



The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., April 27, 1911

No. 17



Forth From Your Past!

Forth from your lowly past! In humble-wise
Up to the highest heaven lift your eyes,
No glories that the heroes ever knew
But God has placed them waiting there for you.

Forth from your evil past! The shame and sin —
Dare now to live as they had never been,
In Jesus cleansed and in his sureness sure,
Know that the years to come are sweet and pure.

Forth from your troubled past! How dark the days,
How dreary and perplexed your wandering ways!
Forget those fears and tears and scenes abhorred,
And enter all the joyance of your Lord.

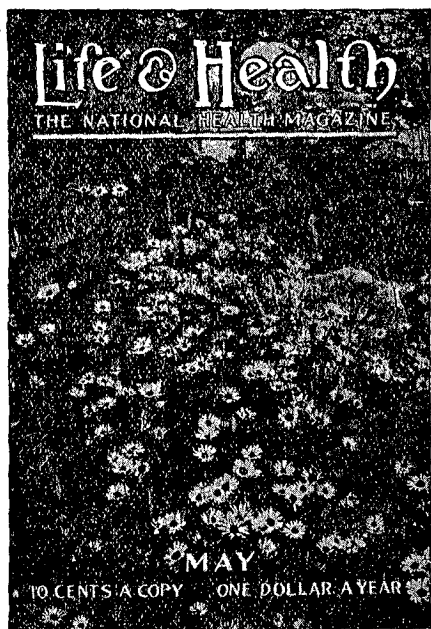
Forth from your lonely past! No comrade knew
Your inner warfare for the good and true;
But in the time to come, till time shall end,
You shall not lack a Comrade and a Friend.

Forth from your past! 'Twas given you to build
A future from it, all with blessings filled,
Enter its open gate, its liberal door,
And live its happy lord forevermore.

—Amos R. Wells, in *Christian Advocate*.

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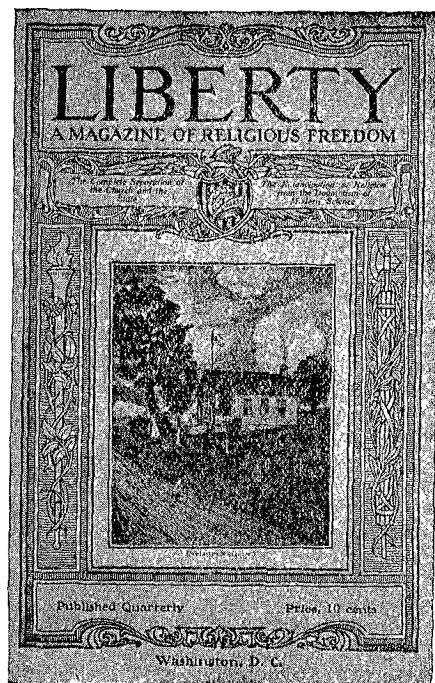
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The Review and Herald

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

Vol. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 27, 1911

No. 17

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The Deliverance of Peter

MRS. E. G. WHITE

"Now about that time Herod the king stretched forth his hands to vex certain of the church."

At this time the government of Judea was in the hands of Herod Agrippa, subject to Claudius, the Roman emperor. Herod also held the position of tetrarch of Galilee. He was professedly a proselyte to the Jewish faith, and apparently very zealous in carrying out the ceremonies of the law. He was desirous of obtaining the favor of the Jews, hoping thus to make secure his offices and honors. He therefore proceeded to carry out the desires of the Jews by persecuting the church of Christ, spoiling the houses and goods of the believers. He then began to imprison the leading members of the church. He cast James into prison, and sent an executioner to kill him with the sword, as another Herod had caused the prophet John to be beheaded. Seeing that the Jews were well pleased with his acts, he imprisoned Peter.

It was during the Passover that these cruelties were performed. While the Jews were celebrating their deliverance from Egypt, and pretending great zeal for the law of God, they were at the same time transgressing every principle of that law by persecuting and murdering the believers in Christ.

James was one of the three disciples who had been brought into the closest relationship with Christ. With Peter and John he had witnessed the transfiguration of the Saviour, and had been with him in Gethsemane during the night of his agony. It was to James and John that Jesus had put the question, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" When James was brought to prison and to death, he understood more fully than ever before these words of the Saviour.

The death of James caused great grief and consternation among the believers. When Peter also was imprisoned, the entire church engaged in fasting and prayer.

Herod's act in putting James to death was applauded by the Jews, though some complained of the private manner in which it was accomplished, maintaining that a public execution would have more thoroughly intimidated the believers and those sympathizing with them. Herod therefore held Peter in custody, meaning still further to gratify the Jews by the public spectacle of his death. But it was suggested that it would not be safe to bring the veteran apostle out for execution before all the people then assembled in Jerusalem. It was feared that the sight of him being led out to

die might excite the pity of the multitude. The priests and elders also dreaded lest Peter, when brought out for execution, might make one of those powerful appeals which had frequently aroused the people to investigate the life and character of Jesus,—appeals which they, with all their arguments, had been totally unable to controvert. The Jews feared that, should Peter make such an appeal, his release would be demanded at the hands of the king. Peter's zeal in advocating the cause of Christ had led many of the Jews to take their stand for the gospel, and the rulers stood in great dread of his having an opportunity to defend his faith in the presence of the multitude who had come to the city to worship.

To guard against all chance of his release, the apostle was placed under the charge of sixteen soldiers, who, in different watches, guarded him day and night. But it was in vain that the puny arm of man was lifted against the Lord. By the putting forth of his might, God was about to save the precious life that the Jews were plotting to destroy.

While, upon various pretexts, the execution of Peter was being delayed until after the Passover, the members of the church had time for deep searching of heart and earnest prayer. They prayed without ceasing for Peter; for they felt that he could not be spared from the cause. They realized that they had reached a place where, without the special help of God, the church of Christ would be destroyed.

Meanwhile worshipers from every nation sought the temple which had been dedicated to the worship of God, and which to all appearance remained the same as when the Shekinah had glorified it. Glittering with gold and precious stones, it was a vision of beauty and grandeur. But God was no longer to be found in that palace of loveliness. Israel as a nation had divorced herself from God. When Christ, near the close of his earthly ministry, looked for the last time upon the interior of the temple, he said, "Behold, your house is left unto you desolate." Hitherto he had called the temple his Father's house; but as the Son of God passed out from those walls, God's presence was withdrawn forever from the temple built to his glory.

The day of Peter's execution was at last appointed, but still the prayers of the believers ascended to heaven; and while all their energies and sympathies were called out in fervent appeals for help, angels of God were guarding the imprisoned apostle. In the prison Peter was placed between two soldiers, and was bound by two chains, each chain being fastened to the wrist of one of the guards. He was therefore unable to move without their knowledge. The

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.

I Know My Sheep

"I know My sheep." Across the mighty distance
Of twice a thousand years
Those glorious words of love are ever sounding
To chase away our fears.

"I know my sheep." O, think of it,
poor stumbler
On life's uneven road —
You have a Friend who marks your weary footsteps
Along the way he trod!

You have a Friend who knows your spirit's travail,
Knows your heart-loneliness;
And when no human friend is near to help you,
He draweth nigh to bless,—

A Friend who knows the evil that is in you;
But then he knows as well
The good that ever striveth with the evil;
Your longings he can tell,—

A Friend who sees and counts your every failure;
But not one true success,
However small, escapes his loving notice
Who only lives to bless.

"I know my sheep." I think in this short sentence
Lies half of heaven's joy,
The faint, far echoes of whose sweetest music
Sound e'en through earth's annoy.
—Francesca.

prison doors were securely fastened, and a strong guard was placed before them. All chance of rescue or escape by human means was thus cut off. But man's extremity is God's opportunity.

The apostle was not intimidated by the situation. Since his reinstatement after his denial of Christ, he had unflinchingly braved danger, and had shown a noble courage and boldness in preaching a crucified, risen, and ascended Saviour. As he lay in his cell, he called to mind the words that Christ had spoken to him: "Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Peter believed that the time had come for him to yield up his life for Christ's sake.

The night before the day set for the execution, Peter, bound with chains, slept as usual between two soldiers. Remembering Peter's former escape from prison, Herod on this occasion took double precautions. In order to secure extra vigilance, the soldiers on guard were made answerable for the safe-keeping of the prisoner. Peter was confined in a rock-hewn cell, the doors of which were strongly bolted and barred. But the bolts and bars and the Roman guard, which effectually cut off from the prisoner all possibility of human aid, were but to make more complete the triumph of God in the deliverance of Peter from prison. Herod was lifting his hand against Omnipotence, but he was to be utterly humiliated and defeated in his attempt upon the life of God's servant.

(Concluded next week)

A Little Sin

G. B. THOMPSON

"BE sure your sin will find you out." Num. 32:23. Sin can not be hidden. We may cover it for a time; but sometime, perchance when we least expect, it will rise up to taunt us. We may entomb it in the heart, where no mortal eye can see it; but the eye of the omniscient God beholds it, and at the Judgment, if not sooner, it will be there to condemn us.

To us the sin may seem small, hardly worth mentioning; but the important question is not how it looks to us, but how God regards it. There is grave danger in the little sins which lurk around seeking a place in the heart. It is the "little foxes that spoil the vines." Be the worm ever so small that gnaws at the roots of a plant, the effect will be seen in the barrenness of the harvest. It is even so in Christian experience.

A little sin may unconsciously change the whole course of life, and land us at last on some hidden rock or shoal. Many wrecks lie bleaching on the barren sands of time from this cause. We see men forsake the gospel, give up God's truth, and seek to tear down the faith they

once labored to build up. We wonder why men with such keen minds do these things. Some hidden thing in the heart, some sin unsundered to God, tells the story. It blinded their eyes, deflected their spiritual compass, and wrecked them spiritually.

"A ship was once wrecked on the Irish coast. The weather had not been so severe as to account for the divergence of the ship from its course. The master was competent. No proper explanation could be given of the disaster.

"A diver was sent down to bring up the compass, to see if any reason could be found in it, and on examination a bit of steel was detected, which looked like the point of a pocket-knife blade.

"It was learned that the day before the wreck, a sailor had been set to clean the compass, and had used his pocket-knife in doing so. Unknowingly, he had broken off the point, and left it in the box. That bit of steel had deflected the needle, and so made the compass unreliable. That little bit of steel wrecked the vessel."

This incident contains a lesson for us. Our prayer should ever be: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me; and lead me in the way everlasting." Ps. 139:23, 24.

Takoma Park, D. C.

Gilgal

G. W. WHITE

"AND the children of Israel encamped in Gilgal." Joshua 5:10. What a memorable time in the history of God's ancient people! For thirty-eight years they had been lost to view in the obscurity of the desert, constantly reminded that they were under the divine rebuke for their apostasy and rebellion at Kadesh-barnea.

But now the long years of their wilderness wanderings are ended, they have crossed the Jordan, their feet at last tread the promised land, and they encamp in Gilgal. Here occurred some of the most notable events in their history. It was at this place that the rite of circumcision was renewed. For nearly forty years they had been denied this sign of devotion to the service of God. So tenaciously did the sin of Kadesh-barnea cling to them that it seemed as if it might never be shaken off. But now, in this rite, their pledge to remain separate from idolatry, obey the law of God, and remain devoted to his service, was accepted.

The Next Step

"And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you." Verse 9. Wonderful words! With a word Israel's long record of shame is wiped out, so far as their relation with God is concerned, and they stand forth radiant in imparted righteousness, and ready for the severest tests of sublime faith,—ready to move in any direction at the command of the Lord. Soon the nations round about were seized with consterna-

tion as they heard of the wonderful results of their faith.

Having put away their sins, and pledged allegiance to God, and with the "reproach of Egypt" rolled away, the people were prepared for the third step in their wonderful experience at Gilgal: "They did eat of the old corn of the land," and "the manna ceased on the morrow." Verses 11, 12.

During all the previous years the people of Israel had been as children, their every need supplied without effort,—fed on dainties from the King's table, with no care and no burden of responsibility,—but now, in a day, they spring into manhood and womanhood, and must share the responsibility of supplying their own needs. In other words they became, upon that day, a company of full-grown, self-supporting men and women, with their own responsibilities to carry and their own work to do. "They did eat of the old corn of the land," and "the manna ceased on the morrow."

What Is the Lesson for Us

in these types, or "ensamples"? Is not God, through them, speaking a message direct to our churches at this time? Are there not scores of our churches which, year after year, are failing to carry their own responsibilities,—which fail to do the work assigned to them by the Lord of the harvest,—which live, if you please, on "manna,"—conference manna? How many there are which, instead of warning the multitudes, instead of "visiting every home in the neighborhood, and learning the spiritual condition of every family," and reaping a great harvest of souls, plead for the conference to send a paid laborer to do their work and carry their burden of responsibility. How many are doing practically nothing but going to church to hear sermons every Sabbath,—living on manna,—and, sad to relate, instead of developing into spiritual giants, are becoming weaklings.

We are told that the Lord will do great things for us if we will by faith co-operate with him; but, on the other hand, we read: "It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. In many of our churches, . . . the minister preaches Sabbath after Sabbath, and Sabbath after Sabbath the church-members come to the house of God with no words to tell of blessings received because of blessings imparted. They have not worked during the week to carry out the instruction given them on the Sabbath. So long as church-members make no effort to give to others the help given them, great spiritual feebleness must result. . . . Let church-members, during the week, act their part faithfully: and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—"Testimonies for the Church," Vol. VII, pages 18, 19.

"Instead of keeping the ministers at work for the churches that already know

the truth, let the members of the churches say to these laborers: 'Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields.'—*Id.*, Vol. VI, page 30.

This is God's plan,—self-supporting, self-dependent churches, eating the "old corn of the land," and growing stalwart thereon, instead of depending on the manna from conference headquarters.

In contrast to this, it is surely distressing to read some reports submitted by our missionary secretaries. For example, the writer has before him a monthly report of one of our churches, which reads as follows:—

"Letters written, 2; friendly visits for encouragement, 2; Bible readings held, none; cottage meetings held, none; papers distributed, 76; pages of books and tracts sold, none; pages of books and tracts loaned, none; pages of books and tracts given away, 314; hours of Christian Help work, none."

This report, from a church of nearly fifty members, is an average record, and comes from a company of believers who feel that they are badly neglected because the conference does not supply them with a paid laborer.

God is calling on the individual churches to arouse and do their part faithfully,—to attend to the souls around them, that every laborer may be free to carry the message into places where it has as yet no representatives.

O, what divine power would be revealed if our churches would thus adopt God's plan!—if they would arouse themselves to a sense of their responsibilities, shake off the reproach of indolence and slothfulness, and send this message to conference headquarters: "Let the manna cease; we will eat of the old corn of the land, we will attend to the Lord's work here, we will labor for the souls that are about us; and you shall have our prayers and our gifts to send to the regions beyond." What would take place then? Let us read:—

"When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches."

And when the "reproach" is removed, "the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."

"Then the latter rain will fall on us as the early rain fell upon the disciples on the day of Pentecost."

Beatrice, Neb.

Rejoicing in Hope

PEARL WAGGONER

JUST a little way ahead
It is waiting,
Weariness of heart and head
Compensating,—
Deepest joy unknown as yet,
Just beyond earth's care and fret,
Past its longing and regret
And the waiting.

Every moment as it flies
Brings it nearer,
And the vision to our eyes
Seemeth clearer;
All along our pilgrim way
We can sing, though skies be gray;
For our hope from day to day
Groweth dearer.

We shall see Him as he is,
Kind and tender;
Not ashamed to call us his,
Our Defender!
Then to him who dried our tears,
Saved us from our doubts and fears,
Praise through never-ending years
We shall render.
Hinsdale, Ill.



A Study of Principles—No. 8

Who Will Receive the Mark of the Beast

D. E. ROBINSON

A CAREFUL study of the writings of Mrs. E. G. White will bring to the student convincing evidence that she has consistently taught through the years that the receiving of the mark of the beast involves a serious transgression of God's law, not a mere refraining from ordinary labor on the first day of the week. In many places in her writings it is so clearly pointed out that the sin is in the disregard of the true Sabbath, or a wilful disobedience to the law of God, that it is manifestly unfair for any one, to single out a few instances where "Sunday observance" is mentioned by itself as the mark of the beast, and make these passages appear to be contradictory to other statements which more fully and clearly state the issue.

We have endeavored to group a sufficient number of references to the great conflict over the binding claims of the law of God, so that the reader may see how, when, and by whom the mark of the beast will be received. The first reference is from an unpublished manuscript written in 1899:—

"It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast? Ex. 31:12-17. *The Sabbath question* will be the issue in the great conflict in which all the world will act a part. Rev. 13:4-17.

"Christ died to save sinners, not in their sins, but from their sins. The warning given in Revelation shows us the terrible consequence of transgression. By lips that will not lie, God's law is declared to be holy, just, and good. Our duty to obey this law is to be the burden of the last message of mercy to

the world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This command contains the principles of the first four precepts. And 'thou shalt love thy neighbor as thyself.' Upon these two great principles, the Word of God declares, hang all the law and the prophets.

