

The Advent Sabbath Review and Herald

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No. 10



Yearning for the Homeland

WORTHIE HARRIS HOLDEN

I AM longing for the homeland
And its rest from sin and strife;
I am yearning for the welcome
With its warmth of light and life;
And the days seem long and weary
'Mid the earth scenes dark and dreary
While I wait till my Redeemer comes
With angel guards for me.

O, I long to speed the story
Of the coming of my King,
Until all who love my Saviour
Hear with joy the welkin ring!
Though the waiting-time is weary,
And the midnight darkness dreary,
I rejoice; for soon the morning dawns
To all eternity.

O the homeland, blessed homeland,
With its bliss beyond compare!
How our ardent souls are yearning
For the joys that wait us there!
And we haste to barge our treasure
On the river of Thy pleasure
For the home where joy shall wake
our song
Throughout eternity.

Portland, Ore.

Protestant Magazine

First Quarter 1911

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The Review and Herald

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

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TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 9, 1911

No. 10

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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 True Christian

CLARENCE SANTEE

WHILE it is a blessed privilege, and one greatly to be desired, to be a Christian, it is nevertheless a serious matter, if rightly understood. There are many who live a fairly good life, in a general way, but who can not say from the heart that they know the blessedness of acceptance with God. Many live on from week to week, until the time is drawn out into years, self-condemned because of known sins which they are unwilling to confess and surrender.

When we are really ready to yield up a cherished indulgence, God will not fail to give the victory in its removal. We may at times believe that we are willing to yield, hope that we are, or will be; but when the test comes, we reveal that we are not willing, and the weakness of doubt and condemnation takes away all that would otherwise be courage and joy.

God has said, very plainly, "It is required in stewards, that a man be found faithful;" and the true child of God will be as faithful when with worldlings, when in his own home, or when alone, as when he is with other members of the church. In eating or drinking, in conversation or in business, he will be a representative of the light which God has given to him.

The person who is constantly seeking excuses for some deviation from the

light given, betrays the fact that to him the yoke of Christ is a yoke of bondage, and that his heart is still with his idols.

Some will serve the Lord if all the perplexities are removed. One says, "I would obey if I was sure I could make a living." Another says, "If I only knew a place where I could work and keep the Sabbath, I would keep it." Even the patriarch Jacob said, at one time in his experience, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God." Gen. 28:20, 21. It took Jacob twenty years to learn the lesson of implicit faith and trust, with no added conditions of raiment, bread, peace, or even life. In the night of wrestling, the victory was gained, and God gave Jacob a new name, and with it a place among the conquerors through faith. Gen. 32:24-28. Entire consecration will say, "Though he slay me, yet will I trust in him;" or, as Paul says, "Christ shall be magnified in my body, whether it be by life, or by death." Phil. 1:20, last part.

The surrender which makes one reserve betrays the fact that nothing has been surrendered; for when a man makes any reserve at all, he thereby claims for himself the right to decide the extent of that reserve, whether all or part, thus putting God's claim secondary to man's judgment. But man has sold himself to the author of sin (Rom. 6:16), and when he reserves the whole, or even the smallest part, it is not for himself, but for the master who has claimed all in the past. It is a plea for his rights to be first. As God accepts no divided heart, the decision of the man leaves all in the hands of the old master, and he is a slave still. 2 Peter 2:19.

Christ said: "The prince of this world cometh, and hath nothing in me." John 14:30. There can be no divided ownership. "Doth a fountain send forth at the same place both sweet water and bitter?" James 3:11. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Matt. 12:33.

The man, then, who clings to sin, may allow the enemy to deceive him; but the reserve reveals the fact that the old master has not been dispossessed, and that he still holds the first claim. Unless this claim is broken, and that quickly, the tyrant will bring other agencies to his aid, and all that has been thought to be surrendered will be reclaimed, and the last state of that man will be worse than the first. The only way of success, the only way of life, is to make a complete, unconditional surrender, and then to

endure as "seeing him who is invisible," doing nothing that we would not be willing to have the angel record in heaven's ledger, and standing true though standing alone.

Loma Linda, Cal.

A Study of Principles—No. 1 Duty to Enlighten the People

D. E. ROBINSON

THE following is a compilation from the writings of Mrs. E. G. White regarding our treatment of opponents, the crisis that will come on account of the enforcement of unrighteous laws, and the duty of Seventh-day Adventists to do all in their power to avert the crisis and to enlighten the people regarding the issue. The following principles have a vital bearing on this subject, and have through the years been advocated by Mrs. White:—

1. It is the duty of all who know the truths of the third angel's message to labor in every way possible to teach the binding claims of the law of God to friends, neighbors, and the people generally.

2. Great care should be exercised not to arouse bitterness or unnecessary prejudice, that would cut us off from influencing those for whom we labor. We are warned against making harsh or denunciatory statements regarding opponents of truth, or against rulers and statesmen; and we are advised "to conform in all things to the laws of the state," even to the extent of waiving some of our rights, "when we can do so without conflicting with the law of God."

3. In our work, we are to watch for special opportunities to do effective labor. When the minds of the people are agitated regarding Sunday laws, it is an opportune time to enlighten them concerning the principles involved. We are to teach in a positive way the binding claims of God's law, rather than to attack or denounce men, some of whom may be acting conscientiously, and possibly are susceptible to the truth, if it is presented in a winning way.

4. There are special advantages pertaining to the use of Sunday as a day for general missionary effort in behalf of those who should be warned of the impending crisis.

5. In the final crisis, the issue will be not merely in regard to refraining from labor on Sunday, but it will be over the disregard of the Sabbath. In Mrs. White's writings on this subject, almost invariably it is pointed out that the issue will be over the exaltation of the spurious, and the trampling upon the Sabbath of Jehovah.

It is believed that as these points are made clear by the writings of the spirit of prophecy, Seventh-day Adventists will

appreciate more highly the teaching found in "Testimonies for the Church," Volume IX, regarding our methods of labor when Sunday laws are being rigidly enforced.

In the summer of 1886, several of our brethren were arrested in the Southern States for Sunday labor. In Maryland and Massachusetts, also, the Sunday laws were enforced against Seventh-day Adventists. Elder G. I. Butler, who was at that time president of the General Conference, wrote to Mrs. White, asking for her counsel regarding the duty of our people in the crisis that then seemed to be coming upon them. The following was written in reply:—

"You inquire in regard to the course that should be pursued to secure to our people the right to worship God according to the dictates of their own conscience. This subject has been a burden on my soul for some time, whether to take such a course of action as you suggest would be a denial of our faith, and an evidence that our trust was not fully in God. But I call to mind many things God has shown me in the past in regard to the draft, and other things of a similar character.

"I can speak in the fear of God and say, It is right that we should use every power we have to avert the pressure that is being brought to bear upon our people. Were our people spiritualized by the truth, they would exercise love toward all men, and great care not to provoke those who have accepted as the Sabbath a spurious institution introduced by the Papacy to take the place of God's holy Sabbath. The fact that they do not have the Bible argument in their favor, makes them all the more angry and determined to supply the lack of argument by the power of their might. . . .

"Everything in God's world—men and doctrines, and nature itself—is fulfilling God's sure word of prophecy, and accomplishing his grand and closing work in this world's history. We are to be ready, and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's law as the only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils, and obey the national laws to exalt the Sabbath instituted by the man of sin, to the disregard of God's holy day, will feel not only the oppressive power of the Papacy, but the oppression of the Protestant world, who will seek to enforce the worship of the image of the beast."

From another manuscript, written in Europe about the same time, we take the following instruction, pointing out our duty to enlighten the minds of the people, and speaking of the special opportunities to do this when the Sunday question is brought before the public:—

"While Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do for the honor of his law. The religious liberties of the

people are at stake; and yet the watchmen failed to discern clearly the deceptions of the enemy, and to give the trumpet a certain sound. . . .

"There are many who are at ease, asleep as it were. They say, If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted. And having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect his people in the day of trouble.

"But God will not save us if we make no effort to do the work he has committed to our charge. We must be found faithfully at our posts, watching as valiant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. We should diligently study the Word of God, and pray in faith that God will restrain the powers of darkness; for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth regarding the commandments of God and the faith of Jesus has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has been made.

"We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we would place ourselves on the side of the great deceiver. *The controversy over Sunday observance will open the subject to the people, and an opportunity will be given to present the claims of the genuine Sabbath. . . .*

"There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday observance. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of his law and of the pure religion of Jesus, must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislators should abjure the principles of Protestantism and give countenance and support to the Roman fallacy, enforcing allegiance to the spurious sabbath, God will hold his people, who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement, the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty.

"The man of sin has thought to change times and laws. By trying to compel the conscience, he is exalting himself above God. But God's people should work with persevering energy to let the true light in regard to the law shine upon

the people, and thus to withstand the enemies of God and his truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of his people. Their extremity will be his opportunity. He will manifest his power on behalf of his church. . . .

"As faithful watchmen we should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth, that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease with folded hands, and quibble over matters of minor importance. . . .

"The people must not be left to stumble their way along in darkness, not knowing what is before them, and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God."

Sanitarium, Cal.

"A Sick Man, a Very Sick Man"

P. T. MAGAN

IN my last article in the REVIEW on the subject of the Eastern question, I endeavored to show how the policy of helping Turkey became, under the guiding hand of England, a matter of European international law, and that the reason always advanced was that the presence of the Ottoman Porte in Constantinople was "necessary to the peace of Christendom."

For more than half a century the name of "the Sick Man of the East" has been commonly applied to Turkey. The Bible had stated concerning Turkey, by the pen of Daniel, the prophet statesman and chancellor of Babylon and Medo-Persia, that he would "come to his end," and none should help him. Indirectly, this scripture would indicate a condition of sickness and decrepitude upon the part of the Ottoman for a time prior to his dissolution.

The name "Sick Man of the East" was coined in the year 1854, and the circumstances surrounding this rechristening of the Sublime Porte are styled by the greatest historian of Russia as "the strangest series of negotiations known among the archives of diplomacy." As the name has now become a classic, and depicts the most widely known and discussed of all international problems, I will endeavor simply and briefly to relate the circumstances leading to its bestowal.

In 1852 Louis Napoleon became head of the second empire in France, under the title of Napoleon III. He was very subservient to the church of Rome, and consequently won the special approbation of the Pope. For a long time there

had been going on a dispute about the so-called holy places in Palestine; namely, those places which tradition assigned as the scenes of the birth and suffering of our Lord Jesus Christ. The claims of the Greek Church and those of the Latin Church were antagonistic. Czar Nicholas I of Russia was the protector of the Greek Church, and Louis Napoleon had the monks of the Latin Church under his care.

The entire quarrel was disgraceful, the chief bone of contention being the possession of the key to the great door of the church at Bethlehem, and the right to place a silver star in the sacred grotto where the Master was supposed to have been born. But beneath this petty strife were deeper political machinations. In reality, both Russia and France were struggling for a better foothold in the near East. And over this strangely medieval question, relations between Russia and France soon became quite strained.

Toward the close of the year 1852 the British ministry, headed by the earl of Derby, fell; and a coalition cabinet, headed by the earl of Aberdeen, took its place. On the whole, this cabinet was hostile to France. Her one friend in it was Lord Palmerston, and he was assigned to the Department of the Interior instead of the Foreign Office, as had been commonly expected. That place was first filled by Lord John Russell, later by the earl of Clarendon. The news of this disposition of appointments was hailed with delight at St. Petersburg.

It was clear that the Turkish government was in a desperately hard place. She was, indeed, betwixt the upper and the nether stones, with Russia and the Greek Church above and France and the Latin Church beneath. As usual, she made promises to both and fulfilled them to neither.

Nicholas was alert, watching for an opportunity to finish the Ottoman power. He proclaimed the lack of good faith on the part of the sultan as an insult to his own person. Next he decided on the boldest steps ever attempted in the annals of diplomacy. "If he could succeed in persuading England to recognize his grievances, to share his views, and to assist in his plans, it was over with the Turkish empire." If England would join him in a division of Turkey, he would humiliate his old enemy, France, and leave her as well as Prussia and Italy out of the reckoning. Everything rested upon his ability to "persuade England." There lay the question: Could England—she whose policy was to help Turkey—be persuaded to come over to Russia's side of the international game? "The enterprise was delicate, difficult, possibly risky; but should it succeed, what a triumph it would be! . . . In playing so dangerous a game, he determined to trust no one but himself. Never before in the history of the world did a monarch so absolutely and directly take upon himself a responsibility."—*Rambaud, "History of Russia," Vol. III, chap. 4, par. 5.*

On Jan. 9, 1853, the Grand Duchess

Helena gave a reception in her palace at St. Petersburg, at which Emperor Nicholas approached Sir George Hamilton Seymour, and speaking graciously in regard to the new British ministry that had just been formed, sent his especial congratulations to Lord Aberdeen, adding: "You know my sentiments in regard to England; it is essential for the two governments—that is, for England and me—to be on the best terms. Never was the necessity of it greater than at present. I beg of you to transmit these words to Lord John Russell. If we agree, I have no solicitude about Western Europe; what others may think is in reality of little consequence. As to Turkey, that is another question. That country is in a critical state, and may easily give us much embarrassment."—*Id., par. 6.*

Having delivered himself of these sentiments, he started to turn away, when Sir Hamilton urged him to continue on this most interesting topic. "The czar hesitated at first, and seemed disinclined to go beyond generalities; then, suddenly, like a person about to commit himself: 'Well,' said he, 'we have on our hands a sick man, a very sick man. I tell you frankly it would be a great misfortune if he should give us the slip some of these days, especially if it happened before all the necessary arrangements were made. But this is not the fitting time to speak to you of these things.'"—*Id., par. 7.*

Five days after, on January 14, Sir Hamilton was summoned to the palace, where he had another interview with the czar, in which the latter unbosomed himself as follows: "Turkey, placed as it is, has by degrees fallen into such a state of decrepitude that, as I said the other evening, however anxious we all may be to prolong the sick man's existence,—and I beg you to believe that I am as desirous as you may be for his continued existence,—he may suddenly die upon our hands. We can not bring the dead to life again. If the Turkish empire falls, it falls to rise no more; and I put it to you, therefore, whether it is not better to be provided beforehand for such a contingency, than to run the risk of the chaos, the confusion, the certainty of a European war, all of which would attend the catastrophe, if it should occur unexpectedly, and before some ulterior system has been sketched. This is the point to which I am desirous that you should call the attention of your government."—*Id., par. 11.*

From this it is clear that the czar believed that the hour of Turkey's doom was about to strike, and he was more than willing to hurry up the impending catastrophe, provided England would join him in sketching out some "ulterior system," which would prevent "the risk of the chaos, the confusion, the certainty of a European war."

But England was not to be deterred from her policy of helping Turkey. Blandishments and persuasive phrases did not move her from her ground. Consequently Sir Hamilton replied, in effect,

"that Turkey had more than once emerged from crises in which it had been believed that the end had come; that England was not as a general thing inclined to make these provisional engagements; and that, in fact, it would be very loath to anticipate the succession of an old friend and ally."—*Id., par. 12.*

But the czar's blood was up. He was determined to win England to his view that the Turk should "come to his end, none shall [should] help him." So he began again, more frankly, even, than before: "Now I want to speak with you as a friend and as a gentleman. If England and I come to an understanding in regard to this matter, everything else is indifferent to me, no matter what the others [Prussia and France] think and do. So I tell you, without reservation, that if England expects to get a foothold sometime in Constantinople, I will not allow it. Not that I ascribe that intention to you, but it is better to speak frankly. As for my part, I am equally willing to engage not to establish myself there; that is, as a proprietor; I do not say as a guardian. If no precautions are taken, if everything is left to chance, I may be obliged by circumstances to occupy Constantinople."—*Id., par. 13.*

Sir Hamilton Seymour communicated the words of the czar to Lord John Russell, and the redoubtable "Lord John" concurred in the ambassador's view of the case, and sent a despatch to this end to his ambassador. On February 20 Sir Hamilton met the czar at a reception, who, according to the authority before quoted, said:—

"I hear that you have received your answer, and are to bring it to me to-morrow."

"Sire, I am to have that honor," was his reply; "but your majesty is aware that the answer is precisely what I had led you to expect."

"So I was sorry to hear; but I think your government does not understand my object. I am not so anxious to know what shall be done when the Sick Man dies, as to determine with England what shall not be done."

"And when Sir George Hamilton Seymour protested that Turkey was not dying, but would exist for many years, unless the event were hastened by the rash action of Russia, the czar answered, with some asperity: 'I will tell you that if your government has been led to believe that Turkey retains any element of existence, it must have received incorrect information. I repeat to you: The Sick Man is dying, and we can never allow such an event to take us by surprise. We must come to some understanding; and this we should do, I am sure, if I could hold but ten minutes' conversation with your ministers; with Lord Aberdeen, for example, who knows me so well, who has full confidence in me, as I have in him. And remember, I do not ask for a treaty or a protocol; a general understanding is all that I require; between gentlemen, that is sufficient.'"—*Id., pars. 17-19.*

It did not require any great amount of

discernment on the part of Sir Hamilton to penetrate the designs of the emperor, and he concluded that "there is no room for doubt that a sovereign, upon the imminent downfall of a neighboring state, has decided in his own mind that the hour has come not to expect its dissolution, but to hasten it." At a later interview on the following day, when the czar still further reiterated his plans for the division of the estate of Turkey, Sir Hamilton, somewhat incensed, inquired why they should continue to discuss the downfall of Turkey and the plans to be made, when it would be far better to bring the Sick Man to health." This irritated the czar beyond measure, and he at once broke out with a plan of partition in the event of the dissolution of Turkey.

