



Vol. 87

Takoma Park Station, Washington, D. C., January 27, 1910

No. 4



He Chose the Path for Thee

HE chose this path for thee;
No feeble chance, nor hard relentless
fate,
But love, His love, hath placed thy foot-
steps here.
He knew the way was rough and des-
olate,
Knew thy heart would often sink with
fear,
Yet tenderly He whispered, "Child, I
see
This path is best for thee."

He chose this path for thee;
What needst thou more, this sweeter
truth to know,
That all along these strange, bewildering
ways,
O'er rocky steps and where dark rivers
flow,
His loving arms will bear thee all thy
days?
A few more steps, and thou thyself shalt
see
"This path is best for thee."

— Selected.

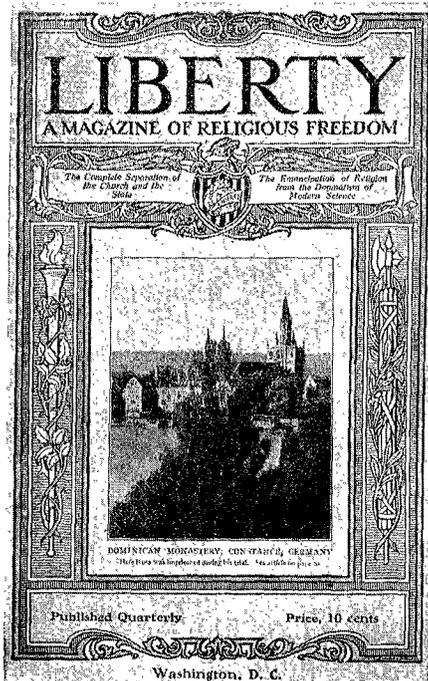


The CURRENT ISSUES

OF

Liberty AND Life and Health

Adapted
to Present Public
Needs



LIBERTY No. 1, 1910



LIFE AND HEALTH FOR
FEBRUARY

LIBERTY for the first quarter of 1910 comes forth with the freshness of the new year. Among many stirring themes, *LIBERTY*, in this number, contains a clear statement of the relation of Seventh-day Adventists to temperance and reform movements, as presented by Dr. D. H. Kress in a Reformers' Conclave recently held in Washington, D. C.

The following is a partial outline of the contents of this number:—

THE FOUNDATION OF LIBERTY—The gift of God.

MARTIN LUTHER—His great service to mankind.

A GROUNDLESS FEAR—That liberty unrestricted might become fanatical.

A PROTESTANT CHRISTIAN NATION—The United States so defined by National Reformers.

ALL MEN CREATED EQUAL—The fundamental principle that has made our nation great.

THE INTOLERANT SPIRIT RISING—Manifested in the demand for Sunday laws without exemptions.

THE INJUSTICE OF SUNDAY LAWS—Wherein they are inequitable and wherein their enforcement works injustice.

PERSECUTION A GOOD THING—The opinion of a noted chief justice—persecution producing the highest regard for law.

THE GENEALOGY OF SUNDAY LAWS—Illustrated—How Sunday laws were handed down; Sunday legislation traced to its origin.

THERE IS BLAME SOMEWHERE—Protestants condemning public schools because they do not teach religion, and Catholics lamenting because their young men are going to destruction, notwithstanding they have been educated in schools where religion is strictly taught.

RELIGION AND SCIENCE—Portrayed in the discussion of "The Creation Week," "Darwin or the Bible," and "The Reliability of the Book."

TEMPERANCE—As revealed in the discussion of "Liquor and Poverty," "The Flag Over the Saloon," "Lincoln's Stirring Words," and "Prohibition the Only Solution."

PUBLIC OFFICE BY RELIGIOUS TEST—Can a religious sect, according to the Constitution, demand the patronage of the government in proportion to its numbers?

A CHRISTIAN FEATURE EXPRESSED—Through the celebration of last Thanksgiving day in Washington, D. C., as an international affair, under the direction of the Catholic Church.

DISCHARGING AN OBLIGATION TO THE ROMAN CATHOLIC CHURCH—The appointment of Mr. Kerens ambassador to Austria as an obligation the President was under because of her support in his election.

FOR GOD AND LIBERTY IN THE DAYS OF OLD—Portraying, illustrating, and comparing the wicked practises in the persecution of sincere and conscientious men of old, with similar conditions and circumstances now present.

A CENTURY'S RETROSPECT OF RELIGIOUS LIBERTY WORK—Tracing in a short, concise, interesting, and practical manner the different acts, with dates, directed against the principles of American liberty, from 1810 to the present time.

SHALL WE HAVE A NATIONAL SUNDAY LAW?—A plain statement of the principles jeopardized in Sabbath legislation, the errors in teachings and practises resulting in enforced religious observance; the change of the Sabbath, and the evil results.

This number is very attractive in appearance, and should meet with ready sales in the hands of agents.

as will be seen by the following partial contents, deals with many of the important questions in which the general public, and thousands of individuals, are especially and vitally concerned:—

AS WE SEE IT

Shave Off the Germs of Cold—Open-Air Schools—The Plague and the Ground-Squirrel—Liquor Revenue Decreases—The Control of Narcotics—Are the Tonsils Needed?—San Francisco Free From Plague—Typhoid in the District—Public Education Regarding Disease Prevention—Constipation in Children—The Delectable Sausage—Care of Food in the Home.

GENERAL ARTICLES

What Boston Is Doing to Lessen the Hazards of Infant Feeding—Personal Experience With Girls—That Boy of Yours, the Background of Boyhood—Physical Culture and Its Advantages to Women.

CURRENT COMMENT

Tobacco's Effect Upon High-School Pupils—Inexcusable: Manslaughter—Alcohol—Mind-Cure, After All—Interstice and Crevice—Spinal Anesthesia—Barber-Shop Danger—Why Is the Treatment of Skin Diseases Often Ineffectual?

ABSTRACTS

Habit-Forming Drugs—Treatment of Constipation in Children—Baldness—Importance of the Ordinary Germ of Sour Milk.

MEDICAL FORUM

The Educational Value of the Rockefeller Gift—Disguised Starvation—Tuberculosis and Infant Mortality.

THE MEDICAL MISSIONARY AT WORK

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THE REVIEW AND HERALD

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

VOL. 87

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No. 4

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REVIEW AND HERALD

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Editorial

First "Review and Herald."—The first number of the first volume of this paper began as a monthly, and was dated Paris, Maine, November, 1850. The full title was, SECOND ADVENT REVIEW AND SABBATH HERALD, and the motto the same as to-day, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The Missionary Campaign.—There was a publishing committee for the paper,—Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White, the latter the manager and editor. The publication list advertised six tracts. These were free to all inquirers. "How shall we circulate publications?" the editor asks, and adds: "Every brother and sister should do all in their power to seek out those who would read with profit, and obtain suitable publications for them." The missionary campaign was already on in those days.

A Clear Note.—Six of the eight pages of this number were solidly devoted to Sabbath arguments. James White, in a brief editorial note, calls attention to the "discussion of questions foreign to present truth" into which the First-day Adventist papers had fallen since 1844, and in a few stirring words he sets the aim for the REVIEW, which it has endeavored to follow from that day to this:—

Among other charges given to Timothy by the apostle Paul is the following: "But foolish and unlearned ques-

tions avoid, knowing that they do gender strifes." This we intend to do. And with much pleasure do we look forward to the predicted period, when the sheep, that have been scattered on the mountains of Israel since a cry at midnight, shall be gathered into the unity of the faith.

The Gathering Call.—This "scattering" of the flock after the disappointment in 1844, and the "gathering" call under the third angel's message, was a figure of speech much used, and very plain and expressive to the advent believers in those days. And still the trumpet peal of the third angel's message is the gathering call to the scattered flock in many lands. Every year thousands are coming to the fold. Annie R. Smith's hymn of the gathering time, composed in the pioneer days, still stirs hearts in our churches with the fervor of the advent hope,—

"Long upon the mountains, weary,
Have the scattered flock been torn;
Dark the desert paths, and dreary;
Grievous trials have they borne.
Now the gathering call is sounding,
Solemn in its warning voice;
Union, faith, and love, abounding,
Bid the little flock rejoice."

Wandering Feet Recalled

We know by the promises of God that his care is over all his works. "If I take the wings of the morning," said the psalmist, "and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Here is an experience, reported from one of the uttermost parts of the earth, bearing witness to the fact that the Lord knows the path that straying feet may take in the wilds of Africa, and that his angels can turn the wanderer about. We know it from the Word, and believe it; but these incidents of actual experience—simple though they may be—help to make it real to us. Brother E. Kotz, of our German East Africa Mission, writes from Europe, where he has been seeing the four Gospels through the press in the Chasu language:—

I will tell you briefly of a little experience we had at Kihurio. One of our Christians, who is called Filippo, had left us. We did not know exactly where he was. As I was on the point of leaving Africa for Europe, I had a prayer-meeting with our station boys, Christians and heathen, and asked them to pray for our Filippo, that he might be led to come back. They all did so unitedly.

The next morning I wrote a letter, two of our boys added some words, and I

sent a man to carry it to the pastor of a Protestant mission two days' journey away. The pastor is a friend of mine, and I asked him to look for our Filippo, and hand him my letter if he could find him. The next morning my friend was out making inquiry for the boy. But that morning also, some one knocked on the door of our mission house at Kihurio. Who was it?—Filippo!

"Did you get my letter?"

"No," he answered.

"Well, how did you come to return just at this time?"

"I had no peace," he said; "I felt impressed that I ought to go to Kihurio."

So, when we commenced to pray, the Lord heard our prayer and began to send the answer. We all feel much strengthened by such experiences.

We, too, thank God that all those African paths are known to the angels. This is the ground of our confidence that a few short years will see the light of the advent message piercing every region of the Dark Continent.

W. A. S.

Blasting at the Gospel

ASTONISHING as were the statements brought out in the article of last week under this title, as showing the direct antagonism between modern theologians and the Bible—modern philosophy and God's purpose and gospel—we did not exhaust, by any means, the antisciputural utterances of the one article from which we quoted. The quotations given showed a direct attack upon the Bible, upon the principles of the gospel, and upon the deity of Jesus and the fact and necessity of his sacrifice for man. His miracles were discounted, and the power by which he wrought his works was virtually attributed to the one now deceiving the world through spiritualistic and mesmeric demonstrations. We do not wish to weary our readers with a setting forth of the claims of these teachers; but we do wish to show the connection between the results of such teachings and the work of the adversary of souls. We wish to show that there is a direct connection between such teachings and the agencies that are at work to advance the interests of the kingdom of darkness.

From the day when discord arose in heaven, the author of that discord has sought to disparage the Son of God and cast discredit upon his position and work. Evolution and the Higher Criticism carry on that work by seeking to take creation out of the hands of Christ and bring it about through an interminable process of autogeneration; when they

have worked that out, they seek to disparage Christ and his work still further by teaching that men are unfallen beings, needing no Saviour, and that Christ's only accomplishment in our behalf was the teaching of great moral truths and the living of a life that is an inspiration to others.

For centuries the larger portion of the Christian church has believed in the inherent immortality of man. If that proposition were true, there was of course no need that One should come from heaven to "bring life and immortality to light;" no need of One coming that his body might be broken and his blood be shed for man. But generally speaking, those holding to the view of man's natural immortality have also, though inconsistently, held to a belief in the necessity and sufficiency of the sacrifice of Christ for the redemption of man from the death penalty. Of course it was an illogical thing to do. Both ideas can not be true. Either we have immortality inherently, or we obtain it as the gift of God, through Christ. Either we are fallen beings, forfeiting, through the fall, our right to life everlasting, and have that life purchased for us through the sacrifice of Christ, or else we are unfallen, we have immortality and are bound to live eternally without any regard to what Christ has done. We can not hold to both propositions at the same time. We are either mortal or immortal. If mortal, that means we are subject to death; if immortal, beyond its reach.

The idea of the inherent immortality of man brought in the idea of the eternal torment of the wicked. The immortal wicked must be separated from the immortal righteous; and Christ was given credit for making a way whereby men might gain immortal joys and escape immortal miseries. But modern theologians have flung aside the truly unscriptural doctrine of endless torment. On such a hypothesis, they have left Christ a Redeemer with nothing to redeem, a Saviour with nobody to save and nothing to save him from.

To give the position of modern theology upon this phase of the question, I quote again from Dr. Abbott's article, previously cited:—

If I thought, as many seem to think, that death is the extinction of life, and resurrection is a new creation of life, resurrection would indeed seem to me incredible. But death is not extinction of life, and resurrection is not a new creation of life. Death is simply the dropping off of the body from the spirit; resurrection is simply the upspringing of the spirit from the body. There was nothing extraordinary in the resurrection of Jesus Christ. Every death is a resurrection. . . . The return of the spirit of Jesus Christ to reanimate his body does not seem to me an incredible event. That the spirit has often returned to

the body and reanimated it is the testimony of history and of science. Every resuscitation of a person pronounced dead by the onlookers is such a return of the spirit to the body which it has apparently left.

To take such a position is to deny the possibility of the Almighty doing what he has plainly declared he will do. It plainly contradicts John 3:16, that great epitome of the gospel: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." To "perish" certainly means extinction of life; and without the gift of Christ and man's acceptance of him as the Saviour, extinction of life is certain. The teaching of Dr. Abbott and the school of theology to which he belongs casts aside the divine plan and substitutes a human plan; it repudiates divine help in the attainment of eternal life, and teaches the present possession of the very thing which Christ gave his life to bestow upon us. It gives such an interpretation to the resurrection as makes it meaningless and worthless, and makes the *death* of every human being equally important with the *resurrection* of Jesus Christ. What can human ingenuity invent beyond that to belittle and discredit Christ in his sacrifice and work on behalf of man? It would strip him of all credit and all glory in connection with the redemption of man as completely and as truly as he stripped himself of his glory and dignity when he left the courts of heaven to enter upon redemption's task.

Says the theologian: "Death is not the extinction of life." Such a statement, if true, would make Jesus a deceiver rather than the only thing they allow him to be,—a great teacher,—because he declared of his mission, "I came that they may have life." Imagine Jesus teaching men, "I came that they may have what they have already"! Again he said: "Ye will not come to me, that ye might have life." Interpreted according to the teachings of modern theologians, we must understand that to mean: "Ye will not come unto me that ye might have what ye have already." But did Jesus come from heaven to earth to bear what he bore that he might put himself in such a ridiculous attitude? He believed that men were in danger of perishing unless he came and did the work which the Father sent him to do. He believed that men needed to accept him and believe in his mission in order to have eternal life. The modern school of theology does not believe that. Whom shall we believe? Who was in the best position to know?

The century-old belief in the immortality of the soul robbed Christ of his title of life-giver, so far as those who believed it are concerned; but they gave

him credit for saving believers from an ever-burning hell. Later theologians eliminated the ever-burning hell and eternal torment, but they left Christ the honored position of a great moral teacher; modern theologians virtually take from him that title by setting forth doctrines which, if true, would make his entire work on earth unnecessary and his teachings ridiculous contradictions of fact. There has been a determined and deliberate progress, step by step, in this work of dishonoring Christ, until it seems now to have come to the full. What further indignity can man invent? To be sure it is not done with avowed purpose to discredit him. But avowals are unnecessary where results are so apparent. God said, "Ye shall surely die." Satan said, "Ye shall not surely die: . . . ye shall be as gods." The modern theologian declares there is no death, and that man has what the Bible declares only God has—immortality. He therefore asserts what Satan asserted: "Ye shall not surely die: . . . ye shall be as gods." Whose work does such teaching advance, God's or the adversary's? Is it consistent to pose as a Christian while reiterating the declarations of the one who tempted Eve?

C. M. S.

The Manner of Christ's Coming

IN these days of doubt, and unbelief, and apostasy from the truth, every effort is being made by the enemy of all righteousness to throw discredit upon the great fundamental doctrines of the Word of God. The necessity of a final resurrection is discounted altogether on the part of many. The doctrine of Christ's second coming has been so spiritualized and distorted as to be made to mean almost anything or nothing. It is claimed that he comes in the Spiritualistic seance, at the conversion of sinners, or at the time of death. None of these theories have any foundation in the Scriptures of truth. One who is acquainted with the teachings of the Bible need not be confused as to the manner of his Lord's return. The Bible bears plain and unmistakable testimony regarding this question.

1. Christ's coming will be personal. This is clearly proved by his own words, as recorded in John 14:1-3. He says, "If I go away, I will come again. 'I will not leave you comfortless: I will come to you.'"

2. Christ's second coming will be a literal coming of the Lord himself. He will not come by a representative or in the person of another. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

3. Christ's second coming will be a vis-

ible event. "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." At his ascension "a cloud received him out of their sight." As to his return, the angels bear this witness: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." John adds his testimony to this same truth when he states: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

4. He comes attended by the heavenly host. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Surely such celestial phenomenon was never witnessed at the conversion of a sinner or at the death-bed scene. The world has produced many false christs, and Satan will doubtless seek to deceive the multitudes in the future by representing himself as the divine Son of God; but the manner of Christ's coming Satan can not imitate. In the midst of the darkness of these last days an unmistakable light shines from the Word of God to all who will follow its guiding rays. Amid the jargon of tongues the voice of God may be heard calling to his children. Let us learn to distinguish the voice of the True Shepherd. "If any man willeth to do his will, he shall know of the teaching." God will lead and guide safely every trusting child.

F. M. W.

"Why Do You Go to China?"

Just before the party sailed for China in October, 1909, two young missionaries were asked the above question. The two young people gave the following answer:—

Soon to sail for China! Why are we going? and why are we going to China rather than to some other place? These questions have been fully answered to ourselves.

We are going because we are young, and also because our going will hasten the coming of the Lord. We also believe that every young person truly believing that Christ is soon coming will be constrained to answer a similar call.

We have chosen China, not only because the harvest is ripe, but also because the harvest is great, and the laborers are few. In China we find a double call, hence an urgent call. Is it not the instinct of nature to send immediate aid to the most needy place? Does not man's sympathy and help fly first to those who are in greatest need? So should it be with the third angel's message. That place where numbers are the greatest, and that place where laborers are the fewest, challenges the immediate attention of God's remnant people. And surely one of these is China, with its four hundred fifty mil-

lions. The call will swell until every consecrated young person answers, "Here am I, Lord, send me."

As our boat widely separates us from our native land, and soon connects us with a stranger's land, the words which float over the waters to our home land will be words of courage, for the God of Israel is leading us.

Note and Comment

Behold, He Cometh!

FROM Brother Claude Maybell, of New York, we have received a clipping from the *New York World*, of Sunday, Dec. 19, 1909, giving a striking review of the signs of the coming of the Lord. Of Adventists, it says:—

The idea of a new coming of Christ to-day is an influence, if not an obsession with countless millions of people in all parts of the world. With all Christians it is a thrilling thought, or a devout wish. With some it is a faith and a prophecy. The Adventists, under their various denominations — Evangelical, Advent Christians, Seventh-day, Life and Advent Union, and others — look for Christ's return at an early date within the present age, according to the same Hebrew prophecies which forecast his birth at Bethlehem of Judea. There are in the United States alone 2,544 Adventist churches, with an aggregate of one hundred thousand communicants

Lo Here, and Lo There!

