body or on the bedding; then spread over the dry towel, and press the towel on the skin, without friction, so as to dry without injuring the tender skin. The application of the cold water is both refreshing and necessary, for it helps to close the pores of the skin, and thus prevents taking cold. The patient is then covered and left to rest for a while, or, if it is in the evening, to go to sleep.

#### Temperature of the Water

The fomentation cloth that is merely very warm is of little account. To be effectual it must be decidedly hot. If the precaution mentioned above is taken, and if the fomentation is wrung thoroughly, so that it is almost dry, there will be no danger of burning, even if it is wrung out of water that is boiling. It is the moist, soggy fomentation cloth that is dangerous and most liable to cause a blister or a burn. As the skin is most sensitive at first, it is better that the first fomentation cloth applied should not be quite so hot as the succeeding ones. After the treatment there should be a distinct scarlet glow over the area which has been fomented.

#### When to Use the Fomentation

It would be impossible in a brief article like this to indicate all the uses to which the fomentation may be put, but we will attempt to mention a few of the most common cases when its use would be advantageous. Generally speaking, the various forms of neuralgia and inflammation are greatly benefited by the fomentation cloth. The same is true of most rheumatic and gouty aches and pains. Stomach-ache and various pains in the abdomen that are associated with indigestion are almost invariably relieved by fomenting. Many injuries and almost all bruises, sprains, etc., are often best treated with the fomentation cloth.

#### Sore Throat and Laryngitis

The fomentation cloth makes an excellent treatment for the common sore throat that is so often associated with colds in the head, as well as for laryngitis. The cloth is wrung out of hot water as previously described, and wrapped around the throat, and after four or five minutes is replaced by a second, which is followed by a third. After bathing the part with cold water, it is a good thing to apply a cold compress, which is done as follows: Take a suitable linen towel, and fold it so that it is about two or three inches wide, and after wringing it thoroughly out of cold water, wrap it snugly round the neck, fastening it with safety-pins; then apply

two or three layers of flannel, so that the flannel overlaps the moist cloth above and below, to prevent taking cold. The flannel is also carefully fastened with safety-pins. This cold compress may be worn during the night. On removing it in the morning, bathe the neck with cold water, and then dry well.

#### *Toothache and Earache*

The intense pain of both earache and toothache can often be ameliorated by the application of a large fomentation cloth to the affected side of the head. In giving this treatment it is necessary to have the patient lying down, and to see that the fomentation cloth is hot. If a dry layer is introduced between the skin and the fomentation cloth, there will be little or no fear of burning. After such a treatment great care must be taken to prevent exposure to the cold or draft, which might aggravate the pain.

#### *Bronchitis and Pleurisy*

Simple bronchitis or pleurisy, accompanied by much pain, is greatly relieved by the use of large, broad fomentations applied to the chest, but such treatments should only be given on the advice and with the consent of the attending physician. Great care must be taken in giving the treatments not to chill the patient, and thus aggravate the disease.

#### *Indigestion and Torpid Liver*

Various digestive disorders that are due to a dilated stomach or torpid liver can be relieved by applying the fomentation cloth to the abdomen. In treating the stomach, the fomentations should be carried well over the left side of the abdomen, and reach as high as the nipple. The fomentation to the liver should be laid across the abdomen, just reaching to the nipple line, and should extend to the spine. To secure this, it is well to have the patient lying on his left side. Follow the directions given above when applying the fomentation cloths.

#### *Backache*

Many suffer more or less from backache, usually in the small of the back, sometimes at the base of the spine, and sometimes elsewhere. This aggravating, dull pain is frequently relieved by the use of a suitable fomentation. Narrow fomentations extending the whole length of the spine, from the neck to the coccyx, are most serviceable; at other times a broad fomentation cloth laid transversely across the hips, and extending a few inches above the waist line, gives great relief.

#### *Constipation and Pelvic Inflammation*

The common ailment, constipation, is almost always relieved more or less by the use of fomentations daily for a fortnight, or even longer. Large fomentations covering practically the whole of the abdomen and pelvic cavity are most efficacious in treating constipation.

To relieve pelvic inflammation, fomentations should be applied immediately below the navel, reaching well over the pelvic bones. To give even a greater effect, the fomentations may be wrapped round the hips from both sides.

#### *Sprains and Other Injuries*

In treating a sprain of the ankles, the fomentation cloth should be sufficiently large to cover the whole foot, and it should be wrapped around the ankle snugly. The patient may be lying down on the couch, or sitting in a chair with the limb resting on another chair. A wrench or twist of the knee may cause great pain, which can be quickly relieved by a hot cloth. Wrap the fomentation around the knee; do not simply place it in front of the knee. Muscular strain sometimes causes pain or annoyance; apply fomentations to the affected part, repeating them every day until the pain has disappeared.

The finger may be crushed, or the hand injured to a greater or less extent. Place the hand in a basin of hot water, or, if preferred, wrap it in a hot fomentation cloth. The relief found is almost instantaneous, and the hot treatment acts most beneficially in producing a cure. If the raw surface is exposed, it ought to be covered with a sterilized towel which has been soaked in some mild disinfectant, such as boric acid solution. It must be borne in mind that the raw surface will not stand so much heat as the unbroken skin.

*Caterham, England.*

#### *Debit and Credit*

A LAD named Sydney, who had reached the age of ten, overheard a conversation about certain bills which had to be paid, and conceived the idea of making out a bill for what he himself had done. The next morning he quietly laid on his mother's plate at breakfast the following statement: "Mother owes Sydney: For getting coals six times, 6d. For fetching logs lots of times, 6d. For going errands twice, 4d. For being a good boy, 2d. Total, 1s. 6d."

His mother read the bill, but said nothing. That evening Sydney found it lying on his own plate, with the 1s. 6d. as payment; but accompanying it was another bill, which read as follows: "Sydney owes mother: For his happy home for ten years, nothing. For his food, nothing. For nursing him through illness, nothing. For being good to him, nothing. Total, nothing." When the lad had looked at this, his eyes were dim, and his lips quivering.

Presently he took the 1s. 6d. out of his pocket, and rushing to his mother, flung his arms round her neck, and exclaimed: "Mother, dear! I was a mean wretch! Please forgive me, and let me do lots of things for you still!"

Jesus Christ has done everything for us; are we doing all we can for him? What he most wants us to do is to let others know that he died to save them.—*Daily Bible.*

EVERY other sin hath some pleasure annexed to it, or will admit of some excuse; but envy wants both: we should strive against it, for if indulged in, it will be to us a foretaste of hell upon earth.—*Burton.*

#### *The Day*

WHEN Mrs. King's friends heard that she had had a stroke of paralysis, and, although she would probably partially recover, could never again be her old active self, they looked at each other in dismay. Rebecca King, who never had known sickness in her life, who had been for thirty years the most active worker in the church, the most hospitable and generous hostess in town! "How will she endure it?" they cried.

It was several weeks before she was allowed to see any one. When at last she had been promoted to an invalid's chair, and the doctor said that her friends might go to her, they confessed to each other that they dreaded it greatly. "If it were any one but Rebecca King!" they said.

But they went at once. They returned, those first callers, with strange faces. When others asked how Rebecca "took it," they only said, "Go and see her." And the others, going in their turn, found exactly the same Rebecca King.

That was the marvel of it, that she should be just the same—just as full of good cheer and shrewd common sense, she whose very life had been, they supposed, bound up in her activities. Somebody asked her about it, finally. Rebecca King's cheerful face became grave for a moment.

"O, I had my struggle," she said. "I had all I wanted lying there those two months. But one day it came to me that I wasn't fair. I had lived fifty-five years and scarcely known a day of sickness and only one great sorrow. Not many persons could say that. So now if God thought it was time to send me into battle, why should I complain?"

"Had I ever shown any particular gratitude for those years? Here was my chance now.

"Then, lying there, I thought of my grandmother who was blind for twenty years before her death, and when people asked her how she kept so bright and happy, she had but one answer: 'I've made a real good friend of my memory.'

"It came to me that I'd been too busy all my life to get much acquainted with my memory, but I had a chance now: and the more I think back, the more I realize how much I've had that I never took time to be grateful for before."

She reached her good hand under her pillow and drew out a little book, from between the pages of which fell a newspaper clipping; she passed it over to her friend. "That tells it better than I can," she said, "I believe I'm living that right along now."

The friend read it; it was very brief—merely two short stanzas:—

"I know the night is near 'at hand,  
The mists lie low on hill and bay.  
The autumn sheaves are dewless, dry,  
But I have had the day.

"Yes, I have had, dear Lord, the day.  
When at thy call I have the night,  
Brief be the twilight as I pass  
From light to dark, from dark to light."

—*Selected.*

# THE WORLD-WIDE FIELD

## Working Together for Good

WORTHIE HARRIS HOLDEN

If all the days were bright and clear,  
If sorrow ne'er had caused a tear,  
If life had not one shadow here,  
Would we be glad?

The clouds reveal we miss the light,  
The shadow bids us shun the night,  
The tear befo'gs our earth-born sight  
When we are sad.

While sin hath still his mighty sway,  
So long will trials cloud our way,  
Until we reach the realms of day,  
For which we sigh.

God calls us through our blight and tear;  
He knows our frame and calms our fear;  
He solace gives, and hope, and cheer  
When he is nigh.

And when earth's sorrows all are o'er,  
When day shall shine forevermore,  
We shall rejoice on that glad shore  
For trials past.

Portland, Ore.

## Visiting New Territory in Hunan, China

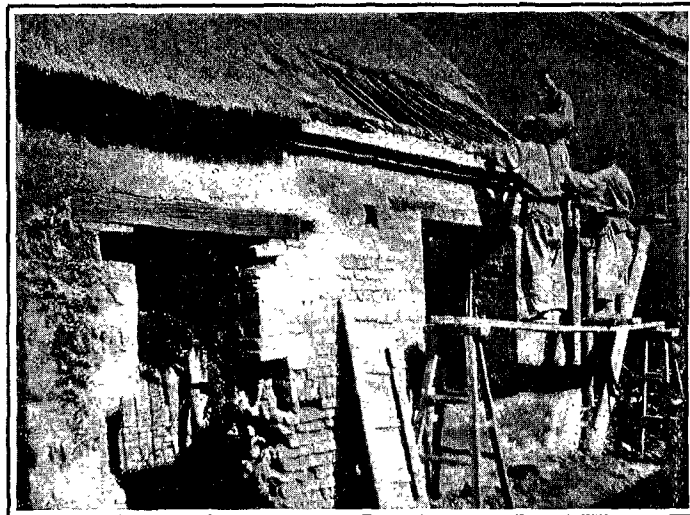
P. J. LAIRD

DECEMBER 17, a bitterly cold and windy day, Brother Chang, our colporteur, and I embarked on the small steam-launch for Hengchow. The passengers were packed in so closely that only our feet got chilled. However, we were glad to debark at Siangtan, and meet with the company of Sabbath-keepers there, with whom we stayed two days. Being providentially delayed, we met a Buddhist priest who had become somewhat interested in the gospel. He had recently abandoned opium smoking, but was still extremely weak from its pernicious effects. He readily consented to go down to Chang-sha for treatment, and while there he received a few weeks' instruction in righteousness. He has since left to arrange his affairs prior to leaving the priesthood.

Having secured passage on a small sailboat, Brethren Chang and Li and the writer embarked at Siangtan for Hengchow. At times it was so cold we were almost chilled to the bone. We could not stand up inside the boat, therefore I was very glad to wrap up in a fur coat, thick cotton quilt, and a heavy woolen blanket. Yet our hearts burned within us, and the brethren just reveled with delight, as we together studied the lines of prophecy pointing to our Lord's near return. Their prayers were as the voices of heavenly visitants as they cried to the Lord to make us all a blessing at Hengchow. Truly, "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance."

Long before we arrived at our destination, evidences were given of the Lord's presence and blessing with us. Boats ordinarily do not stop at Chuchow, but our boatmen became suddenly interested in a huge log of wood in the river bed, which they tried to secure. This enabled us to go ashore and meet two friends and encourage them to be faithful. Then the captain had business at Shihwan, giving us an opportunity to give a Bible reading to one who had previously been reading our literature.

At Hengshan, our surly and swearing captain consented to our going ashore,



REPAIRING A CHINESE HOUSE

where we gave another Bible reading on the faith once delivered to the saints. After prayer together, these people besought me to go over the Scriptures again as they jotted down the texts to study for themselves. They were loath to let us depart, but were cheered by the promise of a visit on our return journey. Thus meeting with so many interested hearers encouraged us greatly, and led us to expect great things from God at Hengchow.

The morning we arrived off Hengchow, the sun shone out warm and bright. We were fortunate in securing a fair-sized room containing three beds, consisting of planks on stools, in an old ancestral hall now used as an inn. We decided to bunk together. Shortly after, Brother Chang went out with his papers, and Brother Li and I called on his friends to acquaint them of our arrival.

Erelong they began coming in, until our little room was packed. Every available article, except the table, was needed for seats. That first meeting, which was typical of those that followed, lasted about four hours, and then they were quite ready to ply many questions. As these were special and not public meetings altogether, and owing to our limited space and inconvenient location, numbers were never very large, but they

listened with unabated eagerness to the advent message. Meetings were held twice daily, morning and evening. These were interspersed with gospel talks with visitors at the inn. The cold winds, sleet, rain, and the streets thick with mud, causing them to be splashed above their knees as they trudged along, seemed no deterrent to their keen desire to miss nothing of the truth for this time. The eldest attendant, a man of fifty winters, left his store and tramped about six miles daily. The youngest lad, about nineteen, went his rounds delivering milk, and then came to morning meeting. At night he would come, lantern in hand, to the Bible studies. Preachers, colporteurs, hospital assistants, teachers, and church-members from the three Protestant missions at Hengchow gathered with the heathen to hear the good news of the soon coming of our blessed Lord and Master.

One, a former preacher, had left his mission, and had become greatly discouraged, but Brother Li met him on his former visit to Hengchow, and bade him be of good courage until he heard these stirring truths of Christ's advent. Now, as he drank at the fountain of living waters, and saw how the great chain of prophecies pointed most unmistakably to the end of the world in this generation,

and the consequent need of preparation of heart and life to meet the judgment, his old-time energy revived within him. But as during the preaching of the advent truths in 1844, so now, "the presence of holy angels was felt in these assemblies, and many were added to the believers." Men sought their homes with praises upon their lips, and grace renewed in their hearts. Mothers, wives, and daughters became greatly interested. When one brother told his aged mother, nearly seventy years old, concerning the things he had seen and heard at the meetings, she sent him to her foreign pastor, to tell him she could not now consent to be sprinkled. She must await the arrival of a Seventh-day Adventist minister so she could receive true baptism, like that of Jesus.

While we were visiting with the wife and the daughter of another man who had testified to his faith by closing his store the first Sabbath after our arrival, they said, with great emotion, that they would rather go out together and beg from door to door than that father should go back on God's commandments. The following Sabbath his store was crowded and the street blocked by the people who came to hear the preaching of the words of life in Christ only.