But Sir Hamilton Seymour stood his ground, and was not to be moved from it. And just at this juncture, on February 21, Lord Clarendon took possession of the Foreign Office in London. He backed up the positions taken by the ambassador and Lord John Russell. In a despatch to Sir Hamilton he wrote: "England desires no territorial aggrandizement, and could be no party to a previous arrangement from which she was to derive any such benefit. England could be no party to any understanding that was to be kept secret from the other powers." And he then went on to declare how important it seemed to avert any catastrophe, on the ground that the first cannon shot would be "the signal for a state of things more disastrous even than those calamities which war inevitably brings in its train."

Clearly, the czar had not succeeded in "persuading" England. That power was still determined to stand by Turkey. That power still realized that to bring Turkey to an end meant a catastrophe unparalleled in history, and would be the "signal for a state of things more disastrous even than those calamities which war inevitably brings in its train." Things had certainly gone against the czar. If he moved, he would have to move alone. Angered beyond measure, he finally declared that though he had not yet moved a ship nor a battalion, he did not intend to be trifled with; and unless the Turks yielded to reason (in the matter of the holy places), they would be brought to yield by the imminence of danger.

"Thus terminated," says Rambaud, "with this vague and threatening avowal, the strangest series of negotiations known among the archives of diplomacy."

Madison, Tenn.

The Interpretation of the Bible

G. B. THOMPSON

ONE claim put forth by the Roman Catholic Church as proof of her love and veneration for the Bible, is that she has preserved it through the ages, and transmitted it to us. Having thus set herself forth as a witness to its authenticity, she follows with the claim of being the

only true interpreter of that Word, and forbids to those within her pale the right of private interpretation.

Concerning this claim Rev. J. A. Wylie makes the following observation: "We admit the church—that is, the universal church, and not exclusively the church of Rome—to be a main witness as to the authenticity and genuineness of the Scriptures, on the ground that they have come down to us through her; but that is another question altogether from her right to solely and infallibly interpret Scripture. The messenger who carries a letter may be a competent witness as to its authenticity and genuineness. He had it from the writer; it has not been out of his possession since; and he can speak very confidently and authoritatively as to its expressing the will of the person whose signature it bears; but is he only, therefore, entitled to interpret its meaning? He may be a very competent authority on its authenticity, but a very incompetent authority on its sense. The church of Rome has confounded the question of authenticity and the question of interpretation. Because the church carries this divine letter to us, we will listen to what she has to say on its authenticity; but inasmuch as this letter is addressed to us, and touches questions which involve our eternal welfare, and contains not the slightest hint that it needs to be either interpreted or supplemented by the bearer, we will use the right and responsibility of interpreting it for ourselves."—*The Papacy*, pages 175, 176.

Rome's claim of love for the Scriptures is not for any value which she puts upon them "as connected with the glory of God and the salvation of man, but because they afford her a better foundation than any she could invent on which to rear her system of superstition." With Rome it is the Bible and tradition. And tradition is, in practise, placed above the inspired Word, in that tradition interprets the Word, but the Word is never permitted to explain tradition. Her claim of love for, and belief in, the Bible is a mockery. To the Bible this so-called mother church adds the Apocrypha; tradition; the acts and decisions of the church, including tomes and tomes of papal bulls, decretals, and sayings and doings of so-called saints; and volumes of the Greek and Latin fathers. From all this chaos of falsehood and contradiction, interpreted and explained by priests and bishops, the poor people are to learn the way of salvation.

Light and liberty are twins. When one is lost, the other is also; when faith is surrendered, peace is parted with. How true, as Wylie says, that "having put out his eyes, popery led man away to grind in her prison-house."

How thankful we should be for an open Bible, in which every man may read concerning the love of God, and the duty which he owes to his Creator; and that through a loving and merciful Saviour he can come to God, and find compassion and forgiveness for his sin; that without the intervention of priest, pre-

late, or the Virgin Mary, he can read the blessed Word, understand it for himself, guided only by the Holy Spirit, and obey it according to the dictates of his own conscience. This was the great battle-cry of the Reformation, "The Bible and the Bible only." Let us daily study the Bible for ourselves.

Takoma Park, D. C.

The Conversion of a Modern Ahab

DAVID PAULSON, M. D.

SEVERAL years ago the country was startled by the news that Governor Steunenberg, of Idaho, had been blown to pieces by a bomb so placed that it would explode as he passed through his gate. Soon afterward Harry Orchard was arrested on suspicion, and later he not only confessed himself to be the author of this crime, but of more than half a dozen others which, for cold-bloodedness, have hardly been equaled in this generation. After one of the most sensational trials ever held, he was finally given a life sentence in a state prison.

God's dealing with this man reminds one of his dealing with Ahab, who not only drifted into sin, but actually sold himself to work wickedness. 2 Kings 21:25. Yet when, under the influence of God's Spirit, he heard the words of God, rent his clothes, put on sackcloth, fasted, and went softly, God in his unlimited mercy said, "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his day." Verse 29.

It seems as if Mr. Orchard's conversion is a demonstration of the fact that even in our day God can save the Ahabs. The change that came over this hardened criminal was such that the most skeptical were forced to admit that something had happened to him.

In reading the account of his remarkable experience, that which impressed me most was the fact that his downward career started with smothering the voice of conscience in reference to what, viewed from a human standpoint, was only an ordinary sin. Such a life and such a career emphasize in a startling manner the danger of taking the first step on Satan's ground, or smothering in the least the warning voice of conscience and the pleadings of the Spirit of God. It shows, also, the greatness of God's mercy in pardoning the repentant sinner.

Hinsdale, Ill.

DOWN to 1820, no statistics with regard to the immigration of foreigners to this country were ever collected by the federal authorities; but from 1820 to 1910 inclusive, 27,894,293 persons have been reported as entering the United States. The net addition to the population was less than these figures would indicate, because the statistics of returning emigrants have been gathered only within very recent years. It would seem to be a conservative estimate to place the net immigration to this country since 1820 at twenty million.



Ruth

GEORGE E. TACK

FAIR maid of Moab, whose unswerving love

Led her from home, afar, fore'er to dwell

With God and Israel, what tongue can tell

Her deeds of love that still the ages move?

How bright must shine those deeds in courts above,

Where love is greatest, and where seraphim

E'er praise love's deeds in each immortal hymn,

And all good deeds of God's beloved approve!

How sweet are lives when purged of self's old leaven,

Like cool streams sparkling 'neath a burning sun,

To bless and to be blessed, the gift of heaven!

And such is Ruth's, till earth's sad course is run.

Great recompense to her of God was given —

Ancestress sweet of kings and heaven's Son.

Baltimore, Md.

The Power of Patience

THE steam that is let off never runs anything. It is the repression and control of it that makes it a power in mechanics. In the same way, the impatient person fizzes and fumes and amounts to nothing at all. In a day when men all seem to fear poverty above every other ill, it is well to remember Shakespeare's golden words, "*How poor are they that have not patience!*" and to beware of falling into such destitution.

The busy woman of the household, above all other human beings, perhaps, needs patience as her daily power. It seems to be the business of every grown-up and every child in the average family to hurry and to distract the early morning hours of the housewife. Only the woman who learns how to keep herself perfectly in hand can train them all to behave otherwise, and preserve her own freshness of spirit meanwhile. Patience, and patience alone, makes peace out of a worrying day.

Irritation exhausts, both in its explosion and its reaction. Patience gathers and directs every inch of energy, and in the end makes itself respected by every one within its radius. When a patient person finally unlooses a righteous anger, — as occasionally is bound to happen, — definite things are usually accomplished, and transgressors take it to heart. For patience is not weakness. It is con-

trolled strength and solid character. The woman who would be a power must practise patience, hard and long; but every ounce of it will make steam pressure when the time comes.—*Harper's Bazar.*

Don't Snub a Boy

DON'T snub a boy because he wears shabby clothes: when Edison, the great American inventor, first entered Boston, he wore a thin, shabby suit in the depth of winter. Don't snub a boy because his home is plain and unpretending: Abraham Lincoln's early home was a log cabin. Don't snub a boy because of the ignorance of his parents: Shakespeare, the world's poet, was the son of a man who was unable to write his own name. Don't snub a boy because he chooses a humble trade: the author of "Pilgrim's Progress" was a tinker. Don't snub a boy because of physical disability: Milton was blind. Don't snub a boy because of dulness at his lessons: Hogarth, the celebrated painter and engraver, was a stupid boy at his books. Don't snub a boy because he stutters: Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice. Don't snub any one: not alone because, some day, he may far outstrip you in the race of life, but because it is neither kind nor right nor Christian.—*Selected.*

Effects of Worry and Nerve Tension

FEW mothers realize to what a great extent constipation may be termed a nervous disorder. I confess that I used to laugh at the suggestion, so firmly convinced was I that it was a purely functional trouble. But there came a time when I was convinced that in my own case, and probably in the experience of many others, it is largely nervous.

Most housekeepers rise in the morning just long enough before breakfast to dress, prepare the meal, and get the wage-earners off to work at a certain time. Every minute is so planned that the most possible may be accomplished in a short time. After breakfast the children must be dressed and started off for school, the table cleared, the dishes washed, and all the other duties of a housekeeper and mother performed. On arising from her bed, — even from laying herself down there the night before, — the mother has in mind all there is for her to do through the day, and in what order duties must be done, that all may be accomplished.

Now, stop and think for a moment; are not these early morning hours filled with the feeling of hurry — of the necessity for haste to accomplish what the day holds? Is not every nerve on a tension? Analyze your morning feelings, and see if this is not so. You have no time to give thought to the needs of your own physical organism; indeed, I doubt if you would even provide food for yourself if there were not others to be fed.

Some of us are most scrupulous in seeing that the children's habits are kept regular, and we watch over them to see that their bodies are kept in condition to ward off disease. But for ourselves we have no thought; we never stop to think that the cultivation of a habit in our own bodies whereby the waste of our system shall be thrown off regularly, requires thought and care.

The realization of the truth of all this came to me one week when I concluded that I was cured of this trouble. I wondered what had made the change, and stopped to think of all I had been doing the previous months. The fall sewing was all done, the house had been cleaned, the last of the fruit had been put up, and I had no particular thing to do, for which the housework had to be hurried. I had been living "on my nerve," and that week the tension had been removed.

That opened my eyes. I resolved to rise half an hour earlier, and do my work more leisurely, and, most of all, not to allow myself to give thought to the day's work for one and one-half hours after breakfast. It was a simple resolution, but a bit hard to abide by sometimes when I found duties almost forcing themselves upon me before their time. Do not misunderstand me, and think that I do nothing for that length of time. I do; but I work leisurely. After the leisure has accomplished its purpose, I work as fast as ever. Every day I hold to my resolution, the body performs its functions as naturally as could be possible; and almost invariably on the days I do not, it fails to throw off the accumulated waste.

I made this discovery only after spending a great many dollars for the cure of this trouble, which I considered chronic, and the performing of many exercises that I now consider unnecessary for the women who do their own housework. What we need more than anything else is the dropping of the tension we keep on ourselves, — a determination to take things more leisurely at the beginning of the day.—*American Motherhood.*

Preserving Eggs

SCIENCE has solved the question of November eggs at spring prices. They may be preserved for nine months, or more, in a solution of silicate of soda, commonly called water-glass. The solution is harmless, gives certain results if properly used, is easily prepared, and in bulletins issued by the Bureau of Agriculture at Washington is recommended as the best-known egg preservative.

Silicate of soda is a thick, sirupy liq-

uid sold by the pound at drug-stores. In ten-pound lots the price is usually ten cents a pound for the best grade. Ten pounds will make enough solution to cover fifty dozen eggs, making the cost two cents a dozen. There are three grades of silicate of soda on the market. An inferior quality costs a trifle less than the best, but the saving may result in loss of eggs.

To prepare the solution, stir one part of silicate of soda into sixteen parts of water that has been boiled, cooled, and measured.

The logical time to put eggs away is in March, April, or May, when they are cheap. It is advisable to do it as early as possible, before the temperature is high. They must be unquestionably fresh. The ideal way is to drop them in the solution as soon as they are brought from the nest. When this can not be done, one should secure them not more than three days after they are laid. Soiled eggs, cracked ones, or those that have been washed, can not be used.

An egg-shell contains many air-cells. In time the air spoils an egg, as it spoils a jar of fruit that is not tight. When covered with a solution of silicate of soda, the shell becomes hermetically sealed by an invisible, glass-like varnish. It is so effectually sealed that an attempt to boil it without first piercing the large end of the shell with a needle, will result in an explosion.

Stone crocks with lids are the best vessels in which to keep the eggs. A six-gallon crock will hold twenty dozen. A new keg or barrel will answer the purpose, but should first be well scalded. The best place to store the eggs is in a cool, dry cellar. The preparation may be poured into the crock and the eggs dropped into it at different times, or the eggs may be packed in and then covered with the liquid.

After a few months the solution will become cloudy, and occasionally small transparent lumps will appear on the surface of the water. These are deposits of water-glass and need cause no uneasiness.

The preparation is slightly alkaline, but not injurious to the flesh. The eggs may be handled with safety. They should be taken out of the solution only as they are needed, because, after the long storage, the air causes rapid deterioration. There is but little loss of the original delicate flavor, and the whites, when beaten, are as stiff as those of new-laid eggs.—*Corinne Updegraff Wells, in Harper's Bazar.*



DR. L. E. KEBLER, of the Department of Agriculture, warns against the rapidly increasing use of dangerous drugs. There are used annually in this country 150,000 ounces of cocaine, when 25,000 ounces would be sufficient for a much larger population than this country possesses. The growing extravagance in the use of this and other similar powerful drugs, is a serious menace to the health and well-being of the nation.



In South America

L. R. CONRADI

THE great South American mission field has had but little help from our general laborers. Elder W. A. Spicer visited the field in 1906, when the South American Union Conference was organized. Aside from this, no General Conference officer ever visited this continent. It was planned some months ago for Elder A. G. Daniells to attend the general meetings to be held at Buenos Aires last autumn. He being unable to go, I was asked by the Mission Board to make a visit to this great country.

Accordingly, I sailed from Hamburg, October 13, reaching Rio de Janeiro, our first stopping-place in South America, October 31. This city is situated on a beautiful and commodious harbor, which is large enough and of sufficient depth to accommodate all the navies of the world. Surrounded by picturesque mountains of all sizes and shapes, Rio, the beautiful capital of Brazil, encircles the bay. The narrow entrance to the harbor is well guarded by strong fortifications, while a number of dreadnaughts and other men-of-war were quietly anchored inside the harbor, grimly guarding the "Monroe Palace" of Pan-American peace.

Instead of going ashore to see the glories of the greatest Portuguese-speaking city of the world, I sat quietly down with Elder F. W. Spies, who had been notified of my coming, to talk over the condition and needs of that most glorious kingdom of God, which as yet does not openly appear. All too soon our steamer left port, sailing to the southwest into a somewhat cooler climate. A journey of three days brought us to the great mouth of the Rio de la Plata River, and by noon we anchored in sight of Montevideo, the growing capital of Uruguay. Although our boat lay for ten hours within a short distance of the shore, yet none of the passengers who were bound for any of the ports farther on were allowed to land, notwithstanding their eagerness to do so after having been three weeks at sea. Prosperous little Uruguay, whose dollar has an even greater value than Uncle Sam's, was in the midst of another revolution. As there are but one million inhabitants in Uruguay, and the important third of these live in Montevideo, I was sorry indeed to be deprived of the privilege of meeting our workers here, and of viewing the city at closer range. Uruguay is only a mission field, with one hundred members, whose tithe averages twenty-eight dollars each, per annum, so that they are able to support their five

workers. This speaks well for the liberality and prosperity of the brethren here.

By next morning our steamer had reached the port of Buenos Aires. As the English mail steamer arriving before us had cholera on board, our steamer was detained in quarantine for several hours; but toward noon we pulled into the docks, where I recognized among the waiting crowd the familiar faces of Elder J. W. Westphal, and Brother G. E. Hartmann, the union treasurer. A suburban train took us to Florida, where the Argentine Conference had its small camp-meeting. On the way we passed the centennial exposition of Argentina's independence. From the fine buildings one could readily judge of the progress and prosperity of this, the most progressive of the republics of South America. Argentina now has a population of nearly seven millions. Of late years its immigration has averaged about three hundred thousand a year, mostly from Latin Europe.

Stranger as I was to the country, and although I had passed from the far north to the extreme south of the world, yet I was accorded such a hearty welcome that I at once felt at home, and within an hour I had begun my first Bible study on this continent.

The Argentine Conference has something like five hundred members, about two thirds of whom are German-Russians. I was pleased to notice that the churches were well represented, and nearly all the workers in Argentina, Uruguay, and Paraguay were present. A few had been kept back by the revolution in Uruguay. The conference business and the preaching services were mostly conducted in the Spanish and German languages. About eighty were present on week-days, and twice that number on Sabbath.