OF voices raised for the false coming of Christ the article says:—

The Behaists, or "Truth-Knowers," whose cult, a modern offshoot of Mohammedanism, has made remarkable headway in Europe and America during the past decade or two, believe that the re-incarnation of the Master has already taken place in our time. . . . The Theosophists, whose "Universal Brotherhood" was founded by Mme. Blavatsky in 1875, and of which Mrs. Annie Besant is president, with headquarters at Adyar, Madras, India, believe the incarnate appearance of Christ in this world to be imminent at the present moment. Mrs. Besant herself, who is now in this country, says in her lecture on "The Coming Race and the Coming Christ," that the Jesus of our faith, even now incarnate but not manifested to man, will take a new body, manifest himself visibly, and lead mankind in the evolution of a higher civilization, an epoch of Christian socialism.

Signs of the Times

THE article goes on to give the following very clear review of our position:—

Although we "know not the day or the hour," yet the time when the Lord's coming is at hand is not altogether hidden from us. The signs which are to precede and usher in his coming are plainly and abundantly set forth in Scripture, and we are exhorted to watch for them and know that the time is near. All these predicted signs in the social, moral, political, civil, ecclesiastical, and spir-

itual spheres, declare the Adventists, are now either fulfilled or fulfilling.

In the New Testament the third and fourth chapters of 2 Timothy and the twenty-fourth of St. Matthew are regarded by many as forecasting the present condition of Christendom. We are living in the divided state of the decadent Roman empire. The nations are torn with strife and contention, and are supporting millions of men in arms in anticipation of vast wars in the near future. Such was the condition of the world at the time of Christ's first coming. "In the last days, perilous times shall come;" men were to depart from the faith and go in devious ways. Atheism, infidelity, Socialism, and anarchy have risen in a great wave that is eating at the very foundations of our religious, political, and social life.

In the way of physical portents it is estimated that there have been more earthquakes within the last century or so than in all previous times in the recorded history of the world. What do these signs of the times, heavenly and earthly phenomena, political and religious upheavals, mean? To the Adventists they mean that Christ is coming again, and soon.

It is cheering to find great newspapers spreading the warning cry, and such an article suggests how earnestly we should watch for opportunity to call the attention of men in the newspaper world to the significance of these signs of the times.

What Remains to Be Done

THE last century has witnessed wonderful progress in the cause of foreign missions. Earnest heralds of the cross have gone out to many of the dark corners of the earth, and the Lord has abundantly blessed their labors. We have only to consider, however, a few figures to realize that a great work remains to be done; but instead of this proving in any sense discouraging, it should be an additional incentive to the church of God in prosecuting missionary operations still more zealously. The following comparison is published in the January number of the *Missionary Review of the World*, and indicates something of what still remains to be done in the world's evangelization:—

One third of the people of the world are nominally Christian, but in reality not more than one in thirty has an intelligent knowledge of Christ and his salvation.

Dr. Zeller, director of the Statistical Bureau in Stuttgart, Germany, estimates that there are 1,544,510,000 people in the world, of whom 534,940,000 are Roman, Greek, and Protestant Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 are heathen. Of these last, 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser numbers. This means that, out of every 1,000 of the earth's inhabitants, 346 are nominal Christians, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions.

CONTRIBUTED ARTICLES

In the School of Life

(Published by request)

LEARN to be silent!
Be with thy lot content,
Such as the Lord has sent;
Bury within thy heart
Carefully ev'ry smart:
Learn to be silent!

Learn with forbearance
Meekly to bear the wrong,
Lovingly suffer long,
Willingly labor on
Though human friends you've none.
Practise forbearance!

Learn to be cheerful!
Weeping and mourning cease,
Sometime must come release.
Though it seems hard to bear,
Lighen thyself thy care.
Learn to be cheerful!

Learn to be pleasant!
Learn how to smile, e'en though
Heavily grief and woe
Fall to thine earthly lot;
Mourning, you conquer not.
Learn to be pleasant!

E'er be forgiving!
Never resent a wrong,
Be the foe weak or strong,
Leave it to God above;
Show them, for hatred, love,
E'er be forgiving!

Ready for either;
Live to the praise of God,
Slumber beneath the sod.
Whether we live or die,
Know that the Lord is nigh,
Coming to save us!

—August Kunz.

History of the Hebrew Sanctuary Its Earliest Dawnings

J. O. CORLISS

A SANCTUARY is a "place set apart," a *sacred*, or *consecrated*, place. The word is now frequently used in the sense of a *refuge*, or *hiding-place*, but its original intent was simply a consecrated place of worship. We are informed that Abel made sacrificial offerings to the Lord (Gen. 4:4; Heb. 11:4); but it is not known whether he had some *regular*, specified place set apart for this purpose or not.

The earliest intimation of a dedicated altar for worship is when Noah came forth from the ark, and offered upon an altar one of every kind of clean beasts saved from the flood. The result of this act was the promise of God to care for the needs of all Noah's descendants. Gen. 8:20-22. The next account (and this but a bare mention of the fact) of the erection of an "altar unto the Lord," was when Abraham, more than four hundred years later, journeyed to

Shechem, along the level land of Moreh. Gen. 12:6, 7. God appeared to Abraham there, but we do not know the nature of the patriarch's altar offerings at that time. Soon, however, Abraham removed from this location to a nameless mountain just east of Bethel. In that "high place," separated from the Canaanitish influence of the plains, he not only "buildd an altar unto the Lord," but also "called upon the name of the Lord." Verse 8. Shortly after the establishment of this "house of God," Abraham proceeded to Egypt to escape the rigors of famine which had spread over central Palestine. Returning from Egypt about three years later, the patriarch sought his sanctuary on the rocky hill of Bethel, and there worshiped the Lord as hitherto. Gen. 13:3, 4.

This first "high place" was long held in sacred memory by the descendants of Abraham, because of its continued recognition by God. More than one hundred fifty years after its establishment, the trouble between Jacob and Esau culminated in the former leaving his father's tented home in Beer-sheba, for the long northeastern journey to Haran, the home of his mother's ancestors. On his way thither he halted for his first night's repose on the rocky summit of a certain hill in central Palestine. On the hard ground he sought needed rest, when in the visions of night the stony eminences above him formed into one grand stairway whose top extended into the very heavens. On that long line of steps angels of heaven came and went, revealing to the wanderer that he was the subject of God's solicitous care. From the top of this angelic passageway the voice of Jehovah came thus to Jacob: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Gen. 28:10-15.

Awaking in profound astonishment at the thought of meeting God in such a place, Jacob immediately concluded that he was indeed at Bethel's "high place," which had been made sacred by his grandfather's dedication. He was not before aware of his nearness to that location, but his experience in meeting God there convinced him that it could be none other than the identical spot of Abraham's "house of God," and hence the very "gate of heaven." The place at once became "dreadful," "full of awe," and Jacob there vowed to give his life service to his infinite protector. In confirmation of this solemn promise, he took the stone upon which his pillow had rested, set it on end, and poured oil upon it, calling it Bethel—"the house of God," or "the place of worship." This

stone was long held by the people of Israel as a memorial of God's watchful care over their ancestor; and "Shepherd, the stone of Israel," was a cherished name of the "God of Jacob." Gen. 49:24; Isa. 28:16.

Returning to Abraham's experience, we learn that from the vantage-ground of this very spot, Lot had chosen to go to the rich Jordan valley, and dwell among the corrupt inhabitants of Sodom. After this, the voice of God was heard commanding the sturdy patriarch to arise, and "walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Having at last completely separated from Lot, the only remaining relative of his father's house, from which he was commanded to withdraw (see Gen. 12:1, 2), all the country was henceforth to be his, and for his seed alone. In obedience to this "voice," Abraham removed from the "high place" of Bethel, and pitched his tent amid the "oaks" (Gen. 18:4) in the plains of Mamre, "which is in Hebron." There he built another altar unto the Lord. Gen. 13:17, 18.

For nearly a score of years Hebron remained the permanent dwelling-place of the patriarch, and his place of worship as well. It was here that he entertained the angels who were on their way to destroy Sodom. But becoming desirous of changing his location, Abraham went toward the south, and located in Gerar. Having made a covenant with Abimelech, the king of that country, concerning a well of water, Abraham called the place "Beer-sheba," that is, "the well of the oath." Gen. 21:31. Here the patriarch lived "many days," or nearly forty years, and did not fail to plant there the usual "sacred grove." Gen. 21:33. At the end of these "days" he again started northward, and at Kirjath-arba, which is also called Hebron, Sarah died. Standing up by the side of his lifeless companion, Abraham pleaded, as a stranger, for a place in which to bury his dead. From Ephron, the Hittite, he bought the field and cave of Machpelah, and there buried the mother of his long-promised son. Gen. 23:3-20. About that memorable spot was destined to cling the reverence of ages. It became the final resting-place of Abraham and Sarah, Isaac and Rebecca; there Jacob buried Leah, and his own embalmed body was later transported thence from Egypt to repose in the sepulcher of his fathers. Of all the patriarchal family, Rachel alone was interred elsewhere.

In the distribution of Palestine to the tribes after the conquest of that country, Hebron and its adjacent territory fell to Judah, upon the petition of Caleb, who had traversed its fruitful valleys as one of the twelve spies, sent to obtain information of the nature of the country and its inhabitants. But looking at the course of events of that period, especially of that of bringing back from there the famous cluster of grapes as a sample of the fruit of the land (Num. 13:22-24; Joshua 14:6-9), one is led to

conclude that those events were especially ordered to lead up to a predetermined issue,—that of Judah's occupation of a country wherein he might be found "binding his foal unto the vine, and his ass's colt unto the choice vine," and washing "his garments in wine, and his clothes in the blood of grapes." Gen. 49: 11.

It does not require a severe stretch of imagination, either, to recognize the relation of this prophecy to that of Isaiah, in which he evidently refers to the Lord Jesus with "dyed garments," and with clothing like one that "treadeth in the winefat." Isa. 63: 1-3. The correlation of these texts seems more truly warranted when one thinks of Christ's fleshly relations as identified with the tribe of Judah. And further, when one considers that Christ's fleshly descent was not only of Judah's race, but that the shedding of his blood was also the antitype of Israel's gory ritual, and of all that it signified, these prophetic expressions must weigh heavily in deciding that the import of all those early rites was intended to point to him as the center of hope for all the ages of the past.

San Francisco, Cal.

Events Between the Close of the Gospel and the Second Coming of Jesus—No. 3

T. E. BOWEN

The Times and Seasons

THE disciples said to Jesus upon the Mount of Olives, "Tell us, when shall these things be?" In answer Jesus did not give the exact time, but did reveal the generation that should witness the end. This was all that was to be revealed. The people of God were to know when it was near, but not the exact time for the passing of the day of salvation.

Just before he ascended, after his resurrection the disciples still wanted to know when he would come to restore unto them the kingdom, still supposing that it meant the establishment of the Jewish nation in power. The Lord's reply was, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1: 7. When the Holy Ghost should come to them, then they would understand the nature of the kingdom. When the signs predicted should come to pass, then all might know that the end was near, even at the door. The word to all was, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." "And ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12: 40, 36. This is his coming from the most holy place in the heavenly sanctuary, from his work of judgment and examination of the guests, having received from the Father his kingdom.

And so, after fully warning the world, a time comes when God arises and says, "It is enough." Of this day and hour

knoweth no man, nor shall men ever know, until it is passed. Then settles down that terrible night of which Jesus told us, "When no man can work."

Noah warned his generation. They scoffed and scorned until the very day that Noah and his family entered the ark. When by an unseen hand that ponderous ark door began slowly to close, no doubt a hush fell upon the jeering crowd. That act of God sealed the doom of all living. Some were shut in; many were shut out. The sun continued to rise and set as usual. The days followed one another as they had been wont to do for centuries, and a lost world became hilarious once more, the foolish Noah and his ark proposition again becoming the subject of derision. But at the end of seven days a storm burst, such as they had never seen. And then they knew that they were lost, hopelessly lost; while Noah, because of his faith and obedience, was saved. Jesus said: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 38, 39.

We have cited some of the events to take place after the passing of that hour when Jesus leaves his work of ministry in the heavenly sanctuary and his personal appearing on the cloud. Concerning them we should, as a people, be intelligent. God has revealed to us, both in his Word and in the Testimonies, the principal events taking place during this important and solemn time. The one important thing for us now to consider is, Are we ready for the passing of the day of salvation? Are our sins forgiven? and do we know that they are? If not, we are not ready. If in our hearts we harbor hatred against any one, or fail to manifest that loving forgiveness that should characterize the follower of Jesus toward any who may have wronged us, we are not ready. Christ's exhortation to all is, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

If on that day the recording angel can return to heaven with the record that the seal of God has been placed upon your brow, all will be well. But if that day and hour finds us buried in the cares and work of the world, with little thought of the day of God, we shall awake sometime to sense most keenly our loss of eternal life.

The Saviour still pleads for us on high. Opportunity is still offered us of life ourselves, and of laboring to win others to Christ. To-day is the day of salvation. Let us not harden our hearts.

And further, we have referred to a few of the most important events to take place *after* Christ finishes his work as High Priest, and *before* he comes to gather his people, in the hope that we shall not get our eyes fixed upon the latter event to such an extent that we shall overlook the importance of the

former. This point is a vital one. We pray to be ready to meet Jesus "when he comes." This is all right, but if we are ready to meet him when he comes, we must also have been ready, so far as being free from sin is concerned, at that time when he lays down his censer as man's intercessor some time prior to his actual coming. Whether the time between these two important events is long or short, and just when some of the events will take place to which we have referred, are minor questions compared to that other one as to whether you and I are ready and are owned by Jesus that day when he proclaims to all heaven that the work of the gospel on earth is forever finished. This is the *one* thing of supreme importance. And of the passing of this hour knoweth no man; no, not even the Son himself, but the Father only.

It was Jesus' interest and love for us that led him to say, "Be ye also ready." And well will it be for us to heed his words.

Takoma Park, D. C.

Counting the Cost

F. W. VESEY, SR.

WHAT are you willing to pay for heaven? What is heaven worth to you? What price will you pay that you may have everlasting life and eternal happiness? Eternal life is a free gift, but did you ever count the cost of accepting a freely offered gift?

Read Luke 14: 25-33. Note the tremendous price that Jesus demands in that last verse: "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." "All that he hath," includes his nearest and dearest relatives, and even his life. Verse 26.

That is what it *may* cost. If all your relatives come into the kingdom with you, and you are not called to sacrifice your life, you will be put to the test in some other way. Hear him: "As many as I love, I rebuke and chasten." Rev. 3: 19. Note also Heb. 12: 1-11: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Ye have not yet resisted unto blood, striving against sin." "Consider him that endured *such* contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Many, when convinced of the truth of this glorious last message, hesitate at giving up their occupation. "How can I live and support my family? If I do not work on Saturday, I shall surely lose my position, and my salary, and who will help me in this selfish age?" That is a very serious question. Right there is a demand for great faith in God. "Cursed be the man that trusteth in man, . . . blessed is the man who trusteth in the Lord." Jer. 17: 5-7.

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field"

Waco, Tex.



Little Things

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like the morning light,
And made the day worth living.
Through life's dull warp a woof it
wove
In shining colors of hope and love;
And the angels smiled as they watched
above,
Yet little it cost in the giving.

It was only a kindly word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a faith beset by fears,
And groping blindly through mists of
tears
For light to brighten the coming years,
Although it was lightly spoken.

—Selected.

Food for the Sick

MRS. LUELLA B. PRIDDY

IN some cases of critical illness an indiscretion in the choice of food may cost the life of the patient. Sometimes it is exceedingly difficult to find anything that can either be relished or assimilated. The tempting dish that may be accepted once, may be refused the second time it is offered.

In a sudden attack of an acute disease it may be beneficial to abstain from food altogether for a short time, but when the illness is likely to continue for some time, it is often of great importance that the patient be provided with food adapted to his condition, that his strength may be sustained until recovery. Even if the food has to be so modified as to contain very little nourishment, it may add greatly to the comfort of the patient to eat something. Liquid foods are not the best diet for people in health, but they are often necessary in sickness. When the patient is progressing toward recovery, he should gradually accustom himself to the use of solid food, before a habit of living upon a restricted diet is established.

Do not offer too much food at a time to the invalid. Prepare the food in as tempting a manner as possible. If he is not able to eat it, carry it out of the room at once. Perhaps a dish of something else prepared an hour or two later, and taken to him when he is not expecting it, will be accepted.

Cook foods for the sick in a bright stew-pan that has not been used in cooking food that has a strong flavor. Sometimes the appetite is very sensitive to such things. Following are a number of recipes:—

1. *Graham Gruel.*—Take one tablespoonful of fine flour and two of Graham flour. Sift lightly to remove the coarser particles of bran. This may not always be necessary, but in some localities the Graham is too coarse. Braid the flour in a little water, and stir into one quart of boiling water. Let it boil briskly for a few minutes, then set back on the stove, where it will simmer gently for two hours. Salt to taste. Add half its bulk of rich hot milk. The gruel should be quite thin.

2. *Very Bland Graham Gruel.*—Blend two tablespoonfuls of Graham flour and one of white in a little water. Turn the batter into a perfectly clean thin white cotton sack, and press out as much of the contents as possible with the back of a spoon, and stir into a quart of boiling water. Then tie up the sack and drop it into the kettle of gruel. The flavor will boil out in this way, and the gruel will be as clear as fruit juice. Let it boil for two hours. Remove the sack, and serve. This gruel is improved by the addition of milk or cream, but if the patient can not take milk, it is very good without it. This recipe was prepared for a patient who was suffering from ulcerated stomach. She had not been able to retain anything except milk diluted with water, for some days, but this gruel was eaten and relished.

3. *Rolled Oats Gruel.*—This gruel can be made according to the above recipe, only the rolled oats need to soak for an hour in water before they will press well out of the sack.

4. *Egg and Milk Broth.*—Thoroughly beat an egg, and pour over it one pint of boiling milk, stirring rapidly for a few moments until the egg is sufficiently cooked. Add salt.

5. *A Nourishing Drink.*—A patient who is confined largely to a milk diet, and is not able to take anything as solid as toast, may obtain a little variation of flavor in this way: Toast a slice of bread nicely, and turn over it a cup of slightly salted scalding milk. Let it stand a few minutes, and pour off the milk. It will have absorbed considerable of the flavor of the toast. Serve the milk hot.

6. *Bean Broth.*—Some who can not eat beans on account of the skins, may obtain considerable of the nourishment by dipping off the clear broth.

7. *Rice Water.*—The water off of boiled rice, served with cream, is an agreeable dish.

8. *Cereal Coffee.*—Sometimes nausea can be relieved by slowly sipping cereal coffee. It should be served without sugar in such cases.

9. *Cereal Coffee With Milk.*—When a patient can take no other food, some-

times a cup of cereal coffee can be relished when served as follows: Make the coffee real strong. Fill the cup only half full, and finish filling with milk. The milk will add to the nourishment, and the coffee flavor will be retained if made strong.

