

Vol. 87

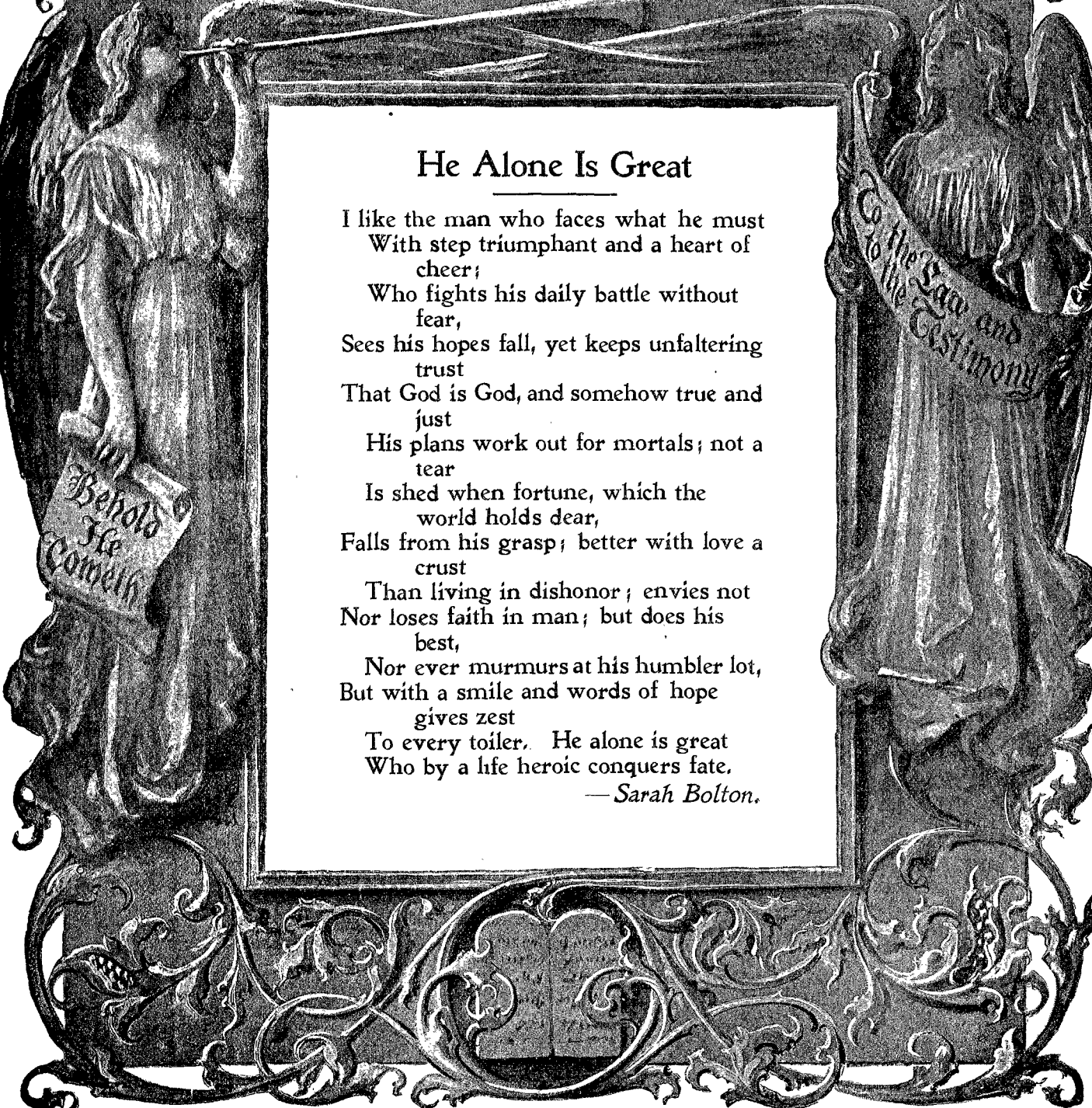
Takoma Park Station, Washington, D. C., March 3, 1910

No. 9

He Alone Is Great

I like the man who faces what he must
With step triumphant and a heart of
cheer;
Who fights his daily battle without
fear,
Sees his hopes fall, yet keeps unfaltering
trust
That God is God, and somehow true and
just
His plans work out for mortals; not a
tear
Is shed when fortune, which the
world holds dear,
Falls from his grasp; better with love a
crust
Than living in dishonor; envies not
Nor loses faith in man; but does his
best,
Nor ever murmurs at his humbler lot,
But with a smile and words of hope
gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate.

— Sarah Bolton.



OUR OWN PAGE

On this page the managers of the Book and Circulation Department announce each week the best things they have to offer, including some of the many good, encouraging reports that come in each week from the field. To miss reading this page is to miss some of the most inspiring messages the paper gives. Watch for the weekly announcements

MARCH COLDS



MARCH is the month for colds. It seems that every one has them, and they range in severity from the troublesome stuffy cold in the head, from which there is seemingly only the inconvenience of muddled thoughts, to an attack of the genuine grip, which causes every bone and muscle in the body to cry out in distress. March is the month for colds because it is the month when the weather begins to break up, and every one is naturally careless.

We have grown to look lightly upon a cold as something which one can scarcely expect to avoid — a necessary evil — which, when contracted, must be allowed to “wear itself out.” Few are aware of the short step there is from a slight cold to pneumonia, and perhaps none of us stop to think that every cold which one has weakens the body’s resistive powers to some degree, and offers a foothold to some disease of a more serious nature.

We need to know more about colds to recognize their dangers and to be better prepared to resist them. It is to provide just such information that the book, “Colds; Their Cause, Prevention, and Cure,” has been prepared by Dr. G. H. Heald, the editor of *LIFE AND HEALTH*. It contains all essential points in a nut-shell, compactly presented in a volume which you can put in your pocket, and which it will take only a few hours, at the most, for you to read. You should read it yourself, and then have the copy conveniently at hand to pass on to your friend this month when he is suffering with a cold or coming down with the grip.

In white leatherette, with title stamped in brown, the price is only 25 cents. Order from your Tract Society or direct from the Review and Herald Publishing Association.



TWO STRONG BOOKS

If we, as Seventh-day Adventists, believe in the soon coming of the Lord as fervently as we should, every means should be taken to present this truth to others, and in no way can we do it more effectively than through circulating such books as “The Story of Daniel the Prophet,” and “The Story of the Seer of Patmos,” by Elder S. N. Haskell. Exposition of the prophecies in Daniel and The Revelation is given in these words in a most felicitous manner. The books are devoted to a pleasing and fascinating study and discussion of the prophecies. In these books the prophecies are presented in such a manner that they may be readily understood by the fifteen-year-old boy or girl as well as by much older persons.

By this it should not be understood that they are juvenile books, for they are no more so than the Bible itself. They are books which are equally attractive for old and young.

If you have not read “The Story of Daniel” or “The Seer of Patmos,” get them now and begin to do so at once. If you can borrow them from your neighbor, it will be well for you to do so, and after

you have read them, we know you will want them in your own library to consult and pass on to others as opportunity affords.

The “Story of Daniel the Prophet” is sold at the three prices, \$1.00, \$1.25, and \$1.50, in plain, half cloth, and full cloth bindings respectively. The same prices apply with “The Seer of Patmos.” Both books are handsomely illustrated. Order through your Tract Society or direct from the Review and Herald Publishing Association.



JUST OUT

A new book entitled “Temperance Torchlights.” The most practical, helpful book on the subject of temperance. Millions of lives have been cursed and many homes made sad by the demon intemperance. This book will be a great assistance to temperance workers. This is a very opportune time to place such a book in the hands of your friends and neighbors, and thus show them that you are interested in doing what you can as an advocate of the principles of true temperance. It is a splendid book to place in the hands of the members of the W. C. T. U. and other temperance organizations. It contains 256 pages. Bound in cloth, it is sent, post-paid, for only 50 cents. Both young and old will enjoy reading this interesting book.



WITH THE WORKERS

There are thousands of people who at the present time know nothing whatever of the *REVIEW*, who would appreciate it just as much as the person mentioned in the following statement, could they only know its real value:—

“Enclosed please find check for 90 cents to pay for six months’ subscription to the *REVIEW* for Mrs. —. This lady has been reading the *REVIEW* for the past two months, and is delighted with it. She says she can not be without it.”

The following statement, just received, shows the power the *PROTESTANT MAGAZINE* has in claiming the attention of the people:—

“Your *PROTESTANT MAGAZINE* for the third quarter being handed me to read a few days ago, I came to the conclusion I must secure it for the coming year. If your fourth quarter issue is a continuation of the same subject as in the third quarter’s issue, please commence my subscription with it. Enclosed find 25 cents in stamps.”

The following demonstrates the selling qualities of *LIFE AND HEALTH*, the kind of grit required in the work, and the liberal remuneration for this kind of missionary work: “I worked Wednesday and sold 155 copies of *LIFE AND HEALTH*. I sold the remaining 45 Thursday in the forenoon. Enclosed you will please find money-order for \$8 to pay for the 200 papers. Although many said, ‘Times are hard, we can not buy,’ I did not get discouraged, but kept right to work until I had sold them all.”

THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 3, 1910

No. 9

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance
One Year.....\$1.75 Six Months.....90
Three Months.....50

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

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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

Editorial

The Day of Sacred Rest

THE first poem that appeared in the REVIEW—in number four of the first volume, January, 1851—shows that among those first Sabbath-keepers were fingers that could skilfully touch the harp of sacred song. From this poem, entitled "The Sabbath," by H. N. Stevens, of Paris, Maine, we quote:—

"THY holy sway
Quells the wild tumult of the troubled soul,
And softly whispers peace. The sorrowing heart
Grows glad at thine approach, and spirits faint,
Fanned by thy hallowed breath, revive and smile.
From the rapt vision fades the world away,
And saints, in union sweet, draw near to heaven.

"Six days the Almighty labored with his word.
But now his labors ceased, and heralded
By the clear anthem of the 'morning stars,'
Crowned with excessive glory, shone on high
The first Sabbatic morn. To greet its dawn,
All heaven joined in univocal song;
Mellifluous voices filled the balmy air,
Accompanied by harps of sweetest note,
Hymning the praises of creating love,
And the bright glories of the day of rest.

"Momentous day! its first observer He.
The high and lofty One, whose fearful name
Gleams as a signet on its holy brow.
Alone ordained, and sanctified by him,
And with his blessing blest forevermore.

"When from the sacred mount,
Whose cloudy top and trembling base proclaimed
The awful grandeur of its Guest sublime,
In thunder tones went forth the 'royal law,'
God's will to man, made known in ten commands;
On that dread morn, while to its center shook
The steadfast earth, and Israel in dismay
Turned from the fearful sight, nor could endure
The voice of him that spake; the great decree
Unchangeable was passed on all below.
'Six days may work be done, but on the seventh,
Which is the Sabbath of the Lord thy God,
Thou and all thine shalt rest; for in six days
The Lord made heaven and earth and all therein,
And rested on the seventh, and hallowed it.'

"Based on this grand foundation, stands secure
The Sabbath of the Lord. And who art thou,
That rashly dream'st to pluck this fabric down;
And on its ruins to erect thine own?
Thy blest, thy sanctified! Shortsighted man!
Canst thou command unnumbered worlds from naught?
Or canst thou thunder with a voice like him?
Then mayst thou think to change the law divine.
Thy weakness know, and know that God is strong,
And jealous of his glory; and who dares
With impious hand to touch his high renown,
Shall his displeasure prove, and taste his ire.

"Blest all-immortal day! Ah, it shall stand;
Unmoved amid the strife of mortal tongues,
And while eternity his mighty years
Shall roll unnumbered o'er the earth made new,
Effulgent shine in glory's noontide ray,
By nations who are saved, observed for aye."

Deliverance From a Scourge

THE heart of faith believes not merely in a God who has power away yonder in the heavens. Faith clings in loving trust to One who not only has the power, but has the willingness and the care actually to do things out of the ordinary when to his glory and for the good of his children. In the REVIEW of June 30, 1896, an article by Lois A. Calkins bore

witness to a manifest interposition of the Lord's power in deliverance from a scourge. It is a testimony that will bear repeating. The time was the early seventies. The writer said:—

My people lived at Chain Lakes, Martin Co., Minn. I do not remember the exact time when the grasshoppers came, but I think it was in August. We were returning home from meeting on the Sabbath, and when about half-way home, we saw the grasshoppers. We had never seen so many before; we were soon surrounded by them, and could go nowhere without coming in contact with them. They destroyed much of the grain that year, and deposited their eggs very thickly for many miles around. A bounty was offered, and large machines were used for their destruction, and thousands of bushels were destroyed in this way; but this did not seem to diminish them.

My father was an old man in very feeble health; mother was not strong, and I had two little brothers. My health was also very poor; and our income was small. Still, we were not discouraged; we studied the Bible, and believed that the promises of God are the same to us in these last days as they were to his people in olden times, and we laid the matter before him. We told him how we were situated, and asked him to bless us in planting a garden, and to protect it from the grasshoppers; and we believed he would do it. . . .

In the spring when the grasshoppers hatched out, they covered a large portion of our small garden spot. To all outward appearances, it would be useless to plant a garden there. However, we had the ground prepared, and planted our garden, trusting in the Lord to protect it from the grasshoppers. When the seeds came up, there were no grasshoppers in our garden, and the vegetables grew rapidly. When the grasshoppers were full grown, in the time of day when they hopped and flew, it sounded like the fast falling of hail all around and over the garden; and in the time of day when they were quiet, they were in great heaps around the garden.

When I went into the garden, and saw everything growing so thriftily, exceeding everything I had ever seen or heard of, and the grasshoppers so very thick around it, and knew that everything else was destroyed for many miles around by them, it seemed almost like holy ground. I could not but think what a kind Heavenly Father we have, and how unworthy we are of his favors.

The small garden yielded beyond all expectations, we are told; fifty bushels of beets from a small patch, eighty-three very large squashes from three vines:—

It seemed to us that the ground had surely brought forth its increase. Forty of the squashes we put into the cellar, and they lasted until the spring, and not a rotten spot came upon one of them.

People came eight miles to buy of us, and though our garden was very small, we sold fifteen dollars' worth of vegetables from it, at the usual price, and gave some to our neighbors, and had our cellar well filled. When people came to buy of us, they wondered at the abundant yield, in the midst of the grasshoppers. Even those who were not Christians, when they saw our garden, would exclaim, "How you are blessed!"

In conclusion, the sister said:—

We had just begun to pay tithes, it being the first time we had ever heard anything on the tithing system, and had not noticed what the Lord says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." In this, the Lord fulfilled his promise.

Not always, of course, does the Lord ward off temporal disaster. His accounts with his children are not settled in this world. Some are called upon to take joyfully the spoiling of their goods, knowing that in heaven they have the enduring substance. Therefore, with Habakkuk, we will say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; . . . yet I will rejoice in the Lord, I will joy in the God of my salvation." He is our God, and we trust him just the same. W. A. S.

Clouding the Message

God's servants were never sent out into the world without a definite message to give to the people. As in the days of David, it is not the swift runner that is needed so much as the man with something to tell and a sense of the importance of the message which he bears.

But this is not the case to-day in the majority of the churches in Christendom. There is no warning trumpet sounded from the Lord of hosts by the appointed watchman, though that day is fast approaching which is full of terror and desolation for those who are unprepared. This is the time in which it was declared that the people would be saying to the appointed seers of God, "See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." Isa. 30:10. All this was done in order that they might "cause the Holy One of Israel to cease from before" them.

That is also the time spoken of in 2 Tim. 4:3, 4: "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto

fables." The teaching of fables is the burden of a great deal of the pulpit productions to-day. Philosophical essays *about* religion, the social life, athletics, and politics, learned disquisitions on evolution and the Higher Criticism, with much discounting of the Word of God, — these occupy the thirty or forty minutes given to the appointed pastor of the popular church to-day at the most important meeting of the week, while vocal and instrumental solos and pipe-organ entertainments unite to lull the consciences of men and women into sweet dreams of security. While this is going on, Satan is busy fettering souls.

Knowing the agencies that are at work clouding the message of God and doing their utmost to destroy faith, is it any wonder that faith will be very scarce in this time? With the higher institutions of learning in the country pitted against the Word, is it to be wondered at that the faith of many should be shaken? The people of old "did not like to retain God in their knowledge," and therefore he "gave them over to a reprobate mind." The people of this age are coming to delight in fables more than in the Word of God. Therefore he will permit "strong delusion" to come upon them; and as a natural result they will "believe a lie," and go down with it.

Isaiah is speaking of that very condition of ease and security that men have made for themselves, when he says: "The bed is shorter than that a man can stretch himself on it; and the cover narrower than that he can wrap himself in it." Isa. 28:20. They have made a bed for themselves; but they will awake to the sad fact some day that it is a bed of delusion, which can give no comfort. They have trusted in their own righteousness; but they will find, when the test comes, that that righteousness will not cover them. Instead of giving them the message of warning which should have been given, their teachers spoke to them "smooth things," and they loved "to have it so." When that great day comes that must "try every man's work," then comes the sad disappointment and the terrible cry: "The harvest is past, the summer is ended, and we are not saved."

This comes, in great part, because the appointed messengers have clouded the message, and have sought to please the people in their own ways when they should have warned them to flee for their lives, and to look not behind them to the allurements of this world. It is never safe in the time of a great crisis to turn to our own pleasures and close our ears to the warnings of the watchman. We are in such a time. Let us heed the warnings of God, and turn from the enticing snares set by Satan to capture souls. C. M. S.

Are We Growing Careless?

ARE we growing careless in the things of God? This is a practical question which every disciple may well ask himself. As a business man takes account of his affairs, noting carefully his income and expenditures, and the actual status of his business operations, so it is well for us sometimes to consider our Christian experience.