As thus far but little had been done for Buenos Aires, which, with its million and a quarter of inhabitants, is to-day not only the largest city of the southern hemisphere, but also the fourth city in all America, and the largest Spanish-speaking city in the world, the brethren collected some six hundred dollars with which to enter upon more aggressive work in this city. The weekly offerings, which thus far had been consumed by the conference work, were dedicated to work among the many millions of native Indians in South America. Had not certain parts of Argentina been hampered by drought and grasshoppers, the conference would have paid a second tithe to the union for its mission work. Their average tithe for each member is about fourteen dollars a year. The conference was held November 3-12.

November 9 the new publishing-house was dedicated. The brethren had secured several suitable lots adjoining one another, and on these they have erected the printing-office, and some dwelling-houses for the workers. They have chosen a good locality, and with their present equipment, they are well prepared to do printing for the many millions of Spanish-speaking people in South America. Brother Max Trummer, their general canvassing agent, held a special course for the canvassers. We were pleased to learn of his success in this field. While many of the common people are unable to read, yet those who can read, especially among the business men, are frequently glad to purchase our literature.

During this meeting I was also pleased to make the acquaintance of a representative of the American Bible Society, who appreciates the efforts our people are putting forth for the circulation of the Scriptures. He gave us a very good address, setting forth the importance of Bible circulation. Elder C. E. Knight enjoys the confidence of our people, and was unanimously re-elected president of the Argentine Conference. All went home with a stronger determination than ever to work earnestly for the spread of present truth.



In Northern China

W. A. WESTWORTH

ACCOMPANIED by Elder I. H. Evans and Dr. M. M. Kay and wife, I left Shanghai, December 1, bound for the northern part of this great empire. Journeying west for seven hundred miles, we came to Hankow, where work has recently been begun. Here is a city of about one and one-half million population, the center of a vast territory reached mainly by waterways, with which China abounds.

Brethren F. A. Allum and Esta Miller have procured a good location for work here, and evidences of God's leading are seen. Many interested ones are coming continually to the public services, and daily the inquirers fill the time of the brethren. Sister Allum is carrying on a good work for the women. We hope that in a short time we shall have a church in this so-called "Chicago of China" to witness to the truth of God.

Turning northward, after two days' journey we came to the river, down which we sailed for twenty-four hours, and arrived at our headquarters for Honan, the Cheo Chia K'o station. Here we were welcomed heartily by Dr. and Mrs. H. W. Miller, Elder and Mrs. O. A. Hall, and Sister Pauline Schilberg, and by a large number of our Chinese evangelists and workers who were here assembled in the workers' school being conducted by Dr. Miller. We thoroughly enjoyed our three days' stop with these earnest workers, whose zeal to carry forward the message can not but bring good results. Here we saw old men and women who, inspired by a desire to know more of the message, had

come overland four hundred li [about 134 miles] to attend. Here was a boy who wheeled his mother over thirty miles on a wheelbarrow. Her poor bound feet had so crippled her that it would have been impossible for her to walk. And here I would say, for the benefit of many who wonder about the matter, that after a woman has gone thirty or forty years with her feet bound, and perhaps with several small bones of the feet broken in the process, it is impossible for her to unbind them, or, without the binding, to walk at all on the poor stumps which remain.

At this point of our trip, Dr. and Mrs. Kay left us to go down the river eastward to their allotted station at Ying-shang, to join Brother Fred Lee and wife, who for the past year have been the only foreign workers for many miles around in that section of China.

Our evangelist, Brother Han, who has done such noble work for the cause at Ying-shang, was at Cheo Chia K'o, waiting for this additional help. He conducted them to their new station, which meant a seven days' journey on a small Chinese house-boat down the river.

Here Dr. Miller joined us in a prospective expedition to try to find a suitable location for the Mandarin School, which he is carrying on temporarily at Cheo Chia K'o. I wish the brethren of the educational circles in the home land could see this "advanced" school for workers,—a small room about fifteen feet square, with a dirt floor; no heat in winter, and no possible place to put in heat, because of the crowded condition of the room; and with no equipment save Bibles, and the few books belonging to the teacher. We can not begin to care for all who both want to come and who should come; nor can we supply students any work in this small place in a large city; therefore we must pay all their expenses. We pray for the time to come when we can have a small farm, and give the students an opportunity to work and thus meet expenses. In spite of the present unfavorable conditions, we have many willing hearts, and with a consecrated teacher, much good is being accomplished. We believe God will soon give us better facilities for carrying on this important work.

After traveling eighteen hours in a cart, we reached the one inland railroad of China, and started north again. City after city was passed, and hundreds of miles of country traversed, representing scores of millions of people. Our hearts were saddened as we thought that in all this great region there is not one worker for the message. We journeyed to the Yellow River district, bounded on the south by numerous hills of a peculiar formation, which are inhabited by thousands of cliff-dwellers, as many as five tiers of homes being seen in some places, and soon came to our first view of "China's Sorrow," as the river is called. Crossing this river on a wonderful cantilever bridge, with one hundred two spans, each span about one hundred twenty feet long, we rode for several

hours, when we came to a branch railway line recently completed by a Belgian company, but taken over by the Chinese government. Seven hours' ride farther west brought us to Tai-yuan, the capital city of Shan-si. We were obliged to show our cards no fewer than four times to satisfy various officials, and thus had vividly brought to our minds that here it was that the terrible Boxer movement of 1900 had its worst development. Here scores of missionaries were slaughtered, many after they had been gathered by the mandarin into his *yamun*, or official residence, under pretense of protection. We saw the monument that was erected at the demand of the foreign powers to the memory of those who thus died.

Tai-yuan is a vast and thriving city, far in advance of most Chinese cities I have seen. It is the center of a dense population, the capital of a prosperous province, and the ancient capital of the country. Here again the same desolate and heart-rending story,—not one worker to tell of the glory and power of the message of the third angel.

Returning to the main line after two more days of travel, we reached Peking, that mighty city of the Middle Kingdom. As we saw this great center, with its hundreds of thousands, yea, millions, of people; as we gazed upon its shrines and temples; as we entered the sacred precincts of the headquarters of Buddhism, and there saw the largest idol in all the world, fully seventy-five feet high, and heard the chants of the many priests or the weird monotony of a lama instructor, in solemn repetition reciting the words of their sages and philosophers; as we saw the poverty and degradation which abound everywhere in a Chinese town,—all these things filled us with an indescribable longing to see the word of life here preached, and honest souls told of the soon-coming Saviour to end all this hollow mockery, this blasphemy of heathenism, this woe and sadness which make life a burden to so many created in the image of God.

Shanghai.

(Concluded next week)



A Slave for Christ

A MISSIONARY in Africa told the following pathetic story of his annual collection at Christmas-time for missions: "One of the number making offerings was an African girl sixteen years of age. She brought three shillings, and laid it down for Christ. The missionary was amazed at the amount. It was astonishing for any one in that country, and in such poverty, to give so much. He told her she should not do it; but she burst into tears, and said she must. She loved Christ so much. Afterward he asked her where she could get so much money, and she told her story. She had nothing to give. She must; love must. She had gone to a planter, and sold herself as a slave for three shillings. She sold herself a slave for life, and gave it all to her Saviour."



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Editorial

Sound Doctrine and the Federation Movement

THE apostle Paul has more to say about "sound doctrine" than any other Bible writer. As the margin of the Revision sometimes gives it, it was "healthful doctrine." There is health for soul and spirit and mind in the great doctrines of salvation. As the apostle preached, he preached the definite message of the Word of God, that saved men who received it. The love of Christ was in it all; and for that very reason there was no compromise with sin or with error in the message that he preached.

He lived to see some who had been his associates turn from the truth. He saw fanatical movements sweep in, and men going among the churches to tear down and draw away believers. But his remedy for it all was to cling to the Word of God:—

"I commend you to God," he said to the elders of Ephesus, "and to the word of his grace."

"Study to show thyself approved unto God," he wrote to Timothy, "rightly dividing the word of truth," or, "cutting a straight course in the word of truth."

As he saw some churches rent by the deceptive teachers who had turned from the truth, his confidence was still in the eternal foundation, and he said:—

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

And those who remained firm on the platform of truth, putting away all iniquity, keeping sins forgiven, saw indeed that God's truth and work remained when the flurry of opposition or fanaticism had spent itself.

Looking forward, from that time of confusion and apostasy, the apostle was shown the "perilous times" of the last days. And for this time, by inspiration, he left this charge and exhortation:—

"I charge thee therefore before God, and the Lord Jesus Christ, who shall

judge the quick and the dead at his appearing and kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine."

But the only remedy is the more earnestly to preach the "sound doctrine." And because Seventh-day Adventists have set out to do this, in the fear of God, the complaint is often made that we preach "doctrine, doctrine, doctrine," referring to the truths that distinguish the gospel message for the last days.

But this is the apostolic idea of preaching the gospel. Christ swept aside the traditions of men, and rebuked the religious world for making void the commandments of God. Paul was commissioned to carry a message that would actually turn men "from darkness to light." And this threefold message of Revelation 14 is doing that same thing,—turning men from following tradition to the keeping of God's commandments, by the faith of Jesus.

The age is impatient of sound doctrine, however. The time has come of which the apostle wrote. This year's president of the British Wesleyan Conference said, in his inaugural address:—

Doctrinal preaching is not popular today, and we are apt to be governed in our selection of topics by the popular taste; and yet other aspects of truth are but as the mint and anise and cummin compared with the weightier matters of the law. . . . If we do not seize and hold the conscience, it matters not what else we may captivate.

These are true words. But more and more the true foundations are being undermined by skepticism and compromise. The fundamental idea of the Church Federation movement is the minimizing of distinctive doctrinal features, in order to secure common action in the promotion of Federation aims, including the exaltation of the Sunday institution. The idea is at work in the great mission fields, aiming at dividing the territory, and restricting denominational operations to certain districts, some going so far as to turn churches of one denomination over to another body. And some argue for the dropping of distinctive doctrinal features from the teaching in mission fields.

There is a curious little contribution to this question in the *Medical Missionary* of June 10, 1910, a journal once connected with our own work. In the report of a convention of missionaries of various societies, held in the Battle Creek Sanitarium, we read of a question-and-answer service:—

Question: Should the distinctive doctrines of the various churches in the home land be at all emphasized on the mission field?

Voices in chorus: No, no, no, no.

Elder A. T. Jones: Should they be emphasized on the home field?

Voices: No, no, no.

And the chairman explained that the opinion of the meeting was not at all divided. That is the sentiment prevailing in many quarters, and it is of the very essence of the Federation movement; but Seventh-day Adventists are not represented in such an attitude. This church and movement originated in the apprehension of a definite message, with distinctive doctrines to be emphasized and proclaimed in all the world in these last days.

We were once asked by a missionary society, in a most kindly way, if we could see our way clear to withdraw from a certain country having about forty millions of people. The reason assigned was that the older society was at work there, and the tendency of our doctrines was to create division. Many answers might have been given, in Scripture terms; but we asked the representative to look at Rev. 14:6-12. That, we explained, was the divine commission in this advent message and movement. Believing that our call was to carry that special message "to every nation," we asked how we could, in loyalty to our own principles, withdraw from any field or people. The representative saw that we could not.

No, no, and always no. This advent movement was raised up in fulfilment of prophecy, and must proclaim the threefold message to the world, emphasizing the distinctive doctrinal features that are the deciding issues for this time. The foundations of this movement are laid in the sure word of prophecy. Men may turn from it, but the foundation remains, and the work goes forward. The movement will herald to all the call to worship God and keep his commandments, and cry the warning against the worship of the beast and his image and the receiving of the mark. Loyal hearts will hear and obey in every land, as the message speeds on, and will stand at last with the seal of God upon their foreheads. God's seal is affixed only there; for no merely formal assent is counted loyalty to God. It must be the service of heart and mind. With the mark of apostasy, however, it is different. It may be received in the forehead or in the hand. The evil one is not particular about heart service. Some will give full assent to the doctrines of apostasy and the rival to God's Sabbath, receiving the mark in the forehead. Others, having no care for religion, or knowing that the institution of the Papacy is not the Sabbath of the Lord, will be swept along by the false system, will reject the call to obey and proclaim the Sabbath truth, and, thus giving merely formal assent to the institution of apostasy, will receive the mark in the hand.

Now is the time of all times to sound the advent message clear and straight. That message has built up this work, and spread its soul-saving influence through many lands; and the same message will see the finishing of the work, in spite of federated forces of opposition. Thank God for the "sound doctrine" of the third angel's message! There is a wholesomeness and power in it that banishes the rash and the fanatical and unsound spirit, and plant in the heart the loyalty and love of Christ, the spirit of Christian fellowship, and the steady, even experience of the grace of God, that will strengthen believing souls to endure unto the end.

W. A. S.

Forces in Training

We are in a wonderful world. We see on every hand the operation of two mighty forces. One is continuously and persistently active in the production of light and life and beauty; the other just as continuously and persistently active in the production of darkness and death and decay.

We have no difficulty in accomplishing what the physicist calls the "resolution" of these forces; for they originate at the very extremes of creation; they have no fellowship the one with the other; and they meet only in conflict. We read that "God is light, and in him is no darkness at all." But that force which has opposed the purpose of the Almighty since before the earth was brought forth, and which smote the very Son of God himself, is spoken of by our Lord as the "power of darkness" and the "rulers of the darkness of this world."

This conflict of forces that we see all about us from the death of a clover blossom to the death of the king of the mightiest nation of earth, is a conflict that is not circumscribed by the latitudes and longitudes of this world. It reaches from the humblest home of the human family right up to the throne of the Deity, and spreads blight or blessing, mildew or scented blossoms, hate or charity, misanthropy or philanthropy, loyalty or treason, on either side of its pathway.

One writer speaks of the conflict of these forces of good and evil in these words:—

What strange contrasts this earth of ours presents! Noonday and midnight are not more opposite than the scenes which are constantly passing before our eyes. Truth and falsehood walk side by side through our streets, and vice and virtue meet and pass every hour of the day. The hut of the starving stands in the shadow of the palace of the wealthy, and the carriage of Dives every day throws the dust of its glittering wheels over the tattered garments of Lazarus. Health and sickness lie down in the same apartment; joy and grief look out of the same window; hope and despair dwell under the same roof. The cry of the

infant and the groan of the dying arise together from the same dwelling. The funeral procession treads close on the heels of the bridal party, and the tones of the lute and viol have scarcely died away before the requiem for the dead comes swelling after. O the beautiful and deformed, pure and corrupt, joy and sorrow, ecstasies and agonies, how strangely blended together on this our restless planet! O how good and evil, light and darkness, chase each other over the world!

We, in our day, have seen mighty forces arraying themselves for a last mighty conflict to decide the question of the supremacy of truth or falsehood, love or hatred, life or death. We have watched them from afar, and we are seeing them now close at hand, marshaled and mobilized for the culmination of the conflict which God foretold when he declared that the seed of the woman should "bruise the serpent's head." The purpose of the Almighty is being wrought out by the forces trained under the influence of the Holy Spirit; and the purpose of the adversary is progressing through forces trained under his supervision and direction.

Some of our college graduates are required in their final examinations to figure out the final direction of a group of forces moving upon a body from various individual directions; in other words, to find the "resultant," the final direction, of the combined forces or of the body moved upon by them. The matter of their examination-standing depends upon their ability to find out what that "resultant" would be. We have spoken of the multifarious forces operating upon the human family for good or ill. The "resultant" of those forces thus operating spells the destiny of the redeemed and the certainty of the triumph of God's purpose for his children. The forces of evil are many, and their unopposed influence and power would push us and our world over the precipice of eternal ruin. But *that* our God will not permit. "They that be with us are more than they that be with them." Mighty angels are commissioned to aid those who have a set purpose to be "heirs of salvation." "Ministering spirits" are they all. Against the confederated powers of evil are pitted the forces of heaven, the forces of our God; and concerning the "resultant" of the meeting of those forces, the inerrant Word of God has fully apprised us. For we read: "As in Adam all die, so also in Christ shall all be *made alive*. . . . He must reign, till he hath *put all his enemies under his feet*. The last enemy that shall be destroyed is death. . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, *that God may be all in all*."

That speaks the accomplished purpose

of Jehovah, the final result when the conflict of opposing forces has been decided for eternity. Intensity is indeed taking hold of all things earthly. A few days ago Theodore Roosevelt, in his lecture on "The World Movement" at the University of Berlin, said:—

The play of new forces is as evident in the moral and spiritual world as in the world of the mind and the body. Forces for good and forces for evil are everywhere evident, each acting with a hundred- or a thousandfold the intensity with which it acted in former ages. Over the whole world the swing of the pendulum grows more and more rapid, the mainspring quickening the whole world movement of constantly accelerating velocity. In this movement there are signs of much that bodes ill.

Notice his reference to "new forces," to "forces for good and forces for evil everywhere evident," and to his declaration that they are "acting with a hundred- or a thousandfold the intensity with which they acted in former ages." The forces of evil, with their six thousand years of invention and experience, are focusing their powers upon the one great purpose of God and Christ, to defeat that purpose, and overturn the government of God. Six thousand years of plotting, six thousand years of ingenious deception, six thousand years of working with all deceivableness of unrighteousness in them that perish, are focused upon the people of this generation. Is it not significant that even discerning men of the world, who know nothing of this message we hold so dear, are recognizing these conditions, and proclaiming them to the world? It *is* significant; and if *they* see them, shall *we* permit *our* eyes to be blinded to such facts and their significance?

But we are not dependent upon men of the world for such observations. One who speaks to us as the servant of God has told us of these things. She says:—

Every movement in the universe of heaven is to prepare the world for the great crisis.