While Brother Li remained with me



during the long morning Bible readings, Brother Chang was out selling his papers from door to door. The Lord so greatly blessed his labors that local church booksellers were surprised beyond measure when they were given infallible proofs of his sales.

Upon the receipt of important letters, I had to return to Chang-sha for a season, but we hope to follow up the advantage God has given the proclamation of present truth at Hengchow. Our greatest hope is that some of these men will see their way clear to take definite Bible studies with us, and become proficient workers in the regions beyond. At present we have but one Chinese evangelist, one Chinese colporteur, with a very scant supply of literature, and one foreign evangelist, for a population at least half that of the Japanese empire. Hence it is easy to see that God must work, and, praise his name! he is working. Sometimes we feel we are doing next to nothing, but let us encourage ourselves that God is preparing a world to receive the warning of the advent message. Friends, pray for needy China in general, and for Hunan in particular.

*Chang-sha, Hunan.*

### **Middle Russian Annual Meeting**

W. J. FITZGERALD

AT noon, February 21, the writer had the interesting experience of entering Russia at Virballen. The railway station at that place is large and modern in appearance, and the Customs Inspection Hall is commodious and well arranged. The first act which occurred outside the station door impressed us with the austere character of the Russian passport system. The passengers were all required to surrender their passports to grim-looking police officers. The proper thing for all to do then was to pass into the Inspection Hall and await their respective turns. The inspection might be regarded as act number two. A fair degree of patience is required at that point in the proceedings, as the official actors move with remarkable deliberation. After considerable waiting, and more thinking in uncertain anticipation, it is exceedingly gratifying to see an inspector approaching with one's passport, and more than amusing to hear a Russian attempt to call out his name for the first time. Before five minutes had passed, in most cases, one's luggage was marked, and the way was clear for him freely to enter Russia. He then passed to a door opening into the booking-office and the main portion of the station, and there his passport was returned to him.

The writer, having about two hours to wait for the train to Vilna, leisurely enjoyed his first dinner in Russia. It seemed evident that German customs were somewhat commingled with the Russian at that gateway on the border line between the two countries. Leaving Virballen, it was a real pleasure to be greeted at the station at Vilna by Brethren J. T. Boettcher, H. J. Loeb sack, and

P. Brandt. We at once drove in a characteristic Russian vehicle to our people's place of meeting, where, with Elder Boettcher as interpreter, I preached my first sermon in Russia, to a congregation composed of Seventh-day Adventists, Baptists, and Jews.

After hospitable entertainment at the home of Elder and Sister Loeb sack, we proceeded by midnight train to Minsk, which is a large Jewish city, as is also Vilna. We spent about five hours in Minsk, being hospitably received into the home of the only Seventh-day Adventist family in that place of sixty thousand. Leaving Minsk just past noon, we continued our journey to Moscow, the former capital of the empire.

It was with keen interest that we passed through Smolensk, Borodino, and other places made familiar to readers of history because of Napoleon's disastrous march on Moscow. We remember that almost one hundred years ago, that great genius, impelled by a greater ambition, led one hundred thousand veteran soldiers into the heart of the great Russian nation. Then, by dint of arduous and painful toil, they marched toward Moscow. A great desire for shedding of blood, and conquest of territory and cities, burned terrible thoughts into their brains. Now, in a comfortable railway carriage, we moved rapidly along under the banner of the Prince of Peace. Then, Napoleon marched into the heart of Russia to find it frozen, and to meet with a humiliating disappointment. His tried and faithful legions marched into that frozen heart to be frozen and starved themselves. Of the one hundred thousand men who entered Moscow, twenty-eight thousand perished before the retreat over the same road had begun.

As we approached the famous city, we inquired within ourselves what would be our reception in the city, and our experience there? Would we leave disappointed, or with our courage and hope increased? This report is being written while on the journey from Moscow to Kief, and we think of the meeting of the Middle Russian Mission which has just been held in Moscow with much pleasure and assurance.

Arriving in the city at 9:20 Wednesday morning, February 23, after thirty hours' travel in Russia by fast train, we drove at once to our meeting-hall. We rode in a sleigh, as there was abundance of snow and frost there. It was most interesting to see numerous sleighs in any direction one might look. Over twenty-five thousand licenses are held by the owners of conveyances drawn by horses, and used in the public service. More than twenty thousand sleighs were in constant service during the time we were in Moscow.

We were somewhat surprised to find a special officer from the department of religion at St. Petersburg awaiting us at the hall. He had traveled from the capital (over four hundred miles) to observe our services from beginning to end. A few minutes after our ar-

rival a head ward policeman entered the hall, and was quickly followed by a special police officer from the Moscow government. The trio questioned us very carefully as to our plans for the meetings, and assured us that two of them would be in regular attendance. The St. Petersburg officer and the special officer from the Moscow government attended every service from first to last. They were most alert, and observed everything with eagle eyes. One incident will serve to illustrate their vigilance: In the first business meeting the chairman outlined what items of business the session would take under consideration. As the meetings proceeded, just one item was omitted. At the close of the final business meeting, the St. Petersburg officer came forward, and inquired concerning that one item which had been mentioned in the first meeting, but had not been referred to subsequently.

The evening services for the public were well attended. On nearly every occasion it was necessary to close the doors, and hang out a sign, "No More Admitted," about the time for the sermon to begin. This is as it generally is in Russia where public meetings can be held, and it seems remarkable when we consider that no printed announcements of services can be circulated.

Following the six o'clock Sunday evening service, at which the writer spoke, an ardent member of the established church shouted to the people in the hall that the church would conduct a service in the school building opposite (the Greek Catholics conduct opposition services there every Sunday night), and all of the true faith were invited to the opposition meeting, but it seemed that no one left our service, for notwithstanding this invitation, our hall was packed to its utmost to hear Elder Boettcher speak at eight o'clock.

There is a new law in Russia, which forbids the taking of collections in such meetings as the Socialists and other political societies hold. At the close of the first evening service, some persons placed coins in a plate on a table near the door. The police officer objected to this the second night, and absolutely forbade it on the third. We were forbidden to take an offering even in the Sabbath-school.

It is necessary to exercise the utmost care in all meetings lest anything should be said or done which could be construed as being opposed to the established religion or the government. One unfortunate or ill-advised statement might serve as ground, not only for stopping the one meeting, but also for involving our entire work in the empire in embarrassment. Many things which we esteem it important to say and do in meetings held in free countries, must be entirely omitted from our services in Russia. In general meetings in other countries, we consider it not only desirable, but also important, to tell of the progress of the work. This information is used as a means to encourage our people, but such references must not be made in our general meetings in Russia. They would be

interpreted as an evidence that we are carrying forward an active propaganda, and working in opposition to the established church.

The Middle Russian Mission has an enormous territory in that portion of European Russia which its name indicates. It has a population now of about sixty million. Not long ago the Little Russian Mission field was cut off from it, leaving only one church, with a present membership of less than forty for the sixty million inhabitants. It was reported at the meeting that over fifty are awaiting baptism. The membership, though small, is loyal, and supports the work liberally.

Moscow, with its one million two hundred thousand inhabitants, its famous Kremlin, its more than five hundred Greek Catholic churches, its many monasteries, and other things of striking interest to the traveler, is located near the center of the field. Among the many other cities of note may be mentioned Smolensk, Kursk, and Vishni Novgorod. The work has been recently opened in the last-named city, which is situated on the River Volga, and is famous for its great summer markets. It serves as the meeting-place of European (Western) and Asiatic (Eastern) Russian merchants and producers, with their enormous wealth of merchandise. Persian and Chinese merchants, as well as those of other nations, mingle with the thousands of Russians of all divisions of the vast empire in the midsummer markets in Vishni Novgorod. It is expected that before the present year ends, some companies will be organized near this very important center.

Elder O. Wildgrube, and the few workers associated with him in the great Middle Russian Mission, seemed encouraged by the general meeting in Moscow to press forward in the work in their vast territory, with an equally vast population. Will not all who read this report pray devoutly that many may be won to the truth, and that soon more workers may join the small force already in the Middle Russian Mission?

### *The Winter Conferences in Germany*

L. R. CONRADI

FROM January 25 until February 6 there were four conferences in different parts of Germany, two being held simultaneously. The writer attended the East German Conference, from January 25 to 28. This conference was held in Frankfort-on-the-Oder, the chief city of the eastern part of the province of Brandenburg. There was a fair representation of the 42 churches, by 89 delegates. During the last year 323 members were received, while the net gain was 178 members. Seven new churches, with 172 members, were received, two of these being churches in the city of Berlin. There were, altogether, 24 workers in the field. Elder G. W. Schubert was elected president of the East German Conference. The tithe showed an

increase of \$2,000, amounting to \$15,000 for 1909; \$1,000 was subscribed for the Friedensau school, \$240 was given for the mission fields, and \$125 for the educational fund. One minister was ordained.

Sabbath and Sunday I spent in the Rhenish conference, at Elberfeld. There were 103 delegates present. Last year 261 members were received, and three new churches. This was the largest of all our conferences. There were about 500 present on the Sabbath; and as this is the cradle of our work in Germany, it was inspiring to some of the aged pioneers to see such a large congregation. About \$800 was given for the school at Friedensau; \$350 for mission fields, and \$120 for the educational fund. One minister was ordained. Elder J. G. Oblander was chosen president of this conference.

February 2-4 I attended the North German conference, in Bremen. A large hall in the central part of the city had been secured, and it was well filled. From the 28 churches, 53 delegates were present. During the past year the membership has been increased by 103, bringing it up to 621 members. Two new churches were added, one of these in Mecklenburg. It was interesting to hear the report of our worker in that field.

Although the whole of Mecklenburg is entirely Lutheran, yet there reigns such intolerance that a minister of any other denomination is not allowed to preach or to perform any church functions. He can not give out a text or read Scripture, but only give a lecture. Yet in spite of all this difficulty, two good churches, with about fifty members, have been raised up in that field, and we were happy to ordain the good brother who had done the work. The tithe in this field last year was especially good, and the brethren were glad that they could give a part of it, some five hundred dollars in all, to needy mission fields. They also gave another five hundred dollars for Friedensau. Elder C. Sinz was unanimously chosen president for the coming year.

Sabbath and Sunday I spent with the Middle German conference, in Halle. Sixty-seven delegates were present, and six new churches were received. The present membership is 574. Elder L. Mathe was chosen conference president. The tithe last year was \$8,000, and they gave about \$750 to needy mission fields, besides paying the two tithes to the union conference. About \$500 was given to Friedensau. There was a good outside attendance in the evening services.

From here all our German union committees, both eastern and western, hastened to Friedensau, where from March 8 to 10, we finished our auditing for the old German Union Conference, and fully brought about the separation between the East and West German unions.

Though our brethren dealt liberally with their workers in the different mission fields, yet when their audit was finished, they were ready to give \$2,400 to the General Conference, to help in the expenses for 1910, and they voted another \$3,500 to the educational fund. As

these two unions each have a population of about 70,000,000 people, and large provinces are just about to be entered, every one present felt that special attention must be given to developing all the promising young people who could be secured as workers for the great, needy field. While Germany proper, with its 64,000,000 people, has now 8,000 members, and the work is fairly established and well organized, if one considers the population of these fields, the present membership is really only but a handful.

Hitherto, Hungary, with 613 members, had been a conference, but it was rather weak financially. Its tithe last year was not quite \$3,000. But the main financial strength, and the strength of membership, lie in the eastern portion of that field, so it was decided at this meeting to have two general meetings in Hungary this year, and have an East Hungarian Conference, which will be in itself self-supporting, and a West Hungarian Mission field. Austria, on the other hand, is now divided into three separate mission fields — the Austrian proper, with 148 members; the Galician, or Polish portion, with 46 members; and the Adriatic, or Slovenian portion, with 25. While we are thankful that in Austria-Hungary we have now over 800 members, yet when we remember that it has a population of over 50,000,000, we realize that the work has only been begun. There are many indications of God's providence in preparing the way for us in that large field. Openings present themselves now for the canvassing work, and also to hold meetings, while a few years ago it seemed almost impossible to do either.

As we reviewed the report of the German union conferences during 1909, and found that 2,014 members had been received, also that the tithe had been increased by nearly \$23,000, and the offerings by over \$4,000, we felt truly thankful. Yet, on the other hand, we were by no means satisfied. Not less than 869 members had to be dropped, by death, apostasy, or removal; and a resolution was passed to consider carefully the bearings of this. The membership of the old German Union Conference at the time of the division at the beginning of 1910 was 9,774, and its tithe \$115,000. This will give each new union conference nearly 5,000 members. The two unions will even then be the two strongest unions, both in tithe and in membership, in Europe. Henceforth, these unions will have their gatherings every two years; the West German will begin in July this year. The East German meeting will be held next year. The closing meetings were held separately by each union committee. Thus the two unions are now fully launched. Each has a good, solid membership and financial backing, and is well manned; and we have every reason to believe that the year 1910 will witness a still greater growth in both these fields.

We were glad that there were also such good reports from our union institutions. The school has about 200 stu-

dents, and serves as an educational center for three union conferences (the East and West German and the Russian), with a population of 300,000,000 people. It closed its annual record with a small gain. The new building came none too soon. For the farm, which has been added to Friedensau at the very favorable price of \$8,000, we were able to pay cash from the donations which have come in during the summer and winter meetings. Our sanitarium has a fair patronage, and there are about 50 nurses now in training. The Old People's Home has 28 inmates. Not only is the building paid for,—amounting to about \$22,000,—but we have in legacies \$15,000. There was about \$2,000 help needed for the inmates, besides the interest of the legacies, and this was fully met by donations and the interest from our union and conference funds.

*Hamburg.*

### Remarkable Mission Deliverances

W. C. WALSTON

IN THE REVIEW AND HERALD of Dec. 23, 1909, I noticed, under the heading "Daily Providences in Mission Wilds," some extracts taken from the book, "The Cobra's Den," written by the missionary, Dr. Jacob Chamberlain.

It may be interesting to the readers of the REVIEW to read of some of the experiences of the workers here at the Somabula Mission, in Africa.

One day when Elder F. B. Armitage was out in the forest with some of the native boys, he was making his way through a thick underbrush. His foot struck something which caused him to look down suddenly. What was his astonishment to see a large snake, about twelve feet long, and as thick as his arm. The monster sprang at his leg, and caught in its mouth the loose part of his trousers below the knee. A wild struggle ensued for a short time, but he succeeded in pulling away. Then, as the reptile endeavored to crawl away, he recovered sufficiently from his sudden fright to raise his gun and shoot it. The native boys came running up, and saw what had taken place, and said, "Teacher, if the snake had bitten you, you would never have lived to get home."

At another time later, one night, there was a disturbance among some of the fowls roosting in a tree near the mission home, and Brother Armitage went out to investigate. He found there was something in the tree besides the fowls. He called for his gun and a light, and then discovered a large snake, about fourteen feet long, and nearly as thick as his leg, with its head up among the branches, while a part of its body rested on the ground. He raised his gun, fired at its head, and brought the robber down. Its skin was kept as a trophy for a long time.

