

# The Advent Review and Herald Sabbath

Vol. 87

Takoma Park Station, Washington, D. C., March 24, 1910

No. 12



KING MENELIK OF ABYSSINIA  
(See article on Abyssinia on page 8)

Behold  
He  
Cometh

To the Sea and  
the Testimony



# The March Number of

# CHRISTIAN EDUCATION

HERE is a number which ought to be in the hands of every one who is interested in the great, broad subject of Christian Education—parent, teacher, student. This number is devoted to the special subject of physical and industrial training. The articles which it contains are especially timely, and combine to make the number one of unusual interest.

Special subjects treated are Agriculture and the Industries and their relationship to Christian Education and Physical Culture in the Schools.

Among the writers on these subjects are, Joseph H. Haughey, Instructor in Horticulture and Apiculture in Emmanuel Missionary College; M. Bessie DeGraw, of Madison, Tenn.; Prof. E. A. Sutherland, President of the Nashville Agricul-

## CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

### *The Gospel of Labor*

*Hewing wood and drawing water, splitting  
slanes and cleaving sod—  
All the dusty ranks of labor in the regi-  
ment of God  
March together toward His triumph,  
do the task His hands prepare:  
Honest toil is holy service; faithful  
work is praise and prayer.*

*This is the gospel of labor—ring it, ye  
bells of the kirk—  
The God of love came down from above  
to live with men who work.  
This is the rose He planted here in the  
thorn-cursed soil—  
Heaven is blessed with perfect rest, but  
the blessing of earth is toil.*

—Henry van Dyke.  
From "The Telling of Fells."



tural and Normal Institute; Prof. Charles C. Lewis, President of Union College; Prof. M. E. Cady, of Walla Walla College, and others.

The number is replete with helpful features. The work that has been accomplished in the industrial academies is set forth most interestingly, and in an equally interesting manner the needs of the field are also presented.

CHRISTIAN EDUCATION occupies an important place among the periodicals of this denomination. Its importance should not be forgotten or overlooked. If you are not acquainted with this excellent publication, a copy of this number will serve as an excellent introduction. Single copies, 10c.; subscription price, 50c. a year. Published bimonthly; special rates in quantities.

One of the latest books to be received from our bindery is the 1910 Year Book. This, as is generally known, is the handbook of the Seventh-day Adventist denomination, and, as the title-page states, it comprises a complete directory of the General Conference, union and local conferences, and mission fields, educational institutions, publishing houses, periodicals, sanitariums, together with a statement of the fundamental principles, and the constitution of the General Conference.

Many have been disposed to look upon this book as a reference work intended only for ministers and workers. Such is not the case. It ought to be in the hands of every Seventh-day Adventist family, as it contains a wealth of information which every member of the denomination ought to have constantly at hand. The book costs only 25c. a copy; it should be considered an essential to the working library of every Adventist.

## The 1910 YEAR BOOK

"And these are the numbers of  
them according to the house of  
their fathers."

## A Pocket DICTIONARY

"Wise words make truth to  
spangle, and its rays to shine."

It is not so many years ago that the first dictionary was compiled and published; but to-day there are hundreds of them in all styles and sizes, from the encyclopedic form, running through dozens of volumes and occupying a whole library shelf, to the pocket dictionary, which, in the compass of a volume easily held between the thumb and finger, treats comprehensively the greater part of the words in the entire English language. Such a dictionary is that published by E. E. Miles and offered for sale at prices ranging from 25c. to 60c. We give this little book our heartiest indorsement; but the best indorsement it can receive is the large number who have used it, over 600,000 having been sold. This pocket dictionary contains 45,800 words and their definitions. It has a thumb index, more convenient and more readily referred to than any other dictionary printed. Prices: in cloth, 25c.; in leather, 50c.; extra morocco, 60c.

Three great books which every one should read are: "Quiet Talks on Power," "Quiet Talks on Prayer," and "Quiet Talks on Service," by S. D. Gordon. Each book is just what it purports to be, but is also a great deal more; for no one can appreciate the wealth of inspiration contained in each volume until after reading them. They are companion volumes, each treating its subject in the same way, with a number of short, convincing talks characterized by directness and a peculiar earnestness of expression, all connected and yet each forming a separate chapter or a separate talk by itself. Every one of these volumes ought to be in the hands of every Seventh-day Adventist minister and worker. They are live books, full of spiritual truth. "Quiet Talks on Power" is in its one hundred thirty-fifth thousand. Ninety thousand volumes of "Quiet Talks on Prayer" have been issued, and of the third book, "Quiet Talks on Service," forty-two thousand have been published. Uniformly bound in blue cloth. The price is 75c. a volume.

## Quiet Talks

"And after the fire a still small  
voice."

Review and Herald Publishing Assn., Washington, D. C.

# THE REVIEW AND HERALD

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

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No. 12

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## General Articles

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

### **The Great Commission; a Call to Service**

MRS. E. G. WHITE

A SHORT time before his ascension to his heavenly throne, Christ commissioned his disciples to go into all the world as teachers of righteousness. "All power is given unto me in heaven and in earth," he said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

The company of believers to whom these words were addressed, had assembled by appointment on a mountain in Galilee, there to meet their risen Lord. When the Saviour appeared, he charged his followers to labor untiringly for the advancement of his kingdom. Again and again the solemn words of the gospel commission were repeated, that the disciples might grasp their significance.

Among the believers to whom the commission was given, were many from the humbler walks of life,—men and women who had learned to love their Lord, and who had determined to follow his example of self-denying service. To these lowly ones of but limited talent, as well as to the disciples who had been with the Saviour during the years of his earthly ministry, was the commission given to go "into all the world, and

preach the gospel to every creature." These humble followers of Jesus shared with the apostles their Lord's comforting assurance, "Lo, I am with you alway, even unto the end of the world."

To the members of the early Christian church was given a precious trust. They were to be executors of the will in which Christ had bequeathed to the world the treasure of life eternal. Repentance and remission of sins was to be preached in his name among all nations, beginning at Jerusalem. And they proved true to their trust. Endued, soon afterward with power from on high, they boldly confessed their faith in a risen Saviour. Many of such as should be saved were added to their number.

Later, when the believers were scattered by persecution, they went forth filled with missionary zeal. The last words of the Saviour, bidding them teach all nations, were constantly sounding in their ears. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world; and they were constrained by the love of Christ to go everywhere, breaking the bread of life to all who were in need. The Lord wrought through them. Wherever they went, the sick were healed, and the poor had the gospel preached unto them.

In the trust given to the first disciples, believers in every age have shared. God desires that every believer shall be an executor of the Saviour's will. Every one has been given sacred truth to impart to the world. In every age God's faithful people have been aggressive missionaries, consecrating their resources to the honor of his name, and wisely using their talents in his service.

The unselfish labor of God's people in ages past is to his servants to-day an object-lesson and an inspiration. To-day, God's chosen people are to be zealous of good works, separating from all worldly ambition, and walking humbly in the footsteps of the lowly Nazarene, who went about doing good. Freed from selfishness and pride, they are to strive to honor God and to advance his work in the world. With sympathy and compassion they are to minister to those in need of help, seeking to lighten the woe of suffering humanity. As they engage in this work, they will be richly blessed, and will see souls won to the Redeemer; for the influence that attends the practical carrying out of the Saviour's commission, is irresistible. Such work calls for laborious effort, but it brings a rich reward, for by it perishing souls are saved.

The members of God's remnant church in this our day depend too largely on the ministers to fulfil the commission of Christ to go into all the world with the gospel message. Many have seemed

to lose sight of the fact that this commission was given not only to those who had been ordained to preach, but to laymen as well. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained ministry. All who receive the life of Christ are called to work for the salvation of their fellow men.

"The Spirit and the bride say, Come. And let him that heareth say, Come." This commission to bid others come, embraces the entire church, and applies to every one who has accepted Christ as his personal Saviour. Of those who receive Christ it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; . . . and of his fulness have all we received, and grace for grace." That which we receive, we are to impart. Every soul who has heard the divine invitation, is to echo the message from hill and valley, saying to those with whom he comes in contact, "Come." From the moment of conversion, those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning Star. Jesus would impress upon his church the fact that they are his brethren; that they are to unite with him as laborers together with God. They are to be a brotherhood for the saving of humanity.

The Holy Spirit, Christ's representative, arms the weakest with might to press forward to victory. God has organized his instrumentalities to draw all men unto himself. He sends forth to his work many who have not been dedicated by the laying on of hands. He answers objections that some may feel inclined to raise against this class of laborers, even before these objections arise. God sees the end from the beginning. He knows and anticipates every want, and provides for every emergency. If finite men to whom he commits sacred responsibilities in connection with the management of his work, do not bar the way, he will send forth many laborers into the vineyard.

To every converted soul the Lord of the vineyard is now saying, "Go ye into all the world, and preach the gospel to every creature." In the field where the follower of Christ is already situated, or in a field close by, or, perhaps, in some field farther away, he is to begin a work for God. The work that some are able to do, may appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence, it will be felt to the uttermost parts of the earth.

Those to whom has been entrusted the responsibility of planning for the advancement of the cause of God at home and abroad, are to give wise counsel and



proper encouragement to every humble, consecrated believer upon whose heart the Master of the vineyard places a burden for souls. They are to unite with those whom God himself chooses to labor in some neglected part of the field. Men in responsibility are to realize, as never before, that the Saviour's commission to his disciples included as missionaries all who should believe in his name; and they are to seek in every way possible to encourage the development of all the working forces of the church.

Let every minister to whom has been committed sacred trusts, take into consideration the vastness of the closing work of God in the earth, and study ways and means of placing the obligation of accomplishing this work on the large number upon whom it rests. Hundreds and thousands who have received the light of truth for this time, but who are still idlers in the market-place, might be engaged in some line of useful service for God. Of these, Christ is now inquiring, "Why stand ye here all the day idle?" and he adds, "Go ye also into the vineyard." Why is it that many more do not respond to the call? Is it because they think themselves excused, in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit, by thousands who may never be set apart to the ministry by the laying on of hands. God calls upon all who have been drinking of the water of life, to lead others to the fountain.

Satan has worked in such a way as to blind the understanding of many who profess to be followers of Christ. He has sought to cause them to neglect their weighty responsibilities, and to lose their first love. As a result of his devices, a selfish, ease-loving spirit has taken possession of many, many believers who might have worked in a variety of ways as God's instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened. Angels of God would have been close beside them to impress the hearts of those who are thirsting for the waters of life. God would have imbued these workers with his Holy Spirit as they sought to diffuse the light shining upon their pathway. As they labored with an eye single to the glory of God, they would have had increased light. They would have realized the value of a human soul. Contact with the unconverted would have led them to kindle their tapers at the divine altar, and bear its light to their fellow men.

In the closing work of the third angel's message, many who have long stood in the market-place as indifferent idlers, will heed the divine commission, and engage in active service for the Master. God has places of usefulness in the home field, and in the regions beyond, that may be filled acceptably by the most humble men, of varied talent, even if human hands may never be laid on them in ordination. Long has he waited for the missionary spirit to pervade the entire church, so that every one shall work, in

some part of the world, as in the sight of the hosts of heaven.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." When those who claim to have a living experience in the things of God, do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

### *He Will Deliver Me*

MRS. C. H. CARDEY

WHAT matter though I through affliction go;

I have the promise, which is sure I know:  
"I will be with thee all along the way;  
I will deliver thee, in that glad day."

And though my journey may be long and hard,

I claim this promise of my risen Lord;  
And leaning on his everlasting arm,  
I feel no danger, and I fear no harm.

O blessed promise, pledged by him who died—

Who on the cross for me was crucified!  
He will deliver me; I care not how;  
No sharper thorns I tread than pierced his brow.

If 'tis his will that I should know death's gloom,

That this frail form should sink into the tomb,

Though he should slay me, yet I trust his strength,

And know that I shall find my life at length.

He will deliver me, how sweet the thought

That he who has death's keys for me has fought!

He fought and won, endured death's agony;

In that glad day he will deliver me.

*Fresno, Cal.*

### *The Responsibility That Blessings Bring*

M. HARE

IN the birth of Christ, the advent of the Messiah into this world, we view the supreme event of all ages. It points to fulfilled time, and marks the dawn of a new era. And so auspicious was it in the estimation of heaven that messengers from the celestial courts heralded the proclamation, and the hills of Judea echoed angel voices in the glad tidings: A Saviour is born. Peace on earth, and good will.

Wonderful indeed to human thought is the manifestations of the favor of God toward fallen man in the gift of his Son. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Veiled in mortal flesh, the Prince, the Leader of the armies of heaven, laid aside his glory to take the place of a helpless babe among the poor of earth. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. He became poor, and the duty, as well as the privilege and blessing, of ministering to him in his mission of mercy was given to the wise. Matt. 2:11.

Light from heaven marked the way as they brought their treasure,—gold, frankincense, and myrrh,—the tribute of love, and laid it at the Saviour's feet. The gospel of salvation in its great Originator, though centuries have passed, still eloquently appeals to human sympathy, in the needs of the poor benighted millions who sit in darkness and the shadow of death, on whose waiting ears no glad tidings, no echoes of angel voices, have ever fallen. In the Macedonian cry the Saviour is calling to-day; and will the wise yet hear?

A recent daily, speaking of Christmas gifts, the vast amount of trade done in Washington, D. C., says that "in one day not less than ten thousand packages passed through the hands of one express company, and also that Santa Claus to the White House employees alone represented about five hundred dollars from the private purse of the President." And all this but to a limited degree shows the value in Christmas gifts just in one city and in one day. Given away, but to whom?—Only to one another. What of the millions in darkness? What of the Macedonian cry? is it unheard? Is the Saviour forgotten, and at Christmas-tide? O, could all this treasure but flow in the right channel, could it be placed where the wise men laid theirs,—at the feet of Jesus,—what good could be accomplished! How many even yet would hear the tidings of a Saviour's love!

The treasure of heaven bestowed upon mankind in the gospel of salvation through Jesus Christ, brings, with its blessings, responsibilities. It opens the way whereby we may co-operate and become workers together with God in the great scheme of redemption. For God's purpose in bestowing blessings upon us is to make us a blessing, and we are saved to save others.

The Saviour taught that people should lay up treasure in heaven, for where their treasure is there will also the heart be, adding that "whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." The only treasure which the Lord's people can save will be what is transferred to heaven, invested in human souls, given a tribute of love; and thus even now the wise indeed may shine.

Throughout its history the gospel has triumphed in sacrifice. It comes down to us through a line of crowned heads; but the crown is one of martyrdom. And now the last call to duty for the people of God comes in the third angel's message. It is to carry the light of salvation to all the world, *to carry it now*,

and, as ever, to those who hear, it means a life of devotion; a pathway, perhaps, marked in blood; a life given in sacrifice. Rom. 12:1.

But the conflict will soon close, the clash of arms die in the triumphant strains of victory, and the universe echo, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5. The arches of heaven will ring with the welcome, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars." Dan. 12:3. The longing heart responds, O haste, glad day!

"But say, brother, say, will you reach that blest land,

Where no longer the sun goeth down?  
And in its sweet rest 'mid all that is blest,  
Will there be any stars in your crown?

Takoma Park, D. C.

## The History of the Hebrew Sanctuary — No. 9

J. O. CORLISS

### Its Significance

ALTHOUGH not specifically referred to in the preceding paper, by careful study of the order of events at the temple dedication it will be noticed that Solomon acted the leading part in everything, even to those supposed to belong exclusively to the priests. The high priest even is not noticed in the whole affair. Mention is made, however, of the priests, but only as bearers of the ark. Solomon alone exhorted, sacrificed, prayed, consecrated the temple, and blessed the people. It may be that this was considered the "due order," since the sanctification of the wilderness tabernacle was performed entirely by Moses, in the presence of Aaron and his sons.

But however that may be, we find Solomon continuing to exercise the priest's office, especially in the three great annual feasts of the Jews. He not only burned the sacrifices, but offered the incense on the Sabbaths, as well as on the other days of these feasts. 1 Kings 9:25; 2 Chron. 8:12, 13. He went further; he appointed the priests to their specific work (2 Chron. 8:14), and thus continued the union of king and priest in his own person, after the example of David his father.

One feature in the dedication services of the temple is worthy of a passing notice. Solomon's prayer on that occasion was a departure from the ordinary mode of approaching God, in that it was distinct from the purely ceremonial. In fact, neither the tabernacle nor the temple was planned for the accommodation of public gatherings, as are modern churches. They were rather intended as slaughtering places for oxen, sheep,

and goats. The temple, indeed, even became a great market-place for these animals. John 2:14-16. There was the great altar on which the sacrifices were burned, also the drains for carrying away the blood poured on or around the altar. Deut. 12:27; Lev. 1:5. There was the apparatus for skinning and disemboweling the animals (Eze. 40:42, 43), also the huge caldrons for boiling the sacrifices for the priests. Eze. 46:23, 24.

All these sacrifices were for the purpose of approaching God through gifts, proportionate to the sins of the one making the offering, and also to emphasize his desire to dedicate his life to holiness. But no prayer, praise, or oral testimony of the beneficiary was any part of the program. There was nothing in the mechanical butcher-like act of the priest, to engender tenderness in those for whom he ministered. These ordinances were entirely "fleshly" or "carnal," as has been well characterized by the writer of the book of Hebrews. See Heb. 9:10. Butcher and priest were then nearly identical, but now are widely separated, at least in the social scale.

In view of the environments of the sacrificial service of the Jews, it is scarcely a wonder that they should come to lose sight of what those ceremonies signified. It is possible that the case might not have been so, had there been "teaching priests" so much desired, whose "knowledge" was evidently sufficient, had they been disposed to impart the same to others. 2 Chron. 15:3; Mal. 2:2, 7, 8.