Intensity is taking possession of every earthly element. While a new life is being diffused and is springing up from beneath and taking fast hold of all of Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow men. The only Rock that is sure and steadfast is the Rock of Ages. Those only who build on this Rock are secure.—*Special Testimonies (An Ap-*

peal to Our Ministers and Conference Committees), page 39.

We hardly need to have our attention called to these things to recognize that what the servant of God has said concerning them is true. Every work of evil is intensified to-day. A force is laying hold upon the hearts of evil men that is making them a mighty force for wickedness; but in the power of God do the servants of God go in among them, rescuing here a brand and there a smoking branch to quench in them the consuming fires of evil, and make of them trees of righteousness to be planted in the gardens of God.

We can not even name all these various forces of evil in the space we have, to say nothing of commenting upon their ways of working, and the results they reap in the ruin of souls; but they are attacking the work of God all along the line and at every outpost.

A most insidious assault is being made upon the Word of God, where rests our faith, our hopes,—to destroy the faith of the Christian in that Book as the mouthpiece of the Almighty, and to sow through the entire world the seeds of doubt as to there *being* any Almighty, any Redeemer, any redemption, any Rock of refuge, any haven of rest for weary pilgrims and storm-tossed voyagers. And that campaign of blasting and blighting the buds of faith, and of grafting doubts upon the main branches of our trust, is not confined to the lecture halls of secularists and infidels. It has been established in the general curriculum of the public school system, almost from the kindergarten up, where the inventions of the geologist and the evolutionist are made to contradict the teachings of the Word of God from its first proposition,—the creation of the universe,—to its final declaration in reference to the return in glory of the Son of God to destroy a world of sin, and save a righteous remnant out of it.

That Genesis record the evolutionist utterly discards and repudiates. In the place of the fiat of the Almighty in the creation of man, the evolutionist puts a protoplasmic cell, a speck of jelly, to grow into a man through a succession of ages and a succession of impossible animal transformations; but he does not tell us who made the jelly, or put into it that marvelous principle of life, which no one but God himself can explain. At the door of that mystery even the evolutionist is compelled to pause in wonder and acknowledged defeat. The Word declares, "He spake, and it was; . . . he commanded, and it stood fast." "Impossible," say the evolutionist and the geologist; but, say they, out of a fire-mist in space a ball was formed; and as it revolved upon its own axis, it wound about its own core successive rings of

earthy matter attracted to itself out of the dust in the sky. But we ask: "Who created the fire-mist? Who put the fire in the mist? Who set the ball revolving and speeding in its changeless orbit around its central sun? Whence came the dust in the sky?" He has no answer. Only God can answer, and he has done so in his Book.

The geologist tells us that the story of a universal flood is impossible; that it is a pure fabrication, or a greatly enlarged tradition of some local occurrence; and the mighty tracings of that tempest of waters upon the earth the geologist attributes to the slow action of glaciers. And yet in his search for material with which to prove his contention, he finds the buried victims of that very catastrophe in regions which could not have been their habitat. Their lifeless bodies, borne far from the tropical clime in which they lived, testify that his premise is untrue.

Likewise the scientist denies the possibility of any such miracle as the sun standing still at the command of Joshua, and the story of Jonah and the great fish is discredited by the scientist and the Higher Critic. The truth of the Holy Scriptures, the veracity of God himself, are made to depend upon the size of a whale's throat and the ability of a man to hold his breath three days and nights. The absurdity of such doubtings ought to be apparent to any one who believes in the almighty power of God,—his ability to prepare what the Word says he did prepare, a "great fish," to do his bidding; and his ability to preserve a man alive, with breath or without it, for any length of time he might choose.

It would not be so serious did these doubtings stop with the scientists, or even with the curricula of the public schools; but they do not. A worldly clergy has taken them up; and the pulpit, consecrated to the service and worship and teachings of God, is being to-day, in thousands of cases, prostituted to this propaganda of doubt, disbelief, and infidelity, while souls hungering for the truth of God are being fed upon such husks of death. So cunning has been the work of the deceiver that many good people to-day smile when you speak to them of these wonderful works of our Creator. The devil has succeeded in making them believe that these records of the doings of God are fabulous human creations.

But that these things are vital to the gospel, is shown in our Saviour's attitude toward them. He utilized no fabrications on which to build the structure of the gospel; but he did indorse the record of the flood, and used it as a warning of the final destruction of the world. He did indorse the record of Jonah and the great fish, and showed Jonah's experi-

ence to be a type of the resurrection of the dead, and a prefiguring of his own experience in the grave. If these records are to be consigned to the limbo of fabulous human creations, then the gospel goes with them, and with that goes the veracity of our divine Saviour. And when that is gone, all is gone, hope is lost, and we are lost.

If we deny the power of God in creation, we deny his power in recreation and regeneration also, and salvation is impossible; for there is no one able to accomplish it, no matter how much we desire it. But the apostle says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." The psalmist prayed (and we pray with him), "Create in me a clean heart, O God; and renew a right spirit within me." Says the inspired apostle Paul: "We are his workmanship, created in Christ Jesus for good works." And again: "Put on the new man, that after God hath been created in righteousness and holiness of truth." That work God promises to do for us; and because he is the Creator of the heavens and the earth, he is able to accomplish it, and will accomplish it if we will put ourselves into harmony with the process of his purpose. The forces of evil may fulminate against it; but in the face of the forces of our Almighty God, their disloyal and deceptive purposes shall come to naught.

C. M. S.

(To be continued)



Our Offering for the Poor

SABBATH, April 1, is the time of the denomination's next general offering. The object of this donation is to assist the poor among us, and especially the orphans and aged, an object that will appeal to all.

The poor and helpless were ever the subjects of our Saviour's tender solicitation during his earthly ministry. In fact, it is the necessity of man that is the strongest appeal we can present to God. Not only by Christ's example, but by all the teachings of his Word, are we exhorted to be solicitous for the welfare of those who are unfortunate.

In the economy of the Old Testament times, ample provision was made to meet this ever-present condition. Its neglect, and any form of oppression of the poor, called forth rebuke from the Lord. This is shown in Isa. 1:16, 17, where, after setting forth the exceedingly sinful condition of his people, he exhorts: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Other forms of service, be they ever so faithful, are not fully acceptable to

the Lord if tender compassion and helpfulness to the needy are lacking. The situation is placed before us very graphically by Isaiah in the fifty-eighth chapter:—

"Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Doubtless the most acceptable form of this class of service is where the individual engages in it personally, making his own home to the limit of his ability the refuge for those in need; yet it is true, and always will be, that many will not be able to fulfill this requirement in this personal way. Where this is so, we have in this general plan an opportunity of doing, through others, that which we would be glad to do personally if conditions were different.

Evidently, the revelation in man of the character and righteousness of God is impossible if his compassionate disposition in this particular is lacking. In Pentecostal days, great care was exercised that the needy of all classes should be properly provided for. With all the many cares and great burdens resting upon Paul in carrying the gospel to the world, with the severe and continual persecutions that attended him, he still found time and occasion to set before the church the needs of the poor, and to receive from all the Christian world, contributions for the poor saints.

The donations called for on April 1 are designed for the relief of the needy in the conferences where the donations are made, and are planned to relieve those cases that can not well be attended to otherwise. The funds will therefore be distributed, in harmony with the general plan of the denomination, by the officers of the local and union conferences where they are raised. A liberal offering should be made, in order that the conferences may be able properly to meet their responsibilities in this particular.

"He that hath pity upon the poor lendeth unto the Lord."

W. T. KNOX.

Note and Comment

The Triple Crown

In an article dealing with the papal coat of arms, the *Ecclesiastical Herald* has this to say of the Pope's triple crown:—

The tiara, or triple crown, is nowadays of ovoid shape, and since the time of Benedictine XII has been encircled by three crowns of gold, and surmounted with a small terrestrial globe and its cross. The three crowns by heraldic tradition, and as can be seen on the tiara of the Pontifical Jubilee of Leo XIII, 1902, are of three different orders; the larger and lower one is a royal crown of fleur-de-lis; the middle is a princely, or ducal crown; and the upper, a count's coronet. These three crowns, called often the triregnum, are interpreted to represent the Pope's attributes as king, prophet or doctor, and high priest, as expressed also in the coronation ceremony, when the first cardinal-deacon imposes it.

Salaries of English Ministers

A RECENT number of *Sunday at Home* (London) considers the subject of the salaries paid to ministers by three denominations in England. The following statement indicates the salaries paid:—

The Baptists keep their preachers the poorest; two thirds of these get less than \$1,000; a large number get less than \$600. Taxes and rents are high in England, and thus hundreds of Baptist preachers have to make both ends meet by working at a trade, keeping a shop, teaching school, etc. The Presbyterians, who have 352 churches in England and Wales, pay their ministers salaries ranging from \$1,000 to \$5,000. The Wesleyans give their ministers not less than \$1,000 and not more than \$1,750, and encourage home life by adding thirty dollars to forty dollars for each child.

The Passing of the Evangelist

QUOTING the *Omaha Bee* in a caustic criticism of the professional evangelist, the *Lutheran* of February 16 adds the following sensible remarks concerning some who carry forward religious work under this honored title, but whose conduct brings discredit upon the holy calling which they profess to follow:—

Want of sincerity and genuine character evidently accounts for the waning popularity of the professional evangelist. The mercenary spirit is more manifest in most of our modern evangelists than religious zeal. Their vaudeville antics and coarse expressions, resorted to for the manifest purpose of advertising, were shocking to the people of real piety; and the disposition of both pulpit and pew to require definite knowledge regarding the character and habits of evangelists before approving them, has had a tendency to discourage evangelism as a profession. Unfortunately the Moodys are rare, and the mountebanks plentiful. Not long ago the writer was shown a letter from one of these vaudeville-evangelists to a friend with whom he had been associated

as a street-fakir, in which this new-fledged revivalist, after telling about the big collections he was receiving, used this language: "This is a better graft than the patent-medicine game!" Imagine a man of that character as a propagandist of Christianity!

Religious Plays

THE evils of theater-going in the past have been augmented during the last two or three years by the marked tendency to present so-called religious plays in European and American playhouses. Most of these plays are sentimental in character. Some love-scene is introduced, and even the histrionic features are pictured in such a way as to detract from the sacredness and dignity of the events. These plays serve to make a burlesque of religion. They drag it down into the depths, to be made the subject of jibe and scoff and ridicule.

These are days in which nothing seems too sacred to be exploited for commercial gain or to meet the pampered taste of depraved minds. Yet doubtless there are well-meaning persons, and even Christians, who may be deceived by the advertising of these so-called religious plays, and even be found to commend them. There needs to be a quickening of individual conscience. The devoted child of God will find other avenues for the exercise of thought and the employment of leisure than theater-going.

A Warning Against Pets

DR. WOODWARD, health commissioner of the District of Columbia, points out the great danger in fondling and kissing pet cats and dogs:—

A cat or a dog is no cleaner than the substance with which it comes in contact. When a dog or cat rolls in dirt, the dust of the carpet, or the grime of the cellar, it is collecting a quantity of disease-breeding germs of all kinds, which it may spread to humans. The danger resulting from the constant handling of pets is therefore obvious. This is especially true with regard to cats, which are carnivorous, and prone to catch and kill their prey. A cat that has recently devoured a mouse is not a fit plaything for a child.

Commissioner Rudolph emphasizes this warning in the following words:—

The ever-present danger of disease in the fur of animals, should act as a warning to parents, and cause them to rigidly guard their children from the danger of handling pets. A lover of animals myself, I nevertheless believe absolutely that the best for the pet and its master is that each lead a life unhampered by the other. The fact that the fur of cats and dogs is a nesting-place for disease germs has long been established.

It has been demonstrated that many diseases, particularly with children, are directly traceable to household pets. There is need of parents heeding the oft-repeated warnings which are now given with reference to this danger.



To-Day

OLIVER PERRY WILSON

"But exhort one another daily, while it is called to-day." Heb. 3:13.

To-day, of all the days for me,
With thoughts most gentle, pure, and free,

Is what my soul doth count as true
To all my duties, old or new.
With all my courage high, to lend
For gladsome deeds, and words to send
Decision home, or lead the way,—
I'm nothing still but mortal clay.

To-day, this hour, I hear a voice
Say unto me: "What is thy choice?
Is fame alone thy sought-for goal,
Or whited wall to hide thy soul?"
Then soon my better thoughts rise up,
And bring to view that bitter cup;
For what this day doth bring to me
Is reckoned in the time to be.

To-day I start with greater vim
To count each duty work for Him;
For keeping time with all his ways
Is service true that greatly pays;
May each new day that I live here
Be reckoned with a conscience clear,
And then, with freedom, I can say
That I am glad for life to-day.

Pryor, Okla.

Six Months' Course for City Workers

OUR ministers and physicians of Chicago engaged last season in a profitable series of tent-meetings. These were well attended, and a deep interest was manifested to the last. As one result of our tent and hall efforts, twenty-six persons were baptized. Others were reclaimed and brought back to the fold. At present our hands are full, following up the interest. Dr. Paulson gave us valuable assistance, taking part of a service three times a week; this gave him an excellent opportunity to give a clear exposition of health principles from a Bible standpoint.

At the close of the tent-meetings, a city missionary training-school was started in connection with our public efforts. Thus far we have enrolled seventeen students. In the short course of six months the Bible class receives instruction only in those lines which are considered the most essential to establish souls in present truth.

The medical workers are endeavoring to give in the same time the most essential features of a regular nurses' training-course. The students have ample opportunity to put into practise the instruction they receive in this course.

The class make out semimonthly reports of their work, and have definite territory in which to labor. In this territory they search out the interested ones, following them with reading-matter, and, if pos-

sible, with Bible readings. When they have found all the interested ones in their district, they move on to new territory, and thus add to their number of Bible readers. The expenses of the students are mostly met by the sale of magazines and books.

This is an excellent opportunity for a short training-course for Bible working nurses, with an actual daily experience, especially for those who can not take the longer courses provided in our academies, colleges, and sanitariums. We want only those in our course who have a burden to assist in warning the world of its impending judgments and of the soon coming of Christ.

Action on your part must be prompt in writing to us, because we want every student to be with us from the very first. The next term will begin April 2. In writing for information and circulars, address the writer at 528 Thirty-third Place, Chicago, Ill., or Dr. David Paulson, Hinsdale, Ill. M. H. SERNS.

Indiana

As a result of the blessing of the Lord upon the efforts put forth by the laborers in Indiana last year, one hundred forty-one persons accepted present truth. While this was the most successful year Indiana has had for some time, we are praying that the number of converts may be much larger in 1911.

At the present writing, Elder A. L. Miller is holding Sunday evening services in Indianapolis, with a splendid interest. Our faithful Bible workers are assisting, and some are being brought to an acceptance of the faith.

One earnest young man has accepted the truth in Kokomo as the result of the efforts of one of our Bible workers. Although he has been severely tried, he remains loyal.

Elders W. A. Young and E. R. Lauda are conducting services in Anderson. Not only is there an interest to hear the truth, but a synopsis of their sermons is being printed in the paper which is circulated in that part of the State.

Brother N. H. Pool reports three additions to the Soldiers' Home church the first Sabbath of February. His congregations in the chapel at the Soldiers' Home are increasing weekly, more than one hundred fifty persons attending each Sabbath service.

Elder O. S. Hadley and wife have been conducting meetings on the West Side, Indianapolis, and both report some interested in the truth.

Brethren Thomas Hubbard and Chas. E. Allen recently began meetings at Marietta, where the message had never before been proclaimed.

Elder U. S. Anderson, after holding meetings at Greentown, returned to Muncie, where several are awaiting baptism.

Elder J. M. Ellis reports progress in

meetings at Petersburg. He expects to visit several churches before attending the workers' meeting in Indianapolis, March 6-13.

Brethren J. H. N. Tindall and C. E. Gransey are following up their work at Hartford City. They expect to begin another series of meetings there soon. For some weeks the *Daily Journal* has been printing a series of Bible studies written by Brother Tindall. The twenty-four new members of this church showed their interest in religious liberty by making a united offering of forty dollars for carrying on this work. Subscriptions were also taken on the same day for the *Protestant, Liberty, Instructor*, and other periodicals.

Brother H. M. Kelley, who recently began a series of meetings at Carbon, reports that the union church, of which he has the use, is filled to overflowing every night, several driving from three to five miles to attend.

Under the supervision of Mrs. R. W. McMahan, our educational secretary, the twenty-one church-schools now being conducted in the conference all report progress.

In addition to the foregoing, it has been my privilege to see eight persons take their stand for this message since the beginning of the year.

Our Sabbath-school secretary has worked hard, and has at last succeeded in placing Indiana on the Honor Roll. The donations to missions by our Sabbath-schools during the last two quarters of 1909 were \$938.64, as compared with the same period of 1910, when they were \$1,155.61.

Brother N. L. Taylor, our field agent, has been busy, and has succeeded in getting the names of several who expect to engage in the book work soon. We are glad to see that our canvassers are enjoying excellent success, not alone in getting the printed page before the public, but in creating an interest which can be followed up later by our ministers.

The workers in the office are kept busy with an increasing volume of business, filling orders for books, tracts, and periodicals, and encouraging our members in the circulation of denominational literature and in subscribing for the various periodicals.