10. *Lemon Soup.*—Extract the juice of half a large lemon,—more if small,—remove all pulp and seeds, and turn into a pint of boiling water. Sweeten, and thicken with a tablespoonful of corn-starch braided in water.

Many fruit juices are good served hot. In many cases the sick one can not take cold food.

Ellesmere, Ontario.

The Blessing of Work

LIVE for God in common things. Do your work purely and faithfully when there is no one to say it is well done. Make the unwritten history of your life faithful in good words wisely spoken, in kind deeds thoughtfully done, in the silent expression of meekness and purity and love. Cherish the feeling of companionship with Christ in all the walks of life. Do not despise or neglect anything that was of sufficient importance to receive the attention of the Son of God.

All needed and profitable work is of God. Work is the honorable inheritance and the healthful discipline of the sons of God. Work is a ladder let down from heaven on which redeemed men climb to the seats of the blessed. Work makes the feeble strong, the timid brave, the poor rich, the wretched happy. Man attains the perfection of his being by becoming a coworker with God in filling the universe with light and blessing.

Idleness is the invention of the great adversary who enticed man away from his God-given work in paradise, and who ever lies in wait to deceive and destroy unwary souls. The tempter comes in the hours of ease, and he is most sure of his prey when he finds men with nothing to do. Idleness enfeebles the mind, and shrivels up the heart, and debases the soul, and takes away all the meaning and beauty and joy of life. The most pitiable and wretched man on the face of the earth is the man who has time and talent and health and riches and nothing to do. For the lazy man, life has no purpose, and labor has no reward. For him the flowers have no perfume, and the birds no song. In vain for him the morning spreads its glories on the mountains, and the evening sets its stars in the sky. He knows nothing of the greatness which patient effort and high achievement give to character, nor of the divine joy with which self-denial fills the soul. He makes himself a burden to every enterprise for the world's advance, a blot upon the immortal page where the brave and the good are writing their names for eternity. It were better to be a brute, and sweat in the harness or tug at the plow, than possess the faculties and the soul of a man, and yet refuse the work which God has set for man to do.—*March.*

THE WORLD-WIDE FIELD

Mexico

G. W. CAVINESS

I HAVE just returned from a visit to a few places where there is an interest to know more of the message for these last days. My first stop was made at San Luis Potosi, where there has been a company of Sabbath-keepers for a few years. Two families began to keep the Sabbath at this place a few years ago from reading our Spanish paper. We sent a Mexican worker there about two years ago to get them into condition

furniture in their huts, and live like Indians, eating only the simplest things cooked on an open fire in the middle of the room. I spent a week with them, eating their simple fare, and sleeping on a few sacks spread on the ground for a bed, with a blanket which I took with me for a cover. Although they have but little book education, and some of them can not read, yet they are intelligent and understand the truth. They asked me many questions which showed clearly that they had a good knowledge

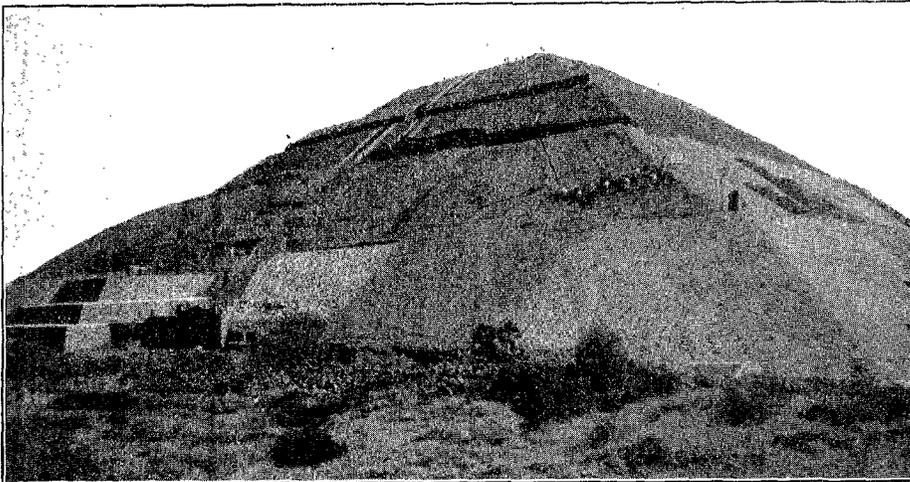


Photo by C. B. Waite, Mexico City

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PYRAMID DEDICATED TO THE WORSHIP OF THE SUN, BY THE AZTECS; 216 FEET HIGH, WITH A FLAT TOP 59 X 105 FEET. IT COVERS ABOUT 13 ACRES

to organize into a church. All seemed to go well for a while, but later this worker apostatized, and we had to drop him. He immediately set to work to carry the company with him. For a time it looked as if he would succeed, but later he fell out with the brethren and separated from them. I visited them a little later, and they received me kindly. They had kept up their meetings and the study of the Sabbath-school lessons alone for several months.

This last spring Brother Robles was sent to labor among them. They received him cordially, and he has been having a good interest, with an attendance of thirty-five or forty some of the time. I spent a little over one week with them and had a good hearing, but did not baptize nor organize them into a church because of a few things that need to be adjusted first. The brethren took fifty subscriptions to our paper, which they will place among their friends and neighbors. A little later we expect to organize a church in this place.

From San Luis Potosi I went into the country about twenty miles to visit the company mentioned in the Missions number of the REVIEW. I found them faithful, and had a good time with them. These are country people who live in a very primitive manner: they have no

of the Word of God and the plan of salvation.

The last Sabbath I was there, I had the pleasure of baptizing sixteen, the oldest being a woman of seventy-eight and the youngest a young man of seventeen. The scene at the baptism was impressive and beautiful. The ceremony took place in a stream of clear, crystal water in a grove, with mountain scenery on nearly all sides.

The leader of the company is an employee in the civil court of that district. He seems to have a good influence with his collaborators. The judge of this court, the treasurer, and another employee attended our meetings, and when I proposed to them that they take four or five subscriptions each for our paper to sell to their neighbors in order to raise a little money for a church building, these three men each took four subscriptions, and said that they wanted to have a part in the good work.

Brother Robles, who is stationed at San Luis Potosi, has been visiting this company from time to time, and building them up in the faith. He accompanied me on this visit and helped very much, especially in singing. They enjoy singing, and would stay for hours after the meetings to sing. None of these brethren are in the habit of using tobacco or liquor. They are married,

legally, those who have families, and in many respects are different from the ordinary Mexican.

They have purchased a lot for twenty-five dollars United States currency, and desire to put up a small church building, to cost about one hundred fifty dollars United States money. Material can be had quite cheap, and the brethren will do a considerable part of the work themselves, but they have little or no money to give. Elder G. W. Reaser visited this company, saw their condition and need, and has been successful in raising money for this little church building, or *templo*, as we call it here, in this country.

We are of good courage. The outlook is good. The canvassers are having phenomenal success with the health book. Pray for us that the good work may go on in old Mexico.

Tacubaya.

South Africa

R. C. PORTER

THE latest reports from our mission stations in South Africa indicate progress far beyond our faith. Solusi Mission is our oldest station. The natives have been moving back as the white settlers have advanced. It was thought that this would soon seriously affect the attendance at their school. During our council as to the best method of advancing the interests of the work in that field, it was decided to open more out-schools. These would become feeders to the main station school.

Acting upon this recommendation, Elder M. C. Sturdevant went out into the kraals (native villages) farther back, to work up the out-school work. He succeeded in finding openings for two new schools. As the talking was done in the native language, the young people gathered around and listened intently while the plan of our school work was outlined before the village head man. In some villages the head man refused to permit the establishment of a school. In some of these places the young people at once informed him that if he refused to allow the white teacher to start a school there, they would go to the Solusi Mission school. The young people were in earnest in the matter, and soon they began to come in to the school at Solusi. Some had run away from home because their parents were unwilling for them to leave. Some of these were pursued by their parents, and returned. One mother soon came back with her daughter, saying, "I can not keep my daughter at home any longer. She cries all the time to go to the mission school." All these attempts to keep the children away only advertised the school and brought in more.

The latest report from Elder Sturdevant states that they now have seventy-four students in attendance at the main station school, which is six more than at any previous time in the history of that station. A police officer ordered their store closed Sundays, in compliance with a Sunday law which has just been

passed. It does not interfere with work on the farm. But the Lord is giving them the hearts of the young people. Their school is now full, and they do not know what they can do for other applicants.

The Nyassaland Mission is the most isolated of any in this field. A few years since, much prejudice was created there by the injudicious course of some of our mission workers toward the Ethiopian movement. The prudent policy that has since been adopted, has broken down the prejudice, and our work is now receiving strong patronage. Last year we had one main station, another station operated by white teachers, and six out-schools. We now have in addition to the two stations operated by white teachers, fourteen out-schools. The attendance at the sixteen schools in Nyassaland is over seven hundred students. Each week some applicants are now being turned away because of lack of room and facilities to receive them.

The calls come from all our other missions for an extension of their work far beyond our plans. We have held back because we did not wish to call for more men and means when we knew that other fields are more needy than ours.

The Barotse land field is opening still, and although we considered our plans large for that field, they do not meet the present demands. Three new buildings are in process of construction at Maranatha Mission to accommodate the necessities of the home station, while the field about them is begging for more laborers. The Basutoland field is opening, and while they are selling books throughout the entire field, there is a demand that permanent schools be opened. It is now planned to open a new station in North Basutoland the coming year, and provide for some boarding students at the main station. Much more is called for, but we have only planned this as a beginning of what should be. Somabula Mission is also planning to extend its work as fast as possible. Men and means are lacking to do all that should be done. We are opening a new main station far out from the Solusi station, and one in the Zulu field. We should have many more to meet the openings before us.

The canvassing work is taking a fresh start in both the colonial and native fields. It is remarkable the way the books are being sold in territory where it was supposed that our canvassers could not make a living.

The evangelical, medical, and educational work are all making steady advance. The camp-meeting has been a great spiritual uplift to the work. The meeting which was held following the Johannesburg camp-meeting resulted in the baptism of seventeen persons, and a number of others have since applied for baptism at the next opportunity. Elder D. F. Tarr reports eighteen keeping the Sabbath, and others still interested, where he is laboring in the Cape Colony Conference. Elders E. R.

Williams, G. W. Shone, and D. H. Groenewald report a good interest among the Dutch at Lindley, in the Orange River Colony. Some have already accepted the truth there, and others are on the point of decision.

Our periodical workers are meeting with marked success in the sale of papers. There has come such a demand for a magazine for the accommodation of this class of our workers that a forty-eight-page quarterly has been started, called the *Signs of the Times*. Twelve thousand of the first issue were ordered before the magazine came from the press. The advance in all departments of our work has made necessary the issuing of the *Missionary* weekly in place of monthly. None of these things were contemplated until they were forced upon us as a necessity.

Claremont.

The Austrian Mission

GUY, DAIL

WE have just held the last business session of the third annual meeting of the Austrian Mission. There were about sixty present, and in half an hour one thousand Austrian kroner was raised toward the Austrian educational fund. All the churches and companies of the field were represented. The spirit of liberality and love for the cause has characterized each business session, and made it a real joy to meet with our people here.

Brethren F. Gruber and J. Muth were ordained to the gospel ministry. Brother Gruber is the first native Austrian we have been able to thus set apart for the service of God. It is always our aim to secure native workers in each land we enter just as soon as we can. There are special reasons why we desire this here—for we have been already compelled to witness the government expulsion of several of our foreign workers from Austrian territory. Again, only a citizen of the country has a right to open our public meetings, and then he may call upon the foreign lecturer of the evening to speak. If the speaker uses any unwise words that cause offense, the man who opened the meeting is held responsible.

In connection with the reception of one new company of Bohemian brethren, we were interested to learn what a simple locksmith was able to do, through God's help. The brother has lost one of his eyes, and yet he has so carefully improved his time that through his efforts a new company of believers could be received at this meeting, and several others are awaiting baptism.

Another incident of God's overruling providence came to our notice: Our worker had written a lady desiring baptism as to the time she might expect him, even giving the hour of the arrival of the train at the central station. The husband, who opposed her taking this step, got the letter, and at once determined to prevent the carrying out of his wife's intentions. He secured sev-

eral police officials, and took them with him to the station, intending to place the worker under arrest. However, as the train was nearing the city, the brother's coworker said: "We had better get out here at this station, and not go to the central station, at the other end of the city, for we shall then have to return to this part of the town, and will arrive too late for our appointment." After considering the matter carefully, they got off the train before reaching the central station, and so the husband and his policemen missed the worker entirely. The sister, not having the letter, did not meet the brethren, but later went over the border, and was baptized. She has a small fruit and vegetable shop, and says she is running it entirely for the Lord, and her liberality shows this to be true.

Her husband, on finding out that our brother was not angry with him for his attempt to arrest him, is now in the city with his wife, and is attending the evening lectures with her. He asks carefully about the Bible studies and transactions of the day, which are more especially for our own people, and which only our own members are expected to attend, and they must be provided with a card authorizing their presence; for we have closed meeting only by day, while the open lectures for the public are at night.

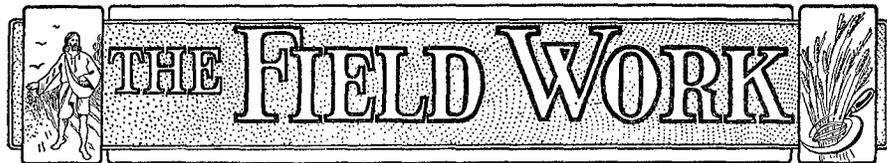
In spite of many unpleasant experiences, our workers are of good cheer. Sometimes their meetings have been broken up by the rabble, and sometimes forbidden by the authorities. However, those things that are forbidden are often much sought after. So the fact that here the message is not accorded the same privileges in its proclamation as are granted to the so-called orthodox faith, seems only to increase the desire of many to listen. One officer, who really seems troubled in heart, said to our worker that he did not feel free to allow the lectures to continue, for they disturbed the people. The lecturer replied: "O, no, sir, we do not wish to harm the people in any way, only to do them good." So far, the workers have been able to continue in that place.

In the present territory of the Austrian Mission (all of Austria save Bukowina, Galicia, the eastern part of Austrian Silesia, Bosnia, and Herzegovina, that were cut off from the Austrian Mission Jan. 1, 1909), there are about nineteen million two hundred thousand people, and one hundred forty-two members.

During the last year there have been fifty-three additions by baptism and vote. The Austrian tithe averages over ten dollars a member annually. The future outlook is bright, and we hope soon to have more workers.

Up to the present, our labors here have been confined to the German, Czech, and Italian languages. We hope soon to carry on work among the Slovenians. This will add another tongue.

Vienna.



THE FIELD WORK

Report From Elder J. N. Loughborough

My last report extended to the time of my arrival in Takoma Park, Washington, D. C., Oct. 11, 1909. I remained in that place until the twenty-first. In that time I held nine meetings in the Mission Seminary, the Sanitarium, and the Memorial Church. Then I went to Rochester, N. Y., and held three meetings with our people in that city, in their newly purchased church building. I was indeed pleased to see that they had so comfortable a place in which to hold services in Rochester. I first heard the third angel's message in that city, and it was there that our people first began printing on a press owned by Seventh-day Adventists — a hand-press, which, with its type, cost seven hundred dollars.

From Rochester I went to South Lancaster, Mass. Here I tarried until November 1. During that time I spoke to our people and to the students of the South Lancaster Academy nine times, at the Melrose Sanitarium to the helpers and patients three times, and at the Concord Jewish Christian Home once. From South Lancaster I went to Battle Creek, Mich. I spoke to the students in the church-school November 5, and twice on Sabbath, November 6, to good-sized gatherings of our people in the Tabernacle.

On Monday, November 8, I started on my home journey, to my daughter's, in Lodi, Cal., where I arrived at the setting of the sun at the beginning of the Sabbath, November 12, just sixteen months to a day from the time I left my California home for Australia. In that time I had traveled by sea thirty thousand miles, by railroad seventeen thousand five hundred miles. I had no sickness of any kind during the time, not even a cold sufficient to hinder me from filling every appointment. I attended five hundred eighty meetings, and preached three hundred fifty-eight times. I feel that it is indeed due to praise the Lord for his care and mercies to this poor unworthy servant.

At Lodi I found a book institute just closing, which was conducted by Brother and Sister S. N. Haskell, Sister E. G. White, and others. Here, on the Sabbath, I had the privilege of once more listening to a stirring discourse from Sister White. On Sabbath, the twentieth, I spoke to a full house of our people in Lodi, and from November 26 to December 7 I was with Brother and Sister Haskell and Brother Beddoe in a book institute at Armona. Here I attended twenty-seven services, and spoke in the institute and to the intermediate school twelve times.

From the eleventh to the fifteenth I was at five of the meetings of the week of prayer in Lodi, and then was with Brother and Sister Haskell in a book institute at Healdsburg from December 17-26. Here also I was in twenty-eight services, and in eleven of these I spoke. From December 28 to January 2 I have been attending a religious liberty institute at Lodi, con-

ducted by Brethren H. W. Cottrell, W. M. Healey, and J. O. Corliss. This has been indeed a season of refreshing and courage to this church. To the Lord be all the praise for his exceeding great love and mercies to us, is the sentiment of my heart.

J. N. LOUGHBOROUGH.

Greater New York a Mission Field

THE population of Greater New York is given as 4,422,685, and of this number, sixty-seven per cent, or 2,948,417, are foreigners. Just think — nearly three millions! There are only six States in the entire Union whose population is larger than this.

In this great city, forty-five nationalities are represented. Among these the Germans stand first, with an estimated number of 1,500,000. Then come the Italians, 800,000; Scandinavians, 150,000; Hungarians and French, 100,000 each; Bohemians, Slavonians, Ruthenians, Russians, Poles, and Austrians, about 440,000 altogether; and others. This does not take in Jersey City, Newark, and other neighboring cities.

Here we have three small German churches, also one Italian, with twenty members, one Bohemian-Slavish of ten members, and five Hungarian Sabbath-keepers. Aside from the Scandinavians, these represent the total number of foreign believers, among all these millions. Just note the 145 Germans out of 1,500,000, 20 Italians out of 800,000, 10 Slavonians and Bohemians out of 440,000. And what about all the others? — Not a single representative. Yes, indeed, this great city is a mission field.

What can be done, and what course of procedure is possible, to meet such conditions? One thing is evident — laborers are needed. That which seems the most feasible is to establish a training mission. There are a number of persons from these different nationalities who would be glad to enter such a mission and give themselves to labor for their own people. They are bright and intelligent, and have the truth at heart.

We must have a training mission. While these would be receiving a training under an experienced leader, they would at the same time be putting forth missionary effort in the city among their own people. During a part of the day they would be receiving instruction, and another part be engaged in selling, lending, and distributing literature, making visits, giving Bible readings, and inviting people to the meetings. All this is practical indeed. But this can not be carried out without funds to meet the expense, and the Greater New York Conference is not prepared to meet this need. Therefore, we ask to be remembered by those whose hearts God has stirred up to help us.