The priests were commanded to teach the people the whole law. Deut. 21:5; 31:10-13; Eze. 44:23. Doubtless this included pointing to the Great Sacrifice which these typical offerings betokened. But when they failed to do this, their services became a dead formality, repugnant to the people, and despised by Jehovah. Thus the Lord says: "I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Bring no more vain oblations. . . . Your new moons and your appointed feasts my soul hateth." Isa. 1:11-14. On the other hand, God demanded intelligent worship. While he would accept no bullock from their folds, he would have them know that "out of Zion, the perfection of beauty," God had manifested himself, and in due time would appear to men. He therefore required them to "offer unto God thanksgiving," because to offer praise meant to glorify him. Ps. 50:2, 9-12, 14, 23. This was the only sacrifice of value to God,—prayerful thanksgiving, accompanied by justice, truth, and purity in the life. No amount of outward organization, though good in its place and for the purpose required, can take the place of personal sanctity. Yet the human tendency is to depend on tradition, as did the Jews when they responded to the call of God to amend their ways, by saying: "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." Jer. 7:3-7.

It would seem as if the Saviour had reference to the already effete Jewish sacrificial system when he drew that remarkable contrast between himself and his work and all "that ever came before" him. These earlier leaders he denounced as "thieves and robbers" who only came to steal, kill, and destroy. John 10:10. It is somewhat remarkable that the first meaning of the original word *thuo*, whence the word "kill" in the text is derived, is to sacrifice. These thieves and robbers, then, came only to steal and sacrifice, and were therefore odious. They were shepherds who caused the people to go astray, until they had "forgotten their place to lie down in." Jer. 50:6. Instead of feeding the flock, they had fed themselves at the expense of the people, like ordinary thieves. Eze. 34:2, 8. They had not visited the hidden ones, nor healed the broken, but had eaten the flesh of the fat like ravenous beasts. Zech. 11:16. Because of this unfaithfulness the sheep had been pursued and scattered (John 10:12), many of them among the nations of the far East. But Christ made himself the "good" (Greek, *beautiful, pleasing*) Shepherd, who would feed his flock as a faithful keeper, and gather the lambs to carry in his bosom, also gently to lead those in maternity. Isa. 40:11. Under his guidance there was to be but one fold and one Shepherd, who would lead his flock "beside the still waters."

Yet with all this plain teaching, the disciples hardly gathered the true view of the situation. Long after the death of the true Shepherd Priest, Peter,—the ardent, the impetuous, and yet so slow to learn,—was wanted to carry a living message to the Gentile Cornelius. When the vision of the unlimited varieties of beasts appeared, and the heavenly word came, "Rise, Peter; kill [sacrifice, Greek *thuo*], and eat," he was nearly ready to rebel. "Not so, Lord," said he; "for I have never eaten anything that is common or unclean." Not until the same voice reproved his attitude, could Peter be led to believe that the Jewish system of worship had ceased to be the exclusive form of approaching unto God.

Mountain View, Cal.

## Morsels

PHILIP GIDDINGS

AN ounce of *deed* is worth more than many pounds of *creed*. To treat your neighbor kindly has more value than treatise; "to do justly, and to love mercy, and to walk humbly with thy God," than mere exegesis. When Luke made "the former treatise" of the Master, it was with what "Jesus began both to do and teach." Let *treatment* precede *treatise*. A child *lives* months before he *speaks*; *walks* before he *talks*. "Take heed unto *thyself*" precedes "unto the doctrine;" "for in doing this thou shalt both save *thyself*, and them that hear thee."

"How beautiful upon the mountains

are the feet of him that bringeth good tidings, that publisheth peace." Isa. 52:7. The feet are the lowest part of our body, but feet upon the mountains are beautifully higher than the head in the valley. God's footmen are higher than the "heady and highminded." God's footmen are higher than those who ride in the valley.

To sleep on Christ's floor is higher up than man's bedstead, because man's highest story lies far below God's first floor. "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84:10. The lowest place with God is more than palace. What seems "foolishness of God is wiser than men; and the weakness of God is stronger than men."

Just at the entrance of the optic nerve where vision would be expected to be most acute, it is obtuse. The *blind spot* is next that of *best vision*.

Next to Israel's lighted camp was Egypt's—in darkness that could be felt. "Arise, shine; for thy light is come, . . . for, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:1, 2. The hour nearest to light is darkest. Dipping in the same dish were Judas and Jesus. You and I may sit with God's people, hearing "what is the word that cometh forth from the Lord," knowing his will, approving the things that are more excellent, being instructed out of the law, having the form of knowledge and of the truth in the law, and yet all these things be unto us as merely "a very lovely song of one that hath a pleasant voice, and can play well on an instrument" (Eze. 33:30-32; Rom. 2:18-20),—pleasant sounds to which we give no sense, an ear-through-ear-into-air religion rather than an ear-to-heart; the form of things more excellent, showing an *outfit* without its *infit*; like Judas, bodily beside Christ, with no *Christ inside*,—no hope of glory, but of shame as great as was the opportunity for glory. The *depth* to which we fall, as well as the force of our fall, is *measured* from its *height*.

What *seems* is not always what's *seen*, since wolves are sometimes robber-robed in sheep's wool; "the *hand* of Esau," but the handicraftiness of a Jacob.

*Care* beforeward is better than *cure* afterward. Better *mind* than have to *mend*.

To stern Duty's last trumpet-call to service and sacrifice, do not simply *listen*, but *enlist*!

Roseau, West Indies.

SOLITARY reading will enable a man to stuff himself with information; but, without conversation, his mind will become like a pond without an outlet—a mass of unhealthy stagnature. It is not enough to harvest knowledge by study; the wind of talk must winnow it, and blow away the chaff; then will the clear, bright grains of wisdom be garnered, for our own use or that of others.—Wm. Matthews.



### *Ships on the Broad High Seas*

R. O. EASTMAN

WE'RE all of us ships on the broad high seas

As we journey from day to day;  
Some bound for a land that is near at hand,

Some to ports that are far away;  
And the sheets of a few are white and new,

And of others are old and gray.

WE'RE all of us ships on the broad high seas

With cargoes fast in the hold;  
Some carrying coal to a distant goal,  
Some burdened with silver and gold,—  
Gold covered with dust and red with rust,  
And silks that are white with mould.

There are pleasure craft on the broad high seas

That ride when the winds are fair,  
But when storms arise in the summer skies,

The masts stand bleak and bare;  
And the ships are tossed, and oftentimes lost

'Mid cries of wild despair.

There are nobler ships on the broad high seas;

Though the wildest tempests blow,  
They ride the crest at the King's behest  
To battle a Sovereign's foe;  
They ride to fight for the cause of right,  
To conquer a world of woe.

Then let us ride as the days go on

Like the King's ship, bold and free,  
Not fearing the strain of the wind and rain,

Nor seeking the sheltered lea;  
But cleaving the wave with a heart that is brave,

Strike out on the broad high sea.

Takoma Park, D. C.

### *"She Hath Done What She Could"*

I. H. EVANS

THESE words fell from the Master's lips in behalf of Mary, after she had anointed him with the costly spikenard which she had bought.

The incident, recorded by three of the Gospel writers, is one of the most touching in the life of Christ. Often we find the Saviour censured by the proud Pharisees, closely questioned by the Sadducees, or doing for others in feeding the hungry, healing the sick, and bringing hope and comfort to the hearts of those in trouble and sorrow.

But here we see him—at the very close of his earthly life, only a few days before his crucifixion—with a few faithful, chosen friends, gathered together in his honor, in the house of

Simon. In this little gathering there are present, besides his disciples, and perhaps others, Lazarus, Martha, and Mary, of the village of Bethany.

As far as the record goes, there is no avowed enemy in that little gathering: all are trusted, chosen friends, who know Jesus, and who are supposed to be in sympathy with his life and work.

What a comfort it must have been to Jesus to be thus among his friends, and away from the scrutiny of the Jewish elders, who were so anxious to take his life. Wearied with his long travel from Galilee, and with his heart full of anxious anticipation for the future, the Master could well appreciate the love and sympathy about him.

The supper had all been prepared, and the guests were reclining on couches, eating, while Martha helped to serve the meal. Mary, the sister of Martha and Lazarus, was there, and she, too, was serving the Master, but not like Martha.

Mary had prepared a surprise for Jesus. One can readily fancy she had kept her plan a profound secret from the disciples, and possibly from Lazarus and her sister. Doubtless she had thought they would be unable to appreciate the sacrifice which she was about to make, and the honor which she intended to do her Lord.

Ever since Jesus had left their home months before, and gone into Galilee, Mary had no doubt continually planned to save enough money to buy this costly present. Within her heart there burned a great, consuming love for Jesus. In all his ministry, there seems to have been none who loved the Lord with the same self-denying love as Mary. In her life Jesus was everything; he was supreme. Her love of finery and dress, her desire for the associations of the world,—all were lost in her love for Jesus.

It may be that for many years Mary had desired above everything else to possess an alabaster box of spikenard. She had seen this precious ointment in the shops where the rich traded, and had hoped that some day she might possess some of it for herself.

But Mary and her family were poor in this world's goods. Besides, the disciples of Jesus were poor, and lived in the simplest way, spending little upon themselves or their families. Well did Mary know that to purchase such a gift must bring on her head the censure of those in whose company she moved, and especially the condemnation of the disciples of the Master. Therefore, she confided her purpose to no one. She could not tell the Master, she would not tell the disciples; and she dare not tell her brother and sister; so she carried the

secret in her heart, perhaps, for many long months, until finally she heard that Christ was coming to Bethany. Then she purchased the alabaster box at a costly price.

This spikenard perfume was imported from India. It was brought from the far East by traveling caravans, those ships of the desert. It was among the most costly perfumes of ancient times, and only the rich could afford to use it. In its native land it was an expensive luxury, and far more so after being carried so many hundreds of miles by the expensive mode of transportation of those days.

The box in which this spikenard was kept, was made of light, white marble, used in ancient times for making costly boxes. These were made in beautiful, artistic patterns, and only those who were rich could afford such costly receptacles. Fine perfumes and very precious things were kept in them.

Probably Mary could not have given a very satisfactory reason why she was possessed of the desire to purchase this ointment with which to anoint the Lord. Nevertheless, she steadily persevered in her purpose; and when the Master came to Bethany, she had purchased the alabaster box, and was only waiting an opportune time to bestow it upon him.

The perfume must have been in liquid form, for she "poured it on his head." "Very costly," "very precious," "very precious ointment," are the phrases of the Gospel writers, as they described the perfume.

One writer says, "She brake the box, and poured it on his head." Whether this means that the box itself was broken, or only the seal of the box was broken, we do not know. At any rate, she opened the box there, either by breaking it in her haste and love, or by breaking the seal which closed the ointment tight, and poured the spikenard on the head and feet of Jesus, and "wiped his feet with her hair; and the house was filled with the odor of the ointment."

Mary had accomplished her purpose. Long had she toiled and sacrificed for this very hour. She asked no approval, she looked not to the disciples for a word of commendation. How her heart must have beaten as she sat at Jesus' feet, her disheveled hair hiding her face from view, while the perfume filled the house. At once the indignation of the disciples was aroused. The very atmosphere was pregnant with their disapproval. Judas spoke boldly, and demanded, "Why was not this ointment sold for three hundred pence and given to the poor?" "And they murmured against her."

But Mary had done her deed of love. She could give no reason for her act. Surely the poor were everywhere, and since the disciples had spoken so sharply, she appreciated their penury and sufferings more keenly than ever. Yet her heart was glad that she had done her Master such honor, and no reprimand from the disciples could make her sorry.

But the Master speaks. Will he, too, reprove Mary for her deed of sacrifice

and devotion? Mary's heart beats with greater excitement; but Jesus says, "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Mary's heart must have thrilled with joy when she heard those words of approval, "She hath done what she could"! The disciples may censure, but the Master approves. Those about her may call it a waste, but Jesus calls it "coming aforehand to anoint my body to the burying."

Jesus understood better than all the others Mary's motive and love. He accepted what she did, and gave to her his blessing. So it has ever been since Mary anointed the feet of Jesus. The Master understands; he reads the heart; he weighs the motives; he sees and knows when we have done our best. It may seem a great waste; it may seem like extravagance. To human wisdom it may seem a great mistake. Yet, if the Master approves, all is well when he says, "She hath done what she could."

What more can we ask? Jesus looks at the heart. He knows the inmost desires; and when he sees his children doing what they can for his cause, he is satisfied. Can he say of each of us that we have done what we could?

*Takoma Park, D. C.*

### Miss Margaret

A YOUNG minister was traveling on horseback through a mountain district. One day he noticed groups of people coming from every direction, many of them having evidently walked a long distance. It was not Sunday, yet these people were dressed in Sunday garb, and everywhere was the deepest solemnity. To his inquiry if a protracted meeting were going on, a mountaineer answered: "Naw, mister, but Miss Margaret's dead."

"Miss Margaret?" the stranger asked, inquiringly.

"You-uns don't know Miss Margaret? She was the best woman ever lived, an' she's dead!" There were tears in the man's eyes.

"Are all these people going to the funeral?"

"Deed they is, mister; it'll be the biggest funeral ever seen in these parts."

Deeply interested, the minister attached himself to one of the silent groups, and passed on with the long procession. It was a never-to-be-forgotten scene.

The meeting-place was a plain, rough schoolhouse. The cheap, plain coffin, the poorly dressed throng, were all forgotten as the stranger gazed upon the still face of the girl lying in her last

sleep. It was not a beautiful face, but it wore, even in death, a look of high resolve and self-forgetfulness that thrilled the looker-on to the depths of his soul. The throngs that gathered round beheld that face with streaming eyes.

Who was she? What was she? Only the teacher of that humble, mountain school. She had come, a stranger, among these rude, ignorant people. For the love of Christ she had labored in season and out of season to teach the children, and also their elders, the better ways they had never known. Before she had been among them six months, the houses were in better repair, and kept in a cleaner, more homelike fashion. The rough manners were softened; kindness and neighborly love were manifest as never before, and the Bible became a well-read, beloved Book. Many a soul had been led to Jesus by her simple words, and her beautiful, unselfish life.

And now she was dead, leaving her flock bereft. Not one in all that company was of kin to her, save as brother or sister in Christ Jesus. Never was queen more truly mourned, never granted truer honor, than this humble, quiet girl, who entering one of earth's dark corners, made it glorious with the knowledge of him who is the "light of the world."—S. B. T., in *Christian Life*.

### What Would You Do?

"WHAT would you do," a mother asked me lately, "if your two-year-old child refused to eat the cereal he has always had for breakfast? I can't coax or force my little boy to take it."

In the first place, I would help him forget as fast as I could that that particular cereal was ever invented. I should look about for a totally different variety of breakfast food, and I would even go so far as to serve it in a different little bowl, as gay as could be found. First, I would have seen to the cooking of it myself, to make sure that it had steamed long enough, that it was free from lumps, and not scorched. And I would bring it to him with a smiling face, and a voice as free from wheedling as from any suggestion of force. The idea of cramming food into a child against his will and expecting it to do him good is highly humorous if one stops to regard it.

When a child suddenly and violently deviates from a given routine, there's a reason. One dish of lumpy, badly cooked cereal is sufficient to prejudice a little stomach against it for months to come. Or if the selfsame food is served without variation for weeks, a child's appetite becomes as hopelessly dulled as our own would be. "Always" is a long time to be eating one kind of food. It sounds to me as if this particular small boy were "just plain tired" of the monotonous round. The key-note of scientific feeding is now conceded to be variety, and the mother who wants to be sure of the best nurture for the small body must have frequent recourse to the grocer.—*American Baby*.

# THE WORLD-WIDE FIELD

## Sinai and Calvary

THERE are two mountains hallowed  
By majesty sublime,  
Which rear their crests unconquered  
Above the floods of time.  
Uncounted generations  
Have gazed on them with awe —  
The Mountain of the Gospel,  
The Mountain of the Law.

From Sinai's cloud of darkness  
The vivid lightnings play,  
They serve the God of vengeance,  
The Lord who will repay.  
Each fault must bring its penance,  
Each sin the avenging blade;  
For God upholds in justice  
The laws that he hath made.

But Calvary stands to ransom  
The earth from utter loss —  
In shade than light more glorious,  
The shadow of the cross.  
To heal a sick world's trouble,  
To soothe its woe and pain,  
On Calvary's sacred summit  
The Pascal Lamb was slain.

The boundless might of Heaven,  
Its law in mercy furled,  
As once the bow of promise  
O'erarched a drowning world.  
The law said, "As you keep me,  
It shall be done to you."  
But Calvary prays, "Forgive them;  
They know not what they do."

Almighty God, direct us  
To keep thy perfect law!  
O blessed Saviour, help us  
Nearer to thee to draw!  
Let Sinai's thunders aid us  
To guard our feet from sin,  
And Calvary's light inspire us  
The love of God to win.

— John Hay.

## The Seventh-day Adventist Mission of Eritrea and Abyssinia

L. R. CONRADT

MISSIONS, as well as countries and individuals, have their peculiar histories; so this new mission has its history from the beginning of investigations until its final establishment at the end of 1909. Some twenty years ago the writer's attention was first attracted to Abyssinia while editing Elder J. N. Andrews's "Sabbath History" for the German people. As I learned that the Abyssinians in their high mountain recesses prevailed for ten centuries against the overwhelming powers of Islam; that when they appealed in the seventeenth century to the Portuguese for help, the Jesuits took advantage of their distress, and granted assistance on the pledge that the king would insist that his people submit to Rome and renounce their peculiar tenets—among them a special regard for the seventh-day Sabbath as a day of public worship in memory of

the creation; and that the Abyssinians shook off the iron yoke, an ardent desire arose in my heart some day to come into direct contact with them. From the meager knowledge possessed by the world in regard to that people, I also learned that the Abyssinians ever since this cruel attempt of the Jesuits, were suspicious of all missions, and had lately closed their doors against all.