Last year Brother C. L. Butterfield went to the shed where our fowls roost, to gather the eggs, and on reaching his hand into a box over his head, put it

on something that did not feel like eggs. He stepped onto a box and looked into the nest, and there lay, all coiled up, a snake about nine feet in length, and quite large in size. Brother Butterfield took a long pole and a shotgun, and tipped the box onto the ground. When it struck the ground, the viper raised its head, and opened its mouth, nearly as large as my two hands. It then darted out at the back of the shed, and ran into the cattle kraal. The boys drove it out, and as it came out on my side, where I was waiting for it, I shot its head nearly off. We found it had swallowed raw eggs for breakfast, without breaking the shells.

A few months ago one of our boys was going into Gwelo with the mail. After crossing a small river about four miles from the mission, right in the path before him sat a lion. He stopped and looked at the lion, and it looked at him, neither knowing what was best to do. The lion concluded he had better give the right of way, and backed into the tall grass, and fled.

Only two weeks ago, while Mrs. Walston and I were sitting at our table, just before retiring, we looked up, and above our heads, on the window casing, we saw a snake gliding slowly down from between the cloth ceiling and the partition, only four feet from us. We sprang up, and it drew up out of sight. A few days afterward we discovered a venomous serpent about five feet long, just outside our door, in the passage, and I shot it. We think it was the same which had had quarters, a few days before, among the rafters, over our sleeping-room.

As I read of Dr. Chamberlain's experiences, I could not help but think of some of the escapes which the workers here have had, and of the words of the Scripture, "He shall give his angels charge over thee, to keep thee in all thy ways."

*Gwelo, Rhodesia.*

### Kim's Conversion

DURING one of our classes I asked each member to tell how he found Christ. Kim stood up and said: "My story is a common one, but I'll tell it. My wife and I made it a rule to worship every spirit we knew. So we had our home and yard full of shrines to the Spirit of the Mountain, the Spirit of the Back-yard, the Spirit of the Kitchen, the Spirit of the House-site, and all the others. Our rooms were so full of shrines that I feared to enter at night to sleep lest I should bump my head against a shrine, offend the spirit, and bring catastrophe on our family.

"Then I noticed that the Christians had no such fear of the spirits and paid them no such attention, and still prospered, and I wished that some one would give me the secret of this liberty. Some of the Yon Mot Kol men invited me to the church. I attended for several weeks. Finally I said to one of the deacons: 'My wife and I are afraid to

touch the spirit shrines in our house, but you have no fear of them, and we have concluded that if you will come and clear them all out, we will let you do it, for we want to trust and serve Christ now.' They came and gathered all the shrines together, put them in the fireplace and burned them up. That night I dreamed that I saw Satan go over the back wall of our yard, and since then we have had no more fear. When we had sickness and our mother wanted to call in the sorcerers, we said: 'No, Christ has more power than the demons; we shall trust him. Whatever he gives is good.'

As I sat in Kim's clean house in a heathen village, and saw how carefully his children are being brought up, how pure his home life is, I wondered at the power that could plant such a lighthouse in that sea of dense darkness.—*The Korean Mission Field.*

### The Dancing Girls of India

ONE of the most significant and dramatic acts of legislation enacted in India for many a year is that of the native state of Mysore in abolishing the dancing-girl curse from the Hindu temples of its territory. The dancing girl is a product of the grossest and the most debasing custom of Hinduism. It may have originated, like the old Roman vestal-virgin system, from noble religious ideas, but it has become one of the most hideous blemishes upon that faith of many evils. It is a dedication by mothers of their infant daughters to "temple service." They are "married to the gods." The mother and temple authorities know that the child, thus dedicated, is forever and inevitably doomed to a life of shame. Many thousands of girls now living have thus been dedicated, in the name of that religion to this life of infamy and degradation.

The best men of India have, during recent times, been vainly struggling against this system, and trying to overthrow it. It was too deeply entrenched for their efforts to be of any practical utility. But now, with one stroke of the pen, that most progressive native state in India, Mysore, has prohibited this whole custom within its own territory. It has made illegal and criminal the whole dancing-girl system. Hereafter, within the Hindu temples of that state, no mother shall be permitted thus to dedicate her daughter; nor shall a temple recognize such an offering. Doubtless the Indian government, which has thus far feared to interfere with this religious custom, because of its pledge to religious neutrality, will note this action of a Hindu state, take courage, and abolish this accursed evil within all its territory. It is an encouraging fact that some of the most advanced native states of India are moving on lines of progress with more fearlessness and determination than the British government itself.—*Rev. J. P. Jones, D. D., in The Congregationalist.*



WASHINGTON, D. C., MAY 5, 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

ONE united body of people, of many lands and many languages, are giving their strength and their lives to the proclamation of "the third angel's message." To the German it is "*die dritte Engel's Botschaft*;" to the French believer, "*le message du troisième ange*;" to the Danish, "*den tredje Engel's Budskab*." Whatever the tongue, it is a phrase dear to the Seventh-day Adventist heart.

**The Last Message.**—By this phrase Seventh-day Adventists mean the three-fold message of Revelation 14, the messages of the first and second angels of that chapter being gathered up by the third angel that "followed them," combining in one the complete message of the "everlasting gospel" for these last days, with its cry to men that the judgment hour is come, that Babylon is fallen, that none should follow the Papacy or receive its mark, and calling all to the "commandments of God, and the faith of Jesus." When this message ends its work, the next thing, according to the prophet's view, is the coming of the Lord and the harvest of the earth.

**One Complete Message.**—Of this complete message, Elder R. F. Cottrell, in an early time when some were separating into factions, wrote in the REVIEW (Sept. 18, 1865):—

The message of the third angel is one message. And as it is the last step in the restoration of primitive Christianity, and the last merciful warning to prepare a people for translation, it will unite God's people in one. It will not divide and scatter the flock of God, but will move on harmoniously, and accomplish its destined work. There is no danger that the ship will split upon some rock; for our Father is at the helm.

The first message did not finish the work, neither did the second; therefore they must be succeeded by the third. But there is no fourth message marked out by the Holy Spirit to correct the errors of those who should give the third—the third message finishes the work. It will not be corrected by another message.

What! do you believe that those who first preached the third message had no errors?

By no means. They have already discovered some of their errors and repu-

diated them. Men are not infallible, but the message is. What I mean to say, is, that the work will move on harmoniously till all the errors of God's children will be corrected, and they stand without fault before the throne of God. This is the last message, and the Lord has set his hand to fulfil it; and those who will labor in harmony with it, may correct their own faults and those of others; but whoever attempts to reverse the engine will only switch himself off on some fallacious track. May God help me, and all my dear brethren, to work in harmony with the work of God.

The third angel's message is a "firm platform" on which to plant the feet. It is standing on the eternal foundations. And "the foundation of God standeth sure."

### Timely Intervention

AFTER Brethren Stauffer, Snyder, and Nowlen had pioneered the way with English and German books in Brazil, it was decided to establish a depository in Rio de Janeiro. Accordingly in 1894 Elder W. H. Thurston landed, with his family, in that great city, to take up the work. Being insufficiently supplied with funds at the beginning, they saw some close times, and once again it was shown that "man's extremity is God's opportunity." At the General Conference in 1901, Elder Thurston related an experience of those first days in Brazil, as follows:—

The time came when we had nothing to eat in the house, and no money (I tell it to show how God will work for those who put their trust in him); so the next morning I told my wife I would go to the post-office to see if there was anything there. There was nothing. On my way back I met the missionary of the sailor's home (this was Sunday morning), and he invited me to come to the mission and speak that night. I told him I should be pleased to do so, and went home. That evening I spoke to the sailors on the love of God, and our dependence upon him; but I made no reference whatever to our condition. At the close of the services, a man came to the desk and said, "See here, come to my room," and turned squarely around and started off. He was a missionary who had a room in the mission building. I followed him to his room, and he said, "Here is a little money. I want you to take it and use it until I call for it," and he handed me a little sack of money,—about seven or eight dollars. "Well," I said, "I did not ask you for money." "I know it," he replied; "but every day I am gathering this in, and it is in my way. I want you to take this and use it; you may need it." Then I told him we were out of money, and had nothing to eat, and it was just what we did need. We had a very enjoyable season there, and my wife and I went home and thanked the Lord.

From time to time, as I met this man on the street, he would hand me from five to twenty dollars, and say, "Here, take this; I have no use for it; I do not need it; take it and use it; you may need it. Keep it until I call for it." It ran up to about one hundred or one hun-

dred fifty dollars; and when I sent the money to this man, he said, "I never did such a thing before in my life as to hand money out and not have a scratch of the pen to show for it; but," he said, "I know how it came; God told me to give you that money because you needed it." Well, we thanked God for this experience, and took courage.

How well we know that there was nothing of chance or accident about such an experience as this. Only the special intervention of the Lord could have prompted the friend in need to act so abruptly and in so unusual a manner just at the time of necessity.

W. A. S.

### "Fathers! Fathers!"

THIS third angel's message is a warning and a protest against the false doctrines and the unscriptural practises of the Roman Catholic Church — against the beast and his image. Those who believe it ought to repudiate in both theory and practise those wrong principles of the Papacy which have marked it as an apostasy. To do otherwise is to stand convicted of the most glaring inconsistency.

Fundamental to the very existence of the papal system of dogmas is the claim put forth concerning the pre-eminent authority of tradition and the opinions of the Fathers in establishing any doctrine. That the plain statements of the Scripture are entirely subordinate to these human interpretations is clear from these two paragraphs quoted from the creed of Pope Pius IV, "the best summary of the leading articles of the Roman faith," which "must be confessed by all converts:"—

I most steadfastly admit and embrace apostolic and ecclesiastic traditions, and all other observances and constitutions of the same church.

I also admit the Holy Scriptures according to that sense which our holy mother church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

This exaltation of the words of men was carried to such an extent that it became an accepted teaching, established by the canon law, that the papal decretals were of the same authority as the Bible. In the Decretum of Gratian, issued about the middle of the twelfth century, a work which "displaced all the older collections of canon law, and became the manual and repertory, not for canonists only, but for the scholastic theologians," is found this authoritative statement:—

The decretal epistles are to be reckoned among the canonical scriptures.<sup>1</sup>

<sup>1</sup> Inter canonicas scripturas, decretales epistolae connumerantur. "Decretum Gratiani," Dis. 19, c. 6. [The Decretum of Gratian, division 19, chap. 6.]



In the same way tradition was regarded as "more clear and safe" than the Word of God. In order that we may present this matter impartially we quote from a Roman Catholic writer:—

Like two sacred rivers flowing from paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe.—*Catholic Belief*, by Very Rev. Joseph Faa Di Bruno, D. D.; *Imprimatur*, John Cardinal McCloskey, Archbishop of New York, page 45.

This is a remarkable position for a church to occupy which professes to be established upon the Bible, but in view of the wide difference between Roman Catholicism and primitive Christianity such a dogma is a logical necessity, inasmuch as a reformation is rendered impossible by the claim of infallibility in teaching.

In this same book there is a practical example of the application of this principle in the attempt to defend the dogma of the immaculate conception of the Virgin Mary. The first appeal is to the Fathers of the church. Here is the formidable array of such authorities: "The ancient writer 'De Nativitate Christi' found in St. Cyprian's works;" "Theodoret, a Father who lived in the fifth century;" "St. Ephrem, a Father of the fourth century;" "St. Cyril of Alexandria, who lived in the beginning of the fifth century;" "St. Maximus, Bishop of Turin, a Father of the fifth century;" "St. Chrysostom, a Father of the fourth century;" "Theodore, Patriarch of Jerusalem." Surely if these Fathers held this doctrine, all ought to accept it without further question. To believe anything different would be to show a want of respect for the views of these venerable men.

When an interpretation of a passage of Scripture was once adopted and taught by the Roman Catholic Church, it became of more importance to sustain this interpretation than to establish the truth by the testimony of the Bible. An illustration of this practise is found in the words of Faber, one of the enemies of the Reformation, who withstood the Reformers at the Diet of Spire:—

If we must choose between the Holy Scriptures of God and the old errors of the church, we should reject the former.—*Cited in D'Aubigne's "History of the Reformation," Book XIII, chap. 5, par. 9.*

This has been the consistent course of the papal hierarchy from the time when it first refused to abandon its errors when confronted with the testimony of the Scriptures. True Protestantism absolutely rejects any such an assertion, and anything which savors of it, and ex-

alts the authority of the Word of God above the authority of both the church and the Fathers.

The Reformation of the sixteenth century was a revolt against those perversions of the gospel of salvation which had been introduced by the hierarchy, and which were defended by tradition. In answer to the traditions of the church and all human authority in doctrine, the Reformers appealed to the Holy Scriptures. Here was the real ground of controversy.

Soon after Luther had posted his famous theses on the door of the church at Wittenberg, and after he had practically broken off his connection with Rome, he thus described his final step in this separation:—

I looked only to the Pope, to the cardinals, bishops, theologians, lawyers, monks, and priests. . . . It was from them I expected to witness the influence of the Spirit. However, after gaining the victory over all their arguments by Scripture, I at last surmounted through Christ's grace, but with great anguish, toil, and pain, the only argument that still checked me; namely, that I should "listen to the church."—*Cited in D'Aubigne's "History of the Reformation," Book III, chap. 6, second par. from end.*

In the disputation which soon followed between Luther and Sylvester Mazzolini of Prierio, a Roman Dominican, the latter advanced and defended this proposition:—

Whoever relies not on the teaching of the Roman Church, and of the Roman pontiff, as the infallible rule of faith, from which the Holy Scriptures themselves derive their strength and their authority, is a heretic.—*Id., chap. 9, par. 6.*

In combating this remarkable claim, Luther, according to D'Aubigne, laid down "the essential principles of the Reformation: the Word of God, the whole Word of God, nothing but the Word of God."

When at the Diet of Worms Luther was asked the direct question, "Will you, or will you not, retract?" he made the famous reply:—

I can not submit my faith either to the Pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture, or by the clearest reasoning,—unless I am persuaded by means of the passages I have quoted,—and unless they thus render my conscience bound by the Word of God, I can not and will not retract.—*Id., Book VII, chap. 8, fifth par. from the end.*

In perfect harmony with the principle here laid down, at a later date in a conference with two representatives of the Papacy, Luther said:—

I will never permit any man to set himself above the Word of God.

Another great Reformer, Zwingle, followed the same rule. Of him D'Aubigne says:—

Holy Scripture, in his opinion, was the touchstone by which to test the holiest doctors themselves.