Another urgent need is the development of literature presenting truth in the various languages. In some of the foreign tongues we have a fair supply,

but in others we have very little, or nothing. This will also require means.

Thus means becomes one of the first requisites for the advancement of the message among the thousands and millions of foreigners in our country. We need money with which to open training missions. We need it with which to secure places for meeting where we can gather the people and present the truth to them. We need it with which to get literature, the need of which is imperative. So we make an urgent appeal for money in behalf of this effort, and we earnestly pray that the Spirit of the Lord will move on some hearts to render help. All that has been spoken and written by the servant of the Lord, Sister E. G. White, on the importance of labor in the large cities, backs up this appeal; for, as already shown, the larger portion of the population of our most populous cities consists of foreigners.

We invite any on whose heart the Spirit of the Lord moves to help this foreign department, to send such contribution to the treasurer of the General Conference, Takoma Park Station, Washington, D. C., or to his own conference treasurer, who will forward it to the General Conference. But in each case, please mention the fact that the donation is for this foreign work in the home field, so that proper credit may be given. We shall await with special interest the response, because the work to be done is most urgent.

O. A. OLSEN.

Three Weeks in Western New York

FEELING the need of becoming better acquainted with the work in the the several conferences and churches of the Atlantic Union Conference, I left South Lancaster, Mass., December 7 for a trip among the churches of western New York, in company with the conference president, Elder H. W. Carr.

Our first stop was in Rochester, which is one of the finest cities in the East, and has about three hundred thousand people. In the early days of the message this city was for three years or more the headquarters of the denomination, the REVIEW AND HERALD being printed here for a time, till removed to Battle Creek, Mich.

The city of Rochester has grown rapidly the last few years, but the cause of present truth in the city has not been strong. A few have endeavored to hold up the light, but their numbers have been small, and the work has not had a very decided growth. Recently Elder J. F. Piper, of the Iowa Conference, came to western New York to assist in the work, and was located in the city of Rochester, which is now his field of labor. He is receiving some encouragement in his work, and souls are beginning to embrace the truth. A church property has recently been purchased in the city from the Baptist people, at a cost of sixty-four hundred dollars. It is a good building, well located, and will make a good rallying point for the work in the city.

Lockport is another city where vigorous work should be performed. Quite a large company assemble in private houses for Sabbath meetings, and through Bible work some are embracing the truth here. A church building is

much needed in Lockport, and we trust that before many years pass by, a memorial to the truth may be planted in this place.

At Burt, on the south shore of Lake Ontario in Niagara County, the brethren have erected a neat, comfortable church, and it was dedicated to the service and worship of God on the occasion of our visit there. It cost about twenty-five hundred dollars, has a fine light basement for the church-school, is furnace-heated, and is a comfortable building.

At Buffalo the work is onward, and great advancement has been made the past year in many ways. Elder T. B. Westbrook is leading out in the work in this city, and a strong work should be developed in this great center of nearly a half million people. Buffalo has a great German population, and a lady Bible worker is working with this people with some encouragement. A strong effort should soon be made among the Germans of Buffalo, for there must be many there who would receive the light were it brought to their attention.

At Hornell the church is expecting to build a house of worship in the spring. A good site has been purchased, and we believe that they are expecting to begin operations as soon in the spring as the weather will permit. Elder J. W. Raymond is stationed in this city, and is carrying forward the work. Elder Raymond for over forty-five years has been connected with the ministry, and seems yet to be quite active and strong.

We had the pleasure of spending one evening at Ellicottville. Here stands a Seventh-day Adventist church building, but removals and deaths have reduced the membership to a very small band of believers. This is the home of Brother Wm. Arnold, who in the early days of the work in Australia assisted in opening the work in that field by the sale of our books. Later he pioneered the work in the British Isles and the West Indies, selling thousands of dollars' worth of our bound books in these fields. The conference, we believe, is planning for a series of meetings at this place as soon as possible, with the hope that again the work here may be revived.

We spent a few hours with the school at Tunesassa. The school is full, and Prof. A. E. Manry and the assistant, Miss Lucas, are working hard to make the work a success. If this school is to serve the whole Western New York Conference as a school of intermediate grade, more money will have to be invested here, and other buildings erected, as the school is too crowded now. A good start has been made here, but some other improvements should soon be planned.

The work to be done in this great Eastern field seems almost staggering, and it is a serious problem with our conferences how these great cities with their vast population can be reached with the truth, but there must be a way, and God wants us to find that way.

One thing seems very evident,—our conferences must begin a thorough work in the training of Bible workers to carry the truth to the homes of the people. These must be men and women who know God and have a connection with heaven. Through this agency great good can be done, and many brought to the light of truth. Another important branch of work which will assist us in

reaching the cities is the selling of our magazines and papers from house to house. Here is an unlimited field of work, and the talent of the church should be trained and organized for service.

Again: it seems as if some good strong evangelists should enter this Eastern field,—men who know how to proclaim the truth with clearness and power, and who can arrest the attention of the people in these great cities by a public presentation of the truth. It seems as if some of these branches of work must be greatly strengthened and thoroughly organized before we can ever hope to reach the millions in this Atlantic Union Conference with the truth.

Our courage is good, and we greatly feel the need of power from above to know how to plan wisely for the work in this great Eastern field.

W. B. WHITE.

Williamsdale (Nova Scotia) Academy

WE now have twenty-three students, and are expecting more the first of the year. We have every grade, from work for the beginners to the last year's work in the course outlined. By a subsequent effort, we raised the amount collected for missions to \$21.36, distributing, in all, about one hundred twenty-five copies of the REVIEW.

Following closely upon the work of the Harvest Ingathering came the week of prayer, with its appropriate and timely readings. It seems that the efforts of the students in this missionary work had in a sense prepared them to take a deeper interest in the proceedings of this week. And we praise God for the spirit that was manifested in our school all through the week, and particularly on the last night, when all but one took part in the social meeting. Consecration and a training for the Master's work were desired by nearly all. The scene recalled to our mind this text: "This is Jehovah's doings; it is marvelous in our eyes." And we are fondly looking forward to the time when at least some of these students shall have developed that character and received that training of mind that will fit them for a strong, active part in the proclamation of this message to the world.

Elders J. O. Miller and J. A. Strickland are with us now, and are conducting a series of meetings in a church about one mile from the school. The students are attending the meetings, and furnishing music for the services. This will be a great help to the school, aside from the benefit to the community, as many of the students have never had the opportunity to be instructed on the subjects which are being taken up in these meetings.

J. L. STANSBURY.

New York

ROCHESTER.—From October 15 to November 7 the writer, in company with the conference president, visited a number of churches in western New York in the interest of the work in the great cities in our conference. In several places the signal blessing of God was witnessed, when hearts were made tender as the call of God was heralded: "Behold the cities, and their need of

the gospel! The need of earnest laborers among the multitudes of the cities has been kept before me for more than twenty years. . . . Instruction has been given me that the message should go again with power in the cities in the Eastern States. In many of the large cities of the East the first and second angels' messages were proclaimed during the 1844 movement. To us, as God's servants, has been entrusted the third angel's message, the binding-off message, that is to prepare a people for the coming of the King. We are to make every effort to give a knowledge of the truth to all who will hear; and there are many who will listen. All through the large cities God has honest souls who are interested in what is truth. . . .

"Now, when the Lord bids us proclaim the message once more with power in the East, when he bids us enter the cities of the East, and of the South, and of the West, and of the North, shall we not respond as one man and do his bidding? Shall we not plan to send our messengers all through these fields and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning the multitudes?"—"*Testimonies for the Church*," Vol. IX, pages 97-99.

Rochester, N. Y., was one of the cities in which the first and second angels' messages were preached. In the early part of 1844, while Wm. Miller was preaching the prophecies to hundreds in this city, the city churches united against the message; and to counteract the work of Mr. Miller, instituted the modern church festival, in the basement of one of the churches, and sold in connection with their oysters, ice-cream, and cake, a little booklet opposing the doctrine of Christ's soon coming.

The truth of God has met with many conflicts in this city; however, it has survived, and we have to-day a growing church here, which has recently purchased a substantial frame church building from the Baptist people. A number of churches in this conference rallied in a substantial way to support the work in Rochester.

We know there are brighter days for this struggling church. And if each one will do his God-given duty faithfully, the Lord will bless us, and souls will be converted.

J. F. PIPER.

Field Notes

ONE young man has decided to obey the truth at Candor, N. Y., as a result of meetings held by Elder D. G. Turk.

BAPTISMAL services were held in the First Springfield (Ill.) church, Sabbath, December 18. Two were baptized and united with the church.

BROTHER W. F. KENNEDY reports the organization of a church at Paonia, Colo., with a membership of twenty-one, five of these being new converts.

THREE of the patients at the Loma Linda (Cal.) Sanitarium have recently begun the observance of the Sabbath as a result of daily Bible readings held for the patients on the doctrinal features of our faith.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

Necessary to Success in Sanitarium Work

I HAVE been asked to submit a few suggestions as to what I regard as indispensable to success in our sanitarium work. In this I will briefly speak of our larger sanitariums, and will not include what we sometimes call sanitariums, which are little more than treatment-rooms. Treatment-rooms may be conducted successfully with few facilities.

First, the most important equipment for a successful sanitarium is a good physician. I do not mean by this simply an M. D. who may be a good, conscientious Christian; *this is essential*, but he must be *more* than a Christian. He must be a man with endowments and qualifications that give him a natural fitness as a physician and a leader of men. Tact and skill are essential, in addition to the acquired knowledge of the profession. He must be an *ever-growing* man.

President Garfield was once asked what he regarded as essential to the maintenance of a successful college. His reply in substance was: "First, a good teacher at its head, and second, students who want to learn." He further said: "Johns Hopkins on one end of a log, as teacher, and James Garfield on the other end, as a student, would make a successful college."

Adapting this illustration to our sanitarium work, the two essentials are, first, good doctors; second, patients receiving treatment. The greatest asset any sanitarium can have is to be manned with strong, *large-souled, broad-minded, thoroughly qualified* Christian physicians and business management, who believe in the rational methods of treating the sick which God has connected with the closing work of the gospel.

Second, the head physicians of our sanitariums, if possible, should be good surgeons and should possess business ability. They may not have the detailed business to look after. However, that harmony of action and economy may be exercised, the head physician should be in close touch with the resources and expenses of the institution at all times.

Third, co-operation of physicians, business manager, and all the helpers of the institution is absolutely essential to success. This co-operation should be shared by the board of trustees, conference committee, laborers in the conference, and the entire membership of the conference. To secure this co-operation there must be the fullest information given to all interested concerning the purposes of the sanitarium, its value as a medical institution, its influence as an educational factor, its needs, and what it is accomplishing in bringing souls into the message.

Fourth, equal in importance to the right kind of physician is the spiritual atmosphere of the institution. A devoted, God-fearing person of ability as a teacher, should be connected with

every sanitarium, one who gives his entire time to the religious interest of the helpers and patients of the institution. Such a person may be a minister, or a woman who is qualified to teach the truth in an acceptable and comforting manner to all.

Fifth, we should let the people know what we are doing. It is true that our best advertisements are the patients that go from our institutions among the people. However, this is not sufficient. Cranks and fanatics should have no place in the institution, nor should any immoral person be permitted to remain long in the institution, even as a patient, for one such person destroys and tears down more than many can build up.

Sixth, buildings and other equipments, which are very necessary, can not supply any lack in the foregoing essentials for success, and to rely upon a pleasant location, with ample buildings for success, is but to lean upon a broken reed, and to realize in the end failure.

Seventh, our claims to advance light in all that pertains to hygiene and sanitation should be fully sustained in the surroundings of the institution and in all that pertains to its work. In some cases there is an opportunity for improvement. We ought to be in the lead rather than be following State institutions as we are in some features of our work.

Why should we not insist that the cow, from which we secure milk and butter, shall share in the blessings of wholesome air, sunlight, and cleanliness in her apartment where she is confined so much of the time, especially in the winter season? If we expect the cow to be healthy and to be a blessing to mankind, as the Almighty designed, why should not our institutions be an example to our people and the world, in providing stables with as much sunlight, pure air, and freedom from dampness as we would expect in quarters we would occupy ourselves? State institutions are doing this, and why should we be trailing far behind? No wonder that we hear so much about tuberculosis in the cow, when she is so often shut up in a dark, filthy stable.

In closing, I will say, We must bring our expenses within our receipts. We must undertake to start no more sanitariums than we can successfully equip and man with suitable physicians and business management. We must give the people all we promise. We should make the sanitarium the most homelike, restful place to mind and body to be found anywhere to the afflicted seeking health.

R. A. UNDERWOOD.

Our Sanitarium Work in Washington, D. C.

WE are glad to report steady progress in connection with the sanitarium work in this city. Two institutions are being operated, the Washington Sanitarium, located at Takoma Park, seven miles from the capital; and what is known as the Washington Branch Sanitarium, on Iowa Circle, near the center of the city.

Drs. H. N. and Patience Bourdeau Sisco have charge of the city work. They and their coworkers have labored very hard and faithfully during the last few months, and they have succeeded admirably in doing a large amount of work and in meeting their operating expenses.

The progress of the work at the main

institution at Takoma Park has been somewhat slower, but far from discouraging. In the establishment of every new enterprise, and especially in sanitarium work, it takes time for the development of a constituency. Little by little the Washington Sanitarium is developing a stable constituency of friends and supporters. New patients are continually coming to it, sent by others who have once been guests; thus the range of its influence is gradually widening. In this is seen the results of the faithful work of Drs. D. H. and Lauretta Kress, and their associate workers.

Of late there has arisen throughout the country, and particularly in some of the cities of the East, both on the part of our own people and on the part of many from the outside, a very earnest demand for instruction on health, subjects. This demand has increased so rapidly that many excellent openings for presenting this part of the message have been turned aside because there were none who could answer the calls. This is to be regretted, for the reason that many of these openings present opportunities for bringing our principles before various classes who perhaps could be reached in no other way, and who through this means would become devoted supporters of our sanitarium work. There is also a very important work to be done in behalf of our own people in affording them an education in health principles, and in enlisting their interest in behalf of our health and sanitarium work.

Because of these openings and to meet this demand the General Conference Committee some months ago invited Dr. D. H. Kress, the medical superintendent of the Washington Sanitarium, to so arrange his work that he could be free to answer some of these calls. The committee felt that Dr. Kress, on account of his extensive experience, uniting, as he does, both the work of the physician and gospel minister, was particularly fitted to meet this demand. He accordingly began to plan his future work with that in mind.

In May Dr. R. S. Ingersoll and wife were called to the Washington Sanitarium with a view to taking charge of the institution as soon as medical qualification could be secured in the State of Maryland. This plan has now reached perfection, and Dr. R. S. Ingersoll has been elected medical superintendent of the institution, thus relieving Dr. Kress, and making it possible for him to follow this important line of work to which he has been called. Dr. Kress will continue an official connection with the Sanitarium, as consulting physician. Dr. Lauretta Kress will still maintain a connection with the Sanitarium as consulting physician, and as instructor to the nurses and the students of the Foreign Mission Seminary, and will look after some of the outside calls for medical help. She will be so far relieved by the work which Dr. Olive Ingersoll will render as house physician, however, as to be free also to connect with her husband in his field work from time to time, and to answer some of the urgent calls which previously she has been compelled to refuse,—calls to represent our health work before conventions of our own people and at important gatherings of other societies.

This arrangement, while providing competent medical help for the institu-

tion, opens a way whereby there can be taken up in the field the teaching of health principles, a work which has been long neglected through dearth of laborers. And the Sanitarium will receive double benefit in consequence,—the strength afforded by the Drs. Ingersoll, and, in common with other sanitariums, the help afforded by the field work of the Drs. Kress. The Drs. Ingersoll bring to the institution a valuable experience. After completing their medical course at Ann Arbor, Mich., they spent eight years in medical work in India. Since returning from that field, Dr. R. S. Ingersoll has spent nearly two years in post-graduate work at important medical centers in the United States and Europe, giving special attention to surgery, securing English recognition in a membership in the Royal College of Surgeons. Brother Nethery, of Nebraska, has been called to the business management of the Sanitarium, and is taking hold of his work with good courage. Before the Washington Sanitarium a bright future is opening out, and we believe it will be a strong factor in the promulgation of the message at the national capital.

F. M. WILCOX.

Young People's Work

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

M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Results

A CONFERENCE president writes: "I feel thankful that we have a real live secretary, as Miss — has proved to be. As a result of her labors, combined with the efforts of our conference laborers, I feel that our young people are indeed reaching a higher standard, and many of them are forming definite plans for the future. Quite a missionary spirit is growing among them. At our camp-meeting this fall we were much encouraged by the attitude our young people are taking. All seem to have had a bright experience in surrendering to God for service."

Herein lies the secret of success,—efficient leadership, combined with the efforts of all conference laborers. All must be young people's workers, but some one must give especial and constant attention to this line of work, by planning for the youth ways and means of working, and developing effective methods of working for them.

M. E. K.

Echoes From the Field

TEN of the Missionary Volunteers in British Columbia are preparing for the next Standard of Attainment examination, and one society is supporting a colored student in the South.

The Queensland young people are sending bunches of flowers to hospitals, and devising ways to earn means for the support of their missionary.

The South Australian Missionary Volunteers recently sent a large parcel of canceled stamps to America to be sold, the proceeds to be used for missions.

The Victoria young people gave away

eighty-seven bunches of flowers to the sick, and made forty-three articles for missions last summer.

A society of eighteen colored members has recently been organized at Nashville, Tenn. They have taken hold of their work earnestly, and plan to assist in raising a scholarship for the Huntsville school. All the members have enrolled in the reading courses.

In regard to the training bands in Berrien Springs, Prof. O. J. Graf writes: "We have recently organized our school into bands of activity. The young people's band is one of the largest and most lively. The other three are the foreign and the home missionary, and the periodical band. We have doubled up the work of each band in such a way that they will not only take up problems connected with each line of work, but will be doing practical missionary work as well. For some time the foreign missionary band will not only study the interests of each field and how to meet the difficulties, but will also do Christian Help work here in the community, and prepare clothing, quilts, or something of the kind for some of our foreign missionaries."

Let our German youth and those who have friends among the German young people, make use of the new German young people's paper, *Der Jugenbote*. It is published by the International Publishing Association, College View, Neb. Price, fifty cents a year.

The Missionary Volunteer secretary of Louisiana writes: "A good spirit is taking hold of the young people, and I have high hopes of seeing something accomplished. The missionary spirit is wonderfully revived."

The Missionary Volunteer work in Wisconsin is progressing. Some of the young people are a little late in starting the reading courses, but a large number are taking them up. The secretary reports that thirteen young people have been converted under his recent labors.

The members of the Lynden (Wash.) Missionary Volunteer Society are taking up Reading Course No. 1, with a determination to read all three courses. This is a worthy ambition. We hope their enthusiasm will hold out. Other societies and church-schools in Western Washington are taking this year's course.