Years afterward, while traveling on a Russian steamer bound for Joppa, six dusky pilgrims, joining us at Beirut, increased my interest in this mission field. Their crosses suspended on blue strings around their necks, their praying before



QUEEN TAIT'U, WIFE OF MENELIK, KING OF ABYSSINIA

every meal, their reading in prayer-books, attracted my attention, and soon I found out that my neighbors were Abyssinian pilgrims. Reaching Jerusalem, I soon found their church, near our health institute, and was informed that they had services every Sabbath. In conversation with some of their priests through an Arab interpreter, I was assured that they had special services on the seventh day in accordance with the fourth commandment, while Sunday services were also held because it was customary among the other Christians. Returning to Germany, I told the simple story, and our members quickly responded, and about five hundred dollars was collected as the first Abyssinian mission fund.

Six years ago I met in Dar-es-Salaam, an aged German missionary who for

years had been laboring on the Egyptian side, and had married a Galla woman, but finally had had to give up the attempt of entering Abyssinia from the west. Next I learned that Swedish Lutherans had carried on mission work from the Red Sea for nearly thirty years, and, at my first opportunity, I visited their headquarters at Stockholm, and their school at Johannelund, where I gained much information both from books and also from missionaries who had been there. Here I also formed the acquaintance of Professor Taleen, who, at the request of the German emperor, had been sent by King Menelik to teach the Amharic language in the oriental seminary at Berlin. He assured me that, especially in some of the interior provinces, the Sabbath was held in greater esteem as a day of worship than Sunday. One of the Swedish missionaries informed me that Bishop Tucker, of Uganda, had expressed the

conviction to him that the best way of access, especially to the Galla people in the south, would be from Lake Rudolph. But inquiry made by the British commissioner destroyed the hope of entering from that section; for the English government had no agent as yet in the territory close to Lake Rudolph, and they were averse to having any missionaries settle there.

Next I made the acquaintance of Missionary Flathe, who had labored about fifteen years among the Abyssinian Jews, or fellahs, with success, but was taken captive by King Theodor, who sent him as a special envoy to Queen Victoria. But as soon as Emperor Menelik [see his picture on first page of this paper] gained full control, all mission-

aries had to leave. Thus every avenue seemed closed, except one—the Italian colony of Eritrea.

When our German, British, and French Sabbath-keepers began to occupy their respective colonies in Africa, it was but natural that the Scandinavians should also have a special portion, and as the Swedish Lutherans labored in Eritrea, providence pointed to it, and to Abyssinia with its ten millions of people, as their special field. In the early part of 1907, Brethren P. N. Lindegren and J. Persson were appointed, and after some preparatory study sent to Eritrea. They rented dwellings at Asmara, and at once began the study of both Italian, the government language, and Tigré, the language spoken by the natives. In the fall of 1908 Brother Lindegren attended our general meeting at Beirut, expecting



to take Sisters Larson and Rhode back with him on his return. But a few days before we left, he was taken sick with typhoid fever, and the two sisters had to proceed alone. The Italian officials demanded so many documents for the marriage that Brother Persson could not marry until August, 1909, and Brother Lindgren until the end of December, 1909.

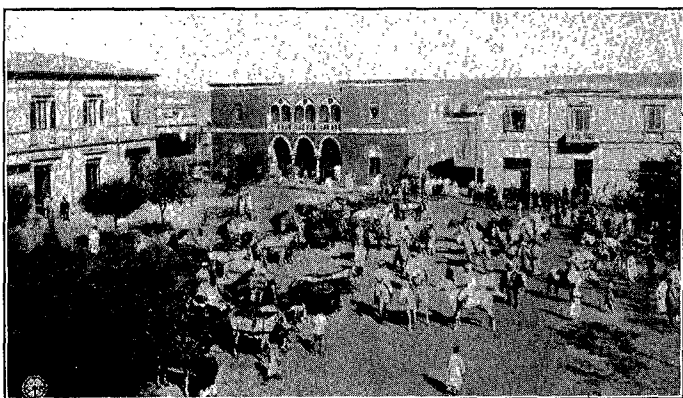
The brethren looked over the whole colony to secure suitable locations for our missions, and there seemed to be no obstacle in the way of securing them. In view of this, Elder E. Grundset, of New York, was selected as director of this new field at the last General Conference, and Dr. F. W. Vasenius and Brother V. E. Toppenberg were appointed to assist there. In order that Elder Grundset might become somewhat acquainted before I should arrive, he left for Asmara in October, while Dr. Vasenius and wife, and Brother Toppenberg came with me. Immediately after my arrival on November 18, we looked at some places near Asmara, and called on the secretary, as the governor was absent, and also on Professor Baldrati, the land commissioner.

Four days after my arrival we secured an audience with the governor. He informed us that the colony had but a small population, that there were already several missions, and that the political situation across the Abyssinian border was so uncertain that they had to use every precaution not to stir up any trouble among the Abyssinians in their own colony. Consequently he could only grant us some land within the town limit of Asmara,—about a three-mile circle.

We therefore selected a suitable piece of about sixty acres, near a village, but on the twenty-seventh the reply came that we could secure only fifteen acres as a free grant; that the villagers were objecting to our securing the farm in question. As the fifteen-acre homestead grants were limited to one piece, near the fortress, with no surety of water, we next turned our attention to some homesteads already occupied by Italians. Several were willing to sell their rights, but again the matter had to be submitted to the governor. Finally, on December 2, we received the reply that we were at liberty to buy any favorable concession in the prescribed town-limit. After prayerful consideration, we finally concluded that we would buy the homestead of a Mr. Pollesco, containing seventy-five acres, on which there was a fair crop of wheat, and which also had water. We agreed on nearly eight hundred dollars for this concession. As he had been

on it the required time, and had fulfilled all other requirements of the homestead law, we entered into his rights, and can obtain the concession as full property at any time we desire. The only open question is whether we shall have it deeded free, or whether we must pay an additional two hundred forty dollars to the government. Meanwhile we pay a nominal rent of twelve dollars to the government.

On December 6 I called once more on the governor, to convey our thanks, and to ask several favors, also on the secretary, and on Professor Baldrati, the latter having been very kind to us, as has also the chancellor, Signor Consorti, who made out the deed to the "Seventh-day Adventist Mission of Eritrea and Abyssinia," which was duly signed on the same day. The farm joins the



ASMARA

Building in center is the post-office. Near this our missionaries now live. Italian mounted soldiers standing in the square

first sixty acres for which we applied, and lies within one and one-half miles of the center of the town. Asmara, being the capital, will soon be a railway center; it is the natural gateway to northern Abyssinia, and has an excellent climate; so we have every reason to be grateful to God that such a fine location has been secured.

Both the Roman Catholic and Lutheran missions endeavored to keep us out, but we went many times to the different officials, beseeching them like the importunate widow, and the Lord did not disappoint us. Meanwhile we studied the question of building, and obtained the prices for materials, etc., also drew up plans for a school and for a dwelling-house for two families.

There is sufficient stone on the very spot where the buildings are to be placed. The buildings, well, seed, oxen, carts, etc., will cost us about two thousand dollars, and we shall have to send some four thousand dollars within the first four months of 1910. As the Abyssinian Mission is to have three thousand dollars from the \$300,000 Fund, we hope that all our people will rally to raise this amount soon.

In four months the buildings are to be completed, and we expect that the products raised, together with the nominal rent charged our missionaries, will give sufficient means to keep from ten to fifteen young men at school. The cost for each is figured at some thirty

dollars a year. One of the hard problems will be to secure good reliable young men, who will unite with us and become workers.

On Sabbath, December 4, the church at Asmara was organized, nine offering their names, and a tenth one expecting to be baptized at the earliest opportunity; and though it is a church of missionaries, yet a foundation for the spiritual building is laid. The Lord drew near to us as we celebrated the ordinances, and all testified of his goodness in opening the way before us.

Quite a number of problems still need to be worked out. If possible, our medical missionaries ought to enter Abyssinia proper during 1910. This means some important and careful correspondence. Probably one of our workers may go in the spring to Uganda, as the way seems now to open, and begin work from that corner. But meanwhile, all our missionaries have here the very best chance of studying the three leading languages of Abyssinia. Brother Persson has already such a fair knowledge of both the Italian and Tigré that he could fluently interpret for me. Brother Lindgren is working hard to gain a knowledge of the Tigré; Elder Grundset and family are beginning to study the Tigré, while Dr. Vasenius and wife are to study the Amharic, and Brother Toppenberg the Galla.

Asmara being healthful, and good lodgings obtainable at fair prices, our missionaries have here a golden chance to learn the languages, as well as the ways of the people, at the same time helping in constructing the buildings, and becoming in every way better prepared for their work. Asmara itself is a favorable location for our school, as here we have religious liberty, weekly mail facilities, and Europe and Abyssinia are easy of access to us. After all was settled, I remained with them two days and a half. During this time I rode about seventy miles on muleback, visiting the Swedish superintendent, who had just returned from Syria, at Zazega, and going some twenty-five miles south to Debaroa, toward the Abyssinian border, where our brethren thought of establishing another station if the way should open. About forty miles more would have brought me to the present border of Abyssinia.

But twenty years ago Asmara was an important Abyssinian town, and there are thousands of Abyssinians living in and about it. The Abyssinian Mission is fairly opened, a foothold has been obtained, and soon another school will be erected at an elevation of eight thousand feet, to shine as a beacon light in this portion of Africa. It is now for our people to rally to our support, helping with their means and their prayers, that the work may be quickly extended.

*Asmara.*

FORGET the things behind, look forward to the things before. The wisdom of a divine life lies hid in this principle.—Robertson.



WASHINGTON, D. C., MARCH 24, 1910

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## Editorial

"CALL to remembrance the former days," said the apostle. All along the way the Lord has led in this advent movement by the light of his Holy Word.

THE Word is the chart and compass, and it is also our sure defense. It is interesting to note how the objections now urged against the truths of the message are usually the same that were urged in the early days of the work. The word of the Lord cleaves the clear way through them all.

**The Papacy and the Sanctuary.** — As the pioneers saw the light of the sanctuary truth, and preached it, they met the determined attacks of First-day Adventists, who held to the old view that the sanctuary to be cleansed was on earth. "How could a heavenly sanctuary," they said, "be trodden under foot?" Elder James White answered (in No. 4 of the REVIEW, January, 1851) by showing how the Papacy had done that very thing in its warfare against the truth of God:—

The sanctuary in heaven has been trodden under foot in the same sense that the Son of God has been trodden under foot [Heb. 10:29]. In a similar manner has the "host," the true church, also, been trodden down. . . . The Catholic Church has trodden under foot not only the "holy city," but the sanctuary, and its minister, or priest, "the Son of God." Rome has been called "the Holy City" and the "Eternal City," which can only be said of the city of the living God, the New Jerusalem.

**An Earthly Substitute.** — Continuing, Elder White showed how an earthly service had been substituted for a heavenly:—

The Pope has professed to have "power on earth to forgive sins," which power belongs alone to Christ. The people have been taught to look to "the man of sin," seated in his temple,—or as Paul says, "so that he as God sitteth in the temple of God," etc.,—instead of looking to Jesus, seated at the right hand of the Father in the heavenly sanctuary. In thus turning away from Jesus, who alone could forgive sins and give eternal life, and in bestowing on the Pope such titles as "Most Holy Lord," they have "trodden under foot the Son of

God." And in calling Rome the "Eternal City" and the "Holy City," they have trodden down the city of the living God and the heavenly sanctuary. The "host," the true church that have looked to Jesus in the true sanctuary for pardon of sins and eternal life, has, as well as their divine Lord and his sanctuary, been trodden under foot.

The time of restoration came in 1844, with the opening of the judgment hour in the heavenly sanctuary. With the joy of men who find great treasure, those early pioneers went forth to preach the message which is to restore to believers the truths obscured and trodden under foot through the centuries by papal tradition.

## Faith and Finance

PHILANTHROPY was not the primary motive that led George Müller, of Bristol, England, to establish his famous orphanages.

As a comparatively unknown pastor, he was distressed at the general lack of faith in God. "I longed, therefore," he said, "to have something to point to as a visible proof that our God and Father is the same faithful God as ever he was, as willing as ever to prove himself to be the LIVING GOD."

He was impressed that an orphanage would be used of the Lord as a means of teaching the lesson of faith. He said:—

Now if I, a poor man, simply by prayer and faith, obtained, without asking any individual, the means for establishing and carrying on an orphan house, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconvinced of the reality of the things of God. This, then, was the primary reason for establishing the orphan house.

This was in the year 1835. Soon the beginning was made in a small rented building. The primary aim in view, and the circumstances under which Mr. Müller believed he was brought into this work, led him to lay down as fundamental the following plan of finance: "That there would be no enlargement of the work by going into debt."

Thus the work began. Through the years Mr. Müller and his associates pleaded with God for help in every financial need. In order that it might be evident that God was the living God, and that he directly intervened to help, those associated with the orphanage were forbidden even to tell any one outside the home concerning needs or times of shortage.

The needs were laid before God alone. Again and again, when funds were gone, and the larder was empty, individuals were impressed to send help just at the right time to provide the next meal or the next payment.

One thing stands out very clearly in the record of George Müller's life; his determination not to enlarge the work by going into debt did not narrow down his work or repress its growth. Dr. Pierson's summary of Müller's life-work—as regards financial outlay—shows that his fidelity to convictions of duty was vindicated; for in sixty years he, a poor man, had been enabled,—

1. To build five of the largest orphanages in the world, in which over ten thousand children had been cared for.

2. To give to school work over half a million dollars.

3. To circulate nearly two million Bibles and portions, and three million books and tracts.

4. To give over a million and a quarter dollars in aid of missionary work in various lands.

5. Altogether, in the sixty years, this man, without personal resources, who had less than three hundred dollars in money when he died, had had put into his hands to distribute about seven million five hundred thousand dollars.

Truly the Lord helped George Müller to leave the witness, according to his desire, that God is the living God.

W. A. S.

## Shall It Be Victory?

It would please our Maker to write "Victory" after the life-work of every soul upon the earth. He himself says that he has "no pleasure in the death of him that dieth." Life is God's purpose for us over all the agencies and all the ways that lead to death. His desire is expressed in these words: "Turn yourselves, and live." Turning from our own ways to God's way, puts us in the channel of life, in the highway of hope. And that done, the powers of heaven are then enlisted in our behalf. Self dies, hope revives, and the purpose of God is accomplished.

From day to day we meet men and women whose hopes seem to have fallen in upon one another like the walls of a ruined house. The bright light of faith and hope no longer beams out of the windows of the soul. Its casements are barred, and only dissolution and hopeless despair stare out at the passer-by. Every ruin has its history, and the history of the ruined life is written on the soul.

There are storms on every sea; there are shoals or rocks or quicksands on every shore, and they all take toll of the human harvest this world produces. Waters that are the pathway of progress for some furnish the graves for others. The hopes that lie confined in the mighty deep are a numberless host; and the souls that have gone down beneath the waves of disappointed hope are as many as the cries that go up to the gods of wealth to-day from the sea of unrequited toil.

But there is no purpose of our Maker that can not be fulfilled in us to-day. We have only to let him take the helm, and he will guide our bark out of every storm that rages around us. "Without me," he said, "ye can do nothing." But men to-day are saying in their hearts and by their acts, "I can accomplish what I will by my own efforts;" and when the storm comes down, the source of their power, the fountain of their dependence, is shaken and shattered, storm-tossed, engulfed; and with that gone, their all is gone. Like the ships upon the sea, their only dependence is in themselves, and the storm is often stronger than the ship.

There is a better source of strength and protection than self,—a source which no storm can shake, no power of earth destroy,—and it is open to every voyager upon the sea of life. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

There is no necessity for the wrecks that strew the shores of the sea of life. There has been ample provision made for the safe voyage of every soul that has set out upon that sea. God can not save the soul that flees from his power and his protection. Such a soul must go down; for the powers that wrestle for its ruin are greater than the powers to which it looks for succor.

There is a chart and compass for every voyager, and a light to dispel every fog and to shine through the darkest night that shuts its curtains down upon the sea. That chart and compass are found in the Word of God, the Bible. But in the confidence of self, many have chosen to trust to the will-o'-the-wisp of their own reason, have set their course into the fog-bank of doubt, and so have crashed upon the rocks of eternal ruin. These are the saddest wrecks that strew the sea of life to-day, and they outnumber a hundred to one the wrecks that stud the bottom of the sea.

The shipwrecks of the sea are sad events. But how much more sorrowful than the wreck of a ship, how much more terrible, is that life, loaded with a perfect wealth of possibilities, that lies mangled upon the rocks of unbelief, or lies loaded with the seaweed of miscarried purposes on the shore of life's sea—all because unbelief was at the helm and self upon the bridge, and God and his great purpose were shut out of the mind and heart.

The wrecked ship lies in its cold bed at the bottom of the sea; but the life wreck, like a floating derelict, is often found moving about among us, hopeless, purposeless, drifting with the ebb and flow of the tides of doubt, a menace to

other voyagers, and a sad reminder of the folly of unbelief.

There is hope for every voyager upon life's sea; but that hope is not in self. God must be the pilot; God the protector; God the help and refuge in every stress of trial; the comforter in every sorrow; the power that wafts the vessel onward and homeward; and his Word the light to dispel every cloud of gloom and every fog that would enshroud the ship. He will do all that for you; his Word will be all that to you. Let us take him then for all that he has promised to be, and let his purpose be wrought out in our lives, and our destinies be wrought out in his hand. There can be no sad wreck in such a life; but the light of God's blessing will shine out through the windows of the soul, and they that see it will learn to hope and trust in him who can not fail.

C. M. S.

### *No Heroic Way*

THERE is no heroic way to everlasting life. The one who gains heaven at last must go over the same road trodden by the Master. There will be rugged mountains to scale, deep valleys to pass through, arid, burning sands to cross, sharp stones to wound the feet, and pitfalls to avoid on every side. There will also be many blessed experiences. Thrilling joy will oftentimes fill the heart of the wayfarer, but the joy will be the joy of service and sacrifice. It will be the joy of communion with the blessed Spirit, the joy of doing good to others. After the toil will come the rest; after the battle, victory; after the cross, the crown; after the reproach and humiliation and anguish of spirit for Christ's sake, honor, glory, and joy everlasting in the kingdom of God. It is a straight and narrow path that leads to the gates of glory, but a blessed and glorious reward awaits him who pursues the journey even to the end of the race.