The apostle Paul exhorts us to this investigation. He says: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" He says again: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."

While we can not attain Christian growth by looking at ourselves, or at others, at the same time we are exhorted many times in the Scriptures to take diligent heed unto our ways. Are we to-day, as a church, standing in that relationship to God as regards faithfulness, loyalty, and conscientious Christian living, that becomes our profession? Are we as careful as we were a few years ago regarding some of these things?

1. Have we that conscientious regard for Sabbath observance which we once possessed?

2. Are we growing careless in the payment of tithes and offerings?

3. Are we drinking in the spirit of the world as regards its pleasures?

4. Do we manifest that simplicity of dress and personal attire to which we are exhorted in the Word of God and by the testimonies of his Spirit? What witness is borne to this question by our congregations?

5. Do we show the same regard for the principles of health which was formerly shown by those believing this message?

6. Do the appeals which come to us through the spirit of prophecy affect us in the same measure that they once did?

7. Are we growing careless in Bible study and personal devotion?

These are only a few of the questions for self-examination which suggest themselves. We mention the matter of Bible study and personal devotion last. This is really the first and most important inquiry. Carelessness in this respect will lead to carelessness in every other Christian duty. No disciple can hope to live a Christian life in these days of stress, and storm, and conflict who does not daily partake of the spiritual food which God provides in his Word, and who does not daily

seek communion with the source of all power.

There are too many Seventh-day Adventist homes to-day where family worship is not known, where from one Sabbath to another but little if any time is spent in the study of the Word, or in seeking God for his help. Some claim that they have not money to supply themselves with our periodicals or books, but they seem to have an abundance of means to spend for story papers, newspapers, and books of fiction. Surely this kind of experience can only be fraught with disaster in the end.

We are carrying forward to-day great, missionary enterprises; we are operating many institutions; we are distributing the printed page by the thousands. All this is well and good, and we may thank God that he enables us to do so much in these ways, and yet we may do all these things, and not really know God. We may give all our money to feed the poor, and sacrifice our bodies to the burning, and yet be devoid of those humbler qualities of heart which characterize us as the Lord's own.

Let us remember that the foundation of all true Christian experience, the foundation of successful Christian character-building, is the cultivation of the simple qualities of daily, practical Christian living. Walking humbly with God, seeking a daily acquaintance and communion with him, discharging every duty in his fear, knowing every day that our sins are forgiven, and that God is guiding us by his Spirit,—it is this experience, and this experience only, which will keep us from carelessness, preserve us unspotted from the world, and present us blameless before the throne of the Father at last.

The great need of Israel to-day is the cultivation of personal piety in the life. We need to study the Word more, we need to pray more, we need to cultivate more love and faith and hope and charity. We need to exercise the simple, childlike spirit in asking and believing. If we do this, the bestowal of God's power and grace will come as the inevitable result.

F. M. W.

Man's Way or God's

THE ways of God as revealed in the Word of God are being much criticized to-day, and men are setting up their own way in opposition to his. It is certain that there is a vast difference between the purely human way and the way of him who is from everlasting to everlasting. All men are transients in this world. They were not here yesterday; they are here to-day; and to-morrow they are but a fading memory. But "from everlasting to everlasting, thou

art God." So while transient man makes for himself a way which he may judge to be a right way, God, who sits in the heavens and views eternity, sees man's way as the crooked, piecemeal way that it is.

For that reason the Lord speaks to man in these words: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:7-9. That there is no security, no safety, in the ways of men is shown by the fact that they are not only at variance with God's ways, but they "are at variance with one another. The Lord says of them that they are not equal." Again he declares that "there is a way that seemeth right unto a man; but the end thereof are the ways of death." Man can not see the end of the way he marks out for himself, though he may think it is the only way there is, and that he can see the end with perfect clearness; but God, seeing the end from the beginning, sees Death standing with open arms at the end of the way which so many men and women choose for themselves with perfect confidence. It is no wonder, then, that the Lord entreats men to turn from their evil ways. "I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live." Eze. 18:32.

From these scriptures it is evident that there is no safety or salvation in the ways of man. Adam and Eve chose a way for themselves which was in opposition to the way of God. We have seen the result of that. On the plain of Shinar a human way to heaven was being built when the Lord touched the tower of their way and the tongue of their speech, and shattered them both, and scattered the builders. His chosen nation would not have him to rule over them, but chose their own way, and got it; and at the end of that way of their own choosing stood the death of their nation. God saw it, but they could not see, nor would they heed his warnings. When the Desire of nations came to Israel and stood in the temple, whose every service predicted and prefigured him, Israel was still busy with her own way. That way led to the crucifixion of her Lord, to the destruction of her temple and city, and to her own scattering among the nations that hated her.

Then a great portion of the church established by the Master himself and led and brooded over by the Comforter,

wearied of the way and chose its own way, turning aside from the glorious light of the gospel to follow hard after the smoking flambeau of heathenism into a darkness that has cursed the world for hundreds of years, teaching image-worship and a spurious sabbath, trampling under its feet the law of the Eternal, and in the end condemning to death those who shall faithfully adhere to the gospel and the way of Christ. That is the climax of its career. Israel's career was closed when she decreed the death of Christ. The destiny of that apostate power will have closed in reality, when it decrees the death of the followers of Christ. Christians may go down under the blows of that decree; but they will go down to rise again triumphant. But that power will seal its own destiny in the signing of that decree. To that terrible end will lead the choosing of its own way and its trampling upon God's way.

Men to-day are choosing a fatal way as truly as ever did Israel of old. Men choose to be rich, throw their whole soul into that purpose, even bartering their soul to accomplish their end. Death stands at the end of the way. The young man spurns the advice of parents, determined to "see something of the world," and too often refuses to turn from that way. Linking his ambitions and desires with the world and its ways, he goes down bound to it to the last. The young woman, wise beyond her years, and knowing more of the world than the parents who brought her into it, spurns counsel, chooses her own desires for a guide, and finds, mayhap, when too late, that she has chosen foolishness, and must reap the fruit of it. O the many bitter cries that follow the sun around the world, coming from the lips and hearts of those who have found out that the grain we reap comes always true to the seed we sow—who have found out that the way of their own choice, which looked so beautiful in the dawn, has led them into the quicksands of death when night came down over the world! There is a better way. It is the way of God—the way of life. His ways are ways of pleasantness, and all his paths end in the garden of peace. He sees the way from its beginning to its end. It is better to let him do the choosing; for in the path of his way there is no disappointment, no sorrow, no death.

C. M. S.

In His Name

CHRIST promises his disciples, "Whatsoever ye ask in my name, that will I do." This constitutes the assurance of every petition. We can not approach God in our own worth or merit. Our very best efforts have resulted in failure. In us there is no good thing. We can not claim the blessing of God by

virtue of anything we have done or may do. Though we have resolved to do better many times, we have fallen short of the mark. We can only cast ourselves at his feet, and plead his mercy, and ask that in the name of the Lord Jesus, and through the merits of his sacrifice, God will pardon us, and receive us.

The name of Jesus is the all-prevailing name in heaven and earth. Said the angel of Mary, in announcing the birth of Christ: "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." That name, and faith in that name, have wrought deliverance to the followers of the Lord many times since that announcement.

In that name, the heralds of the cross have gone forth in every age to proclaim the gospel of power. Through it, miracles have been wrought, stubborn hearts subdued. Peter could testify regarding the impotent man: "And his name through faith in his name hath made this man strong." And the apostle Paul, in speaking of the Lord Jesus, says: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

As we seek the Lord in prayer, let us come in the all-prevailing name of the Lord Jesus; let us realize what that name stands for, in mercy, and love, and goodness, and long-suffering, and tender compassion; and then with our hearts sensing the power and mercy of the One bearing the name, let us press our petitions with faith and assurance to the throne of the Father.

We have a mighty advocate, and no influence in heaven or in earth can resist the power of his plea and ministration in our behalf. Let us, therefore, present our petitions with assurance, claiming the promise, "Whatsoever ye shall ask in my name, that will I do."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

F. M. W.

Bible Finance

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." Luke 14: 28-30.

Note and Comment

Religious Conditions in Germany

THE *Harvard Theological Review* for January has an article on religious conditions in Germany. It is stated that 99½ per cent of the people belong to the established churches, the Lutheran or the Catholic. The half per cent belong to "sects," a small part of which are of German origin. Of the others we read:—

Almost all the other sects have come from Great Britain or America—Methodists, Baptists, Irvingites, Adventists, Christian Scientists, Mormons, Darbyites, etc.

Of the general religious attitude we are told:—

We find that of the whole German population about 35 per cent take a friendly attitude to the Protestant Church, about 25 per cent to the Catholic Church, and that about 40 per cent are completely indifferent or hostile to all churches.

A Christian, Not a Heathen

To the oft-repeated question of professed Christians as to why they should give money to save the heathen, A. B. Upham, in a recent number of the *Missionary Review*, gives the following pertinent answer:—

Why should we give money to save heathen abroad when there are heathen in our own country to save? There are other "why's" equally logical! Why should I give money to save those in other parts of this country when there are needy ones in my own State? Why should I give money for those in other parts of the State when there are needy ones in my own town? Why should I give for the poor in the town when my own church needs money? Why should I give to the church when my own family wants it? Why should I waste on my family what I want myself? Why?—Because I am a Christian and not a heathen.

The Most Effective Weapon

INFIDELITY and the Higher Criticism are making inroads in the world to-day, not because their arguments have not been successfully met so far as logic and reason are concerned, but because the great mass of professed Christians fail to exemplify the power of the gospel in their own lives. Speaking of this, P. S. Hensen, D. D., says:—

It isn't the Higher Critics that are destroying the influence of the church—and I have no more sympathy with the destructive critics than you have. The trouble is not with the Higher Critics, but the lower living of Christians. The fog of Higher Criticism is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sunbeams of Christian living. I'll wear myself out preaching the evidences of Christianity,

and some cross-grained representative of Christianity in the pews will spoil the whole inside of ten minutes after I get through.

The strongest influence which can be pitted against infidel cavil and the sophistries of Higher Criticism is the influence of a godly Christian life.

A New "Industry"

IN the *National Geographic Magazine* for December, Mr. A. H. Warner says that while visiting a village near Palermo, Italy, he asked what the chief industry was. "Agriculture and emigration to America," was the reply. He adds:—

The answer would be equally true of all that part of Italy which lies south and east of Naples, including Sicily. It is this region . . . that for almost a score of years has been pouring its life-blood into the United States, until it has given us a population of some two million Italians, and brought it about that at least every eighth man, woman, or child in the city of New York is of that race.

This is the situation that emphasizes the importance of the work of our Foreign Department, which requires the co-operation of all our people and conferences in the effort to evangelize the people of foreign tongue whom Providence is allowing to come to our shores.

Union of Churches

DEFINITE moves are being made toward union between the Congregational and Episcopal churches in this country. The last conference of bishops of the Episcopal Church expressed the wish that conferences might be arranged with representatives of other Christian bodies looking toward union. A committee was appointed at the Congregational conference in 1908 to consider the matter and expedite the union. That committee, at the last Congregational conference, reported progress, and was enlarged and continued. One Episcopal bishop has gone so far as to declare that the Episcopal Church would be willing to give up its thirty-nine articles of religion and drop its name to bring about union. It is felt by those who are considering the matter that if these two bodies are able to unite under one general management, it will open the way for other religious bodies to do the same. Once the movement is well started, it is not difficult to see where it will end, and who will stand at the head of the great organization at last when all are united in one body save those only whose distinguishing characteristics are, keeping "the commandments of God" and having "the testimony of Jesus."

"Your life is somebody's Bible—a 'living epistle, known and read.' What is being read in you?"

CONTRIBUTED ARTICLES

The Joy of Heaven

L. D. SANTEE

A SENSE of the life that is endless,
Each nerve of the spirit at rest,
To feel that no more we are friendless,
But leaning on Jesus' breast,
To forget how the grave has bereft us,
To know that the years can not cloy,
To greet the dear friends who have left
us,
With the passionate fullness of joy,

To list to the music of angels,
To rejoice and be glad in our day,
To join in the wondrous evangel
That rises to Jesus for aye,
To feel all the gladness of heaven,
To thrill at his life-giving word,
To know that to you it is given
To enter the joy of the Lord,—

Thank God that the hour is nearing
(Though sometimes our faith groweth
dim),—

The hour of the Saviour's appearing,
To gather the children to him!
Why shrink from the cross that is given,
Why dread all earth's sorrows to face,
So long as the Saviour and heaven
Await at the end of the race?

Moline, Ill.

Faithfulness in Health Reform¹

MRS. E. G. WHITE

(Concluded)

THE principles of healthful living mean a great deal to us individually and as a people. When the message of health reform first came to me, I was weak and feeble, subject to frequent fainting spells. I was pleading with God for help, and he opened before me the great subject of health reform. He instructed me that those who are keeping his commandments must be brought into sacred relation to himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service. This light has been a great blessing to me. I took my stand as a health reformer, knowing that the Lord would strengthen me. I have better health to-day, notwithstanding my age, than I had in my younger days.

It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true.

We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh-meat

is not the right food for God's people. I have been instructed that flesh-meat has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for every one, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.

We are not to make the use of flesh-meat a test of fellowship, but we should consider the influence that professed believers who use flesh-meats have over others. As God's messengers, shall we not say to the people, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh-pots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential to growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.

All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down, and make us what we ought not to be, strength to grow up into Christ, who is our living head, will be given us, and we shall see the salvation of God.

Only when we are intelligent in regard to the principles of healthful living, can we be fully aroused to see the evils resulting from improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance; but when correct tastes are once formed, they will realize that the use of the food which they formerly regarded as harmless, was slowly but surely laying the foundation for dyspepsia and other diseases.

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Teach them what things to avoid in or-

der to preserve health. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practices, are now being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates.

Health Reform to Be Taught

Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh-meats.

Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, and showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind.

Much tact and discretion should be employed in preparing nourishing food to take the place of that which has formerly constituted the diet of those who are learning to be health reformers. Faith in God, earnestness of purpose, and a willingness to help one another, will be required. A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body.

Extreme Views

Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent.

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens which are well cared for and suitably fed. Eggs contain properties which are remedial agencies in counteracting certain poisons.

Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work

¹ Sermon at the General Conference, Washington, D. C., May 31, 1909.

that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it.

Those who would be successful in proclaiming the principles of health reform must make the Word of God their guide and counselor. Only as the teachers of health principles do this, can they stand on vantage-ground. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.

Diet in Different Countries

While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be coworkers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I can not say to them, "You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.

Loss in Neglect of Health Reform

Those ministers who feel at liberty to indulge the appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given on this subject. I feel sad when I see those who ought to be zealous for our health principles not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord.

Conditions of Answered Prayer

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me

light that when the Israel of to-day humble themselves before him, and cleanse the soul-temple from all defilement, he will hear their prayers in behalf of the sick, and will bless in the use of his remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.

If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. They "shall lie down in sorrow."

Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet; I can eat and drink as I please," will ere long need, in body and soul, the restoring power of God. Because the Lord has graciously healed you, you must not think you can link yourselves up with the self-indulgent practises of the world. Do as Christ commanded after his work of healing, "Go, and sin no more." Appetite must not be your god.

The Lord gave his word to ancient Israel, that if they would cleave strictly to him, and do all his requirements, he would keep them from all such diseases as he had brought on the Egyptians; but this promise was given on the condition of obedience. Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object-lesson of health and prosperity. The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness to-day will produce like results. To us it is written, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Self-Surrender Brings Rest

O how many lose the richest blessings that God has in store for them in health and spiritual endowments! There are many souls who wrestle for special victories and special blessings that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayer and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do his will from the heart without one reservation or self-indulgence, they will find rest. All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith.

"If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." Let us follow the Saviour in his simplicity and self-denial. Let us lift up the Man of Calvary by word and by holy living. The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Let us lay hold of this divine power for strength to live a life of holiness and self-surrender.

The History of the Jewish Sanctuary—No. 6

J. O. CORLISS

Its Place in the Reign of David

It is altogether probable that had not the wickedness of Israel interfered, the original plan of God regarding the location of the sanctuary would have been sustained, and it would have remained permanently at Shiloh, in the tribe of Ephraim. Both Ephraim and Manasseh were, from the first, counted as tribes of Israel (Gen. 48:5, 6), and as such were to inherit the "two portions" assigned to Joseph, their father. Eze. 47:13. The "birthright" of the promise to Abraham, Isaac, and Jacob really belonged to Joseph, as the eldest son of Jacob's beloved wife, Rachel. But as Reuben was Jacob's actual first-born, the birthright was counted as his. His sinful course, however, deprived him of that birthright, and it was therefore transferred to the sons of Joseph. 1 Chron. 5:1, 2.

Of these two tribes, Ephraim was chosen as the guardian of the Lord's house, and Shiloh was made its patron city. Thus Ephraim became, for the time, "the strength" of the Lord's head (Ps. 60:7), but afterward erected altars for the worship of false gods (Hosea 8:11), until he was so completely joined to these that God was regretfully obliged to give him up to his heart's lusts. Hosea 4:17; 11:8.

The capture of the ark by the Philistines was the first step toward the removal of the sanctuary service from Shiloh, and from Ephraim. During the twenty years that the ark remained at Kirjath-jearim, the symbol of God's presence was not seen with the sanctuary, and the annual atonement service for the nation was interrupted, so that "all the house of Israel lamented after the Lord." 1 Sam. 7:2. But the people waited in vain for the return of the ark; for it was not destined again to be installed at Shiloh. Instead they were doomed to see the overthrow of the city by the sword of the despoiler, and the consequent removal of the tabernacle to other parts. God "was wroth with his inheritance," and so "fire consumed their young men." Even "their priests fell by the sword," and God "refused the tabernacle of Joseph, and chose not the tribe of Ephraim." Ps. 78:60-67.