The Southeastern Union Conference will endeavor to complete its share in the Foreign Mission Seminary Scholarship fund this quarter.

The Kansas secretary writes: "The work here seems to be moving forward, and the Lord is blessing to the extent that several are being converted in our young people's meetings. We also have a number of societies that are doing good work selling the magazines and publications. I believe the only solution to the problem of saving our young people to the cause of God is for us to put them to work, and to encourage them to continue to work until the Lord shall call them. We can not afford to settle down in a lifeless way when we see souls perishing about us."

The Missionary Volunteer secretary of Indiana has been holding Sabbath-school and Missionary Volunteer conventions in connection with some meetings in the conference. She writes that all the societies are using the "Bible Doctrines" lessons.

There was an excellent revival among the students of the South Lancaster

Academy at the time of the Atlantic Union Conference.

Several conferences have taken definite steps to organize conference Missionary Volunteer societies. This is an excellent plan, bringing the isolated young people in touch with the conference Missionary Volunteer secretary, and stimulating them to greater missionary activity.

Still the young people are pressing into the Reading Course circle, but there is plenty of room, and we are glad to welcome each new name. Very soon we shall begin the study of our denominational history, and we trust that others will join us in reading the story of how God has kept and prospered this people.

M. E.

Society Lessons

OUR Missionary Volunteer societies have been studying "Bible Doctrines" since last October. These lessons have received a warm welcome. Many young people are availing themselves of this opportunity to become better acquainted with the Bible. The series has also given an impetus to the Standard of Attainment plan; and as one result of these lessons, many young people will doubtless be ready to take the Standard of Attainment examination in Bible doctrines next fall. Do you not know of some young people who should be seizing this opportunity? Let them begin at once. The lessons appear weekly in the *Instructor*. To study these lessons will help us to grasp more firmly the "blessed hope," and will enable us to give a more intelligent reason for the Christian's hope.

M. E.

Missionary Volunteer Day

THE General Conference Committee has appointed Sabbath, February 26, as Missionary Volunteer day. All our churches and companies in America are invited to give that day to the consideration of the young people's work, and we trust that none will fail to do so.

"The Lord has appointed the youth to be his helping hand," and "very much has been lost to the cause of God by lack of attention to the young." These words from the pen of Sister White summon us to action. Truly in our youth lie unmeasured and often unsuspected possibilities, and these possibilities are the fertile fields, which, if carefully cultivated, will yield an abundant harvest of good loyal service. But we must guard well the sacred heritage, lest while we slumber, the enemy slip in and sow the tares of sin.

Upon the shoulders of every Christian lies the responsibility of doing his utmost to persuade the youth to yoke up with Christ for service. He who grasps this responsibility may confidently expect divine help. His is the promise that "God will set in operation every agency in the universe to defeat the enemy if we will place ourselves in His hands."

Then let us faithfully set apart February 26 for studying our relation to the young people's work. Let us unitedly pray for the success of the efforts that are being put forth in behalf of our youth. Let us pray for a deeper consecration to this work, for a better under-

standing of it, and for that genuine faith in it which will labor on incessantly until the work shall be completed.

The program for this day will accompany the Second Sabbath Reading for February. The sheet entitled "Missionary Volunteer Day" will give suggestions for the meeting. Please notice that the REVIEW of February 17 and the *Instructor* of February 15, besides the Missionary Volunteer sheet and the leaflet enclosed with the Second Sabbath Reading, will be needed to carry out the suggestive program. M. E.

The Morning Watch Calendar

SINCE November the little Morning Watch Calendars have been scattering over the world. More than a thousand hurried across to Australia; some went to Europe, and a few to other countries. Two hundred of them have just crossed the Atlantic for Germany. They have fairly been swarming through the United States and Canada, and orders are still coming in. It is late, but far better begin now than wait until next year. Some one has truly said that we must resolutely plan for a little time alone with Jesus every day.

The little Morning Watch Calendar has helped many to form the habit of regular personal devotion, and we are sorry to believe that there are still some young people who have not provided themselves with this little daily reminder; but we trust that such will supply themselves at once. A devoted Japanese student, when asked the secret of his success in the Christian life, said, "The Morning Watch and Phil. 4:8." One writes to a friend: "I think those little calendars are so nice. We want some to send to our friends. Where can we get them?" Another says: "The calendar came yesterday. I am very happy to have it. What a help it will be to me the whole year through! I have hung it on a hook at the head of my bed so I can use it every morning before rising."

If you do not already have a calendar of your own, or if you know of some friend who should have this little daily reminder, enclose five cents in a letter to your conference Missionary Volunteer secretary or to the Missionary Volunteer Department, Takoma Park, Washington, D. C., and get a calendar by return mail. M. E.

THE *Youth's Instructor* has a suitable name; for it expresses the general character of the paper, and it not only is what its name implies, but, as demonstrated by the following quotation from a letter, it is also an appreciated *instructor* of adults and the aged: "The *Youth's Instructor* is loved by all of our Sabbath-school members. The older members seem to appreciate it as much as the younger ones do."

THE *Sabbath School Worker* is small in size and cheap in price, but is large in service and rich in value. Nearly every one, upon renewing his subscription, voluntarily speaks in its praise. The following is a fair sample of the many good words we receive: "We are indeed glad when the time comes for the *Worker* to arrive. We appreciate it, and do not see how we can get along without it. The *Worker* is really a great help in our work."

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Secretary
W. A. COLGORD Corresponding Secretary

Religious Liberty Day Program

Sabbath, Feb. 5, 1910

Singing: "Hymns and Tunes," 1247;
"Christ in Song" (new edition), 684.

Prayer.
Singing: "Hymns and Tunes," 1245;
"Christ in Song," 683.

Bible Reading on Religious Liberty.

Reading on Religious Liberty.

Receiving the Offering.

Prayer for God's blessing on offerings.
Singing: "Hymns and Tunes," 1240;
"Christ in Song," 508.

Bible Reading on Religious Liberty

1. WHAT is an accompaniment of the Holy Spirit? 2 Cor. 3:17.

2. Where liberty does not prevail, of what are we sure?—The absence of the Holy Spirit.

3. Is the Word of God an expression of the Holy Spirit? John 6:63.

4. Cite examples from history, as illustrated in the experiences of Germany, England, and the United States, showing how religious liberty prevailed where the principles of the Bible were taught and maintained.

4. Cite examples from history showing how religious liberty prevailed where the principles of the Bible were taught and maintained. Germany, England, and the United States furnish such examples.

6. What does Christ teach will make man free? John 8:32.

7. What is the truth? John 17:17.

8. From these facts, how are the principles of true liberty to be taught?—From the Word and law of God.

9. By what kind of law are men to be judged?—The law of liberty. James 2:12.

10. Then, in teaching the principles of religious liberty, are we not teaching the law of God?

11. Is there existing to-day a great departure from the Bible and the law of God? "Great Controversy," page 587.

12. When men depart from the Word of God, what is the logical result?—A departure from the principles of liberty. "Great Controversy," page 584.

13. What message is borne by one endowed with the Holy Spirit? Luke 4:18.

14. What power do men seek when they depart from the Holy Spirit and the Word of God?—The power of force or of the state.

Reading on Religious Liberty for Sabbath, Feb. 5, 1910

THE past few years have not been characterized to any great extent by bitter outbursts of persecution for violation of the Sunday laws; nevertheless that affords no reason why we should lessen our activities in enlightening the

people on the principles of religious liberty. Indeed, we should be more active when there are seasons in which we are left free to worship God according to the dictates of our own consciences.

This lull from the intolerance of those who long to see the earth rid of God's commandment-keeping people has been in the providence of God, in order that his people might do uninterruptedly the work he has committed to them.

Each should seriously ask himself the question, "Have I improved the golden opportunities which have been granted me, in doing what I could to give the warning message against the beast, his image, and the reception of his mark?"

While outwardly there has been no very prominent demonstration of religious intolerance, we should not allow ourselves to feel that we have been needlessly alarmed. If we do, we deceive ourselves, as multitudes in the world are deceived. If this indifference was confined to those who are unacquainted with the third angel's message, the situation would not be so serious. Are not many Seventh-day Adventists saying by their inactivity in this department of the Lord's work that it is not necessary to make so much of a stir over this matter?

A brief outline of the activities of the forces that are seeking to bring about the very things the sure word of prophecy has warned us would come, may be of interest to us at this time. If these events scheduled on the great prophetic program do not take place, they will be the first prophetic utterances to fail of meeting with a remarkable and unerring fulfilment. The facts are that these acts in the great prophetic drama are no less important than any that have gone before.

We are all aware that the warning is first against the beast. Little has been said concerning the mighty strides that the Roman Catholic Church has been making during recent years. The January number of *Current Literature* quotes from a book on Roman Catholicism, which gives the total number of Roman Catholics in the world as three hundred million, and fifteen million six hundred thousand of these are in this country; in other words, one in every six of the inhabitants of the United States is a Roman Catholic. With so rapid a growth of this church during recent years, it is not difficult to estimate what influence and power she will be able to exert in another decade.

It will be remembered that recently the Catholic Church has launched a thoroughly organized proselyting propaganda in this country. She is sending forth educated and talented priests to conduct meetings in large cities for non-Catholics.

It must be confessed that she is exerting a great influence politically; besides, the public press is largely under her censorship and control.

Recently in Washington a great and significant function was held in St. Patrick's Catholic Church, at which President Taft, his cabinet officers, justices of the Supreme Court, members of Congress, and representatives of other nations were in attendance. The *Washington Post* speaks of the occasion as follows:—

"The Pan-American Thanksgiving day celebration at St. Patrick's Church in this city yesterday was an event unparalleled in the annals of religious

functions in this country, and the first occasion in the world's history when all the independent nations of the Western hemisphere united for the celebration of a thanksgiving festival.

"The ceremony formed an epoch also in the history of the Catholic Church in America, because it was the first solemn mass of thanksgiving ever attended by the President of the United States on the day set apart by him and his predecessors as 'one of general thanksgiving.'"

Yet in the face of these facts, multitudes of professed Protestants do not see the danger confronting them, but instead believe that Rome is becoming Protestantized. It is not difficult to understand why it is that so many in recent years have not learned the character of this organization, for the Catholic Church has been successful in having eliminated from many school-books and histories any reference to her past terrible history. How truly the Lord symbolizes her cunning and craftiness when he speaks of the "little horn" as possessing "eyes like the eyes of man!"

The various efforts of the professed Protestant churches to effect a union of church and state in this country are all pleasing to the Roman Catholics, for when the proper time comes, all these things will be used by them in confirmation of the church's long-established policy in that direction.

The past year a strong effort was made in Congress by the advocates of religious legislation to secure a Sunday law for the District of Columbia. They were greatly disappointed and displeased with their failure in securing the legislation for which they had so long and earnestly striven.

During the special session of Congress, held last spring after the election of President Taft, the Johnston Sunday bill for the District of Columbia was again introduced by Senator Johnston, of Alabama, and the committee to which it was referred has recently reported it favorably to the Senate. A joint-resolution was introduced also at this time in the House, calling for an amendment to the United States Constitution which would put the expression, "in the name of God," in that document.

Since the convening of Congress this winter, another Sunday bill has been introduced into the House, which is known as H. R. 13876.

In addition to the efforts of these enemies of the Sabbath here in Congress, there is a strong effort being exerted in nearly every State in the Union to secure more stringent Sunday legislation.

In 1888 and 1889, when the Blair Sunday-rest bill was being urged before Congress, this was the message to us:—

"The crisis is now upon us. . . . That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every

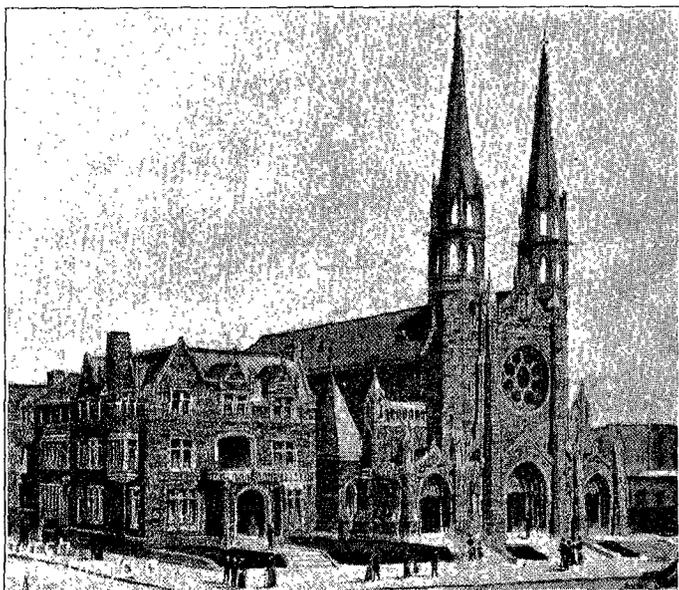
watchman upon the walls of Zion should raise the alarm."

"O, do not sleep now, and in your inactivity feel that you are doing the will of God! The experience of God's commandment-keeping people now should correspond with the events that are crowding upon us.

"It should be the business of all the righteous in the land, as they see the signs of the approach of peril, to arouse to action, and not sit in calm expectation of ruin, comforting themselves with the belief that this work must go on, because prophecy has foretold it, and that the Lord will shelter his people in the day of trial. Effectual, fervent prayers should be ascending to heaven that this calamity may be deferred; for we are not ready to meet it."

"Arouse and come to the front. Be stanch to defend your religious liberty."—Mrs. E. G. White, in *Review of Jan. 1, 1889.*

If the situation twenty-one years ago demanded such an earnest, stirring appeal from the servant of the Lord, how much more is it needed after so many



ST. PATRICK'S CHURCH, WASHINGTON, D. C.

years have elapsed, and we are so much nearer the final crisis!

All are aware that, with such a gigantic proposition as that of enlightening about ninety million people in this country concerning the principles of religious liberty, it will require most earnest, liberal, and self-sacrificing efforts upon the part of every loyal Seventh-day Adventist to accomplish the task before us.

It will be remembered that, according to the action of the last General Conference, the religious liberty offering this year is to be divided equally among the General, union, and local conferences. This should be an additional incentive to make our offerings larger than ever before.

May your offering be accompanied with your most earnest prayer that the greatest good possible may be accomplished with it.

K. C. R.

A Great Temperance Convention

A NOTABLE gathering of distinguished temperance workers from all parts of the country occurred in Washington, D. C., from the twelfth to the seventeenth of last month.

This meeting was held under the

auspices of the International Reform Bureau, of which the Rev. Dr. W. F. Crafts is the head.

Among the prominent speakers who took part in the discussions were John G. Wooley, Ex-Senator H. W. Blair, who introduced the famous Sunday bill twenty-one years ago, Pres. Samuel Dickie, Clinton N. Howard, Rev. Dr. C. H. Mead, and others.

Other matters besides the liquor traffic were discussed; viz., race-track gambling, the white slave traffic, the opium habit, etc., all coming in for consideration as to the best methods of dealing with them.

Discussions were interesting and instructive, and Seventh-day Adventists could, in the main, feel in perfect accord with the things said and with the methods suggested.

On the last day of the conclave the question of Sunday legislation was the theme. Rev. G. L. Tufts, Pacific Coast secretary of the International Reform Bureau, spoke in part as follows:—

"This movement [Sunday legislation] is on in our country. It began in this city twenty-one years ago when a hearing was held on the Blair Sunday Rest bill. This encouraged the foes of the sabbath to continue their warfare down to the present time. And so at the New York State legislature twenty-one bills for the repealing or the weakening of the Sunday law of that State were introduced at the last session; and so seven or eight other States of our Union. And to-day there is a movement going over our country by the foes of the sabbath to destroy our Sunday laws. These foes are in various forms. They came up in our legislature in California when we had our bill introduced at the last session for a better observance of Sunday, in three forms: one was wholly within the church, the next was without the church, and the next was partly within the church and partly out of the church. The first, which was in the church, was the Seventh-day Adventists. They sent their strongest ministers to represent that church, lobbying against the bill. They got that inspiration twenty-one years ago in this city. And now they have their plant here, near by this city, from which they are sending out literature all over our country, against our Sunday laws, and trying to break them down. We found that was true in our fight in the State of California; for at the hearing before the committee having this bill in charge, in answer to a question asked those ministers and delegates of that church, whether they would oppose a law that applied simply to the closing of saloons on Sunday, and nothing else, they answered in the affirmative. And so I could give another State in that line.

"And there was another foe wholly without the church, the liquor element. And so it seems to be rather inconsistent to see these ministers of the gospel united with the royal arch-enemy in trying to secure the rejection of that bill."

Dr. D. H. Kress, of the Washington Sanitarium, replied to Dr. Tufts in the following words:—

"I wish to say I am in favor of prohibition. Reference was made to Seventh-day Adventists which would lead one to think they do not favor prohibition. I am a Seventh-day Adventist. Now, I think that a wrong impression may have been conveyed, not intentionally; but since we can not read each

other's motive, misunderstandings sometimes arise. Some time ago an intoxicated man entered a street-car. He fell asleep, and at the end of the line the conductor found it necessary to put the man off the car. A scuffle took place, and the conductor was thrown and killed. The question arose, Who killed the conductor? It was not the intoxicated man, nor was it the liquor seller; it was the people who licensed the saloon and granted the right to the saloon-keeper to sell the drink. It does not matter whether the drink is sold on Sunday or upon some other day of the week; the people who legalize the liquor traffic are responsible for the crimes committed by those who become intoxicated.

"I favor total prohibition, and I am certain I voice the sentiment of every member of our church when I say that he favors total prohibition. The prisons are filled with murderers and robbers in spite of the fact that we have laws prohibiting murder. Suppose we should say we can not have laws which totally prohibit murder: let us have laws framed that will prohibit murder on Sunday, or on the Fourth of July, or after ten o'clock at night. That would weaken the law. We recognize that the sale of intoxicating liquors makes criminals. In fact, the sale of liquor itself is an unjustifiable wrong. If this is so, then we ought to deal with this traffic as we do with murder and with theft—we should strike for prohibition on every day of the week. If this is done, and this question of Sunday legislation laid aside, every Seventh-day Adventist will stand shoulder to shoulder with those who are working for the enforcement of laws prohibiting the sale of drink.

"It seems to me that it would weaken the cause of prohibition, and that it would be wrong, to suppress drink merely upon Sunday; for we would thereby be legalizing this evil on the other days. Let us ask for total prohibition and the closing of saloons on all days. In that Seventh-day Adventists can heartily cooperate. I am anxious that this shall be brought about, so that together we may strike heavy blows at this traffic."

Dr. Crafts followed Dr. Kress, speaking in a very complimentary way of the Seventh-day Adventists. He said we stood for eleven twelfths of all the reforms his bureau was working to obtain. He said that the demand for the closing of the saloon on Sunday was not because Sunday was a religious day, but because it was a day of leisure. This argument of Mr. Crafts does not appear to be in harmony with the following statement made by him on a previous occasion: "If you take the religion out of the day, you take the rest out of it." Again, it should be remembered that the advocates of Sunday legislation who have been instrumental in securing a day of enforced idleness on Sunday are responsible for this "leisure" that makes the Sunday saloon so objectionable. As Dr. Kress said, Seventh-day Adventists desire the saloon closed on Sunday, and all other days of the week. K. C. K.