In replying to the book which was written against him by King Henry VIII of England, Luther first reproached him "with having supported his doctrines solely by the decrees and opinions of men," and then continued:—

As for me, I never cease crying, The gospel, the gospel! Christ, Christ! And my adversaries continue to reply: Custom, custom! Ordinances, ordinances! Fathers, fathers! St. Paul says: "Let not your faith stand in the wisdom of men, but in the power of God." 1 Cor. 2: 5. And the apostle by this thunderclap from heaven overthrows and disperses, as the wind scatters the dust, all the hobgoblins of this Henry. . . . To all the words of the Fathers and of men, of angels and of devils, I oppose, not old customs, not the multitude of men, but the Word of Eternal Majesty,—the gospel, which even my adversaries are obliged to recognize.

Thus the supreme authority of the Word of God above the opinions of men, even of the Fathers and doctors of the church, was the vital principle of the Reformation. It was for this principle that the Reformers contended against Rome, and adherence to this principle became a cardinal feature of Protestantism.

In teaching the threefold message for this generation, in which "the everlasting gospel" is to be restored to the people as the antidote for the errors both of Roman Catholicism and of apostate Protestantism, it ought to be perfectly plain that in establishing any doctrine the appeal should always be to the Word of God, and never to the Fathers. To insist that there shall be nothing held or taught contrary to the consent of the Fathers, is to adopt the purely papal principle set forth in the creed of Pius IV. To place any other writings on an equality with the Scriptures is to follow the Roman canon law as laid down by Gratian. To do either is to abandon the very principle for which the Reformers contended, and to discard the fundamental idea of Protestantism. We can not protest against the Papacy by adopting papal principles. w. w. p.

### Proving Our Love

THE disobedience of God's professed people has been the burden of every prophet's cry. From Moses down to John the revelator, the story has been the same. "Precept upon precept, line upon line; . . . here a little, and there a little"—this has been the unvarying rule of God's dealings with his people.

God's promise to one and all is this: "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1: 19); and there are no promises in the Bible to any but the "willing and obedient." God has told us plainly enough what is the test of our love and loyalty to him;

it is *obedience*; not obedience to our own desires, to the traditions or commandments of men, but obedience to the law of God. That is his own appointed test of our love and loyalty. Jesus says, "Why call ye me, Lord, Lord, and do not the things which I say?" He did not recognize them as his while they refused to follow his commands. As he is "the same yesterday, and to-day, and forever," we may know likewise, that he will never recognize us as his while we refuse obedience to his law.

In every age men have professed themselves lovers of God while walking at variance with the precepts of his law; but John, writing with the pen of inspiration, declares:—

"This is the love of God, that we keep his commandments."

Then, as if foreseeing that men would accuse God of having given men a law to keep which was a yoke of bondage, he says:—

"And his commandments are not grievous." 1 John 5:3.

There is the test,— a divinely appointed test,— and all can apply it for themselves to themselves. Do we love God? Look at the law of God, and see if we are following out its precepts— not four or six or even nine, but all of them. If we have found ourselves declaring that "the law is no longer binding upon men;" that "the law was abolished;" and so have found delight in what the law forbade; then we may know that it is not the love of God in our hearts that has been prompting our course. We may know, rather, that it is the spirit of enmity against God that has been directing; for he says:—

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

We can not be God's children, we can not be inhabitants of his kingdom, if we have a mind at enmity with him. That would bring rebellion a second time into the universe, and that God will not permit. So we can not be his, and heaven can not be ours, if it can be said of us that we are "not subject to the law of God." It is an exceedingly serious matter for any professed Christian to declare against God's law, or to declare himself out from under its obligations in any single precept. It means rebellion, disloyalty to the One whom we profess to love and serve. It is the very antithesis of the example of Jesus Christ. His attitude toward the law of God is thus expressed:—

"Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:7, 8.

One proof that this refers to Christ lies in his fulfilment of it in his attitude

toward the law. Concerning this, he says:—

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10.

In that perfect submission of Christ to the will of God is our example. He could not have been our Saviour, had he assumed any different attitude. It was man's transgression of God's law that brought death; it is Christ's obedience to that law which has purchased back the life man had forfeited. He lived upon this earth, "leaving us an example," that we "should follow his steps." 1 Peter 2:21. "This is the love of God," says John, "that we keep his commandments." And Christ says to his followers: "If ye love me, keep my commandments." John 14:15.

Thus over and over it is declared to us that the test of our loyalty and love to God is *in our attitude toward the law of God*. It is a test to which our Saviour, our great Exemplar, willingly submitted; it is a test which will be brought to bear upon us, each and all, and our eternal destiny hangs upon how we stand the test.

Of his remnant, redeemed people the Lord declares: "Here are they that keep the commandments of God, and the faith of Jesus." That can not be said of those who are found fighting against God's law; and they who continue so to do can not be among that number. The only safe course is to come to Christ and ask him to take out of our hearts every vestige of the hate we have entertained toward his holy law, and then put its principles into our hearts, so that we can say with the psalmist: "O how love I thy law!" Then in his strength we will keep it and be recognized as his. Our attitude toward God's law will testify before the world to our love of the Giver of that law, and the Lord Jesus Christ will confess us before his Father and before his angels. C. M. S.

### An All-Sufficient Word

NOTHING is more reasonable than that God should give a revelation of his will to his children. Creating the human family through no will or volition of man's, it would be expected that the divine Being would reveal to his creatures his purpose concerning them, and a knowledge of the relationship which he designed them to sustain to himself and to one another. The Scriptures declare themselves to be this revelation of the divine will. Repeatedly in the messages which have come from the prophets of the Word, they declare themselves as expressing the sentiments and purposes of the divine mind. But even aside from what the Bible writers say of their own writings, we have much other con-

tributory evidence that the Scriptures are indeed the word of God to the human family. A few of these we might enumerate:—

1. The answer of history to prophecy. Even the skeptic must admit that in this there is a remarkable coincidence which can not be explained. Long years, sometimes centuries, before events took place, they were clearly portrayed by sacred writers. The rise and fall of nations have been predicted; the page of history gives a record of Babylon, Media, Persia, Grecia, Rome, and many other kingdoms, in exact fulfilment of these predictions. To claim that these prophecies were mere guesswork, the idle predictions of pretenders, is to deny the logic, not of one single incident, but of a concert of evidence.

2. Archeological research. Excavations among the old ruins of the East, with the unearthing of tablets and the deciphering of hieroglyphics, have opened a vast storehouse of information, and serve very fully to corroborate the Scriptural data. Repeatedly when men have denied the existence of some ancient city or personage or event, the findings of the archeologist have given effectual denial to every skeptical assumption.

3. The endurance of the Word. The Word of the Lord abideth forever, and like walls of adamant rock they have withstood the assaults of the ages. Rome has proscribed the Word and burned it at the stake. Infidel France, so far as her influence extended, sought to destroy its influence among men forever. It has been the subject of the scoffer's jest and the infidel's cavil, but still it lives, and works effectually and mightily in the hearts of those who still receive it in deed and in truth as the Word of the living God.

Its influence among men, however, stands in greater peril to-day than ever before; not so much from the assaults of its avowed enemies, as from the insidious, undermining attacks of its professed friends who seek to interpret its spirit and construe its teaching in harmony with their own perverted ideas of God and his revelation.

4. Its mysteries. That there are in the Scriptures things which man can not fully fathom is an evidence of their divine authorship. The Scripture deals with great principles. Some of its simplest expressions reveal great and mighty truths. The fact that we can not fully fathom these in all of their significance, shows a great Master-mind operating in and through the revelation.

5. Its impartiality. So far as the human family is concerned, the Bible brings to view no heroes or heroines. It does not unduly exploit virtues, nor gloss over sins. It records the foolishness of Solomon, the weakness of David,

the failure of Moses, and the fickleness of Peter. It exalts God, and not man, and sets character before the individual.

6. The unity of the Scriptures shows that a great Master-mind controls the wills and expressions of the Bible writers. What a marvelous book it is! what a wonderful compendium of moral philosophy! with its sixty-six different volumes written by more than half a hundred writers, men who wrote in different ages of the world, under different national and social influences, occupying different stations in life, from the king on his throne to the humble herdsman of Tekoa; yet all bearing the same universal testimony of concerted, united, harmonious teaching. This of itself is truly a remarkable fact.

7. Its universal adaptation. In every age of the human family, to every tongue in which the work has been translated, it has proved of general application. It carries comfort to the mourner, hope to the oppressed, strength to the weary, and light to those in darkness, as well as conviction of sin, admonition and rebuke to men of every degree and every nation. It meets and supplies the needs of the great human family.

8. And finally: the simplicity and yet withal the dignity characterizing the Scriptures show them to be the revelation of the Infinite. In them is nothing of the superficial. We find nothing of cheapness. The words of God are expressed in a style so simple, and yet so dignified, that they may be understood by the humblest, and yet they commend themselves to the highest intelligence.

The Word of God is an all-sufficient guide. Every one who follows its instructions may become "perfect, thoroughly furnished unto all good works." Other books may throw light upon its sacred pages, may take some of its great principles and draw them out in detail, but no books and no writings can ever take the place of the Word of God, or form a substitute for, or an addition to, that Word. It is the standard by which Christian character will be tested, by which every spirit in the world will be proved. As well, it becomes the standard by which every other book and every other writing must be measured. In these days of moral degeneracy and spiritual declination, when many so-called Christians deny the power of the Word of truth and seek to explain its divine principles in harmony with their own perverted philosophy, let us exalt the Word. Let us make it the man of our counsel, the lamp to our feet, and the light to our path. By thus doing, we shall not walk in darkness, but shall have a light to guide us, and a foundation on which to stand securely in the evil times that are before us.

F. M. W.

## Note and Comment

### *A Gentle Hint With Much in It*

A SPECIAL cablegram from Rome, Italy, to the *Washington Post*, dated April 16, conveys to the American people a very significant hint. The wording of the despatch indicates that it was prepared with scrupulous care in the inner circles of the Roman hierarchy, and, if carried into effect, would be what the Vatican has been seeking for years to bring about—an exchange of diplomatic representatives between the United States government and the Vatican. Referring to the visit of Hon. William H. Taft (then governor of the Philippines) to Pope Leo XIII, the writer of the despatch says:—

Who knows how things might have turned out if the present President of the United States and Cardinal Rampollo, then papal secretary of state, instead of being animated by the most cordial spirit, had come to a rupture? No one can even say that much more important problems than that may not arise in the future between the Papacy and the United States, now that the latter is the fourth Catholic power in the world, having over fifteen million Catholics at home, besides those of the Philippines, Porto Rico, Guam, and Hawaii.

It is pointed out here that in the near future the United States will, peaceably or otherwise, find itself face to face with the whole of Latin America, where the influence of the Roman Catholic Church is unquestionable. Is it therefore possible, it is asked, that what may be very important interests for the republic should be left to the mercy of possible incidents due to misunderstandings such as that which marred Mr. Roosevelt's visit to the Eternal City?

What is the remedy? is again asked. And the answer comes that the only way to avoid such friction is to see that between the United States and the Vatican there is an exchange of diplomatic representatives. . . .

In the case of Mr. Roosevelt, Ambassador Leishman, with all his good will, could, considering his official position at the Quirinal, do little to smooth out things. Indeed his participation in the affair could not help arousing the distrust of the Vatican. . . .

If the United States had had a representative accredited to the Holy See, he would have seen, it is argued, that the conditions required by the Vatican for the audience were fulfilled without their taking the character of imposition.

He who reads these propositions needs not to be told the source from which the suggestions sprung; and the Fairbanks and Roosevelt incidents Rome will now turn to her account in an endeavor to secure the exchange of diplomatic representatives which she so urgently desires. There is good ground for the belief that the Vatican officials permitted the deadlock over the audience of these two Americans in order that the United States government might be impressed with the necessity of recognizing the Vatican court, and placing a represen-

tative there. After reading a second time the second paragraph of the above quotation, we can not help feeling that there is in it a covert threat that Latin America, through Roman influence, will attempt to force upon this country an exchange of diplomats with the Vatican. One thing is certain: the Roman hierarchy has very definite plans concerning the future of the United States, and is determined to carry them out through the powerful pressure of the numbers she is able to control. They who read aright the prophecies of God's Word know what this means, and how it will end.

### *Church Comity*

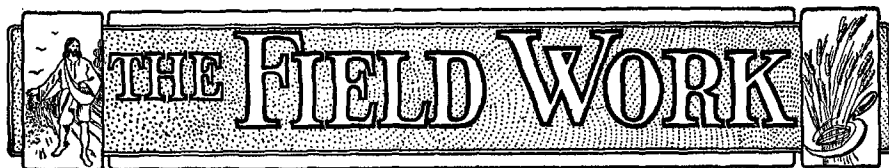
CHURCH comity, the arrangement whereby mission territory is parceled out among various church organizations, and each is prohibited from entering the territory of any of the others, is called in question by the *Herald and Presbyter*. Referring to a recommendation of a joint committee that "the denomination first in the field should have exclusive right to that field," it says:—

The principle at the root of such a recommendation is an exceedingly dangerous one. The United Presbyterians would suffer from it, as our church has suffered. Denominational comity which forbids our church to enter fields where Congregationalists have churches implies an agreement, at least as to essential doctrine. In some cases there is such agreement, and in others there is not.

And the *Western Recorder* (Baptist), quoting the above remarks of the Presbyterian journal, makes the following pertinent comment:—

The above shows a healthy reaction against the sentimental *finesse* of the past few years. It required no prophet to foretell that this would be the inevitable conclusion of this crafty coquetry. The Presbyterians are, as a rule, an exceedingly sensible people; and though they sometimes stray, like chickens they generally come home "to roost." In a little while, some of the leaders of this politico-religious conglomeration scheme will laugh at themselves, for their share in the pantomime performance. In the meantime, with Christ and conscience, we will content ourselves, even though we be charged with a lack of Christian comity.

To all of which we say, Amen. No consistent Baptist or Presbyterian or Seventh-day Adventist can consistently subscribe to any limitations which would circumscribe the free course of gospel truth as he sees and believes it. Denominations, the same as individual Christians, should exercise toward one another due Christian courtesy. This will do more for the promotion of the gospel and the cause of missions than any set of regulations the tendency of which would be to abridge Christian liberty of belief and practise.



# THE FIELD WORK

## "My Grace Is Sufficient"

M. C. WILCOX

Thy grace sufficient is, my Lord,  
Whate'er betide,  
'Tis written in thy Holy Word,  
'Twill e'er abide.  
Though heritage of ages past  
Of sin and crime, like mountains vast,  
Their baleful shadows o'er me cast,  
In thee I hide.

Though I have followed in the hire  
Of sin and crime,  
Though I have wallowed in the mire  
With filth and grime,  
Thy Word still stands, and stand it will  
Till years the centuries fulfil;  
God's promise faileth not until  
There's no more time.

Thy grace sufficient pays the debt,  
I say it now,  
I say it when defeat has set  
Heel on my brow.  
Though passion's power is o'er me  
thrown,  
Though sin's fierce blast is through me  
blown,  
Though love and hope seem ever  
flown,—  
I say it now.

Sufficient is for me thy grace  
Though others fail,  
And heap great wrongs, or smite my  
face,  
And 'gainst me rail.  
I need not fail, I need not fall,  
He bore my sins, he bore them all;  
His grace surrounds me like a wall,  
I need not quail.