God indeed "forsook the tabernacle of Shiloh, the tent which he placed

among men," so that the very name of Shiloh became a synonym for utter destruction and desolation. Thus God spoke in after times: "Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, . . . will I do unto this house . . . as I have done to Shiloh." Jer. 7:12-14.

The downfall of Shiloh marked the end of Ephraim's supremacy among the tribes. The time was near when Judah was destined to prevail "above his brethren" (1 Chron. 5:2), and they in turn would "bow down" before him. Gen. 49:8. His was to be the honor of giving to the world a "chief Ruler," or Prince, and it was therefore fitting that the sanctuary service, which was to foreshadow that Ruler's work for men, should be located within the borders of Judah.

But in the interim between the removal of the sanctuary from Shiloh and its location in Judah, we find it at two places in the tribe of Benjamin,—first at Nob, two miles north of Jerusalem, and then at Gibeon, about seven miles west of north from Jerusalem. To the first of these places David went, when a fugitive from King Saul, and there received from Ahimelech the priest consecrated bread, which was only for the priests to eat. The sword of Goliath, which was kept there "behind the ephod," was also taken away by David, nevermore to be traced in the sacred record. 1 Sam. 21:1-9.

Nearly a half century later the king and the whole congregation of Israel journeyed to Gibeon ("for that was the great high place." 1 Kings 3:4), where Solomon offered upon the altar "a thousand burnt offerings." 2 Chron. 1:3-6. Although the tabernacle which Moses built was then at Gibeon, the ark was not with it, but was in a tent at Jerusalem, where it had been placed by David twenty-seven years before. 2 Sam. 6:2, 17; 1 Chron. 15:1. It seems that there were services in two places from the time the ark was established in Jerusalem. At that time David appointed Asaph, a Levite, as chief of the priests who were to minister daily before the ark in Jerusalem (1 Chron. 16:5, 37), and Zadok, with assistant priests, to attend to the constant service of the tabernacle "in the high place that was at Gibeon." Verses 39, 40.

The removal of the ark from Kirjath-jearim to the tent in Jerusalem which David had prepared, was to be made a national affair. Accordingly, all Israel were called together, "from Shihor of Egypt even unto the entering of Hemath [from the extreme north to the extreme south], to bring the ark of God from Kirjath-jearim." 1 Chron. 13:5. The sacred treasure was placed upon a "new cart," and, accompanied by prolonged and resounding music, was driven as far as to the thrashing-floor of Chidon, or Nachon. Here the oxen stumbled, threatening the safety of the

ark. Uzza put out his hand to steady the ark, and was immediately stricken dead. Verses 9, 10.

This sudden visitation produced such a deep sensation that David hesitated about going farther. The ark therefore was carried into a near-by house, where it remained three months, to the great blessing of Obed-edom, the owner of the house. David had passed long, sleepless nights in thinking about the separation of the ark from the national capital (Ps. 132:1-9), and he therefore resolved upon another effort to bring the sacred representative of Jehovah within the city of Jerusalem. This time "little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali" (Ps. 68:27), together with David, wearing the priestly ephod, sought the Lord "after the due order," and so had Levites bear the ark on their shoulders to its destination, according to the original instruction. Num. 4:15; 7:9.

We may imagine that as the ark was lifted to the shoulders of the Levites, the ancient shout, "Let God arise, let his enemies be scattered" (Ps. 68:1), was uttered from united voices. We fancy we almost hear the mingled sounds of rams' horns, pipes, and harps, accompanied by strange songs of question and answer, as anciently practised by strophe and antistrophe, which so powerfully wrought upon the senses, and also see the weird dance of the multitude, which was led by the king himself. In his excessive exuberance of joy, David opened the front of his royal robe to expose the scanty linen ephod, and thus "uncovered himself," according to the scornful words of his wife, "in the eyes of the handmaids of his servants," like a vain fellow. 2 Samuel 6. But in his joy at seeing the ark of God once more restored to the nation, David replied that, if necessary, he would appear even more vile in his wife's eyes, if thereby he could serve God more acceptably. But the ark of God had yet a varied experience before it, the story of which must be reserved for future studies.

Mountain View, Cal.

The Day of the Lord

A. SMITH

Its Character

A DAY of wrath. Zeph. 1:14-18; Rom. 2:5; Rev. 15:1.

NOTE.—The seventh plague is poured out in the air just before Christ comes, and results in the destruction of sinners then living, the desolation of the earth, and the final destruction of sin and sinners in the consuming fire at the close of the day. Thus the wrath of God is filled up in these plagues.

The close of probation marks the commencement of the day, and comes as a thief. Rev. 22:11, 12; Zeph. 2:1-3; 2 Peter 3:10; 1 Thess. 5:1-4. It also comes as a snare. Luke 21:34-36.

Order of Events

1. The close of probation. Zeph. 2:2.

2. The plagues begin to fall. "Early Writings" (edition of 1899), page 43.

3. Shaking of the powers of heaven, and the partial resurrection. "Early Writings," pages 133, 134, 145, 146; Jer. 25:30, 31; "Great Controversy," Vol. IV (edition of 1884), page 458.

4. The battle of Armageddon. Zeph. 3:8; Joel 3:2, 11, 12; Rev. 16:13-21. Destruction of the living wicked. Jer. 25:32, 33.

5. The general resurrection of the righteous dead, and translation of the one hundred forty-four thousand. 1 Cor. 15:51, 52; 1 Thess. 4:15-17.

6. The binding of Satan. Rev. 20:1-3. The removal of the saints to heaven. Isa. 33:17; "Early Writings," page 12. The desolation of the earth. Isa. 24:1-6; Jer. 4:23-27.

7. The one thousand years' reign with Christ. Rev. 20:4; 1 Cor. 6:2, 3; Rev. 20:11, 12.

8. At the close of the one thousand years, Christ and the saints leave heaven; the wicked dead are raised; Christ's feet touch the Mount of Olives; the wicked, who have just been raised, flee; a great plain is formed and purified for the city, which then comes down out of heaven. "Great Controversy," Vol. IV (edition of 1884), pages 476, 477; Zech. 14:4.

9. Satan loosed for a little season. Rev. 20:3, 7, 8. God will doubtless give the rebels against his government all the time they need to make ample preparation for the final great battle.

10. The perdition of sinners and cleansing of the earth. 2 Peter 3:7-10. Thus the wrath of God is "filled up" within the day of the Lord.

Grandville, Mich.

My Lodge Experience—No. 2

GEO. O. STATES

I THINK it was about a year after I joined the lodge when I attended some meetings in Battle Creek, Mich., conducted by the late Elder James White. One night after preaching a sermon, during which the presence of the Spirit of God was manifest, a call was made for those who wished to make a start or renew their covenant with God, to come forward.

I felt that was the time for me to become a free man in Christ. Through the influence of the meetings and the encouragement of the brethren, I decided once and for all to drop the lodge, and never since have I entered a lodge-room as a member. On my return home, I wrote a letter to my lodge, giving my reasons for withdrawing. I soon after began preaching the gospel of liberty in Christ. I left the lodge because I could not live out my convictions of Bible truth and remain in the lodge.

I will now give some reasons why I believe every person who accepts this truth should drop every lodge. First, the lodge is unscriptural. It needs little argument to prove this. We are told to "follow peace with all men, and holi-

ness, without which no man shall see the Lord." How can the lodge help a man in the Christian life when it is admitted that the majority do not profess to believe in Christ? "Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also." 1 John 2:23.

The average lodge member has but little faith in Christ, and should you speak of his need of being a Christian, probably he would tell you he belonged to a lodge, and that was good enough for him.

Christ is our example, and he came "to preach deliverance to the captives." Luke 4:18. It is the nature of humanity to bind their fellow men. The gospel is to deliver. Many in the lodges are wicked men. The gospel is to deliver us "from unreasonable and wicked men." 2 Thess. 3:1-3. Christ is our example in all things. He never belonged to any secret society. John 18:20.

By looking over the ritual of almost any lodge, you will find this: "The doors then are left open to the Jew and the Gentile, the Catholic and the Protestant, the agnostic and the atheist." Such teaching is contrary to the Bible. 2 Cor. 6:14-16. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Verse 17. Secret societies teach their members to trust in the lodge and not in Christ; and the more a person studies their rituals, the less he cares for the Bible. The lodge is built on the natural immortality of the soul, and teaches that doctrine. Its principles are simply those of paganism. The design of the lodge is to fit its members for eternal bliss, to teach men how to live, to teach the way of life.

As I consider how the Lord delivered me from the lodge, taught me to trust in the blood of the Lord Jesus Christ for the remission of sin, showed me that the gospel is carried on by church organization, it seems to me that the lodge is the rival of the church; and the more lodges, the less interest in church work.

It is the general influence of the lodge to draw away from spirituality. It is very common to have parties and dances under the auspices of the lodge. I have talked with ministers and church-members who were members of lodges, and who frankly admitted to me that these things were so.

It is also true that many times the lodge influence leads to injustice in clearing the guilty, and no doubt many unite with no other object than the securing of the lodge influence in carrying out wrong devices. Many of these lodges are nothing but sporting clubs, and are enticing many of the most talented young men of our country to unite with them.

Cedaredge, Colo.

"Follow peace with all men."



Talks With a Nervous Mother — No. 1

MRS. LUELLA B. PRIDDY

I SEE that you are suffering again with one of your headaches, Mrs. Allison. The tense expression on your face shows that your nerves are crying out for rest, but here you are working as if life depended on getting a certain amount of work done in a given length of time. You are making a mistake, Mrs. Allison.

You have made your plans for the day, and you have marked out a larger program than a woman of your strength should do, and now you worry for fear you will not be able to carry it out. Suppose a visitor *should* chance to come to see you, and the pillow-shams were not starched and ironed, or the dinner was less elaborate than you had planned to have it; you need not let that spoil your day.

Do not let other people be your standard. They do not care so much about the little details of your house-keeping. Mrs. Carter had a caller the other day, and she apologized about the appearance of her parlor. Her couch was strewn from end to end with doll clothes. Not far away sat a sweet-faced little girl, with her dolly in her arms, and her playthings around her. She was having a good time. Mrs. Carter's embarrassment was entirely unnecessary; for her visitor, who was not so fortunate as to own a little girl, was thinking, "What a beautiful scene that corner of the room would make for a photograph!" Housekeeping does not all consist in keeping one's sofa pillows with an air of unused primness, tilted at the correct angle.

Many women of the present generation are not so strong as their grandmothers were. If they do their duty by their families, they will have to dispense with some of the ruffles and tucks and lace borders of life. Make a sharp distinction between unwholesome dirt and clean litter, or a little disorder that may come where there is a family of frolicsome boys and girls.

I hope that you will not take Mrs. Dale as a model. She may rank high as a housekeeper, but as a home maker she is a great failure. One day she said, "I never allow my children to play in the house; they litter up things so." There was a lonesome little figure out on the porch, a sad baby face pressed against the screen door, and a pitiful voice was pleading for the privilege of coming in where mother was; but there was no answer to the plaintive plea. Mrs. Dale wanted to get that large

ironing done before dinner time, and baby was in the way, so she hooked the screen door to keep the child out.

Mrs. Dale's children, left so much to themselves, are becoming selfish and artful, while she is steeling her heart against those gentle amenities that make life worth living, that she may do a little more work. With her nerves worn down to the quick with incessant toil, she does not feel good natured, and her children suffer from the venom of an unbridled tongue. Her pale face shows that she is dying of hard work and a lack of soul-sunshine.

A woman who has the care of a family should jealously guard her strength. It is her capital stock. Teach the children to help you. By careful training they will soon be able to lighten your burdens. Be explicit in explaining to them just how you wish to have things done, so that they understand it. Do not expect too much at first. We may read of model children who have to be told but once, but most children are like most grown people, in that they need "precept upon precept; line upon line."

Do not notice every little failure. When Sunnylocks sets the table, it is not always wise to mar her joy because the table-cloth goes on a trifle awry. Adjust these things where you can, and another time lay on the cloth yourself, and call the child's attention to the way you do it, commenting on how nice it looks to see the cloth spread on evenly. She will learn how to do it better with a little practise, and if you do not scold, she will do her tasks more willingly. Even if the work is not done perfectly, you can praise her willingness to help you. Continually finding fault with a child's work, discourages him. Children often think that it is no use to try to please their parents.

At first a child does not notice the small details of his work. Time and careful teaching will remedy this. But in the meantime, have patience, tired mother. Drop that feeling of worried carefulness, and enjoy the society of your children, even if everything is not ideal.

Ellesmere, Ontario.

"WHILE you are counting the cost of building a noble and holy life, never lose sight of the fact that Jesus Christ is a partner in your undertaking."

"THERE is a warning conscience and a gnawing conscience. The warning conscience comes before sin. The gnawing conscience followeth after sin. When conscience whispers, listen."

THE WORLD-WIDE FIELD

To the Highlands of Abyssinia

L. R. CONRADI

FROM the middle of the Red Sea to the equator, or over one thousand miles north and south and six hundred miles from west to east, extends the great coast line behind which Abyssinia towers to an elevation of about eight thousand feet, the vast Switzerland of Africa. Italy has acquired the largest share of this coast. Its northern colony, Eritrea, extends five hundred miles along the Red Sea; then come French and British Somaliland, occupying a



GHINDA, THE TERMINUS OF THE RAILWAY. ABOVE, ON THE MOUNTAINS, LIES ASMARA

strip of about three hundred miles in extent; then Italian Somaliland, bordering the Indian Ocean for another six hundred miles. As early as 1850 Italian statesmen had their eye on this long coast line. After England punished King Theodor of Abyssinia in 1869, the plan took tangible shape. As England was exceedingly sensitive on the subject of the Red Sea, Italy obtained its first footing only by diplomatic strategy.

On March 11, 1870, the Florio Rubattino Steamship Co., of Genoa, obtained from Sultan Rechambey, who claimed independence for both Turkey and Egypt, the bay of Assab and the island of Darmaba, as a commercial settlement. Though England and Egypt protested, yet in January, 1881, a commissioner was appointed. As his secretary and some seventy-five soldiers were killed on an exploration tour in the interior in June, Italy had now sufficient pretext to declare it an Italian colony.

Massawa, one hundred eighty miles north, had not been mentioned. As early as 1557 the Turks had taken this important seaport from the Arabs; in 1886 they, pressed by England, ceded it to Egypt. As late as 1884, the Abyssinian king, Theodor, demanded that Egypt should either cede it to Abyssinia, or else promise not to give it to any other European power. But when England was hard pressed by the Mahdi, she was anxious to obtain Italy's co-operation,

and on Feb. 6, 1885, Admiral Caima issued this proclamation: "The Italian government, in friendship with England, Turkey, and Egypt, has commanded me to occupy the town." In the following November the Italian commander simply asked the Egyptian governor to evacuate the forts, who quietly yielded. Abyssinia protested, but in spite of the protests, Italy erected strong forts on the mainland. The Italians lost over four hundred men in an engagement in January, 1887; then the government sent two thousand soldiers there under an experienced general, and sought the friendship of the Mohammedan Arabs along the coast. When King Theodor descended to the coast with some fifteen thousand men, the general wisely avoided a battle, and the king was obliged to return, losing his life, March 9, 1889, as a result of attacking the Mahdists.

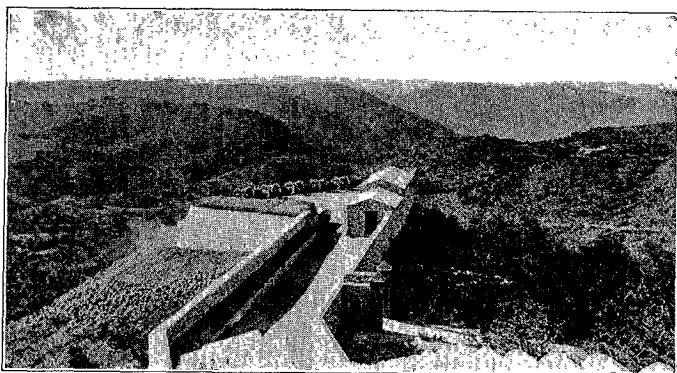
King Menelik succeeded him, and entered into a friendly agreement with Italy, September 21. This agreement was written in the Amharic; and then, in a French version, was brought by Italy to the notice of the European powers. But while the Amharic stated that the chief king of the Ethiopian kings *might* in future make use of the Italian diplomats in conducting its affairs with the European powers, the French version declared that he *must*, thus virtually declaring Abyssinia an Italian protectorate.

Meanwhile Italy secured some strategic point farther inland, and by a royal decree of Dec. 20, 1889, all the long coast line was declared an Italian possession, and called "Colony Eritrea." The Italian governor, without consulting Menelik, entered also into a friendly agreement with the governor of the adjoining Abyssinian province of Tigré. Menelik vainly protested; his letters were left without reply, and consequently, in a letter of February, 1893, he accused Italy of perfidy, and declared the agreement null and void. As the governor of Tigré had also broken friendship, General

Baratieri, with over seventeen thousand Italian soldiers, advanced into the interior, the Abyssinians constantly retreating, until the general was far from his strong base of operation.

Meanwhile an army of one hundred twenty thousand Abyssinians, under Menelik himself, gathered about Adua, and as Baratieri, urged by wires from Rome, on Feb. 29, 1895, advanced into the mountains at the dawn of day, marching in three different columns, the Abyssinians swooped suddenly down upon them, inflicting the most terrible defeat any European army ever suffered in Africa. Several generals, four hundred officers, and over ten thousand soldiers lost their lives, and an immense quantity of ammunition and all the guns fell into the hands of Menelik. But still more terrible was the punishment inflicted by Menelik on the few thousand natives who fought in the Italian ranks; he simply had their left hand and right foot cut off. I met several of these survivors, showing their crippled limbs and asking for alms. Menelik has ever since been the undisputed ruler over eight and one-half millions of Abyssinians. But it is a fact, that if the general had avoided an engagement for a few days longer, Menelik, lacking any systematic organization for provision, would have been forced to disband his army.