F. M. W.

### *Judge Not*

THE members of the church of Christ are to come into a relationship with one another different from that of the world around them. That relationship is forcibly illustrated in the apostle's letter to the Corinthian church, by the human body. In the same manner that one afflicted member draws out the sympathy of all the others, so the members of the body of Christ should feel for any of their number who are afflicted, or have fallen into temptation. Christ by word and example represented to his church this spirit of tender solicitude one for the other. We find it in his loving invitation to his disciples: "Come ye yourselves apart into a desert place, and rest awhile." We see it in his continual ministry of love to their physical needs; in

his crowning act of humiliation when he washed his disciples' feet.

How tenderly he passed over their weaknesses! With what a spirit of love did he act the part of friend, teacher, and brother to them in all of his human companionship! He dealt kindly with doubting, hesitating Thomas and with impatient, impetuous Peter. He ministered to the sinning Samaritan woman at the well of Samaria, to the outcast Syrophenician, as well as to the learned Pharisee and proud noblemen. With lofty, Godlike dignity, coupled with generous, loving compassion, he dwelt among men, witnessing, but not partaking of, their prejudices; the object of, but not a party to, their jealousies and animosities; living in the world, but unmoved by the spirit of the world around him. This was the noble dignity, the broad generosity, and the tender charity exhibited by our Example.

It is for us to manifest this spirit as members of his church to-day, and the times in which we live, and our associations with others, will afford us abundance of opportunity. The issues which confront us are such as will try our very souls, and test us to the utmost. Abnormal conditions exist everywhere. We ourselves are abnormal, and think and reason abnormally. Only as the Spirit of God clarifies our vision, and gives us sound minds, can we see clearly.

While we may see many things even in the church of God that are wrong, there are other things which may appear to us wrong when we ourselves are at fault; hence, we need to take kindly and charitable views of conditions. We need continually to study as to whether we ourselves are normal in our measurement of men and methods.

The ways we would choose, and our times, may not always be God's ways and times. Some of our fellows may appear too slow, but may be serving God's purpose in holding things in reserve. Others may sometimes appear too aggressive, but they may be but the leaders of God's advance movement in the finishing of his work. If we do not always agree with our brethren, we can at least show them this consideration, that we credit them with honesty; and if we can believe that our brethren are honest, however much their methods may differ from ours, it forms a bond of union between us; it bridges the gulf by which each may cross to the other. This love and this confidence become the cable which holds against the pressure from without.

Our Lord admonishes, "Judge not, that ye be not judged." Even when our brethren fall under the power of temptation, it is better for us to believe that it was an accident in their lives rather than a part of their purpose. Believing

this, we can labor for them with confidence.

One great need of our churches to-day is the cultivation of love and confidence among its membership, the elimination of evil-speaking, and the exercise of charitable forbearance one with the other. We need to come closer to one another, to enter into one another's experiences. This closer acquaintance will beget confidence, and confidence will lead on to deeper brotherly love. Toward our fellows we should exercise the beautiful spirit expressed in the following lines by Adelaide Anne Procter:—

"Judge not; the workings of his brain  
And of his heart thou canst not see;  
What looks to thy dim eyes a stain,

In God's pure light may only be  
A scar, brought from some well-won  
field,  
Where thou wouldst only faint and yield.

"The look, the air, that frets thy sight  
May be a token that below

The soul has closed in deadly fight  
With some infernal fiery foe,  
Whose glance would scorch thy smiling  
grace

And cast thee shuddering on thy face.

"The fault thou darest to despise,—  
May be the angel's slackened hand  
Has suffered it, that he may rise,  
And take a firmer, surer stand;  
Or, trusting less to earthly things,  
May henceforth learn to use his wings.

"And judge none lost; but wait and see,  
With hopeful pity, not disdain;  
The depth of the abyss may be  
The measure of the height of pain  
And love and glory that may raise  
This soul to God in after days!"

But the spirit of not judging to which we are exhorted by our Saviour, does not teach, as some have unwisely interpreted, that the church of God has no duty to take into account the conduct of its membership, determining who should be retained and who rejected as members of the visible church. This kind of judging is separate and distinct from the personal judging of purposes and motives as mentioned above. When we judge less as individuals, there will be less necessity for the church in its official capacity to deal with the erring.

In proportion as we find exercised in the church the spirit of personal judging, criticism, gossip, and faultfinding, to that extent does backsliding increase, and the work of the church in eliminating from its membership the disobedient is made necessary. Let us keep the membership of the church pure and wholesome, but in passing judgment that is often necessary, and eliminating backslidden members from church fellowship, each one should have the consciousness that he has done all in his power to reclaim the backslider, and that by no unwise or uncharitable course on his part has he contributed to the downfall of his unfortunate brother.

F. M. W.

## Note and Comment

### Some Church Statistics

IN connection with his statistical report of the churches of the United States, in the *New York Christian Advocate*, Dr. Carroll says of the percentage of men and women in the churches:—

The proportion is not two women to one man, but for all religious bodies about 57 per cent to 43 per cent. . . . The Christian Science Church has the highest percentage of women, 72.4; other denominations having a high percentage of women are the Congregationalists, 65.9; the Seventh-day Adventists, 65.2; the Universalists, 64.6; the Protestant Episcopal Church, 64.5; and the Colored Primitive Baptists, 64.3.

In another set of statistics, Dr. Carroll gives the membership for 1909 of the larger bodies. In this list Adventists are thirteenth in rank. In the figures for 1890 we were fourteenth. The Roman Catholics increased from six million in 1890 to twelve million in 1909.

### The True Basis of Union

MANY different bases of Christian union are proposed by the various church federationists. The majority agree that the churches can drop all non-essential differences, and unite upon the fundamental principles of Christianity, but this still leaves the question a debatable one, in that it is not a matter of concurrent agreement as to what constitutes the essentials of Christian faith. Dr. Charles Reign Scoville, according to the *Kansas City Post* of March 7, proposes this basis of unification of Christian effort:—

The only thing we have to see alike is to believe in the divinity of Christ, stand alone on the Bible as the only creed, and do simply what it commands. . . .

As for me, I am willing to unite with any people at any time upon the Bible. I am in favor of taking all the good in all the churches, and there is no reason why the good in all couldn't be blended in one great church.

If, as Dr. Scoville says, all professed Christians would in deed and in truth take their stand upon the Word of God, to follow its teachings and do exactly as it says, this would constitute a true basis for Christian unity. Then there would be but one church, for all men would see alike and believe alike; but if the great churches of Christendom were to act upon this suggestion, it would revolutionize present-day creeds and beliefs. Particularly would it bring about a change in the day observed as the Sabbath of the Lord. In place of the church clamoring for civil power to enforce its dogmas, it would depend alone upon the power of the Spirit. We can not hope that this condition of affairs will ever be reached this side of the setting up of the everlasting kingdom. There will be a union of churches before

the Lord comes, but it will be a confederacy for personal ends and for selfish purposes, not one with such a basis of union as suggested above. This confederacy will be used to persecute the very ones who "stand alone on the Bible as the only creed." It is well always to unite with our fellows when it can be done for worthy ends and by the employment of right means. But it is better to stand alone if need be rather than sacrifice truth or compromise principle.

### Increased Lawlessness


IN the *World To-day*, a Chicago magazine, Mr. Hugh C. Weir calls attention to the increase of crime in this country. While Chicago, for instance, has but one fourth the population of London, it has nearly six times as many murders. The writer says:—

And now we discover that when our poets and our orators and our artists have finished telling of our greatness and our glory, we have fostered wickedness and lawlessness as has no other nation in the world; that behind our boasted institutions of government, the thug and thief and the assassin are operating with a vigor and a freedom duplicated nowhere else in civilization. And our crime and wickedness are steadily increasing. There are four and a half times as many murders for every million of our population to-day as there were twenty years ago. The significant fact about it all is that the rest of the world does not share these statistics.


### A Sensible Decision

IT is refreshing to know that there are judges and statesmen who recognize the principle that the particular day upon which an act is performed does not constitute it civil or uncivil, and that work done upon Sunday does not require special legislation any more than work done upon any other day of the week. The court of appeals of Kentucky recognizes this principle in a recent decision as to the unconstitutionality of a Kentucky statute, prohibiting the operation of barber shops on Sunday. According to the *Washington Times* of March 9, the court says: "General laws cover the subject sufficiently without special legislation against the trade 'which lends so much to the comfort and good looks of the male portion of our citizenship.'" Laws which prohibit on Sunday that which may be done on other days are special legislation designed to exalt Sunday above its fellows, no matter on what grounds they may be enacted. Any act which is uncivil on Sunday is uncivil on every other day of the week, and any act which it is lawful to do on any one of the other six days, is entirely lawful to do on Sunday, so far as State interference is concerned. It would be well if all courts would recognize this.





# THE FIELD WORK



## The Southern Union Conference

THE fifth session of the Southern Union Conference was held at Nashville, Tenn., Dec. 20-30, 1909. Forty delegates were enrolled, representing all parts of the union, and all phases of its work.

At the biennial session two years ago five conferences—Cumberland, Georgia, North Carolina, South Carolina, and Florida—were cut off from the Southern Union Conference and organized into the Southeastern Union Conference. Although this took from the Southern Union Conference about one half of its territory, population, and membership, the attendance at the session just held seemed as large, and the courage and enthusiasm of all present as good, as at any previous session.

The reports from conference presidents, secretaries of departments, and managers of institutions were truly encouraging. They showed that substantial progress is being made in all branches of the work. There has been a decided gain during the last two years in offerings to missions and the sale of our literature. These reports show that according to their membership, the local conferences in the South now stand with our best conferences in the North in all phases of our work. A marvelous change has been brought about during the last ten years by the faithful, persevering labors of the leaders. If the same faithful work is continued in the South, the conferences there will soon be reckoned among our strongest conferences. Of this I feel confident. The South itself is awaking and developing wonderfully in financial, educational, and industrial lines. Our people love this truth. They have the spirit of the message, and are glad to give and serve to the extent of their ability.

The Southern Publishing Association presented the best report this year in its history. The factory is well equipped, the work is well organized, and the whole staff has been kept busy during the year with our denominational work. The balance sheet showed the splendid gain of \$15,132.45 for the year, only \$2,150.76 of this amount being donations. Thus it will be seen that nearly the entire gain is profit from the operations of the institution. Once this institution was down, and each year showed a loss of from eight to twelve thousand dollars in its operations. Those were dark days, but our dear Brother George I. Butler, who was then in charge of our work in the South, vowed that, by the Lord's help, some day that publishing house and the canvassing work in its territory would stand among our best, and now it is so. The outlook for the present year is very encouraging. Everything indicates that even a greater work will be done, and that a larger gain will be made.

The delegates were greatly cheered by the report Dr. W. A. George gave of the Nashville Sanitarium. At the time of the conference this institution was full of patients. The patronage has been

growing gradually but steadily during the past year, until the house is full. Those who are acquainted with the struggles through which this sanitarium has passed since it was opened, can appreciate the change that has been brought about.

The Nashville Sanitarium Food Factory began operations about one year ago. Under the efficient management of Brother M. F. Knox this enterprise has made a splendid showing from the start. It turns out good products, and is developing a substantial and growing business. So far it has more than met the fullest expectations of those who launched it.

Encouraging reports of the educational work being carried on at Graysville, Oakwood, Madison, Hillcrest, and the out-stations, were made by those in charge of these enterprises. We are glad that it is now possible for our young people, both white and colored, in the South to secure a Christian education in our own schools. We look to them to strengthen our forces of laborers in both home and foreign fields.

Thus all phases of our work are forging ahead in the Southern Union Conference. And still we want to see greater results in the future. We need more of the convincing, moving power of God to make our efforts effective. For this we should all steadfastly pray and draw near to God. He has more wisdom and grace and victory for us, and will impart them to us as we are able to appreciate and use them.

A. G. DANIELLS.

## British Guiana

GEORGETOWN.—Silence does not mean idleness; and though a long time has elapsed since I sent in any report from this field, it is no evidence that the work is not progressing; in fact, as another year has closed, and we pause to review the results of the work done during that time, we can see advancement.

Shortly after my return from the General Conference I took a trip through the southern part of our conference, and found things in a good condition generally, and progress was noticed in many places. One new church building and one new mission house have been completed during the year, and quite a number have been baptized and added to the churches.

Satan has made some sharp attacks on our work in this part of the field, but through it all we can say, Praise be to Him who gave the victory!

At the Windsor Forest Mission twenty-five acres of land has been purchased for agricultural purposes, to support the mission school. Also our first registered burial-ground was placed on record at this place. A mission house has been erected, and the school is about to open, which makes us five schools now in operation.

The workers throughout the field have enjoyed a fair degree of success in their

work, and all are of good courage to press the work forward to their utmost as we enter the new year.

The prospects for progress during the present year are very encouraging, even though we do hear the dragon voice around us. We know that soon, if faithful, we shall hear another voice, even that of our blessed Saviour calling us to enter the eternal kingdom of our God.

O. E. DAVIS.

## A Tour in Kansas and Oklahoma

FOLLOWING the meeting of the Central Union Conference at St. Joseph, Mo., it was arranged for me to visit some of our German churches in Kansas and Oklahoma. The object of the tour was to become better acquainted with the German branch of our work, that we might be the better able to assist in planning wisely for its advancement. Together with Elder G. F. Haffner, the superintendent of the German department, I visited ten churches—five in Kansas and five in Oklahoma.

Our first call was at Tampa, Kan. Here we had meetings forenoon and afternoon, January 25. The roads being very bad, some from a distance could not come; but there was a goodly number assembled, and we had a very profitable occasion.

We next visited Lehigh. This was one of the first places where Elder L. R. Conradi, many years ago, preached the truth among the Germans in Kansas. A large company of believers came into the truth in this place and vicinity, and from here spread out to other places near and farther away. The members from this church have laid the foundation for many a church throughout Kansas and Oklahoma.

From Lehigh we visited Durham, Shaffer, and Nekoma. At each of these places we had interesting meetings, and the presentation of the work for our time met a hearty response. As I was unable to speak German, Elder Haffner acted as interpreter, which was very acceptable.

We then turned our course toward Oklahoma. Our first appointment was at Shattuck. Here we had two well-attended meetings. At Shattuck we have the largest church in the conference. I enjoyed our meetings with this church very much.

We continued our tour from here, visiting Tangier, Lahoma, Okeene, and West Cooper. At this last place we had a general meeting. Representatives were present from six churches, besides the one where the meeting was held. The West Cooper church was filled to its utmost. In the yard about the church seventy-five teams were counted. This was an interesting and also a profitable occasion.

In all these meetings we dwelt on the message which God has committed to his people to proclaim to all the world at this time; and in connection with this, we sought to present our duty and responsibility in the matter of bringing the truth to the large foreign population that has located among us.

I greatly appreciated the privileges of this tour together with Elder Haffner, and as a result I have obtained a much better understanding of the conditions existing in the German department of our work.

I was especially impressed with the large number of bright young men and women that are coming on the stage of action, and never before did I so fully see the great need and importance of a German training-school as I did after I had made this round. It is certainly high time that a decided move be made in the way of providing such a school. I would that all our German people could fully appreciate the importance of such a step.

I was glad to find a few church-schools; and these are doing good work. We also found other churches where they would like to have church-schools, but teachers are wanting. While at College View I was informed by the head of the normal department that they had had calls for six German church-school teachers, but that the requests could not be complied with because they did not have the teachers to send. But this awakening is certainly an encouraging omen, and will mean much to the progress of the German branch of our work.

This demand for German church-school teachers, together with the demand for field laborers in the German work, certainly emphasizes the importance and need of a German training-school for the development of German laborers for teachers of church and intermediate schools, and for laborers in the great German field in this country. What is now needed to carry this higher German training-school idea into effect, and to make it a real success, is a united effort on the part of all our German people in this country. So let us all take hold unitedly, and the blessing of the Lord will be seen in a decided, forward movement in the German department of our work.

O. A. OLSEN.

### **The Need of Medical Missionaries**

AT present there exists a great demand in foreign fields for medical missionaries. Even in home missionary work the medical missionary has a decided advantage over the one who lacks the medical training, but especially is this true in foreign fields. It has been found that communities, homes, and hearts which are closed to ordinary missionary effort, open wide to welcome the work of the medical missionary. This is because the medical missionary supplies a *need* that can not be supplied by the evangelistic missionary.

To bring relief to the sick and suffering is a work which appeals to men and women. In foreign fields great ignorance exists in regard to the causes of disease. As a result, thousands and tens of thousands perish every year from diseases which are wholly preventable, and untold misery prevails. In civilized countries, only a few centuries ago, epidemic diseases would frequently sweep great numbers out of existence. During the sixth century the southern part of Europe was visited by a plague which nearly depopulated the country. During the seventeenth century, Great Britain was visited with a similar plague, and in one year over seventy thousand died in London alone. Typhus fever raged for centuries in Ireland, killing thousands each year. Yellow fever, smallpox, malaria, and cholera in the United States and other countries proved a great scourge for many years.

These diseases no longer exist in civilized lands as epidemics. It is considered a disgrace to a community to-day to be visited with any one of the diseases which a few years ago wrought such havoc. As a result of a better knowledge of the causes of these epidemics, thousands of lives have been saved, and in civilized countries the average length of life has been almost doubled, being now forty or forty-two years, instead of twenty or twenty-five as two centuries ago.

In India, where the efforts on the part of the British government to suppress the plague have been unwelcome, epidemics of disease still prevail, and the average length of life is as it was in civilized countries when these epidemics prevailed in them,—about twenty years.