So though I meet defeat, my Lord,  
I trust thee still;  
Faith shall not fail me in thy Word.  
Thou wilt fulfil  
Thy promise; potency of grace  
Shall change to pure the metal base,  
Out of the depths to see thy face,  
And learn thy will.

Thy grace sufficient is, my Lord,  
'Tis mine to-night,  
'Tis written in thy Holy Word,  
Thy Word of might.  
I hope in thee, thou canst not fail,  
Before my foes I shall not quail,  
In thy great grace I shall prevail,  
In love, in light.

Mountain View, Cal.

## Trinidad, West Indies

GWAICO.—As a result of my canvassing and holding Bible studies among the people here, three persons accepted the message and began the observance of the Sabbath. These were soon baptized, and the work has grown, until we now have an organized Sabbath-school of four families, with eleven members, who are making strenuous efforts to bring others to a knowledge of the truth. A great interest has been awakened here, and others are deciding to take their stand.

About eight miles from here, in Cai-

jual, a district of Manzanilla, is another Sabbath-school, with an enrolment of seven. Two of the members have already been baptized, and others are awaiting the rite.

As I go in and out among the people with the books bearing the message for these last days, I am led most forcibly to see the importance of living the principles of the message. An overseer, who is much interested in us, and who has bought many of our books, offered me strong drink four times. Upon my last refusal, he himself ceased to drink, and now he is strongly advocating total abstinence. Others, through my advice, have rid themselves of their pipes and tobacco, never to use them again. The Holy Spirit is awakening souls to see their need of something higher, and while the Lord is thus working, I am striving to co-operate with him in bringing the truth before them. My prayer is that we may all be faithful in speeding the message to its glorious triumph, and be gathered into our everlasting home.

WM. F. COZIER.

## Australia

NORTH FITZROY, VICTORIA.—Since my last report, our Victoria-Tasmania camp-meeting has been held. It was a good meeting, and some say it was the largest that has been held in the state. There were one hundred tents pitched, and more than three hundred fifty persons encamped on the ground. These, with those who took rooms in adjacent houses, would swell the number to about five hundred. A good spiritual tone characterized the entire meeting; many times the Spirit's presence was forcibly felt, and on such occasions there was a great turning unto the Lord.

Much attention was given to the young people. This effort was under the direction of Elder L. A. Hoopes, and the Lord gave him a special unction from on high in service for them. There was a decided turning of the hearts of the fathers and mothers toward their children, and vice versa. Of late years the world has been adorning the bodies of many of our people here with things that God has forbidden. It was a beautiful sight to see the movings of the Spirit upon the hearts of these, and it is needless to say that, as the ax was laid to the root of the thing, the fruits of an amended life appeared.

The night and Sunday afternoon services were well attended from the outside, and our large tent, which holds about fifteen hundred, was inadequate to seat all, and many had to stand outside. At these meetings our people gave way to the public. Since the close of the meeting, services have been continued in a tent, which has been pitched close to where the camp-meeting was held. There has been a fair, growing interest, which we trust will deepen into a thorough transformation of many of the lives in that part of Melbourne. Quite a number came from the opposite side of the city. This shows a decided interest, as peo-

ple will not travel far these days, unless there is something that is of special importance to them.

Three hundred pounds (about \$1,450) of our surplus funds was voted to the union conference, and a like amount was contributed on the camp-ground. Three fourths of the Warburton tithe, which is about three hundred fifty pounds (nearly \$1,700) was voted to the union conference, besides a second tithe for the General Conference. This means that something over thirteen hundred pounds (\$6,305) will have been given by this conference for missions this year. This, of course, does not include Sabbath-school offerings, etc. There was no undue urging, but the people wanted to give. One man said, "It has always been a hardship for me to give a sixpence before, but it was easy for me to give five pounds [\$25] to-day." May the Lord always keep this spirit among these people. I believe that they have the message and its interests at heart, and it only needs to be set in the right way before them, and they will make any sacrifice to carry it forward.

Ten were baptized at the close of the camp-meeting, and a number of others will be baptized in their home churches. The meeting was held at Coburga, a suburb of Melbourne, beginning February 3 and closing on the thirteenth. We believe that its results will be far-reaching for the message here and abroad. All have returned to their homes with a determination to work, for the night is close at hand, when no man can work.

Pastors J. E. Fulton, L. A. Hoopes, and A. H. Piper were the ministers from abroad, and their labors were much appreciated by one and all.

C. H. PARKER.

## Wanted the Sacrament

TROUBLE and reverses had come to a certain mission in the island. There had been a mission and chapel at —, but owing to the sickness of some of the workers there, it had been deserted, and had dwindled down to seventeen members. One of them, a leper, had begun to keep the Sabbath through reading-matter sent him by some of our people.

To these islanders the "sacrament" is a very holy ordinance. They think they must have it once or twice a year anyway. As this company had been without it for over a year, they were getting very anxious. They held a council and decided to ask me to come and give them the sacrament. They sent a messenger fourteen miles to urge me to come to them.

"We decided," he said, "to ask you to come. Some said you kept the Sabbath, and we did not want to get stirred up about that; but others said, 'We won't have to keep the Sabbath unless he shows it to us from the Bible.' So we want you to come."

I replied: "You know that the sacrament means communion, fellowship. Can we have fellowship of the Spirit and of faith if I do go? We all need to understand what it means. I will be glad to go and give you the sacrament; but would it not be best for us to have some lessons on it first, so that we can all enter into the spirit of it, and so have true fellowship? I will go and have a meeting with you."

It was arranged, and I went and preached to them. But when I got to the



most interesting place in the lesson, the time was up, and we had to appoint another meeting. This was, apparently, unavoidably repeated several times. One point of truth led to questions and explanations of others. In this way several weeks past, with no further inquiries about the sacrament. Within two months ten of this company received all the truth, were baptized and united with the church, had the sacrament, and began to work earnestly for others.

E. W. WEBSTER.

### Northern Union Conference

WHAT is now known as the Northern Union Conference was organized in 1901, and was then called the Northwestern Union Conference. At that time its territory embraced the States of Iowa, Minnesota, North and South Dakota, Nebraska, and Wyoming; also the provinces of Manitoba, Saskatchewan, and Alberta, in Canada. The development of the work in the northwest has led to the reorganization of the territory, so that what was the Northwestern Union Conference is now the Northern, with but the four States of Iowa, Minnesota, North Dakota, and South Dakota.

This conference held its fourth biennial session in the Seventh-day Adventist church in Des Moines, Iowa, February 22 to March 3. The different conferences and departments of work were well represented, 165 delegates being present, besides many visitors.

The usual committees were appointed early in the meeting, and the business of the conference was carried forward very promptly. The report of the president, Elder R. A. Underwood, gave an interesting and encouraging account of the development of the work during the biennial period. All the reports rendered by conference presidents and department secretaries indicated progress in all branches of the work, and the degree of enthusiasm and aggressiveness manifested was very encouraging.

The report of the treasurer indicated an increase in finances. Over \$120,000 passed through his books during the biennial period, about \$90,000 of which was trust funds for the advancement of the work outside of the union conference. More than ten cents a week for each church-member had been raised in this union conference for missions during the past two years.

The Danish-Norwegian Seminary, which the General Conference Council, held at College View, Neb., in October, 1909, voted to establish, has been located in this union conference, at Hutchinson, Minn. A college building, 123 x 127 feet, four stories high, built of brick, with 150 acres of land, has been secured at a cost of \$22,250. Many things connected with the securing of this site for a school indicate that the providences of the Lord have favored us in the establishment of this institution. A strong effort is being made to dedicate the school free from debt at the opening this fall. We hope this can be done.

The Iowa Conference has effected a sale of its sanitarium in the city of Des Moines, and during the past year has erected a very nice sanitarium building at Nevada, at a cost of about \$50,000. The new institution is enjoying a good

patronage, and the outlook for the future seems encouraging.

The conference formulated plans for an aggressive advance in all lines of work. The union conference cheerfully accepted its share of responsibility in the raising of the \$300,000 Fund. The "Ministry of Healing" campaign was also approved. In harmony with a request from the General Conference, the delegates voted to appropriate two thirds of all that is raised in the union conference by this campaign, to one of the Eastern sanitariums. This generous act will be greatly appreciated by our people in the East.

The instructive and helpful series of Bible studies conducted by Prof. W. W. Prescott during the session was one of the most excellent and inspiring features of the conference.

Union, harmony, and brotherly love pervaded the conference. Elder R. A. Underwood was re-elected president, with Elder M. N. Campbell vice-president, and T. D. Gibson secretary and treasurer. This is a growing conference, with great resources, and the outlook for its future is encouraging.

A. G. DANIELLS.

## 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

### "Do You Wish Congress to Prescribe Your Religion?"

THIS excellent tract has been revised up to date, expressly for use in our campaign against the Johnston Sunday bill and other religious measures now pending in Congress.

No action has yet been taken on the Johnston bill by the House Committee on the District of Columbia, in whose hands it is now resting.

We believe that it is in the providence of God that this wicked legislation is being held in check until opportunity has been given us to sound further the note of warning against it.

We most earnestly urge that every Seventh-day Adventist in the United States enter heartily with us into a campaign this summer for placing this tract and other religious liberty literature into the hands of as many people as possible.

The tract can be supplied by your conference tract society at seventy-five cents a hundred, or \$7.50 a thousand.

We are hopeful that the Johnston Sunday bill and all other religious measures will fail of becoming law during this session of Congress, and if so, we shall have the entire summer to enlighten the people of this country along these lines; but of this, of course, we can not be certain. Now is our time. We must improve the moment of respite.

Plan to order a supply of these tracts and begin work. K. C. R.

### Enforcing the Blue-Laws at Topeka, Kan.

THE following is taken from an editorial in the *Washington Herald* of April 22:—

"Mayor Billard, of Topeka, has views of his own regarding Sunday observance. Elected three weeks ago under the commission plan of government, he has begun the enforcement of the Sunday laws to such an extent as to insist that no paid preacher work on Sunday, no salaried choir sing, no papers be printed or sold, no street-cars run, and no service at the hotels be paid for. Idiomatic as such things may sound, there nevertheless are found on the statute-books such stringent laws as to bar every vocation in which money is earned.

"It is Mayor Billard's intention primarily to have a liberal interpretation of the law, and he hopes soon to make his meaning clear. During the campaign he was attacked as a candidate for the 'wide-open' element, but immediately upon taking office he suspended all the 'blind tigers' in the city.

"He is now seeking a more liberal interpretation for the benefit of the working man. . . . By making the blue-laws so obnoxious as quickly to result in their repeal, the mayor hopes to attain his point."

This is simply an illustration of some of the inconsistencies couched in the State Sunday laws. A strict and impartial enforcement of many of them would not suit even their most ardent advocates.

W. A. C.

### Mr. Crafts Accuses Speaker Cannon of Blocking Sunday Legislation

IN an address delivered in the Hamline Methodist Church, of Washington, D. C., Sunday, April 17, Rev. Wilbur F. Crafts accused Speaker Cannon of packing committees in the House of Representatives so that no law "for the protection of the Sabbath" or the promotion of temperance has any chance of passing the House. He said:—

"I wish to protest against one aspect of so-called 'Cannonism' that has been overlooked by the press; namely, that the Speaker has so constituted the committees that have to do with morals that representatives themselves generally admit no law for the protection of the sabbath or for the promotion of temperance has any chance to pass the House. Since 1889, twenty long years, the Christian citizens of this city have asked Congress to stop needless Sunday traffic and toil. Now, when a law below the average of the Sunday laws of the States has passed the Senate, the House committee holds it up. And they themselves should be held to account if it fails."—*Washington Herald*, April 18, 1910.

This was a reflection not only upon Mr. Cannon, but upon the members of the committees having measures of this kind in charge. It very naturally, therefore, brought forth some quick responses. At a hearing on a certain resolution before the House District Committee a few days later, Representative Wiley, of New Jersey, said:—

"The committee of the District of Columbia frequently comes under criticism from its residents, and while it is one of the hardest-working committees in Congress, receives slight credit for all its labors. In that connection I wish to call attention to another statement made last Sunday in a sermon by the Rev. Wilbur F. Crafts, superintendent and treasurer

of the International Reform Bureau, in which he accuses the Speaker of packing the House Committee on the District of Columbia so that 'no bill seeking to protect the sabbath or aiding the cause of temperance would ever be reported in the House for action,' and this would be the committee which would report it.

"It is a great pity that the reverend gentleman did not ascertain the facts before making this statement, which I publicly criticize as unqualifiedly false and an insult to the intelligence and reputation of every member of the District committee.

"Personally, I may say that I asked the Speaker not to put me on this committee, knowing the hard work engendered and the little praise which would come from it; and during my four years' experience on the committee he has never even asked my opinion on a single subject.

"I therefore call upon the Rev. W. F. Crafts, through the press, to either prove his statement or publicly retract it, and silence on his part will naturally lead to the conclusion that either he can not prove the one or is not man enough to retract the other."—*Washington Evening Star*, April 23, 1910.

Mr. Coudrey, of Missouri, a member of the present House Committee on the District of Columbia, responded as follows, as reported in the *Washington Times* of April 23:—

"In a letter to the minister, Representative Coudrey declared that, as far as his own case is concerned, Speaker Cannon placed him on the District committee without ascertaining his views on any subject, and, since that time, had never, in any form, attempted to influence him on any bill that had come before the committee.

"In reference to the proposed Sunday law which is before the committee, I don't know whether Speaker Cannon is for or against it, and your statement reflects on the integrity of the committee," said Representative Coudrey. "I do know one thing, and that is that I am opposed to the law, and intend to vote against it, and I find twenty-five people in the District opposed to it where I find one for it.

"From your remarks I am led to believe that you favor the rich and are against the poor. The poor have to work hard for six days, and are not able to belong to country clubs and own automobiles, horses, and carriages. Now, why should they not go and see a game of baseball? It does not interfere with their going to church, and they are entitled to some recreation."

From these responses it would appear that Mr. Crafts' accusations against Mr. Cannon are quite unfounded.

W. A. C.

### "Speaker Cannon Defended"

UNDER the above caption, the *Washington Herald* of April 25, published the following communication:—

"The preacher who tries to control politics is again in evidence. In an address delivered a week ago Sunday, in the Hamline Methodist Church, Rev. Wilbur F. Crafts accused the Speaker of the House of packing committees so that 'no law for the protection of the sabbath or for the promotion of temperance has any chance to pass the House.'

"So far as Sunday legislation is concerned, this is certainly not true, for twice since Mr. Cannon has been Speaker, the House has passed Sunday bills, once on April 6, 1904, and again on June 11, 1906, and this in addition to the 'Sunday-closing provisions' which Mr. Crafts and a few others got tacked onto the government appropriations to the St. Louis and Jamestown expositions, of 1905 and 1907. This part of the charge, therefore, at least, can not be sustained. Mr. Cannon has not been as successful in holding this kind of legislation in check as is alleged.