More calls are coming in for meetings than we can fill. If all were faithful in paying tithe, we could not only pay the portion of the conference tithe which was voted to foreign fields, but also support more laborers, and thus answer more of these calls.

MORRIS LUKENS.

The New Jersey Conference

THE ninth annual session of the New Jersey Conference, which was held at Irvington Center, Newark, N. J., January 17-22, was a season of spiritual refreshing, as well as a time when various business matters were considered. Each afternoon was devoted to convention work; the Sabbath-school, educational, and home missionary departments receiving consideration, while the last afternoon was given up to a discussion of the work of the church officers. The deep interest shown in these discussions indicated that our people appreciate these efforts to fully acquaint them with our plans.

The treasurer's report showed that

eleven and one-half per cent a week, or a total of \$5.95, was contributed to foreign missions by each member in the State during 1910. The total offerings to general trust funds amounted to \$5,768. Nearly one half of the conference quota of the \$300,000 Fund has been paid in during the year.

Considerable interest was shown in the question of providing Christian education for our young people. More than a score of our young people have been in attendance at our various colleges and training-schools during the year, besides several who are enlisted in the Fireside Correspondence School. We trust that this number will be largely increased during 1911.

The business sessions of the conference were characterized throughout by a spirit of harmony. From the very first meeting of the workers, who were called together for a season of special prayer a day before the conference opened, the Lord's presence was shown in a marked manner. The list of officers and workers remains practically unchanged from that of last year.

The Sabbath spent at the conference will be long remembered by those who were present. As the day had been set aside as one of fasting and prayer, all seemed to realize that it was an occasion for special heart-searching; and as we wept and prayed together, the Spirit of the Lord came in with wonderful power. Wrongs were made right, and hearts were united, while a deep burden for perishing souls rested upon the workers. As the sun sank from sight, a small band gathered at the bedside of a suffering brother, and the answer to our prayers for him seemed a fitting close to the blessed day.

The conference was greatly favored by the presence of Elder W. A. Spicer, who was with us during the greater part of the meeting. Elders B. G. Wilkinson, W. H. Heckman, and Brother E. R. Numbers were present from the Columbia Union, and Elder A. Boettcher, of Brooklyn, visited us in the interests of the North American Foreign Department.

One church, the Jersey City Swedish, was organized during the year, and admitted to the conference. Sixty-six persons were baptized during 1910. The development of the work among the different foreign nationalities was very encouraging, as efforts for these peoples constitute a large part of our conference work. The present number devoting their whole time to work among foreign-speaking peoples in the State is in excess of the whole force of conference workers three years ago, while still we are not keeping pace with the demands.

The problems before this conference are large. The great increase of our city population, and the fact that in the last ten years half a million foreigners have settled within our borders, are constant reminders that we have a needy field at our very doors. The large untouched areas of fertile farming land offer excellent opportunities for self-supporting missionary work. The great coast resorts are crowded with visitors from all parts of the country, while we have scarcely a worker on our whole seacoast. The excellent success that has attended the efforts of our canvassers and workers during the past year shows that this is a fruitful field. The people are reaching out their hands for help.

God has plainly declared that the time has come for the message to return to the East with power. The field is ripe, but the laborers are few.

The workers and believers here are of good courage, for they realize that the battle is the Lord's. We ask to be remembered in the prayers of God's remnant people, that the work may be speedily finished before the judgments of God bring swift destruction upon the inhabitants of this wicked world.

B. F. KNEELAND.



Western New York Conference

THE fifth annual session of the Western New York Conference convened at Burt, Feb. 2, 1911. The conference was represented by sixty-six delegates from twenty-two churches, besides four delegates at large. A good spirit of unity, courage, and progress characterized the meeting from first to last. With few changes, the officers of the previous year were re-elected.

Elders O. A. Olsen, W. B. White, and C. H. Edwards rendered valuable assistance in the preaching services, and in planning the future work of the conference.

There were many encouraging features in the reports of labor for the previous year. One item was an increase of more than fourteen hundred dollars in the general trust funds of the conference over the amount for the previous year.

Elder G. P. Gaede, of Baltimore, Md., was present at the latter part of the meeting. He will connect with the German work in the city of Buffalo. At the close of the meeting, Brother M. M. Hare was set apart by ordination to the Christian ministry, Elder Olsen offering the prayer, and Elder White delivering the charge.

The last two days of the meeting were spent in a church elders' and church officers' instruction meeting.

As far as we could learn, all hearts united in offering praise to God for his blessing at this meeting, and all seemed to be filled with new courage as they separated for their fields of labor.

H. W. CARR.



Another Church in Philadelphia

AMONG those who have become interested in present truth in Philadelphia, and have united with the North Philadelphia church of Seventh-day Adventists from time to time in the past few years, have been several representatives of the Negro race. Some of these have been active in the work of enlightening others in reference to the truths peculiar to the denomination, and the membership of the church from among the colored population of the city has increased.

For some months, Elder W. H. Heckman and those associated with him in the management of the conference have felt the necessity of putting forth greater efforts for this class of Philadelphia's vast population, which alone numbers nearly as much as the population of some conferences. About a year ago the Colorado Conference offered to support one of its ordained ministers for a time to work among the people of his own nationality in Philadelphia, and Elder T. H. Branch has been laboring with encouraging results there.

On Sabbath, February 11, Elder Heckman, with Elder Branch and other ministers in the city, met with the colored people in their chapel at 1700 Woodstock Street, and after a stirring and timely address by Elder Heckman on "The Church, Its Organization and Purposes," in which the relation of the membership to the church and to one another was made very clear, the organization of the first colored church of Seventh-day Adventists of Philadelphia was perfected, with a membership of sixteen. Some of these joined subject to letters from the North Philadelphia church, some subject to letters from other churches, and others on profession of faith, subject to baptism.

The entire congregation assembled seemed to be enthusiastic over the organization, and numbers of those who did not unite gave evidence of their indorsement of the movement by making substantial pledges toward a fund for the purchase of suitable property for holding meetings, \$165 being subscribed for this purpose. If the same enthusiasm with which the organization of this church was effected continues for three years, the first colored Seventh-day Adventist church of Philadelphia will prove an efficient power in warning the cities of the East. That this may be the case, is the hope of all who are interested in this work.

S. D. HARTWELL.



Behold the Fields

A Word in Behalf of the Blind

IN John 4:35 we find these words: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Call after call is echoing and re-echoing through the great harvest-field for the gospel. The call may come from the far-away harvest-field or from those nearest our door, but in either case let us respond with willing hearts. "Go ye into all the world," says Jesus, "and preach the gospel to every creature." As we consider the needs of the great harvest-field, and make our offerings for its support, let us not forget the blind. Sacrifice just a little for these unfortunate ones. We shall not be able to open their physical eyes, but we can give them spiritual sight. What a pleasure it should be to those enjoying perfect sight to help those who can not see!

The *Christian Record* work is onward. It is on a better financial basis than it has ever been heretofore, yet we are far from accomplishing what we should. Last year a number of the union and local conferences adopted a plan which, if thoroughly worked out by all the conferences, would enable us successfully to carry forward the work of giving the message to the blind. We believe that all the conferences will gladly co-operate with us in our struggle to help those in double darkness. Last year the Central Union Conference voted to appropriate three hundred dollars a year to the *Christian Record*, and to recommend that each local conference should raise for this work an amount equal to ten cents a year for each member. This plan has been adopted and quite generally carried out by the Lake, Northern, and Southwestern union conferences.

Wherever the plan has been presented, the brethren have assured us that they will help to get it in working operation. The plan is so simple and easy that no confer-

ence, no matter how small, need hesitate to adopt it, and we hope, before the first of another year, to see the ten-cent-a-member plan adopted by all our union and local conferences in the United States and Canada. Once the plan is worked out, we shall have sufficient means to answer the call made on us by the blind. This will relieve those in charge of the work of the responsibility of traveling from place to place to gather in the necessary funds. We therefore invite those conferences that have not adopted the plan to do so. It simply means that each member in the conference will pay into the treasury ten cents a year. The amount is small, and every one can raise it.

The blind in other lands are anxiously waiting for the gospel. As we have had call after call for literature, from the blind across the water, we believe that the time has come for us to lift up our eyes, and behold the thousands of hungry blind in other countries. Hitherto we have been forced to turn a deaf ear to these calls because we did not have the means, but we believe that steps should now be taken to answer them. May the Lord enlarge our hearts to see the magnitude of the work, and help us to unite in one grand effort to finish the work in this generation.

Those wishing to have a part in giving this saving message to the blind, and desiring to contribute, will please forward their gifts to Mettie E. Cornell, *Christian Record* secretary, College View, Neb. L. N. Muck.

Christian Record Office.

The Work Among the Jews

DURING the past year we have put forth efforts in various ways to bring the message to the Jews. This is a difficult problem. The experiences of the Jews for many centuries in their relation to the Christian world have been of such a character that a terrible impression has been given to their posterity. Many even of the most prominent men among the Jews in this country still teach their Jewish fellows that the Christian religion is a persecuting religion; and that as long as the Christian feels as he does toward the Jew, there can be little common ground of faith and co-operation between them. It is evident, however, that this truth must go to the Jews, and we believe that the time has come when a special work should be done for them. The God of Israel, who overthrew for his servants the walls of Jericho, still lives, and if we will walk out by faith in his promises, he will give us wisdom to throw down this great and terrible wall of prejudice.

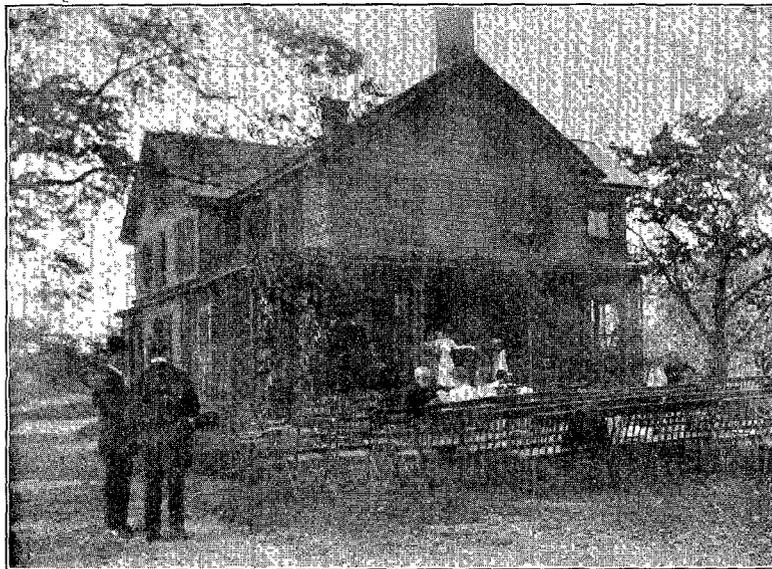
Repeatedly have messages come from the servant of the Lord that the time would come when hundreds if not thousands of the Jews would take their stand for this truth. This gives us the assurance that when the Jews hear the truth, many of them will accept it. In one of the recent messages given, the statement is made that "our work is to be given as freely to the Jews as to the Gentiles;" and again: "We are to preach the gospel to the Jews as well as to the Gentiles." It is for us, therefore, to pray and to seek the Lord for counsel and guidance how we may be able to accomplish this work; for the Lord never gives us a command that we can not carry out.

During the past year we have sent out much literature to the Jews, and we are sure that God's blessing has attended it. Hundreds of Jews in different parts of the land have been visited, some by those who are handling the *Good Tidings*, and others by the colporteurs visiting from house to house. Still others have come to the churches where we have held meetings. Every time a Jew meets and converses with a Sabbath-keeper, prejudice is removed. It is a surprising thing to Jews to learn of a people in this land, as well as in other parts of the world, who observe the seventh day as the Sabbath, practise tithing, eat no swine's flesh, and believe that God speaks to prophets now, even as in the days of ancient Israel. For centuries the Jews have been led to believe that the religion of the Christian is as different from that of the Old Testament as Judaism is different from paganism. Now all this

ple will co-operate in carrying it forward.

We would be pleased to send literature in the Jewish and English languages for distribution among the Jews, and are sure that this work would be a good beginning in your vicinity. We are receiving many calls from different cities where there seems a desire to hear upon the part of some of the Jews who have read our literature and met our people. We know of nothing that will create a desire to know about the truth more than the placing of this literature in the hands of the Jews.

In order to carry on the literature work, the correspondence work, the work at the Good Tidings Home, etc., we must have means. We hope that the Holy Spirit will open the hearts of the children of God to do what they can for the work among the lost sheep of Israel. All donations for the Jewish work should



GOOD TIDINGS HOME

error must be unlearned, all these wrong and erroneous ideas must be put away, and in their place must be planted the life-giving principles of the gospel.

No doubt there are thousands of Jews who would be glad to hear about this people and their work, if the matter could be presented to them in the right light; therefore we hope that our people everywhere will take an interest in the Jews. During the past year a number of Jews have been baptized in different parts of the land, and we believe that there are many among them who will gladly accept the truth of God.

At the present time we have three young people attending the South Lancaster Academy; also four Jews at the Good Tidings Home, in Concord, Mass. In the home we are conducting a Bible school three days each week this winter, and the Lord's blessing is attending the effort. In connection with these studies, we have occasional field days, thus combining practical work with the study of the truth.

The readers of the REVIEW doubtless remember that at the last General Conference Council held at Washington, D. C., the Jewish work was placed under the fostering care of the General Conference, and is now under the Foreign Department of the General Conference. We are planning to develop a strong, aggressive work, and hope that our peo-

ple be sent either to your conference treasurer, or else directly to Elder W. T. Knox, treasurer of the General Conference, Takoma Park, D. C. Any who wish to obtain literature to give to the Jews should address the *Good Tidings*, Concord, Mass.

Many have said they would like to know how to reach the Jews, and how to help break down the prejudice which exists. The literature, with the blessing of the Lord, will do a great deal in this direction. But if you wish to get still more help, send for the *Good Tidings of the Messiah*, Concord, Mass. This is a monthly magazine published in the interests of the work among the Jews, and you will find in this paper many valuable suggestions for reaching your Jewish neighbors and friends. Sample copies will be gladly sent to any one sending his name and address. Pray for the work among the Jews.

F. C. GILBERT.

ELDER W. A. HENNIG reports that on a recent Sabbath eight were baptized at the Memorial Church, Washington, D. C.

At Jersey City, N. J., Sabbath, January 17, six persons received baptism; three of these united with the First English church, and three with the Second English church.

News and Miscellany

Notes and clippings from the daily and weekly press

— The first snow for twenty-five years fell in San Francisco, February 26. It was accompanied by heavy thunder.

— Cholera is reported as having found a foothold in Hawaii, four deaths having occurred there recently from that disease.

— February 25 the House of Representatives voted \$3,000,000 as a beginning appropriation for fortifying the Panama Canal.

— A derelict vessel has been found in the Caspian Sea, a few miles off Astrakhan, with the crew of thirty men frozen to death. The ship was a mass of ice.

— The American Red Cross Society is endeavoring to raise \$2,000,000 as an endowment fund, for use in various contingencies which may arise from time to time, such as the famine in China.

— The army estimates for Great Britain for 1911 and 1912, issued by the secretary of war, show a total of \$138,450,000. The sum of \$565,000 is provided for the aeronautic branch of the army.

— February 22 a huge earth-slide of 500,000 cubic yards was precipitated in the Panama Canal cut. Unlike other slides, this was wholly unexpected. Important changes in some features of construction, to prevent similar occurrences in the future, are now planned.

— The finding of two survivors of the French steamship "Bin-Thuan," which disappeared in January, has cleared up the mystery connected with the loss of that vessel. It develops that a terrific explosion occurred, in which thirty-nine of the forty-two men of the crew were burned to death.

— Cable despatches report an important victory of the Turkish troops, February 27, over the rebellious Arabs in Yemen. This victory is considered of the utmost importance to the Mohammedan forces, in that it relieves about sixty thousand troops, who were in state of siege by the Arabs.

— The French Chamber of Deputies voted, February 24, an appropriation for the construction of two new battle-ships. The naval program presented called for the expenditure of \$268,600,000 during the next ten years. It was stated that this sum is modest compared with the American and British programs, and indispensable in order to replace old war-ships and guarantee national security.

— An outbreak of diphtheria among the nurses, patients, physicians, and students in the Johns Hopkins Hospital, Baltimore, has assumed quite threatening proportions. Over fifty cases have developed. The health department has discovered many "carriers" of the disease, who, not being ill themselves, yet communicate the disease to others. A strict quarantine has been placed on some of the boarding-houses where the students and hospital employees live. Strenuous efforts are being made to stamp out the disease.

— In Illinois 250,853 farms are valued, land and buildings considered, at \$3,510,194,000.

— Present indications of the nation's death-rate are that it was fifteen to the 1,000 in registration area in 1910.

— The publication of recent census figures in Germany gives the empire a population of 66,898,881, an increase of more than 4,000,000 in five years.

— Insurgent troops have been giving the government of Haiti much trouble during the last few weeks. The government is showing a strong hand, and bids fair soon to put an end to the rebellion.

— According to statistics furnished by the German-Austrian Alpine Association, there were 120 fatal accidents in the Alps last year. This total includes twenty-eight lives lost through plucking Alpine flowers.

— The State of Nevada has recently passed a bill making it unlawful to sell or give away cigarettes or cigarette-papers to any man, woman, or child. If such a law were enacted by all the States, and strictly enforced, it would be a great protection to the rising generation.