Two things are *always* necessary to make germ diseases possible—seed and soil. Germs thrive only where organic impurities exist. For this reason we clean up our alleys, back yards, and the slums of our large cities when threatened with an epidemic. But seed needs the same suitable soil within the body that favors its growth outside. He who keeps the body tissues freest from organic impurities, other things being equal, will be less disposed to die of germ disease than the one who, through lack of exercise, or through the breathing of impure air, or the eating of impure food, fills his body tissues with impurities.

Much more might be said in regard to the importance of personal hygiene. Merely to prevent the spread of the seeds of disease will not greatly build up the vitality of the race. This is shown by the fact that during the same time that the average age of life has almost doubled in civilized lands, deaths from Bright's disease, heart failure, apoplexy, diabetes, and other diseases due to tissue degeneracy, have increased. While anciently the Lord gave definite instruction to his people, whom he desired to be a nation of medical missionaries, regarding how to prevent the spread of infectious diseases, he laid much more stress on the importance of personal hygiene. Their exercise, the quality of their food and drink, and their personal habits, were all dwelt upon. At the same time that the spreading of the seed was discouraged, the soil was made unfavorable for its growth, by the correction of wrong physical habits. This not only increases the average length of life, but builds up vitality and racial vigor.

The promise was made: "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that heal thee." Long life also was promised on conditions of obedience. To the church of Christ has been committed this educational work. Not only are its members to be sent forth to heal and to preach, but to teach all that was commanded to Israel anciently regarding public and personal hygiene. This is the work of the medical missionary. It *should* be the work of every member of the church.

Those who are sent forth into heathen countries should go prepared to preach, to teach, and to heal. The time is, when

the church of Christ in sending forth workers should be able to send them again with the commission, "Heal the sick, . . . and say unto them, The kingdom of God is come nigh unto you."

The health work, which is responsible for our sanitariums, physicians, nurses, and medical missionaries, has been connected with the proclamation of the third angel's message from its beginning, as a part of the everlasting gospel. Captain Joseph Bates, who was the first one to receive light upon the Sabbath question after the disappointment of 1844, was a health reformer and temperance advocate in every sense of the work. He was in this respect what God designed every Seventh-day Adventist to be. Captain Bates in 1821 gave up the use of alcoholic liquors. This was only the beginning of reforms. Within a few years he gave up beer, wine, cider, and tobacco, and later tea and coffee were abandoned. In the year 1843 he gave up the use of flesh foods, and remained a strict vegetarian up to the day of his death, which occurred thirty years later, at the age of eighty-one. Thus we see God was preparing the mind of Captain Bates, unconsciously to himself, by the reception of the principles of health, for the light he desired to communicate to him regarding the heavenly sanctuary and the seventh-day Sabbath, and through him, to the inhabitants of the world.

D. H. KRESS, M. D.

### **In the Kingdom of Saxony**

WE have just finished the midwinter session of the Saxon Conference, held in Dresden, January 19-23. Between two hundred fifty and three hundred of our brethren and sisters were able to leave their work for these few days, and to enjoy the blessings God was pleased to impart to those who earnestly sought him. As many as six hundred were present at the evening lectures. Outside help was rendered by Brethren L. R. Conradi, H. F. Schuberth, and Ernst Kotz.

We are glad that 164 persons were received into this conference during the past year, raising its membership from 434 to 593. In the tithe there was some gain, as well as in the Sabbath-school and weekly offerings, but there was an exceptionally good annual offering of \$483, or about \$185 more than a year ago. The canvassing report for the year was encouraging, and showed a gain in the sales. After the auditing was done, there was a small surplus in the treasury. No donation to an outside field was made, but for Friedensau about \$260 was collected in cash and pledges. Of this sum quite a portion was given by the various local tract societies. The policy followed by the committee last year was to employ as many laborers as could possibly be carried by the tithe, that the work might go forward as rapidly as possible. In the small kingdom of Saxony there are no less than forty cities of over ten thousand inhabitants each, where we have done nothing as yet publicly to present the third angel's message. Some parts of this land seem to be simply an aggregation of cities, and the population of Saxony averages about 743 inhabitants to the square mile. There are four and a half million people in this small kingdom. Though the court is Roman Catholic, yet over ninety per cent of the inhabitants are Protestants. We have

good churches in Dresden, Leipsic, and Chemnitz, the three largest cities in this field. While we admit that there is enough to be done in Saxony to consume much more capital than her churches could bring together annually, yet we believe it is better for a local conference so to regulate its finances as to have a surplus at the end of the year, which may be voted toward the work in the regions beyond. It is the pursuance of this plan that has brought such blessing to the work in Germany.

Elder C. Sinz, formerly president of the Saxon Conference, now goes to the North German field, and his place was taken by Elder W. Prillwitz, heretofore of Middle Germany. We wish for the incoming president and his associate workers—two ministers, one licentiate, and five Bible workers—the constant help of God in their work for 1910, and that the more as we are now being surrounded by many difficulties created by the government. In many respects this is a hard field—but yet God is greater than any of the difficulties. We do not know the future, but we do have confidence that the third angel's message is going to be crowned with success in the sight of its enemies.

GUY DAIL.

### The Relief Books

THE golden days of triumph have come to sell "Ministry of Healing" and "Christ's Object Lessons." In my work for these two "relief books" I have seen much to thank and praise the Lord for. The opportunity to circulate these works has surely arrived. Not very long ago it was quite difficult to sell "Ministry of Healing." There seemed an attitude of indifference,—carelessness,—and all manner of excuses on the part of the people were made when this book was presented; but in answer to prayer God has wrought a marvelous change.

In one instance a lady I met said they did not have a dollar in the house, that her husband was out of work, and that times looked very bad, but she had faith that by the time the book was delivered, she would have the money, so she ordered it.

At another place the man had been out of work for some time; he could get no cash on his stock of fire-wood which he had cut, and was deeply in debt, yet he felt confident that he would raise the money in some way, and so gave an order for a copy of the book.

Many such cases might be cited where orders for these books have been given by those in straitened circumstances. May the Lord's name ever be praised, honored, and exalted for it all!

WALTER HARPER.

### Panama

CRISTOBAL.—We had an excellent time in our week-of-prayer service. The Lord indeed met with us. And I think that nearly all made a resolution to consecrate their lives more earnestly to God for the year to come. The donation from the Cristobal church was \$62.72. We have also been doing what we could with the Ingathering REVIEW. One sister, who lives all alone at Pedro Miguel, took her ten copies, and gave them out among her neighbors, receiving in return \$15.75. One lady, who is a Catholic, gave three dollars. I can not tell yet what the contributions will be.

We are all of good courage, believing that we are in the closing up of the work God has given us to do. But whether the time be long or short, whether the path be rough or smooth, our determination is to stand fast in the faith, immovable, waiting for the blessed hope.

H. C. GOODRICH.

### Field Notes

EIGHT persons have accepted the truth at Glen Union, N. D., recently.

BROTHER LARS NIELSON reports that several have taken their stand for the truth at Niagara, N. D.

TWO are keeping the Sabbath as the result of canvassing done by Brethren Cornforth and Vincent in Kansas.

AT Streeter, N. D., two families have started to obey the truth, and several other persons are much interested.

ELDER J. B. LOCKEN reports five new Sabbath-keepers at Hissong, Ill., near Brownstown, where he is holding meetings.

A WOMAN at Markham, Ill., has decided to keep the Sabbath as a result of attending meetings held at that place last fall.

AT Sumner, Mich., one woman took her stand for the truth as a result of some Bible readings which she had attended.

ONE family is keeping the Sabbath as the result of a book sold last fall in Wakeeney, Kan., by Brother W. S. Wilson.

THREE persons are keeping the Sabbath in Arkansas as a result of the canvassing work of Brethren Pickney and Songer.

DURING the last eighteen months the church at Richmond, Va., has had forty-one additions, only twelve of which were by letter.

ONE man and two women have been baptized at Appleton City, Mo., and two others have also accepted the truth at that place.

ON Sabbath, January 29, three adults were buried in baptism at the South Side Church, Chicago, Ill., Elder Collier performing the service.

BROTHER E. B. HOPKINS reports four additions to the church at Edgeworth, Tex., and five new members to the church at Cedar Grove, Tex.

SINCE last July the membership of the Pawtucket (R. I.) church has increased from twenty to forty, and at the present time four are awaiting baptism.

AT Walter, Okla., three adults have begun to keep the Sabbath, as a result of attending a series of tent-meetings held by Brother and Sister Montgomery.

AT Atlantic, Iowa, since camp-meeting three have united with the church by letter and five by profession of faith. At Harlan, Iowa, six young people have taken their stand.

BROTHER C. S. BAUM has closed his effort at St. Clair, Pa., and reports that two have taken their stand for the truth, and several others are interested.

BROTHER R. B. STAUFFER writes from Chetopa, Kan., that five persons have promised to obey the commandments of God, and several others are interested.

BROTHER MARTIN OLSON reports that three young men at Goodrich, N. D., have accepted the truth, and also that three young women who live near Beekland, N. D., have made a similar decision.

WORD received from Brother W. F. Kilmer states that some have already taken their stand for the truth in the effort at West Clifford, Pa., which is being conducted by Elder C. S. Weist. He expects others will accept the message soon.

A VERY impressive service was held in the First Philadelphia (Pa.) church Sunday, January 23, when six earnest souls were buried with their Lord in baptism. This makes upward of twenty-five who have been baptized and joined the church as a result of last summer's effort.

A SISTER in Maine writes: "I have been giving my REVIEW to a lady in South Gardiner, and yesterday she wanted to know what was meant by the third angel's message. She is willing and even anxious to read our papers, and sends them to friends after she has perused them."

## Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS

Secretary

### Fireside Correspondence School A Perennial Bible Institute

IN the earlier days of the advent movement it was customary to hold, here and there, now and then, a Bible institute. Sometimes it was specially for workers, to review leading points of faith and to study the best methods of presenting the advent doctrines to the people. Sometimes it was adapted to the needs of the laity, especially newcomers to the faith. But for whatever purpose held, no one who attended them can be persuaded that they were not highly profitable seasons. Farmers would "quit work" earlier than usual, housewives would minimize their home duties, office workers would hurry home, teachers would shorten lessons a little, and many would come long distances, in order to take advantage of the opportunity to gain a better knowledge of the precious Word.

As the world has grown in recent years, the same principle of institute work is connected with camp-meetings, State meetings, and conference sessions. Untold good is accomplished in this way.

#### A New Way

Yes, a new way, but perhaps we better not say out plainly a better way, has been devised. It may not have occurred to the reader that in the Fireside Correspondence School, whose headquarters

are at Takoma Park, D. C. (it is located from Maine to California and to the uttermost parts of the earth), there is a Perennial Bible Institute. "Perennial" means *all the year round*. That's the way we eat and drink and work and sleep and live; why not include in our program that which is not "bread alone," and have a "continual feast" of good things?

By this new way, the student may stay at home, do his regular work properly, and attend institute at the hours most convenient for him. He is supplied "with a set of forty lessons on 'Bible Doctrines,' two or three at a time, just enough to keep him busy and not enough to make his task look too large. The lessons contain a systematic arrangement of all the leading points of present truth, in clear, simple form, and in their natural order. Each lesson contains a topic, memory texts, references to the Bible and to our denominational books, notes on important points, and a set of questions and requirements, called a Test Paper, in which the student is asked to state clearly, accurately, and in his own words, his understanding of each point brought out. And best of all, the student has his paper examined by a sympathetic, God-fearing teacher, who helps him over any difficult points and aids him in making the connection between his study and his daily life. The lessons are easy enough for the beginner, and afford abundant room for thought and study to those who are in a general way familiar with the subjects. Their orthodoxy is attested by abundance of Scriptural evidence. It is doubtful whether any such set of lessons on the great truths for this time has ever been prepared before.

When we attend a camp-meeting or an institute, we rejoice for a season in the good things we get, but it takes great care "lest at any time we let them slip." By this new way, forty-two of our correspondence students are having a continuous institute—a camp-meeting all the year! Hear what some of them say:—

"I have enjoyed my studies very much. The Bible Doctrines are very practical and interesting. It is my determination to become an efficient Bible student."

"I am very glad that I have the opportunity of being a member of the 'Correspondence School,' as I have been wanting for some time to take a course in Bible study; and now my wants are met in a way that I can surely appreciate."

"The few lessons I have taken give me a broader view of the Bible. It is so helpful to find the same thought in different words in different books of the Bible. It seems marvelous how so much thought and proof can be contained in such a small compass."

"I have never understood the prophecies as I would like, but I am sure I shall at least know more about them when through with this study. I hope to improve with each lesson and be able to pass the examination at the end of the term. I wish the Fireside Correspondence School every success, for I am sure, by the help of the Lord, it will prove a great benefit to many."

"Although I have thus far been able to send in seven lessons [on Bible Doctrines], I find even they have been of much benefit to me, and I feel assured

that those to follow will add much to my little store of knowledge, and at the same time enable me to come into closer touch with Him who is the source of all wisdom."

Reader, if you have been "long in the message," it will refresh you to go over the old landmarks of faith in an orderly way during your spare time. If you are "new in the faith," you will find a surprise of beauty and grandeur at every turn in your study. If you are young and are "preparing" for some course in school later, you will find these lessons simple enough for you, yet strong enough to count on your credits; and the truth you learn will become to you an "anchor of the soul, both sure and steadfast," after you leave home and are passing through school or other experiences. For fuller information and terms for admission to the Perennial Bible Institute, address Fireside Correspondence School, Takoma Park, D. C., or—

W. E. HOWELL, Principal.

### Stop! Look! Listen!

THIS is good advice to one about to cross a railroad track; but it is also well that we do the same when we discover a way leading to a good school. Don't fail to grasp the opportunity to attend if it is within your power. But look out for the mogul of indolence, for if you should be run over by it, you might be injured so severely as to be of no use to God's cause.

The better you cultivate an acre of ground, the larger the returns. The same principle holds good in school life. In one year, under the tutorship of godly teachers, you may increase the productivity of your life a hundredfold. Farmers delight in exhibiting their big pumpkins, melons, and corn at the county fair. Should you appear in your home after a year in college, with a good exhibition of manliness, wisdom, and knowledge, do you not think that your influence would be more valuable than before you attended school?

While passing a business college a short time ago, I was impressed with the words which I saw hung out on a sign: "A position secured for every student." It means more than mere words to the school that carries out this promise. It means hard and thorough work on the part of its teachers. To attend classes and to secure a recommendation from the principal, carries weight as to the student's proficiency in commercial lines. So with our schools. It means something to you to have been an attendant at any of them for a time. If nothing more, it speaks volumes in favor of your influence, because it shows that you have made a start. There is always hope for the one who makes a start for something better. Don't delay.

God uses man to teach man. For this reason it is necessary that growing youth be placed in the midst of the healthiest environments. Our schools are founded for this very purpose—to give students the opportunity of association with those of high ideals and pure characters, and the benefits of pure, wholesome spiritual training. Let a young person attend a school radiating waves of missionary zeal, and the chances are that he will, like the apostle Paul, be led to exclaim, "Lord, what wilt thou have me to do?" The school will be a force to send him to those who, in their seeking after

God, cry, "Come over and help us."

Should you visit the legations of the different nations of the world in Washington, you would find the representatives of these nations highly educated, polished, and far-sighted men. They select only wise men—those who have a knowledge of their affairs—to thus represent them. And do you think that the King of the universe wants his representatives to be a class of ignorant, careless individuals?—No, indeed, but rather, as men are well schooled in law and diplomacy for representative service in earthly matters, so much more does the King of heaven want his representatives schooled in his law and love for his service here. Young man, young woman, what is your duty? Stop! Look! Listen!

C. E. HOLMES.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

D. H. KRESS, M. D.  
L. A. HANSEN

Field Secretaries

### Caterham (England) Sanitarium

OUR drawing-room improvement is getting on nicely, and we hope to see it completed in the course of two or three weeks. We shall then have a lounging-room at the entrance, a pleasant and commodious drawing-room opening into this room, and a generous veranda which we have sorely needed ever since we have been here. The extension will also give us a much-needed basement, which we shall use as a fruit and vegetable store. Above the drawing-room we are enlarging two of our bedrooms, putting in fire grates, and building on sleeping verandas. The improvement will probably cost us a total closely approaching, if not exceeding, £500. In spite of the expense I feel confident that it will prove a great boon to us, and we are very glad to get it.

At our late annual meeting in Watford, it was decided to go ahead with the Watford Sanitarium next summer, and get it ready for use in the course of another year. I feel confident that we shall have ample use for it at that time, for if our patronage improves proportionately this summer, we shall not be able to accommodate all the patients and guests who will want to come. Even during these winter months, with all the noise and annoyance of the building improvement, we have enjoyed very good patronage, and have at no time dropped below twenty.

ALFRED B. OLSEN.

### The Outlook for the Medical Work in Japan

EVERY year marks a great advance in our missionary work in the foreign fields. The medical work in Japan has been no exception to this, and we are looking forward to this coming year with greater courage and brighter hopes than ever before. The medical work here is becoming the right arm of the message, and is bringing many souls to a knowledge of the truth. But our med-



ical work for the natives is just beginning, and with the plans now laid we may reasonably expect to see results increased manyfold within the next few years.

Our native sanitarium at Kobe is daily gaining in strength and effectiveness. Brother John Herboltzheimer is there, helping Drs. Noma and Arita train a class of nurses, who, in opening treatment-rooms and in the capacity of visiting nurses, shall be the vanguard of scores of others in penetrating every part of the empire. Our principles are rapidly gaining acceptance among the rank and file of the people, and many of the best people, including the nobility, are coming for our treatments.

Here and there are openings for lectures, which we wish to fill as soon as we have a short time longer on the language. My wife and I have now been in Tokyo several months, studying this difficult language, and thus preparing for our work in the new sanitarium, which we expect soon to open in the vicinity of Tokyo. However, while we have been studying, we have often been called to treat the sick, especially during the summer, when we were in contact with the missionaries. During the two hot months I made several hundred visits, did some surgical work, and had the opportunity of presenting the truth to many.