"But even though Mr. Cannon had been instrumental in holding up Sunday legislation in Congress, as Col. Richard M. Johnson did in 1829 and 1830, it would be nothing to his discredit, for, as stated in those famous 'Sunday Mail Reports,' prepared by Mr. Johnson, and as every preacher even ought to know who has ever read the Constitution of the United States, Sunday legislation, being religious legislation, is unconstitutional. In such case of him it might be said, as the biographer said of Mr. Johnson for his bold, courageous, and patriotic stand against national Sunday legislation: 'Charge him not with hostility to the principles of religion because he opposed the wishes and thwarted the designs of the clergy, rather say that he proved himself the friend of pure religion, by guarding it against a contaminating alliance with politics.'

"It was not through hostility or even indifference to religion that the founders of the national government interdicted Congress from passing religious laws, but, as stated by Bancroft, 'that the infinite Spirit of eternal truth might move in its freedom and purity and power.'

"Before these men who are calling so insistently upon Congress to pass a Sunday law urge such legislation further, they ought to alter the principles upon which the national government was founded, and change the Constitution. That the real object behind the demand for this legislation is altogether at variance with both the spirit and the letter of the Constitution is evident from such expressions as the following from an editorial in the April number of the *Christian Statesman*, the official organ of the National Reform Association:—

"Washington and the District of Columbia have no sabbath law. . . . 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.'

"This reveals the secret of this whole Sunday law movement — a desire to enforce a religious institution by law and thus gain 'support' from the government by law to a 'national' religion. In other words, if they have their way, the passage of such a law will be but the beginning of a national religious establishment, just as the Sunday law of Constantine in 321 was the beginning of the 'support' which the bishops of his time gained for their 'national Christianity' then, and of the wicked and oppressive religious establishment which followed. All honor to Speaker Cannon or to any other man in or out of Congress who sees the evil in such a movement and has the courage to battle against it.

"The great danger, as I have pointed

out in the public prints of Washington before, is that Congress, through outside ecclesiastical pressure, will pass the unchristian, un-American, and unconstitutional Sunday law which it ought not to pass, and, through other untoward influences, fail to pass the grand, humane, constitutional, and much-needed law against the terrible liquor traffic which it ought to pass. Honest labor and innocent recreation and amusement on any day, though not consistent with proper Sabbath-keeping, is not a crime; but the doling out of that stuff which makes men murderously mad and criminals is a crime, and should be treated as such. The licensing of the traffic is nothing less than the licensing of crime. But the spirit in 'spirits' is not more wicked, nor, in the end, more degrading and ruinous in its effects than the spirit actuating and controlling an ecclesiastical tyranny. One would think that the world had seen enough of the evil results of both to let both forever alone.

W. A. COLCORD."

### Religious Intolerance in China

THAT the native Christians in China have something to suffer for their faith appears evident from the following account of atrocities committed in the present uprising in the province of Hunan:—

"The mobs have exhausted even Chinese ingenuity in torturing the native Christians. Every punishment of criminals known to Chinese criminal lore is practised by the mobs, and tortures never before used, some of them unspeakable, as well.

"In some instances the victims' tongues have been torn out by the roots, and they have been set loose, often blinded, and mockingly told to preach the new creed. Bound till they could scarcely move a muscle, others have been tickled continually till their brains gave way.

"The water torture — the steady dropping of water on one spot of the body — has been frequently employed by the vengeful mobs. After the four-hundredth drop, this torture is excruciating; in one instance reported to-day more than three thousand drops were used.

"In one instance a Christian, an old woman, was bound, and her teeth were filed away to the gums. Finger and toe nails of others have been pulled out."—*Washington Times*, April 25, 1910.

These atrocities seem almost to rival those of the Inquisition, and are a forcible reminder of the fact that we are still living in an age of persecution, and that even in an epoch of peace and freedom the spirit of persecution is not dead, but simply slumbers.

W. A. C.

THE validity of a recently enacted city ordinance in St. Louis, requiring grocery stores to be closed after nine o'clock Sunday morning, is to be determined in a court of record. No more arrests for violations will be made by the police department until the matter is decided. Judge Pollard, of the police court, pronounced the ordinance unconstitutional. He cited Supreme Court decisions which held lemons to be a necessity. The police judge contended that other articles sold in grocery stores were as necessary as lemons. It will be interesting to watch the developments.

# Christian Education

Conducted by the Department of Education of the  
General Conference

FREDERICK GRIGGS - - - - - Secretary

## An Important Meeting

OUR educational workers will remember that for some time consideration has been given to the question of a convention for the teachers in our training-schools. The conventions of 1903 and 1906 gave special attention to the matter of church and intermediate school work; and, comparatively speaking, the work of our training-schools did not receive a proper amount of careful study. It was at one time hoped to hold a meeting for the study of the problems of our advanced schools at the time of the last General Conference, but for various reasons it was deemed inadvisable.

The question of such a meeting was given careful attention at the Council recently held in Washington, and it was voted that such a meeting be held. The definite action was as follows:—

"1. Recognizing the special need of strengthening our work above the tenth year, we recommend that such a convention be held this coming summer.

"2. That the time be early in June.

"3. That we accept the invitation of the Lake Union Conference Committee to hold this meeting at their college at Berrien Springs, Mich.

"4. That all our advanced schools be requested to send the heads of their leading departments.

"5. That the traveling expenses of all accredited delegates be thrown into one fund, and borne equally by all delegates, thus making possible the attendance from all portions of the country.

"6. That the expenses of these delegates be borne by the schools, or the conferences to which those schools belong, or by both, as may be arranged by them.

"7. That educational secretaries of union conferences be delegates to this convention."

It will be noted that the time of the convention is given early in June. Upon careful consideration of this matter, it has been felt necessary to place this date June 10-20. This time is chosen in view of the fact that a number of our schools do not close until the first weeks of June, and if it were placed earlier than this date, it would be impossible for these teachers to attend. It will be necessary to place some of the summer schools at a little later date because of this. But it has seemed to the department that our educational cause would be better served by having the teachers of the training-schools present at the convention than it would be by commencing the summer schools at the usual time. We feel confident that our union conference educational secretaries and their associates will co-operate heartily with us in this matter. It will also be noted that the plan of traveling expenses is such as to make possible the attendance of delegates from all portions of the country.

We find it impossible to emphasize too strongly the importance of this meeting. Never before have our advanced teachers had the privilege of associating themselves together for a consideration of

the problems of their work. In our various departments each teacher is practically "a law unto himself." He uses the text-books and methods that seem best to him. He has not had the privilege of conferring with teachers in our other schools doing similar work.

It is planned, at this meeting to form sections, such as history section, Bible section, etc., and to get the teachers who are working in any particular line together to confer with reference to various features of their work. Not only will the convention be of special benefit to these teachers, but the great problems of our work in the preparation of men and women to carry forward the various lines, will be thoroughly discussed. We must seek to be very practical in our work,—to follow out the instruction which has been given to us in this important matter. We look for this meeting to give a standing and impetus to our training-school work such as will enable it to do its work far more efficiently.

We trust that our boards of management and our teachers will make every effort to attend this meeting, and that our people everywhere will seek the Lord that his leading and Holy Spirit may direct in all of its considerations.

F. G.

## The Missionary and Publishing Work

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

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

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

### The Summary

THIS is our tenth monthly report of magazine sales in America. The gain of 30,707 copies over the previous month's sales is largely accounted for by the extraordinary success attending the sale of the new Temperance number of the *Youth's Instructor* and the diligence of our Canadian brethren in circulating that excellent magazine, the *Dominion Sentinel*.

We are informed by the publishers of the *Watchman* that the March orders called for five thousand copies more than the 15,000 they had printed. Thus the March orders practically equaled those for December, 1909,—the "high-water mark" in the history of the magazine.

Brother B. B. Noftsgger, manager of the Canadian Publishing Association, informs us that all but 262 copies of the 15,000 edition of the *Dominion Sentinel* have been sold. These 14,738 copies were disposed of as follows during January, February, and March.

#### Canadian Union Conference

Maritime .....	1699
Ontario .....	4782
Quebec .....	1990

#### Western Canadian Union Conference

Alberta .....	1215
British Columbia .....	2847
Manitoba .....	1250
Saskatchewan .....	955

Total ..... 14738

The circulation of this timely religious liberty magazine has aroused both the friends and foes of religious freedom in Canada. A number of newspaper editors have commented favorably upon our position with reference to religious legislation. The publicity thus given to the truth has inspired the leaders of the "Lord's Day Alliance" to write for the Dominion papers, attempting to overthrow our position. Generally speaking, however, public opinion seems to be favorable to religious freedom.

Nearly 40,000 copies of the Temperance number of the *Youth's Instructor* were sold during the month of March. The total number sold up to Tuesday, April 26, was 105,000 copies,—a splendid record indeed!

Although last year's Temperance number was an excellent one, enjoying a sale of 125,000 copies, this year's magazine is even better. The enthusiastic reception given by our agents to this beautiful, condensed encyclopedia of temperance warrants us, we believe, in predicting a total sale of from 200,000 to 300,000 copies during the year 1910.

If you have not examined this small, but mighty weapon for the overthrow of the demon intemperance, do not fail to send at once for a sample copy. It is being sold with the same degree of success in Canada as in the United States. Backed by the heartfelt recommendations of many of the world's great thinkers, it is being sold and widely advertised by leading W. C. T. U. and antialcohol workers.

The good words in its behalf uttered by David Starr Jordan, president of Leland Stanford Jr. University; Miss Lucy Gaston, superintendent of the Anti-Cigarette League of the United States (see REVIEW of April 28), and others, enable our agents to greatly increase their sales. Let every Seventh-day Adventist join in this great effort to educate the masses regarding the evils of intemperance, urging them to arise and put a stop to the nefarious traffic.

Following is a list of the union conferences, according to the largest number of magazines sold during the month of March:—

(1) Pacific Union, 20,355; (2) Lake Union, 20,209; (3) Atlantic Union, 14,744; (4) North Pacific Union, 14,203; (5) Columbia Union, 13,776; (6) Central Union, 13,442; (7) Northern Union, 10,282; (8) Southwestern Union, 5,242; (9) Southern Union, 4,112; (10) Southeastern Union, 3,814; (11) Western Canadian Union, 1,646; (12) Canadian Union, 1,239.

The union conferences showing the largest gains in the March sales over those made the previous month are as follows:—

(1) Lake Union, 17,467; (2) Columbia Union, 14,635; (3) North Pacific, 13,233; (4) Northern Union, 6,627; (5) Pacific Union, 6,580; (6) Atlantic Union, 5,795; (7) Southwestern Union, 1,364; (8) Southern Union, 1,142; (9) Central Union, 1,062; (10) Canadian Union, 370; (11) Western Canadian Union, 196; (12) Southeastern Union Conference (loss), 1,883.

It is truly encouraging to note that of the twelve union conferences only one showed any loss in magazine sales as compared with February. A. J. S. B.

## Summary of Magazine Sales for March, 1910

	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Christian Education	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zichen der Zeit (German)	Total No.	Total Value
<b>Atlantic Union Conference</b>												
Central New England ...	824	370	1695	535	115	339	78	...	100	7	4063	\$ 406.30
Maine .....	120	31	955	...	...	242	16	...	...	...	1364	136.40
New York .....	600	102	475	...	170	253	10	...	...	7	1617	161.70
Greater New York .....	807	133	1040	50	100	782	20	36	...	...	2968	296.80
Western New York .....	305	101	730	101	...	405	15	...	...	...	1657	165.70
Southern New England ..	278	138	683	...	...	1121	9	...	...	...	2229	222.90
Northern New England..	153	16	327	...	...	332	18	...	...	...	846	84.60
March totals .....	3087	891	5905	686	385	3474	166	36	100	14	14744	1474.40
February totals .....	2344	732	4901	479	1938	...	...	1395	...	...	8949	894.90
<b>Canadian Union Conference</b>												
Maritime .....	125	6	51	10	52	34	10	...	...	...	288	28.80
Newfoundland .....	...	10	2	...	...	4	...	...	...	...	16	1.60
Ontario .....	330	77	250	...	56	180	12	...	...	1	1906	190.60
Quebec .....	...	3	15	...	...	7	4	...	...	...	29	2.90
March totals .....	455	96	318	10	108	225	26	...	...	1	1239	123.90
February totals .....	254	56	295	45	50	...	19	...	...	...	969	96.90
<b>Western Canadian Union Conference</b>												
Alberta .....	400	12	37	...	...	334	7	4	...	5	799	79.90
British Columbia .....	295	52	26	...	...	34	7	1	...	1	416	41.60
Manitoba .....	130	12	35	...	...	40	2	1	...	2	222	22.20
Saskatchewan .....	155	9	17	...	...	15	1	2	...	10	209	20.90
March totals .....	980	85	115	...	...	423	17	8	...	18	1646	164.60
February totals .....	291	57	261	25	316	...	...	268	70	162	1450	145.00
<b>Central Union Conference</b>												
Colorado .....	316	341	848	...	...	900	25	...	...	4	2434	243.40
Western Colorado .....	202	318	78	...	...	281	13	2	...	...	894	89.40
Kansas .....	608	201	694	...	...	1531	27	...	...	8	3069	306.90
North Missouri .....	1188	138	125	...	...	192	6	...	...	6	1655	165.50
Southern Missouri .....	210	236	282	...	104	518	12	...	...	...	1362	136.20
Nebraska .....	654	148	1412	310	20	1081	77	20	110	7	3839	383.90
Wyoming .....	...	18	62	...	...	99	6	2	...	2	189	18.90
March totals .....	3178	1400	3501	310	124	4602	166	24	110	27	13442	1344.20
February totals .....	2600	701	3599	165	1718	...	10	1579	556	564	11380	1138.00
<b>Columbia Union Conference</b>												
Chesapeake .....	150	141	806	...	525	470	4	...	...	2	2098	209.80
District of Columbia .....	202	78	473	390	10	539	20	...	...	...	1712	171.20
New Jersey .....	403	414	718	148	172	372	22	18	50	10	2327	232.70
Eastern Pennsylvania .....	525	136	154	...	...	512	20	...	...	4	1351	135.10
West Pennsylvania .....	198	73	154	15	115	751	17	1	...	...	1324	132.40
Ohio .....	1160	363	862	420	120	495	38	...	...	2	3460	346.00
Virginia .....	120	297	237	50	...	195	7	1	...	...	907	90.70
West Virginia .....	225	16	317	...	...	37	2	...	...	...	597	59.70
March totals .....	2983	1518	3721	1023	942	3371	130	20	50	18	13776	1377.60
February totals .....	2146	1034	3107	845	2107	...	...	300	187	654	1141	114.10
<b>Lake Union Conference</b>												
Indiana .....	512	375	1159	225	55	1283	22	...	...	...	3631	363.10
East Michigan .....	290	304	329	25	105	907	35	...	...	...	1995	199.50
West Michigan .....	446	308	1772	150	45	1902	43	30	...	...	4696	469.60
North Michigan .....	145	308	110	35	110	247	15	...	...	3	973	97.30
Northern Illinois .....	1110	674	670	...	...	1965	26	21	...	5	4471	447.10
Southern Illinois .....	105	536	95	...	...	631	12	...	...	...	1379	137.90
Wisconsin .....	585	333	631	12	68	1210	43	67	100	15	3064	306.40
March totals .....	3193	2838	4766	447	383	8145	196	118	100	23	20209	2020.90
February totals .....	3447	1291	8311	553	2260	200	...	1731	820	191	2742	274.20
<b>Northern Union Conference</b>												
Iowa .....	1294	417	895	25	75	1332	61	85	...	4	4188	418.80
Minnesota .....	1332	116	1043	...	...	999	35	93	75	14	3707	370.70
North Dakota .....	265	147	208	120	...	211	12	65	...	38	1066	106.60
South Dakota .....	105	60	51	25	...	1040	17	20	...	3	1321	132.10
March totals .....	2996	740	2197	170	75	3582	125	263	75	59	10282	1028.20
February totals .....	4162	915	2598	140	1163	...	...	2371	860	424	3655	365.50
<b>North Pacific Union Conference</b>												
Montana .....	200	17	239	...	...	80	34	5	...	1	576	57.60
Southern Idaho .....	175	42	75	28	5	1535	9	1	...	1	1871	187.10
Upper Columbia .....	1741	490	598	...	...	1500	70	...	...	...	4399	439.90
Western Oregon .....	1715	35	300	800	...	560	68	9	...	22	3509	350.90
Western Washington .....	911	242	1100	10	...	1500	55	20	7	3	3848	384.80
March totals .....	4742	826	2312	838	5	5175	236	35	7	27	14203	1420.30
February totals .....	3817	594	1934	325	1080	...	10	488	345	137	970	97.00