— British economists and medical men are joining their French colleagues in the complaint that the birth-rate is constantly decreasing. In 1850 there were thirty-three births to 1,000 inhabitants; in 1908, only twenty-six. In France there are only twenty; in Germany, thirty-three.

— The largest consignment of postage-stamps ever sent out in this or any other country to one place was shipped from Washington to Chicago on January 4. There were 72,500,000 stamps, having a face value of \$1,522,000. Two million five-cent stamps were in the consignment, the largest order ever received for that denomination.

— The general superintendent of the Anti-Saloon League reports that during the last year, saloons were closed at the rate of forty a day, and that in the last eighteen months between 140 and 150 breweries were obliged to go out of business. He states that about three fourths of the total area, and 41,000,000 of the population, of this country are now under prohibition.

— The temperance forces won a decided victory in the recent elections in Ontario, though they were deprived of much to which they were entitled by the law requiring a three-fifths vote. In fifty-five municipalities, containing 225 places where liquor is sold, the temperance people had a majority, but not the necessary three-fifths. The liquor forces won a clear majority in only twenty-six of the 158 municipalities.

— The loss by fire in the United States and Canada for 1910 was \$234,470,650, an increase of more than \$30,000,000 over that for 1909. December losses were exceptionally heavy, aggregating \$21,528,000. Thirty-six fires caused a damage of \$500,000 or more, and in ten the loss exceeded \$1,000,000 each. In only three preceding years have the fire losses been heavier than in 1910, one being the year of the Chicago fire and one of the San Francisco fire.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

D. H. KRIBBS, M. D.

Secretary

L. A. HANSEN

Assistant Secretary

Sanitarium Interests in the South

THE South is still a needy field, and for this reason appeals to us for help. It has been demonstrated that there are wonderful possibilities before those who are willing to sacrifice in order that the gospel may go to the colored race. God, who has blessed these efforts in the past, will continue to bless every effort to help this needy people, and precious jewels will be gathered from among them.

Opportunities at Asheville

There are many cities of the South where an excellent work could be done by devoted medical missionaries for the white population. Asheville, N. C., one of the most healthful cities to be found in the South, affords a splendid opening for such work. It is situated among the hills at an elevation of about twenty-two hundred feet. The air is balmy, and the immediate surroundings and views are delightful. Thousands come to Asheville or to the surrounding hills every year to recuperate and regain health. There is an excellent church and parsonage at this place. A small health home with two or three intelligent medical missionaries could do a good work in this city. The same need exists at Knoxville and other cities of the South.

The Nashville (Tenn.) Sanitarium

Our sanitarium at Nashville has had some perplexities, but I can see a future of promise before this institution. During the past three years the patronage and income of the institution have practically doubled, though it is not yet on a paying basis. Owing to a lack of means, the institution has not been able to keep up necessary repairs, and the treatment-rooms do not appeal to the better class of people, who are willing and able to pay for what they get. Financial assistance is needed to place the institution where it can accomplish what it ought. Modest treatment-rooms, with a chapel above, would add greatly to the equipment, and would enable the institution to please a better class of patients.

We trust some of our more prosperous institutions will come to the help of our sanitarium at this place. Nashville is an important educational center, and is called "the Athens of the South." Over twenty-five thousand students are said to be in training in the city, aside from those in the public schools.

Dr. W. A. George has worked faithfully for this sanitarium; and it is now thought advisable to associate with him a good house physician, so that he may be able to devote his time more exclusively to surgery, and to looking after the general interests of the work. Dr. R. M. Clarke, of Michigan, has been invited to connect with the sanitarium. This will be a great help to the work at Nashville. The sanitarium is suitably situated for carrying on educational and medical missionary work in the city, and it is planned to do this as the work develops.

The Work at Madison, Tenn.

About eight miles from Nashville, Profs. P. T. Magan and E. A. Sutherland are carrying on their work. They have a good location for their school and sanitarium, where there are over seventy students in training for the hill-country schools. Already a number of schools have been started for the poor whites in the hills, in each of which there are from twenty to sixty students in attendance. The Lord has greatly blessed their work. The sanitarium, though small, answers their purpose well, and is filled with patients. The work on the farm, in the school, and in the sanitarium, is done entirely by student help. This affords all an education of a practical nature,—just such an education as they need to work successfully for the poor people in the hills.

School and Sanitarium at Graysville, Tenn.

At Graysville we have a good school and sanitarium, close enough together so they can be of mutual benefit. The sanitarium is in a most desirable location. It has a splendid supply of pure mountain water. The climate is excellent. It is just the kind of place to draw patients as it becomes better known. Dr. A. I. Lovell and his wife are doing faithful work, assisted by a competent and devoted staff of helpers. Soon in the future this institution will be well filled with patients the year round.

The Atlanta (Ga.) Sanitarium has a pleasant city location. During the past year the institution has had a good patronage, and is in a prosperous condition. Dr. J. H. Neall, the physician in charge, is planning to do considerable educational work in Atlanta during the present year.

The Work in Florida

At Orlando, Fla., the sanitarium is constantly filled with patients. While the buildings are not what they ought to be, the climate and surroundings will always make this an ideal spot for health-seekers. The board is planning to erect a suitable main building for patients. This is greatly needed. The present building will then be utilized for the accommodation of workers, and patients who can not afford to pay the higher rates. There is no reason why the Orlando Sanitarium should not make a success of its work.

There are other places in Florida where small conference institutions could be successfully conducted. Small sanitariums located near the leading cities could carry forward an excellent work; and if economically conducted, they would be able to finance themselves.

Properly conducted, the health work paves the way for other truths to reach the hearts of the people. Especially in the cities it should be kept to the front.

D. H. K.

The Work of the Nurse

THE following report from Brother and Sister H. R. Judge, of Napier, New Zealand, who are both graduate nurses from the Sydney (Australia) Sanitarium, will be read with interest, especially by nurses and physicians. A love of souls for whom Christ died, combined with the work of the consecrated nurse, will be blessed of God to the physical and spiritual help of the patient.

"We greatly appreciate the training

we received in the sanitarium at Wahroonga, which has enabled us to gain an entrance to many homes where otherwise we would not have obtained access. We can say from experience that a training of this kind enables us to enter the homes of the people to sow the precious seeds of the third angel's message.

"Our experience since leaving the training-school one year ago has been a very precious one, and has filled us with a deeper love for souls, many of whom are dying through lack of the knowledge which the Lord has so graciously given to us. On every hand, people are languishing on beds of pain, not knowing how to relieve their suffering, and the physicians, many of them, are at a loss to know what to do. We are continually meeting cases where the physician has failed, and given up hope, as the drugs administered have proved ineffective. We also find that a large majority of people are losing faith in drugs, as they can see by the results obtained that they can not be relied on to heal disease. It seems that the world is not only perplexed in regard to national life, but also in regard to the physical life. How true is the statement that the world is one vast hospital! We find very few homes that are free from sickness.

"We have been in Napier nine months. The first day we arrived, we secured a patient, and have been busy ever since. One woman who had been a sufferer for four years, after trying many things, tried our treatments, and in one month was completely restored to health. She is continually trying to induce others to come to us instead of making use of drugs. A number of our patients are working for us in this way. This shows their appreciation of the help received. This woman, her family, and a friend have adopted the health reform in their home.

"A man we were called to see in Hastings, fourteen miles away, had been in bed for three months, under drug medication; and in a short time, under our treatments, he was up and about and putting on flesh. This seemed to him almost a miracle. By his advice a chemist consulted us concerning his twelve-year-old daughter, who had been suffering from ill health for five years. Now, after four weeks' treatment, the girl has improved so much that the parents think it wonderful, and are working to get us more patients.

"We could cite many other cases. The number of treatments given during the last nine months was 671. Of these we received pay for 505, and 166 were given free. We have not kept an account of the Bible talks, Bible readings given, and cottage meetings held; but we have had some very interesting times with the people as we have sought to help them.

"One man who had us treat his little son for pneumonia was so pleased with his rapid recovery that he was willing to listen to anything we had to say. From health talks we gradually passed to Bible topics. His interest was awakened, and both he and his wife have greatly enjoyed the studies, and look forward to them. He holds the position of secretary of the court.

"A young man next door to the case just mentioned, with whom I have been working for some months, is now gathering several families together in his home for Bible studies. It is good to

see the interest manifested among these people. They are also calling for cooking lessons, which we are planning to give them.

"We are of good courage. How could we be otherwise, when the Lord is working so wonderfully for us?"

Sanitarium Relief Campaign

An Individual Experience

FROM many persons comes the statement that "Ministry of Healing" is an easy book to sell. The fear that some have of not being able to sell books, seems to disappear when a reasonable effort is made.

From Brother L. R. Williams, of Ohio City, Ohio, comes the following good word: "I have been canvassing for 'Ministry of Healing,' and find it to be an easy book to sell. I have sold quite a number for cash, and have taken orders for over seventy. Last week I went to deliver some orders that I had taken six weeks ago. I delivered every order, sold three books for cash, and took six new orders. Last Friday I went to another town with a brother, and was introduced to the business men, with the statement that I had something to show them. I showed the book nine times, taking orders for four, and selling two for cash. I have sold a number of books to persons who bought 'Christ's Object Lessons' of me ten years ago. I hope that every one will do his best with 'Ministry of Healing,' so that the work may soon be finished."

L. A. HANSEN.



In Northern Illinois

ON invitation of Elder William Covert, president of the Northern Illinois Conference, I recently spent some time there in the interests of the sanitarium relief campaign, attending the meeting of elders and workers, and visiting several of the large churches.

My first meeting was with the Chicago South Side church, the largest church in the conference. It presents an excellent working force in its membership. Because of size and prominence, it receives many calls for help for various enterprises, nearly every Sabbath presenting some special call. The interest shown in the presentation of our medical missionary work was excellent, and there was a most gratifying response to the call for personal help in carrying forward this campaign. Nearly the entire congregation arose, pledging themselves to do all they can. Interviews and inquiries indicated the sincerity of the response. Elder M. H. Serns, pastor of the church, gave good support in the work, and purposes to continue the effort.

From this church I went to the North Side church for afternoon meeting. Although an hour was devoted to the special religious liberty service, the congregation listened to quite a full presentation of the sanitarium work; and here, too, there was a willing response to the call for personal missionary effort.

At the meeting of elders and workers, suitable time was allotted to the consid-

eration of our health work. Good interest was shown in the subject, and in answer to the call for subscriptions for books, there was promptness in making up a good order for those present. Some of the workers had already sold more than the full three years' quota, but ordered more books, and indicated a willingness to continue in the work without setting any definite mark as the limit of what they would do.

The workers' meeting was held at the headquarters of the Swedish work in Chicago, 213 Oak Street. Here is a neat hall in a building owned by our people. One side of the lower floor is occupied by an excellent vegetarian restaurant. The service and food are most satisfactory, and the prices reasonable. An appreciative patronage is enjoyed. A food store carries a suitable supply of health foods. The other part of the first floor is used for a suite of treatment-rooms. Utilizing small space to the very best advantage, provision is offered for general sanitarium treatments. Neatness and order prevail, and the nurses are doing faithful work. The upper floors of the building are utilized for living-rooms. The impression given a visitor is one of practical, business-like management of the entire premises, with a strong prevailing atmosphere of the kindest hospitality and welcome. One is glad to learn that the whole enterprise is successful.

At Moline, Elder Covert was with me in meeting the church and sanitarium family. Good response was given here, and definite steps were taken for immediate and active work in selling books. A number of patients who were present at the last meeting were not allowed to escape solicitation by the workers, and orders were readily given for "Ministry of Healing." The sanitarium is enjoying a full patronage, and the past year showed a gain of several hundred dollars. Practical improvements are just being completed, by which almost the whole interior is made very presentable. Nearly all the rooms have been painted and neatly decorated.

The sanitarium family seems to be enjoying the work, cheerfulness prevailing throughout. Drs. F. J. Otis and E. G. Norman are conducting the training classes and attending to the professional work. Brother W. C. Foreman is business manager. All show an interest for the welfare of the institution. The influence of the sanitarium, as seen from the field, appears altogether favorable. There seems to be nothing to hinder the fullest co-operation of the members of the Northern Illinois Conference in advancing the work of the Tri-City Sanitarium.

A week was spent in visiting the churches at Aledo, Galesburg, Streator, Watseka, Waldron, and Kankakee. In all these places our brethren and sisters showed a deep interest in the matters presented. Promise was given of hearty co-operation, and in some instances the work of selling books was entered upon at once. It seemed to be accepted that this campaign is a missionary movement in the fullest sense.

Elder J. C. Harris accompanied me in most of the church visits, and will continue the effort by visiting other churches. Good results may be expected from the campaign work in this conference, as he gives it his special attention for a time. The support of the president

and other workers, with the co-operation of the church elders and the entire membership, will show a definite work of relief for the Tri-City Sanitarium, and a wholesale increase of the missionary spirit throughout the conference.

L. A. HANSEN.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Secretary
C. M. SNOW Corresponding Secretary

Sunday in Newfoundland

FOR about three years the Newfoundland Lord's Day Alliance has been in existence, but its success has been varying. Lately, however, we have been made aware that other factors are coming into existence, which may very materially hasten the formation of the image to the beast in this country. Especially is this true of a young and vigorous organization known as the Fishermen's Protective Union. Although in existence only about two years, it now numbers many thousands, with local organizations in all parts of the island. That this union has some definite ideas and plans with respect to Sunday enforcement, has recently been made clear.

Prior to Christmas of last year the local organization in Greenspond, which is situated in Bonavista Bay, notified the coast steamship companies and others that they would not henceforth be permitted to land freight at that place on Sundays. Their warnings were unheeded. On Sunday, December 25, the steamer "Fogota" arrived at Greenspond to land freight as usual. She was met at the wharf by a band of about three hundred members of the Fishermen's Protective Union. A few of the leaders used force, and cut the steamer's lines, thereby endangering her safety. As it was, she twice struck the rocks before she was brought under control. Subsequently these men were brought to St. John's for trial and duly punished.

The judge, a Roman Catholic, gave the prisoners a good talk on the subject of religious liberty, which was, indeed, quite orthodox from the Seventh-day Adventist view-point. He told them that they must remember that all people did not view the sabbath (Sunday) as they did, "if indeed," said he, "Sunday be really the Sabbath day." He would not, he declared, attempt to discuss the change of the day historically, and tell who of the popes effected the change, adding that if they knew where Sunday really came from, in all probability they would want nothing to do with it. (This point will be much better appreciated when it is remembered that they are Orangemen.) He pointed out the fact that there is quite a dispute at the present time as to what day is really the Sabbath, some arguing very strongly that the "Mosaic Sabbath," which unquestionably is Saturday, should be observed.

Referring to the defendants' conduct in preventing the steamer's landing her freight, the judge told them that in taking the course they did, they themselves were the greater offenders, and that in attempting to enforce the observance of

the day, they had violated the law of the Sabbath. He told them that instead of using force, they should have prayed for the owners and officers of the ship, and that it is impossible to make men good and pious by whipping them. He ventured the opinion that the defendants, and others in Greenspond, were habitual breakers of the law of the Sabbath.

The *Fishermen's Advocate*, the organ of the Fishermen's Protective Union, came out later with an editorial which clearly showed that this organization was at the back of this work. Praising the local organization at Greenspond for the stand taken in restraining Sunday labor, it encouraged others to do likewise. Thus it said, "Well done, Greenspond; we want every branch to follow your lead, and to defy the Sunday money-grabbers, and keep undefiled the one day devoted to the service of God."

In the *Advocate* of February 4, another article appeared, entitled "Keeping Holy the Sabbath Day." In this the temper of the union was made more manifest, showing that the leaders purpose making short shrift of those who shall dare oppose them. In the following way the Lord's Day Alliance is referred to: "There is a Lord's Day Alliance organization supposed to be operating in Newfoundland. Is it dead? Is it asleep? Has it been watching the Greenspond fight to keep the Lord's day holy? Let it be up and doing! Is there a God in Israel?—Yes, fellow fishermen, there is a God, and his all-powerful eye is over all. 'He moves in a mysterious way, his wonders to perform.'" The article closes as follows: "He does 'move in a mysterious way.' Well, we shall see how he will move to help Greenspond Christians to uphold his day, and keep it holy." There is no mistaking this language.

What the outcome of this agitation in the island may be, I do not know. In the meantime we purpose to send marked copies of our Newfoundland *Advent Messenger* to every member of both houses, as it contains an article dealing with this Greenspond incident, and sets forth the true principles of religious liberty. We are doing our best to get our principles before the people throughout the island.

C. H. KESLAKE.

Field Notes

SEVEN have accepted present truth as a result of last summer's tent effort and subsequent Bible work at Pleasantville, N. J. Twenty-three others are interested.

BROTHER R. B. COBERLY reports three persons recently baptized at Claremore, Okla. At Ketchum fifteen have followed their Lord in baptism, and at Vinita, seven.

SIXTEEN young people were recently baptized on the Keene Industrial Academy campus, Keene, Tex., by Elder C. Sorenson. Most of these were students who had been converted during the week of prayer.

A CHURCH of twelve members has recently been organized at Colonial Beach, Va., through the efforts of Brother G. A. Stevens. Three others are keeping the Sabbath, and a number are interested. At Clifton a church is in process of construction.

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

Who Will Help?