Italy sent Governor Martin to arrange for peace, who since has turned his attention to developing the colony. Nowhere in East Africa did I find such a fine system of roads as in Eritrea, and many of them lead over most difficult mountain passes. Massawa itself is an island, connected with the mainland by two moles,—a shorter one leading to the island, whence the railway starts, the other, a long one, being a path for the railway to reach the mainland. Thus far, the railway, a narrow



AN ITALIAN MOUNTAIN FORT

gauge, has been completed up to Ghinda, three thousand feet above the Red Sea, a distance of fifty miles. There is but little vegetation, only in the watercourses, and they contain but little water most of the year. About fifteen miles inland, we passed Monkullo, where the Swedish Lutheran missionaries began their operations, the wooden house shipped from Sweden still standing near the Arab villages, on which they made but little impression. Farther on, Italian forts in the midst of the mountain desert were passed, and some monuments and graves

told of the early struggles to gain a foothold. A few hours' ride on the cars took us over a territory for whose possession the soldiers fought for years; and for an equal length of time the missionary struggled in the hot feverish plains below to gain an entrance among the Abyssinians as they came to the seashore with their merchandise. Quite a number of noble missionaries have lost their lives in this peaceful combat in behalf of the cross.

At the railway station a special mail-coach, drawn by mules, was awaiting us, to carry five of us the remaining thirty miles between here and Asmara. It was not so much the distance that made this journey remarkable as the fact that in this thirty miles we would ascend five thousand feet higher, up to the Abyssinian plateau. Leaving at noon, and changing mules every six miles, driving from three to five mules according to the steepness, we made this journey in six hours,—and a wonderful ride it was indeed! At one station, we could see right above us our next station, almost hidden in the clouds, and the road winding its way forward and backward to the summit. Then scarcely two hours later, we looked down, yes, looked seventy miles in the distance, and there, as a tiny white spot at the edge of the blue sea, saw the white houses of Massawa! The road was often only wide enough for one team, and as the mail-coach advanced, the driver would blow his bugle, and long rows of camels, or of heavy-loaded teams would halt and press against the edges of the rocks until we passed. Two years more and the bugle of the mail-coach will have given way to the shrill whistle of the engine, the rails being already laid nearly half of the distance. The tracks of the railway, in longer and easier bends through tunnels and viaducts, will climb up in hours, where camels and men before toiled days over dangerous mountain paths!

Africa is indeed opening up, and even the steep mountains of Abyssinia, which proved a mighty bulwark against the inroads of Islam for ten centuries, are conquered by modern technic; and as the railway advances, Abyssinia itself must open its doors, not only to the trader and tourist, but also to the missionary.

As the evening drew nigh, and we found ourselves in the midst of the clouds, our heavy overcoats proved none too warm. A ride of a few miles over the plateau, and the electric lights of Asmara greeted us—a modern town, and yet quite a share of it consists of the round huts, or *tokols*, of the Abyssinians. As our coach halted close to the post-office in the center of the town, Brethren A. Grundset and J. Persson bade us welcome to their hospitable homes—the end of our long journey had been reached, we were actually above and in the midst of the clouds of Africa, among our own brethren and sisters, and yet among the Abyssinians.

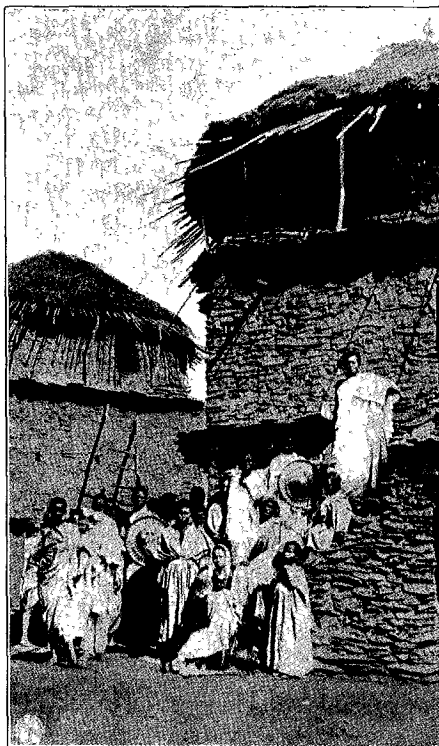
Hamburg, Germany.

Spain

WALTER G. BOND

It has been some time since I sent a message to the REVIEW from Spain, but it has not been because of a lack of something to report, for the work is onward here. No doubt you have all heard of Spain's recent troubles, and the outbreak here in Barcelona. During the last week in July, in this city alone, forty-eight large churches and convents were burned, and hundreds of people were killed and wounded. We are glad to report that none of our members were injured. However, several of our acquaintances and friends were killed.

For some time we were unable to hold any meetings, or even to visit the interested ones. But God was looking after the work, so that on August 21 we had the privilege of baptizing nine dear souls in the Mediterranean, just outside the city. It was a blessed occasion. A young man who was present was greatly



THE HOME OF AN ABYSSINIAN CHIEF

impressed. He was a slave to tobacco, but after witnessing the baptism he took out his package of cigarettes and threw it into the sea. He had tried many times before to stop smoking, but all to no avail. He says that since that day he has not had the slightest desire to smoke. We trust that he will yet obey the entire message.

For many weeks in Barcelona there was an almost constant "reign of terror." More than fifteen hundred suspected persons were imprisoned during the first two weeks in August. Many of these are still waiting to learn their fate. Some have been banished, and many have been shot. Public feeling is still running high, and it is believed by many that the worst is not yet passed.

In October my brother and I visited a small company in the province of Tarragona, where he had been several times

before. God specially blessed our efforts while there. Three men were baptized by my brother, and another, a Baptist, was accepted on former baptism. Many others seem deeply interested. My brother has also baptized a few in the city of Valencia. And here in Barcelona, in a public wash-house (*lavadero publico*, as it is called here), three more converts were baptized, all of whom were sisters.

A few days ago I received a letter from a woman in the province of Zaragoza, asking that some one be sent to baptize her. She had heard and accepted the truth here in Barcelona, but went away before having opportunity to be baptized.

We were very much pleased to have Elder N. Z. Town with us the last weeks of September. He held an institute with our workers here, and I believe we were all benefited. All seemed to enjoy it. He gave special instruction on "Coming King." I believe that the book work will prove a success here. Mrs. Bond has about twenty dollars' worth of orders as the result of three hours' work. We have made application to the government for the permission to enter "Coming King," but as yet have not received an answer.

We are indeed thankful to have a part in this message. Our courage is good, and we are determined by God's help to do faithfully the work he has entrusted to us.

About three years ago a box of "Patriarchs and Prophets" was sent us from London, but as we had no permission from the government to enter them, the authorities would not deliver them to us, and, besides, endeavored to fine us for an attempt at illegal traffic. The government seized the books, and declared its intention to burn them, but God was watching over them. In some manner the proprietor of a certain second-hand book-store obtained possession of them and put the books into circulation. So these have reached their destination in spite of the opposition. Surely the wrath of man is made to praise God. When you pray, do not forget to mention before the throne of grace the cause in benighted Spain.

Barcelona.

Nagasaki, Japan

WALTER L. FOSTER

JAPAN is one of the most interesting of mission fields. And the history of missionary endeavor in Nagasaki is especially so. Usually new visitors to Japan are at first unable to appreciate the scenery as much as they do later; but the pleasant and desirable things of life are so evenly mixed with the undesirable that it is a great wonder many are not seeking opportunity to labor here, where at present we hear of none. As I become acquainted with the people and their needs, the service grows dearer, and I only praise the Lord for a call to this land in such a time of need.

Friends, do the calls from an "en-

lightened" heathen land appeal to your hearts? When the writer made request for an appointment, Japan was not so much as mentioned; the request only expressed a sincere desire to go to the "most needy mission field." "To Japan," was the answer. That country had already waited two long years for help. Eighteen months have since passed. The needs here, like those of other lands, are increasing—but who is to supply them? Are there not many of those consecrated to the Lord and his service who would count it a great privilege to come to Japan?

Perhaps the difficulties encountered in the past have been made too prominent. Difficulties to be met exist in all lands. Japan is not without hers, but if we are faithful and diligent, most of them gradually fade away. Some, however, remain which are not to be overcome in that way. God has much for some one to do here in saving souls who are just as precious in his sight as are those on the opposite side of the great blue waters of the Pacific. Just half a century has passed since the first Protestant missionaries entered these islands; and still, less than one hundred thousand of these people are directly under the influence of Christianity. When will the remnant church arise in the strength of God and finish the work? We must not sit idly and say, "It is to be done quickly." We must do all we can. God wants to use us.

For a number of years we have had interests in Nagasaki. This is a city of one hundred seventy thousand people, the largest on the island of Kiu-siu, which has a population of approximately six million five hundred thousand. Most of the different missionary societies in Japan have found it profitable to carry on quite extensive operations here. The message opened in Nagasaki almost of its own accord, when Elder Grainger was living, and quite a number have been gathered out as time passed. These have gone to other parts of the kingdom, and have been active agents in carrying the light to others. At present only two members remain. One of these was baptized less than one year ago, and gives promise of developing into an excellent laborer. Several have recently begun to keep the Sabbath. The brother mentioned above has a good education; had conducted a private school in the city for several years, but closed it in order to engage more actively in the spread of the message. Twelve are receiving instruction daily at his home from God's Word. Our Sabbath-school is not large, but we have fifteen or sixteen in all. Brother Tsukamoto has many friends among the public-school teachers, some of whom have become interested. This gives me something to do each day, as they are able to understand some English. Brother Tsukamoto is acting as my language teacher. None of the believers on this island are able to use English, so this is proving to be a good place for us to study Japanese.

It was quite a disappointment when

we were not permitted to enter Shikoku. That island and the Riu-kiu group remain untouched; and the great island Yezo is abandoned until more help comes. It is my fond hope that the new year will bring more new workers. But even if they come soon, it will be nearly two years before they can speak well enough to even begin labor in one of those places. We have four or five companies on the mainland, which might do much in their provinces if they only had shepherds over them. Some of these at present can not be visited more than once in six months.

Eleven have been baptized at Kobe recently. Our missionaries in all parts of the country seem to be of the best courage. We are looking forward to the finishing of the work.

Nagasaki.

The Sure Refuge

God will not change. The restless years
may bring
Sunlight and shade, the glories of the
spring,
And silent gloom of sunless winter hours,
Joy mixed with grief, sharp thorns with
fragrant flowers,
Each light may shine awhile, and then
grow dim;
But God is true; there is no change in
him.

Rest in the Lord to-day, and all thy days;
Let his unerring hand direct thy ways
Through the uncertainty, and hope, and
fear,
That meet thee on the threshold of the
year;
And find, while all life's changing scenes
pass by,
Thy refuge in the love that can not die.

—Edith M. Divall.

How a Student Overcame Sin

A YOUNG university student in Japan, who had been a leader in his classes, near the end of his course gave way to temptation. After some time, eager to regain his self-respect and his lost position, he sought the priest of a famous Buddhist temple. To him he told his troubles and his longings. The priest said, "I can help you. If you will kneel with your thumbs together before the Buddha here, and remain absolutely motionless for three hours, you will be given strength to resist temptation." The seeker obeyed. In spite of the fact that the mosquitoes annoyed him constantly, he knelt as nearly motionless as possible for the required time. Then he passed out of the temple—to fall before his temptation, as before. For two years he groped for help, but in vain, until he heard of Christ, who came into the world that the world through him might be saved. In Christ's strength he was enabled to conquer temptation. To-day he is secretary of the Osaka Young Men's Christian Association.—*Christian Herald*.

THE call of God is the call to service in the saving of souls.

To the Dear Missionaries in Distant Lands

J. B. REIS

IN Jesus' worthy name, I will, through the REVIEW, express my heartfelt gratitude to my dear Heavenly Father for your many good letters which appear in the REVIEW from time to time. They are certainly a feast of good things. I can not express in words what a joy they bring to my soul. I wish I could say something to bring equal joy to your hearts.


I can not understand how any young man or woman can read such stirring appeals, and sit still; nor how any one who loves the truth can keep any money in his possession. Twenty odd years ago, when a call came, and our General Conference was saying, "Whom shall I send?" I responded, "Here am I; send me." I was questioned about my age. Word came, "Your age is against you." At that time I considered myself a young man. Now I am past the sixty-fifth mark, and have no more heart to respond. Why so?—"He is an old man." But give me a pick, ground, seed, and the increase which the Heavenly Father gives, and I live, thanks be to him. I can say, with Caleb, I am as strong to-day as I was twenty-five years ago, and my interest in the message is unabated.

Dear young men and women, there is nothing that will give you a better fitting for the great harvest-field than the reading of these stirring appeals from our dear brethren in foreign lands, with two or three silent talks a day with Jesus, who said, "As my Father hath sent me, even so send I you."


Though I may never be with you, dear missionary, in person, yet I am with you in spirit. You have a hold on my heart, and also on my purse-strings. When young, I studied geography, and learned outlines of countries, seas, lakes, rivers, etc., and became acquainted somewhat with the people inhabiting the earth. But your letters are the best geography any man can study. I am following you right along. Some Sabbaths I am in China, India, Japan; on others in Korea, Africa, Asia, and in South America. You can see what an old man can do. Let the young men do the same.

I thought I could do much through the Ingathering week, but in this I failed. I think I am living in as dark a corner of the earth as can be found; for men who love darkness rather than light are surely in gross darkness. What I collected will barely pay the expense for paper and ink. But as these people read your letters and your appeals, and see how the Chinaman, the Korean, the Indian, the African, and people of many other nationalities begin to keep the Sabbath of the Lord, it may open their eyes, and much good may result from the distribution of these copies of the REVIEW. May the Lord grant it, and to him we will ascribe all praise.

Lancaster, S. C.



THE FIELD WORK



General Meetings in Brazil

FROM December 24-26 a general meeting was held in Rio de Janeiro and Nichteroy. The Sabbath morning meeting was held in Rio, but the other meetings were held in Nichteroy. For some time there has been quite an interest in this latter place. Friends of the truth, who are not yet obeying the truth, helped provide a hall and furnish it. But unfortunately we lack the workers to follow up the interest as it should be. The general meeting was a source of encouragement to the brethren, and we hope that we may soon have more help here. All our people are anxious to see this hope realized.

From Dec. 29, 1909, to Jan. 2, 1910, a further meeting was held in Rio Claro. The brethren at this place had long desired to have a general meeting in their city, and they made every effort to have the meeting a success. The evening services were well attended by the people of the city. Elders J. C. Kroeker and H. S. Prener remained to follow up the interest. We hope that some who, night after night, have listened to the truth will decide to cast their lot with God's people. At the meeting, instruction on various subjects was given to our own people, which we hope was meat in due season.

That the Lord's people may grow in grace and in the knowledge of the truth, and thus be prepared for Jesus' coming, is our ardent desire and prayer.

F. W. SPIES.

Dominica

CONTRARY to arrangements, we had to return to this place instead of proceeding to Guadeloupe. Realizing the need of our message in that French island without one Protestant denomination, and the seeming readiness of some to listen, we regret having to postpone the carrying out of our plans.

However, we set ourselves to the task that awaited us. We at once started revival meetings. A Sabbath for fasting and prayer was appointed. For weeks we wrestled with God in prayer over the existing condition. Rays began to pierce through, until there was light again in the church. We then appointed a praise service to thank the Lord for what he had done for us.

Our latest accession is an English proprietor of a neighboring estate. He said that for years he had wanted to make a systematic study of the Bible, and so was glad when he heard of our return.

His attention was particularly arrested by seeing a copy of the Family Bible Teacher, which he borrowed from a sister of the church. The more he studied it, the more interesting it became. He next borrowed the book, "Daniel and the Revelation," and his interest grew. Then he asked if I would give an evening every week to study those things more closely with him. We arranged for Thursday at 4:30 p. m. Once or

twice as we sat down to study, some one came to him to buy lumber, but he sent word that something more important was claiming his attention then, and requested his customer to call the next day.

From 4:30 p. m. until after 8 p. m., we would study. Nothing satisfies him until it is proved by a "Thus saith the Lord." We took subject after subject until, after weeks of study, he said one evening: "There is not one missing link. The Bible is a new and interesting book to me now. I believe if others could see what I see in it to-day, they would like it as I do."

He bought six sets of the Family Bible Teacher, and sent one to a brother in Paris, two to his mother and brother in London, one to a lady in Switzerland, and two elsewhere.

Already he has received letters from some, saying they are studying the leaflets with interest, and that it is quite a help to the study of the Bible.

He gave me the address of his mother, so that our London minister might be put in touch with her. Writing to her son of the Adventists she knows in England, she said, "They are good Christians;" and although she does not agree at present with them on the Sabbath question, she is studying the readings with care.

This gentleman is working far and near with rich and poor. He has ordered three copies of "Daniel and the Revelation" to loan, and has presented the "History of the Sabbath" to a woman of the first family in this town, who is now reading it.

This man has lived in London, Paris, Switzerland, Venezuela, Central America, and Mexico, and visited Germany, Austria, and Rome, and can speak English, French, Spanish, and German. Being a man of sound experience and intelligence, he can, with the grace of God, be a factor in the proclamation of this message. We continue our study every Thursday evening. May the Lord, who has begun a good work in him, carry it on to a finish. We ask the readers of the REVIEW to remember our work here at the throne of grace.

PHILIP GIDDINGS.

German East Africa

MAJITA.—Our work here is prospering most encouragingly. I was just out to Brother J. D. Baker's, at Wire (pronounced *weary*) Hill mission, where he began work in March, 1909. Here I was most favorably impressed when I heard the Luo boys—who, less than a year ago, were in dense darkness of heathenism and superstition—pleading in childlike faith with the great Creator of the universe for help, wisdom, and power to know him, and to be able to overcome Satan and self. I was profoundly touched with the glorious success with which Brother and Sister Baker have been blessed in their short stay at that place. May the God of peace encourage them to go forward in their faithful and self-sacrificing labors.