HARTFORD, Conn., is still struggling with its Sunday-closing fight. From being at first an effort to close only the moving-picture shows, its enemies seem to have forced other issues into it, so that now orders have been issued closing all places of amusement on Sundays.

The Sunday Theater

AN anxious mother out West, speaking of Sunday theaters, inquires, "Why will the officials of Ogden make it so hard for us mothers to govern our boys and girls? I don't want to be too stern with Nellie, but I know the Sunday theater is a step in the wrong direction. O, what can we mothers do with all these pitfalls waiting for the feet of our children?"

While this mother, and every other mother similarly situated, is to be sympathized with in her responsibility to bring up her boys and girls aright, she should go deeper into this matter. Not merely is the Sunday theater a step in the wrong direction, but theatergoing on *any day and every day* of the week. If Christian parents wish to bring up their children to be Christians, they must teach them to avoid the theater and all other questionable amusements altogether. Why should they ask the civil authorities to forbid to all the people, whether Christians or not, that which they are loath to forbid their own children? Abraham was commended and trusted by God because God knew that he would "command his children and his household after him." If theaters, like the saloon, are of such a character that they should be closed on Sunday, they should be closed every day.

W. A. C.

Holding the Sunday-Law Movement in Check

FROM present indications, the movement for Sunday legislation is onward in Congress. Friday, January 14, the Senate Committee of the District of Columbia decided to report favorably again upon the Johnston District Sunday bill, and the report was presented in the Senate the following Monday, January 17. It will be recalled that this measure was reported favorably by this same committee May 1, 1908, during the Sixtieth Congress, and passed the Senate May 15 of that year, but died in committee in the House.

The meeting on the fourteenth instant was the first meeting of the Senate District Committee held this present session, and the report respecting the Sunday bill appears to have been among the first things considered in the meeting.

At the closing meeting of the Reformers' Conclave recently held here in Washington (December 12-17), Mr. W. F. Crafts, who called the conclave, stated that they were holding this question of Sunday legislation, upon which there was some disagreement, "in abeyance." They wished to get all the reform forces, Seventh-day Adventists included, united upon the points of agreement. From the actions just referred to, we can see about how much dependence can be placed upon any assurance that may be given by the Sunday-law workers that they will hold the movement for Sunday legislation "in abeyance."

We do believe, however, that God has been holding this movement in check in order that his people might have time to develop their work, enter new fields, and prepare for the final proclamation of the message in all the world. Let us be up and doing. The night cometh in which no man can work. Let us labor earnestly while it is day. W. A. C.

Religious Liberty Notes

A governmental-religious question of some intricacy is again up for consideration in connection with the United States vital statistics. It seems that the classification of "Hebrews" works a hardship to the Jews of America when they wish to visit Russia, as on account of that listing they are in that unfriendly country not treated as Americans but as hated Jews. They have for years been contending that "no government has the right to inquire into any other question than that of political affiliation of persons visiting their shores." It seems further that Congress has taken this view of it, and that our State Department has made it the subject of repeated diplomatic correspondence.

Rev. Dr. R. C. Wiley, one of the leading officials of the National Reform Association and on the editorial staff of its organ, the *Christian Statesman*, insists in a late article in that publication—while finding no small fault with the defects of the presidential and gubernatorial thanksgiving proclamations in that they do not specifically recognize the evangelically essential relations of Christ to the Christian conceptions of thanksgiving—that the real aim of these official recommendations is, after all, to "give public expression to the principles of national religion." With all the faults of these unscriptural proposals to "national religion," our National Reform friends dearly love them still.

This was one of the oft-heard complaints of one of the speakers at a recent meeting of a Pennsylvania ministerial association: "The craze for amusement, is destroying the sacredness of the sabbath. We talk about the continental sabbath; we've got it now in America—Sunday baseball, Sunday golf, Sunday theaters, Sunday saloons, Sunday clubs, Sunday excursions—God save America!" And yet this same man—an intelligent gospel minister—is doing all he can to persuade his ministerial brethren and lay friends to do everything possible to obtain more Sunday laws, knowing this "craze" is abroad and will catch nine out of ten of the Sunday idlers who are thus turned by these laws upon defenseless communities.

An incidental admission of large import comes out in a late number of *Extension* (Catholic, Chicago) in an editorial comment on the contrast between Catholic and Protestant liberality to missions and benevolences, as suggested by the will of the late John S. Kennedy, of New York, which gives to Presbyterians and other Protestant missions and charities fifteen million dollars. The editorial, accounting for the lack of this sort of thing among wealthy Catholics, says: "Consequently, when they feel that local church interests are cared for; when they feel that it is better to divide among all the responsibility for that local work; when they feel that their gifts have the effect of injuring religion by depriving others of a chance to merit by giving; when they feel that our hospitals, orphan asylums, and protectories are often materially assisted by the State; then they conclude that there is no reason for leaving money to anything but the enrichment of their relatives." It is a significant admission that in New York the State makes Catholic institutions the beneficiaries of its treasury.

The Missionary and Publishing Work

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

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

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

Summary of Magazine Sales for December, 1909

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Value
Atlantic Union Conference									
Central New Eng.	76	1894	10	30	...	...	2010	\$ 201.00
Maine	34	1267	...	...	...	...	1301	130.10
New York	158	194	25	10	...	...	387	38.70
Greater New York.	166	1300	375	75	...	...	1916	191.60
Western New York.	87	950	78	20	...	...	1135	113.50
Southern New Eng.	26	122	5	...	...	...	153	15.30
Vermont	19	194	...	...	50	...	263	26.30
December totals . . . 2073	566	5921	493	135	50	...	9238	923.80	
November totals . . . 1648	537	4439	150	1320	25	137	8256	825.60	
Canadian Union Conference									
Maritime	8	35	...	...	5	...	48	4.80
Newfoundland . . . . .	...	2	...	...	...	...	2	.20
Ontario	17	254	375	...	...	...	646	64.60
Quebec	4	57	...	...	...	...	61	6.10
December totals . . . 895	29	348	375	...	5	...	1652	165.20	
November totals . . . 487	21	552	12	223	25	9	1329	132.90	
Western Canadian Union Conference									
Alberta	16	37	...	...	...	...	53	5.30
British Columbia	38	39	...	...	...	...	77	7.70
Manitoba	11	22	...	...	...	...	33	3.30
Saskatchewan	4	15	...	...	...	...	19	1.90
December totals . . . 383	69	113	...	...	...	...	565	56.50
November totals . . . 111	37	110	...	260	...	6	524	52.40	
Central Union Conference									
Eastern Colorado	175	360	...	...	...	...	535	53.50
Western Colorado	173	121	...	...	...	...	294	29.40
Kansas	467	740	...	20	...	...	1227	122.70
North Missouri	443	19	...	...	...	...	462	46.20
Southern Missouri.	181	61	25	25	...	...	296	29.60
Nebraska	134	1474	25	50	...	...	168	168.40
Wyoming	16	13	50	...	...	...	79	7.90
December totals . . . 2359	1589	2792	100	95	...	...	6935	693.50
November totals . . . 1457	865	1577	45	1429	...	124	5497	549.70	
Columbia Union Conference									
Chesapeake	165	804	175	150	5	...	1299	129.90	
District of Columbia	174	660	20	109	...	...	963	96.30
New Jersey	99	548	...	125	...	...	772	77.20
East, Pennsylvania	50	200	75	25	...	...	350	35.00
West Pennsylvania	28	174	35	...	...	...	237	23.70
Ohio	156	485	...	25	...	10	676	67.60	
Virginia	77	321	...	...	...	...	398	39.80
West Virginia	66	40	...	...	...	...	106	10.60
December totals . . . 3523	815	3232	305	434	5	10	4801	932.40	
November totals . . . 3343	3214	3432	462	2097	25	81	12654	1265.40	
Lake Union Conference									
Indiana	1075	810	13	30	...	...	1928	192.80
East Michigan	99	775	25	75	...	...	974	97.40
West Michigan	96	815	...	20	...	...	931	93.10
North Michigan	90	121	...	...	...	...	211	21.10
Northern Illinois	2085	1144	...	25	...	25	3279	327.90	
Southern Illinois	77	100	...	...	...	...	177	17.70
Wisconsin	136	809	31	...	...	...	976	97.60
December totals . . . 4293	3658	4574	69	150	...	25	12769	1276.90	
November totals . . . 5554	1745	7024	79	2829	...	143	17374	1737.40	
Northern Union Conference									
Iowa	584	479	...	50	...	...	1113	111.30
Minnesota	127	1384	...	...	...	...	1511	151.10
North Dakota	46	69	...	...	...	...	115	11.50
South Dakota	57	121	...	...	...	...	178	17.80
December totals . . . 2961	814	2053	...	50	...	...	5878	587.80
November totals . . . 1484	694	4218	215	1581	100	87	8379	837.90	
North Pacific Union Conference									
Montana	20	190	...	...	...	...	210	21.00
Southern Idaho	43	85	...	...	...	...	128	12.80
Upper Columbia	265	467	...	...	...	...	732	73.20
Western Oregon	41	432	...	...	...	...	473	47.30
West. Washington	225	449	...	...	...	...	674	67.40
December totals . . . 3981	594	1623	...	...	...	...	6198	619.80
November totals . . . 5188	536	2017	750	999	...	192	9682	968.20	

The Summary

IN all branches of our missionary and publishing work the sales during December are usually less than for any other month. This is due to the interruptions which naturally are caused by the holidays, the week of prayer, and holiday deliveries.

We are pleased to note, however, that the drop is not great in the sale of ten-cent magazines, and that there is even a small increase shown in the sale of the *Signs of the Times Monthly*, the *Watchman*, and the Temperance number of the *Youth's Instructor*.

It is especially gratifying to see the steady growth in the circulation of the *Watchman*, which shows a larger sale for the month of December than for any other month since it was launched.

Through an oversight by the publishers, the report of the *Signs of the Times Monthly* was sent to us for union conferences only, instead of conferences. Therefore, the total distribution in each State, as shown by the summary, does not include the *Signs of the Times*. However, the total distribution of the *Signs* in each union conference is added into the union conference total, thus making the record complete for the union.

Notice in the comparative summary at the close that the sale of ten-cent magazines during the past seven months has totaled nearly a million copies, at a value of nearly a hundred thousand dollars. The largest sales are, of course, in midsummer, when students are working for their scholarships. Therefore in the figures there appears to be a decline. This is not actually so. Beginning with the new year, the record will climb up steadily, until, we trust, the 1910 record will be far above the past.

The Lord is greatly blessing this department of his work. To him be all the praise for his blessing, and for the success which it brings.

E. R. P.

German, Swedish, and Danish Ten-Cent Magazines

IN harmony with recommendations passed at the last annual meeting of the International Publishing Association, of College View, Neb., Brother F. F. Byington, the manager of the association, reports that active progress is being made in bringing out their health and temperance journal in Danish, and their other ten-cent magazines in German and Swedish.

We have before us the beautiful cover design of the Swedish magazine. We believe that agents for all our ten-cent magazines will be greatly pleased to know that they can secure copies of these ten-cent magazines in the foreign languages, thus enabling them to sell magazines to the Germans, Swedes, and

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Value
Pacific Union Conference									
Arizona		9	130	...	...	...	...	139	\$ 13.90
Northern California		432	2300	200	...	10	...	2942	294.20
Southern California		1154	2128	1025	...	...	...	4307	430.70
Utah		4	32	...	...	...	...	36	3.60
December totals	5034	1599	4590	1225	...	10	...	12458	1245.80
November totals	5689	522	5542	1150	2367	...	99	15369	1536.90
Southern Union Conference									
Alabama		633	243	...	...	...	...	876	87.60
Kentucky		1966	17	...	...	...	...	1983	198.30
Louisiana		378	124	...	...	...	...	502	50.20
Mississippi		148	82	300	...	...	...	530	53.00
Tennessee River		530	200	...	...	100	...	830	83.00
December totals	1041	3655	666	300	...	100	...	5762	576.20
November totals	465	3015	2050	35	339	...	34	5938	593.80
Southeastern Union Conference									
Cumberland		815	182	...	...	100	...	1097	109.70
Florida		202	53	...	...	...	...	255	25.50
Georgia		1192	316	...	200	...	...	1708	170.80
North Carolina		39	37	...	...	...	...	76	7.60
South Carolina		99	243	...	...	...	...	342	34.20
December totals	600	2347	831	...	200	100	...	4078	407.80
November totals	223	1121	1420	50	327	...	36	3177	317.70
Southwestern Union Conference									
Arkansas		387	70	2	2	...	...	461	46.10
New Mexico		22	70	...	...	...	...	92	9.20
Oklahoma		242	172	25	35	...	...	474	47.40
Texas		987	254	50	25	...	...	1316	131.60
Western Texas		525	37	...	...	...	...	562	56.20
December totals	530	2163	603	77	62	...	...	3435	343.50
November totals	1163	3243	814	525	728	50	27	6550	655.00
Foreign									
Foreign and Misc.	1822	2726	8854	...	27	20	...	13449	1344.90
Grand totals	29495	20624	36200	2569	1528	290	35	90741	\$9074.10

Comparative Summary for Seven Months

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Total Value
June	27607	15501	58185	35352	10308	101050	...	248003	\$24800.00
July	48011	15891	79400	15161	1549	2918	...	162930	16293.00
August	54689	18500	65537	20233	10945	4232	...	174136	17413.60
September	34302	16335	46845	2217	1584	750	...	102030	10203.00
October	30483	13035	37812	22171	2819	1126	1125	111577	11157.70
November	28327	20221	37700	3473	14904	225	2010	106860	10686.00
December	29495	20624	36200	2569	1528	290	35	90741	9074.10
Totals	252914	110107	361679	101176	43637	110591	3170	996277	\$99627.70

Danes whom they meet in their regular work. It is painfully disappointing to an agent when canvassing for English books only, to find people interested in our books who can not be supplied because the books are not furnished in the language which they read.

We trust that all our agents and secretaries will make note of the fact that these ten-cent magazines are being prepared, and can be furnished soon. Advertisements and instructions will be published later.

E. R. P.

Missionary Conventions in the West

OUR missionary secretary, Brother A. J. S. Bourdeau, who usually prepares the summaries and notes on periodicals for this department, is now attending a series of union conferences and missionary conventions in the West.

The first convention was held at College View, Neb. It was attended by field agents, general agents, missionary secretaries, and tract society secretaries of the Central, Northern, and Western

Canadian union conferences. Through the co-operation of Union College, several interesting meetings and stereopticon lectures were held in the College chapel, with all the students of the school present.

From the many reports received of this meeting, we judge that this has been one of the best attended, and one of the most profitable, conventions ever held in the West.

Following this meeting, Brother Bourdeau visited the meeting of the Central Union Conference at St. Joseph, Mo., and he has now crossed the Rockies, where he will attend the meeting of the Pacific Union Conference, to be held at Mountain View, Cal., and later the meeting of the North Pacific Union Conference at Portland, Ore.

During Brother Bourdeau's absence the secretary of the Publishing Department attends to correspondence pertaining to the home missionary and periodical work and the Harvest Ingathering. Correspondence should be addressed to Brother Bourdeau here at the home office, the same as usual.

E. R. P.

MRS. JULIA LINDAHL writes: "Enclosed you will please find a postal money-order for one dollar, for which please send the *Youth's Instructor*. I do not like to see any young person left without the *Instructor*, for it is indeed that for which it stands,—a light to guide the young in this world of sin. I want to do all I can to place it in every home possible."

THE following illustrates how the *Protestant Magazine* interests people at sight: "To the *Protestant Magazine* Publishing Company: I saw one of your magazines, but could not have it to read. Would like to take it. Have my subscription begin with the November number, as that is the one I saw. Enclosed find twenty-five cents, for which please send me the *Protestant Magazine*."

THE following is from a *Life and Health* worker, seventy-three years of age, who worked in Maine during the month of December: "I had good success in selling the last seven hundred copies of *Life and Health*, and I have good courage to order five hundred more to-day. I sold the last thirty copies this forenoon in one hour." At the increased price of the magazine, this sister made one dollar eighty cents profit the last hour she worked. A good salary for a woman seventy-three years old!

OF the importance and value of the REVIEW W. H. Zeidler, a veteran book worker, writes: "Please forward the REVIEW AND HERALD as formerly. Check enclosed. The contents of our church paper are of ever-increasing interest, as they contain articles, weekly, of the advance the message is making in the new fields, calling for workers and means for the advancement of the cause, and giving evidence of the fulfilling of the prophecies and of the awakening of a general interest in the States and throughout the world in regard to the soon coming of the Lord."

As an illustration of the place *Life and Health* has in the hearts of those who have the privilege of having the magazine brought to them month by month by home workers, we quote the following from a worker's report: "Just lately the Episcopal minister's wife sent word for me to call each month with *Life and Health*. Last Saturday night one of our merchants told me that his wife watches for the magazine each month and has them all piled up together. He laughingly continued, 'One would get into trouble quickly should he destroy one of them.' So many of my customers seem to appreciate the journal."

ONE of our active *Life and Health* workers, Mrs. Mary Tripp, makes the following statement at the close of a long list of subscribers for *Life and Health*: "I will be so glad if you will give this list of names careful attention, as none of these people are of our faith, and I am very anxious that they receive the October number of *Life and Health*. This order is also to help on our church-school work. I find no trouble in getting orders for this magazine. The people are pleased with the paper, and are willing to patronize us. Our church librarian will soon be sending in an order for copies of the journal to be sold by the schoolchildren. The proceeds of the sale of those will also be applied on the current expense of our church-school."

The Sabbath Schools and Missions Climbing

INTEREST in Sabbath-school finances has never been greater. Thermometers are breaking in every conference and in almost every land. Eleven new conferences are on the honor roll for the first time, making a total list of twenty-seven. At last we have one union conference, the Western Canadian, giving all Sabbath-school offerings to missions. Two others, the Atlantic and Northern union conferences, have almost attained that distinction, in each case one conference only reports expense taken from the regular offerings. The total amount given to missions during the third quarter is \$31,376.95.

The following items are of general interest:—

Schools in the Home Land

	TOTAL CONTRIBUTIONS	GIFTS TO MISSIONS
First Quarter ...	\$19,459.87	\$16,989.53
Second Quarter ..	22,436.76	20,670.34
Third Quarter ...	25,014.46	24,026.39

Totals \$66,911.09 \$61,686.26

The total contributions during the corresponding period of 1908 were \$58,401.93; increase in 1909, \$8,511.96; the gifts to missions were \$51,662.91; increase, \$10,019.35.