"These principles are made known by the third angel's message, which declares that the Creator has always required and always will require obedience to his royal law. But this law has been disregarded and transgressed, and is now being ignored by the churches. Human enactments are placed where God's law should be. Sunday, a child of the Papacy, has taken the place of God's holy Sabbath. As Nebuchadnezzar made a golden image, and set it up to be worshiped by all, so Sunday is placed before the people to be regarded as sacred. This day bears not a vestige of sanctity, yet it is held up to be honored by all.

"By doing this, men are doing just what Satan wishes them to do. When those who claim to love God *refuse to obey his word as plainly stated in the fourth precept of the decalogue, and accept a common working-day as the Sabbath, they show respect to a day exalted by the enemy of God.* But notwithstanding this, God's law still stands firm. The man of sin has thought to change this law; . . . but not while God holds his throne will he be able to change one jot or tittle of his law. . . .

"God gave the Sabbath to man as a memorial of the work of creation; and the Lord of heaven will not hold him guiltless who *sets aside his commands, and teaches others in their place.* He will reward every one according to his works."

The following from "Testimonies for the Church," Vol. I, pages 353, 354, also clearly points out that the real test will involve the "disregard of the Sabbath of the fourth commandment:—

"I saw that God will in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize day and night for deliverance. The decree will go forth that they must *disregard the Sabbath of the fourth commandment, and honor the first day*, or lose their lives; but they will not yield, and *trample under their feet the Sabbath of the Lord, and honor an institution of Papacy.*"

Again, we read, in "Testimonies for the Church," Vol. VIII, page 117:—

"The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation. . . . The mark of the beast is the opposite of this,—the observance of the first day of the week. This mark dis-

tinguishes those *who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God.*"

"A refusal to obey the commandments of God, and a determination to cherish hatred against those who proclaim these commandments, leads to the most determined war on the part of the dragon, whose whole energies are brought to bear against the commandment-keeping people of God. 'He causeth all, both small and great, . . . to receive a mark in their right hand, or in their foreheads.'" *Not only are men not to work with their hands on Sunday, but with their minds are they to acknowledge Sunday as the Sabbath.* "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

A Fearful Issue

The reader will find the issue clearly stated in "Great Controversy," pages 604, 605:—

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond,' *shall conform to the customs of the church by the observance of the false sabbath.* All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest-day demands obedience, and threatens wrath against all who transgress its precepts.

"With the issue thus clearly brought before him, whosoever *shall trample upon God's law* to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey *instead of God.* The warning from Heaven is: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.' . . .

"*The Sabbath will be the great test of loyalty*; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false sabbath in compliance with the law of the state, *contrary to the fourth commandment*, will be an avowal of an allegiance to a power that is in opposition to God, *the keeping of the true Sabbath, in obedience to God's law*, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.

"Heretofore those who presented the truths of the third angel's message have been often regarded as mere alarmists. . . . But as the question of enforcing Sunday observance is widely agitated,

the event so long doubted and disbelieved is seen to be approaching, and *the third message will produce an effect which it could not have had before.*"

This last statement being true, it is clear that at such a time, when the proclamation of the third message will be especially effective, such a course should be pursued as will not arouse unnecessary prejudice; and every loyal believer should be aroused to act a part in sounding the warning. The following statements indicate that the height of the controversy is not reached by the mere passage of Sunday-rest laws. We read further, on page 607:—

"*As the controversy extends into new fields*, and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work papists and Protestants unite. As the movement for Sunday enforcement becomes *more bold and decided*, the law will be invoked against commandment-keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence and other rewards and advantages as inducements to *renounce their faith. . . . Conscientious obedience to the Word of God will be treated as rebellion.*"

Again, in "Great Controversy," pages 448, 449, we read:—

"The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the Papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false *instead of the true Sabbath*, are thereby paying homage to that power by which alone it is commanded. . . .

"When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall *transgress the command of God*, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. . . . *As men then reject the institution which God has declared to be the sign of his authority*, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—'the mark of the beast.' And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast.'"

The receiving of the "mark of the beast" is thus defined in an article by Mrs. E. G. White, entitled "God's Holy Sabbath," published in the REVIEW AND HERALD for July 13, 1897:—

"To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God. . . .

"If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, *refusing to keep holy the Sabbath* which God calls 'my holy day,' you receive the mark of the beast. *When does this take place?*—When you obey the decree that commands you to *cease from labor on Sunday and worship God*, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, *and refuse the seal of God.* If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those *who conscientiously keep the Sabbath of the Lord.*"

The following words from "Testimonies to the Church," Vol. V, page 81, are worthy of consideration, as we seek to prepare ourselves for the great test:—

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men."

For a further study of this phase of the subject, see "The Seal of God," in "Testimonies for the Church," Vol. V, pages 207-216; "The Coming Crisis," Id., pages 449-454; and "Mark of the Beast," "Early Writings," pages 64-67.

Sanitarium, Cal.

The Gospel Plowshare

A COMMON, every-day farm plow was used recently in unloading a cargo of niter from the hold of a vessel as she lay at a San Francisco dock. The entire fifteen hundred tons of niter had frozen into one solid mass, which was very hard. Explosives could not be used, and picks and shovels were too slow. As a joke, a bystander suggested using a plow. A good-sized plow was secured, and it loosened the niter as fast as a big gang could shovel it into the steel bucket. This is probably the only instance on record where a ship's cargo was discharged in this way.

So there are sins which have hardened and frozen deep down in the hold of the human heart. The ordinary processes of moral reform are too slow to make any headway at reformation. The only instrument with which to uproot them is the keen plowshare of the gospel.—Selected.



Gratitude

DEAR God, I thank thee for the sweet,
Fair hour of present happiness,
Though sorrow close upon it press,
And though its rainbow glow be fleet;
From it I gather courage still
For coming ill.

I thank thee for the pleasure found
In little things,—the smiling eyes
Of a dear friend; the rich surprise
Of new-blown roses, morning-crowned;
And for the beauty of the thought
One rapt hour brought.

I thank thee for the priceless boon
Of loyal, tried companionship,—
A friend with smile of eye and lip
With whom my heart may still commune,
Whose hand-clasp hath a potency
To strengthen me.

I thank thee for the touch of pain
That seared away some selfish dross,
And out of bitterness and loss
Brought forth a loftier spirit gain,—
A kinship with the sad and lone
I had not known.

—L. M. Montgomery.

Sabbath-Keeping in the Home

C. L. TAYLOR

IN Sabbath-keeping as in everything else there is the true and the false. Much that is called Sabbath-keeping is lacking in almost every essential element of that which God would have his people know.

All through the Bible the Sabbath is pointed out as a day of joy and activity. When Jesus was chided for his healing work, and accused of breaking the Sabbath law, he said, "My Father worketh hitherto, and I work." At another time he justified his course by alluding to the fact that the priests were busier on the Sabbath day than on any other day of the seven. They "profane the Sabbath," he said, and yet "are blameless."

From this teaching of the Lord Jesus we may learn much that will be of value to us in our home experiences. Certainly there is need of the inspired statement, "I desired mercy, and not sacrifice." If it was important that the Jewish people should grasp the thought of God as that thought had been expressed through the prophet, how much more important it is that we upon whom the ends of the world have come should discover it, and accept it, and live it.

"I desired mercy, and not sacrifice." These words convey the thought that in the observance of the Sabbath we may put too much stress upon the idea of resting—of doing nothing. More than this, they show that it is possible, in our

effort to keep the letter of the law, to leave out that element which is the real essence of all law-keeping, the element of mercy. The law of the Sabbath is but the law of well-doing, the law of bringing gladness and sunshine to every place and to every person that needs it. This was what Jesus did. To relieve the ox fallen into the pit, to satisfy the needs of the hungry, and to heal the wounds and bruises of mankind,—such acts won his divine approval.

The Saviour placed great emphasis upon the principle of *doing well* on the Sabbath day. And if we would introduce into our homes and families a real relish and reverence for the Sabbath, we must give this truth a practical indorsement. It is time that our children have an opportunity to enjoy earthly Sabbaths; for only those who enjoy them here will know what it is to enjoy them "over there."

Children particularly love to be doing. It has been my observation that the inactivity of the Sabbath observance in many homes is the part which is especially distasteful to the little ones. To sit still and be quiet because it is the Sabbath, is an announcement which carries with it a spirit at antipodes with all that is pleasant and good as the child views it. He wants something *to do*, and this want is one which is only normal, right, and best. God has recognized this as right; and years ago he instructed parents so to plan for the Sabbath that the day might be filled with those activities that would conduce to symmetrical and substantial character-building.

Now it must not be supposed that our children, of themselves alone, will be able to plan wisely for the Sabbath day. If left to themselves, they will plan; but they will many times plan wrongly. The planning should be done by the parents with the children. Just as far as possible, train them to think, and thus bring into their lives the power to discern the difference between the wrong and the sacred, the holy and the common. How many times this would help us who are older; for, like Israel of old, we too often, in our haste and carelessness, "put no difference between the holy and profane."

Whatever our plans, they should include, in their fulfilment, both parents and children. Let the parents stay with their children as far as is possible. Go with them to Sabbath-school and to church. Go, not as detectives or spies, but as taking part with them in all that is good. The journey to and from Sabbath-school has been the cause of the

downfall of many a child, and all because a loving parent's helping hand was not there to lead and hold. O brethren and sisters! let us all take heed to this feature of the Sabbath day, and keep our children with us.

The idea that some one else can bear the parent's responsibility is fast obtaining nowadays; and is working much harm. The ticket of child life is non-transferable. God has given the children to their parents, and of them he will require an account. All through the more tender years the parent stands in the place of God, and it is his duty to see that the child-gift is placed upon the altar and kept there for him.

The whole Sabbath day should be provided for in a wise way. This will embrace something more than going to Sabbath-school and meeting. To spend the day in the ideal way, follow the methods of the Lord Jesus. His Sabbaths were spent in doing for others,—in visiting and laboring for the sick and sinful. This was the secret of his divine success. He spent no time idly, nor, what would be worse than idly, in entertaining himself. When children and youth have before them a definite purpose to help and comfort others, there is brought into the Sabbath hours that which takes away from them all tediousness and dullness and unloveliness. The day is filled with active duties from earliest morn till setting sun. Missions of mercy with angel wings waft over the hearts of all a divine influence, and all unconsciously the day has flown, leaving behind a trail of bright memories and glad recollections.

Sanitarium, Cal.

Obedience

"ORDER is heaven's first law." It must also be that of the home if there is to be any resemblance between the two places. Order is the law, and the law is order. . . .

Each home must have certain laws by which order, peace, and safety are maintained. These laws must be taught to the child, not only that he may cause no discord in the home, but that he may take his orderly part in the community in which he lives and in the world at large.

Children must be taught obedience in the first three years of life, and should be taught it from the very first day of life. If, on the second week after his birth, a child cries to be picked up and held because he was picked up and held yesterday, he must be made quite as comfortable in his bed as he would be in the arms, and allowed to cry until he finds it useless. It will not be for long.

Too often, however, the child is allowed to have his own sweet will for two or three years of his life, possibly longer, and then all at once, when disobedience and lawlessness are no longer "cunning," he is suddenly told not to do thus and so, and is bruised upon the body, beaten and hurt, for doing the very things he has hitherto been allowed to

do, and has often been applauded for doing.

There is always some explanation for disobedience. It may be a lack of harmony in the home. Where discord reigns between father and mother, there can be no united, harmonious development for the child. One parent will tell him to do one thing, and the other will often countermand the order, and tell him to do something else. The child soon disrespects both parents and obeys neither.

Obedience is best taught by example. If parents will keep a close watch upon themselves, will constantly strive toward an ideal, will set a vigilant sentinel over their own self-control, self-restraint, and temperament, the development of the child will follow along natural lines. Everything in the training of the child depends upon the manner and attitude of the parent toward it. The fretful irritable, complaining, scolding mother will develop a whining, irritable, nervous, saucy child.

Once we can make parents understand that they are responsible for what their children are, we shall have accomplished a beginning.

As you are, your child will be. If you want a quiet, lovable, obedient child, be these things, both before its birth and after. If you have "nerves," don't be irritable with your child because it is nervous. It may have inherited the tendency, and is sure to have imitated it. Control yourself, and you will find control of the child easy.

Obedience in early years is a necessary quality of character-development. All during life some requirement or other will be made upon this bending of the will to circumstance and necessity.

Upon obedience depends health and safety from danger; upon obedience to conscience depends future behavior, and protection against temptation by law-breaking, evil influences; upon obedience to law depends success in the material world; but obedience in all things must be taught with regard to justice, else it will be not obedience to law actuated by control of self, but obedience to law by virtue of superior might, to be broken how and whenever possible without discovery. And it lies with the parents, within the jurisdiction of the home, to teach this obedience.

Blind obedience should not be expected. "Because I say so," is a poor reason to the child of ordinary intelligence. It is a slur upon his faculties, and he rightfully resents it. We might as well have little waxen automatons about us as docile children who go and come and fetch and carry unquestioningly, simply because they are told to do so. Fortunately for the race, such children are as rare as red peas.

It is unjust to a child's reasoning faculties to prescribe his movements, to dictate his acts, and to give no reason for or against. Of course instances occur when instant obedience must be exacted; but such a command is much more likely to be recognized and obeyed where in usual cases reasons are given. If

the child knows that, on general principles, he is requested to do or not to do certain things for a reason, he will respond to a quick and urgent summons from the very unusualness of the peremptory command.

In exacting obedience we must exact it from judgment, principle, conscience, rather than our own higher authority. — *Della T. Lutes, in American Motherhood.*

The Right Way to Cook Vegetables

THE title of this article infers that there is a wrong way to cook vegetables, and so there is, though this fact is usually ignored by the average cook. Even those who are very particular about preparing other foods, are often unaccountably careless in the cooking of vegetables. There is quite as much difference between a properly and an improperly cooked vegetable as there is between a good and a poor loaf of bread.

Most vegetables do not possess a high nutritive value, and they might be omitted from our dietary were it not that they supply the necessary bulk, and give a desirable variety to our food. From a nutritive point of view, vegetables are chiefly valuable because of the organic salts which they contain. These salts are in a form easily assimilated by the body, and are particularly beneficial to anemic persons.

In the ordinary method of cooking vegetables (boiling in a large quantity of water, and then pouring off the liquid when the vegetable is done), these valuable organic salts are largely lost. The vegetable is left in a watery, tasteless condition, and requires liberal seasoning to make it at all palatable. It is possible, with care, to cook vegetables in such a way that the organic salts and also the distinctive flavor of the vegetable may be retained. To do this the vegetable should either be steamed, baked, or boiled in so small an amount of water that there will be little or none to pour off when the cooking is completed.

Great care should be taken to allow sufficient time for the cooking of such vegetables as peas, French beans, beets, and turnips. Peas and beans are frequently served quite hard, when they would be not only more wholesome, but much more palatable, if cooked an hour longer.

The common practise of using soda to preserve the color of green vegetables is a harmful one. The same desirable effect may be obtained by adding a teaspoonful of sugar to the water in which the vegetable is cooked.

The following suggestions will be found helpful:—

BAKED POTATOES.—Select uniform-sized potatoes, wash well, and dry. Place in a moderate oven. Bake one hour. Just before serving, prick them to allow the steam to escape, and they will be quite ready. Serve with brown sauce.

BAKED CABBAGE.—Chop the cabbage fine, and cook in boiling water for twenty

minutes in as small an amount of water as possible. Cover closely. To one quart of this cooked cabbage add one-half cup of water, in which has been dissolved a dessert-spoonful of nut butter and the juice of one lemon. Bake in a covered dish until the cabbage is thoroughly done. Season with salt to taste.

VEGETABLE MARROW.—Peel and cut into slices a nice, fresh, vegetable marrow. Lay it in a steam-cooker, and leave until tender. Serve with white sauce. Marrow steamed in this way is very sweet and delicious.

CAULIFLOWER WITH TOMATO SAUCE.—One large cauliflower, two cups tomatoes, one tablespoonful flour, one tablespoonful nut butter. Trim the leaves and waste from the cauliflower, place in a steamer, and steam until done (about one hour). Prepare tomato sauce by heating the strained tomato to boiling. Add a salt-spoonful of salt; thicken with the flour rubbed smooth in a little water. Add the nut butter to the sauce, and then turn it over the cauliflower. Serve hot.

SPINACH.—Select crisp, fresh spinach. Look over carefully, wash, and steam until done. Season, and serve hot. In steaming vegetables it is necessary to keep up a good fire, as the water in the lower vessel should be kept actively boiling throughout the process of cooking.

It would be well to state that the coarser vegetables, such as turnips, carrots, beets, cabbage, and parsnips, should be avoided by those who are troubled with slow digestion. Of all vegetables the potato is perhaps the most easily digested; and of all methods of cooking potatoes, baking is the best. Many persons can take baked potatoes with impunity who can not eat them without discomfort when prepared in other ways.—*Australian Good Health.*

New Use for Old Tomato-Cans

Do not throw away your old tomato-cans, if you have either a vegetable or a flower garden. Place them over the young plants that are just coming up, either seedlings or cuttings, and they will keep off all insects and worms until the plants are strong enough to withstand their attacks; for, try as they may, the bugs can not hop as high as the tops of the cans.