	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zichen der Zeit (German)	Total No.	Total Value
<b>Pacific Union Conference</b>												
Arizona	557	60	243	...	...	162	19	...	...	...	1041	\$ 104.10
Northern California	1721	1298	4415	2200	75	1641	66	12	30	4	11462	1146.20
Southern California	1170	416	2754	...	150	3006	58	...	...	20	7574	757.40
Utah	...	3	129	...	...	141	2	3	...	...	278	27.80
March totals	3448	1777	7541	2200	225	4950	145	15	30	24	20355	2035.50
February totals	6214	629	4990	150	1512	20	10	...	120	130	13775	1377.50
<b>Southern Union Conference</b>												
Alabama	...	371	28	...	5	63	13	...	...	...	480	48.00
Kentucky	150	136	32	15	...	128	6	...	...	...	467	46.70
Louisiana	...	219	681	50	...	58	3	...	...	...	1011	101.10
Mississippi	...	294	133	...	...	260	1	...	...	...	688	68.80
Tennessee River	500	703	82	...	50	106	25	...	...	...	1466	146.60
March totals	650	1723	956	65	55	615	48	...	...	...	4112	411.20
February totals	318	1172	997	14	409	...	...	...	10	50	2970	297.00
<b>Southeastern Union Conference</b>												
Cumberland	...	195	90	...	...	216	16	...	...	...	517	51.70
Florida	...	127	116	...	25	141	6	...	...	...	415	41.50
Georgia	250	526	293	...	5	422	2	...	...	...	1498	149.80
North Carolina	125	303	34	...	...	554	3	...	...	...	1019	101.90
South Carolina	...	81	154	...	...	125	5	...	...	...	365	36.50
March totals	375	1232	687	...	30	1458	32	...	...	...	3814	381.40
February totals	1629	1731	1598	205	529	...	...	...	5	...	5697	569.70
<b>Southwestern Union Conference</b>												
Arkansas	110	139	28	25	15	163	11	...	...	...	491	49.10
New Mexico	...	57	126	...	...	87	3	...	...	...	273	27.30
Oklahoma	850	188	632	25	...	896	14	1	...	18	2624	262.40
Texas	498	531	60	...	25	310	15	...	...	9	1448	144.80
Western Texas	...	298	30	...	...	75	3	...	...	...	406	40.60
March totals	1458	1213	876	50	40	1531	46	1	...	27	5242	524.20
February totals	1096	664	803	210	853	...	...	...	12	240	3878	387.80
<b>Miscellaneous</b>												
Foreign	1122	762	1328	25	25	512	84	38	63	14	3973	397.30
Dominion Sentinel	...	...	...	...	...	...	...	...	...	...	14738	1473.80
Grand totals	28667	15101	34223	5824	2397	38063	1417	558	535	252	141775	14177.50

**Comparative Summary for Ten Months**

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zichen der Zeit (German)	*Dominion Sentinel	Total No.	Total Value
June	27607	15501	58185	35352	10308	101050	...	...	...	...	...	248003	\$24800.30
July	48011	15891	79400	15161	1549	2918	...	...	...	...	...	162930	16293.00
August	54689	18500	65537	20233	10945	4232	...	...	...	...	...	174136	17413.60
September	34302	16335	46845	2217	1584	750	...	...	...	...	...	102030	10203.00
October	30483	13035	37812	22171	2819	1126	1125	...	...	...	...	111577	11157.70
November	28327	20221	37700	3473	14904	225	2010	...	...	...	...	106860	10686.00
December	29495	20624	36200	2569	1528	290	35	...	...	...	...	90741	9074.10
January	18831	13996	32800	15374	1302	710	1269	...	...	...	...	84332	8433.20
February	29305	11410	36098	3116	14513	220	30	8242	5036	3098	...	111068	11106.80
March	28667	15101	34223	5824	2397	38063	1417	558	535	252	14738*	141775	14177.50
Grand totals	359767	150614	464800	125490	61849	149584	5886	8800	5571	3350	14738	1333452	\$133345.20

\* Copies sold during January, February, and March.

**Current Mention**

— As the result of an explosion in a mine near Amsterdam, Ohio, on April 21, eighteen miners lost their lives.

— The second call for troops by the Peruvian government was issued on April 25, and men are rapidly enlisting in answer to this call. The indications still point toward war between Peru and Ecuador.

— A despatch from Liverpool, England, dated April 22, states that a gigantic fraud has been unearthed in the cotton market, in which thirty firms will be heavy losers. The fraud consists in the forging of bills of lading and collecting money thereon. It involves 30,000 bales of cotton, and amounts to over \$2,000,000.

— Björnstjerne Björnson, the great Norwegian poet, dramatist, reformer, and advocate of universal peace, died at Paris on April 26.

— Officers of the Cuban government have arrested sixty of the leaders who were agitating for revolution, and it is considered that the danger of the revolution is now past.

— A report from Lake Charles, La., dated April 11, states that practically the whole of that city of 15,000 inhabitants has been destroyed by fire. The property loss is estimated at \$4,000,000.

— A notable air-ship race occurred in England on April 28 for a prize of \$50,000 donated by Lord Northcliffe, the distance to be covered was 186 miles, from London to Manchester. The race was won by M. Louis Paulhan, a French aviator.

— Ex-President Roosevelt, during the past week, has been very enthusiastically received by the rulers and the people of both France and Belgium.

— The governor of Chang-sha, China, estimates that the damages resulting from the recent riots in Chang-sha amount to about \$2,000,000. Missionaries report that there is every indication that the rioting has now completely ceased.

— The Canadian government has passed a law, which went into effect on May 1, prohibiting the export of timber cut on crown lands except in manufactured form, such as pulp, bales, boards, railroad ties, squared beams, and commercial lumber. This law means considerable loss to American paper-mills, which will now have to buy the manufactured pulp instead of the raw material.

— Within a few days twelve persons have died in Westerly, R. I., as a result of drinking poisoned whisky.

— The Supreme Court of the United States has decided not to give judgment in the Standard Oil and tobacco cases without a reargument of these cases.

— Admiral Fournier, commander of the Mediterranean squadron of the French navy, professes to see in the naval activity of the United States the precursor of a world war.

— A report from the various charitable societies of Massachusetts shows that during the past year 913,701 individuals in that State were recipients of charity, or about one in three of the population.

— The forces of the new Nicaraguan government, under the new president, Señor Madriz, are reported to be within a few miles of Bluefields, where the insurgent army is located, and a decisive battle is expected within a few days.

— A despatch from Nashville, Tenn., states that Governor Patterson, during the three years and two months that he has held office, has pardoned 956 men convicted of felonies and misdemeanors. Of these 152 persons had been convicted of murder.

— Fighting continues in Albania between rebellious Albanians and Turkish regulars. A few days ago the regulars were repulsed by the Albanians, but on April 26 despatches stated that the Turks had dislodged the Albanians. In this fighting there is said to be large losses on both sides.

— The China-Japan mail-train which left San Francisco for the East on the night of April 16 was held up by two masked men, two miles east of Benecia, Cal., on that night. The engine and mail-car were detached from the train, and the mail-car was robbed of its registered mail. The engine was then turned loose, and sent speeding down the track, and the wreck of a passenger-train was narrowly averted by the ditching of the wild engine.

— In view of the somewhat unsettled conditions in Cuba, the Cuban government has assured the United States minister at Havana that it is expected that there will be no serious outbreak from the agitation among the Negroes in Santa Clara province. The difficulty has been brought about by an agitation of the color question. The independent party of color is said to be fully organized in all the provinces, and embraces 95,000 voters. These claim that they are not being fairly treated by the present government.

— A report from St. Louis, Mo., dated April 20, states that the recently appointed ambassador to Austria, Richard Kerens (Catholic), has offered \$50,000 to a Catholic chapel in that city. The report states that the gift may be refused because he insists that his name appear on the chapel. The experiences of the Catholics, of Washington, D. C., with the gift of the Caldwell sisters, who afterward repudiated Catholicism, but whose names must be retained on the institutions built by their money, accounts for the hesitancy of the St. Louis Catholics in receiving this gift of the new ambassador.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1910

#### ATLANTIC UNION CONFERENCE

Central New England .....	June 9-19
Southern New England .....	June 16-26
Maine .....	June 23 to July 3
Northern New England .....	Aug. 25 to Sept. 4
New York .....	Sept. 1-10

#### CANADIAN UNION CONFERENCE

Maritime .....	Aug. 18-28
Quebec .....	Sept. 1-12
Ontario .....	Sept. 15-25

#### CENTRAL UNION CONFERENCE

Nebraska, York .....	Aug. 25 to Sept. 4
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#### COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Allentown .....	June 1-12
Chesapeake .....	June 9-19
West Pennsylvania .....	June 16-26
New Jersey .....	June 23 to July 2
Virginia .....	Aug. 4-14
Ohio .....	Aug. 11-21
West Virginia .....	Aug. 18-28

#### LAKE UNION CONFERENCE

East Michigan .....	Aug. 11-21
West Michigan .....	Aug. 18-29
Wisconsin .....	Aug. 24 to Sept. 4
North Michigan .....	Aug. 25 to Sept. 4
Indiana .....	Aug. 31 to Sept. 11
Northern Illinois .....	Sept. 8-18
Southern Illinois .....	Sept. 8-18
North Michigan (local) .....	June 20-27

#### NORTHERN UNION CONFERENCE

Iowa .....	June 2-12
Minnesota, Hutchinson .....	June 9-19
South Dakota, Chamberlain .....	June 9-19
North Dakota, Jamestown .....	June 23 to July 3

#### NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Payette .....	May 19-29
Western Washington, Vancouver .....	May 26 to June 5
Western Oregon, Portland .....	June 2-12
Upper Columbia, Garfield, Wash. .....	June 9-19
Montana .....	June 16-26

#### SOUTHEASTERN UNION CONFERENCE

Georgia .....	July 21-31
South Carolina .....	Aug. 4-14
North Carolina .....	Aug. 18-28
Cumberland .....	Aug. 25 to Sept. 4
Florida .....	Oct. 13-23

#### SOUTHERN UNION CONFERENCE

Louisiana .....	July 21-31
Alabama .....	Aug. 4-14
Tennessee River .....	Aug. 18-28
Kentucky .....	Aug. 25 to Sept. 3
Mississippi .....	Sept. 8-18

#### SOUTHWESTERN UNION CONFERENCE

South Texas .....	July 7-17
Texas .....	July 21-31
West Texas .....	Aug. 4-14
New Mexico .....	Aug. 18-28
Oklahoma .....	Aug. 25 to Sept. 4
Arkansas .....	Sept. 1-11

#### WESTERN CANADIAN UNION CONFERENCE

Manitoba .....	June 23 to July 3
Saskatchewan (South) .....	July 6-12
Alberta .....	July 15-24
Saskatchewan (North) .....	July 26 to Aug. 1
British Columbia (Eastern) .....	Aug. 4-11
British Columbia (Western) .....	Aug. 12-21

#### European Division

#### BRITISH UNION CONFERENCE

British Union, Watford .....	July 28 to Aug. 2
South England, Southampton .....	May 13-17
Scotland .....	June 16-19
Wales .....	Sept. 29 to Oct. 2
North England .....	Oct. 6-9

#### SCANDINAVIAN UNION CONFERENCE

Norway, and Scandinavian Union, Christiania .....	May 16-22
Sweden, Nonkoepping .....	May 25-30
Finland, Bjoernneborg .....	June 1-5
Denmark, Copenhagen .....	June 7-12

#### EAST GERMAN UNION CONFERENCE

East German Union Committee, Friedensau .....	July 25, 26
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#### WEST GERMAN UNION CONFERENCE

West German Union, Friedensau .....	July 15-24
German-Swiss .....	July 5-10
Holland .....	Aug. 4-7

#### LATIN UNION CONFERENCE

French-Swiss Conference, Gland .....	Aug. 10-15
Southern France .....	Aug. 17-21

### Special Notice, New Jersey

The address of the New Jersey Conference and Tract Society Office is 1635 South Broad St., Trenton, N. J. All mail for the secretary and treasurer, Brother Clarence Lawry, should be sent to this address.

B. F. KNEELAND, *President*.

### Eastern Pennsylvania Conference, Notice!

The sixth annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will be held June 1-12, 1910, in connection with the camp-meeting at Emmanuel Grove camp-grounds near Allentown, Pa.

The location is ideal. Nicer camp-grounds with more perfect facilities could not be found anywhere. Extensive grounds, beautiful shade-trees, well-built cottages free from all the discomforts incident to rain and dampness,—all this should be an incentive to our people to come and persuade their friends and neighbors to attend this annual gathering of God's people. In addition to these temporal comforts, a spiritual feast will be provided for all.

The election of conference officers and various other matters of intense interest to every loyal Seventh-day Adventist will come before the meeting.

The first session will be called at 9:30 A. M., June 2.

W. H. HECKMAN, *President*.

### Pennsylvania Sanitarium and Benevolent Association, Notice!

NOTICE is hereby given to the constituency of the Pennsylvania Sanitarium and Benevolent Association that the fifth annual meeting of the said corporation will be held at 9:30 A. M., Thursday, June 9, 1910, at Emmanuel Grove camp-grounds near Allentown, in connection with the annual camp-meeting of the Eastern Pennsylvania Conference of Seventh-day Adventists.