Our Honor Roll

Vermont	Greater New York
Alberta	British Columbia
Saskatchewan	South Dakota
Quebec	District of Columbia
West New York	Iowa
Texas	Southern Idaho
West Texas	Gen. New England
Alabama	Montana
New York	Georgia
Florida	North Dakota
Maine	Louisiana
Manitoba	North Carolina
W. Pennsylvania	Southern Illinois
	Kentucky

The complete records for the year will undoubtedly show that our Sabbath-schools in all the world have gone well beyond the one-hundred-thousand-dollar mark in their gifts to missions. We congratulate our Sabbath-schools everywhere upon this splendid achievement. We will not change the motto for 1910, but will ask the schools in the United States and Canada to make it theirs. "One hundred thousand dollars to missions from the schools in the United States and Canada!" It looks right. It sounds right. And we believe the Sabbath-schools will meet it right.

MRS. L. FLORA PLUMMER,
Cor. Sec. S. S. Dept.

Current Mention

—The gathering of aviators at Los Angeles, Cal., has come to a close. The first prize for height attained in a heavier-than-air flying-machine was won by Louis Paulhan, the French aviator, who reached a height of 4,165 feet. The first prize for endurance and time, amounting to \$3,000, was awarded to the same aviator. The first prize for speed, amounting to \$3,000, was won by Glenn H. Curtiss. The latter also won the prize for the quickest start. The first prize for cross-country flight, amounting to \$10,000, was also won by Louis Paulhan, who flew forty-seven miles over hills and ocean, landing without a mishap.

—During a fire at Philadelphia, Pa., on January 19, four girls and one man leaped to their death from fourth-story windows, and five others received injuries from which they will probably die.

—Five of the persons responsible for robbing the State of Pennsylvania through dishonest methods in the building of the new capitol have met violent deaths. The fifth, James Herbert Stevenson, committed suicide on January 17.

—A report from Birmingham, England, states that because of the impossibility of America and Japan coming to an agreement over the matter of Japanese immigration, the two countries have asked the good offices of the British government as a mediator.

—The organizers of what is known as the amnesty movement in Barcelona, Spain, plan greatly to extend their campaign, and out of this movement it is expected that a general strike will develop. In Barcelona, hotel waiters have struck, demanding one day of rest in seven.

—Negotiations between the new president of Nicaragua and the leader of the insurgents have come to an end, and the president declares that he will immediately take steps to bring the insurrection to an end. A decisive battle is expected in the near future.

—Russia and Japan have jointly decided to oppose the proposition of Secretary Knox that the railways of Manchuria be neutralized. Japan, reports state, is now taking China to task over the matter, asserting that Secretary Knox's proposal must have been inspired by China.

—The result of the elections now closing in England indicates that there will be no particular change in the upper house. The election returns up to date show Unionists, 163; Liberals, 137; Laborites, 29; and Nationalists, 53. The Unionists have made a decisive gain over the Liberals.

—Señor Joaquim Nabuco, Brazilian ambassador to the United States, died suddenly at the Brazilian embassy in Washington, D. C., on January 17. Señor Nabuco was one of the best-educated diplomats who has ever been in Washington, and was highly respected in the diplomatic service.

—Governors of thirty States arrived at Washington, D. C., on Monday, January 17, for a three-days' conference over matters of interstate interest. President Taft delivered the opening address of the convention. Aside from the uniformity of State legislation, one of the principal matters to be considered is the conservation of State rights.

—An antimeat strike was started recently in Cleveland, Ohio, which has for its purpose the reduction of the cost of meat to the consumer. This strike has been spreading rapidly over the country, and it is declared at the present time that not less than 1,000,000 families are now enlisted in this strike against the beef trust. Although the strike is being carried on largely by the labor element, there is a portion of the labor element which is doing its best to counteract it, because of its fear that the strike will lead to the reduction of wages in all the establishments where meats are prepared for consumption.

—As the earth grows older, scientists continue to declare her younger. The elder Darwin placed the earth's age at more than 300,000,000 years; his son brought it down to about 100,000,000. Prof. William Morris Davis of Harvard University now declares that the earth is only 60,000,000 years old.

—The volume of trade between Canada and the United States has been increasing rapidly during recent years. Imports into the United States from Canada during the last year amounted to \$88,000,000 as against \$35,500,000 ten years ago; while the exports from the United States to Canada amounted last year to \$190,000,000 as against \$86,000,000 ten years ago.

—At the Congress of Governors at Washington, D. C., on January 18, former Secretary of State, Elihu Root, suggested that every State ought to appoint delegates to an interstate conference to be held every year, authorized to enter into the consideration and discussion of great interstate questions. It seems quite probable that his suggestion will be carried into effect.

—Because of the increase of rents for workmen's houses in Naples, Italy, there was a riot in that city on January 16, involving about 20,000 persons. The government is promising to contribute \$1,500,000 for building workmen's dwellings. This it is expected will cause a material decrease in the cost of building. The angry demonstration of the mob resulted in a number of persons being hurt, and order was restored only by the prompt arrival of troops.

—A plan is now on foot, started in the District of Columbia, to enlist at least one million heads of families in what is practically a boycott against goods sold at too high a price; particularly does this have reference to meats. It is planned to have committees appointed in each State and every city, who are to compare prices between the cities and advise members in the different cities where too much is charged for any given commodity.

—A woman physician, Dr. Louise D. Robinovitch, who has been seeking for years for an anesthetic which could be administered without the unpleasant and often dangerous results that accompany the use of ether and chloroform, claims to have been at last successful in her search. She has been experimenting for some time with electricity, and by its use, through an apparatus invented by herself, a sleep is induced, during which surgical operations can be painlessly performed, and from which the patient wakes as from an ordinary sleep.

—Thomas A. Edison has been experimenting for some years on a storage battery to be used on ordinary street-cars, and on the twentieth of January tests were made at West Orange, N. J., of the car as fitted up with the new Edison storage batteries. The test is regarded as satisfactory. It is stated that the car, which weighs only one half as much as the ordinary street-car, runs without wire cable or trolley connection, on the regular lines of the street-car system, and can travel 150 miles without recharging the batteries. The cost of operating this new electric-car is estimated by Edison to be one cent a mile.

NOTICES AND APPOINTMENTS

Mount Vernon College Meeting

THERE will be a meeting of the patrons of Mount Vernon College in the Seventh-day Adventist church, Ohio and Fair streets, Columbus, Ohio, in connection with the annual meeting of the Ohio State conference, Jan. 24-28, 1910. The purpose of this meeting is to elect trustees and to transact such other business as may properly come before the meeting. The first meeting will be held Tuesday, January 25, at 3 P. M.

S. M. BUTLER, Secretary.

Western Canadian Union Conference

THE first biennial session of the Western Canadian Union Conference of Seventh-day Adventists is appointed to convene at Lacombe, Alberta, March 4-13, 1910, for the election of conference officers for the succeeding biennial term, and the consideration of any business which may come before the conference, relating to the interests and advancement of the Lord's work.

The territory of the Western Canadian Union Conference comprises the provinces of Alberta, British Columbia, Manitoba, and Saskatchewan. Beginning with section 2, article 4 of the Constitution reads as follows:—

"The voters of this conference shall be duly accredited delegates from the local conferences, members of the executive committee of this conference, such representatives of the General Conference who may be present, and other laborers who shall receive credentials from the executive committee.

"Each local conference shall be entitled, aside from its president, to one delegate for every fifty church-members in its conference. Each delegate shall be elected by the local conference or appointed by its executive committee.

"Each organized mission field shall, aside from its superintendent, be entitled to one delegate in the sessions of this conference, who shall be appointed by the executive committee of the union conference."

Each conference in the union is requested to appoint its delegates as early as possible, and forward their credentials to the union office, Box 244, Regina, Saskatchewan.

H. S. SHAW, President.

Northern Union Conference Association

THE Northern Union Conference Association of Seventh-day Adventists will convene in the city of Des Moines, Iowa, at the Seventh-day Adventist church, on the corner of West Eighth and Washington streets, Feb. 24, 1910, at 11:15 A. M., for the election of seven trustees and the transaction of such other business as may come before its members.

R. A. UNDERWOOD, Pres. Board of Trustees.

Canvassers' Institute

THE South Carolina Canvassers' institute will be held at Woodruff, S. C., Jan. 28 to Feb. 5, 1910. It is earnestly desired that a goodly number will avail themselves of this opportunity to prepare for labor in the Master's vineyard.

Brother V. O. Cole, the union canvassing agent, will be present to give instruction. Brother H. B. Gallion, our State agent, will have charge of the institute. The writer hopes to be present during the time to render any aid possible and desired. Begin at once to plan to be present.

T. H. JEYS, President.

Northern Union Conference

THE fourth biennial session of the Northern Union Conference of Seventh-day Adventists will be held Feb. 22 to March 3, 1910, in the Seventh-day Adventist church located on the

corner of West Eighth and Washington streets, Des Moines, Iowa.

The opening meeting for the organization of the conference will convene at 10 A. M., Tuesday, February 22. All delegates and conference laborers should be present at the opening meeting.

Each conference in the union is entitled to one delegate for the organization and one additional delegate for every one hundred fifty church-members in the conference.

Elders A. G. Daniels, O. A. Olsen, W. T. Knox, and other general laborers will be present to conduct Bible studies and to unite with others in making the meeting a great blessing to all who attend.

In addition to the usual business of the conference, much important instruction and a great spiritual uplift are expected at this meeting.

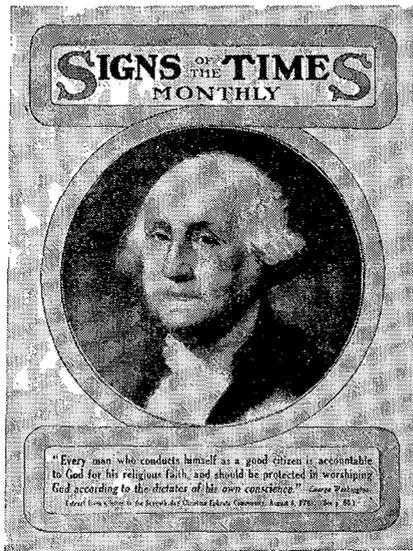
At the union depot in Des Moines take a West Ninth street-car and get off at Washington Street. Then go one block east to the church. Or take a Sixth Avenue car, get off at West Eighth Street and go one block south to the church.

Monday, February 21, trains will be met by J. W. McComas, C. W. Hollingsworth, and Stemple White, who will wear badges indicating that they are members of the reception committee.

R. A. UNDERWOOD, President.

Washington-Lincoln Memorial Number

THE twelfth and twenty-second days of February will be observed the country over in commemoration and honor of Abraham Lin-



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coln and George Washington, long since deceased, but whose words and actions will ever live in the hearts of all true Americans.

It seemed advisable to the publishers of the *Signs Monthly* to make the most of this opportunity for getting true religious liberty principles before the people. Minds are more likely to be receptive to these principles at this time. These are the chief reasons for featuring this issue of the magazine with a fine patriotic and instructive article on Washington and Lincoln. Excellent, in fact the best, portraits of them are reproduced. Pictures of historic places, a bird's-eye view of Washington, the city of the first president's home, and a view of the very seat he occupied in old Christ's Church at Alexandria, are among the illustrations.

According to custom, articles dealing with points of truth will appear. For example, you will find in the list of contents two articles on the Sabbath question, and one on the second coming of Christ. Perhaps it will be more satisfactory to give the contents in full, and in the order in which they will be found:

Contents

CURRENT TOPICS: "More Sugar Frauds;" "The Great Tariff Frauds;" "The Fraud of Our Cities;" "The Meaning of These Frauds;" "The Banishing of the Frauds;"

"Halley's Comet;" "Situation in England;" "Is Mars Inhabited?"

NOTE AND COMMENT: "The New Gigantic Money Trust;" "King Leopold;" "Which Bible?" "Bryan's Objections to Darwinism."

"The Significance of Recent Calamities," by J. O. Corliss; "Washington and Lincoln," by M. C. Wilcox; "The Apostasy," by Mrs. E. G. White; "The Disappointment" (a story of 1844), by A. W. Spaulding; "Divine Healing," by Dr. D. H. Kress; "The First Day of the Week in the New Testament," by H. W. Cottrell; "The Second Coming of Christ,"—Bible reading; "Why Keep Sunday Every Week?" by T. E. Bowen; "Civil and Uncivil," by A. D. Westcott; "True Liberty Notes," by A. O. Tait. This splendid variety of subjects has not been excelled in any former issue of the *Signs Monthly*. A large edition is being printed, for the publishers expect big sales. Wouldn't it be too bad if a single copy should be uncalled for?

Prices

Five to 50 copies, 5 cents each; 50 or more copies, 4 cents each. Order of your tract society, or *Signs of the Times*, Mountain View, Cal.

Review and Herald Publishing Association

NOTICE is hereby given that the seventh annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in connection with the Lake Union Conference at Battle Creek, Mich., Tuesday, Feb. 8, 1910, at 4 P. M., for the election of four trustees for the coming year, to take the places of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the Trustees.

F. M. WILCOX, President.

Reduced Rates for Our People in the Washington (D. C.) Sanitarium

IN looking over the history of the Washington (D. C.) Sanitarium we have reason to be encouraged.

This institution began its career in June, 1907, since which time there has been a gradual increase in patronage. For instance, the average monthly receipts during the year 1908 were about fifty per cent better than in 1907. In 1909 the increase was again about fifty per cent above that of 1908. The management feel very hopeful for its future prosperity.

In looking over the field in which this institution is located, and in considering the work that it ought to be doing in helping all classes of people, we note that there has heretofore been no provision for caring for those who are not able to pay our regular prices, less the usual discount given to our own people. We have therefore been led to consider this matter carefully, and to see if it would be possible for us to do something in order to meet the need that undoubtedly exists; namely, a place where those of our own people as well as others in need of medical attention can come and have the necessary care at prices within their reach.

We have therefore devised the following plan: We will vacate certain rooms in our Annex building, which is at the present used as a home for our nurses, and conduct it on the plan of a hospital. Instead of large wards, we will use the rooms as "ward rooms," which means that patients on one floor will

be cared for by one or two nurses as may be found necessary, who will look after the needs of from eight to twelve patients each. Even bed patients can be cared for in this way very comfortably and economically. Each bed will be provided with means by which the occupant can call the nurse on duty at any time when necessary.

Prices are therefore offered as below, and include room, board, and treatment: One person in room, a week, ten dollars, or two persons in one room, a week, eight dollars. As these prices are not sufficient to cover more than actual cost of food and service, we must hold strictly to our regulation of weekly payments in advance. Those who can not do this will undoubtedly be able to secure the necessary help from their local church or conference.

We wish to emphasize the fact that the treatments which the patients will receive are the same as will be given to those who are paying the best rates in the institution. We will use the same methods and appliances.

This arrangement does not modify the already published price-list. Any who are desirous of entering the main building and taking rooms there may have the discount which we give to Seventh-day Adventists; namely, twenty per cent from our list prices, for room, board, and treatment.

Those patients who are in need of surgery can have the work done for them in our regular operating room in the main building, and if necessary remain in the main building for a short time as they may require, and afterward be shifted to the hospital building, where their expenses can be materially reduced, as they will have the attention of the general nurse rather than a private nurse.

We feel that this will meet a crying need at the present time, and will be glad to answer any questions in regard to the matter.

R. S. INGERSOLL, M. D., *Medical Supt.*

Nurses Needed

THERE is an opportunity for two young ladies to enter the training class at the Glendale Sanitarium. Those interested will please correspond with the undersigned. The Glendale Sanitarium offers a complete course, both theoretical and practical.

J. EDGAR COLLORAN, M. D.

Business Notices

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

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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

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

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

WANTED.—Several men to work on farm; steady employment. Also girl to do general housework. Address G. I. Cummings, Lloyd, N. D.

WANTED.—A hygienic cook for the Madison Sanitarium; Good wages paid. Must be Seventh-day Adventist. Apply to Madison Sanitarium, Madison, Wis.

WANTED.—A good marble and granite letterer who can lay off work. Good salary paid; must be Sabbath-keeper. Good town to live in. Address R. W. Harris, Box 171, Nicholasville, Ky.

WANTED.—Man who has had good experience with traction engine work. Also a fireman who has had good experience; good wages for eight months steady. Address Wm. Rowse, Hanley, Saskatchewan.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.80; 10 gal., \$7.30. Cans crated. ½ bbl. (about 32 gal.), 68 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED AT ONCE.—A consecrated Seventh-day Adventist gentleman nurse who is capable of taking charge of gen's department in the Portland (Maine) Hydro. Treatment Rooms: Address J. E. Cross, 652 Congress St., Portland, Maine.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.65; 10-gal. can, \$7.15; ½ bbl. (30 gal.), 69 cents a gal.; 1 bbl. (50 gal.), 68 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—Good carpenters, who want steady work the year round. Young men preferred. If you are not a good carpenter, don't write. State age, experience, wages. Address Karr Portable House Co., 2554 Irving Park Boulevard, Chicago, Ill.

PURE MOUNTAIN BLOOM EXTRACTED HONEY.—(candied), at 6½ cents in 60-lb. cans. Left with us to sell, by two young men who are preparing for foreign work at the Loma Linda College of Medical Evangelists. Address W. S. Ritchie, Corona, Cal.

STRAWBERRY PLANTS.—Standard and new varieties. Send us the address of six parties who want plants, and we will give you a year's subscription to *Ranch and Range* (a \$1 farm paper). Catalogue free. Address Lake View Nursery, Box 10, Poy Sippi, Wis.

FOR SALE.—Neat home, beautifully located in Mountain View, Cal. Modern cottage, sewer, etc. Out-buildings. Lot set to choicest California fruits, flowers, and shrubs of an age to bear. Number large, bearing peaches. Address at once, Box 139, Myrtle Creek, Ore.

FOR SALE.—2 1-5 acres, with different kinds fruit; good 6-room house, 22 x 28 feet; good barn and out-buildings. Sell for \$600, including implements, top buggy, spring wagon, and one-horse wagon; or exchange for property in the South. Address F. E. Wagner, 661 Wund. Ave., Barberton, Ohio.

FOR SALE.—Madison Treatment-Rooms. I have decided to leave Wisconsin, and offer my treatment-rooms for sale very reasonably. Good terms. The rooms are finely equipped and doing a good business. Size of town, 35,000. Large university and capitol here. J. H. Bramhall, Madison, Wis.

FOR SALE OR EXCHANGE.—In Walla Walla, Wash., close to car line, new, modern 6-room house, plastered, wired, plumbing, basement, large lot, variety of fruit. Change field of labor reason for selling. Price, \$2,250. Address C. H. Castle, care 1018 Broadway Central Building, Los Angeles, Cal.

SEND for "Our World Beauties." The holidays are over, but we sold more Mottoes last July than during any month of the holiday season. We want a wholesale house in every State. Over 440,000 sold in 1909. 100, \$6; 200, \$10. This includes our new Father and Mother Mottoes. The world is ripe for Bible Mottoes. Address Hampton Art Co., Hampton, Iowa.

FOR SALE.—Farm of 72 acres, 6-room cottage well finished, painted, and papered; good barn, and out-building painted same as house; orchard 2,500 trees, peaches, pears, figs; good water, well at house, spring in pasture; land will grow any kind of crop; 1½ miles to county seat; the nicest home in this country; healthy and fine climate. Will sell cheap; for terms and particulars write Paul Pernod, R. F. D. 3, Jefferson, Tex.