How precious is the privilege of carrying the gospel of salvation to Africa; and how often do the natives repeat in their prayers, "O God, we thank thee that thou hast sent the white men to tell us of thee!" The boys never tire of telling us how much they love God.

Brother Baker is just up from a bad attack of stomach trouble. He had a severe hemorrhage of the stomach. During his illness the boys had been earnestly pleading for his recovery; and when he was first able to appear at evening worship again, their joy was unbounded, and they thanked God that he had heard their prayers and healed him.

We do not know how much effect our feeble efforts to spread the truth in heathen lands have. Very often we see no results. But then so much more should we work. And when results do appear, so much more will be the joy. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A. C. ENNS.

The Ohio Conference

THE annual session of the Ohio Conference was one of the most interesting and the most inspiring ever held in the State. One hundred eight delegates, representing seventy-eight churches, were present. The good will, the hearty unanimity, the manifest consecration on the part of all assembled, brought near the presence of God, and bright rays of hope for the future of the work remain. The workers reported one hundred nineteen baptisms and one hundred thirty accessions to the church. The tithe for the year (\$29,572) was the largest paid in the past four years; while the offerings rose to \$10,983, making a total, in tithes and offerings, of \$40,555.

Resolutions were enthusiastically passed, favoring the payment of the debt upon Mount Vernon College, adopting the Ohio quota of the \$300,000 Fund, indorsing the sanitarium relief campaign, indorsing the *Columbia Union Visitor*, favoring the revival of the tract and missionary work and the medical work and the work among the foreign population. When the resolution relating to the liquidation of the Mount Vernon College debt was under discussion, the audience responded in a practical manner by contributing three hundred sixty-one dollars as an earnest of what was to follow.

One incident occurred which demonstrated the presence of God and his willingness to bless his people. A sister, who is also one of the workers of the conference, was accidentally thrown down a long flight of stairs. It was a mystery to the attending physician how the sister could have passed through so perilous an accident without receiving fatal injury. While the sufferer lay in a critical condition, prayer was offered by the assembled church. Immediately the healing power of God was felt, the patient arose from bed, and from that moment all weakness and suffering began to disappear. The next morning she was present at the devotional meeting, and testified to the unmistakable goodness of God.

The officers chosen for the ensuing

year are as follows: President, H. H. Burkholder; vice-president, R. G. Patterson; treasurer, H. D. Holton; tract society secretary, J. I. Cassel; medical missionary secretary, Dr. H. M. Jump; educational superintendent, Bessie E. Acton; educational secretary, Bessie E. Russell; religious liberty secretary, A. C. Shannon; field missionary agent, F. B. Numbers; field missionary secretary, F. H. Henderson. Credentials were granted to thirteen, ministerial licenses to eight, and missionary licenses to twelve.

Excellent reports were given, showing the growth and progress of the educational work, the unusual success of the canvassers, the live interest in the medical work, and the good results in the Sabbath-school, the Missionary Volunteer, and the Religious Liberty departments.

The laborers present from outside the conference were Elders W. A. Spicer, and A. G. Haughey of West Michigan, and the writer.

B. G. WILKINSON.

Western New York

THIS conference was separated from the New York Conference and was organized four years ago. It has an area of 13,436 square miles, with a population of one and one-half million people, about one million of these living in the cities. The city of Buffalo has a population of about five hundred thousand, who speak many languages. Representatives of the message here have been endeavoring to reach some of this great multitude for more than thirty years. Our last two annual camp-meetings have been held in this city, and thus many have become acquainted with our work. The great daily newspapers have contained favorable reports, which have gone to thousands more.

Recently our people in Buffalo purchased a church building in a desirable place. Elder T. B. Westbrook is laboring there, and is of good courage. We are now holding a canvassers' institute in the city, and believe that the Lord will enable us to extend the knowledge of present truth.

Rochester, the finest city in the East, with its two hundred thousand people, is sixty-nine miles east of Buffalo. The second volume of the REVIEW AND HERALD was published here fifty-eight years ago. Elder James and Sister E. G. White, Elder J. N. Loughborough, and others maintained the headquarters of this great movement here under adverse circumstances. Ohio and Michigan were "the far West" to this message in those days. When the Review and Herald moved to Battle Creek, the work in Rochester came to a standstill. Individuals have continued to hold up the light of truth, but the work has moved slowly. We held two of our annual camp-meetings there, preceding the Buffalo meetings, with similar results. As the earnest appeals have been coming from the Lord's servant for the message to return to the Eastern cities, Elder J. F. Piper and wife of Iowa were impressed to enter this great field. They answered the call, and with what help we can furnish they are making progress. A commodious church building has been bought, located on Bron-

son Avenue. We have now, after sixty years, a memorial building in this great city, where this winter a regular course of lectures, health demonstrations, and Sabbath services are held. The work in these cities is a great undertaking, and it has called upon our faith and courage, but the Lord has said that this message must enter the cities, and we, his messengers, must move on, trusting the Great Shepherd for guidance and results.

H. W. CARR.

The College View (Neb.) Convention

"IN every way the strongest, most practical convention we have ever had," was the statement of all who attended the College View convention. Some of the reasons for this oft-repeated statement are as follows:—

1. Every field and union agent in the Northern and Central Union conferences was there.

2. Every missionary secretary and every tract society secretary, except two, in those union conferences was present.

3. The program was practical, and those having part in it had so thoroughly prepared that there was but little time lost.

4. The book studies and the selling points on "Great Controversy," "Daniel and the Revelation," "Heralds of the Morning," "Practical Guide," and "Home and Health" were all written out in advance, and copies were passed out in connection with each lesson.

5. The lessons on Christian salesmanship by Brother C. G. Bellah were so well illustrated by charts and diagrams as to make them highly interesting and instructive. They were afterward neostyled, and copies were given to each field agent.

6. The written reviews on salesmanship and selling points on different books helped impress what had been learned.

7. The stereopticon lectures given in the college chapel each evening presented sales charts for each conference in the two unions, the rise of the publishing work, the book work and workers in Spanish-speaking fields, views of our different publishing houses, glimpses of our leading periodicals, and many intensely interesting statistics.

8. The counsels of the last four days on home tract and missionary work, the sale of ten-cent magazines, etc., were in some respects the most profitable part of the convention, for this work has not received the attention in the past that it should. Brother A. J. S. Bourdeau, missionary secretary of the General Conference, led out in these subjects, and also assisted in the stereopticon lectures and chapel talks. His help was greatly appreciated. The magazine sales methods presented by Brother J. R. Feren were very practical, and have been neostyled. Copies may be obtained by addressing him at Mountain View, Cal.

9. Brother Jas. A. Cochran had provided ample facilities and help for producing minutes and extra copies of selling points and some of the most important papers. As a result, about seventy pages of minutes and other matter were taken home by each person in attendance. A few extra sets of the fol-

lowing documents may be obtained by addressing the writer at Mountain View: "Heralds of the Morning" Selling Points, "Practical Guide" Selling Points, "Home and Health" Selling Points, and "Great Controversy" Studies.

10. And last, but by no means least, were a series of Bible studies given by Sister A. T. Robinson at our worship hour; a Sabbath sermon by Elder E. T. Russell, on "The Signs of the End;" and talks by Elder R. A. Underwood, on "Leadership" and "The Relation of the Evangelical and Publishing Departments."

The hearty welcome of Prof. C. C. Lewis and his associates was greatly appreciated by all. The morning of the last day, our tract society men—eleven of them—were given the seats on the chapel platform, and the fact was referred to that they represented a company of one hundred sixty-seven such officers engaged in a similar work throughout the world, as we now have that many conferences and mission fields, in each one of which such an officer is essential. This fact, together with the many items of progress and experiences presented in the stereopticon lectures and chapel talks, served to impress anew the student body as well as our book men, with the remarkable growth of our publishing department, and with its close relation to all other departments of our work.

Our one great regret was the inability of the presidents of the local conferences to be with us; but the necessity of preparing reports for the Central Union Conference, which immediately followed, prevented.

All went home determined to put into practise the good things learned. The program on which they are working includes an increase of thirty per cent in subscription book sales for the Central and Northern union conferences for 1910.

H. H. HALL.

Results From Systematic Work

WHEN I began canvassing fifteen years ago, I kept the names and addresses of all who bought the large books, and later sent out by mail several hundred tracts to these old subscribers. Long after this, when I had almost forgotten it, one day I was going down a street in Memphis, when I felt much impressed to call at a house where I had sold "Prophecies of Jesus" and had sent some tracts. As soon as I opened the door, the lady recognized me, and asked if I had sent the tracts. She invited me in. A lady was visiting her; they were both hungry for the truth. The tracts had opened their minds, and prepared the way. We had a season of prayer together, and both began from that time to keep the Sabbath.

Last fall I stopped in Knoxville, Tenn., over the Sabbath. A man and his wife came to me, and he said, "I think you were the first one to direct my feet toward the truth. You sold me a copy of 'Coming King' about six years ago. We were convinced of the truth, but did not take our stand for it until about two years ago."

After the camp-meeting at Athens, Brother W. A. Westworth and I were requested to remain to hold some meetings. We did so, and in about two weeks

twenty-five or thirty persons took their stand for the truth. We thought it quite remarkable, and made some inquiries. We learned that seven months before, one family had bought "Bible Footlights," and were deeply stirred over the truth. A jeweler and his wife said that about five years ago they bought a copy of "Coming King" at Knoxville. I asked the woman if she thought she would recognize the one who sold her the book. She said, looking at me sharply, "Really, I believe you are the man." V. O. COLE.

Michigan

OTSEGO.—As a result of a series of meetings held at this place, fourteen adults joined the church, and others are preparing to unite with us. We are indeed thankful to God for his Spirit, which has given a desire to these dear hearts to live for him.

A. G. HAUGHEY,
C. A. HANSEN.

To Give God the Glory

IN a recent letter, Elder G. M. Brown, of North Carolina, speaks of the healing power of the Lord experienced in the case of his mother, the wife of Elder M. H. Brown. A brief extract will not only gladden the hearts of friends of the family, but will help to increase faith in the power that saves. Elder Brown says his mother suffered from pneumonia, and was given up by the attending physicians, who left saying they could do no more. They were keeping the patient alive only by the use of oxygen, with continually increasing progress of the disease. Elder Brown says:—

"While we had continually made her case a subject of prayer, we felt that the time had come to unite in prayer for her in a more definite way; so the family—father, my sister and her husband, and myself—knelt at her bedside, committing her wholly into the Lord's hands, and asking for her healing if it would be for his glory and her good.

"The best efforts of our medical advisers had proved unavailing, the physicians had given up the case. The experience of Israel at the Red Sea was brought forcibly to my mind, and it was impressed upon me that as God permitted his people to come into the strait place in order that their deliverance might be wholly a manifestation of his power and love, without opportunity for human boasting, so our Father had permitted this affliction in order that the community might see a manifestation of the power of the living God, and that we his servants might know that he was leading us.

"Mother had expected to die, and had arranged her business and made all preparations; but after our prayer season, although there was no special outward sign of healing, she said that she was going to recover. One time she said to me: 'There is a power outside of me that is at work in my system, driving out disease. I can feel it.' Her recovery was slow, but continuous, and she is now again doing the housework for father and herself."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

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

Field Secretaries

The Hookworm Disease

What Are You Going to Do About It?

IN order to refresh our minds, let us rehearse a few of the facts about this disease:—

1. It prevails in sandy regions throughout the Southern States.
2. From twenty-five to eighty per cent of the people in these regions are infected.
3. Deaths from the disease are many; sickness, distress, and incapacity are appalling, and the monetary loss occasioned is enormous.
4. The disease is easily detected, and the diagnosis may be absolute.
5. Infection comes through insanitary habits.
6. It is easily preventable—hygienic cleanliness is the means.
7. It is easily curable—simple medication is the remedy.
8. The hookworm disease should and could be eradicated in a year. Shall we do it?

An Appeal

It is stated on statistical authority that four persons die of preventable diseases in the United States every time we breathe. Every year the sacrifice in this way through ignorance and neglect equals in number the population of such a city as Baltimore or St. Louis.

It is to our credit, however, that attention to hygienic living has resulted in diminishing materially the death-rate in many of our most common diseases. During the past thirty years the death-rate from typhoid fever has been reduced fifty-four per cent. The diphtheria death-rate has been diminished eighty per cent. Tuberculosis in the same time has decreased forty-one per cent in New York. Similar reduction has been accomplished in the mortality from other diseases.

From these facts we are led to believe that with proper regulations and education a much greater reduction could be accomplished in the death-rate in our country.

In no disease is there greater possibility for gratifying results than in hookworm disease. As pointed out, the disease may be eradicated entirely if all the people can be educated up to the point of effectual sanitation and proper treatment.

The appeal I wish to make is to our own Seventh-day Adventist people. We make high claims of holding advanced ideas in healthful living. In fact, this has been an important part of the peculiar message we bear to the world at this time. Health principles are a part of the everlasting gospel. It is our privilege to be the head and not the tail in advocating and practising these health principles. We have not been so active in this matter as we might have been in the past, but there is an opportunity within our grasp now to redeem the time, and to demonstrate our determination to

set a right example, and to join this fight against this devastating disease. It is a case where the people must join the physicians in a united effort against a common foe. Little can be done unless the co-operation of all the people can be secured. I appeal to all our people to lend their efforts in every way possible to assist in this matter.

You will want to know how to do this:—

1. Observe sanitary rules in disposing of all excreta from the bowels. Use only the washout or dry-closet system.
2. Influence everybody you can to follow this rule.
3. Ascertain if you yourself or any of the members of your family have the disease, and if so, undergo proper treatment for it. Do not neglect this. It may mean a restoration to health to you or yours. Do it now.
4. Influence all others whom you can to do likewise.
5. Become as well informed on this disease as you possibly can.

A Proposition

I want to urge that every one of our people (1) shall present himself to a competent physician for examination for this disease. If for any reason you can not do this, or are too timid to submit to such an examination as is necessary, (2) write me particulars, with reasons for not seeing a physician, and I will tell you how to secure an absolute diagnosis as to this disease without inconvenience, embarrassment, or expense to yourself. If the disease is recognized, of course you will want to have treatment for the same. You can then consult your own family physician, or if you have no one of choice, I will recommend a reliable physician in your own locality, if you so desire.

I am much in earnest over this matter, and hope not a person of our membership in the Southern States will overlook this matter. You may be a benefactor by taking up the matter properly and promptly.

I trust that there will be a unanimous response on the part of our people in the South to this proposition. Any one desiring to write me should address me at 2 Iowa Circle, Washington, D. C.

W. A. R.

The Era of Health

IN this era of awakening there is more serious thought and practical consideration being given to the regaining and preserving of the health than ever before. As an evidence of this fact we have walking clubs, cross-country runs on horseback, automobile trips, sleeping porches, physical culture clubs, numerous breakfast foods, health drinks, and hygienic clothing. So thoroughly recognized has the tendency become, that a manufacturer has but to name his article "health" or "hygienic so and so" to insure for it a ready sale, even though the thing itself may be anything but healthful.

This health fad has not only been used by the venders of really good and helpful things, but it has been abused by those who would make a market for things that are positively and always harmful; the "health corset," the "hygienic cigar," the "health-giving beer and wine," "health candy," are terms that are met with in the advertising columns of every daily paper.

Indeed, so much progress has been made in educating the public toward health, that we find many of our city workers are moving into suburban homes where they can have the benefits of air and sunshine and the home garden, from which they secure not only physical exercise to offset the hours of mental or indoor work, but they reap the fruits of their own sowing in fresh vegetables, choice fruits, etc.

Again: we note that in what is termed "modern conveniences" is invariably included the bath-room, supplied with hot and cold water, where the family can indulge in frequent bathing for health as well as for luxury. The vacation period from business has come to be an established custom, for the employer knows that the employed can do better work if allowed periods of relaxation; and one conspicuous and encouraging feature of this vacation is the growing tendency to spend that time not at fashionable watering-places and hotels or in railroad travel, where rest in the truest sense is impossible, but in camping in the mountains or by some favorite lake or river, where the life may be exceedingly simple, and the hours of sleep and recreation may be arranged to suit the inclination of the tired restor.

The increase of outdoor games, the sentiment in favor of living the simple outdoor life, "close to nature," are all still further evidence that the minds of men are beginning to grasp, though perhaps to a very limited degree, the possibilities before them, if only they will and can conform their lives to the natural laws of their being. When it is possible for a person who has acquired so fatal a disease as tuberculosis to overcome it by being outdoor, clothing himself warmly, and eating simply, what might not be accomplished for health and strength by the individuals who have less with which to contend, if they would put forth a like intelligent and persistent effort toward perfect health?

In hygienic as well as all other reforms, the real basis of that reform lies in the education of the individual. So the work of agitating and educating must go on until the members of society have an intelligent understanding of the principles involved in that reform.

There is a phase of the health question—that of rightly clothing the body—which has surely been touched upon in the past, but for which it is very difficult to secure a due amount of favorable sentiment. This difficulty, no doubt, is due to the fact that radical changes are demanded. It really has called for moral courage to wear a short, sensible walking skirt when fashion demanded that it should be two inches below the feet, or to allow the waist to remain twenty-six or twenty-seven inches when it is counted a great virtue to have attained the twenty-two-inch measurement, or even to abstain from hoops, bustles, skin-tight sleeves, high heels, heavy hats, etc., when they in turn have been forced upon the oft-reluctant wearer.