The membership of the constituency is composed of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Eastern Pennsylvania Conference of Seventh-day Adventists, and the executive committee of the New Jersey Conference of Seventh-day Adventists, the physicians employed by the corporation, the ordained ministers of the Eastern Pennsylvania Conference of Seventh-day Adventists, the ordained ministers of the New Jersey Conference of Seventh-day Adventists, and twelve persons elected for the purpose at the last session of the Eastern Pennsylvania Conference of Seventh-day Adventists.

Officers will be elected and such other business will be transacted as may properly come before the meeting.

W. H. HECKMAN, *President*.

### Publications Wanted

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

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.

The Young People's Society of Takoma Park requests periodicals for use in hospital work in the city of Washington. Our different monthly magazines, the weekly *Signs of the*

*Times*, and the *Youth's Instructor* will be acceptable. Address them to Harold Fisher, Montgomery St., Takoma Park Station, D. C.

Mrs. James F. Woods, 322 S. Detroit St., Warsaw, Ind., desires copies of the *Signs of the Times*, *Watchman*, and *Life and Health* to use for missionary purposes.

Mrs. J. T. Eaton, R. F. D. 1, Madison, Tenn., desires copies of the *Watchman*, *Signs*, *Gospel Sentinel*, *Instructor*, *Little Friend*, and *Life and Health* for free distribution.

### Addresses Wanted

ANY one knowing the addresses of Mrs. George Morrison, Mrs. Laura Alderman, and Mrs. Samuel Bickford will confer a favor by sending such information to Mrs. J. H. Thompson, church clerk, Quincy, Mich.

### The Busy Man's Corner

BEGINNING with the next number, May 3, a new department will appear in the *Signs of the Times* weekly, for the special benefit of busy persons—those who have but little time for reading. It will be called "A Corner for Busy Men, by One of Them." It will be just as good and just as interesting, however, for busy women and busy young people as for busy men.

This department will be filled with short, pithy items on the great fundamental principles and doctrines of the Bible, put in such a terse and interesting way that they can be easily comprehended and remembered.

The verse-by-verse study of that most interesting of all the books in the Bible, *The Revelation*, will soon begin. Each number is filled full of the gospel message for this time, and is a most effectual soul winner.

Here is what an old subscriber has to say about it:—

"I have read this dear old paper (the *Signs of the Times*) for twenty years. It has always borne witness to the advent message in all its fulness, and is still doing its work nobly. I have sold and am selling it from house to house, and taking subscriptions for it continually. In my ministerial work I would hardly know how to work without it. A young business man, who has just made up his mind to keep all the commandments of God, and who has been reading the *Signs*, said to me as I handed him a copy last week, 'How much is this paper?' I told him, and he answered, 'Have it sent to me for one year. It is the very best paper I ever saw. It is clean.' This man has made a success in business, and is a leader in the First Baptist church. He has now decided to obey and walk more fully in the light. The *Signs* has helped me to teach him the truth. This is simply one out of many experiences I am continually enjoying."

Are you a subscriber to the *Signs*?

Does your church take a club for general missionary work?

If not, this is a splendid time to begin. Only 50 cents for three months, 90 cents for six months, \$1.75 per year.

In clubs of five or more, \$1.25 per copy, per year.

Address your tract society, or *Signs of the Times*, Mountain View, Cal.

### Business Notices

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

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

#### Conditions

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

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

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

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

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.90; 10-gal. can, \$7.70; ½ bbl. (30 gal.), 69 cents a gal.; 1 bbl. (50 gal.), 68 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—At once. First-class man for fruit ranch. Must understand fruits and vegetables; also be able to milk. Seventh-day Adventist only. Must be well recommended. State wages. Address H. R. Kitto, Kokanee, via Nelson, British Columbia.

WANTED AT ONCE.—A Sabbath-keeping woman well able to do general housework, cooking, plain sewing, fruit canning. Also a man to work on farm. Permanent work for the right persons. Hygienic living. J. S. Comins, R. F. D. 6, Battle Creek, Mich.

FOR SALE.—40-acre farm in southern Alabama. 20 acres cleared and partly planted with fruit trees; 20 in woods. Several buildings on the place, also a good well. Will sell cheap. For further information, write Henry J. C. Sprehn, 243 S. Boulevard, Atlanta, Ga.

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 per gal. Address J. M. Irving, 227 E. Madison St., Louisville, Ky.

WANTED.—At Long Beach Sanitarium, fifteen first-class graduate lady nurses. Seventh-day Adventists preferred. State school from which you were graduated, experience you have had, and how soon you could come. Permanent position. Address Dr. Winegar Simpson, Long Beach, Cal.

I MAKE a High Pressure Steam Canner for home and market canning. Cans everything so it keeps without preservatives. Surpasses every canner on market. Supplies long-looked-for article. Every family should have one. Price within reach of all. Send for circular. Jethro Kloss, St. Peter, Minn.

FOR SALE.—Treatment-rooms, in summer resort city of 60,000. Nicely located on principal street in city near business center. Doing good business of from \$4,000 to \$5,000 a year. Ladies' and gentlemen's departments. Several patients can be kept. Reason for selling, broken health. Apply at once to J. E. Cross, 652 Congress St., Portland, Maine.

HYGIENIC VEGETABLE COOKING OIL.—Most healthful food-fat America affords. Sent to any State east of Mississippi River. Two 5-gal. cans in one crate for \$7.80; west of the river, \$8.50; North Dakota, Rocky Mountains, and Coast States, \$10. You pay freight, then deduct the amount from your next order. Write for cook-booklet and prices on other quantities. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

## Obituaries

MACDONALD.—Jean MacDonald, eldest daughter of Charles E. and Irene MacDonald, died April 14, 1910, at Wenatchee, Wash., at the age of eighteen years and ten months. In youth she consecrated her life to the Saviour. She led a consistent Christian life, and was a power for good in the home as well as in the church and community. She leaves to mourn their loss a mother, stepfather, two sisters, one brother, her grandparents, and a large circle of relatives and friends. Words of comfort were spoken by Elder J. A. Rippey, from Rev. 14:13, assisted by the writer. F. J. OGDEN.

STUART.—Ellen Jane Stuart was born July 16, 1871, and died at Northeast Bight, Bonacca, Central America, March 5, 1910, aged 38 years, 7 months, and 19 days. She was the daughter of Sister Mary Stuart. Words of comfort were spoken by the writer, from John 11:25. F. E. CARY.

SMITH.—Sister Elsie Smith died April 3, 1910, at the age of 81 years, 10 months, and 7 days, at Keene, Tex. She was born in Rochester, England, May 27, 1828. She accepted this message in California, under the labors of Elder J. N. Loughborough. Our sister lived an exemplary life, and obeyed the voice of Him who will soon call all his saints from their beds of slumber. The funeral service was conducted by Elder C. Santee and others. H. B. FRENCH.

SNIDER.—Fell asleep in Jesus at her home near Kanawha Station, W. Va., April 3, 1910, Lennie Hazel Snider, daughter of W. H. Snider, aged 13 years, 10 months, and 4 days. She became a member of the Seventh-day Adventist Church in January, 1909, and lived a consistent Christian life until the day of her death. She was loved by all who knew her. A father, stepmother, four brothers, and five sisters are left to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13. F. H. ROBBINS.

McFARLANE.—Hattie S. Marsh was born Jan. 7, 1846, in Monroe County, Michigan, and died April 17, 1910, near Dixie, Wash., of chronic bronchitis. At the age of eighteen she was married to John B. McFarlane. Her first religious experience was with the Methodist Church. Some twenty-three years ago she accepted the faith of Seventh-day Adventists under the labors of Elder J. W. Scoles, at Moscow, Idaho. She leaves a husband and four sons to mourn the loss of a faithful wife and mother. She was buried in the College Place Cemetery. By her request words of comfort and instruction were spoken by the writer, from Rev. 21:4. E. L. STEWART.

DICKINSON.—Jane Maria Dickinson died at South Hadley, Mass., April 14, 1910, of diseases incident to old age, being 85 years, 6 months, and 19 days old. She was born in Rocky Hill, Conn., and leaves to mourn their loss her husband, two sons, and two sisters, who sorrow not as others who have no hope. She embraced the message under the labors of Elders Bates and White. Her faith was strong; her hold on eternal life was firm. She sleeps in Jesus, awaiting the call of the Life-giver. Words of comfort and hope were spoken by the writer, assisted by Pastor Nicols, of the Congregational church of South Hadley. CHARLES F. ULRICH.

CARRUTHERS.—Birdie, daughter of Robert and Maggie Carruthers, was born at Great Falls, Mont., March 11, 1893, and died of peritonitis, in Calgary, Alberta, April 4, 1910. For the past three years Birdie has been a member of our Alberta Academy family, and was loved and respected by all. At an early age she gave her heart to God, and during her sickness, which lasted only eight days, she found great comfort and strength. A large company of friends and neighbors was present at the funeral service, which was held at the Methodist church in Caley, Alberta. "Blessed are the dead which die in the Lord," were the words of the text. C. A. BURMAN.

BOLES.—Mrs. Ola Boles was born April 20, 1888, and died in Ozell, Ga., April 4, 1910, at the age of 21 years, 11 months, and 16 days. She leaves a husband and one child, parents, five sisters, and five brothers to mourn their loss. Sister Boles accepted the third angel's message while quite young, and was faithful till death came. She was laid to rest in the Dixie Cemetery, April 5. Her father, Brother Sam Carter, had thirteen children, and all were Sabbath-keepers. Words of comfort were spoken by the writer, from 2 Sam. 14:14 and Rev. 14:13. She bore her suffering with patience, rejoicing in the pardoning love of the Saviour. Surely she will come forth in the first resurrection and to receive a crown of rejoicing. C. B. STEPHENSON.



WASHINGTON, D. C., MAY 5, 1910

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WITH the call of the president of the Foreign Mission Seminary to other duties, Prof. J. L. Shaw is taking charge of the work during the last weeks of the Seminary term.

AFTER about twenty years in other lands, Brother W. D. Salisbury and wife have returned to America for a time. We were glad to greet them in Washington last week. Brother Salisbury has had charge of the Australian printing-house for about seventeen years, we believe. These have been years of changes and great growth in our world-wide publishing work. Our printers are no less missionaries than our evangelists.

DURING the last week Elder A. G. Daniells, Prof. H. R. Salisbury, and Dr. W. A. Ruble have left for the West, to attend some meetings in the central States and to be present at a council meeting called by the Pacific Union Conference at Loma Linda, Cal., to consider the question of a school for the training of medical missionaries. They will be away from the General Conference Office a month or two, very likely. A number of the union conference presidents in the West will also be in attendance at the Loma Linda meeting.

IN a letter received from Elder A. T. Robinson, of Nebraska, he says: "We have just closed the best workers' meeting ever held in Nebraska." He says the necessity of greater results in winning souls in the home field, and the dearth of men and means in the foreign fields, were ever before the council, and the Lord witnessed in a remarkable manner to the efforts to get a clearer view of the necessities of the hour.

## Special Notice

THE General Conference Corporation is in immediate need of funds to provide for maturing obligations. For such accommodations, the corporation will issue its notes, drawing four per cent interest. Any of our brethren who can accommodate us with the use of their means for this purpose, will kindly communicate with the treasurer. W. T. KNOX.

## Colporteurs for Mexico

A CALL has come from Mexico for three more colporteurs to solicit orders for the Spanish *Signs of the Times*. The Lord has wonderfully blessed the efforts of our agents in handling periodicals and subscription books in Mexico. We want three strong, earnest, devoted young men, who will esteem it a privilege to go to Mexico and learn the language, with the purpose of making that their permanent field of labor. Workers who can make recommendations to us, or young men who wish to volunteer, should correspond with E. R. Palmer, Takoma Park, Washington, D. C.

## Further Transfer of Laborers

SOME further recommendations on distribution of labor, by the recent Council and in General Conference Committee meetings since, are as follows:—

J. W. Lair, of Colorado, to take the presidency of the New York Conference, in place of Elder F. H. DeVinney, appointed to Japan.

N. P. Neilson, of South Dakota, to New York City.

B. M. Garton, of Nebraska, to New York Conference.

E. C. Silsbee, of Southern California, to South Africa.

B. B. Aldrich, of the Foreign Mission Seminary, to Mexico.

Drs. A. V. and Mrs. Heynemann, of Edinburgh, Scotland, to Australia.

H. G. Bailey, of the Foreign Mission Seminary, to China.

E. B. Beuchel, of Takoma Park, to China.

A. J. Clark, of the New York Conference, to the Northern New England Conference.

George E. Langdon, president of the Upper Columbia Conference, to India, as superintendent of the India Mission.

W. A. SPICER, Secretary.

THE third meeting of the South American Union Conference was held in Entre Rios, Argentina, February 25 to March 12. Elder J. W. Westphal writes: "I am glad to tell you that we had a good conference, the best we have had." Workers were present from Chile, Peru, Brazil, Uruguay, Paraguay, and the local field.

## Our Literature Work

THE periodical sales of two of our European publishing houses alone, the International Tract Society, Hamburg, Germany, and the International Tract Society of London, amounted to \$94,451.93 during the year 1909. Many of us little realize the great work that is being accomplished by our publishing houses located in these countries.

One of the history teachers connected with Fisk University, Nashville, Tenn., writes the following concerning the last issue of *Liberty* (No. 2): "Please send me for the enclosed ten cents the last number of *Liberty*. I want to use the pictures for my class in general history. I am very glad to find this collection." It will be remembered that in this number are found excellent pictures of the kings, queens, and presidents of the leading nations of the world. Another notable feature of this number is the complete report of the recent Sunday law hearing before a committee in Congress. The arguments made by both the opposers and advocates of the proposed Johnston Sunday bill are given in whole or in part.

Returns to date from twenty-eight publishing houses and mission fields indicate that our total sales of denominational literature during 1909 amounted to \$1,240,235.59, at retail value. Of this amount, \$747,286 (or over 50 per cent) represents our subscription-book sales, \$500,519.10 (about 35 per cent) the periodical sales, \$129,798.30, trade-book sales, and \$42,632.19, our tract sales. Thus the sale of our periodicals, trade books, and tracts throughout the world amounts to practically 50 per cent of our entire literature sales.

Mrs. W. D. Fleming, of California, has just established a new world's record in the sale of our ten-cent magazines. In one day's effort, of seven and one-half hours, she sold 333 copies of *Liberty* magazine. The best previous record was made Sept. 7, 1909, by Miss N. Rosella Smith, of Union College, who on that day sold 300 copies of *Life and Health* in the city of Lincoln, Neb. During the same week she sold 1,000 copies in four days. The next best record was made early in 1909 by Edna Shull, of California, who in her first week's work sold 230 copies of *Life and Health* in San Jose, in one day. A. J. S. BOURDEAU.