FOR SALE.—40-acre farm in southern Alabama, near Mobile, on the eastern shore of Mobile Bay. Will sell at a sacrifice. Owner attending medical college preparing for work in foreign field. There is no malaria, the land is high, and in a good condition. 20 acres cleared and partly fenced. Planted with several kinds of fruit and nut trees, an ideal climate for bronchial or lung troubles, so

declared by the United States Health Department. Adventist neighborhood. For further description or information, address Henry J. C. Sprehn, Atlanta Sanitarium, 243 So. Boulevard, Atlanta, Ga.

SPECIAL NOTICE.—We have decided to extend our freight-paid proposition to February 15, that more of our people may be able to take advantage of this liberal offer. These excellent foods at such low prices ought to go into every Seventh-day Adventist home in the United States on this freight-paid plan. The purpose of the Southern Union Conference in operating this factory is simply and only to supply our people with real health foods at prices that will encourage and permit their liberal use in preference to other foods. As a people we should follow more conscientiously the health reform light with which we have been blessed. Begin now by sending in your orders. We want to help you. Nashville Sanitarium Food Factory, Nashville, Tenn.

Obituaries

MANUEL.—Mrs. Ledorna Manuel fell asleep at her home in Chicago, Ill., Dec. 23, 1909, aged seventy-two years. Her death followed that of her husband by nine days. She accepted present truth last August, and died in the faith of a soon-coming Saviour and a glorious resurrection. The friends and relatives who gathered at the home were addressed by the writer for comfort and the gospel's sake. E. F. COLLIER.

FEBLES.—Mrs. Lillie E. Febles (*née* Bartley) was born in Noble County, Indiana, and died of gastritis of the stomach, at her home near Ligonier, Ind., Nov. 29, 1909. Miss Bartley was united in marriage to Mr. Lee Febles, July 10, 1892. To this union two children were born, a girl and a boy, aged respectively eleven years and one year. The husband, two children, and her father are the immediate relatives who mourn their loss, but not without hope. About twelve years ago Sister Febles accepted Christ under the labors of Elder D. H. Lamson. By her seemingly untimely death we are again reminded of the uncertainty of life. How necessary at all times to be prepared to meet the Lord. The services were conducted by the writer at the home, and the burial took place in Wolf Lake Cemetery. Text, Rom. 5:12. A. L. MILLER.

PORTER.—Mrs. Mary A. Porter was born Feb. 14, 1831, in Lowell, Mass., and died Tuesday, June 8, 1909, at the home of her son, Thomas E. Porter, living near South Haven, Kan. She lived 78 years, 3 months, and 24 days. At the age of seven, Sister Porter, with her parents, moved from Lowell, Mass., to Cincinnati, Ohio, where she lived eleven years, when she moved with her brother and family to Iowa. She was married Sept. 18, 1851, to Thomas Porter, near Anamosa, Iowa. To them were born twelve children, six boys and six girls; four boys and four girls are still living. One son, well known to many readers of the REVIEW, is Elder R. C. Porter, now in Africa. Sister Porter, with her husband, united with the Seventh-day Adventist church in Anamosa, Iowa, in 1860. In 1879 they moved to Danberry, Iowa, and afterward to Rodney, at which place the husband died June 30, 1890. For the last few years Sister Porter has lived among her children, most of the time with her son, Thomas. On Tuesday, June 8, about eleven o'clock, she was taken suddenly ill with a severe pain around the stomach, and passing toward the heart. About twelve o'clock she seemed to recover, and was feeling apparently well. At 4:10 p. m., her son's wife asked her to lie down, and gave her a fan to use, while she went for the mail, which was about one half or three quarters of a mile away. Upon her return, she found mother with the fan in her hand, just as she gave it to her, and lying in the same position, apparently asleep. She was truly asleep, but in Christ, to awake when he comes to

gather his own. Her hope in the soon-coming Saviour was firm to the end of her life, looking forward to the reunion of all the faithful around our Father's throne. A few relatives and many friends were present at the funeral service, some driving many miles through the rain. Sister Porter will be missed here, but if faithful, the family can be reunited when Jesus comes. Words of comfort were spoken by the writer.

A. S. BRINGLE.

NICHOLS.—Henry J. A. Nichols, son of Mr. and Mrs. Henry Nichols, died at Lowville, N. Y., Oct. 7, 1909, aged fifteen years and nine months. Henry possessed a filial and affectionate disposition, and was greatly beloved by his associates. He was a devoted and faithful member of the Presbyterian Church. A few moments before death he repeated his accustomed daily prayer, adding that he was ready to die. A great profusion of floral offerings at his funeral attested the love borne him by his friends and neighbors. The funeral service was conducted by Rev. C. C. Frost. His grieving parents and sister look forward with confidence to seeing him again. * * *

HAYES.—Sister Martha J. Hayes, at the age of seventy-seven years, twenty-seven days, fell asleep in Jesus, Nov. 25, 1909, at the home of her daughter, Mrs. George J. Powell, near Morgan Hill, Cal. For over fifty years Sister Hayes was connected with the cause of the second advent message. She and her first husband accepted the truth under the labors of Elders D. T. and A. C. Bourdeau, in the State of Vermont. She loved the church and her work from the time she entered it at Bourdeauville, and labored faithfully to advance the cause of God. Her children and others of the church expect to see her in the first resurrection. The services were conducted by the writer. J. H. BEHRENS.

BOYCE.—Lucretia Burnham was born at Sincoc, Canada, April 22, 1851. Her parents came to Michigan when she was twelve years of age. She was married to Henry Boyce at Midland, Mich., Feb. 22, 1867. To this union were born two daughters and one son, all of whom died in childhood. She was a member of the Presbyterian Church for a number of years. She accepted the truths held by the Seventh-day Adventists, at Coleman, Mich., in 1896, under the labors of Elder O. F. Campbell and the writer. She lived an earnest Christian life, her greatest desire being to follow the Lord who had done so much for her. During her last sickness, though suffering intensely from an internal cancer, she was patient through it all, and while desiring to recover, was willing that God's will should be done. She fell asleep in Jesus, Dec. 6, 1909, aged 58 years, 7 months, and 14 days. The writer, assisted by Pastor J. M. Wilbur, of Battle Creek, conducted the funeral service, speaking to a large assembly of relatives and friends from Rev. 22:14. C. N. SANDERS.

LAMB.—Lizzie Lamb was born in Bavaria Lauf, Germany, Dec. 25, 1855, and died Dec. 29, 1909, at the age of fifty-four years and five days, at her home in New York City, of acute pleuropneumonia, after one week's illness. Her maiden name was Lizzie Bankel. She was baptized into the Seventh-day Adventist Church fourteen years ago. Three boys survive her from her first marriage. She was married a second time, to Paul Lamb, in October, 1901. She resided in New York for at least twenty years, and was an ardent worker for the cause of humanity in showing them the truth of the third angel's message. The missionary society of the church can never forget her last testimony regarding the Ingathering fund; how she worked earnestly among the people to get a goodly sum for the Lord, and how happy she was to turn it over for that purpose. The church loses a member who was staunch in the truth, and one that feared God. She had the pleasure only a short time before her death (after working many years) to see her beloved husband accept the truth. Her body was interred at Kensicko Cemetery, New York. L. KERRAIN.

CLARK.—James M. Clark was born near Cincinnati, Ohio, Sept. 24, 1829, and died Dec. 21, 1909, at his home in Floral, Kan., aged 80 years, 2 months, and 27 days. Brother Clark came to Indiana in 1852. He was married in 1857 to Julia A. Mefford. To this union was born one daughter, who died in infancy. Brother and Sister Clark accepted the truths of the third angel's message about forty years ago, at Rochester, Ind., under the labors of Elder W. W. Sharp. They have dearly loved the truth all these years. They have resided in Kansas since 1877. Brother Clark leaves his wife, one sister, three brothers, and a number of other relatives to mourn their loss. A large and sympathizing congregation attended the funeral, which was conducted by the writer.

R. H. BROCK.

BUSH.—Joseph Franklin Bush was born at Strasburg, Pa., Sept. 16, 1830, and died at Mattoon, Ill., Dec. 21, 1909, of pneumonia. His early Christian experience was in the Cumberland Presbyterian Church, but for many years he made no profession, until five years ago, when he accepted the third angel's message. Brother Bush, although very young, witnessed the falling stars in 1833, and could well recall the advent message of 1844. He was united in marriage to Martha Redman, Jan. 11, 1854. Nine children were born to them, six of whom are living, and five were present at the funeral. With these children, he leaves to mourn, a companion, but they sorrow not as those who have no hope. The writer sought to comfort the wounded hearts by pointing them to the promise of God's Word of the first resurrection, based on 1 Cor. 15:26.

J. B. LOCKEN.

CARMICHAEL.—Nancy Ellen Davison was born in Page County, Iowa, Aug. 4, 1859, and died at Diller, Neb., Nov. 11, 1909. She was married to Joseph H. Carmichael, March 22, 1874. To this union were born three sons and five daughters, who, all but one, survive them. In 1889 the present truth came to her, and after three years' careful study, she and her husband accepted it, and became charter members of the Devezes (Kan.) Seventh-day Adventist church. Sister Carmichael will be missed very much where she lived; the fragrance of her life will long remain behind her, for those who were in trouble, and needed help, always found a friend in her. Her funeral was held in the Presbyterian church at Diller, Sunday, November 14, at 2 P. M. The house was well filled with attentive listeners, and sympathizing friends and neighbors who listened to remarks of the writer, founded on Job 14:14, 15. We laid her to rest in Prairie Home Cemetery till the Life-giver shall come.

R. F. ANDREWS.

CHAPMAN.—Died of dropsy, in Brooklyn, N. Y., Oct. 20, 1909, Marion Eggleston Chapman, aged 73 years, 6 months, and 20 days. Sister Chapman was born in Lancaster, Erie County, N. Y., where the greater part of her long life was spent. She accepted present truth under the labors of Elders R. F. Cottrell and J. N. Andrews in 1859, and became a member of the church in Lancaster. Her family was known to all the pioneers of this message, she being a sister of Wallace Eggleston, whose heart and home were always open to those who bore the heat and burden of the day. Early in life she was united in marriage to Jirah Chapman, who fell asleep long since. Sister Chapman and her only daughter, Alice, moved to Brooklyn twenty-seven years ago, and were at that time the only Sabbath-keepers in this great city. Workers were sent soon after, and a church was organized, she becoming a charter member, remaining loyal and true till the end, always ready to nurse the sick and ever willing to lend a helping hand. She leaves one daughter, whose physical and spiritual welfare was ever uppermost in her mind, a few other relatives, and a large circle of friends to mourn their loss. The writer conducted the funeral services, using the ninetieth psalm and other scriptures. Elder A. V. Cotton offered the prayer. We laid her to rest in Greenwood Cemetery to await the first resurrection.

AMOS MITCHELL.

BRONSON.—Horace Bronson fell asleep in Jesus at Marlette, Mich., Dec. 11, 1909, at the age of 77 years, 9 months, and 16 days. He was born in Oswego County, N. Y., but came to Michigan at an early day. In his youth he was converted and joined the Baptist Church, and was a consistent Christian, following in all the light he had, and when the third angel's message came to him, over thirty years ago, he was ready to accept it. He leaves a wife, three sons, and two daughters to mourn their loss, but not without hope of meeting him at the morn of the first resurrection, for his was a righteous life coming to a peaceful end, and he had full confidence in his God. Words of comfort were spoken from Rev. 14:13 to the mourning friends.

A. R. SANDBORN.

CONARD.—Geo. W. Conard, aged eighty years, fell asleep at his home, in Loon Lake, Wash., Dec. 23, 1909, and was laid to rest in the village cemetery of that place. Brother Conard was the sixth of a family of fourteen children, and is survived by three brothers and one sister. He, with the family, moved from Ohio to Illinois in 1846, and later enlisted in General Scott's army, remaining until the close of the war in 1848. March 11, 1863, he enlisted in company L, First Regiment California Cavalry of Volunteers, and served until March, 1866. He came to Washington in 1869, and was united in marriage with Helen Clara Clark in 1876. To them were born five children, four of whom are still living. Since 1886 he has been a member of the Seventh-day Adventist Church, and died a firm believer in the advent message. Death came as a relief to suffering, and we found comfort in Eccl. 4:2. He was a good husband and father, and will be greatly missed by his faithful wife and family. E. H. HUNTLEY.

HOFF.—Olive P. Pratt was born in Genesee County, New York, Oct. 17, 1830. She was 79 years, 2 months, and 20 days of age at the time of her death, which occurred at 7 P. M., Friday, Jan. 7, 1910. Soon after her birth her parents moved to Pennsylvania, and from there to Whiteside County, Illinois, when she was eight years of age. She was married to John Hoff when seventeen years of age. Nine children were born to them, three boys and six girls. One son and five daughters are now living. Soon after their marriage the Sabbath truth was brought to them in a wonderful manner. While her husband was working forty miles away, a man came and told him of the true Sabbath. He studied, and before he retired for the night, he covenanted with God to keep the next Sabbath. At the end of the week he returned home, filled with the hope that he might convince his wife and their parents of the new truth. Imagine his surprise to find that during the same week a man had brought the Sabbath truth to them, and they had decided to keep the same Sabbath that he had, though forty miles away. This was sixty years ago, and as far as they knew, there was no other Sabbath-keeper in the State. Though pioneers in the message, their faith in the truth never wavered, and their children are all faithful Seventh-day Adventists. In the fall of 1868 they removed to Carthage, Mo. For thirty years Sister Hoff was a practical nurse and lady physician, and was quite well known in a large portion of Jasper County. She only ceased her active labors for others in sickness, when her naturally strong force was so impaired that she had an attack of nervous prostration, from which, after two years of suffering, she found that she must be confined to her chair. This affliction was borne during the last ten years of her life. One week before her death she was attacked with *la grippe*. She gradually failed, and about four hours before her death she sank into a peaceful sleep, and passed away without a motion. She was entirely free from pain. The burial services were held at the home in Carthage, then the remains were taken to the Avilla Cemetery, and laid by her husband, whom she survived by twenty-five years. Elder D. U. Hale assisted in the funeral service. In this cemetery lie four generations of the family. CLARENCE SANTEE.



WASHINGTON, D. C., JANUARY 27, 1910

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ON page 20 will be found a report from the corresponding secretary of the Sabbath-school Department, showing how splendidly our Sabbath-schools are standing by the missionary advance. Such reports are most cheering.

EARLY in January, Brother Howard Peebles, of College View, Neb., joined the force of book workers in Mexico. Brother Peebles has been teaching school in Omaha, but having had a year in the work in Spanish Honduras several years ago, he has felt a burden to return to the work in the Spanish countries.

WE have received from Elder G. W. Reaser, of Mexico, the sad news of the death of Brother John Bowers, one of the Mexican colporteurs, which occurred at Guadalajara, January 15. Brother Bowers was one of their pioneer colporteurs, and had done faithful service. We sorrow with our Mexican brethren in the loss of this tried and faithful laborer.

WE are glad to learn that Elder L. R. Conradi has returned to Europe from the Abyssinian border. He writes that they are making up their reports for 1909, and adds: "I think 1909 will prove the best year the European Division has seen." It is very encouraging to see how the work is growing in Europe, and how that great division is joining in the work of sending the message out to the regions beyond.

WE have word from Brother P. C. Poley, of England, that he accepts the call to India, and will be prepared to join Brother C. E. Weeks in going forward to that needy Eastern field.

As we go to press Elder W. W. Prescott is attending the Greater New York conference in New York City, and Elder W. A. Spicer is with the brethren in New Jersey, in their annual conference.

WE begin in this number a series of articles from Elder J. O. Corliss. These articles will take up some phases of the sanctuary question not ordinarily considered. In this new setting of the subject they will be of special interest.

IN a personal letter from Elder W. A. Sweany, of Nassau, Bahama Islands, he mentions incidentally that the postage to the islands from the States is five cents. Failure to note this on the part of some of his correspondents submits him to a fine of six cents on a good share of the letters that come. Let those who are sending out letters, particularly from our offices, note this fact.

BROTHER ARTHUR FULTON reached Washington from Buenos Aires, Argentina, last week. Brother Fulton has spent nine years of earnest labor in that field, and returns home for a much-needed rest and vacation. After stopping several days in Washington, he went on West to join his wife and children, who returned home at the time of the last General Conference.

A NUMBER of unusual interest is the *Signs of the Times Monthly* for February. In addition to the regular general matter of current topics, note and comment, and general contributions, the special feature of this number is found in two articles: "What of the Night?" by Elder J. O. Corliss, and "Washington and Lincoln," by Elder M. C. Wilcox, the editor of the weekly *Signs*. Elder Corliss deals particularly with the significance of the recent calamities which have occurred in different parts of the world, showing these to be signs of the dissolution of all things, and the soon coming of the Lord Jesus. Elder Wilcox gives brief character sketches of what many consider the two greatest Americans, and shows the attitude which they took upon the great question of the State legislating in any way on matters of religious belief. Some of the general contributions present different phases of the truth for this time in a clear and interesting manner. This is a number well worthy of a wide circulation, and is well calculated to awaken an interest and create a desire for further study on the part of our friends and neighbors.

If the brother who wrote under date of January 8, from some town in Kansas (possibly Minneapolis) concerning his subscription to *Liberty* and a recent missionary reading, and who neglected to sign his name, will send us his address, we shall be pleased to reply.

AN unusual amount of good reading is found in our Christian Liberty department in this number. The reading from Elder K. C. Russell, the secretary of the Religious Liberty Department, will be found of special interest. The activity which is now possessing the advocates of religious legislation, should call for a corresponding spirit of activity on our part in disseminating literature which will enlighten the people as to the real principles involved in the soon-coming conflict.

WE are pleased in Washington to have with us Elder W. H. Anderson, of the Northwest Rhodesia Mission, with his little daughter Naomi. Having been advised to spend the present fever season in Africa in a more healthful climate, he had planned to take a furlough in Cape Colony. However, business and other interests seemed to make it best for him to spend the furlough in this country. He plans to return to the mission field next summer. He is spending a little time with the students in the Foreign Mission Seminary.

JUDGE WALLACE, of Kansas City, Mo., though defeated in his gubernatorial race, still persists in his efforts to secure blue-law Sunday closing. The *Kansas Worker* quotes him as saying lately in one of the churches of his city: "Now that there are crimes and debauchery of several kinds in Kansas City, many persons come to me and tell me that they opposed me while I was enforcing the sabbath law, but they know now I was right. I will live to see not only Missouri go dry at the next election, but the sabbath [Sunday] honored and observed in Kansas City."

NOTICES of important meetings are found on page 21. Particular attention is directed to an announcement by Dr. R. S. Ingersoll, medical superintendent of the Washington Sanitarium, regarding reduced rates which are now being offered to our own people. With such rates in one of our own medical institutions, there would ordinarily be little excuse for our people to go to worldly hospitals for needed medical attention. We believe that our sanitariums generally throughout the world will afford better and more efficient care to any of our readers needing their attention than hospitals of the world.