Another difficulty that interferes with the popularity of healthful dressing, is that so few realize that there is any relation whatever between their clothing and their health. How frequently we see a family of boys and girls, born of the same parents, reared in the same home, fed at the same table, and taught in the same school, and yet with whom the results in health to the boys and the

girls have been absolutely different. The former enjoy health, while the latter have come to almost enjoy sickness. The girls have been clad in clothing that would not prevent the brothers from freezing; they have restricted their time to be outdoors to the minimum; they have habitually ridden in the stuffy street-car when a brisk walk of a mile or two each day would have been their salvation. And as to walking, many wear thin, tight shoes, with high heels and lace stockings, and their poor little feet and ankles are so habitually cold and bloodless that they have long since ceased to feel cold, and the warm blood that should be sent to these parts, is congested in the centers; the arch of the instep is also broken down, so that exercise on the feet is painful and well-nigh impossible. The brothers have always in damp, cold weather, worn warm shoes with thick soles and broad, low heels, which properly support the weight and admit the natural poise of the body. The girls certainly need as much protection as their brothers, and why should not they have it?

Again: can any one believe that even for one day the boy would endure to dress as his sister does? The cramped ribs, the restricted stomach, and the immobilized lungs would all cry out against such abuse, and demand a return to the ample garments to which they were accustomed. Do not the vital organs of the girls need as much room accordingly as those of the boys? And why should not they have it?

If the members of the family could only realize that the same things that produce strong, robust boys would bring about the same results in the girls, how different the outcome might be!

Still another difficulty that makes healthful dress unpopular, as prominent perhaps as any mentioned, is that the popular ideas of beauty have been so molded and educated by the fashion builders that we have almost no appreciation of the beauty of the human form as designed by the Creator.

These times call for more definite reform, more courage and determination on the part of the women of the civilized world to keep pace with the other good reforms that are being carried forward by willing supporters, for thereby their health can be improved, and their lives made more useful.

"Our words, our actions, and our dress are daily living preachers, gathering with Christ, or scattering abroad."

"In dress we should seek that which is simple, comfortable, convenient, and appropriate."

"The principles of healthful dress should regulate every article of clothing worn."

"Simplicity of dress will make a sensible woman appear to the best advantage."

"Physical loveliness consists in symmetry—the harmonious proportion of parts."

Disease of every type is brought upon the body through the unhealthful, fashionable style of dress; and the fact must be made prominent that a reform must take place before treatments will effect a cure.

MARIA EDWARDS, M. D.

"KNOWLEDGE is a path that but few may climb, but duty is a path that all may tread."

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS

Secretary

Fireside Correspondence School

Some Motor Thoughts for Would-Be Students

We are continually surprised and gratified at what can be accomplished by correspondence study. Fifteen years' previous experience in the school-room never produced as large a proportion of excellent papers as are coming in from our one hundred fifty-one students to our desk by every mail. Students who start with careless habits of thinking and expressing themselves, with slackness in spelling, punctuating, and choice of words, and with handwriting that is scarcely legible, show a remarkable readiness and facility in disciplining themselves on these points, at our suggestion or insistence, sometimes to the extent that we hardly recognize a new paper as being from the same person who had previously been prompted.

In truth, students are surprised at themselves, with a twofold surprise: first, they do not often sense how careless they are in these respects; second, they are astonished at what improvement they can make with painstaking effort. When a paper does not meet the standard we have set ourselves in this correspondence work, either in form or in content, it goes back to the writer by the next mail to be done over. Most of our students are glad for the chance when a few red markings show how faulty their work is; some have done their work over without being so requested, for the sheer pleasure of doing things better, and of keeping up their record to a high plane. Occasionally one thinks he is abused or rated too low, till we give him a few seed-thoughts, ask him a few questions about his aims and hopes for the future, when he falls in line gracefully, and thanks us for good counsel.

With a more substantial and appreciative class of students, it has never been our privilege to deal. They are saying nicer things to us than we deserve, but perhaps the reader would enjoy hearing the sentiments of some in their own words. A Bible worker writes:—

"I am glad your school was started. It gives me the privilege of improving each year, and staying in the work at the same time. I am working for others to take advantage of it also."

A home missionary whose test papers are a delight to look upon, says:—

"I am much interested in my studies, and find that I am improving a great deal, even though I have had this course for only two months. I am truly thankful that some way has been provided for us who can not attend school to learn through correspondence."

From a farmer's daughter whose paper suggests a neat, well-kept home:—

"I am so glad I am one of the Fireside Circle. It seems to be just what I was looking for. I for one am enjoying my studies very much, and the grades on my test papers are much higher than I dared expect."

From a nurse, aged fifty, whose aim is "improvement:"—

"I delight in the study of something definite, and can not understand why so many of our young people whose minds are yet so free and so susceptible to study should pass by such golden opportunities and not make more use of their time. I so often wish they could be made to understand what they might do if only they would try."

From a young woman who broke down in health while taking a nurses' course, but who is taking some work by correspondence to apply on her course:—

"I think the correspondence study is just fine so far as I have taken it. I sometimes think I ought to know my book by heart when I get through, for I study it hard enough to know it. I like the correspondence study better in some things than school, for in school we have to recite whether we have our lessons prepared or not. In correspondence study we have to have our lessons prepared, or we wouldn't have anything to send in."

From a farmer, aged forty-eight, whose aim is "to work for others:"—

"I do appreciate what you are doing for me, and begin to feel quite well acquainted with you. And while I don't expect to get as much out of this study as younger, brighter minds would, I realize that I am getting something from it that will be a real help to me."

From a student in bookkeeping who had to do the first two or three lessons over twice, but whose courage has never wavered:—

"I like studying by correspondence very, very much. I certainly have enjoyed these three months' study around the Fireside, and mean to keep right on."

There is nothing like making a beginning in what one wants or expects to do sometime, *except* to "keep right on" after he has begun. While quite a number who "expect to take up correspondence study a little later on" are still putting it off, some of our students are almost half through their course, and by the time summer is here will be ready to take up a new course. One of our very best students says she "hopes to have the privilege of being a pupil as long as there is a correspondence school."

Dear reader, if you want to join the ranks of those who are earnestly seeking an education and are pursuing it every spare moment, enroll in the Fireside Correspondence School. You can prepare your lessons on time that others let run to waste. We find that the people who are really the busiest make the best students. Here is how a student in New Testament Greek, himself a burden-bearing foreign missionary, committed to memory a sentence in Greek:—

"Studied it carefully five minutes. Reviewed it while riding my wheel on business trip. Had it all but predicate. Looked that up on my return. Repeated it again and again while in barber's chair, and found I had it."

The sun did not set that day on "nothing attempted, nothing done." This is the kind of snap that makes something in the world—makes headway in self-improvement; when he "hasn't the time," makes some; when he "doesn't see his way clear," clears it; makes positions seek him; makes dollars—incidentally; makes a successful missionary; makes his goal.

Let any who may want to make a beginning now, bear in mind that the doors of the Fireside Correspondence School stand wide open day and night, twelve months in the year; that there is no "set" time for you to enroll except in the ever-living present, big with promise; and that our address is still Takoma Park, Washington, D. C.

W. E. HOWELL, *Principal*.

Nyhyttan (Sweden) Mission School

SCHOOL commenced October 20, and will continue until April 30, six months. There are thirty-seven students in attendance. We employ three teachers.

We are fortunate in having a good force of teachers. Brother Mattson, the principal, was brought up an Adventist. He was graduated as a civil engineer at one of our leading technical schools, and has had a good experience in teaching.

So far things have been moving along nicely. Some have already been baptized. With the exception of one, the students are all converted and in the truth. We have some fine young men training for the work.

At the present time I am holding a course of lectures at Gothenburg, the second city in size in Sweden. The interest is quite good, and with the Lord's blessing, we expect to see some accept the truth and join the ranks of those who keep the commandments of God and the faith of Jesus.

S. F. SVENSSON.

Our Schools From the Student View-Point

WHAT do the students in attendance think of our conference schools? Why do they love them, and why attend them rather than the schools of the world?

The large majority of young men and women who enroll in our denominational schools come because they are actuated by a desire, and a firm determination, to fill a place in the grandest, broadest movement of our time. They believe that to do acceptable service in the last great work for the world, a *wide education* is needed. I do not speak of literary, scientific, or classical education, but of a broad and thorough training in those principles and truths upon which the work of God is based.

The third angel's message is the greatest educational reform that has ever illuminated the world. It educates for eternity. It fits men to live forever with the Author of all wisdom. Those who would handle its great truths intelligently, who would teach them successfully to others, must themselves be truly educated in the message. Where can we receive this education so well as in our colleges and academies?

Our young people look to the conference schools as to their best friends, because they are the means of fitting them for the one thing most desirable in the world to-day,—a place in the great work of God. It is for this reason that the students love the schools and attend them.

Besides the mere course of study, are there any advantages that our schools afford and others lack?—There are indeed many. Let us consider some of

them. When a young person from the world takes hold of this truth and decides to enter the service of God, no matter what his general education may be, he feels his insufficiency to take up the work without some special preparation for it. Then, too, he is confronted with this question: What department of the cause shall I enter? There is the medical department, the school work, the canvassing work, the ministry, and others. In which department can I best serve? and what field, home or foreign, needs me most? Very likely he can not answer these questions. He asks the advice of the conference brethren, and nine times out of ten they are not able to give him satisfaction.

The same is true of a young person brought up in the truth, who has received nothing but a public-school education. But let either of these young people enter one of our schools. What does he find there to help him in this choice? There are seminars for ministerial students, for Bible workers and teachers, and canvassers' societies, where the best talent among our book men conduct institutes and give instruction in salesmanship and field missionary work. The student may enter any or all of these societies, and there prove to himself where his talent lies. In the ministerial band, or seminar, he can develop his power for public speaking, and there also the Bible teachers give instruction in pulpit manners and the preparation of sermons. The teachers' seminars give opportunity for practise-teaching to those who have the school work in view. Among these many advantages a young person can soon locate his talent. Then, too, the teachers are in daily contact with the student and have a care for his interests, being always ready to advise him in the choice of his life-work. The school, then, besides preparing one for service in the cause, helps to locate him in that branch of the work where he is best fitted to serve.

Ask a company of young people just entering one of our academies to what special phase of the message they intend to devote their energies, and you may expect to learn that the large majority have not decided. But put the same question to a class of twenty-five seniors about to be graduated, and you may confidently expect a decided answer from every one of them. The school fits workers and locates them.

In the study of mission fields and their history, the student finds growing up in his heart a deeper love for the regions beyond and their many millions who must yet hear the gospel of the kingdom. Very often by this study in class-rooms where the Spirit of God is present, burdens for special fields are laid upon young men and women, who finally go forth from the schools to carry the gospel to those people whom God has laid next to their hearts. This fixing of definite burdens is one of the great achievements of our schools.

These thoughts are but as a bird's-eye view chosen from the great, broad panorama that presents itself to the student when he begins to think about the advantages of his school.

ROBERT M. GREY.

"EF-FICIENCY may go a long way, but only suf-ficiency can go all the way,— 'our sufficiency is of God.' 2 Cor. 3:5."

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

"How Shall I Answer?"

IN an interview with a United States senator concerning the Johnston Sunday bill a few days ago, he related the following incident as showing why he could not oppose the measure:—

He said that a few years ago he was down in El Paso, Mexico, and was invited to attend a bull-fight on Sunday. He declined the invitation by saying that should he attend, he would not know how to answer his friends at home, for he was an officer in a society against cruelty to dumb animals, and also vice-president in a Sabbath Protective League.

"So," he continued, "I would not know how to answer the president of the Sabbath Protective League, of which I am an officer, if I should oppose the passage of a Sunday law here in Congress."

This is where the difficulty lies with too many men in such positions. They fear man more than God. K. C. R.

The Johnston Sunday Bill Condemned

THE Washington *Herald* of Feb. 9, 1910, contained a report of a meeting held the day before by the Washington Chamber of Commerce, and among other items of business that were reported, was an action concerning the Johnston Sunday bill. The report reads as follows:—

"A. Leftwich Sinclair presented a report from the committee on law and legislation disapproving of the proposed Sunday law, on the ground that it was in bad form and inimical to the best interests of the majority of residents of the District. Mr. Sinclair said his committee had the subject under discussion for several hours yesterday afternoon, at a meeting attended by twenty-five members of the committee, that it was animatedly discussed in all its bearings, and the sense of the committee was embodied in the resolution he presented. The report was unanimously adopted."

It might be added in this connection that the writer had a few days previous to the meeting interviewed the chairman of the subcommittee of the Chamber of Commerce concerning this measure. K. C. R.

Protestantism and Sunday Legislation in South Africa

ALTHOUGH Africa is the Dark Continent, and the vast majority of her population are native heathen, yet she is abreast of the times in her demand for Sunday laws.

Rhodesia is thirteen hundred miles inland from Cape Town, yet she has felt the impulse of the Sunday-law movement, and has recently passed a Sunday law that is much akin to the Constantine Sunday edict of the fourth century.

The superintendent of the native mission at Solusi writes that they are located thirty-five miles out from Bulawayo in the midst of native heathen, yet a policeman was recently despatched to their station to order their mission store closed on Sundays in compliance with the new Sunday law.

About the same time, there was a vigorous attempt made to pass a drastic Sunday bill through the Orange River Colony Parliament.

Commenting on the bill, the editor of the Johannesburg *Sunday Times* of Oct. 31, 1909, made the following common-sense statement:—

"The real trouble is that the government is composed of men who were born back in the Middle Ages, and by some strange mischance find themselves ruling a supposedly free colony in what is widely believed to be the twentieth century. . . . To enforce the new law thoroughly it will naturally be necessary to establish the Inquisition; and to provide punishment fitting the crime, it will be essential to purchase a few racks, thumb-screws, and other instruments of medieval torture. In the case of hardened offenders an occasional *auto da fé* might have a deterrent influence. Of course attendance at the Dutch Church will be made compulsory, and the individual who has the indecency to smile on Sunday will be placed in the stocks. Therefore we say that from the view-point of the distant student of systems of administration, it is deplorable that the Union Parliament should come along and bowl out these legislating survivals from the Middle Ages."

Similar editorials appeared in the Bloemfontein papers, in opposition to the passage of the Sunday bill. The church people were the chief promoters of the measure. Hon. Mr. Lyell, in introducing the bill, assured the House that it was supported by the Dutch Reform Synod and other religious organizations. He frankly admitted that it was an attempt to introduce religious legislation.

In opposition to his address the prime minister and the attorney-general made very strong speeches in condemnation of such legislation. The following are extracts from the address of the prime minister, as reported in the Bloemfontein *Friend*, Nov. 17, 1909:—

"The Honorable the prime minister, said he could not see the necessity of further legislation in regard to this matter. Legislation was in existence with regard to the observance of the sabbath, and then there was the Bible to serve for the people's guidance. . . . A man who would be dissatisfied with the calm and peaceful appearance of the capital on a Sunday, and who would find anything objectionable to disturb him in his devotional exercises, was looking for evil and forgot the truth and beauty of 'Judge not, that ye be not judged.' The honorable member for Edenburg had hinted at their origin from the Huguenots, and why these forefathers had come to South Africa. He would also put this question, and his answer was that they were one with the great majority here, in that they were Protestants, which meant that they protested against oppression and wanted freedom of conscience. Let it rest between a man's conscience and his God how he looked at these things, and let not a third interfere. The Huguenots had not come to South Africa because they differed in

certain dogmatical questions of creed, but because they wanted absolute freedom of conscience, and because they would not be under the authority of the Pope. They had surely not done away with the great Pope in order that a number of small popes might be set up afterward over their heirs to interfere between them and their God. There was sufficient piety in the country and in the towns, and they should not forget that the Sabbath was instituted for man, and not man for the Sabbath. Every individual should foster his own opinion on these matters and be true to it. If a man thought that the sabbath would be desecrated by public recreation on Sunday, he must not take part in it, because it would violate his conscientious opinion, but let him not force his opinion upon others. If a man would be shocked and disturbed in the exercise of his devotion by the thought that one of his fellow men played golf while he sat in church, that man's entire devotion and attention was not in the service, and his thoughts wandered from the right direction in which he could find peace and rest. This bill was only a clumsy attempt to make amendments on the eternal law of God. . . .

"Now who should sit as an arbitrator to judge what might be done and what might not? . . . Let another and higher arbiter than mere man judge in these matters, and leave the responsibility to the individual as a matter between him and his Creator. . . .

"There had been petitions before that House praying for legislation with regard to shop hours, but not a single petition had been handed in from cab drivers to ask relief from their arduous duties on Sundays. It was said that they were Christians, but there were various classes of Christians, some of them were the self-appointed judges over others, and others had freed themselves and resented every interference from without between them and their God. . . . Being a Protestant, he would protest against the bill now before the House."

The bill was defeated on its second reading. The vote stood nineteen to seventeen.

In all parts of the world, under the mask of religious reform, Satan is seeking to lead the people to repeat the history of the great apostasy of the Middle Ages. The world needs to-day a revival of the Protest of the Princes at the Diet of Spires.

R. C. PORTER.

Religious Liberty Notes

ELDER L. S. WHEELER, the religious liberty secretary of the Central New England Conference, reports a lively interest in Worcester, Mass., among the Jewish people on the subject of religious liberty.

The religious liberty secretary of the Virginia Conference, Elder B. L. House, writes that there is at present a lively Sunday-closing crusade on in Richmond, Va., and that he contemplates holding a mass-meeting there soon.

Elder A. R. Bell, the religious liberty secretary of the Eastern Pennsylvania Conference, located at York, Pa., is succeeding in getting published in the local press excellent reports of his sermons. Now is the time to utilize the public press.

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

Central Union Conference

WE are making some progress on the winter-work problem, as you will see from the following report from North Missouri, a little conference which has been struggling against many odds:—

| | AGENTS | HOURS | ORDERS | VALUE |
|-----------|-------------------|-------|--------|----------|
| September | 3 | 40 | 8 | \$ 36.00 |
| October | 3 | 130 | 63 | 272.25 |
| November | 7 | 483 | 134 | 477.25 |
| December | Actual deliveries | | | 1149.01 |

The sales in Kansas during December amounted to \$690.