The bottoms of the cans must first be knocked out. This is easily done with one blow of the hammer if the cans are previously placed upon the cook-stove and allowed to get very hot. If you do not care to try this plan, cut out the bottoms as you did the tops, with a can-opener.

I have tried this simple method for the past two years with perfect success. My only regret is that I did not know earlier how much labor in spraying, etc., is saved by the use of these protectors in gardening. They also serve to keep the young plants moist, and shelter them from the scorching heat.—*Selected.*



The Syrian-Egyptian Mission

W. C. ISING

We are grateful for the success of the third angel's message seen in this field during the past year. Ten precious souls were received into the church, nine by baptism and one by vote. In nearly every station occupied by our workers some fruit has been yielded; namely, Beirut, Jerusalem, Joppa, Luxor (ancient Thebes), and Alexandria. This indicates the result of the leaven of truth deposited in these places. We hope for still better returns in the future.

Last year marked the beginning of our canvassing work in Syria as well as in Egypt. While Brother Zachary began to canvass in Beirut early in January, Brother Dikran, who had been selling peanuts in Alexandria, exchanged this work for the privilege of becoming a colporteur in the cause. Then, again, in Cairo, Brother Beserdjian, having once made a start in selling our literature, has found this to be such a blessing that he is determined to put in extra time in this work, at the same time working at his trade, that of a sculptor. He has sold several hundred copies of the newly published "Steps to Christ," which he translated into Armenian. One Sunday he sold twenty-four copies, valued at ten dollars. Our prayer is that God will raise up other faithful brethren to sell the printed page. Especially ought Cairo to have many good canvassers. It is interesting to know that the three brethren whom God has chosen to be the pioneers in this branch of the work are Armenians. In the spring of last year some of our young brethren from Asia Minor went to Egypt. They have been the means of starting our work anew in Cairo, and of bringing the message to two others with whom they lived.

Having now started the canvassing, practically the backbone of our work, we are anxious to prepare such literature in the Arabic language as will be most helpful for the beginning. We have some tracts under preparation, and hope soon to be able to present these to the people. Since Arabic is the leading language in this field, it is necessary that we should make a good start in the native tongue, rather than give our special attention to the minority. There are several indications that we shall soon be able to carry on this work for the natives more vigorously.

We are glad to say that our Jerusalem health institution has made good progress in its work the past year. For the first time, I believe, it was self-supporting, and had a little surplus with which to begin the new year.

Although, viewed from a numerical standpoint, the progress in our field has been small, we know that God will use these little beginnings for greater things. That such may be the case is our continual prayer, and for this we ask the support of all our people.

Beirut, Syria.

Among the Aymara Indians

F. A. STAHL

"THIRTY more ready for baptism!" With these words I was greeted by the Indian brethren at Chucuito, Peru, just four months after the visit reported in the REVIEW of December 29.

I found that this good news was true.

Among those who called for aid were three shepherds living on the farm of a priest, far out upon the mountains, eighteen thousand feet above the level of the sea. They brought the priest's best horses for my use. This priest is an enemy to us and to the truth, but he was powerless to refuse these people medical attention, or the use of his horses for this purpose. When I came to the homes of these people I found, instead of one sick person, five or ten others brought in from a distance. After attending the sick, the people would call for a meeting. They never tire of hearing that Jesus is soon coming.

At one of these places, a boy eight years old was brought to me. Disease had destroyed the sight of both eyes, and he was sobbing as if his heart would break. I drew the little fellow close to me, and explained to him that the time of the end is indeed near, and that, if we remain faithful, Jesus will soon take us to our new home. I told him if the Lord did not see fit to restore his sight here, it would be restored in the new earth.

The child stopped weeping, and his



Photo by F. A. Stahl

INDIANS SEEKING BOTH PHYSICAL AND SPIRITUAL HELP

Thirty more have put off Catholic darkness and are walking in the light of present truth. Thirty more meet around the family altar every morning and evening, and on the true Sabbath day worship the Lord. How these things inspire one to make greater sacrifices, and endure with patience and joy the hardships that come in the way!

The priest of Chucuito had threatened to kill me if I returned; but on my return I found that he had been removed, and that the fifteen young men who were arrested for meeting us with flags on our former visit had been released, and the authorities punished for arresting them. All this greatly strengthened the faith of these people.

Among the first to greet me were some whom the Lord had restored to health during our first visit. I found many more awaiting treatment and instruction. Besides those who came to Brother Comacho's home for help, I received many calls to visit the sick at the homes of the people. This work and the meetings kept me very busy.

face lighted up as this new hope came to him—"the blessed hope," the same hope that fills our hearts, and gives us courage to press on to win souls for Christ.

Every day more people came from greater distances, often two or three days' journey, bringing their sick; but the sad part of it was, we had no place to keep them, nor had we the proper food for them. Twenty-two patients were compelled to lie on the bare ground, without sufficient covering, in a school building. I had used up everything available of which to make bandages and compresses. Finally, I asked Brother Comacho, our chief brother here, if the people would soon stop coming. He said: "No, they will return to their homes, and tell others in still more distant parts." I told him that it was better I should leave for the present; that I would present their needs to our conference brethren; and that, the Lord willing, I would soon return to fit up a place where the sick among them could be cared for.

All we need here is a plain two-story building, where the most simple treatments can be given; board beds, which we will make; and clean, well-cooked food.

What an opportunity to give the message! These people will come a week's journey to a place of this kind. The power of the priests will be broken, yea, it has already been broken in this vicinity; already people are saying, "I want to know more about these people; for they have helped my mother, father, sister, or brother." A place of this kind would soon be more than self-supporting, as the people are willing to pay for the treatment and care; and as the running expenses would be small, the charges could be made small. Workers could be trained from among this people, and thus the message be carried to the remotest parts of Peru and Bolivia.

Some may wonder why there is so much sickness among these Indians. The answer is simple: The people perish for lack of knowledge. In the first place, most of them cook, eat, and sleep in one small room. There are no windows, and only one small door. There is no outlet for the smoke except the door; consequently the huts are full of smoke all the time.

Ninety per cent of the people drink alcohol and have the cocain habit. When they receive an abrasion or a wound, it is neglected; or, worse still, filthy powdered herbs are bound on the affected part. They eat with fingers which are never washed. They are clothed insufficiently, men, women, and children going barefooted in a climate where shoes and stockings are a positive necessity. They bring their drinking-water from the place nearest to their hut, without regard to its purity. The men wear around the waist a band so tight that it is with difficulty one can force the fingers underneath. The women wear from three to seven heavy skirts, tightly drawn around the waist. Last, but not least, the babes are given all kinds of solid food to eat. No physician is needed to tell the ills these wrong habits will surely bring on.

These people are very appreciative, always showing true courtesy. It is a real pleasure to teach them, but they must be taught with patience. For several evenings we held washing classes. It was amusing, and at the same time pathetic, to see them scrub one part of their face or hands until told to move on. Would we do any better if we had never been taught to wash, or had never seen any one wash?

At one of our large meetings, I told them of the sacrifices some of our brethren and sisters in other parts of the world are making, and that they were in part recipients of these kindnesses. They all arose, and said, *Diospahgertum*. This means not only thanks, but also, God will repay them.

May we continue to have an interest in your prayers as we work for this neglected people?

La Paz, Bolivia.

India

J. L. SHAW

AFTER spending several months on the plains, getting better in touch with the work at the different mission stations, we came to Mussoorie a few weeks ago, and are now planning for the coming season's work in the hills. I have been very thankful for the measure of strength which has been given me since returning to India. I have been able to visit nearly all our mission stations, with the exception of Tinneveli and the work in Burma. This has been a great help to me, planning with those at the different mission stations for future work. Although we have difficulties to contend with in the India Mission field, we are getting down to a basis of operation in our native work which will in time bring about larger results than we have seen heretofore.

Up to four years ago, we had done scarcely anything in native work, as most of the workers coming from America were compelled to assist in the English work, both evangelical and medical. Since that time, however, we have been giving the workers a better opportunity of learning the language; and I am glad to say that practically all our foreign workers in India will have passed at least their first year's examination in some language by the month of October. A knowledge of the language is absolutely essential for those working among the native people. When the worker has the language, he can come very closely in touch with the people, and learn the best methods of working for them.

I received word from Tinneveli recently that sixteen persons had been baptized. We expect four or five will be baptized at Karmatar this coming Sabbath. During the past month we have opened six or eight new out-schools at our different mission stations. We find that the mission school is one of the best agencies for teaching the gospel, not only to the children and youth, but also to their parents. The people desire to learn, and are willing to assist by providing schoolhouses and allowing us to teach the Word of God; and it is by the continual teaching of the Word of truth that souls are brought from darkness into light.

I do hope we shall receive eight or ten thousand dollars from our share of the \$300,000 Fund this year. Some of our mission stations are urgently in need of funds with which to provide homes for the missionaries. I recently received a letter from Brother H. H. Votaw, urging money from the \$300,000 Fund to put up a house for Brother R. B. Thurber, who is carrying on an industrial school at Meiktila.

At Karmatar we have had thirteen biggahs (a biggah is from one third to three fifths of an acre) of land given to us upon which to build a mission property. Already at that station we have spent about four thousand dollars in rent, having nothing to show for it. We have asked for five thousand rupees,

which is a little more than fifteen hundred dollars, to put up a mission house at Karmatar; this would also give us a good location. Our native work at this place is more encouraging than at any previous time. We now have four or five out-schools in operation; the confidence of the natives about the station is growing; and I believe that if we carry out the right policy, many souls will be brought to a knowledge of the truth.

Owing to the prevalence of plague, and not having a house for our workers to live in away from the native quarters of the city, we have been compelled to abandon the work we were carrying on at Najibabad, in North India. One of our workers, Sister O'Conner, was taken down with plague. As soon as her condition was known, telegrams were sent to workers at different stations, asking them to make her case a subject of prayer. The disease was miraculously stayed, and though she is not a strong woman physically, she rallied from the attack and is now at work. As a rule, not more than five or ten per cent at most recover from this disease. We must have a building of our own at Najibabad if we continue to carry on work there; and it does not pay to change locations after we have turned sod, unless there are the best of reasons for so doing.

We very much regret the necessity of closing the sanitarium for the coming year. We shall endeavor to carry on treatment-room work while we wait for a doctor to come out from home.

We are opening, in connection with the rest home at Annfield, a school for the children of our missionaries and believers in this country. It will be small to begin with, but it will fill a great want in the field; and by the blessing of God we hope it will grow.

Mussoorie.

Pagan Temples Falling Into Decay

A MISSIONARY of the American Board writes home: "While traveling from our station at Pang-Chuang to Lintsing this spring, we passed a temple near one of the villages, of which I took a picture because I felt very strongly that it is typical of the attitude of the Chinese in that densely populated district toward the religion which these temples represent. Every village has its two or more temples; but with the exception of a very, very few, all are in the condition represented by this picture. To me there is a great pathos in this; for I can not but feel that the human heart strove for peace with God, but found that the means employed, as represented by this temple sinking into decay, did not bring peace. The back wall of the temple has fallen outward, while the front wall has entirely disappeared. The figures inside, the central image with the eighteen disciples around it, are all made of mud. No one ever comes near; for there is no life to be found there. The greater pathos is that nothing fills the void left by the casting off of these mud images."



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Editorial

In the first notes of the message sounded by the pioneers in this work, there rang out the gospel call of repentance toward God, and faith in our Lord Jesus Christ.

THE "commandments of God" were lifted up as the divine standard of righteousness, and "the faith of Jesus" was preached as the one way of righteousness and salvation; for "a man is not justified by the works of the law, but by the faith of Jesus Christ." Gal. 2:16. So has it ever been since the fall of Adam and the promise of the Saviour.

"In my hand no price I bring,
 Simply to thy cross I cling."

IN the first volume of the REVIEW, May 5, 1851, Hiram Edson, one of the earliest pioneers in the third angel's message, wrote as follows of the gospel covenant, the "everlasting covenant," of righteousness by the faith of Jesus:—

Luke 1:72, 73: "To perform the mercy promised to our fathers, and to remember his holy covenant." What is it? Answer: The oath which he made to our father Abraham. Verses 54, 55: "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." From these texts we see clearly that the covenant made with Abraham is the holy covenant, and identical with the gospel. The covenant made with Abraham was the gospel covenant. See Gal. 3:7, 8, 16, 17. "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."

The covenant made with Abraham is the everlasting covenant. See 1 Chron. 16:13-17; Ps. 105:6-10. And the blood

of Christ is the blood of the everlasting covenant. See Heb. 13:20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will," etc. It is a settled point in Scripture that Christ and his followers, namely, they which be of faith, are counted for the seed of Abraham. Such are the children of Abraham, to whom the promise was made.

Graft Versus Religion

EVERY careful student of present-day conditions must recognize the widespread influence which the spirit of commercialism, competition, and money-making has upon spiritual life. Business and Christianity in many minds can in no wise be combined, and the successful business man is supposed to be one whose sharp dealings and business methods have forfeited the name of Christianity. A writer in the *Christian Work and Evangelist* (New York), as quoted in the *Literary Digest* of March 25, speaks of the spirit of graft which is becoming so wide-spread in its influence at the present time. Many young men, he asserts, "find it extremely difficult to practise their Christian principles in the environment in which they find themselves in shops and offices." One man, a New Yorker, confessed that for every article he sold to a wealthy household, it was necessary to bribe the servants in order to accomplish the sale. Of the broader influence of this system he says:—

Graft runs through the business system of New York from top to bottom. It even extends to some undertakers. We had been in New York hardly a month as a pastor, when an undertaker came to us, and offered us a "rake off" on every funeral we would get him. Of course, they go to the sextons as well. We do not know whether they have an agreement with the doctors or not. There is not a pair of horses sold on Fifth Avenue that the coachman does not get a handsome present from the dealer for bringing his employer there. The dealer that puts up the biggest price to the coachman sells the horses. A grocer who provides for many wealthy New York families said that unless the cooks were supplied with presents, and some of them with bottles of whisky, he would not keep the trade of that house. A grain dealer told us that this was the universal practise of his business. With every yacht fitted out in New York City, the captain gets handsome presents of clothes and other things. When it comes to large contracts, such as furnishing one of the great ocean steamers, presents of very great value are given by the party that gets the contract to the captain or agent that is influential in the letting of it. The same thing runs through the whole list of contracting businesses.

Of the operation of the system among other classes, he says:—

Salesmen have to treat prospective buyers to dinners and expensive wines and theaters, or they could not sell a thing. A young salesman whom we asked about this very thing, said: "I have long wanted to change my job because I have to take men and women out to suppers and theaters, and in other ways bribe them to buy." A school superintendent told us that a certain textbook publishing-house had made him very flattering approaches of friendship when it was time to get new text-books introduced. Some houses have that reputation. We know one which, we are glad to say, forbids its representatives, by letters, to stoop to any bribings or illegitimate methods. But so it all goes on, down to the push-cart man, who has to pay the police for privileges, until it sometimes looks as if our whole business system was based on graft. And good men are the victims. One great firm has to do it because others do. One man has to outdo the other to get a sale. And good men, objecting to the whole thing, have to do it to keep their place.

And places are not waiting in New York. And there are babies at home. We talked with one such man the other day. He has been trying for two years to get a job where he can work without straining his conscience. He is near the head of a department of a great store. He has to wink at some things. He is looking for a secretaryship or treasurer's office in a missionary or religious society, on the ground, we suppose, that that is the only place where graft does not enter. It tries to get in, though, everywhere. It knocks at the doors of religious journals. It sometimes says, We will advertise with you if you will praise our goods—and the goods do not always deserve praise. It is a very difficult thing for a man caught in the system to escape. Sometimes he has even to practise straight lying to keep his job. A plasterer told us that he had to lie to the inspector every time he came around as to the stuff he was putting on the walls, or lose his job. To lose his job meant the baby hungry. Pretty good men will lie to keep the baby from starving. There has got to be radical reformation.

Nor is this pernicious system confined alone, according to this writer, to private business life, but it has even entered legislative halls. Of recent investigations which have been made he says:—

The sugar trust was found cheating everybody out of hundreds of thousands by short weights. The insurance companies had been robbing policy-holders by the thousand. The Pittsburg scandals of last year involved banks as well as politicians. In San Francisco one man after another was convicted. The courts brought judgments of millions against the oil companies. The arbitrators in the coal strike found systems of deliberate robbery of the employees going on. Senators have been found who have been buying seats, and now at Albany many are testifying that men connected with the racing interests were buying senators. These men deny it; but notice that they are not denying having made large contributions for "publicity purposes," to defeat the laws against gambling; and even fools know what this publicity means. And these business men are some of them church-

members. So were the insurance men, and the sugar men, and the coal operators. So the thing has gone on, and we are all asking, "Who next?" Is it not time the church did a little thinking?