JESSIE S. BELKNAP

HARK! do you hear the calls for help
Coming from across the sea?
In the darkness souls are groping;
Who will lead them, Lord, to thee?

O that I could paint the picture
So you all could understand
How the missionaries labor
Far away in foreign land!

Hard they're working, and they're praying,
"Father, may the ones at home
Help us gather sheaves for heaven;
Leave, O, leave us not alone!"

Men and means are sadly needed
In our little mission band;
Lo, the harvest white is waiting—
Who will lend a helping hand?

Will you help while yet time lingers,
Help us while it yet is day?
Soon the summer will be ended,
And the sickles put away.

Work and pray, O brother, sister,
That the message loud may ring
Till the honest all are gathered
From this world of death and sin!

Then when our life's work is over,
May we meet in that bright home
With the sheaves that we have garnered,—
Meet around the great white throne.
Camas, Wash.

Canvassers for Foreign Fields

THE Mission Board is unable to supply the urgent demands from mission fields for canvassers. A few have responded to the calls made for such workers; but more than a score of men could be immediately placed in different parts of the world in response to these pleas, if they were available.

Writing from Manila, Philippine Islands, Brother L. V. Finster says: "I hope they will hurry up those canvassers promised for this field. The southern islands, the largest of all the islands here, have never been touched as yet. Brother Caldwell has put about fifteen hundred copies of 'Patriarchs and Prophets' and one thousand of 'Coming King' in the island of Luzon, and has only worked a part of the island thus far. Sending out canvassers will not make a very heavy drain on the funds of the General Conference, and they are among our best pioneer workers. We have been encouraged to see a number of natives take their stand for the truth during the last few weeks."

Here is Brother C. E. Weak's plea

from India: "How soon can we have those two canvassers voted to this field by the General Conference? We need them, and need them badly. Will it be necessary to wait until another cold season, or can you send them off immediately?"

The following reaches us from Brother Shultz, of Bolivia, South America: "I would like to see more canvassers in Bolivia,—men who are firm, and who can stand like a Luther, those who only know to advance, but never retreat. The Lord has blessed me in my work. In eight weeks I have sold books to the value of about four hundred dollars. We are not disappointed nor discouraged. The Lord is with me, though often the spiritual darkness of the country seems to cover and depress me. My only wish is to have at least one (if not more) canvasser to accompany me in my travels over the mountains and hills,—one who can sleep on the ground or in mountain caves, when there is no other place, who will stick to it through rain and sunshine, and who will not be discouraged when driven out of town by the priests."

Where are the strong men, such as Brother Shultz describes, who will respond to the urgent calls from these needy fields? The Publishing Department of the General Conference will be glad to correspond with any who are willing to offer themselves.

N. Z. T.

Suggestive Program for Fourth Sabbath Home Missionary Service

(To Be Held March 25, 1911)

OPENING SONG: "What Hast Thou Done?" "Christ in Song," No. 96 (old edition, No. 39).

PRAYER.

SECOND SONG: "Rescue the Perishing." "Christ in Song," No. 479 (old edition, No. 398).

FIRST READING: "Christian Help Work." SHORT EXPERIENCE MEETING, based upon first reading.

ORGANIZATION OF A DORCAS SOCIETY for the care of the poor. Announcement of plans by church missionary committee. See Acts 9:36-41; also note 1.

SECOND READING: "Silent Messengers." SPRING TEMPERANCE CAMPAIGN: Organization and materials to be used. See note 2.

MONTHLY REPORT OF CHURCH WORK. PASSING OF REPORT BLANKS.

FOURTH SABBATH COLLECTION. Report blanks may be dropped into basket with collection.

PRAYER over collection and reports.

PLANS FOR WORK: See note 3.

CLOSING SONG: "Let Us Work Too." "Christ in Song," No. 819 (old edition, No. 613).

Christian Help Work

How to Break Down Prejudice

(First Reading)

God's blessing rests upon the church whose members are actively engaged in the work of blessing others. To the one called out of the world, and who was to form the nucleus of the church in the wilderness, and for all time, these words were addressed: "I will bless thee; . . . and thou shalt be a blessing. . . . And

in thee shall all families of the earth be blessed."

In the experience of Israel the time came when they still prayed and fasted, but the poor were neglected, the wounded on the wayside were passed by. God could not bless them, because they refused to impart his blessings.

To the inquiry, "Wherefore have we fasted, say they, and thou seest not?" the Lord said:—

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:6-11.

"The Lord preserveth the strangers; he relieveth the fatherless and widow;" and what he does, he desires all his representatives to do. "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."

To those only to whom Jesus can say, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me," will he give the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Looking After the Unfortunate

Some years ago, the attention of the Seventh-day Adventist Church was called in a special manner to the need of looking after the unfortunate. Some of our churches were organized into bands of workers. Among the poor, the sick were sought out. Everything was done to make them as comfortable as possible. The conditions most conducive to health were supplied, as far as circumstances permitted. Helpful instruction was given. Mothers were assisted, and instructed in the care of their children, hygienic cookery, healthful dress, etc. The naked were clothed; the hungry were fed; the fatherless were provided for; Bible readings were held; to the poor the gospel was preached.

A Live Missionary Meeting

I recall a church I once visited in a large city. The weekly missionary meeting was one of intense interest. Reports were brought in of what had been done during the week; and needy cases were presented for counsel, advice, and prayer. A supply of clothing was always kept on hand for emergencies. This church was like a great beehive; all was activity and life. Some of the members testified that health had been restored to them by engaging in this work.

Helping the Crippled

While our medical students at — had to study hard, they still found time to devote to this work. Time will permit me to relate only a few of their many

interesting experiences. One young man, completely crippled by rheumatism, and unable to help himself in any way, was found by one of the students. After this, regular visits were made; and his life was made as comfortable as possible. Through our efforts, a stove was contributed by a merchant in the city. Coal was also obtained, a new chair was provided, the Bible was read, etc. Later he began to read our books, and we had the satisfaction of seeing him brought to a love of the truth, and rejoicing in the good news of Christ's soon return. He was very happy, and was never heard to complain. A year after we left —, Henry died; but I feel certain that every one of the students expects, if faithful, to meet him in the kingdom of God.

A Good Samaritan

One cold Sabbath day, one of our students, in her visits, found a woman who was not in a condition to work, washing at the tub. She rolled up her sleeves, and finished the washing. The next day she sent food to the woman, when it was found that during the night she had given birth to a child. There was no fire in the house, the temperature was ten below zero, and there was barely sufficient bedding to cover the mother and child. Both were in a critical condition. The report was brought to our medical students' home. Three or four young men secured a horse and sleigh, took down the laundry stove, threw some wood on the sleigh, and a little later the house was warm and comfortable. While the young men were doing this, the women made garments for the babe. For several nights they took turns sitting up with the mother.

These may appear very small matters, and they are; yet it is to those who do just such work that the words are addressed, "Come, ye blessed of my Father;" "I was naked, and ye clothed me;" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Soul-Saving a Science Requiring Study

Wisdom must be exercised in laboring for souls. Too many have but one way of approaching men; while some are won, the majority are repelled, and perhaps lost, because of a lack of thought and skill. If our aim is to *win*, we may occasionally get an entirely new and original plan of gaining access into homes. I remember that while at —, one of our students had for some time been seeking an opening in a poor district. One day she came to our young men, asking for their jack-knives. She visited this district, and met with a few boys. A poor old woman was ill. She was well known to the boys, who had seen her daily gathering coal and chips. To each of the boys was given a knife, and they spent a happy hour whittling shavings, while the teacher related to them some interesting incidents. Afterward, they carried the shavings to the old woman, who was greatly pleased. Out of this little gathering, in the course of a few weeks, grew a school, with a membership of about seventy-five, which was taught by the students until they left —. Parents noticed the effect this school had upon their children, and remarked about it. This gave our workers a welcome in many homes.

Many well-to-do persons have clothing that they do not know what to do with.

If we appeal to them in behalf of the needy, they are usually glad to assist. Later we may call upon them, and tell the joy their gifts have brought to the poor. Thus we may be a blessing to both the rich and the poor, and may have the satisfaction of repairing to some extent the breach between them, so that the bounties entrusted to the one may flow to the other. Better still, we may thus gain opportunities to bring spiritual help to both classes.

There are orphans and unfortunate infants who are in need of homes. Under proper training many of these may grow to be useful men and women. There are childless homes where these little ones would be welcomed, and to which they would become a great blessing. Although we may not all be able to adopt children, we may frequently experience the joy of helping to place the solitary in families.

We may be situated so that we can not do any of the things outlined in this reading; but no matter where we are, we can all be *neighborly*. We can manifest a spirit of helpfulness in associating with those about us, and this will be appreciated by them, and may later lead to a spirit of inquiry on their part. We shall then be able to give a reason for the hope that is within us, with meekness and fear. In this way, prejudice may be broken down, and many hearts opened to receive the truth in its fulness.

D. H. KRESS, M. D.

Silent Messengers

Some Uses of Tracts

(Second Reading)

IN the REVIEW of December 8 and of January 12, we have learned some of the uses of tracts in Reformation and modern times, also simple plans for their systematic use in house-to-house work and in other ways. The Tract Pocket League is increasing in membership and effectiveness. However, we have made only a beginning in this great work, and appreciate only in part the possibilities that are wrapped up in this simple method of proclaiming the message.

"Some years ago a man stepped into a street-car in New York," says a writer, "and before taking his seat, gave to each passenger a little card bearing the inscription, 'Look to Jesus when tempted, when troubled, when dying.' One of the passengers carefully read the card, and put it in his pocket. As he left the car, he said to the giver, 'Sir, when you gave me this card, I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live; but this card has persuaded me to begin life anew. God bless you.'"

What Tracts Can Do

An experienced worker with tracts has thus epitomized the many uses to which they can be put:—

"Tracts can go everywhere, at home and abroad. Tracts know no fear. Tracts never lie. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like faithful messengers—blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude, and to a multitude as well as to one.

"Tracts speak in all languages. They

carry the message of gospel truth to the home-born and to the foreigner. They require no public room to tell their story in. They can tell it in the banking house or the shop, the parlor or the kitchen, the railway train or the ocean steamer, the car or the omnibus, on the highway or in the footpath through the fields.

"Tracts take no note of jeers, and no one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story over twice or thrice or four times, if you wish it; and they can be made to speak on every subject, and on every subject they may be made to speak wisely and well.

"Tracts can be made the vehicles of truth, the teachers of all classes, and the benefactors of all lands. Thousands upon thousands of people can rise up and testify that a tract was the means of their conversion. Countless others have been cheered, comforted, and stimulated by them."

Removers of Prejudice

Those engaged in Christian Help work will find the following up-to-date health and temperance tracts to be entering wedges in beginning tract work in districts where prejudice exists against our theological views: "Food: Its Mental and Moral Value," "Pure Air in the Home," "Alcohol and Disease," "Diet and Endurance," "Dressing for Health," "Simple Treatments for Common Ailments," "Drunkenness and Crime," "What Shall We Drink?" "Simple Treatments for a Cold," "Liquor and Poverty," "Is Alcohol a Food?" "The Cure for National Intemperance," "Patent Medicines," "A Chat With My Tobacco-Loving Brother," "Some Effects of Tobacco Using," "Auto-intoxication," and a dozen others,—all listed in our catalogues of publications, and in the booklets, "Fireside Companions" and "Supplies for Home Workers," which are supplied free of charge by your conference tract society. The worker following the envelope system of distribution (fully outlined in the REVIEW of December 8), may select from this list a sufficient number of tracts for use in the first few packages, following them up from week to week with others on the second coming of Christ, the Sabbath, and other theological questions.

Still Other Uses

"I can not speak in meeting," said a church-member to his pastor, "but if you will supply me with choice reading-matter, I will pay for it, and enclose it in the packages which go out from my store." In this way he supplied a great many fishing-vessels with Christian literature. A druggist, who did the same thing in another place, said of the tracts, "They are better than chromos." Tracts may be handed to passengers of trains at railway stations; they may be distributed from reading-racks placed by permission in public buildings, railway stations, and at country cross-roads. They may be distributed to crowds at conventions, to theater-goers, and to those frequenting baseball games, to the sick in the hospitals, and to the prisoners in jails. In this work, however, as in all other missionary endeavor, we should remember the rights of others, and that our mission in this world is not to *convert* people, but to be *witnesses* for Christ.

A. J. S. B.

To the Elder or Missionary Leader

(Not to be read publicly)

Note 1

"ORGANIZATION OF A DORCAS SOCIETY."— "When all has been done that can be done in helping the poor to help themselves, there still remain the widow and the fatherless, the aged, the helpless, and the sick, that claim sympathy and care. Never should these be neglected."—*Ministry of Healing*, page 201. Read chapter on "The Helpless Poor." Also instruction in "Testimonies for the Church."

"Every church should have a Dorcas society, which will gather in worn garments from the wealthier classes, and repair and alter them for the needy ones. As a general rule, what the poor most need is work; and if we can, by any means, find remunerative employment for them, that is the best possible help to give. In some cases financial aid will be necessary. Such cases may be brought to the attention of the officers who dispense the poor fund."—O. A. Olsen, in *Duties of Church Officers*.

Note 2

"SPRING TEMPERANCE CAMPAIGN."—Organize bands and district your territory for work with our health and temperance tracts and the new Temperance number of the *Youth's Instructor*. A small temperance tract may be used as a card to gain admittance to homes where the *Temperance Instructor* can be sold. Read special instruction found in the chapter in "Ministry of Healing" entitled "The Liquor Traffic and Prohibition," especially the closing paragraphs on page 346. Then act.

Note 3

"PLANS FOR WORK."—Plans for renewal of church clubs of such missionary periodicals as the *Signs of the Times* weekly and the *Gospel Sentinel*. Let the members pledge the number they will take during the next three or six months.

With the expiration of the Present Truth Series of the *Signs*, it will be necessary to provide new missionary names and addresses to which the new clubs may be mailed.

The organization of small missionary bands should be followed up, and they should be asked to report their work at the weekly missionary meetings and the next fourth Sabbath service.

A. J. S. B.

NOTICES AND APPOINTMENTS

Review and Herald Publishing Association

NOTICE is hereby given that the eighth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in connection with the ministerial institute for the Atlantic and Columbia union conferences, in the North Philadelphia church, 1942 N. Seventeenth St., Philadelphia, Pa., April 18, 1911, at 3 P. M., for the election of five trustees for the coming year, to take the places of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

By order of the trustees.

F. M. WILCOX, President.

The Watchman

The Present Truth Evangelizer

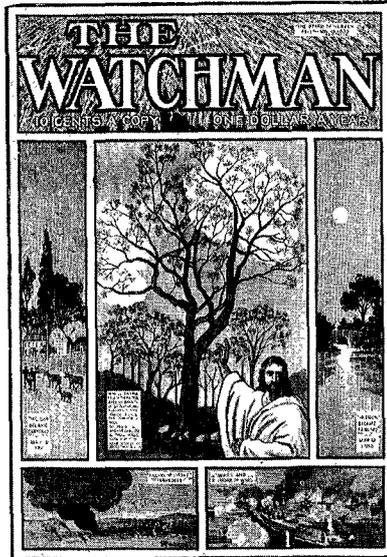
THE *Watchman* is a magazine for everybody.

To reach the people, the *Watchman* begins to evangelize with the cover page.

Matt. 24: 32, 33 is the theme upon which our artist has based the design for the April *Watchman* cover, and it will be one which will please the reader.

This number will be of unusual excellence. Prominence will be given to the subject of the second advent. "Can We Know?" will be answered by the editor, in a strong article setting forth the signs and the prophecies by which we may know that "He is near, even at the doors."

Elder S. N. Haskell contributes a stirring



FACSIMILE OF FIRST COVER PAGE

article on Christ's Second Coming; Prof. B. G. Wilkinson writes on the subject of the Seven Seals; and Prof. P. T. Magan will take up the question of the renewal of the struggle for World Empire, which has been held in abeyance by the nations since the days of Napoleon.

Other articles are—
Christ as God, Archangel, Man, by Clarence Santee.

A Bible reading on the subject of the Little Horn of Daniel 7, by A. L. Manous.

Panama and the Canal, by B. E. Connerly. This number of the *Watchman* will also contain a number of other splendid articles, besides the usual Outlook, Mission Field, and Home and Health departments.

Order early through your tract society.

Publications Wanted

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

M. S. Hubbell, Box 180, Route 1, Fort Smith, Ark., continuous supply of papers.

R. W. Clarke, 104 Warren Ave., Tampa, Fla., monthly publications, *Life Boat*, etc., also tracts.

Mrs. Dora Murner, R. F. D. 1, Gaylord, Mich., *Signs, Watchman, Youth's Instructor, Life and Health*.

Sara Cornforth, Rodeo, N. M., Box 24, *Signs of the Times, Youth's Instructor*, health and temperance tracts.

Lizzie Symons, R. F. D. 1, Sterling, Mich., *Signs of the Times, Review, Watchman, Youth's Instructor*, tracts.

Mrs. John Hume, Route 3, Box 26, Girard, Crawford Co., Kan., *Life Boat, Review, Life and Health, Signs of the Times, Youth's Instructor*, tracts.

Mrs. A. G. Hammonds, Calhoun, La., *Review, Youth's Instructor, Signs of the Times*, weekly and monthly, *Watchman, Life and Health, Protestant Magazine, Liberty*, tracts.