We expect to be able to buy land this spring, and soon after we hope to begin to erect our sanitarium, school, printing plant, etc. One of the most hopeful signs of our medical work here is the strong class of medical workers who are developing and will soon be ready for active work.

Dr. Kawasaki, who has had a successful medical and surgical experience in the country around Nagasaki, is now at the St. Helena (Cal.) Sanitarium obtaining a practical knowledge of our methods, which will make him of great value in opening up the work here in Tokyo. In a recent letter he writes that there are several consecrated Japanese young men in our sanitariums on the Pacific Coast, receiving a training in medical missionary work with the object of joining us here when their course is finished. Another earnest young man is in San Francisco, taking the medical course with the same object in view. Four of the young people now attending the Bible school here expect to enter the nurses' course at Kobe this spring. And so our Japanese brethren see the importance of the medical work, and many earnest, consecrated believers are offering themselves for service. We are glad to have Dr. Arita engaged in our institutional work. He has studied our methods in America, and will make an efficient worker. He is now helping Dr. Noma at the Kobe Sanitarium.

But while there are many encouraging things to report, and though the future is bright with promise, we would not have our brethren think that we are not sadly in need of help. Over three years ago it was planned to change our manner of working, and direct our efforts chiefly to the Japanese. Before this our work had been largely for foreigners. To do this we needed land, a building, and equipment. Resolutions in favor of immediately carrying this plan out were passed at three successive general meetings, but up to the present there has not been a cent to go ahead with. For three years we have been waiting, patiently

waiting, and working the best we could.

But now the time has come for the work in Japan to go forward. We must no longer delay. Our work here will soon be rendered more difficult. Buddhism has awakened into new life; and seeing the danger which threatens it, the priests are imitating many of the methods employed by Christians. They hold Sunday meetings, and at these services they are beginning to use the organ. On the other hand, much of the Christian teaching here has degenerated into general moral precepts instead of old-fashioned Bible religion.

Send us the needed help before the opened doors are forever closed.

W. C. DUNSCOMBE, M. D.

### A Beneficent Institution in the Village of Camarero

THIS is not the first time that our attention has been called to the beneficent institution that the Adventists have established in the village of Camarero, department of Diamante.

Their model school, which is installed in a large building of their own, with efficient teachers, bearing diplomas, is well known, and its functions have merited the applause of the school authorities, such as the late and well-beloved Professor Barzola, who gave a report of it as honorable as it was just.

Besides the school these modest people of science have equipped and regulated a sanitarium, which is attended in the best manner. Many expressions of thanks have reached our editorial table for this institution, which is directed by Dr. R. H. Habenicht, a person competent and well respected in those parts.

These good words come from persons who have been attended in that institution and are perfectly contented with the treatment and cure they have received.—*Editorial in El Tribuno, Parana, Argentina.*

### Medical Missionary Notes

THE *Lake Union Herald* calls attention to the fact that Mr. P. L. Larson has recently entered upon the work of business manager of the Madison Sanitarium. The same periodical says much more surgery has been done in this institution of late than for some time in the past, and that every case has been successful; also that Dr. Hopkins is proving himself to be a surgeon as well as an excellent physician.

Dr. J. E. Froom, of Boise, Idaho, has just completed some postgraduate work in the New York Postgraduate School, Corner Twenty-Second St. and Second Ave., New York. He speaks very highly of the advantages offered in that school for this kind of work. He mentions the fact that the school freely offers half-rates to accredited missionaries. He calls attention also to the opportunity of learning to do real missionary work while in the large city of New York.

The International Society for the Prevention of Tuberculosis has secured the co-operation of the ministers throughout the United States in presenting in all their churches on Sunday, April 24, appropriate matter pertaining to the cause, prevention, and cure of this disease. As a people, we have great need of giving careful attention to this

subject. We are hoping to co-operate in this movement by presenting in these columns next week such matter as will enable our people to present this subject intelligently in all our churches throughout the United States on Sabbath, April 23. It is desired that our ministers and church elders take an interest in this matter, and prepare to give such instruction as will be of the greatest benefit.

By recent decision of the supreme court of Massachusetts, the Melrose Sanitarium is declared to be a charitable institution, within the meaning of the State law, and therefore, is exempt from taxation. The following statement concerning this decision is taken from the *Boston Herald* of March 1: "Judgment in favor of the New England Sanitarium against the town of Stoneham for the abatement of \$2,476 taxes assessed in 1907 upon its property in the town was ordered by the full bench of the supreme court yesterday. The court holds that the plaintiff is a charitable corporation, and as such is exempt from taxation. It was incorporated to found a hospital for the care and relief of indigent or other sick and infirm persons, with a right to receive paying patients, but all funds which it received should be and were devoted to maintain the institution. The larger number of patients received by it were paying patients, but the income received was not sufficient to pay the expenses of the institution in certain years. No part of the income was retained as compensation or divided as profits. The court holds that as the property taxed was occupied and used for the administration of the charity for which the corporation was organized, it was exempted from taxation by general law."

W. A. R.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

### Religious Liberty Notes

A SUNDAY-CLOSING crusade is on in Akron, Ohio, and our people are taking advantage of the situation to enlighten the citizens on the principles of religious liberty.

Elder A. J. Clark, the New York Conference religious liberty secretary, reports another interesting and important hearing before the New York legislature, on the 9th inst., relative to certain Sunday bills there under consideration.

The *New York Independent* of Feb. 3, 1910, says: "We do not quite approve of the penalty imposed by an Indianapolis magistrate of requiring offending saloon-keepers to go to church for a Sunday and get a certificate of it from the minister as a condition of renewing a suspended license. It makes a spectacle of the man, and it does not make him love the church to be sent to it as to a penitentiary. On the public it has the appearance of a joke, in a place where a joke is not befitting." It will be remembered that recently four Indianapolis saloon-keepers were thus treated by the mayor of that city.

The religious liberty report to the recent Pacific Union Conference contained the interesting item that during the excellent institute campaign only lately closed, there were distributed in the fields of these institutes three quarters of a million of leaflets teaching proper governmental principles that should guide legislative bodies in their attitude toward any proposed religious legislation.

The Religious Liberty Department has had very good encouragement in the matter of supplying typewritten copies of extracts from the Sunday Mail Reports, of the 1829 and 1830 sessions of Congress to those of our people in different parts of the country who were willing to make an effort to secure their publication in their local papers. It would seem from the numerous orders that much might be expected from this style of effort at enlightening the American people on the harmfulness of religious legislation. We should like our readers to remember that we are glad to supply all who will try to use them. The long form costs but one cent each; short form, one-half cent. There will be months yet during which this will be prime matter for the public press; for, even should the present measure pass Congress, public interest in the matter pro and con will long continue to be very keen.

### Additional Notes About the "Hearing"

THE friends of religious liberty had given up all hope of securing another hearing on the famous Johnston Sunday bill. A special prayer-meeting was called at Takoma Park, and the Lord was most earnestly besought in the matter. The next day the hearing was granted. Not only so, but it was set for two weeks in the future, giving ample time for publicity work.

It being evident that a large number would wish to attend, the Religious Liberty Department requested the committee to secure a larger room, if possible, than the District Committee room, in which to have the hearing. To this the committee kindly agreed, and a room was secured which would accommodate three hundred or more. This was crowded.

Not a member of the committee had been sufficiently wrought upon to be led to ask a single question till the fundamental principles of legislative prerogatives and limitations began to be set forth by our people, but these brought from them some most searching inquiries.

The first speaker for the bill unwittingly gave away the non-congressional-favored character of the measure for which he was pleading, by reminding the committee of the number of years he had been fighting their unwillingness to enact such legislation.

One pitiful spectacle presented was that of one of the leading clergymen of the city complaining powerfully that for weeks his services had been disturbed on Sundays by workmen on the Masonic Temple, which we have been informed is seven hundred feet from his church; while only a few blocks from his edifice is located our Memorial Church, within ten feet of which was erected an immense apartment house, of the noise of which constructive work we should not dream of complaining.

F. F. BLISS.

## 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

### A Temperance Rally in Every Church

#### Our Relation to the Temperance Movement

EVERY Seventh-day Adventist church should be a beacon light of Christian temperance, and every Missionary Volunteer Society a loyal band of temperance workers. In a special sense we are a temperance people, and "as we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people not only by our word, but by our practise." Does not the great army of young men and — sad to say — young women, who today are being bound about by soul-destroying habits of intemperance, constitute a mighty appeal to our young people to "give themselves to God for the purpose of helping other youth"?

#### Weapons for Temperance Warfare

For months devoted workers have been laboring to produce some valuable helps to be used by our young people in this temperance warfare. "Temperance Torchlights" and the Temperance number of the *Instructor* are the result. Now it remains for every loyal soldier to seize these valuable weapons, rally around the standard, and make a vigorous charge upon the enemy.

#### Beginning a Campaign

Let us begin this campaign with a grand temperance rally, about the third of April, or as soon as it can be arranged. Will not you who read this article study this question from the standpoint of the message we have for the world? Will you not study it from the standpoint of your community, its needs, and your duty? And while you muse, will you not let the fire of enthusiasm burn in your heart till you are anxious to do more for God and for weak, tempted humanity than you have ever done before?

#### Plans for the Rally

Every society or church must of course adapt its work to local needs and conditions, but the following general suggestions may be of service:—

1. Prayer is the key to success in the Lord's work. Begin to pray that God will give wisdom to plan and power to carry forward this effort.

2. The Missionary Volunteer leader should consult with the other officers of the church in regard to having such a rally. Let a committee from the society and church be appointed to plan for, and to take charge of, the program. If there is no Missionary Volunteer Society, the church should take up the matter anyway, as this is a work for all. Let the committee begin its work at once.

3. It would be well to study the many helpful plans and suggestions made in "Temperance Torchlights," in the section on "Temperance Meetings."

4. An abundance of material from which to draw in preparing the program

will be found in "Temperance Torchlights" and the *Temperance Instructor*. Procure these at once, if you do not have them, and study them carefully.

5. Get some earnest temperance worker who is willing to co-operate with you to take part in the program.

6. Let some central theme which your community especially needs, be emphasized by one or two leading parts. Even these parts, however, need not be long addresses.

7. Remember the power of song to influence the human heart. "Temperance Torchlights" has some good ones.

8. Simple experiments, well prepared, do much to impress an audience. "Temperance Torchlights" suggests several. Charts, maps, and illuminated statistics (such as cords or ribbons of various lengths to illustrate the comparative expenditure for liquor, tobacco, and other things) appeal to the sense of sight, and are not easily forgotten, if well selected and prepared.

9. Having put forth your best effort to prepare a good program, do not neglect to let the people know about it. Successful people in any business must advertise. Announce your rally in the papers, in the schools or previous public meetings. Distribute well-prepared printed announcements, and invite the people to attend.

10. In the rally, "call for signers to the temperance pledge;" have pledge cards at hand. Beautiful lithographed pledges—one against liquor, tobacco, tea, and coffee, the other against liquor and tobacco—can be procured for one cent each; a liquor pledge alone for one cent, or seventy-five cents a hundred. Order from the Review and Herald.

11. If possible have a well-arranged exhibit of temperance literature. Have on hand a quantity of the *Temperance Instructor*, also copies of "Temperance Torchlights" and "Ministry of Healing." Endeavor to sell the *Instructor* to every one present. Many will also be interested in these books if their attention is called to them.

12. Lay plans to follow up this rally by a vigorous campaign with the *Temperance Instructor*. In connection with this canvass many yearly subscriptions for the *Instructor* might be obtained, and copies of "Temperance Torchlights" and "Ministry of Healing" be sold.

Let these words from the spirit of prophecy stir us to a continuous effort: "The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evils of intemperance."

M. E. K.

### "Temperance Torchlights"

THE liquor traffic more than any other one thing, or combination of things, is responsible for the graft, sloth, and self-seeking that are fast undermining the foundation principles of our government. The "gold-mad graft" of this traffic is surely the nation's chief peril. The best citizenship of the country is awakening to this fact. But so determined is this great evil to retain its grip upon our national life that it can not be destroyed without earnest, persevering effort.

Men and women who love justice must strike a blow at this evil whenever, however, and wherever possible. Young people should join in the battle. They

should read, study, think, and work for the overthrow of this nefarious traffic.

"Temperance Torchlights," a new book recently published by the Review and Herald Publishing Association, will give courage, inspiration, and ammunition for the battle.

It contains valuable temperance statistics, addresses, quotations, recitations, blackboard illustrations, songs, and arguments. The price of the book is fifty cents.

FANNIE D. CHASE.

### The Temperance "Instructor" and Its Circulation

LAST spring the Temperance *Instructor* came forth equipped for a strong battle against the most deadly enemy of mankind, and it fought a good fight. Its victories are yet being prized by thousands of the best people in this country, and many in foreign lands. But by the help and through the special inspiration of the Great Reformer, the Lover of Humanity, a veritable "Dreadnaught" temperance issue is now ready to launch in the defense of thousands of starving children, heart-broken mothers, and enslaved boys and men. It is by far the strongest, largest, best illustrated, and in every way the most attractive and effective temperance number ever issued. It contains the best matter obtainable on the various phases of the temperance question from the world's leading temperance writers and speakers.

No sane man or woman who reads the present Temperance number of the *Instructor* can remain indifferent to the evils of tobacco and liquor. Each of its thirty-two pages is filled with convincing facts against the saloon, tobacco, and general intemperance.

Having such a weapon against this wrecker of individuals, homes, and nations; and witnessing on every hand the ravages of this deadly canker of health, happiness, and morals, how great an opportunity is afforded us to work for souls! God's call for volunteers to battle against the demon of drink may now be answered by our young people offering their services in the circulation of the Temperance *Instructor*. His blessing will accompany their efforts.

There is nothing so appropriate, so influential, ennobling, and inspiring as the spectacle of strong, vigorous young people, in the bud and flower of life, giving their energies to remove the causes of human miseries, and in promoting the principles of true health and happiness. And the moral influence of our young people in temperance work will be worth as much to the elevation of humanity as the strong message contained in the printed page they circulate.

#### Thorough Preparation Necessary

No person can approach efficiency in any work without thorough preparation. One must become absorbed in the thing in which he desires to become successful. It must be a thrilling inspiration compelling decided action. It will be necessary, therefore, for our young people in taking up work with the Temperance number of the *Instructor*, first of all to become thoroughly familiar with the contents of this issue, and to allow the whole matter it contains to become fire in their very beings. If this is done, there will be no question about being successful in whatever they attempt. We recommend that all our young people

read this paper through consecutively, uninterrupted — shut themselves up with the *Instructor* and God, and allow him to teach and to inspire them individually for service in arousing a sleeping world to the evils of intemperance. Many will thus be commissioned and sent forth with an irresistible influence and power.

#### The Way Prepare

For years the Lord has been preparing the way for the temperance movement to serve as a means for the advancement of the third angel's message. The best class of people everywhere are interested in promoting temperance. They see the terrible results of the whisky traffic, and many are beginning to see the evils of tobacco. They are ready to join in earnest effort in suppressing these evils. So our young people may be sure of the hearty co-operation of the best element in every locality. They should not, therefore, hesitate in approaching the people and soliciting their help in circulating the present Temperance number of the *Instructor*.

#### To Whom Shall We Take the Paper?

Present this paper to ministers, Sunday-school superintendents, leaders of Epworth Leaguers and Christian Endeavor societies, and seek their co-operation in bringing it before their people. Many Y. M. C. A. and Y. W. C. A. secretaries and public-school teachers will welcome such a magazine as this in their work for the youth. Many mayors of towns and villages will favor such a work, and will give it their support, if it is properly presented to them by Spirit-filled young people. The W. C. T. U. ladies everywhere will join in circulating a strong temperance issue of any good paper. Most of the doctors and business men can be interested in a good work of this kind.

But while some should be chosen to present the paper to these good people and secure their co-operation in the circulation of it, none must lose sight of the importance of all our young people's taking up the work of selling the paper from house to house. Arrangements should be made to have the Temperance *Instructor* presented and sold to the people who attend the temperance rallies. In many communities the temperance question is an issue in the spring elections. Let our young people take advantage of these opportunities, for the *Instructor* will do much to influence the voters in behalf of temperance.

After becoming thoroughly familiar with the paper, study the prepared instructions on how to present it to the people. Plan together how you can introduce it to the best advantage, and pray that God will give you success and courage to meet opposition. We know from experience that the Temperance *Instructor* sells readily. Several young persons last year earned scholarships in school in this way. And now let our volunteers step forward and make this the largest young people's enterprise that has ever been launched. Who will respond?

D. W. REAVIS.

QUICK is the succession of human events; the cares of to-day are seldom the cares of to-morrow; and when we lie down at night, we may safely say to most of our troubles. "Ye have done your worst, and we shall meet no more."

— Cowper.

## 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

### Notes of Progress

BROTHER A. J. S. BOURDEAU, missionary secretary of our Publishing Department, who has attended the union conference meetings and conventions in the Central, Pacific, North Pacific, and West Canadian union conferences during the past three months, is now on his return journey, and before this paper reaches its readers, he will doubtless be in his place again at the office.

The readers of the REVIEW have already been introduced to the three new ten-cent magazines which appear in the accompanying summary. Agents who sell the English magazines will certainly appreciate this opportunity of securing magazines in German, Swedish, and Danish, which they can supply to the people who prefer literature in those languages. The summary shows a good beginning for these three periodicals.

The new Temperance number of the *Youth's Instructor* for 1910 is now off the press. It is a beautiful number. Its bright cover page, its striking cartoons, beautiful illustrations, and best of all, its stories, incidents, and statistics concerning the great temperance movement which is now sweeping over our land, will doubtless make this number one of the most popular magazines we have ever placed on the market. Our agents who enjoyed selling the Temperance number of the *Youth's Instructor* last year will certainly be even more pleased and more successful with this number.