The closing question is most pertinent. What, indeed, is the duty of the church in view of such conditions, which our own observation teaches us exist in a greater or less degree in every community? Is it not the duty of the church to sound the danger-signal, to point out the morbid conditions which exist, to raise the standard of righteousness, and call men to rally about it? Has not the church also the duty to labor for those within its membership who are guilty of these sins, and if there be no reformation of life, to place herself clear before the world in the elimination of these diseased members? Truly, every church in every community should see that it stands clear, and not permit the spirit of graft to strangle in its own membership the spirit of practical Christianity. Upon the church of God to-day there rests a fearful responsibility in meeting the moral issues of the age, in presenting to the unconverted a high type of manhood and womanhood, in erecting as a standard of Christian attainment the character of the Lord Jesus Christ, and by its own influence and example calling men to rally to that standard.

F. M. W.

Delivered from a Fanatical Mob

THE promise, "Lo, I am with you alway," does not mean that the path may not be the way of trial. But it gives assurance of sustaining grace in the trial.

The apostle Paul said of his appearance before Cæsar: "Notwithstanding the Lord stood with me, and strengthened me; . . . and I was delivered out of the mouth of the lion." And though he knew that he was soon to suffer martyrdom, he testified to his confidence that the same delivering grace would keep him through the crisis: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." 2 Tim. 4:17, 18.

Continually the child of God who looks up may see evidences of the delivering, shielding power of God. We know that still "the angel of the Lord encampeth round about them that fear him, and delivereth them."

Here is a story from Spain, told by Elder Walter Bond at the Latin Union meeting last summer, which shows anew how the intervening providence of God guards his children in service in difficult places.

Good work has been done in Spain by some of our Spanish sisters who have gone out with our publications to bring the precious truth to others. Two of

these sisters were working in a fanatically Catholic region in the province of Lerida. Elder Bond said:—

They came in their work to a village built at the summit of a high hill. They went from house to house offering for sale their tracts and papers. Soon they were being followed by a woman, under the influence of one of the priests, who would take her stand behind them at every door, and by gestures, if not by words, warn the villagers not to buy the tracts. This opposition was so persistent that very few publications were sold in the place.

Our sisters went over the village, however, determined not to miss any opening to sow some seeds of truth. They then started for the next town. As they passed along the road, on the way down the hill, they both became suddenly conscious of being very thirsty. They had not felt the thirst before that moment; but now it was so insistent that they stopped to look about for a place to get a drink.

Just at the moment, a man called to them from his garden, down the hillside, and motioned to them to come down. They turned from the road and made their way down a rocky path to the peasant home. There the man asked them courteously if they would not like a drink from his well. Thankful for this kindly peasant hospitality, they quenched their thirst, and sat for a time resting, before going onward down another path leading them by a shorter way into the valley.

Later they learned that the special providence of God was in that sudden sense of thirst and the call from the stranger, that led them from the highway. While sitting by the peasant's well, they were entirely hidden from the road above by a high wall. At that same time a mob of ruffians, stirred up by fanaticism, were hurrying along the road, armed with stones, expecting at every turn to overtake our sisters. They followed the road for some distance, and searched in vain for the distributors of the heretical tracts. No women were visible, and yet they had but a moment before passed along the road. The superstitious villagers concluded that either their visitors had been evil spirits, or else that the ground had opened and swallowed them.

Our sisters knew nothing of it—hidden as they were behind the high wall—until the next day, when one of the same neighborhood saw them in another town, and told them how the whole village was talking about it.

Several months afterward one of the sisters visited the village again. The people had learned that our workers had not been swallowed up that day, and now many felt that truly their deliverance was of God, and that he had hidden them behind that wall to save them.

And so, we know, it was in truth. Things are not merely happening. God is over all, and his angels are in the world and by the believer's side. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

One of these colporteur sisters is the woman whose father, in dying years ago told her that sometime a people

would come to Spain who would preach the truth of God, and he wanted her to watch for that message of truth. When she heard of our teaching, through her little boy, who attended a school started by our workers, she felt impressed that this was the message of truth her father had prayed that she might be ready to hear. And on listening to it herself, she gladly received it, and has been working to bring the light to other hearts.

W. A. S.

Our Case and Our Advocate

As the Word of God is true and can not fail, we are nearing the time when every one must render account for the life he has led upon this earth.

In the beginning, man was placed upon the earth with a code of morals essential to his existence,—a code of morals in whose spirit rested the government of the whole universe. Man broke that law, that moral code, that principle of eternal right-doing, and brought upon himself the penalty which the breaking involved. But before that penalty fell upon the race, the life of Christ was interposed, and the possibility of eternal life was again held out to man.

Then the eternal Son of God became the Advocate of the prisoner at the bar, and the Father and Ruler of the universe became the Judge upon the bench of ultimate justice. Now what is man's case? and what is his hope of acquittal or pardon? Is his case safe in the hands of his Advocate? And what is the standing of his Advocate in the court of last resort?

Speaking of those who had professed his name, the Lord declares, "They have transgressed my covenant, and trespassed against my law." Hosea 8:1. The prophet of the Lord declares, in Ezra 9:6, "Our iniquities have increased over our head, and our trespass is grown up unto the heavens." Inspiration declares that we were "dead in trespasses and sins."

Although that is our condition in God's sight, yet the record that is kept of all our doings is not a prejudiced nor partial one. Faithful are they who write it down, and faithful is he that must pass upon the records. "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" Ps. 56:8. Along with the record of the wanderings goes the record of our sorrow for sin. We can not change the record by anything that we can do: for "though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord." Jer. 2:22.

As soon as man sinned, he made necessary a salvation that *must come through another*; for his own misdeeds

merited death. "The wages of sin is death." Rom. 6:23. "And so death passed upon all men, for that all have sinned." Rom. 5:12.

In such a condition, with such a penalty hanging over his head, unable to save himself (to say nothing of saving others), what foundation has man for hoping to escape that death from which there is no awaking? — Ah, there comes in that glorious provision voluntarily made by the self-sacrificing Son of God. He might have stayed in heaven, refused the humility of the human, escaped the torturing death of the cross, and still have retained the glory which he had with the Father "before the world was." But he did not choose thus to do. Speaking of him, the Word says: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. In fact, he emptied himself of his own glory, that he might restore man to the glory which he had lost. He "became obedient unto death," that he might provide a way whereby man could triumph over death. He died, the Just for the unjust; rose again, because he could not be holden of death; and thus became the "Captain of our salvation." Because man had sinned,—because *we* had sinned,—Christ, to bear the penalty which we deserved, was made "to be sin for us," while he himself was sinless, that we might appear, in the eyes of the law, blameless as he. He did all this while we were yet in sin, yet in rebellion against the authority of Heaven.

He has even engaged to present man's case in the court of last resort. That blessed fact is announced in the following unmistakable language: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." That Advocate is able to save to the uttermost all who will come unto God by him. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." The awful earnestness of that work is shown in the following: "The Spirit itself maketh intercession for us with groanings which can not be uttered."

The only thing that now stands between man and life everlasting in the kingdom of God is man's refusal to repent of sin and accept the proffered pardon, putting his case in the hands of One who is at once his Friend, his Brother, his Redeemer, and his Advocate at the bar of eternity.

Our case is now at that bar. Our crucified and risen Lord is the only One who is able to carry it through. The all-important question for each of us is this: Is my case in the hands of the one Advocate who has a right to plead for me there?

C. M. S.

Leaving the Farms

DURING the last few years, the tide of American population has set in strongly toward the great centers of population. It is claimed that in Virginia sixty per cent of the young men leave the farms, most of them before they are twenty years old. This perhaps is characteristic of many other States in the Union.

The same marked tendency is seen in the case of young women. The office, the shop, and the factory, with the social and educational advantages of the town, hold out inducements to both classes with which the country can not cope. But these advantages of city life are more than offset by its disadvantages. The dangers of city life, as compared with life in rural districts, are as ten to one. Many young men and women who have led, in their rural home surroundings, industrious, virtuous lives, have made shipwreck of their experience upon entrance into the larger sphere of city activity.

After all there is a beauty and sweetness in life in the country that is never found in the busy marts of trade and commerce. Where can one find sweeter communion with the great Creator than in the woods and fields, becoming acquainted with his visible forms of creative power! Here life can find free and full expression; here childhood can develop in simplicity and strength.

Unless drawn to the city by the direct leadings of duty, let every young man and woman consider if, after all, it would not be better to follow God's original plan in the peopling of the earth with the human family. Centralization had no part in this plan. The principle of heaven, as applied both to the population of the earth and to the spread of the gospel, is the principle of diffusion. Contravening this principle, the human family has placed itself in a position where it becomes more greatly the prey of Satan's wiles and temptations.

F. M. W.

Note and Comment

Privilege Rather Than Duty

REFERRING to a recent agreement of the ministers at Atlanta, Ga., to refrain from begging for funds for local church work, the *Lutheran* of February 16 says:—

Certain it is that when church-members understand their duty and privilege, it will not be necessary for the minister to beg for the money required to maintain the church. The services of the sanctuary can not be gratuitously maintained; and the freer a congregation leaves the pastor of the temporal affairs of the parish, the more highly will it be

possible for him to develop the spiritual life of the people. There is therefore the larger reciprocal benefit. The men of the churches are awakening to their responsibilities as never before, and we believe that the laymen are going to handle the finances without the aid of the pastors, who then will have every opportunity to develop the religious consciousness of their members.



Hypnotic Evil of the Streets

WE are consciously and unconsciously affected by what we see. Evil appears to us in many suggestive forms, and the impression oftentimes is no less marked in the life because the grosser evil is thinly veiled. Mr. Harold Begbie, in a recent book called "The Hands of the Potter," speaks of the hypnotic power attending London street scenes:—

A visitor to England from India or China, whose purpose was to study the followers of the Son of God at the center of their national life, would surely feel himself, in the streets of London, to be the victim of an immense hallucination. He would see on every side an ostentation of wealth bewildering in its profusion and staggering in its effrontery. He would find it impossible to distinguish the lady of fashion from the public woman of the streets. He would see in the shop windows the manifold production of a commerce created by vanity, voluptuousness, and sensuality. The boardings would shock his modesty by their prurience, or disgust his intellect by their vulgarity. He would feel himself the witness of a carousal. It would seem to him that every unit in the multitude was dressed to attract attention, was bent upon self-indulgence, had no purpose in life save dissipation.

Of the responsibility of the church in view of this lowering of the Christian standard he says:—

The great note of Christianity—selflessness—makes no sound in the symphony of the public streets. Is it a great thing to expect that every man and woman in London whose life has been touched and exalted by the character of Christ should, by the simplicity of their dress, the beauty of their manners, and the nobility of their pursuits, convey an impression to the streets which is at once a reproach to vanity and an invitation to holiness? Is it not high time that the church awake to the tremendous power of hypnotic suggestion, and make definite war upon the extreme luxury, license, and gaudery of society, which are now spreading through the streets of the town a contagion terribly destructive to the noblest virtues of the human soul?

Truly it is time that the church of Christ awake to its tremendous responsibility. Some there are who sense this burden; but the great majority, we fear, do not. But upon those who see and recognize the evil tendencies of these times, there is thrown a burden of sounding a note of warning, and of seeking, so far as in them lies, to erect in the midst of abounding iniquity the standard of righteousness.

Statement of the Ten-Cent-a-Week Offering to Missions for Quarter Ending March 31, 1911

CONFERENCES	ANNUAL OFFERING	FIRST-DAY OFFERING	MIDSUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERING	HARVEST INGATHERING	TOTALS
Atlantic Union Conference							
Central New England	\$ 390.20	\$ 143.18	....	\$ 9.13	\$ 387.22	\$ 181.40	\$1111.13
Greater New York	911.65	61.67	....	431.13	502.84	573.78	2481.07
Maine	69.10	3.79	....	....	16.07	43.12	132.08
New York	144.00	64.74	....	10.00	107.47	189.70	515.91
Northern New England ..	66.01	35.57	....	.61	136.51	52.80	291.50
Southern New England ..	429.87	134.34	....	5.07	226.91	263.35	1059.54
Western New York	223.14	....	....	91.74	256.51	104.55	675.94
Totals	2233.97	443.29	....	547.68	1633.53	1408.70	6267.17
Canadian Union Conference							
Maritime	169.11	30.39	....	....	85.66	103.84	389.00
Ontario	220.70	50.47	....	152.50	140.13	272.30	836.10
Quebec . . . . .	....	23.31	....	....	47.27	64.25	134.83
Newfoundland . . . . .	....	....	....	....	....	77.00	77.00
Totals	389.81	104.17	....	152.50	273.06	517.39	1436.93
Central Union Conference							
Colorado	143.05	27.18	....	197.71	356.40	115.64	839.98
East Kansas	990.17	59.69	\$14.40	203.35	672.61	232.74	2172.96
Nebraska	506.28	40.02	....	799.24	876.82	382.76	2605.12
North Missouri	54.77	10.93	....	10.16	123.30	30.67	229.83
South Missouri	259.95	47.78	22.25	282.54	318.15	149.98	1079.75
Western Colorado	207.88	52.95	....	68.24	164.00	174.17	667.24
West Kansas	717.70	98.70	....	496.39	520.29	274.33	2107.41
Wyoming	178.56	29.80	....	186.38	201.02	45.80	641.56
St. Louis Mission . . . . .	....	....	....	96.31	37.75	17.65	151.71
Totals	3057.46	367.05	36.65	2340.32	3270.34	1423.74	10495.56
Columbia Union Conference							
Chesapeake	196.96	60.36	....	18.34	169.17	157.93	602.76
District of Columbia	992.75	4.90	1.00	87.55	293.45	323.28	1702.93
Eastern Pennsylvania	401.91	75.30	2.00	178.18	495.10	1397.64	2550.13
New Jersey	484.22	26.79	....	71.78	349.84	455.15	1387.78
Ohio	1224.69	118.12	....	213.35	470.71	430.49	2457.36
Virginia	154.92	10.42	....	65.26	88.77	103.96	423.33
West Pennsylvania	259.22	88.68	....	23.31	275.26	134.49	780.96
West Virginia	54.05	8.65	....	98.20	58.41	77.58	296.89
Totals	3768.72	393.22	3.00	755.97	2200.71	3080.52	10202.14
Lake Union Conference							
East Michigan	157.61	25.70	....	634.06	297.00	72.04	1186.41
Indiana	625.12	255.78	20.24	44.26	495.67	407.65	1848.72
Northern Illinois	201.12	7.10	....	138.47	398.51	296.48	1041.68
North Michigan	165.25	28.32	3.00	52.77	126.91	104.43	480.68
Southern Illinois . . . . .	....	....	....	266.60	181.65	40.43	488.68
West Michigan	523.61	220.49	....	166.01	612.71	133.99	1656.81
Wisconsin	1453.79	136.19	....	164.05	706.12	641.16	3101.31
Totals	3126.49	673.58	23.24	1466.22	2818.57	1696.18	9804.29
Northern Union Conference							
Iowa	339.10	205.76	....	210.59	846.05	296.33	1897.83
Minnesota	486.71	....	....	12.00	566.97	232.40	1298.08
North Dakota	550.00	6.50	....	126.65	200.00	223.81	1106.96
South Dakota	386.08	28.09	2.00	401.07	688.27	756.58	2262.09
Totals	1761.89	240.35	2.00	750.31	2301.29	1509.12	6564.96
North Pacific Union Conference							
Montana	354.34	148.80	....	48.70	272.22	303.43	1127.49
Southern Idaho	540.21	67.25	....	160.19	304.72	205.12	1277.49
Southern Oregon	389.19	16.26	....	159.54	272.44	121.35	958.78
Upper Columbia	2043.20	115.03	....	219.01	1152.21	782.81	4312.26
Western Oregon	1562.79	44.82	2.70	615.41	868.48	356.93	3451.13
Western Washington	734.77	114.35	....	125.68	222.39	228.33	1425.52
Alaska . . . . .	....	....	....	....	6.00	....	6.00
Eastern Oregon Mission . . .	14.75	....	....	.65	21.68	46.75	83.83
Totals	5639.25	506.51	2.70	1329.18	3120.14	2044.72	12642.50
Pacific Union Conference							
Arizona	282.49	....	....	47.57	158.01	88.25	576.32
California	3567.86	....	29.00	1707.66	2720.00	1471.36	9495.88
Southern California	3121.86	....	....	939.61	1188.14	953.16	6202.77
Utah	95.67	....	....	8.00	88.33	44.73	236.73
Totals	7067.88	....	29.00	2702.84	4154.48	2557.50	16511.70