C. G. BELLAH,
Union Conf. Miss. Agt.

Canal Zone

THE first of a series of institutes for canvassers and home workers to be held in the conference, began February 1, in the Mt. Hope church near Cristobal, Canal Zone, Panama, and closed February 6.

Several of the brethren from other churches in Canal Zone, with a goodly number from the Mt. Hope church, were in daily attendance. All entered heartily into the spirit of the meeting, which meant diligent study and preparation for the sale of the subscription books and magazines. A spirit of service for the Lord, of consecration to the work, and of love for those still in darkness, was manifest at each service.

Elder H. C. Goodrich was with us throughout the entire meeting, and the daily Bible study was much appreciated, as were his words of counsel in planning the work. He also conducted preaching service each night, with a good attendance of our people, and many others came from the village. We trust that the interest awakened may be followed up, and many dear souls be saved.

At the close of the institute, the territory of the Canal Zone was assigned to the various canvassers, and they went to their homes and places of labor glad to have a part in giving the last gospel message.

CHAS. F. INNIS,
Field Missionary Agent.

A FEW days ago a butcher sent his little boy over to my room to ask me to call at his shop. "I want to see that health book," said he, upon seeing me, "that you promised to bring around, and have you any more copies of 'Coming King'?" Well," he added, a few moments later, "I will take the health book for myself, and the 'Coming King' for my friend. I would like to know, too, what other good books you have." This is not an every-day experience, but it is enough to show that we should be faithful not only in sowing by all waters but with all kinds of seeds as well.

W. A. YARNELL.

Canvassers' Summary for January, 1910

| | AGENTS | HOURS | ORDERS | VALUE 1910 | VALUE 1909 | VALUE 1908 |
|--------------------------------------|--------|-------|--------|---------------|---------------|---------------|
| Atlantic Union Conference | | | | | | |
| Maine | 1 | 4 | 3 | \$ 3.75 | \$ 30.25 | .... |
| Northern New England .. | 3 | 73 | 69 | 122.90 | 42.25 | \$183.50 |
| Central New England | 4 | 432 | 91 | 522.71 | 976.05 | .... |
| Southern New England .. | 1 | 94 | 29 | 68.00 | 423.75 | .... |
| New York | 3 | 275 | 98 | 284.40 | 315.75 | 155.95 |
| Western New York | 4 | 205 | 77 | 123.80 | 575.10 | 470.45 |
| Greater New York ..... | ... | ... | ... | .... | 640.00 | .... |
| Totals | 16 | 1083 | 367 | 1125.56 | 3003.15 | 809.90 |
| Columbia Union Conference | | | | | | |
| New Jersey | 3 | 177 | 98 | 172.20 | 566.20 | 133.00 |
| Chesapeake | 5 | 294 | 121 | 276.50 | 678.00 | 306.05 |
| Eastern Pennsylvania | 3 | 115 | 126 | 195.70 | 270.25 | 370.85 |
| West Pennsylvania | 13 | 1071 | 426 | 946.80 | 725.28 | 91.25 |
| Ohio | 16 | 1032 | 433 | 1026.15 | 1199.30 | 348.70 |
| Virginia | 8 | 428 | 183 | 353.40 | 166.35 | 281.25 |
| West Virginia | 2 | 218 | 56 | 154.60 | 446.55 | 171.35 |
| Totals | 50 | 3335 | 1443 | 3125.35 | 4051.93 | 1702.45 |
| Lake Union Conference | | | | | | |
| Wisconsin | 7 | 472 | 185 | 439.90 | .... | .... |
| Southern Illinois | 10 | 736 | 201 | 607.55 | 706.45 | .... |
| Northern Illinois | 2 | 104 | 28 | 84.50 | 88.35 | 53.50 |
| West Michigan ..... | ... | ... | ... | .... | .... | .... |
| Indiana ..... | ... | ... | ... | .... | 43.75 | 268.35 |
| North Michigan | 5 | 290 | 99 | 267.55 | 270.95 | 110.00 |
| East Michigan | 11 | 547 | 136 | 350.85 | 342.95 | .... |
| Totals | 35 | 2149 | 649 | 1750.35 | 1452.45 | 431.85 |
| Canadian Union Conference | | | | | | |
| Ontario | 1 | 142 | 55 | 155.30 | 189.75 | .... |
| Quebec | 1 | 22 | 7 | 14.00 | 62.60 | .... |
| Maritime ..... | ... | ... | ... | .... | 17.60 | .... |
| Newfoundland ..... | ... | ... | ... | .... | .... | .... |
| Totals | 2 | 164 | 62 | 169.30 | 269.95 | .... |
| Southern Union Conference | | | | | | |
| Tennessee River | 8 | 270 | 200 | 178.60 | 426.85 | 509.20 |
| Kentucky | 5 | 405 | 136 | 297.75 | 220.50 | .... |
| Alabama | 9 | 835 | 476 | 703.70 | 582.50 | 18.00 |
| Mississippi | 8 | 298 | 162 | 452.50 | 512.65 | .... |
| Louisiana | 6 | 494 | 165 | 427.45 | 257.83 | 246.45 |
| Totals | 36 | 2302 | 1139 | 2060.00 | 2000.33 | 773.65 |
| Southeastern Union Conference | | | | | | |
| Cumberland | 7 | 358 | 116 | 198.90 | 588.15 | 185.70 |
| North Carolina | 6 | 691 | 345 | 552.00 | 838.10 | 62.40 |
| South Carolina | 6 | 505 | 115 | 250.05 | 449.20 | 435.50 |
| Georgia | 10 | 444 | 153 | 386.75 | 638.35 | 470.05 |
| Florida | 21 | 895 | 801 | 1445.00 | 169.50 | 3.00 |
| Totals | 50 | 2893 | 1530 | 2832.70 | 2683.30 | 1156.65 |
| Southwestern Union Conference | | | | | | |
| Oklahoma | 11 | 312 | 130 | 452.75 | .... | 389.82 |
| Arkansas | 5 | 253 | 122 | 190.00 | 167.15 | 72.25 |
| Texas | 10 | 461 | 195 | 701.00 | 181.50 | 115.20 |
| West Texas | 2 | 104 | 15 | 61.25 | 11.50 | .... |
| New Mexico | 1 | 54 | 72 | 42.45 | 238.50 | .... |
| Totals | 29 | 1184 | 534 | 1447.45 | 598.65 | 577.27 |
| Central Union Conference | | | | | | |
| Kansas | 11 | 344 | 108 | 567.65 | 160.70 | 308.50 |
| Nebraska ..... | ... | ... | ... | .... | .... | 444.57 |
| Wyoming ..... | ... | ... | ... | .... | .... | 197.50 |
| North Missouri | 4 | 340 | 90 | 277.05 | 391.00 | .... |
| Southern Missouri | 6 | 247 | 106 | 322.90 | 208.45 | .... |
| Colorado ..... | ... | ... | ... | .... | .... | 375.05 |
| Western Colorado | 3 | 62 | 25 | 80.50 | 175.50 | .... |
| Totals | 24 | 993 | 329 | 1248.10 | 935.65 | 1325.62 |
| Northern Union Conference | | | | | | |
| Minnesota | 1 | 50 | 11 | 65.00 | .... | .... |
| Iowa | 4 | 350 | 95 | 355.50 | 181.50 | 136.65 |
| North Dakota ..... | ... | ... | ... | .... | .... | .... |
| South Dakota | 1 | 45 | 12 | 43.50 | .... | 257.10 |
| Totals | 6 | 445 | 118 | 464.00 | 181.50 | 393.75 |

| | AGENTS | HOURS | ORDERS | 1910 VALUE | 1909 VALUE | 1908 VALUE |
|--|--------|-------|--------|---------------|---------------|---------------|
| Western Canadian Union Conference | | | | | | |
| Manitoba | ... | ... | ... | ... | \$120.45 | .... |
| Alberta ..... | ... | ... | ... | ... | .... | .... |
| Saskatchewan ..... | ... | ... | ... | ... | .... | .... |
| British Columbia ..... | ... | ... | ... | ... | .... | .... |
| Totals ..... | ... | ... | ... | .... | 120.45 | .... |
| Pacific Union Conference | | | | | | |
| California-Nevada ..... | ... | ... | ... | .... | .... | \$581.50 |
| Southern California ..... | ... | ... | ... | .... | 400.00 | .... |
| Arizona ..... | ... | ... | ... | .... | 181.10 | .... |
| Utah ..... | ... | ... | ... | .... | .... | .... |
| Totals ..... | ... | ... | ... | .... | 581.10 | 581.50 |
| North Pacific Union Conference | | | | | | |
| Western Washington | 3 | ... | ... | \$147.50 | .... | .... |
| Western Oregon | 3 | 46 | 39 | 371.65 | .... | .... |
| Upper Columbia | 3 | 338 | 124 | 609.50 | .... | 186.00 |
| Southern Idaho ..... | ... | ... | ... | .... | .... | .... |
| Montana | 4 | 141 | 52 | 208.75 | .... | 50.00 |
| Alaska ..... | ... | ... | ... | .... | .... | .... |
| Totals | 13 | 525 | 215 | 1337.40 | .... | 236.00 |
| Foreign Union Conferences and Missions | | | | | | |
| *British | 111 | 7250 | 3089 | 9379.62 | 5636.34 | 1448.75 |
| Scandinavian | 50 | 6116 | 4764 | 2241.13 | 1755.96 | .... |
| German ..... | ... | ... | ... | .... | 7205.98 | 7315.17 |
| Russian ..... | ... | ... | ... | .... | 206.21 | .... |
| Latin | 10 | 1572 | 4084 | 399.30 | 158.65 | .... |
| South African | 30 | 2498 | 1283 | 4492.74 | .... | .... |
| Australasian | 67 | 4864 | 1784 | 5664.03 | 9478.13 | 8528.00 |
| Philippines | 1 | 80 | 93 | 146.00 | .... | .... |
| Brazil | 11 | 902 | ... | 499.14 | .... | .... |
| Argentina | 12 | 859 | 374 | 1473.75 | .... | .... |
| Chile | 6 | ... | ... | 1111.94 | .... | .... |
| Peru | 6 | ... | ... | 290.34 | .... | .... |
| Mexican Mission | 7 | 479 | 496 | 1091.32 | 357.32 | .... |
| West Indian ..... | ... | ... | ... | .... | .... | .... |
| China Mission | ... | ... | ... | 176.28 | .... | .... |
| Japan ..... | ... | ... | ... | .... | .... | .... |
| Porto Rico ..... | ... | ... | ... | .... | .... | .... |
| Levant Union | 3 | ... | ... | 66.43 | .... | .... |
| Totals, North American union conferences | | | | \$15560.21 | \$15878.46 | \$ 7988.64 |
| Totals, foreign union conferences and miss. fields | | | | 26972.02 | 24808.59 | 17291.92 |
| Grand totals | | | | \$42532.23 | \$40687.05 | \$25280.56 |
| * Two months. | | | | | | |

| | 1905 | 1906 | 1907 | 1908 | 1909 |
|-----------------|--------------|--------------|--------------|--------------|--------------|
| January | \$14,000.00 | \$21,000.00 | \$26,325.50 | \$25,929.06 | \$40,677.06 |
| February | 10,000.00 | 15,000.00 | 26,369.61 | 30,466.40 | 48,748.21 |
| March | 12,000.00 | 18,000.00 | 36,253.65 | 36,390.09 | 52,703.65 |
| April | 16,000.00 | 24,000.00 | 35,276.76 | 43,858.29 | 55,109.54 |
| May | 24,000.00 | 37,000.00 | 51,097.51 | 67,455.44 | 82,971.94 |
| June | 31,000.00 | 46,000.00 | 65,317.23 | 82,878.67 | 124,412.34 |
| July | 35,000.00 | 52,218.04 | 75,691.57 | 120,973.89 | 95,445.21 |
| August | 24,000.00 | 36,555.39 | 46,590.68 | 66,946.38 | 71,652.97 |
| September | 15,000.00 | 22,038.63 | 32,503.48 | 51,148.56 | 55,625.41 |
| October | 18,000.00 | 26,382.61 | 40,646.45 | 62,719.91 | 52,670.03 |
| November | 21,000.00 | 43,733.16 | 30,016.77 | 53,787.31 | 49,964.99 |
| December | 17,000.00 | 29,756.47 | 25,361.54 | 39,873.18 | 45,759.73 |
| Totals | \$237,000.00 | \$371,684.30 | \$491,450.75 | \$682,427.18 | \$775,741.08 |

Current Mention

— Twenty-three persons were killed by an avalanche at the town of Húifsdal, in Iceland, according to a report dated February 23, from Reykjavik.

— An English inventor has perfected a system of heat storage which is greatly reducing the cost of electricity for both lighting and heating purposes.

— Fifty persons are reported to have lost their lives during a panic following a fire at a theater at Trojillo, a town in northern Peru, on February 23.

— The French government has sent an ultimatum to the ruler of Morocco, demanding immediate compliance with the terms of agreement regarding the settlement for damages arising out of the Casa Blanca affair. These damages amount to \$12,000,000. In case of Morocco's refusal to comply with France's demand, the French Military Mission in Morocco will leave at once, and France will seize the Moroccan customs.

— Advices from Nicaragua regarding the conflict between the forces of the present Nicaraguan government and those of the insurgents are very contradictory, both sides claiming victories for the same battles. Reports from Bluefields, Nicaragua, dated February 23, state that the insurgents won a sweeping victory over the government forces, and captured the city of Granada, that 400 men were killed and wounded in the encounter, and two of the government generals were killed. The insurgents are reported to be concentrating their forces preparatory to marching upon Managua, the capital. This report is denied, in whole or in part, by the representative of the Nicaraguan government at Washington. He claims that the insurgents are being held in check, and have suffered heavy losses.

— On February 19 a strike was declared against the Philadelphia Rapid Transit Company by the Street-Car Men's Union of that city. The company's refusal to accede to the demands of the strikers and its determination to continue the operation of its cars resulted at once in rioting and bloodshed. The local police and a local company of militia were unable to give adequate protection to the street-car company, and over seven hundred cars were demolished by the strikers. A company of State constabulary numbering 204 men and officers was called to the city on February 24, and immediately the situation assumed a different aspect. There is possibility that other unions in the city may strike in sympathy with the carmen, in which case the State militia to the number of 10,000 will be called to Philadelphia.

— The grand jury of New Jersey has entered upon an investigation of certain packing companies doing business under charters of that State. On February 18 the grand jury voted indictments against the directors of the National Packing Company as individuals, with the exception of one member of the directorate. They are charged with conspiracy, in that they have kept foodstuffs in cold storage with the purpose of raising the price. The National Packing Company owns the capital stock of the following companies engaged in the business of packing meat and meat products: The Fowler Packing Company, the St. Louis Dressed Beef and Provision Company, the Fowler Canadian Company, Ltd., Fowler Bros., Ltd., of Liverpool, the Omaha Packing Company, the Hammond Packing Company, the G. H. Hammond Company, the Anglo-American Provision Company, and the United Dressed Beef Company. Its capital stock is \$15,000,000. The State prosecutor declares that if indictments are handed down by the grand jury against the directors of this company, he will not be satisfied with fines, but will move for imprisonment in cases of conviction.

— The Egyptian premier, who is also minister of foreign affairs, was assassinated at Cairo, Egypt, on February 20.

— The Italian ship "F. S. Ciampa," bound from Sicily for Falmouth, England, was wrecked in a gale off Dunwoody Bay, on February 18. The crew, numbering twenty, went down with the ship.

— The Cuban government, after a hard financial struggle, is now completely out of debt, and has a balance over current expenditures for the past year, amounting to nearly one and a half million dollars.

—Advices from South America state that Ecuador is facing a revolt, and that Uruguay is in the throes of a revolution.

—The United States Senate has passed the Elkins resolution providing for an investigation of the cost of living. The committee will be composed of seven senators.

—At least thirty men were killed as the result of an explosion in a coal-mine at Drakesboro, Ky., on February 1, while at least twenty-five others are believed to be still entombed.

—One of the greatest disasters in the history of Mexican coal-mining took place at Las Esperanzas, Mexico, on February 2. Seventy men lost their lives in the explosion in the mine.

—Reports from St. Petersburg indicate grave fears on the part of Russia that Japan is contemplating the complete annexation of Korea. The report states that in case Japan should adopt this course, Russia will begin to regard herself as grievously offended.

—Mohammed Abdullah of Somaliland, known as the Mad Mullah, is again on the war-path. A large force of dervishes under his command is raiding the neighboring country and killing and burning. The slaughter of the tribesmen is reported to be very heavy, one whole town having been destroyed by fire, and fourteen thousand camels captured, according to reports from Aden, Arabia.

—A report from St. Petersburg, Russia, says that the most influential circles in Russia are again regarding the outlook in the Orient with the greatest concern. A special agent of the Russian government has been investigating conditions in the far East, and reports that Japan is rapidly preparing for another war. There is no question in Russia but that this means another war between Russia and Japan.

—One of the most peculiar cases that has ever come before the United States Supreme Court was decided on January 24 by that body. In the year 1848, the American Board of Commissioners for Foreign Missions, transferred its seminary, located in Hawaii, to the government of Hawaii. It was stipulated that the institution must teach religion. The failure of this government institution to teach religion is held by the Supreme Court to be an infraction of the contract, and the Hawaiian Territory, by order of the Supreme Court of the United States, must now pay a fine of \$15,000 for its neglect to teach religion in the seminary.