Nearly all the union conferences at their sessions this winter have appointed missionary secretaries to take charge of the home missionary and periodical work. The rapid developments in these branches of work during the past two years have stirred the entire field, and it seems evident that in a few months, at most, our territory will be well manned for handling the church missionary work and the periodical work on a systematic, educational basis, which will insure far greater success than has yet been attained. May the Lord greatly bless in these plans.

We were caused some little concern when our summary dropped to a sale of only eighty-four thousand copies of our magazines for January, for it seemed possible, though hardly probable, that the sale was being affected temporarily by changes in prices, and by the transfer of the supervision of the work from our publishing houses to the conference tract societies. It is therefore very cheering to see the total for February compare so favorably with any previous month since August, 1909. Now that the changes are made, and the work is on a better foundation, we can go on with better courage, and with better assurance of success during the present year.

E. R. P.

**Summary of Magazine Sales for February, 1910**

	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Christian Education	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zichen der Zeit (German)	Total No.	Total Value
<b>Atlantic Union Conference</b>												
Central New England....	338	200	1343	250	475	...	...	...	143	...	2749	\$ 274.90
Maine .....	582	41	712	20	155	...	...	20	15	...	1545	124.50
New York .....	217	142	402	...	97	...	...	775	50	42	1725	172.50
Greater New York .....	507	165	1100	150	475	...	...	600	640	400	4037	403.70
Western New York .....	162	141	875	50	300	...	...	...	10	10	1548	154.80
Southern New England..	467	27	427	...	309	...	...	...	...	...	1230	123.00
Northern New England ..	71	16	42	9	127	...	...	...	...	...	265	26.50
February totals .....	2344	732	4901	479	1938	...	...	1395	858	452	13099	1009.90
January totals .....	1542	847	3413	2479	300	200	158	...	...	...	8949	894.90
<b>Canadian Union Conference</b>												
Maritime .....	62	6	65	...	57	...	...	...	...	...	190	19.00
Newfoundland .....	50	...	2	...	2	...	...	...	...	...	54	5.40
Ontario .....	92	47	169	5	100	...	...	...	...	...	413	41.30
Quebec .....	50	3	210	...	49	...	...	...	...	...	312	31.20
February totals .....	254	56	446	5	208	...	...	...	...	...	969	96.90
January totals .....	55	81	295	45	50	...	19	...	...	...	545	54.50
<b>Western Canadian Union Conference</b>												
Alberta .....	50	12	144	...	100	...	...	268	40	67	681	68.10
British Columbia .....	52	24	60	25	75	...	...	...	10	3	249	24.90
Manitoba .....	72	12	30	...	63	...	...	...	20	70	267	26.70
Saskatchewan .....	117	9	27	...	78	...	...	...	...	22	253	25.30
February totals .....	291	57	261	25	316	...	...	268	70	162	1450	145.00
January totals .....	70	75	147	55	...	...	18	...	...	...	365	36.50
<b>Central Union Conference</b>												
Colorado .....	365	127	341	75	242	...	...	10	71	10	1241	124.10
Western Colorado .....	124	128	141	30	200	...	...	...	10	...	633	63.30
Kansas .....	436	121	540	35	449	...	...	...	130	159	1870	187.00
North Missouri .....	699	63	97	...	151	...	10	...	...	50	1070	107.00
Southern Missouri .....	190	93	200	...	210	...	...	...	13	30	736	73.60
Nebraska .....	786	152	2267	25	425	...	...	1569	200	314	5738	573.80
Wyoming .....	...	17	13	...	41	...	...	...	20	1	92	9.20
February totals .....	2600	701	3599	165	1718	...	10	1579	556	564	11380	1138.00
January totals .....	1444	1341	2040	1245	12	...	145	...	...	...	6227	622.70
<b>Columbia Union Conference</b>												
Chesapeake .....	132	91	186	...	206	...	...	...	...	...	615	61.50
District of Columbia .....	72	48	565	320	165	...	...	...	10	...	1180	118.00
New Jersey .....	269	447	931	275	309	...	...	250	25	106	2612	261.20
Eastern Pennsylvania .....	415	56	275	...	340	...	...	50	150	400	1686	168.60
West Pennsylvania .....	187	49	245	...	265	...	...	...	...	93	839	83.90
Ohio .....	927	223	656	85	715	...	...	...	2	54	2662	266.20
Virginia .....	107	112	213	165	64	...	...	...	...	...	661	66.10
West Virginia .....	37	8	36	...	43	...	...	...	...	1	125	12.50
February totals .....	2146	1034	3107	845	2107	...	...	300	187	654	10380	1038.00
January totals .....	3626	1305	3290	3176	410	255	100	...	...	...	12162	1216.20
<b>Lake Union Conference</b>												
Indiana .....	300	94	849	416	469	...	...	...	2	3	2133	212.30
East Michigan .....	794	94	2300	50	467	...	...	...	...	...	3905	390.50
West Michigan .....	150	138	2256	12	355	200	...	85	...	3	2999	299.90
North Michigan .....	72	89	125	...	103	...	...	...	108	...	507	50.70
Northern Illinois .....	1092	374	1900	25	302	...	...	606	625	100	5024	502.40
Southern Illinois .....	602	379	214	...	232	...	...	...	...	8	1435	143.50
Wisconsin .....	437	123	667	50	332	...	...	1040	85	77	2811	281.10
February totals .....	3447	1291	8311	553	2260	200	...	1731	820	191	18804	1880.40
January totals .....	2643	982	4388	828	75	75	...	...	...	...	9096	909.60
<b>Northern Union Conference</b>												
Iowa .....	1913	557	904	15	658	...	...	430	105	31	4613	461.30
Minnesota .....	2149	96	1447	125	237	...	...	1609	510	13	6186	618.60
North Dakota .....	50	207	91	...	154	...	...	125	175	356	1158	115.80
South Dakota .....	50	55	156	...	114	...	...	207	70	24	676	67.60
February totals .....	4162	915	2598	140	1163	...	...	2371	860	424	12633	1263.30
January totals .....	1363	808	2501	885	30	50	116	...	...	...	5753	575.30
<b>North Pacific Union Conference</b>												
Montana .....	207	92	406	...	80	...	10	73	15	...	873	87.30
Southern Idaho .....	162	42	140	...	100	...	...	...	10	5	469	46.90
Upper Columbia .....	318	230	525	150	400	...	...	...	...	...	1623	162.30
Western Oregon .....	1512	35	393	100	275	...	...	100	50	14	2479	247.90
Western Washington .....	1618	195	470	75	225	...	...	315	260	118	3276	327.60
February totals .....	3817	594	1934	325	1080	...	10	488	345	137	8720	872.00
January totals .....	2517	601	1583	2162	10	10	...	...	...	...	7092	709.20



	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Christian Education	Lys over Landet (Danish)	Tidens Ticken (Swedish)	Zichen der Zeit (German)	Total No.	Total Value
<b>Pacific Union Conference</b>												
Arizona .....	564	10	448	50	65	...	...	...	...	...	1137	\$113.70
Northern California .....	3493	304	2275	50	700	...	10	...	100	100	7032	703.20
Southern California .....	1985	312	2240	50	681	20	...	...	...	30	5318	531.80
Utah .....	172	3	27	...	66	...	...	...	20	...	288	28.80
February totals .....	6214	629	4990	150	1512	20	10	...	120	130	13775	1377.50
January totals .....	3626	1647	4367	2697	108	30	144	...	...	...	12619	1261.90
<b>Southern Union Conference</b>												
Alabama .....	69	320	255	4	145	...	...	...	10	10	813	81.30
Kentucky .....	50	101	30	...	78	...	...	...	...	40	299	29.90
Louisiana .....	50	154	226	...	79	...	...	...	...	...	509	50.90
Mississippi .....	82	219	386	10	22	...	...	...	...	...	719	71.90
Tennessee River .....	67	378	100	...	85	...	...	...	...	...	630	63.00
February totals .....	318	1172	997	14	409	...	...	...	10	50	2970	297.00
January totals .....	132	2282	1111	348	78	75	44	...	...	...	4070	407.00
<b>Southeastern Union Conference</b>												
Cumberland .....	50	375	97	...	59	...	...	...	...	...	581	58.10
Florida .....	50	202	468	200	273	...	...	...	2	...	1195	119.50
Georgia .....	1432	1025	825	...	101	...	...	...	2	...	3385	338.50
North Carolina .....	67	48	82	5	59	...	...	...	1	...	262	26.20
South Carolina .....	30	81	126	...	37	...	...	...	...	...	274	27.40
February totals .....	1629	1731	1598	205	529	...	...	...	5	...	5697	569.70
January totals .....	129	1066	1690	566	127	75	32	...	...	...	3685	368.50
<b>Southwestern Union Conference</b>												
Arkansas .....	37	34	23	10	77	...	...	...	...	...	181	18.10
New Mexico .....	50	24	167	50	95	...	...	...	5	4	395	39.50
Oklahoma .....	347	199	227	25	330	...	...	...	2	209	1339	133.90
Texas .....	582	204	300	125	283	...	...	...	5	27	1526	152.60
Western Texas .....	80	203	86	...	68	...	...	...	...	...	437	43.70
February totals .....	1096	664	803	210	853	...	...	...	12	240	3878	387.80
January totals .....	735	1823	651	740	75	...	39	...	...	...	4063	406.30
<b>Foreign</b>												
Foreign .....	987	1834	2553	...	420	...	...	110	1315	94	7313	731.30
Grand totals .....	29305	11410	36098	3116	14513	220	30	8242	5036	3098	111068	\$11106.80

### Comparative Summary for Nine Months

June .....	27607	15501	58185	35352	10308	101050	...	...	...	...	248003	\$24800.30
July .....	48011	15891	79400	15161	1549	2918	...	...	...	...	162930	16293.00
August .....	54689	18500	65537	20233	10945	4232	...	...	...	...	174136	17413.60
September .....	34302	16335	46845	2217	1584	750	...	...	...	...	102030	10203.00
October .....	30483	13035	37812	22171	2819	1126	1125	...	...	...	111577	11157.70
November .....	28327	20221	37700	3473	14904	225	2010	...	...	...	106860	10686.00
December .....	20495	20624	36200	2569	1528	290	35	...	...	...	90741	9074.10
January .....	18881	13996	32800	15374	1302	710	1269	...	...	...	84332	8433.20
February .....	29305	11410	36098	3116	14513	220	30	8242	5036	3098	111068	11106.80
Grand totals .....	331100	135513	430577	11966	59452	111521	4469	8242	5036	3398	1191677	\$119167.70

## Current Mention

—Concessions on both sides have averted the threatened strike of conductors and trainmen against the Baltimore and Ohio Railroad.

—As the result of an explosion of gas in the Lehigh and Wilkes-Barre coal-mine at Wilkes-Barre, Pa., on March 12, seven men lost their lives.

—The International Paper Company at Glen Falls, N. Y., on March 14, brought an action against the 1,500 striking members of the paper-makers' union to recover \$100,000 for alleged damages.

—The United States Circuit Court of Appeals at Richmond, on March 12 dismissed the appeal of the United Mine Workers of America, thereby perpetuating what had been a temporary injunction against the union mine workers, restraining them from interfering with the operation of the Hitchman Coal and Coke Company of West Virginia, or intimidating its employees.

—In St. Petersburg what is termed an epidemic of suicides is taking place. On March 17 in that city there were fifteen suicides, mostly girls, three of whom took their lives together by drinking acid.

—The president of the United Mine Workers declares that unless the mine operators agree to a new wage scale, 600,000 men employed in the coal-mines of the country will go on a strike, and that every industry dependent upon coal will be affected.

—Suit for the dissolution of the Standard Oil Company was brought some days ago before the United States Supreme Court. The argument in the case has now been completed by both sides, and the fate of the company rests with the Supreme Court.

—The Turkish government has decided to increase its navy by the expenditure of \$25,000,000. These war-vessels are not to be manufactured under competitive bids, but the entire equipment to the extent of the \$25,000,000 is to be furnished by Great Britain.

—In view of the fact that no compromise has yet been arranged between the Philadelphia street-car company and its striking workmen, a State-wide strike has been ordered for Monday, March 21.

—The Brotherhood of Locomotive Firemen and Enginemen have formally notified the railroads operating between Chicago and the Pacific Coast that unless the differences existing between the workmen and the companies are submitted to arbitration, a strike will be declared, involving all roads leading from Chicago to the Pacific Coast.

—One of the greatest battles that has ever taken place in the House of Representatives occurred on March 17 in the effort of the insurgent Republicans and the Democrats to force a ruling from the speaker on a certain measure. The speaker refused to make the ruling, and the session lasted through the night and until seven o'clock the following morning. On March 19 the Norris resolution was passed, removing the speaker of the House from the Rules Committee, and enlarging the committee to ten members.

## NOTICES AND APPOINTMENTS

### Publications Wanted

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

Miss R. Rose Hesse, Fort Collins, Colo., desires copies of *Bible Training School, Watchman, Signs*, etc., for prison work.

W. L. Killen, High Point, N. C., desires a continuous supply of *Signs, Instructor, Little Friend, Watchman*, and tracts, for free distribution.

Sydney King, R. F. D. 7, San Antonio, Tex., requests copies of the *Instructor, Little Friend, Review*, and *Signs* for missionary work.

Mrs. C. J. Monds, 1201 Moffet St., Joplin, Mo., desires copies of *Life and Health, Signs, Youth's Instructor*, and any of our other papers for free distribution.

### Addresses Wanted

ANY one knowing the whereabouts of the following persons, Bertha Berger, Esther Jessup, Cora Krouse, Clara Fox, Blanch Pierce, Bell Pierson, Ella Thompson, F. M. Wilson, Etta Wells, Okla Winton, Lila Winton, and Jennie Randall, will confer a favor by communicating the same to Mrs. O. F. Johnson, care Colorado Sanitarium, Boulder, Colo.

### Notice!

THE next class in the St. Helena Sanitarium and Hospital Training School for Medical Missionary Nurses will be organized Monday, April 4, 1910.

Owing to the large number and great variety of cases that flock to this institution for relief, and the wide experience thus offered the students both in surgical and general hospital nursing, the course is especially strong, from a practical missionary standpoint. In addition to the opportunities for missionary work at the sanitarium, the San Francisco Dispensary, which the institution has taken over, affords training in city mission work. The institution has also undertaken to open up mission work in China the present year, thus giving those who desire a definite foreign mission field for which to prepare and upon which to enter when their course is completed.

Twenty-five consecrated young men and women, whose desire it is to enter the work for the sake of fallen humanity and not for profit, are wanted to join this class.

There are also classes in Bible, history, and music for the regular workers.

Send for the Training School Catalogue by addressing, Dr. H. F. Rand, Supt., or Mrs. S. J. Whitney, Secretary, Sanitarium, Napa Co., Cal.

### Easter Signs Monthly

AN appropriate cover, with several unusually good articles on Easter, the greatest of annual religious festivals, characterizes the April number of the *Signs of the Times Monthly*. Doctrinal questions and heart-reaching spiritual articles also enter into its make-up.

C. L. Taylor's article, "The Easter Festival," contains this quotation: "There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic fathers. The sanctity of special times or places was an idea quite alien from the early Christian mind; and neither Christ nor his apostles enjoined the keeping of this or any other festival."

"The Resurrection of Jesus the Christ; Its Supreme Place in the Gospel," by G. W. Rine; "The Power of His Resurrection and the Fellowship of His Suffering," by R. A. Underwood; and "Strength of New Life," by the editor, are full of beautiful thoughts, and they certainly give the truth on this question of the resurrection, which is so little understood.

"Astronomy has revealed almost infinite depths to the stellar universe, stars and systems extending through space without end. The universe is vast. Its infinitude reflects the infinity of its Maker. . . . Is there a center to this vast universe? Is there some point around which the whole universe is moving? Is there some central sun, as it were, to which all worlds, stars, and systems make their obeisance?" These are the first sentences of that thoroughly interesting article by the editor, entitled "The Corridor to the Throne of Glory."

Until recently Buddhists have placidly



FACSIMILE OF FIRST COVER PAGE

looked on while Christians carried on their propaganda in Buddhist countries. But this monstrous institution of error has awakened; it is establishing Young Men's Buddhist Associations, Buddhist Endeavor Societies, Buddhist Tract Societies; and they are sending out their Buddhist books and leaflets by the million. An interesting article deals with this great system of error.

H. W. Cottrell contributes an article. It is entitled "The Restoration of the Bible Sabbath." Comment is scarcely necessary for the excellence of this writer's pen productions is well known. But the publication of this article is reason enough for giving this number a wide circulation.

Other excellent articles deal with events of current interest. The magazine costs 4 cents a copy, if 50 or more are ordered; 5 cents a copy for from 5 to 50. Order early, for the edition is limited; 29,400 circulated last month. Orders should be placed with your tract society. Address *Signs of the Times*, Mountain View, Cal.

### Business Notices

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

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

#### Conditions

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

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

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

FOR SALE.—A six-room house, large barn, and three lots, facing Union College campus on the east. Good well, cistern, and cellar.

Plenty of fruit. Retired location, but handy to church, school, and street-car. A pleasant, quiet home. Price, \$2,500. Favorable terms. Address C. C. Lewis, College View, Neb.

WANTED AT ONCE.—Two strong young men to work by the month on a farm near Eaton, Colo., at \$30 to \$35 a month. Must be Sabbath-keepers. Address G. R. Williams, Eaton, Colo.

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

WANTED.—A first-class Seventh-day Adventist linotype operator, one capable of taking care of machine. References required. Address Southern Publishing Association, 2119-2123 Twenty-fourth Ave., North, Nashville, Tenn.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.80; 10 gal., \$7.30. Cans crated. 1/2 bbl. (about 32 gal.), 68 cents a gal. By freight from Louisville, Ky. Address D. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—Half interest in the Battle Creek Treatment-Rooms. Most centrally located and modernly equipped bath-house in Detroit. Reason for selling, sickness. Address Fred F. Johnson, 58 Madison Ave., Detroit, Mich.