CONFERENCES	ANNUAL OFFERING	FIRST-DAY OFFERING	MIDSUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERING	HARVEST INGATHERING	TOTALS
Southeastern Union Conference							
Cumberland	\$ 444.90	\$ 28.18	....	\$ 115.88	\$ 213.69	\$ 117.21	\$ 919.86
Florida	708.95	16.10	....	184.24	313.51	87.09	1309.89
Georgia	136.38	7.53	....	96.03	175.18	188.41	603.53
North Carolina	113.10	13.12	....	57.61	102.29	....	286.12
South Carolina	69.94	2.33	....	22.44	68.75	81.20	244.66
Bahama Mission	76.05	10.13	....	....	6.22	1.15	93.55
Totals	1549.32	77.39	....	476.20	879.64	475.06	3457.61
Southern Union Conference							
Alabama	56.60	107.55	....	....	34.59	14.15	212.89
Kentucky	36.95	....	\$ 1.50	30.54	72.79	105.46	247.24
Louisiana .....	....	....	....	....	....	....	....
Mississippi	104.99	31.95	....	6.41	51.76	46.25	241.36
Tennessee River	183.16	13.79	17.13	5.71	79.24	71.45	370.48
Southern Union Mission ..	....	....	....	....	....	....	....
Totals	381.70	153.29	18.63	42.66	238.38	237.31	1071.97
Southwestern Union Conference							
Arkansas	107.72	35.34	....	36.89	122.32	52.92	355.19
New Mexico	153.24	8.48	....	27.70	41.56	123.06	354.04
North Texas	470.85	....	....	170.86	382.14	244.12	1267.97
Oklahoma	706.67	13.15	2.90	534.57	1018.75	239.78	2515.82
South Texas	44.27	10.61	....	26.11	169.91	45.90	296.80
West Texas	100.03	....	5.00	17.99	55.13	101.78	279.93
Southwestern Union Mis.	21.26	....	....	9.10	37.28	2.04	69.68
Totals	1604.04	67.58	7.90	823.22	1827.09	809.60	5139.43
Western Canadian Union Conference							
Alberta	488.65	1.50	....	15.20	347.28	48.80	901.43
British Columbia	231.33	....	....	148.36	179.00	296.25	854.94
Manitoba	97.70	....	....	32.23	123.93	45.35	299.21
Saskatchewan	181.95	....	....	71.10	171.98	90.00	515.03
Totals	999.63	1.50	....	266.89	822.19	480.40	2570.61

Summary

Atlantic Union	\$ 2233.97	\$ 443.29	....	\$ 547.68	\$ 1633.53	\$ 1408.70	\$ 6267.17
Canadian Union	389.81	104.17	....	152.50	273.06	517.39	1436.93
Central Union	3057.46	367.05	\$ 36.65	2340.32	3270.34	1423.74	10495.56
Columbia Union	3768.72	393.22	3.00	755.97	2200.71	3080.52	10202.14
Lake Union	3126.49	673.58	23.24	1466.22	2818.57	1696.18	9804.29
Northern Union	1761.89	240.35	2.00	750.31	2301.29	1509.12	6564.96
North Pacific Union	5639.25	506.51	2.70	1329.18	3120.14	2044.72	12642.50
Pacific Union	7067.88	....	29.00	2702.84	4154.48	2557.50	16511.70
Southeastern Union	1549.32	77.39	....	476.20	879.64	475.06	3457.61
Southern Union	381.70	153.29	18.63	42.66	238.38	237.31	1071.97
Southwestern Union	1604.04	67.58	7.90	823.22	1827.09	809.60	5139.43
Western Canadian	999.63	1.50	....	266.89	822.19	480.40	2570.61
Miscellaneous	131.15	6.00	....	2574.02	8.00	47.10	2766.27
Totals	\$31580.16	\$3033.93	\$123.12	\$14228.01	\$23547.42	\$16287.34	\$88931.14

The foregoing quarterly report of mission receipts is in the main quite encouraging. If the receipts for the remaining three quarters of the year should be in proportion to those for the first quarter, the gifts for the year would slightly exceed ten cents a week per member. There are, however, some facts to which our attention should be called. The months of January and February contain quite large receipts from the annual offering and the Harvest Ingathering campaign, from which sources we shall have but comparatively small receipts for the remaining nine months of the year.

The receipts from all sources for the first two months were almost \$70,000, or an average of about \$35,000 a month, while the receipts from all sources for March were a little less than \$20,000. It would be unreasonable to expect the volume of offerings throughout the year

to be in proportion to the first two months' receipts. But a little calculation will reveal what monthly receipts of only \$20,000 will mean to the Mission Board and the foreign fields, if continued throughout the year. Instead of receiving \$330,000, the amount called for by the Ten-cent-a-week Plan, the Mission Board would receive less than \$270,000, a shortage of \$60,000, an amount almost sufficient to meet our operating expenses for two months. This would mean, then, nearly two months in which our mission fields would be without support.

Surely the distress of the mission fields in 1910 is too fresh in our minds to necessitate enlarging upon the imperative-ness of faithfulness and liberality on the part of all in this service of proper support of our brethren in foreign fields. It is far better for us now, in the first months of the year, to understand the situation, appreciate the danger of an

empty treasury, and guard against it while it is possible, than to wait until another crisis is upon us.

W. T. KNOX, *Treasurer.*



A BILL was recently offered in the New York City council, making profanity on the stage a misdemeanor. The board of aldermen refused to pass it, on the ground that the public could be depended upon to discourage anything that borders on blasphemy. The *Washington Post* of March 16, commenting on this, says: "It has been the occasion of comment lately that virtue is no longer persistently triumphant on the stage, since villains have become heroes, and heroes villains. The popularity of this change may be taken to indicate a loosening sense of the proprieties on the part of the public."



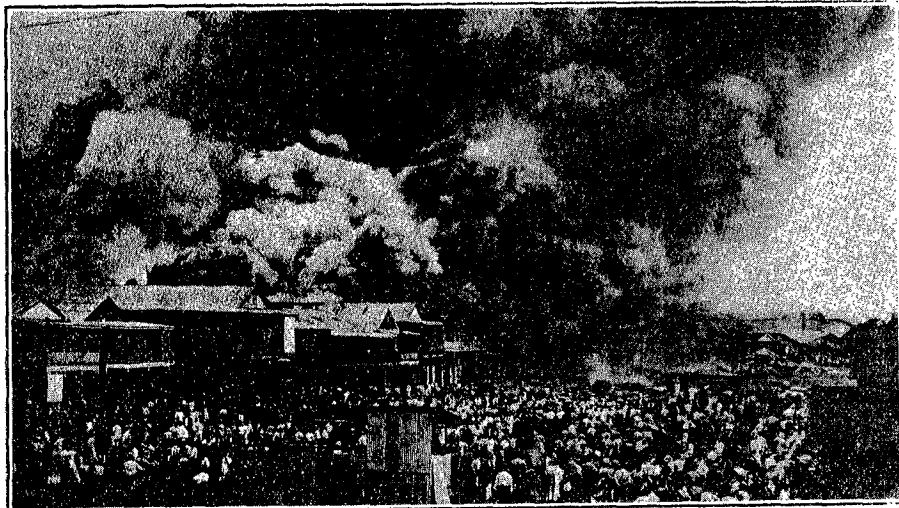
The Colon Fire

It is with sadness and regret that we report the loss by fire, on the afternoon of March 23, of our printing-office and mission headquarters located at Cristobal (a suburb of Colon), Canal Zone, Panama, when an area equal to seven city blocks was burned. The fire started about one block from our building; and because of the inflammable character of the buildings around us, and the fact that a strong breeze was blowing in our direction, we had only about twenty minutes in which to get things out of our building.

This building served as our printing-office, union conference headquarters, church, and a home for the workers connected with the printing-office and conference work. Thus the effects of the fire are far-reaching,—our printing

for a missionary paper that can be circulated freely among the people. Such a paper must be sold at a price which the people can pay. The *Caribbean Watchman* has met this need, and has had the largest circulation of any religious journal in the West Indies. It has proved a real help to our work.

Our fire has brought all this work to a standstill. Our brethren do not feel that it should stop. It is possible for us to use other Spanish papers in the place of the one which we have been publishing, but there is no paper in the English language that will meet the needs of our field. There is, therefore, great need for our resuming our work at the earliest possible date. While we wait, thousands of people who have been reading our truth-filled papers each month will be without our literature.



THE FIRE IN COLON AND CRISTOBAL, PANAMA

plant has been destroyed; our office furniture, files, and papers (except such as were in the safe) are gone; our brethren in Colon and Cristobal are without a meeting-place; and our workers are without homes. Those living in the building all suffered heavy personal losses, as it was impossible, in the time at our disposal, to save our household goods.

The printing-office was engaged in the publication of the *Caribbean Watchman*, our West Indian missionary paper; the *Centinela de la Verdad* (Sentinel of Truth), our missionary paper for the Spanish islands and countries about the Caribbean Sea; and the *West Indian Messenger*, our local church paper. Besides the publication of these periodicals, we were working on small books and pamphlets.

The necessity of such an office was felt by the brethren in the West Indies some years ago; and through personal sacrifice and the offerings of friends in America, the work has been built up. In a field like the West Indies, where the laborers are few, there is a distinct need

The great problem now is where the money is to come from with which to equip an office. We shall not be able to rebuild in Panama because of lack of money, and the General Conference Committee has counseled us to move our office to Riversdale, Jamaica, where we can use one of the buildings on the school farm. We need immediate financial help. Are there not brethren in the United States or elsewhere who can help us at this time? The progress of the message in our island field depends largely upon the printed matter that our Sabbath-keepers circulate from month to month, and we do not wish to have their supply of literature cut off longer than is absolutely necessary. We appeal to our brethren who read the *REVIEW* to help us in this our time of need. Any help thus rendered will be greatly appreciated. All money should be sent through your local conference office, or to W. T. Knox, treasurer of the General Conference. Be sure to state that it is for the Watchman Office Fund.

H. H. COBBAN.

Jamaica, W. I.

Church Dedicatory Services

SUNDAY afternoon, April 9, the new church building in Clifton, Va., was dedicated to the Lord, free from debt. Brother Pickard and a few brethren in Clifton went into the woods, cut down trees, had them sawed into lumber, and then erected the building with their own hands. It stands in a pretty little valley not far from the main part of the village.

At the dedication there were a number of prominent citizens who listened attentively to the reasons for the erection of the building and the great principles for which it stands. We hope this church will be a blessing to the citizens of Clifton and vicinity.

W. A. HENNIG.

THE Northern Illinois Conference has purchased a lot, and erected a church building thereon for our colored people in Chicago; and we are planning to have dedicatory services for this house in connection with a series of meetings to begin Thursday, May 4, and conclude on the evening of Sunday, May 7. The dedicatory services are to be conducted at 2:30 in the afternoon on Sunday, and we shall be glad to see the house well filled at this time.

This building is costing the conference five thousand dollars, including the lot upon which it stands. We are very anxious to dedicate this with as small a debt upon it as possible; in fact, we greatly prefer to have it free from debt, so the way is open for any friends of this good cause to send us an offering. Remit to the Illinois Tract Society, 440 S. Dearborn St., Chicago, Ill.

WM. COVERT.

Chile

My husband is laboring in Valparaiso this summer, and has not been home for two months. The children and I have been spending the summer on the farm, occasionally going to the villages to spend Sabbath. To reach our farm we have to go on horseback, walk, or ride in a two-wheeled ox-cart. It takes three hours to go in the cart, and from two to two and one-half hours to make the journey on foot. Sometimes we see four persons on one horse. In the rainy season the mud and water are so deep that it is almost impossible to go about with carts here in the south. In older parts of the country, where the roads are better, farmers are supplying themselves with coaches and coach-horses; but usually the coaches have only two wheels. It was quite a treat to see a single buggy, shipped from the United States, on the road, when we were on a recent missionary trip.

Last Sabbath we went to Lancoche, to assist the little company there in their Sabbath-school work. We reached the place of worship just in time for Sabbath-school. Brother S. Mangold had come down from northern Chile, to attend the annual conference, and he met with us. The Sabbath-school was very interesting, nearly all the members having given faithful study to the lesson. We gave some advice in regard to the arrangement of the classes. While the offering was being taken, I made a few remarks on the importance of studying the lesson during the week; and our son followed with remarks on offerings.

Brother Mangold, in the sermon that followed, emphasized the instruction and the points brought out in the lesson, which was on the parables of the talents and the ten virgins.

We met again in the afternoon, and the singing of hymns, accompanied by instrumental music, was greatly enjoyed by the brethren and sisters. All were refreshed and benefited by the meetings. Two Sabbath-schools were represented, one in the town and the other in the country. Some of the brethren and sisters living in the country came on horseback, and others walked. One sister carried her baby a distance of two or three hours' walk over the hills. Her husband remained at home because he had no suitable shoes. He had ordered a pair, so he would be ready to go; but when his son brought them on Friday, they proved to be too short. He was very sad because he could not attend.

The wind blew a gale that day, filling the eyes with sand and dust; but there were no brethren remaining at home, sleeping or otherwise wasting the precious Sabbath hours. Nearly all present had come out of the Catholic Church, and they are happy in the light they have received. Several here desire baptism.

I was very weary when we arrived home, and had to spend the next day resting; but I was glad I could help to cheer these dear souls.

Dear brethren and sisters at home, be not weary in giving your sons and daughters and means to spread the gospel in foreign lands; for these gifts will result in stars for your crown. Pray for us.
MARY T. WESTPHAL.

Work for the Young

THERE are about twenty-four million boys and girls in the United States. Should you place these twenty-four million children side by side, they would make a line stretching from Los Angeles, Cal., across the United States and the Atlantic Ocean to Liverpool, England. That represents a long line of responsibility; for Jesus wants all these children to hear of his soon coming; it also means a large opportunity; for they are bright, eager, and for the most part willing to learn. If we can get the children to listen to the truths of God, we may look for a large harvest of souls. Their hearts are like steel to hold impressions and like wax to take them. I believe that we shall get more results from a dollar spent in reaching a child than from a thousand dollars spent in reaching an old, hardened sinner, who is full of doubts and prejudices.

It is a tremendous undertaking to reach these twenty-four million children with the third angel's message; but it's a fine one, and I can put great enthusiasm into it. In the boys and girls I find royal friends, and I know they are responsive to effort. I've thrown my lot in with them, and mean to keep it there until God calls me to do something else.

Over a year ago I took upon myself the task of seeing that some of the boys and girls in this country are given an opportunity to learn something of the third angel's message. I gave up my profession as teacher, and entered the lecture platform as a special lecturer to grade and high schools on ethics, hygiene, and scientific temperance. The

work began in a modest way, and has now grown to proportions exceeding all my expectations. In the short time spent in service in this field, I have been able to reach over one hundred thousand children and thousands of adults. Openings for lectures both in the schools and before public assemblies are now coming faster than they can be filled. The teachers in the schools have been ready to co-operate in the work, and the results are already beginning to show.

In this work I am often reminded of a certain philosopher who was continually talking to his friends about the fine garden in which he fondly walked every day, and in which he did his studying. One day he was visited by one of his friends. The philosopher's guest was much surprised at finding that this extraordinary garden was only a patch of ground about the size of the floor of his own room. "What!" said he, "is this your garden? It's not very broad."

"No," said the philosopher, "it's not very broad, but it's a wondrous height!"

And so I may say regarding this work with the children,—it's not a very large work, perhaps, but it's of a wondrous height. It reaches right up to heaven and the Father's throne.

Such reports as the following make me happy: A few years ago Mr. H, a wealthy landholder, began drinking. To-day he is a sober man. What brought about this change? His two children attended the Lincoln school here in Riverside; they heard the lectures given month by month, and carried the good words home. The father was touched by their appeals that he stop drinking, and finally he granted their request. This reminds us of the truth that children can often accomplish reforms that their elders could not attempt.

"And still to childhood's sweet appeal
The heart of genius turns,
And more than all the sages teach
From lisping voices learns."

In all my work I have tried to bring in the personal touch; I have sought to make the boys feel that I had their interests at heart, that we are brothers. This has made them feel free to come to me for advice in many matters in which they need the counsel of an older person. I believe I can truthfully say that I am personally acquainted with more children in Southern California than any other person in the State. One of the greatest joys of my life is to have these boys greeting me wherever I go in my travels. Sometimes I imagine I feel something like the Pied Piper of Hameln as I go from town to town. And as the piper is said to have entranced the children of the German village with his music, so may the Lord help me to win the hearts of these children to the truths of the message, and lead them on to the city of God.

I have just finished touring San Bernardino County, speaking to eight thousand children and teachers. This included instruction in sixteen grades and three high schools. At San Bernardino, the county-seat, the W. C. T. U. arranged for a meeting especially for young men, at which I presented a lecture on sex hygiene. There was a wholesome interest. At Redlands and Riverside the pastors of two of the largest churches gave up their Sunday evening pulpits for stereopticon health lectures. It would have done you good to

see the interest of the people in health reform. They demand more such lectures. At Colton and Redlands I lectured before large audiences of young people on similar topics, trying to show them the way of life.

Many of these youth (I meet from three hundred to five hundred a day) are honest-hearted, and they should have an opportunity to hear more of God's Word. I have secured the names of some of the most promising, hoping that I could induce some one to send them the *Youth's Instructor*. I have hundreds of names on my lists, waiting for some one to send for them. Will you not, as you read this, decide to provide copies of this excellent paper for at least one young man or woman? I earnestly hope you will do something to help reach these children.