A Good Offer to the Right Men

THE Nashville Agricultural and Normal Institute offers ten men who are seeking a missionary training an opportunity to get a practical education while working to pay a large part of expenses. To be acceptable, a man should be desirous of working in the South; he should have at least a grammar school education; he should be able to do practical manual work on the farm, in a dairy, or with tools. The spring term opens March 13; the summer term, June 22, 1911. For literature and particulars address E. A. Sutherland, Madison, Tenn.

Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

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

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

No discount for several insertions.

FOR SALE.—Eighty-acre ranch, twenty miles from San Diego. Grain and fruit land; all kinds of fruit. Water, house, and barn. For description and terms address C. M. Neil, Paradise Valley Sanitarium, National City, Cal.

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

FOR SALE.—480-acre alfalfa ranch, \$30 an acre; 10 per cent discount for cash. 125 acres black-soil bottom-land; 85 acres growing alfalfa; 3 acres timber; 175 acres farm land, broken; living water; fenced two miles; railroad town. Address B. F. Hinkhouse, Palco, Kan.

HYGIENIC VEGETABLE COOKING OIL.—No better shortening known. 5-gallon can, \$4; ½ bbl. (about 32 gallons), 72 cents a gallon. By freight from Louisville or Chattanooga. One 16-gallon keg, \$12.50 from Chattanooga only. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

KOKOFAT is absolutely pure, clean, sweet, coconut-oil, made from good grade fresh nuts from Central and South America. Hard as butter and white most of year. Clear liquid when hot. Ideal for shortening and table butter for those abstaining from all animal fats. We use no other shortening in the manufacture of our foods, and unqualifiedly recommend Kokofat as being most wholesome and satisfactory. By special arrangement we are able to offer five-gallon cans of Kokofat for \$4.95 each. Better order at once, and remember the freight is no more on ten gallons than on five. And don't forget to order health foods. Address Nashville Sanitarium-Food Factory, Nashville, Tenn.

WANTED.—Situation in bath-rooms. Have had nearly two years' experience in practical hydrotherapy. Can furnish best of references. O. E. Yingling, 1524 Friendsbury Place, Baltimore, Md.

STRAWBERRY PLANTS.—St. Louis, Crawford, Black Beauty, Pride of Michigan, 75 cents a 100; Senator Dunlap, 45 cents; Warfield, 40 cents; Excelsior Glen-Mary, Parson's Beauty, Greenville, 50 cents. Descriptive catalogue free. Lake View Nurseries, Box 10, Poyssippi, Wis.

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

BEAUTIES! Beauties! 12 x 16 Bible Mottoes. Beautiful flowers of all kinds pleasing to the eye. In order to reduce our stock of almost one-half million Mottoes, we are making a very low price: 200, \$6; 350, \$10. "Father" and "Mother" mottoes included in this offer. We have a fine line of mottoes, and make them ourselves. The more you buy, the less they cost. We also have a fine line of Post-Cards at 60 cents a hundred. Our Mottoes are varnished with the highest grade of varnish, and the work is done by one of the best lithographing houses in the United States. Order of the Hampton Art Company, Lock Box 257, Hampton, Iowa.

Obituaries

PALMER.—Died at his home in Tuscola, Mich., Feb. 14, 1911, James Monroe Palmer, in the seventy-ninth year of his age. Brother Palmer was born in the State of New York in 1832. He came to Michigan in 1852, and in 1866, with his wife (now deceased), accepted the truths of the third angel's message, uniting with the Seventh-day Adventist church organized in Tuscola the following year. Four of their six children were present at the funeral. Col. 3:4 was the text chosen by Brother Palmer to be used at his funeral; and from these words the writer undertook to draw a profitable lesson for those present at the service.
WM. OSTRANDER.

HILL.—P. M. Hill was born Nov. 4, 1816, in Tennessee, and died Dec. 8, 1910, aged 94 years, 1 month, and 4 days. When he was quite young, his parents moved to Missouri, where he grew to manhood, and married Levina Mears. To this union were born eleven children, five of whom are living. Brother Hill joined the Baptist Church at the age of sixteen, but in 1872 he heard Brother Lawrence preach, and accepted the Sabbath. In 1874 he became a charter member of the Seventh-day Adventist church at Halfrock, Mo. He leaves two sons and three daughters, also many friends and other relatives, to mourn. He was a strong believer in the third angel's message, and we hope to meet him when Jesus comes.
GEORGE W. TURNER.

SELLERS.—Died Feb. 8, 1911, at Battle Creek, Mich., Sister Ann Sellers, aged seventy-eight years. Her maiden name was Dougherty. Brother and Sister Sellers came to Convis, Mich., in 1844, where they lived till a few years ago, when they moved to Battle Creek. Sister Sellers was the mother of four children, three of whom are living. She accepted the truth in 1861, under the labors of Elders Loughborough and Frisbie, and has been a member of the church at Convis since that time. She loved God, his children, and his truth, and the sorrowing husband and children mourn not without hope. Of her it has been said, "She lived the best she knew," and she was laid away to rest a little while, till called from her dusty bed to live forever. The funeral services were conducted at the old home by the writer.
E. W. FARNSWORTH.

HODGE.—Myrtle Mary, infant daughter of George and Myrtle Hodge, died Feb. 16, 1911, aged 1 year, 1 month, and 1 day. Words of comfort and consolation were spoken by the writer, from Luke 18:16, to the bereaved relatives and friends.
JOHN P. GAEBE.

McELHANY.—Little Ruth, daughter of Dr. and Mrs. Marcus A. McElhany, at the age of 8 years, 4 months, and 2 days, passed peacefully away at the home of her parents in San Fernando, Cal., Dec. 23, 1910. Ruth knew the Lord, having been baptized more than six months before her death, and united with the church in San Fernando. We fully believe she sleeps in Jesus. December 26 she was laid to rest in the cemetery at Glendale.
E. J. HIBBARD.

NILSON.—Died at her home in Oakland, Cal., Feb. 10, 1911, Mrs. Hilda Nilson, aged 57 years, 6 months, and 10 days. She was a native of Sweden. In San Francisco, in 1875, she heard and accepted the truths of the advent message, and united with the San Francisco church. Since 1894 she was a member of the Oakland church. Her husband, one son, and one daughter survive her. The funeral services were held in the Oakland church, and she was laid to rest in the beautiful Mountain View cemetery, to await the call of Him who is the resurrection and the life.
GEO. W. RINE.

AVERY.—Died at her home near Bowling Green, Ohio, Feb. 10, 1911, Betsey H. Avery, aged 79 years, 9 months, and 25 days. In early childhood she removed with her parents from Butler County, Ohio, to this place. In 1849 she was married to Wm. R. H. Avery; their union was blessed with nine children, of whom two sons and a daughter survive, and, with their aged father, find comfort in the precious promises. In 1861, under the labors of Elder Holt, Brother and Sister Avery identified themselves with the Seventh-day Adventist Church, and were among the charter members when the Bowling Green church was organized. Her death brought rest to one weary with a long period of suffering, through which she ever manifested Christian courage and resignation.
A. C. SHANNON.

TEFFT.—Died at the home of her daughter, in Kingston, R. I., Jan. 30, 1911, Sister Lucy Jane Tefft, in the eightieth year of her age. She was born in West Falmouth, Mass., in 1832, and was married to Robert K. Tefft in 1852. To this union eight children were born, six of whom survive her. Her parents were Friends, and the quiet, unassuming manner characteristic of this people was always manifest in her life. Forty-six years ago, when the third angel's message was preached in Rocky Burk, R. I., by Elders M. E. Cornell and R. M. Kilgore, she, with her husband, accepted it, and remained faithful until death. Her husband died in 1872, leaving her with a large family to bring up; and, though the burden was heavy, she bore it with true Christian fortitude. Truly, a "mother in Israel" has fallen; but her works follow her, and many will rise up and call her blessed.
W. R. ANDREWS.

MCDONALD.—Elizabeth J. Anglemeyer was born in Buck's County, Pennsylvania, March 13, 1818; was married to Andrew McDonald in the summer of 1836; and died at the home of her daughter in South Milford, Ind., Dec. 23, 1910, aged 92 years, 9 months, and 10 days. When quite young, she came to Noble County, living for a time near Avilla; but her home has been at or near South Milford for nearly half a century. In her youth she united with the Presbyterian Church, but later she joined the Adventist Church, of which she remained a faithful member until her death. She was a devout Christian, and beloved by all who knew her. She was the mother of thirteen children, five of whom preceded her in death, also the mother of six stepchildren, of whom only one survives. In accordance with her request, the funeral service was held in the Baptist church at South Milford, and conducted by Rev. T. J. Mawhorter. A large audience was assembled. Interment was made in Wright's Cemetery, near Union Chapel.
MRS. R. ADAMS.

SIEWERS.—Joseph B. Siewers was born in Salem, N. C., Oct. 25, 1843, and died at Decatur, Ill., Jan. 31, 1911. He received his education at the place of his birth, and when nineteen, enlisted in the Union army, serving three years. After his discharge he moved with his parents to West Salem, Ill. He was married to Susan Rebecca Rothrock, Nov. 8, 1870. To this union three children were born. His wife, one son, and a daughter are left to mourn. Brother Siewers became a member of the Seventh-day Adventist Church thirty years ago, and was a firm believer in the message. The funeral service was conducted by the writer at Decatur, where the deceased had lived for the past twenty-five years.
E. A. BRISTOL.

LAKIN.—William Dwight Lakin was born Feb. 19, 1852, in Putnam, Mich., where he spent his childhood and early manhood. April 20, 1875, he was married to Lizzie A. Hitchcock. Later in life they removed to Portland, Mich., where he became engaged in a prosperous business. Brother Lakin accepted the truths of the third angel's message in 1895, and was chosen local elder of the Portland church, which office he held at the time of his death. He was loved and respected by all who knew him, and his loss is keenly felt. He quietly fell asleep Feb. 13, 1911, lacking six days of being fifty-nine years old. Besides his wife, one son and two sisters are left to mourn. 2 Tim. 4:7, 8 was selected as an appropriate scripture upon which to base comforting remarks. In the beautiful Portland cemetery he sleeps to await the call of the soon-coming Life-giver.
CLIFFORD A. RUSSELL.

BURLEIGH.—Died at the home of his daughter in New Bedford, Mass., Jan. 4, 1911, John Q. Burleigh, aged 80 years, 7 months, and 6 days. He was born at Phoenix, N. Y., in 1830, where he remained till he was twenty-one years of age. After this he spent some years as a salesman in different portions of the country. In 1862 he answered the call of his country, enlisting in the 119th Illinois Infantry. He spent three years in the service, and was discharged in 1865. At the close of the war, and after the surrender of General Robert Lee, but before the news had reached that portion of the South where he was stationed, he was wounded in an engagement near Mobile Bay in Alabama. The effects of this wound he carried through life. In 1865 Brother Burleigh married Miss Elzira Yacum, of Pennington Point, Ill., to which union six children were born, two boys and four girls; namely, Drs. G. W. and E. S. Burleigh, both deceased; Mrs. Mary R. Jayne, of Atlantic City, N. J.; Mrs. Eliza B. Bradford, of New Bedford, Mass.; Mrs. Luella Thompson, of Bloomington, Neb.; and Mrs. Mabel Patterson, of Gibbon, Neb. In the spring of 1868, Brother Burleigh moved to eastern Nebraska, then a wild country, settling in Syracuse. Here he remained thirteen years. At this place, in a series of meetings held by Elders H. Shultz and A. J. Cudney, of the Nebraska Conference, he was convinced of the truths held by this people and gladly accepted them. Removing westward, he spent three years in Republican City, and later moved to Bloomington, Neb., where he resided twenty-eight years. In June, 1909, after a married life of forty-four years, his faithful wife was laid to rest, which left him quite alone. Later, in company with his daughter, he came East, and has since lived with the two children whose homes are in this section. Brother Burleigh was a man who loved God, and was honest and sincere in his convictions of duty and right. He was a man of prayer, and one could not be in his presence very long but some words of his indicated his faith in God and his Word. The blessed hope which sustained him in life supported him in his last hours, and he passed to his rest with full confidence in God, and of a part in the resurrection of the just. The funeral services were held in the Methodist church in Acushnet, Mass., Jan. 6, 1911, and were conducted by Elder H. C. Hartwell, Rev. Brown, a Methodist minister, and the writer. He was laid to rest in the cemetery near by to await the coming of the Life-giver.
W. B. WHITE.



WASHINGTON, D. C., MARCH 9, 1911

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WITH this number we begin a series of articles from Brother D. E. Robinson,—"A Study of Principles." These may be followed with much profit.

ATTENTION is directed to the appeal for canvassers for foreign fields by Elder N. Z. Town, on page 20. There should be many whose hearts are ready to respond.

THE offering for the poor, to be made Sabbath, April 1, will appeal to every generous heart. Read the article from Elder W. T. Knox, regarding this offering, on page 12.

THE fifth session of the South African Union Conference is to convene at Bloemfontein this month, the Natal and Cape conferences holding their annual meetings at the same time.

THE Atlantic Union paper brings particulars of the death of Dr. C. C. Nicola, of Attleboro, Mass., who was lost overboard from a steamship, returning from the Bermuda Islands, where he had been to accompany a patient. Dr. Nicola was formerly connected with the New England Sanitarium, at Melrose, in its earlier days. The sorrowing family and friends have our sympathy in this sudden bereavement.

GOOD reports come from the ministerial institute now in progress in Knoxville, Tenn. The blessing of the Lord is with the workers as they unite in study and prayer for preparation for stronger service. The work in the South shows most encouraging growth.

THE suggestive program for the fourth Sabbath home missionary service, on page 20, contains some valuable suggestions for those who desire to labor among their neighbors. It should be used in all our churches on the date indicated.

THE California-Nevada Conference, at its recent meeting, was divided into three conferences, for the better working of the vast territory. One of these conferences has called to its presidency Elder E. W. Farnsworth, who has been laboring in Battle Creek. The church in that place will feel his loss keenly; for his ministry to them has been richly blessed.

AT twelve o'clock Saturday, March 4, the Sixty-first Congress closed, and all the Sunday bills and other religious measures pending in Congress, died with its expiration. Every Seventh-day Adventist should recognize in this the providence of God, and improve most earnestly the little time of respite again given us in which to teach the principles of religious liberty.

By telegraphic message from Dr. S. P. S. Edwards, from St. Helena, Cal., we learn the sad news of the death of his wife, Dr. Maria L. Edwards, on February 28, of apoplexy. The sympathy of all will go out to Dr. Edwards in this great affliction. Our sister has for years been connected with the St. Helena Sanitarium and with our evangelistic medical work, in which department she was a strong laborer at general meetings and in the churches. We shall miss her services in this cause.

HERE is a word from Elder I. H. Evans, written from China in a personal letter to his own family, but speaking of the facts that stir all our hearts:—

"Truly, if God ever went out before this people, he is going out before us now. We have thirty companies of believers where a foreign worker never spent a week."

The time has come for the message to go, and the Lord is making bare his arm. And how our workers long for more men and more means to meet the calls! What gives them courage, under God, is the thought of the believers in the home lands who will never cease to pray and work for the missionary cause.

THE *Protestant Magazine* for the current quarter is out, with its pages filled again with strong Protestant testimony. The quotations given from quarter to quarter from historical documents are particularly valuable for preservation. Protestant workers outside of our denomination are speaking good words for this journal.

WE learn of the death, on February 27, at Battle Creek, Mich., of Mrs. Uriah Smith, widow of one of the pioneer laborers in this cause, Elder Uriah Smith, and sharer with him in pioneering experiences in the early days. From her pen came the first poem printed in the first volume of the *REVIEW*, a hymn of Sabbath praise (reprinted in our issue of March 3, last year). Again we are reminded of the wonderful workings of divine power in the growth of this message since the first little companies of believers began to gather round its standard.

OUR Seventh-day Adventist young people are encouraged by the Missionary Volunteer Department to reach a definite standard of knowledge in Bible doctrines and denominational history. The examinations for "Standard of Attainment" are given twice each year, and all who pass these tests become "Members of Attainment." One of the semiannual examinations is given in March, and all young people who desire to take the tests should apply at once to their church elder. He will obtain the questions from the conference Missionary Volunteer secretary.

SPEAKING at the annual banquet of the Presbyterian Alliance of Washington last week, Justice Harlan, of the Supreme Court, severely scored society in this city for its Sunday teas and other functions. "I believe," he said, "that the Sabbath day should be observed and kept holy by all classes of people; that only such labor as is necessary should be performed." We hope he does not mean to revive the old spirit of religious compulsion when he adds: "The power of the Presbyterian Alliance is great, and it should be exerted toward the correction of these evil practises."

Hasten the Work

IN the *REVIEW* of February 16 the report of the receipts by the General Conference Treasury on the \$300,000 Fund showed an amount a trifle in excess of seventy thousand dollars. The readers will, without doubt, be interested to know that of this amount we have already sent sixty thousand dollars to the various mission fields to which appropriations from this fund have been made. This will prove a great source of encouragement to the brethren in the fields, and will enable them to supply a few of the needed homes, and start some of the enterprises that their work calls for.

However, this is only a beginning, being only a fifth of the amount that they are counting upon; and in order to save them from disappointment and discouragement, we in America should be doing our utmost to hasten the completion of this effort, and send forward, as early as possible, the full amount called for in this plan.

W. T. KNOX.