FOR SALE.—At Loma Linda, Cal., a six-room house, including bath. The lot is planted to fruit trees, with valuable water right. Property advancing rapidly because of new medical college. Easy terms. G. M. Price, Loma Linda, Cal.

WANTED AT ONCE.—A Sabbath-keeping woman well able to do general housework, cooking, plain sewing, fruit canning. Also a man to work on farm. Permanent work for the right persons. J. S. Comins, R. F. D. 6 (Box 64), Battle Creek, Mich.

WANTED.—To correspond with a Seventh-day Adventist sister, young or old, but able to work; or to find a man and his wife to help us. Are there not some of our old friends at liberty to come at fair salary? Mr. and Mrs. I. E. Kimball, Tappan, N. Y.

FOR SALE.—Farm 157 acres, 4 1/2 miles north of Fredonia, Kan. Good 4-room house, granary, barn, cattle shed. 25 acres fenced with woven wire. Fair orchard; peaches and apples. 50 acres in cultivation. Price, \$40 an acre. V. M. Kelley, Fredonia, Kan.

FOR SALE.—At Takoma Park, Md., nine-room house, with bath, pantry, gas connection, and all modern improvements. Lot 100 x 254 feet. On Maple Avenue, within three blocks of Review and Herald. Conveniently located to Foreign Mission Seminary, Sanitarium, and church-school. Price, \$4,750; \$1,000 or \$1,500 cash. Easy terms on balance. Address J. B. Huguley, Salida, Cal.

FOR SALE.—Forty acres, ten acres cleared, fifteen-acre pasture fenced, new six-room frame house, good cellar, outbuildings, excellent soft well water, new frame barn, basement, half mile Clearwater Lake Seventh-day Adventist school, near railroad depot, near center of chain of thirty-five lakes, with forty miles of inland thoroughfare, visited by thousands of resorters yearly. Will sell for cash at sacrifice. H. W. Reed, Clearwater Lake, Wis.

NOTICE.—You should not fail to take advantage of our Malt Extract offer. It has awakened a wide interest. This is not only a highly concentrated food, but a food-remedy of much value. Are you giving due consideration to this eating question? Are you, in your home, actually living out this truth in the foods you eat? We are in business to help you do that—will you let us? Read "Faithfulness in Health Reform," in "Testimonies," Vol. IX. It will help you take a firm stand. Nashville Sanitarium Food Factory, Nashville, Tenn.

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

**FOR SALE.**—Peanut Butter, 12c. a pound; 100 pounds, freight paid, \$14. Write for special low prices on Vegetarian Meat; Coconut, Peanut, Olive, and Cooking Oils, Cereal Coffee, Whole-wheat Flour, etc. All guaranteed pure. Vegetarian Meat Co., Washington, D. C.

**STRAWBERRY PLANTS.**—Price per 100: Warfield, 35c.; Senator Dunlap, Bederwood, Greenville, 40c.; Glen Mary, Parson's Beauty, Sample, Aroma, 50c.; Marshall, Abington, 55c.; Dickey, St. Louis, Red Bird, 75c.; Highland, Cardinal, Heritage, \$1; Pan American, \$3; Autumn, \$1.50. For price per 1,000, write Lake View Nursery, Box 10, Poy Sippi, Wis.

**WANTED.**—Nurses in South Africa. J. F. Baumann, of Bellair Hydropathic Institution, Bellair, near Durban, Natal, would like to correspond with graduate nurses wishing positions; viz., 1 brother (single) and 1 sister (single), the latter for maternity work. State age, where graduated, and when. Must be Seventh-day Adventists and conscientious workers.

**POULTRY.**—White Plymouth Rocks. Unexcelled for beauty and winter laying. Thoroughbred, Fischels, etc. First and second premiums. A Memphis physician and poultryman purchased 1,000 eggs for incubator. Highly recommends stock. Eggs (securely packed), 15, \$2; 50, \$5.50; 100, \$10. Early hatching best. Roosters and cockerels, \$1 to \$3. Expressed safely anywhere; charges small. To make sure, date order ahead. Photograph beautiful flock mailed free. Forrest Washburn, 665 Decatur St., Memphis, Tenn.

## Obituaries

**GREEN.**—Louise A. Green died at her home in South Portland, Maine, March 2, 1910, of typhoid pneumonia at the age of fifty-nine years. Sister Green was baptized last summer by Elder H. C. Giles, and joined the Portland Seventh-day Adventist church. She leaves a husband and daughter to mourn their loss. Funeral services were conducted from the home, by the writer. Text, John 11:25. O. MONTGOMERY.

**IVERSON.**—Died at the home of his parents in Falmouth, Maine, of typhoid pneumonia, after a brief illness, Emil Iverson, in the twentieth year of his age. A short time before his death Emil found peace with God, and earnestly exhorted the different members of his family and friends, who were not Christians, to give their hearts to the Lord and to be ready to meet the dear Saviour when he comes. The writer spoke to an unusually large number of friends who gathered at the funeral, from John 6:40. The Lord helped in making an especial appeal to the many people present. He leaves a father, mother, brothers, and sisters, besides many other relatives to mourn their loss. O. MONTGOMERY.

**DAIL.**—Died at Jamul, Cal., Feb. 21, 1910. Mrs. William Dail, after a brief illness of *la grippe*. Sister Dail was a native of Indiana, born Sept. 21, 1846. Her maiden name was Katharine Priddy. She was married to William Dail in 1870. She was the mother of Guy Dail, now living in Germany, and Dr. C. F. Dail, of San Diego, Cal., Mrs. P. P. Adams, of British Columbia, and Miss Alpha Dail, of Jamul, Cal., who, with Brother Dail, are comforted in the hope of the soon coming of the Life-giver, to bring back their loved one. Sister Dail had been an exemplary member of the Adventist Church since 1876, and will be missed most by those who knew her best. Remarks by the writer, from the words of Jesus: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4. W. M. HEALEY.

**THURBER.**—Theodore Thurber was born in La Porte County, Indiana, Feb. 19, 1846, and died at Olio, Ind., Feb. 27, 1910, at the age of sixty-four years and eight days. On Nov. 11, 1880, he was married to Deliah J. Manship, and to this union one child was born, a son, living only twenty-three months. In 1895 Brother Thurber was converted and joined the Seventh-day Adventist church at Noblesville, Ind. His wife and a large number of friends are left to mourn his departure. Funeral services were conducted by the writer; text, Gen. 2:15-17.

A. L. MILLER.

**WESLEY.**—Fell asleep in Jesus at West End, Rotan Bay, Central America, Feb. 24, 1910. Sister Lottie May Taylor-Wesley, wife of Brother Charles Wesley, aged 24 years, 4 months, and 20 days. She was an active worker in the church, and was beloved by all who knew her. She leaves to mourn their loss a kind and loving husband, one daughter, a baby son, father, mother, four brothers, and five sisters. Services were held in the Seventh-day Adventist chapel by Brother John R. Green, where a large number of relatives and friends were present.

MAHLON WOOD.

**POMEROY.**—Elizabeth Pomeroy was born in Orangeville, N. Y., Oct. 22, 1831, and died March 2, 1910, aged 78 years, 4 months, and 10 days. In 1843 she, with her parents, located near Tompkins, Mich., and on Dec. 7, 1848, she was married to Chester Pomeroy, who died in 1900. To this union two children were born, who are now left to mourn the loss of a loving mother. She accepted the message when it first came to Michigan, and has remained faithful and loyal to it ever since. Words of comfort were spoken by the writer to a large company of friends and relatives.

D. P. WOOD.

**EDDY.**—Died at the home of his daughter near Vandalia, Mich., Wm. B. Eddy, aged eighty-two years and ten days. The deceased was born near Ypsilanti, Mich., and when a small boy he moved to his farm a short distance from Three Rivers, where he resided until a few months previous to his death. At the time of the war he enlisted in the Thirteenth Michigan Infantry, and served during the campaign with his regiment. Brother Eddy accepted the message under my labors, and I believe he sleeps in Jesus. He leaves three children and other relatives to mourn their loss. Discourse by the writer; text, 2 Cor. 4:17, 18. Interment in Morrison Cemetery. E. A. MERRIAM.

**DIMMICK.**—Jane Dimmick was born in Potter County, Pennsylvania, Aug. 13, 1834, and died at Hewitt, Minn., Feb. 27, 1910. In 1901 she was married to G. M. Dimmick, having been previously married twice. She was the mother of twelve children, of whom seven are still living. She died at the age of 75 years, 6 months, and 14 days. Sister Dimmick accepted the third angel's message over fifty years ago. She lived a consistent Christian life, and was loved by all who knew her. The funeral services were conducted by the writer, assisted by the pastor of the Methodist church of Hewitt, and J. Hopkins. Words of comfort were spoken from Rev. 14:13. S. A. RUSKJER.

**SANDERS.**—Died in Fresno, Cal., Dec. 3, 1909, P. O. Sanders, aged twenty-nine years. More than two months before his death he received injuries by a fall, after which he had no further use of the lower part of his body. The Lord permitted him to linger for a purpose. Although for some time unconscious that he was fatally injured, it seems that he had a new experience. He belonged to the Methodist Church. He was very desirous of having his peace made with God. He was often heard in prayer to God that he and his family might be ready to meet the Lord, who he believed was soon coming. The Sabbath became a delight to him. He leaves a wife and two small children. Words of comfort were spoken by the writer.

C. L. TAGGART.

**ATKINSON.**—William Atkinson was born in England, April 15, 1833, and died at Nebraska City, Neb., Feb. 18, 1910, at the age of 76 years, 10 months, and 3 days. He leaves a wife, five sons, and five daughters to mourn the loss of a husband and father, but not as those that have no hope. Brother Atkinson accepted the message of present truth thirty-six years before his death, and died in the hope of the Christian. Words of comfort were spoken by the writer, from 1 Peter 1:3.

W. M. BATTERSON.

**CRAMER.**—Christopher Cramer was born in New York, April 10, 1830. He came to Michigan in the fall of 1863. He was married to Mary Mitchell, Oct. 6, 1860. To this union were born seven children, four sons and three daughters. He united with the Seventh-day Adventist church at Fairgrove, Mich., in 1878. He was an earnest Christian, and loved the message for this time. His hope was centered in the one thought that the Saviour would soon come. He was respected by all who knew him. He died of pleuropneumonia Jan. 12, 1910, aged 79 years, 9 months, and 2 days. He leaves a wife and five children to mourn their loss. The funeral was held in the Presbyterian church at Akron, Mich., the services being conducted by the writer, assisted by the pastor, Rev. Baer. C. N. SANDERS.

**REYNOLDS.**—Willis Reynolds was born Feb. 7, 1834, in Schenango County, New York. When about twenty-two years of age he moved to the State of Michigan, and settled at St. Johns, Clinton County. Later he moved to North Star, Gratiot Co., Mich., where he resided until the time of his death. In 1856 he was united in marriage with Lydia J. Neal, and four children were born to them, all of whom are living. Early in life he was converted to Christianity, and in later years he heard and embraced the special truths for the last days and united with the Seventh-day Adventist church of Ithaca, of which he remained a faithful member until his death. He is survived by his loving companion and four children. Words of comfort were spoken by the writer, to an interested audience at the Cemetery church, North Star.

E. K. SLADE.

**POST.**—Amy Inez Bascom was born in Guthrie County, Iowa, Nov. 4, 1878, and died at the home of her sister, Mrs. G. C. Leitzman, near Red Level, Ala., Feb. 27, 1910, aged 31 years, 3 months, and 23 days. After completing her preliminary education in the public schools of Iowa she turned her attention to the study of medicine, graduating from the American Medical Missionary College in the year 1907. She early gave her heart to the Lord, uniting with the Seventh-day Adventist Church, of which she remained a faithful member until her death. Soon after completing her course in medicine she accepted a call to labor in the South, and connected with the Oakwood Manual Training School, at Huntsville, Ala., remaining a member of the faculty until illness compelled her to lay her work aside. She was married Jan. 12, 1910, to Leon C. Post, and leaves to mourn, besides her husband, a father, mother, three sisters, and five brothers, and also a large circle of friends and acquaintances who knew and loved her in life. She was a true Christian, and while she will be missed in the home and school, we are sure that she has joined that company of whom it can truly be said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." She was devoted to the work in the great Southern field, and her death calls loudly for others to step in and help finish the work, so that we may all be gathered home. The funeral service was held Feb. 6, 1910, at which Prof. F. W. Halladay, of the Oakwood School, spoke to a large concourse of sympathizing friends, from a text of her own choosing—Phil. 1:21. We laid her away in the Fairmount Cemetery at Red Level, confident that she will come forth glorified when the Life-giver shall call his sleeping saints.

LEON C. POST.



WASHINGTON, D. C., MARCH 24, 1910

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ECHOES of the Harvest Ingathering campaign are still coming in. Elder E. C. Widgery writes from Port of Spain, Trinidad: "Our campaign effort so far has brought in over sixty dollars." And they were still gathering gifts in that island field.

LAST week Miss Daisy Ingle called in Washington, on her way to New York, from which port she sailed March 17 for England and South Africa. After several years in this country, during which she completed the nurses' course, she returns to her home land to engage in the work.

THE Mexican press is issuing a children's paper, *El Amigo de los Niños* (Children's Friend). It is a fine-appearing little paper; and Mrs. N. Z. Town, of this place, who reads the Spanish, tells us that it is an excellently edited paper, with just the kind of matter to interest and instruct the Spanish-speaking children. Mrs. Caviness is the editor.

WE shall soon have a report, doubtless, of the Cape Colony (South Africa) conference and camp-meeting. In a personal letter Elder R. C. Porter says of the special effort following the meeting: "Within one week after the close of the camp-meeting, after three discourses had been given on the Sabbath question, twenty-one signed the covenant, and others were keeping the Sabbath."

THE manager of the Hamburg publishing house asks us to state that the cable address of that house, as well as of the European division of the General Conference, is now "Advent," Hamburg.

AFTER weeks of absence from the General Conference Office, Elder G. A. Irwin returned last week from the Pacific Coast, having just attended the biennial meeting of the Western Canadian Union Conference.

WHILE reporting growth out in the fields, we must not overlook the work nearest our office. The *Sabbath School Worker* for April says: "Six years ago the first quarterly report of the District of Columbia Sabbath-schools was made out. There were three schools, with a membership of 170, and \$14.47 given to missions. For the last quarter of 1909 the report shows nine schools, with a membership of 624, and \$317.54 given to missions."

EVERY paper has the privilege of now and then changing its style of make-up, though changes ought not to be frequent, as the average reader likes to know about where to turn to find any department. With this number we change the arrangement somewhat, putting general matter first, with editorial in the center, followed by field reports and the special departmental matter. These departments grow upon us and crowd the space, but they represent the activities of the denomination in the various departments of work. There is a world-wide movement on, and every believer ought to watch its progress week by week.

### Johnston Sunday Bill Hearing Finished

AT the regular meeting of the House Committee on the District of Columbia, in the House Office Building, Wednesday, March 16, the friends of the Johnston Sunday bill were given the twenty minutes of their hour which they failed to secure at the hearing on March 8.

Mr. E. Hilton Jackson, a Washington attorney, occupied the twenty minutes in behalf of the Washington Ministerial Association. His speech consisted chiefly of an attempt to prove the constitutionality of Sunday laws by citing court decisions of numerous States, and one of the Supreme Court of the United States, respecting State Sunday laws. He briefly traced the history of Sunday laws, beginning with the law of Constantine and that of Charles II, passed in 1676, stating that this was the model from which the Sunday laws of many of the American States have been taken.

Twelve members of the committee were present. The number of visitors present did not exceed twenty.

As soon as Mr. Jackson had finished his argument, for forty minutes he was asked a number of questions by the com-

mittee. The confusion caused by these questions, and by members discussing the bill at the same time, made it impossible for the stenographer to take down all that was said. One member was anxious to have the bill disposed of at once, but the committee had voted previously that a forty-eight-hour notice should be given before any vote is taken upon the bill. It is probable that no action will be taken on the bill before the next regular meeting of the District Committee, Wednesday, March 23.

K. C. RUSSELL.

### The Next Annual Offering

WHEN the first Sabbath in April comes, it will bring to us all the precious privilege of doing service to the Master himself. On April 2 there will be the usual annual offering taken for the support of those Seventh-day Adventists in need of financial help. Sickness and death, and the loss of property and positions through accepting the truths of the third angel's message, are continually placing among us those who need care and financial aid.

We are all God's stewards, having charge of more or less earthly treasure to be used to his glory. The orphans and aged ones among us who are in need of homes and tender, loving care are given us by the Lord that we may show our love to him by tenderly caring for these his representatives. When Christ himself was on earth, most of his life was spent in ministering to the poor, healing their diseases, and imparting hope and courage to those who were in utter despair. It was from his bountiful hand that the hungry multitudes were fed. It was his person who often was seen in the sick chamber, standing beside the sick and dying, ministering to their recovery. It was he to whom the hopeless leper appealed for help, and an appeal was never made to Jesus in vain.

The Master's life is given to his children as the great sample life we all should live. Not simply in teaching doctrines and elucidating Scripture was he our example, but he became our pattern in ministering to those in need and in helping those who could not help themselves.

In summing up real Christian experience, the apostle James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

No Seventh-day Adventist should ever want for a good Christian home. No unfortunate, needy Seventh-day Adventist should ever have to ask for public charity. All these needy ones belong to God's people, are a part of the church militant, and it belongs to those who are well and strong to see that their needs are supplied, even as we would gladly minister unto Christ himself were he on earth in their stead.

The money that is received in this donation is now used by our union and local conferences in behalf of those requiring financial help. The offering should be liberal, that these organizations may have funds enabling them faithfully to look after those in need of financial aid. Do not forget the date, April 2, and let us all lay our plans that we may have an offering to bring on this occasion.

I. H. EVANS.