EDMUND C. JAEGER.

To Our Church Officers and Workers

I WISH to write a few lines to you through the REVIEW, and I wish you to accept it as a personal letter. I know you are interested in the closing of this work, and in hastening the time when the faithful from every nation will be gathered home. I believe you are also interested in getting this truth before the colored people in this country as well as in other countries and the islands of the sea. The colored people in the United States comprise one eighth of the entire population, and we have a great work to do to get the truth before them. In order to do this work, we need not only the prayers but also the assistance of our people.

While we need money very much, and the work can not be carried on without it, that is not what I am asking for in this article. I am writing in behalf of the *Gospel Herald*, the organ of the North American Negro Department. No doubt all who receive this paper read with interest the reports of the progress of the work done among the colored people. There are many papers; but as we all like to read the interesting reports of the progress of the work from every field, I trust all will wish to read about our mission field right here at home. The *Gospel Herald* is the only paper that contains these reports. It is only twenty-five cents a year, and it should visit every home. It is filled with reports from our ministers, Bible workers, and nearly twenty mission teachers.

Will you not, as church officers, missionary secretaries, and young people's secretaries, take up this matter with our people, and do all you can to secure a goodly number of subscriptions for this paper? It is now being printed by the students of our training-school. This enables several to work their way through school, who could not otherwise attend. Subscribe for the paper yourselves, and as far as possible get all our people to subscribe also.

A. J. HAYSMER.

Missionary Volunteer Institutes

THE first of a series of Missionary Volunteer institutes was held at Stuart, Iowa, March 10-12, in connection with a Sabbath-school convention given by the church and the academy students. Papers upon such subjects as "A Definite Call," "A Definite Field," "A Defi-

nite Work," etc., were prepared by the students, and many excellent thoughts were presented.

Prof. H. R. Salisbury, Elder M. N. Campbell, and Prof. H. H. Howard were present, and took part in the discussion of the papers, and in other ways contributed to the interest of the meetings.

Elder Meade MacGuire and Miss Matilda Erickson were unable to be present at the Stuart meeting, but met us at Elk Point Academy, S. D. At this place a three days' institute was held. The inspiring talks given by Professor Salisbury on missions, and the instructive lessons given by Elder MacGuire and Miss Erickson on Missionary Volunteer plans, were much appreciated by those present. Elder MacGuire remained over Sabbath at the school, and the deep interest which had been created culminated in a revival, nearly all of the students renewing their consecration to the Lord's work.

Friday evening, March 17, an institute was opened in St. Paul, Minn., by an inspiring sermon on "The Price of Leadership," by Professor Salisbury. The two days that followed were crowded with good things pertaining to the young people's work and the advancement of the message. All the State Missionary Volunteer secretaries in the union were present at this and the two institutes following, and the secretaries' councils were much appreciated.

Professor Salisbury gave the opening talk, "Young People and Missions," at the three days' institute held at Maplewood Academy, Maple Plain, Minn. The talks on "Personal Work," "Faith and Service," "Alone With God," "Temperance and Other Reforms," given by Elder MacGuire and Miss Erickson, were very helpful. Elder MacGuire remained over the Sabbath, and every student but one renewed his consecration to God, and took a determined step forward.

The last institute of the series was held at the Danish-Norwegian seminary at Hutchinson, Minn. The same workers were present, and the blessing of God attended the work done. The stereopticon lecture, "Christ the Great Missionary," appealed to the students, and many were inspired to put forth more earnest efforts to bring their lives into conformity with the life of Jesus.

A spirit of consecration and earnest devotion seemed to be renewed at each place visited, and the earnest efforts put forth by the workers will produce fruit in the lives of the young people of the Northern Union Conference. The institutes were a success in every way, and we all feel to thank God anew for the Missionary Volunteer movement.

W. W. RUBLE.

East Brazil Mission

SINCE the organization of the Brazil Union Conference, my field is called the East Brazil Mission, and consists of four states,—Bahia, Alagoas, Sergipe, and Pernambuco.

During the few months of this new year the Lord has blessed the efforts put forth. We marvel as we see the many openings for proclaiming the truth. I will first speak of the work in Pernambuco. I was absent more than five months, and was glad to find, upon returning, that members were faithful, and had worked to spread the truth, which

had obtained a foothold in at least three new places. Brother Pedro Demetrio found a number of interested Catholics, whose leader is a young Brazilian. This young man has lived a godly life according to the light he has had. With the greatest interest the people, about thirty in number, listened to the Bible readings that our brother gave them. From the city of Gravata came a call for him to visit a company there who wish to know more about the Sabbath.

Near the city of Recife live several groups of God-fearing Christians. From this place, also, came the call for more light on the Sabbath. One of our brethren is now working with this little company.

Two of our canvassers found, in the city of Nazareth, traces of the influence of a minister who, through Bible study, began to keep the Sabbath and taught his people so. Quite an opposition had been aroused, which resulted in the discharge of the minister, who would not give up the Sabbath. In that city are many who would like to hear one of our ministers speak on the Sabbath question. We have many interests on hand, but there is a great lack of laborers. In this state we have three able men who for years preached in their former church, but they need to be thoroughly instructed in the truth before they can teach others.

In Pernambuco I baptized fifteen persons during February, and more are preparing for baptism at the time of my next visit.

From there I went by train to the state of Alagoas, where I was glad to find our brethren of good courage, and working to spread the truth. Ten persons were baptized and taken into the church while I was there.

March 10 I arrived again in Bahia, my present home. On the day of my arrival I was taken sick with fever, but, thank the Lord, I am better again, and able to do the work that he has intrusted to me. The first of April we expect to start an institute, to last six weeks, in which a number of brethren (Brazilians) will take part.

JOHN LIPKE.

Fireside Correspondence School Still Hard at Work

WE have not said much for a long time, because we are too busy to do much talking, and because the students keep coming without our saying much.

We wonder how many readers of the REVIEW really sense that about two hundred young people, parents, and workers in the field, in offices, and in institutions, are making definite progress in education without leaving their homes. This is made possible by the Fireside Correspondence School, located at Takoma Park, D. C., which was organized for those who need more education but can not leave their homes or their work to get it. This school is no place for those who are seeking an easy road to success, but those who are willing to work are making substantial and rapid advancement. Our work is usually given by subject rather than by grade, though naturally many subjects coincide with grades. Most of our courses contain forty lessons, and either complete the subject (as grammar, general history, stenography, etc.), or cover the ground usually passed over in one year at a

residence school (as algebra, Latin, physiology, Bible doctrines, etc.).

One young woman has completed twenty-five lessons in algebra since the middle of November, with an average standing of 96.2 per cent. Besides this she has done twenty-one lessons in the life of Christ, and twenty-six in general history, with a good average in both. She expects to attend a residence school next year.

Another young woman, a church-school teacher, is just completing composition-rhetoric, begun October 3, with an average of 96.7 per cent.

Another, a farmer's daughter, has completed thirty-four lessons each in grammar and physiology, with high standings.

One young man (married) who works ten hours a day as machinist, completed New Testament Greek I (including the entire Gospel by John) in nine months, with an average of 98.7 per cent after very close marking. He is now taking physiology, and will start on Greek II soon.

An older man (aged fifty-three) completed not long ago our courses in English grammar, New Testament Greek, and Bible doctrines, carrying them at the same time, and has now enrolled for the life of Christ.

A young man, aged eighteen, a clerk, has but eight more lessons to complete first year Latin since the middle of October, with an average of 94 per cent so far.

Another, a boy of fifteen, a canvasser, just completed English grammar, begun November 13, with an average of 95.5 per cent. At the same time he has done fifteen lessons in algebra, with an average of 99.4 per cent.

One young woman, a teacher in one of our academies, has completed twenty-four lessons in New Testament Greek II, since the latter part of October.

A young man of twenty-two completed thirteen lessons in bookkeeping from January 31 to March 14, with a high average. He was called home from one of our academies to the farm on account of his father's sickness.

Another student in bookkeeping, aged forty-four, an office worker, has completed twelve lessons since February 5, with an average standing of 98.

And so the story goes. We have cited a few who have made rapid progress to show what can be done by those who are willing to work for an education and know how to use their spare time. Some are progressing more slowly, a few even taking two years to finish a course; but these *never give up*. They feel it is much better to keep doing something than to say, "I haven't the time," or, "It's too hard work," or, "I hope to a little later."

What are you saying about it, reader?
W. E. HOWELL, Principal.

Field Notes

THERE were three additions to the Knoxville (Tenn.) church last month.

ELDER A. W. KUEHL reports four persons keeping the Sabbath at Excelsior, Minn.

Two more have been baptized at Trinidad, Colo., as the result of meetings at that place.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

D. H. KRASS, M. D. - - - - - Secretary
L. A. HANSEN - - - - - Assistant Secretary

The Secret of the Church's Power and Prosperity

WE have long believed, and have been taught, that the fifty-eighth chapter of Isaiah has its application in the last days. The message it contains applies, therefore, especially to the remnant church. First, a reform is called for in Sabbath observance. The church designated here is admonished no longer to do her own works on God's holy day, but to "call the Sabbath a delight, the holy of the Lord, honorable." Verse 13. Second, she is called upon to be less selfish, and to manifest an interest in the poor and needy.

When she responds to this appeal, she will be distinguished from all other churches. Even by the nations she will be called "the restorer of paths to dwell in." Her two leading characteristics will be Sabbath observance and Christian Help work; and because of her activities in these lines, her "seed shall be known among the Gentiles," and her "offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord has blessed." Isa. 61:9.

In the midst of the universal selfishness and moral darkness that cover the earth, God's church will be engaged in the most unselfish work,—that of ministering to the poor, the fatherless, the widows, and the sick. She will be carrying good cheer to all. "A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary [or orphans] in families." Ps. 68:5, 6. Therefore, "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger." Deut. 10:18, 19. God loves by giving; so we are to love the stranger by giving him food and raiment. This will be true medical missionary work. It will be the gospel in practise.

When the church does the work appointed her of God, his glory will be seen upon her. Then the promise to her is: "The Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3); and, "the wealth of the nations shall come unto thee." Verse 5.

There are many wealthy persons who would gladly give of their abundance to help the needy. They do not have the time to search them out, and know very little of the misery, suffering, and poverty that exist. But should the needs of these be presented to them, and could they see self-denying and unselfish effort on the part of the church to help them in a sane way, many would entrust the church with means to carry forward such a work. In this manner the breach between the rich and the poor might be made up, so that the bounties entrusted

to the one could through the church flow to the other; and both the rich and the poor would be blessed,—one in giving, the other in receiving. It would be appropriate for the church to appeal to those who have been entrusted with means to help the unfortunate. The one who asked for the loaves for his friend who was in need, received as many as he asked for. The promise still is, "Ask, and it shall be given you."

The time was when the church undertook to do a work known as Christian Help work, which included everything called for in this chapter. Many to-day can testify that when she did this work, the wealth of the Gentiles came to her. Numerous experiences and incidents might be related, showing how marvelously God wrought in supplying her with means to help the needy. The church became the channel through which the blessings which God had bestowed upon the rich might flow to the poor and needy. But a time came when the church became less active in such work, and as a result the means from the Gentiles ceased to flow unto her. Her members lost the spiritual and physical blessing which always accompanies such labor.

The church is designed to be merely a channel through which temporal and spiritual blessings may flow to the needy. Stripped of all selfish ambition, she receives to impart; she lives to bless. Though poor, she is able to make many rich. Such a church will to-day be recognized, not only in heaven, but by the Gentiles of the earth, as God's church. I wish to quote a comment upon this chapter, found in "Testimonies for the Church," Vol. II, pages 25, 34, 36:—

"Good deeds are the fruit that Christ requires us to bear; kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act of justice, mercy, and benevolence makes melody in heaven. The Father from his throne beholds those who do these acts of mercy, and numbers them with his most precious treasures. 'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.'"

"The prophet is addressing Sabbath-keepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the right-doing, doing the right thing, and at the right time. It is to be less self-caring, and more benevolent."

"Wash you, make you clean; put away the evil of your doing before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat of the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. 1:16-20.

D. H. K.

Sanitarium Relief Campaign

In Southern Illinois

By arrangement with the president of the Southern Illinois Conference, Elder E. A. Bristol, seven churches in that conference were recently visited in the interests of the "Ministry of Healing" campaign. Because of limited time no more could be visited.

On account of very bad weather, the attendance was small at Peoria. Those present seemed to feel it their duty to share in this work, and pledged accordingly. Elder B. F. Stureman, who has charge of the work at this place, will take up the campaign with the church. He also helped in presenting it to the companies at Bloomington and Champaign, at which places there were some who were willing to do their part.

Champaign is favorably situated for placing our health literature before the people. The local sanitarium work has been carried on about four years, and has made an excellent impression with the public. The two sisters conducting it are held in high esteem, and have made many friends for their work. A high standard has been upheld by the workers, and there is a well-developed interest on the part of many in our health principles.

Decatur is another place where the health work has made marked progress. For a number of years Brother and Sister R. B. Craig have conducted treatment-rooms, and unusual success has attended their work. Besides carrying on a work that has appealed strongly to the public, they have been a strength to our own church and conference work. Under their leadership the members have engaged in all lines of work, and of course the relief campaign will receive attention. A beginning was made at this meeting, and the work will be carried forward.

At Centralia there is a small company of comparatively new members, but the appreciation shown in being visited, and the love expressed for the truth, were such as to more than repay the visitor. They insisted on hearing all that could be told in the evening's sitting, even though it did take two hours.

At Duquoin is a good-sized company, including students and teachers from the school. Dr. W. C. Dalbey is leader, and being much interested in the advancement of the health work, will give valuable assistance, both here and in other churches, in presenting the campaign. A good response was made by a number of those present.

There was a good attendance at the Sunday-night meeting at Springfield, and the members of the church showed deep interest in the subject presented. Elder Bristol and Brother Craig were also present. Some had already pledged their part; others at this time gave their names for books.

This conference is not a large one in membership, and it has some unfavorable conditions to meet; but there are good workers, willing people, and good territory; and a continuance of the spirit shown by many will bring only good results from this or any other strong missionary effort.

L. A. HANSEN.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

The Magdalene

GEORGE E. TACK

BEHOLD her seated at the Master's feet,
Her face upturned to his pure, godlike face,
Wherein dwell tenderest yearning,
truth, and grace,
Love's genial rays that glad her soul does greet.
She smiles; the power in his calm voice sweet,
That seven times drove the demon from her soul,
She inly feels,—the power that made her whole,—
And, lost in love, thinks not of drink or meat.

Gone the gray centuries; the ghostly years,
Enrobed with history's vestment, brightly gleam
With deeds of faith and love and holy tears;
Yet o'er them soft I hear, as in a dream,
The Master's voice: "O burdened, troubled heart!
Like Magdalene, choose thou that better part."

Baltimore, Md.

Tithing the Income

"THOU shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." Deut. 14:22. It is the seed's increase that is to be tithed. We are to tithe what is produced from the seed we sow. The increase of the seed is the income of the sower. To illustrate: A farmer sows twenty bushels of wheat in his field, and at the end of the year reaps two hundred bushels. This two hundred bushels is the increase of the seed, and should be tithed, after deducting, of course, certain necessary expenses which may have been incurred in either planting or harvesting the crop.

A man plants a bushel of potatoes, and digs ten, twenty, or more bushels. The seed has increased to this amount, and he should tithe it. The Lord's portion comes first, and we are to live, buy clothing, pay tuition for our children's schooling, etc., from what is left.

We must not confound the increase, or production of the seed we sow, with what we have at the end of the year. A man might have a bountiful crop, an abundant increase from the seed sown, and have no surplus at the end of the year.

The word translated increase in the text in question, is defined by Dr. Young, in his Analytical Concordance, as fruit, making the text read: "Thou shalt surely tithe all the fruit of thy seed." The Germans render it: "Thou shalt tithe all the income of thy seed." The Italian rendering is: "All the return of thy seed." Therefore, this text, rightly understood, in no way contradicts Lev. 27:28-30; 2 Chron. 31:4-6; Num. 18:21, and others, which call for a tithe of all seed, fruit, herd, and flock.

The Lord makes rich promises to those

who are faithful in returning to him his own. "Thy barns shall be filled with plenty," he declares, "and thy presses shall burst out with new wine." Prov. 3:9, 10. "I will rebuke the devourer for thy sake. . . . And all nations shall call thee blessed." Mal. 3:11, 12. May God help all to be willing to bring all the tithes into the storehouse, that there may be meat in the Lord's house.

CHAS. THOMPSON.

Dismissing Members From the Church

THIS is an important matter. It is, or should be, only after careful labor and prayerful examination that members are taken into church fellowship. Therefore, before withdrawing the hand of fellowship, labor should be put forth to rescue from sin every member before the final action is taken expelling him from the church. But there come times when this last painful duty is the only one left for a church to do. While on the one hand a matter of this kind should not be allowed to run on and on with nothing being done to clear the church of the stain of open sin, on the other hand no rash, hasty moves should be made.

"Them that sin rebuke before all, that others also may fear." 1 Tim. 5:20. It is *sin* the church is arrayed against. When a church is organized, the members covenant together to keep the commandments of God and the faith of Jesus. If it comes to a place where a member is known to violate a commandment of God, the church has a responsibility in correcting it. Members who are spiritual should in the love of Christ labor for this individual in an effort to get him to see his sin, and heartily repent of it, thus separating from himself the wicked thing. But if he justifies himself, and will not humbly repent and be converted, there remains but one thing for the church to do, and that is to remove his name from the church-book.

In Corinth, where Paul had labored long and faithfully, it was reported to him, some time after he had gone on to other cities, that a member had violated the seventh commandment—committed fornication of a heinous character. This man was so utterly depraved that he even exulted in the vile deed; and the church apparently looked on, and did not know what to do. When Paul heard of it, he wrote them thus:—

"It is reported commonly that there is fornication among you. . . . And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh. . . . Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump. . . . But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard,

or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." 1 Cor. 5:1-13.

Here is instruction plain and simple. Notice, the individual who persists in sin virtually expels himself. He chooses the abominable things in the world, to rescue him from which Jesus died. He voluntarily chooses those things that are without the church, from which he separated himself to join the body of Christ—the church. Without judging him, only so far as to decide that the wicked practises he has chosen belong to those who are *without*, and not *within* the church, he not being willing to separate himself from these sins of the world without, the church acts, and puts the wicked person out with the company he himself has chosen. Paul says that the church has power "to judge them that are within;" that is, within the church.

In matters of open violation of one of God's plain commandments, the foregoing Bible instruction is plainly the duty of any church concerning any one of its members. Thus others shall know that the church does not in any degree wink at sin. Only by this course can the church be kept pure, unleavened by sin.

T. E. BOWEN.

Church Etiquette

THE following rules on church etiquette are worth repeating. If every one who enters the house of God would put them into practise, there would be far less confusion than often exists.

1. If possible, be on time. You need ten minutes to get your breath, get warm or cool, compose your body and mind, and whisper a prayer before the first notes of the organ are heard.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of the entire audience.

3. Be devout in every attitude; find the hymn given out, and share the book with your neighbor. Sing if you can.

4. If the sermon has begun, take a seat near the door, no matter if you are at your home church.

5. Take the inside end of the pew, if you are the first to enter, and leave the vacant space at the aisle end.

6. Don't rush for the door after the benediction is pronounced, but linger a moment. We should be loath to depart from the sacred temple.

7. There should be no loud talking or jesting after the service is concluded.—*Selected.*

ARE you a disciple of the Lord Jesus? If so, he says to you, "I am with you alway." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was" nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now."—*Frances Ridley Havergal.*

News and Miscellany

Notes and clippings from the daily
and weekly press

—The recently published report of the Poor Law Commission, England, shows that the number of persons receiving charity aid in that country during the last year was 1,709,436, or forty-eight to every thousand of the population.

—The skull of a fossil horse, known as *hipparion gracile*, which geologists say was ancestor to the modern horse, was unearthed by workmen excavating for the Brooklyn, N. Y., subway loop. The bones were found at sea-level, twenty-two feet down. The discovery is regarded unusual in this northern region.

—A tornado, accompanied by rain, hail, and lightning, swept over western Missouri, Kansas, and Oklahoma on April 12. Whiting, Kan., was practically wiped out. Sixty buildings were blown down, and thirty persons injured. The greatest toll of death was levied at Big Heart, Okla., where eight persons were killed outright, and ten injured; almost every building in the town was wrecked. So far as known, the casualties amount to twenty-three killed and nearly one hundred injured, with much loss of property.

—"Save the corn-cobs," is the admonition of John T. Schaffer, the noted specialist, who has amassed millions with his various devices for the elimination of waste. He is now perfecting a process for converting corn-cobs into wood blocks in many forms, the most valuable of which are lumber, railroad ties, and the basis of many kinds of furniture. He estimates that this year's corn crop, of approximately 3,000,000,000 bushels, would produce 1,650,000,000 bushels of cobs, and these properly reduced to pulp and pressed into boards, would yield 19,300,000,000 feet of lumber. They would make 412,000,000 railroad ties, or a sufficient supply for 13,733 miles of railroad.

—In the Mexican imbroglio there have been many attacks and counter-attacks between the federal troops and the insurgents during the last few days, with more or less loss of life on both sides. The capture of Agua Prieta, a small customs town near the border of the United States, by the insurgents, resulted in the killing of several citizens of this country. In consequence, considerable diplomatic correspondence was entailed between Washington and Mexico City. It is proposed that a neutral zone ten miles wide along the United States border be observed by the contending parties. Later, Agua Prieta was recaptured by the federal troops. Peace negotiations have continued; but the demands of the insurgents, in requiring the resignation of President Diaz, are considered by the Mexican government as most unreasonable. It is hoped, however, that early terms of peace will be arranged. In the United States Senate some have urged that full authority be given the President to the point of intervening in Mexican affairs if necessary; by others this procedure has been heartily opposed on the ground that such action would mean war with Mexico.

—The following historical documents were destroyed in the recent Albany capitol fire: The first charter of the Colony of New York, in manuscript, from Charles I to the duke of York; the papers which were found on Major André; the first charter of Trinity Church, New York City, from the British Crown; and the great collection of Clinton papers, the most personal documents of the Revolutionary governor, containing many hundreds of letters from Washington.

—One of the latest of the many devices which have been tried for preventing the rolling of ships at sea is Frahm's antirolling tank, which has been tested at Hamburg, and, it is said, is to be installed on a new 55,000-ton transatlantic liner. It has also been tried on a war-ship. It consists of a U-shaped water-reservoir placed crosswise inside the hull, and so adjusted that the movement of the water, which can be controlled when necessary by a valve, counteracts the oscillations of the ship produced by the waves. The apparatus acts on the principle of resonance of vibration. Applied to two trading-vessels which were "notorious rollers," the tanks are said to have practically cured the defect.

—Dr. Chalmers Mitchell, in making investigations into the longevity of the animal kingdom, asserts that only mankind, whales, elephants, eagles, and parrots live to be 100 years old. In a recent lecture he presented a schedule of the average prospects of life of the lower orders of birds and animals. A number of his tabulations are given here: Elephants, whales, eagles, parrots, may attain the age of 100 years; owls, 80 years; the orang-outang, chimpanzee, and gorilla, 70 years; rhinoceros, crow, and raven, 60 years; lions, tigers, bears, 50 years; horses and deer, 40 years; geese and ducks, 30 years; the squirrel, canary, and cat, 20 years. In the main the more highly organized animals live the longest. This the doctor shows by comparing the chimpanzee, with 70 years, to man, with 100 years, and to the lower order of apes, with their average of 25 years.

—A. E. Shipley, a distinguished zoologist, read a paper before the British Association for the Advancement of Science, in which he quoted from Guenther, who about ten years ago made a careful comparison of the numbers of species of the various groups of animals known in 1830, or thereabout, with the numbers known in 1881. The total number in 1840 was 73,588. In 1881 the number had increased to 311,653. The known species of the order of mammalia, to which man belongs, had increased in fifty years in number from 1,200 to 2,300; birds, from 3,600 to 11,000; reptiles, from 543 to 3,400; fishes, from 3,500 to 11,000; and worms, from 372 to 6,070. The average number of new species discovered each year since 1881 may be estimated at about 12,000. In 1895 Sharpe, a zoologist of fame, estimated that the number of known species of insects is not less than a quarter of a million, and he expressed the conviction that ten times as many insect species yet await discovery. But the conclusion of the zoologists is that in the case of large animals, and especially of mammals, a majority of the living species is already known.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Southern New England June 1-10
New York June 8-18
Massachusetts June 15-25
Maine June 22 to July 2
Western New York June 22 to July 2
Northern New England ... Aug. 24 to Sept. 3

NORTHERN UNION CONFERENCE

South Dakota, Redfield May 30 to June 6
Minnesota, Hutchinson June 8-18
North Dakota, Harvey June 20-27
Iowa Aug. —

NORTH PACIFIC UNION CONFERENCE

Southern Oregon, Roseburg May 11-21
Southern Idaho, Ontario, Ore. May 18-28
Upper Columbia, Walla Walla, Wash.,
..... May 25 to June 4
Western Washington, Seattle June 1-11
Western Oregon, Forest Grove June 8-18
Montana June 15-25

PACIFIC UNION CONFERENCE

Central California, Tulare May 18-28

SOUTHERN UNION CONFERENCE

Louisiana July 20-30
Alabama Aug. 3-13
Kentucky Aug. 17-27
Mississippi Aug. 31 to Sept. 10
Tennessee River Sept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas Aug. 3-13
West Texas Aug. 10-20
New Mexico Aug. 17-27
Oklahoma Aug. 24 to Sept. 3
Arkansas Sept. 7-17
South Texas Nov. 2-12

SOUTHEASTERN UNION CONFERENCE

South Carolina July 20-30
North Carolina Aug. 3-13
Georgia Aug. 10-20
Cumberland Aug. 24 to Sept. 3
Florida Sept. 21 to Oct. 2

European Division

SCANDINAVIAN UNION CONFERENCE

Norway, Bergen May 17-21
Sweden, Stockholm May 24-28
Finland, Helsingfors May 31 to June 4
Denmark, Aarhus June 7-11

WEST GERMAN UNION CONFERENCE

German-Swiss June 21-25
Belgium July 19-23

GENERAL CONFERENCE COMMITTEE BIENNIAL COUNCIL

Friedensau, Germany July 4-16

EAST GERMAN UNION MEETING

Friedensau, Germany ... July 6-16, afternoons

LATIN UNION CONFERENCE

Roman-Swiss and Latin Union ... July 18-23
France and Holland July 26-30
Barcelona Aug. 1-5

BRITISH UNION CONFERENCE

North England Aug. 3-8
Scotland Aug. 10-13
Ireland Aug. 17-20
Wales Aug. 24-27
South England Aug. 31 to Sept. 5

Central California Conference Camp-Meeting

THE first general camp-meeting of the newly formed Central California Conference will be held at Tulare, May 18-28. Every department of the work will receive careful attention and study. Many matters of importance and in-

terest will be up for consideration, and we trust that all who can possibly attend will be there. The Lord is richly blessing in the work, and we feel that the aggressive plans for furthering the truth here should be understood by all.

The place secured for this meeting is a park with beautiful shade trees, water conveniently piped to all parts, and a large pavilion for the meetings. The help of our leading brethren on the Coast is expected. Railroad rates on the Southern Pacific and Santa Fe railroads have been secured.

Begin to plan now to attend this meeting, and pray that God's rich blessing and protecting and guiding providence may rest upon his people.
J. H. BEHRENS, *President*.

Special Notice

It has been arranged to hold a meeting in the interest of the work among the Hollanders in this country, at Grand Rapids, Mich., May 20-22, 1911. The object of this meeting is to consider plans and methods for the spread of the message among the thousands from the Netherlands who live in this country. We shall be pleased to see a large and representative gathering of our Holland brethren and sisters, and of such as are interested in the spread of the message among this nationality.
O. A. OLSEN,
Sec. North American Foreign Dept.

Glendale Sanitarium Training School for Missionary Nurses

We desire at least twenty-five young people for our nurses' class to begin June 1, 1911. Applicants will be admitted to the class any time during May and June, but it is well to enter as early as possible.

We are now able to offer a strong course, in which an exceptionally large amount of valuable practical experience may be obtained. Our proximity to Los Angeles enables us to give our nurses a thorough training, each nurse spending some time in visiting nurse's work in this city. We desire to put at least twelve nurses into Los Angeles during the next few months to help do the work there that we are being called to do in all our large cities. We can do this and more if our young people will respond to this call. The training that we can offer is one which many of our young people, if not all, should have in order to prepare them for active missionary service as nurses, canvassers, and Bible workers.

We are preparing to open up a surgical ward in our sanitarium, and this will greatly increase our surgical and obstetrical work.

Those desiring to enter should apply as early as possible to Belle Wood-Comstock, M. D., Glendale, Cal.

Special Summer Course

Wabash Valley Sanitarium Training School

RECOGNIZING the great need of medical missionary work, and the importance of carrying forward every branch of this great message, and that all can not spend several years in gaining a complete medical missionary nurse's training, this institution has provided a special four months' summer course, lasting from May 1 to September 1, in which students may gain a practical knowledge of simple treatments in hydro- and electro-therapeutics, practical points in nursing, accidents and emergencies, physical culture, domestic economy, etc. Classes will also be held in the Bible and the Testimonies.

Due recognition and credit from this school will be given to all who successfully pass these branches. All those taking this summer course, and passing satisfactorily, will be given full credit therefor in the regular course, should they arrange to remain now or return later.

Opportunity will be given for graduates of other schools, and members of alumni in various localities, who wish to study preparatory to taking the State board examination, to come during this period and attend regular classes.

A copy of our training-school catalogue will

be furnished upon request, giving all the details relative to the summer course as well as the regular. Address Wabash Valley Sanitarium, La Fayette, Ind.

Western Oregon Conference

THE ninth annual session of the Western Oregon Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Forest Grove, Ore., June 8-18, 1911, for the election of officers for the ensuing year and the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9 A. M., June 9. Each church is entitled to one delegate for the church, without regard to membership, and one additional delegate for every fifteen members.
P. A. HANSON, *President*;
C. F. FOLKENBERG, *Secretary*.

An Exceptional Offer

THE Nashville Agricultural and Normal Institute, at Madison, Tenn., is making an exceptional offer to young people who have the disposition to prepare for missionary work. The business South is extending a pressing invitation to the great North and West to help in financial matters. "Go South" has replaced the famous "Go West" of Horace Greeley's time. We realize that this is our time to press our work in this section, and the managers of this institution are putting forth every effort to carry out the instruction of the spirit of prophecy concerning the South. There is opportunity here for twenty young men and ten young women to earn their school expenses by work. Let interested readers write at once for particulars. Address E. A. Sutherland, Madison, Tenn.

Address Wanted

Any one knowing the addresses of Julius Jensen, Mrs. George Pease, and J. W. Sallee will confer a favor by notifying P. S. Henry, Cedar, Colo.

Address

THE permanent address of E. W. Webster will hereafter be Potterville, Mich.

Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "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. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient 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.

New, inspiring Scripture Post-Cards, beautifully embossed, illustrated Hymns, Greetings, and Birthdays, assorted, post-paid, 10 for 10 cents; 100, 90 cents. Elegant Floral Bible Mottoes (12 x 16), samples, 6 cents; 12, 65 cents; 50, \$2.25; 100, \$3.75; all prepaid. Particulars free. Waterbury Specialty Co., Brandon, Wis.

FOR SALE.—Carriage and wagon factory; established trade; good stand for right person. Desire to sell at once. Write for particulars. E. Sheirich, 1716-20 Etting St., Baltimore, Md.

FOR SALE.—159½ acres level farming land, all tillable, good soil, five miles from Hettlinger, Adams Co., N. D. A fine place. For particulars write to Iver Olson, Mason City, Iowa.

FOR SALE.—80 acres located in the northern part of Alabama. One mile from railroad station. Land lies well, and would make nice home. Price, \$650. For particulars address Floyd Conner, Wilmington, Ohio.

WANTED.—To correspond with a Seventh-day Adventist located at Zephyrhill, Pasco Co., Fla., or any contemplating locating there, with the view of having a church-school. Address D. W. C. McNett, Warren, Ill.

NURSES WANTED.—Man and wife preferred, for good, established treatment-rooms. Favorable conditions. Give references and experience. Address Life and Health Treatment Rooms, 365 Quincy St., Brooklyn, N. Y.

WANTED.—To correspond with a consecrated young man who wishes to take the nurse's training course. An undergraduate with proper reference will be given preference. Position open now. Address Tri-City Sanitarium, Moline, Ill.

FOR SALE.—Ripe olives; pure olive oil; also, this year we will put up California honey in small packages. We invite correspondence with all stores and food companies. Send for small sample of honey. Address W. S. Ritchie, Corona, Cal.

WANTED.—Woman, thirty to sixty years of age, to do general housework, cooking, and plain sewing. Also a single man to work on farm. Permanent work for right persons. Hygienic living. Address J. S. Comins, R. F. D. 6, Battle Creek, Mich.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED AT ONCE.—A nurse and a matron. We would like to correspond with a lady graduate nurse to take charge of our ladies' bathroom; also suitable person for matron. Send recommendations and extent of experience, addressing Florida Sanitarium, Orlando, Fla.

WHITE PLYMOUTH ROCKS.—Fishel's premium birds, thoroughbred, highest class. Eggs, \$2, \$3, and \$5 for fifteen; 50 eggs, \$5.50; 100, \$10. Shipped safely anywhere. Unfertilized eggs replaced free. Beautiful illustrated price-list free. Address Forrest Washburn, 665 Decatur St., Memphis, Tenn.

FOR SALE.—1,000,000 Beauties. Bible Mottoes, size 12 x 16. 475,000 sold last year. English, German, Spanish, Danish, and Swedish in stock, all of foreign designs. We manufacture our own mottoes. Father and Mother lead. For prices address Hampton Art Company, Hampton, Iowa; or Incite Art Company, 212 Vandorn St., Jackson, Mich.

Publications Wanted

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

Z. S. Arey, Wanette, Okla., papers and tracts.

Thos. De Moulpied, Central Lake, Mich. papers and tracts.

P. S. Henry, Cedar, Colo., tracts from Apples of Gold Library.

E. W. Crawford, McCurtain, Okla., *Signs of the Times*, *Liberty*, *Life and Health*, *Protestant Magazine*.

J. Vincent, 208 Bronson Ave., Rochester, N. Y., *Signs of the Times*, weekly and monthly, *Watchman*, *Liberty*, etc.

Obituaries

DYE.—After thirty-three years in the closing message, always proving true to the call of duty, James Andrew Dye fell asleep at the home of his sister in Paradise, Cal., March 23, 1911, aged seventy years. As a home missionary he has truly set the standard high. Our confidence is strong that soon we shall meet him again. Words of comfort and hope were drawn from Ps. 37:37.

T. H. WATSON.

SOPER.—James Soper was born April 18, 1836, and was killed by a train at the railroad crossing near his home in Covington, Pa., Feb. 27, 1911, aged 74 years, 10 months, and 9 days. Brother Soper was a firm believer in the third angel's message, and was a faithful and consistent Christian. The funeral services were conducted by the writer, assisted by the pastor of the Disciples church.

R. E. HARTER.

HIATT.—Louisa Gilford was born in Fairfield, Maine, June 28, 1836, and died at the Glendale (Cal.) Sanitarium, Jan. 20, 1911, aged 74 years, 6 months, and 22 days. She was married to Charles Hoxie, Oct. 8, 1856. Four children were born to this union, two of whom survive her. She accepted the third angel's message in 1870, and was a faithful, devoted Christian until death. Mr. Hoxie died in 1884, and Sister Hoxie was married to George Hiatt in 1885. In 1899 she was called to bury her second husband. In 1903 she came to California to visit her sisters. Words of comfort were spoken by the writer at the funeral service.

J. W. ADAMS.

HALVERSON.—Winifred Halverson, daughter of H. L. Halverson, of Litchfield, Minn., was born April 8, 1890, and died April 5, 1911, at College View, Neb., aged 20 years, 11 months, and 28 days. She spent four years at the Maplewood (Minn.) Academy, and the past year had attended Union College at College View. Her gentle Christian influence was felt by all her associates. She fell asleep in Jesus, with the hope of being among those who shall come forth in the first resurrection. We laid her to rest in the Litchfield Cemetery. She leaves a father, mother, one sister, two brothers, and many friends to mourn. Words of comfort were spoken by the writer, from Rev. 14:13.

A. W. KUEHL.

HAMILTON.—Rhoda E., daughter of John B. and Patience Johnson, was born in Iredell County, North Carolina, and died in Shirley, Ind., April 3, 1911. In 1865 she, with her parents, moved to Hancock County, Indiana, in which county she lived most of her life. Nov. 26, 1891, she was united in marriage to James Hamilton, who died Feb. 2, 1901. When present truth came to Sister Hamilton, she accepted it, and united with the church at Kennard. She loved to talk of the soon coming of the Lord, and rejoiced to know that the long night of sin would soon be over. She leaves three brothers and two sisters to mourn. Services were conducted in the Friends church at Shirley, two ministers (Friends) assisting. Text, Isa. 25:8, 9.

A. L. MILLER.

HAMILTON.—Maggie J. Whitmore was born in Tama County, Iowa, June 3, 1879. She moved with her parents to Chamberlain, S. D., in 1886, and from there to Taopa, Minnehaha County, in 1895. She was married to R. W. Hamilton March 2, 1898, residing in Lake County until 1902; and died at Bigstone, S. D., March 24, 1911, aged 31 years, 9 months, and 21 days. Sister Hamilton accepted present truth in 1897. At the time of her death she was a member of the Seventh-day Adventist church at Aberdeen, S. D. She leaves a husband, five children, a father, and six brothers to mourn. Sister Hamilton was a faithful Christian mother. The funeral services were conducted by the writer in the Methodist church at Bigstone, assisted by the pastor. She was then laid to rest in the beautiful cemetery overlooking Bigstone Lake, to await the Life-giver's call.

J. H. WHEELER.

JOHNSON.—Sister Anna Johnson was born Dec. 28, 1839, and fell asleep April 2, 1911, at her home near Mankato, Minn., aged 71 years, 3 months, and 5 days. She was a devoted Christian, ever manifesting a confiding trust in the Saviour, and died with a bright hope of having a part in the first resurrection. Nine children are left to mourn. The funeral service, which was held in her late home, was conducted by the writer.

A. W. KUEHL.

HAIGHT.—Fell asleep at her home in Covert, Mich., March 26, 1911, Sister E. J. Haight, aged 54 years, 6 months, and 4 days. Sister Haight accepted the third angel's message about fourteen years ago, and united with the Covert church, of which she was a faithful member, and by which she will be greatly missed. Her husband, two sons, and four daughters are left to mourn. Words of comfort were spoken by the writer to a large company of friends and relatives.

R. C. HORTON.

ANDREWS.—Died at the home of his daughter, in Richmond, Maine, March 30, 1911, Brother David Andrews, a cousin of Elder J. N. Andrews, aged seventy-six years. He was born in North Paris, Maine, being one of a family of twenty-two children. He lived in Paris until he lost his buildings by fire, when he bought a farm in West Sumner. Here he lived until, his health failing, he moved to Richmond. His wife, two children, and one sister are left to mourn. The funeral service was conducted by the writer, who spoke from Job 14:10, 14. Interment was made in West Sumner.

S. J. HERSUM.

HUNGERFORD.—Julina Scovill Hungerford was born in New York State, Aug. 15, 1837, and died at South Monday, Mich., March 16, 1911. In 1838 she came with her parents to Michigan, where she married Nelson Stickles in 1857. One son was born to this union, shortly after which Mr. Stickles died. In 1864 she was married to L. L. Hungerford, and to this union was born one son, who still survives her. In 1884 she was again left a widow. At the age of twenty-eight Sister Hungerford was converted; and later in life she accepted the truths held by Seventh-day Adventists, in which faith she continued a firm believer. Words of comfort were spoken by the writer to many friends.

H. A. BOYLAN.

ROGERS.—Died at the St. Helena (Cal.) Sanitarium, Sister Madge Rogers, in the fifty-second year of her age. She was born at Linden Valley, Ontario, and was brought in 1864 to Watrousville, Mich., where she resided for ten years. In 1895 she was graduated as a nurse, and was thereafter engaged in the organized work in different parts of the country. She was possessed of a sterling character, good judgment, and a bright disposition. About four years ago she resigned a position at the Battle Creek Sanitarium, and removed to California. During the past two years she has taught at the State hospital at Talmage. The funeral services were in charge of Elder C. L. Taylor. She was laid to rest in St. Helena. We hope to meet her in the first resurrection.

P. J. GIBSON.

SAUNDERS.—J. G. Saunders was born in Brookfield, N. Y., Oct. 11, 1827. In 1848 he was married to Martha Owen. To this union were born six children, of whom only two survive him. In 1844 he heard the message, with which he became connected not many years later. For over forty years he preached this truth, until feebleness disqualified him for active service. Some of his first efforts in the ministry were in New York State and Pennsylvania, where to-day many are living who received the message through his labors. His death was caused by an accident. The funeral services were held at Shawmut, Pa., a large company of those who heard him give the message during the last few years being present. His body was taken to Roulette, Pa., where he has resided for nearly forty years. After a service in the church there, we laid him to rest beside his companion, hoping to meet him in the resurrection morning.

I. N. WILLIAMS.

VERMELYEA.—Mary E. Merritt was born in Steuben County, New York, Sept. 11, 1831, and died April 2, 1911, at Vancouver, Wash. April 18, 1852, she married Charles H. Vermelyea. Five children were born to them, of whom three died in infancy. Two daughters, one sister, and other relatives are left to mourn. At Lowry City, Mo., she heard and accepted the third angel's message. The writer directed the minds of the mourning friends to the tender sympathy of Jesus, as found in John 11.

C. E. SHAFER.

HILLS.—Mary Jane Booth was born in Detroit, Mich., Aug. 19, 1837, and died at Helena, Mont., March 24, 1911, aged 73 years, 8 months, and 5 days. On Aug. 19, 1855, she was married to Richard Sylvester, who died in 1862. Three children survive this union. In 1866 she was married to Eliezer Hills, who, with her, accepted the Seventh-day Adventist faith at Monroe, Wis., in 1874. Later, they came to Montana, and for about twenty years lived in the vicinity of Helena. Brother Hills died in October, 1904. Four daughters survive this union. Sister Hills was a faithful follower of Christ, and was loved by all who knew her. To the last she rejoiced in the blessed hope of immortality at the second appearing of the Lord Jesus. Funeral services were conducted by the writer at Helena.

W. A. GOSMER.

ATKINSON.—Frederick G. Atkinson was born in London, England, June 30, 1838, and died March 3, 1911, at Washington, D. C. Nov. 22, 1871, he was married to Susanna Beetham, at Newark, N. J. Four sons were born to them, the youngest of whom alone survives to comfort his lonely and afflicted mother. Brother Atkinson was baptized in September, 1890, and united with the First Seventh-day Adventist church of Washington. He was ever faithful and loyal. The funeral, which was held March 6, 1911, was conducted by Elder V. Lucas, assisted by the writer. The life of our brother spoke clearer and stronger than any words of the preacher; for he loved and served God, and ever had a helping hand for his fellow men. He sleeps, awaiting the Master's call, from whom he hoped to receive a crown of glory that fadeeth not away.

LEWIS C. SHEAFE.

EMERSON.—Elvira M. Cunningham was born at Hinesburg, Vt., April 8, 1828, and died at Central Lake, Mich., April 2, 1911. On March 25, 1848, she was married to Dennis W. Emerson, of Lowell, Mass. In 1851 they settled in Illinois, staying there eleven years. In 1859 she united with the Seventh-day Adventist Church, and remained a consistent member thereof until the day of her death. In 1862 she and her husband came to Michigan, making their home at Saginaw for two years. Their next residence was Duplain, where they lived for twenty-eight years, moving to Pottsville in 1892. Here Mr. Emerson died in 1896. Since his death Sister Emerson has made her home with her daughter. She leaves two sons, a daughter, and an aged sister to mourn. Funeral services were conducted by the writer, at Central Lake, April 5, 1911.

J. J. IRWIN.

SEVY.—Elvira A. Densmore was born in Massachusetts, July 7, 1830, and died at her home in Greenbush Township, Clinton County, Michigan, March 30, 1911, aged 80 years, 8 months, and 23 days. At the age of six, she came with her parents to Michigan. Afterward her parents moved to the township of Essex, where she was left motherless at the age of nine. Later she took up public-school teaching and was one of the first teachers in Greenbush Township. Dec. 25, 1848, she was married to Ozi B. Sevy, and to them were born four children. She became acquainted with the third angel's message in 1857, when she united with the church in Greenbush, where her membership continued to the end. Her faith in the Saviour's soon coming remained firm. She leaves an aged husband, who keenly feels his loss. A large circle of friends and relatives are made sad that the tender ties are broken here, yet they are comforted by the thought of her bright hope.

E. K. SLADE.



WASHINGTON, D. C., APRIL 27, 1911

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Miscellaneous

LAST week the good word came from West Africa that all who have been dangerously ill are improving, and that the outlook is hopeful.

DR. H. W. MILLER and family, also Elder W. A. Westworth and family, have reached the St. Helena (Cal.) Sanitarium, from China. Dr. Miller is reported very ill, but it is hoped that he will improve under the treatment given. Let these workers be remembered in prayer.

CHURCH elders will please notice that the Second Sabbath Readings for May are printed in such a way that they can be cut apart, to permit different ones who are selected to assist, to have access to their reading beforehand. It is hoped this will be helpful in making the exercises for the day profitable and interesting.

FORTY-ONE persons were baptized last year in the Turkish Mission Field; also ten were added to the church by vote. In this very difficult field, with only tracts to use, over six hundred dollars' worth of literature was sold among Moslems during 1910. This represents much earnest, devoted work on the part of two or three laborers, who, through love of the truth, are enduring persecution and hardship to place the message before their countrymen. It is evident that God's rich blessing is attending these efforts in Turkey.

ELDER GEO. F. ENOCH writes, March 23, that they were at Poona, preparing to remove to Panvel, where they have established their permanent mission for work among the Mahrati people on the Bombay side of India. He encloses a copy of their first tract, "Consecration," in this language. "Steps to Christ" is also now ready for circulation.

THE institute for colored workers, held at Huntsville, Ala., closed last week. Elder A. J. Haysmer, secretary of the Negro Department, says: "We had an excellent institute. I believe it has done our workers more good than anything they have had for a long time." Elder K. C. Russell, who attended the institute, also brought a good report of it on his return to Washington the first of this week.

THE editor of the *Sunday School Times* for April 23 makes these sensible and pertinent remarks with reference to the true and right standard of Christian giving:—

"When the Lord's work is in need of money, is it better to give outright and freely, or to be hired or entertained into a form of giving which is really not giving at all? The first way seems to be the only kind of giving recognized and commended in the Bible, though there are many churches in Christendom to-day that seem to think the Bible standard is too high for them. But the Bible standard is the only safe standard for any church or individual; and the outright giving that the Bible calls for has been repeatedly urged in these columns as the only kind that is worthy of God or of God's children. Many agree with this position; some disagree."

Good Advice

THE editor of the *Lutheran* believes in church unity, but advises that its advocates begin its agitation at home. In his issue of April 6, he says:—

"There is need of church unity, a woful need. But let us talk church unity sensibly. Let us not attempt to make it mean what it is not,—the counting of so many heads under one ecclesiastical name,—the joining together of a bundle of fellowship sentiments and the rooting up of mighty convictions. Should Methodists talk unity with Unitarians, Universalists, and Jews? Should Baptists, Presbyterians, Episcopalians, and even Lutherans (save the mark) do so? Is it honest? Is it even charitable? How hollow and insincere must be such talk on the part of Christians, when they know they must sacrifice the Godhood of Christ by talking unity! And yet that very thing was done in the city of Philadelphia.

"Now a Christian can have social fellowship with all men who differ from him; but can he have doctrinal and church fellowship with them?—Never.

"Why not begin at the right end when you talk church unity? Why should a Methodist talk church unity with a Baptist (or vice versa) when the former has seventeen ununited Methodist bodies to talk it with and the latter fifteen Baptist bodies? Why should a Lutheran talk unity with a Presbyterian (or vice versa), when the latter

has twelve separate Presbyterian bodies to talk it with, and when the former has four general bodies and fourteen independent synods, divided chiefly linguistically and temperamentally rather than confessionally, to talk it with? Do we really get very far talking church unity in this loose, insincere, and sentimental fashion? Let us talk church unity at home before we go too far abroad."

This is good advice, and should be considered by the overzealous advocates of church federation.

The Philadelphia Ministerial Institute

THIS convention opened April 12, according to appointment, and at the present writing (April 20) about one hundred seventy-five delegates are in attendance. These workers have come from every conference in the Columbia, Atlantic, and Canadian unions. All present feel that this institute is a rare occasion, and are trying to improve the time.

Elders A. G. Daniells, W. A. Spicer, and G. B. Thompson have been leading in the studies. Elder Daniells has given lessons on the importance and sacredness of the gospel ministry, and on methods of work. This instruction has been replete with many warnings and helpful suggestions. Those present have greatly appreciated these lessons, and we feel that they will be of untold value to our workers. Each day, also, he has answered questions that have been placed in the question-box. Many questions have been asked on all phases of the work, and careful, thoughtful attention has been given to the answers. This has been a valuable feature of the institute.

Elder Spicer has been giving a valuable series of lessons on the fulfillment of prophecy in the rise and progress of this work. These lessons have been rich in thought, and intensely interesting to all.

Elder Thompson has been dwelling on the preparation that is needed by the gospel worker, that his work may be effective in the field. He has clearly pointed out that the great need of to-day is the presence and power of the Holy Spirit in life and heart, that the ministry of the Word may be fulfilled. In fact, the leading theme of the institute has been that sin must be entirely surrendered, that the consecration of the individual to the work must be complete, and that there must be prevailing prayer and strong faith that will bring to the worker the power of God for his work.

Needless to say, as these lessons have day by day been brought before the workers, all have felt their great need of more of God's blessing, and precious experiences have been gained.

The West Philadelphia church building and the Pennsylvania Sanitarium have afforded excellent accommodations for this gathering. All have been made comfortable, and no pains have been spared by those in charge to make the institute a success. We feel that it will be of untold value to the delegates from the several conferences, and we only wish that every worker in the three unions could have been with us. The institute is to close April 26.

W. B. WHITE.