—The boycott against meat in the United States continues to spread, but the price of meat continues to be held at the earlier figures. Only eggs have shown any fluctuation in price as a result of the boycott. There are two measures now before Congress providing for investigation of the prices of food products in this country. These measures have grown out of the nation-wide agitation of the question. The first institutions to be investigated, if these measures now before Congress become laws, will be the cold-storage plants in the various cities. In these plants meats are held sometimes for many months to regulate the prices of such products.

NOTICES AND APPOINTMENTS

Otsego Academy (Incorporated)

THE first annual meeting of the Otsego Academy (incorporated) will be held in the Seventh-day Adventist church, Grand Rapids, Mich., at 11 A. M., Tuesday, March 22, 1910. A board of seven trustees will be elected, and such other business transacted as may be found appropriate at the time. Article VI of the articles of association reads as follows:—

"The constituent body of this corporation, to be known as members, shall consist of the accredited delegates to the regular annual session of the West Michigan Conference of Seventh-day Adventists (unincorporated)."

ALLEN G. HAUGHEY, *President*,
ELLSWORTH L. RICHMOND, *Secretary*.

West Michigan Conference Association of Seventh-day Adventists

THE seventh annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in the Seventh-day Adventist church at Grand Rapids, Mich., Tuesday, March 22, 1910, at 10 A. M., for the election of trustees and such other business as may properly be transacted at that time. Article I of the by-laws reads as follows:—

"The members of this association shall be accredited delegates to the regular annual session of the West Michigan Conference of Seventh-day Adventists (unincorporated), from the following counties in the State of Michigan, which constitute territorially said conference; viz.:—

"Berrien, Cass, St. Joseph, Branch, Calhoun, Kalamazoo, Van Buren, Eaton, Barry, Allegan, Ionia, Kent, Ottawa, Muskegon, Oceana, Newaygo, Montcalm, Mecosta, and Isabella."

ALLEN G. HAUGHEY, *President*,
ELLSWORTH L. RICHMOND, *Secretary*.

East Michigan Conference Association

THE East Michigan Conference Association of the Seventh-day Adventists will hold its eighth annual session at Lansing, Mich., March 31 to April 3, 1910. The first meeting of the association will be called Thursday, March 31, at 10:30 A. M.

All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the association. The meeting is called for the election of trustees and the transaction of such other business as may come before the association.

E. K. SLADE, *President*,
A. R. SANDBORN, *Secretary*.

Publications Wanted

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

Tom C. Hege, 124 Market St., Wilmington, N. C., desires, post-paid, clean copies of all our denominational literature for missionary work.

Edmund C. Jaeger, 1462 W. Sixth St., Riverside, Cal., desires at once clean copies of *Liberty*, *Life and Health*, and the *Protestant Magazine* for missionary work.

Mrs. Blanche H. Gwynne, Marshall, Tex., desires copies of *Review*, *Signs of the Times*, *Watchman*, and other literature suitable for public reading-rack in the court-house.

Elsie L. Moon, 1101 Kishwaukee St., Rockford, Ill., would like a continuous supply of *Youth's Instructor*, *Little Friend*, and any of our papers and tracts for use in general missionary work, until further notice.

James Montgomery, care Sanitarium, Newark, Ohio, desires clean copies of *Signs*, *Watchman*, *Life and Health*, and other denominational magazines for use in missionary work.

Miss Mildred Knowles, 79 Kemp Road, Halifax, Nova Scotia, desires copies of *Signs*, *Watchman*, *Review*, *Little Friend*, or any of our denominational publications. These will be used for free distribution in hospital, prison, and other public institutions.

Address Wanted

Any person knowing the present post-office address of Sister Anna Woods, will confer a favor by sending such information to D. H. Lewis, care Academy, Holly, Mich., clerk of the Holly Seventh-day Adventist church.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

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

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

FOR SALE.—"Easywash" does your washing without rubbing or hard boiling. Prevents sticking of flat-iron. 15-cent package does five washings. 10 packages, \$1.00; ½ gross, \$4.50. Write for prices on larger quantities. Star Mfg. Co., Meriden, Conn.

WANTED.—A good, trusty Seventh-day Adventist farm-hand who understands farming, dairying, and the care of horses. Reference required. Also wanted, a homeless Seventh-day Adventist widow who would like a home. Address Mrs. Mary Boettcher, R. F. D. 1, Mosinee, Wis.

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

NOTICE.—We have a special offer on Malt Extract. We know this will interest all who want to improve their foods at home. To properly understand the value of this wonderful product of nature you should read "Starchy Food Indigestion" in December *Life and Health*. We have printed this valuable article on our special Malt Extract circular, offering your first lot free, with a shipment of food, for a short time. Unless your name is on our mailing list, you should write at once. Address Nashville Sanitarium Food Factory, Nashville, Tenn.

WANTED.—A partner in a sawmill. Unusual opportunity. Write for particulars. Must be an Adventist. Lew A. Wilson, 1035 Warm Spring Ave., Boise, Idaho.

WANTED.—By a young married man, a place to work by the year for Sabbath-keepers, on a farm. Address Willis E. Moore, 6 Lombard Terrace, Detroit, Mich.

WANTED.—Reliable Seventh-day Adventist man, with family, experienced in market-gardening. Good market near. Church and school privileges. References required. Address A. P. Fitch, K. C. Station, Bradford, Pa.

DEWBERRIES.—\$1.50 will take to you, post-paid, 100 Chestnut dewberry plants. This variety has proved a success in several Southern States. (Not successful North.) For prices in large quantities, and description, with testimonials, address J. T. Chestnut, Keene, Johnson Co., Tex.

FOR SALE.—50 Nice White Envelopes, with your name and address neatly printed in the upper left-hand corner, only 20c; 25 Visiting Cards (name only), 10c; 50 Calling Cards (name and address), 20c; 100 Business Cards, 35c. Post-paid. Good work. Samples free. King Printing Co., Cordova Building, Indianapolis, Ind.

WANTED.—Live and energetic men and women to sell Seventh-day Adventist books and magazines in every country of the world. This class of work affords an opportunity for the accomplishment of much good in the spread of the message, and provides also a livelihood for those who engage in the same. This is the opportune time to work.

POULTRY.—White Plymouth Rocks. Unexcelled for beauty and winter laying. Thoroughbred, Fischel's, etc. First and second premiums. A Memphis physician and poultry man has already purchased 1,000 eggs for incubator. Highly recommended stock. Eggs: 15, \$2; 50, \$5.50; 100, \$10. Early hatching best. Can be safely sent to any part of the United States or Canada. To make sure, date orders ahead. Address Forrest Washburn, 665 Decatur St., Memphis, Tenn.

FOR SALE AT TAKOMA PARK, MD.—On Flower Ave., opposite the Washington Sanitarium, beautiful tract of land, 5 acres, all under cultivation. 2 houses; one 6 rooms and one 4 rooms; stable and outbuildings. Two good wells. Great opportunity for fruit growing, poultry, or truck gardening, and close to good market. This property will be sold very cheap, or will consider exchanging for property in or near Battle Creek, Mich. For further particulars address G. P. Bickford, Takoma Park, D. C.

HOME-GROWN SEEDS.—Those who have ordered seeds from Mrs. P. A. Halbert, of Taylor, Cortland Co., N. Y., will be glad to learn that they may be obtained again this year. Mrs. Halbert died in January, but her daughter has many 1909 seeds, which she will be glad to dispose of, as she needs money. *Specialties*, 10 cents package—*Wonderberry*: Originated by Luther Burbank; "most valuable new garden fruit known." Easily grown; ripens in short time; eaten raw or cooked; much praised. *Curled Garden Cress*: Use same as lettuce; for salads, or for garnishing. Quickly grown. *Sweet Alyssum*: Very beautiful; easily and quickly grown. *Annual Hollyhock*: Flowers first season. *French Marigold*: Beautiful colors. *Allegheny Vine*: Fine, delicate foliage. Packet, 5 cents. *Vegetables*—4 cents package: Beet, carrot, cucumber, cabbage, radish, lettuce, sweet corn, parsnip, pepper, hot; parsley; squash, summer and winter; tomato, early and late. *Flower Seeds*—4 cents package: Aster, balsam candytuft, feverfew, gaillardia; nasturtium, tall and dwarf; morning-glory, petunia, phlox, poppy, sweet-william, verbena, bachelor's-button, chamomile. Many kinds beautiful poppies. Any one sending 50 cents for seeds, may select any three of the "specialties," extra. Address Mrs. Addie Halbert Parker, as above.

Obituaries

BOMAN.—Harry Boman died at Ardmore, S. D., Jan. 13, 1910. The disease that caused his death was peritonitis, and he was sick only a short time. He was born at Edenville, Mich., May 6, 1885. Words of comfort were spoken to a large circle of friends and neighbors by the writer, from Job 14: 14, 15.

ALBERT C. ANDERSON.

BEEBE.—Brother Henry Beebe was born in Michigan, May 7, 1844, and died Feb. 4, 1910. He came to California many years ago, and for the last fifteen years has made his home in Tehama and Shasta counties of this State. On Dec. 31, 1909, he gave his heart to the Lord, and although his Christian experience was a short one, it was bright and full of hope. Words of comfort were spoken by the writer from Ps. 116: 15. A wife, four sons, and four daughters survive him.

J. R. PATTERSON.

COTA.—Fred Cota was born at Aconto, Wis., in 1864, and died at Menominee, Mich., Jan. 15, 1910. He is survived by a wife, six children, four brothers, one sister, and an aged mother. He, with his mother, accepted present truth about seven years ago, and they were baptized together only a short time previous to his death. He was one of the oldest and most respected business men of Menominee. He fell asleep in Jesus, and we believe will come forth "when the sleeping saints shall hear the voice of Jesus, and they that hear shall live." Words of comfort were spoken to a large number of mourning relatives and friends by the writer.

E. F. PETERSON.

JOHNSON.—Mrs. J. Johnson was born in Sweden, Oct. 1, 1819, and died at the home of her son, near Middletown, Iowa, Jan. 29, 1910, aged 90 years, 3 months, and 29 days. Two children, Charles J. Johnson and Mrs. Charles Peterson, were born to them. These, with eleven grandchildren and four great-grandchildren, survive her. Sister Johnson embraced the third angel's message about eight years ago, and identified herself with the Burlington church. Her faithfulness to the truth won the hearts of all. She died in the blessed hope of a part in the first resurrection. Comforting words were spoken by the writer, from Rev. 14: 13, to a large congregation of sympathizing friends.

M. W. LEWIS.

SHEPARD.—Mrs. Margaret VanDyke Shepard was born in Rochester, N. Y., April 3, 1826, and died on Jan. 19, 1910, at the age of 83 years, 9 months, and 16 days. In 1857 she and her husband moved to Otsego, N. Y., and became charter members of the Otsego Seventh-day Adventist church. Her life was patterned after the divine Master, and she endeavored herself to all by her acts of kindness. Of five children, three are left to mourn, besides six grandchildren and one great-grandchild. The funeral was held from the Otsego Seventh-day Adventist church, words of comfort being spoken from John 14, the favorite chapter of the deceased.

CLIFFORD A. RUSSELL.

FISHER.—Adam C. Fisher was born in Wayne County, New York, Feb. 22, 1824, and died at the home of his daughter, Mrs. Mary Peters, near Leetsville, Mich., Jan. 15, 1910, at the age of 85 years, 10 months, and 23 days. He was married twice, his first wife living but a few years. For many years he and his family lived in eastern Canada, but in 1881 they moved to Michigan, and about twenty years ago he and his wife embraced the third angel's message and united with the Seventh-day Adventist church at Alden, Mich. She died in the hope about eleven years ago. He is survived by five children, three sons and two daughters. He died in the hope of the first resurrection, when the sleeping saints shall be called forth by the voice of the Life-giver. Services were conducted by the writer, at Clearwater, Mich., Jan. 17, 1910.

E. A. BRISTOL.

SEEDORF.—John Seedorf was born in Germany in the year 1856. He died at Roseburg, Ore., Jan. 7, 1910. He came to America about eighteen years ago, and accepted the truth eight years ago, since which time he has lived a consistent Christian life. For the last three years he made his home near Oakland, Ore. He died with the firm hope of a part in the first resurrection. Funeral services were conducted by Elder H. W. Oliver.

W. E. COOK.

BODDY.—Lulu Maud Boddy was born in Oak River, Manitoba, Canada, Feb. 6, 1897, and died at Sanitarium, Cal., July 26, 1909. Her death was caused by the explosion of a can of gasoline which she was using in filling a patent gasoline iron. She was baptized by Elder J. H. Behrens in the summer of 1907, and had been an earnest, devoted Christian girl. Elder W. T. Knox spoke words of comfort to relatives and friends who gathered in large numbers at the St. Helena Seventh-day Adventist church. Interment took place in St. Helena Cemetery. The parents greatly miss the lost treasure, but they have a sure hope of meeting her again.

C. L. TAYLOR.

VAN GUNDY.—Brother William Van Gundy died at his home in Morgan Hill, Cal., Jan. 27, 1910, at the ripe age of eighty-two years and thirteen days. He was born in Ohio, and in 1849 crossed the plains to California with an ox team. About twenty years ago, under the ministry of Elder R. S. Owen, Brother Van Gundy and wife accepted the truths of the third angel's message, and until his death manifested great liberality and devotion to the cause he loved. A devoted companion and son remain to mourn their loss. The funeral service was conducted in the Methodist meeting-house by the writer, assisted by the pastor of the above-mentioned church.

S. T. HARE.

FOWLER.—James R. Fowler was born Sept. 30, 1848, near the village of Utica, Mich., and died at his home in Wayne, Mich., Jan. 8, 1910, at the age of 61 years, 3 months, and 8 days. In 1874 he was united in marriage to Miss Mina D. Fuller. Three children were born to them, one son and two daughters. About three years ago he united with the Seventh-day Adventist church at Detroit, Mich., of which he remained a member, much beloved and respected, until his death. He is survived by his wife and son. Words of comfort were spoken by the writer, from Jer. 29: 11. The services were held at the Methodist Episcopal church, the pastor assisting.

M. SHEPARD.

HALBERT.—Mrs. Prualley Abbey Halbert died at her home in Taylor, N. Y., Jan. 6, 1910, in her eighty-fifth year. Nearly all of her long life was lived in the town of Taylor, her father, Marcellus Smith, having settled on a large farm on Mt. Roderic, when she was a child. She was one of ten children, eight of whom became school-teachers, and one a physician. In 1850 she was married to Ransom Halbert, of Pitcher, N. Y. They bought a farm near that of her childhood home, which was their home until the death of her husband, nine years ago. It was also a home for many others. During the fifty-one years of their married life they were seldom alone; what they had was shared with others. Into this home seven children came. There are also five great-grandchildren. About twenty years ago she took her stand for the true Sabbath, her two oldest daughters having already accepted this truth. Nearly all her life she had much to suffer; many times she was prostrated on a bed of sickness, there were severe trials, sad disappointments, but she did not talk of them, nor murmur. Her sensitive nature made her feel keenly, and yet she was patient, gentle, forbearing; her tears were shed alone with her Lord and Saviour. She left loving messages for her children, praying for all of them; her patient mother love warm and tender to the end. May we follow her as she followed Him. Impressive funeral services were held at the house, conducted by Elder D. G. Turk.

MRS. ADDIE HALBERT PARKER.



WASHINGTON, D. C., MARCH 3, 1910

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All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

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ON January 19, Miss Ethel Bonney, of the Avondale school, sailed from Australia for the Fiji Islands.

WE learn that Elder Geo. F. Watson, of South Dakota, has been elected president of the Southwestern Union Conference.

WRITING from West Africa, Elder D. C. Babcock says: "Our first Kroo man was baptized last Sunday, January 16." Thus another tribe and tongue is added to our list.

WE have been pleased to greet in Washington Miss K. Sierke, of Friedensau, Germany, who is on her way to California to teach in the Pacific College, our new California school.

IN a note from Brother H. H. Hall, representing the field work of the Pacific Press book work, he remarks: "We are expecting a sale of not less than a quarter of a million dollars' worth of subscription books in 1910."

THE Mission Board receives many requests from isolated Sabbath-keepers desiring the Monthly Missionary Reading which is prepared for all the churches on the second Sabbath of each month. By dropping a postal card to the tract society secretary, any isolated believer may have his name entered upon the isolated list, and thus receive the benefit of these good readings. The States are supplied with a sufficient quantity of the readings for this purpose each month.

LAST week Elder G. B. Thompson, of the General Conference Office, returned to Washington, after attending several Western union conference sessions. He reports excellent meetings.

AFTER spending a few days in Washington, Miss Mabelle McMoran, of the Loma Linda (Cal.) school, and Miss Nellie Wagner, of the Boulder-Colorado Sanitarium training-school, sailed last week from New York for Europe and India. They go out to join the staff of the Mussoorie Sanitarium, in the Himalaya Mountains.

At the recent State conference meeting in Ohio a brother reported three persons keeping the Sabbath as the result of the distribution of the Harvest Ingathering number of the REVIEW in his town. It does people good to know what this advent message is doing in the world.

LAST week our brethren in Washington enjoyed a visit from Dr. David Paulson, superintendent of the Hinsdale (Ill.) Sanitarium. He spoke to the young people's society of the Takoma church Friday evening, to that church Sabbath morning, and to the Sanitarium and Seminary families Sabbath afternoon. His visit and talks were greatly appreciated.

Now all the union conferences have adopted the plan of raising the \$300,000 Fund for printing plants, training-schools, small sanitariums, and missionary homes, where necessary, in all the great mission fields. The plan is greeted even enthusiastically; for it means a decided step forward in hastening the work to a conclusion. Send in the special gifts for this fund to your church and conference treasuries.

Hearing on the Johnston Sunday Bill

THE District Committee of the House of Representatives, to whom has been referred the Johnston Sunday bill for the District of Columbia, has appointed a hearing on the bill for March 8, from 10 A. M. to 12 M. The time will be equally divided between the friends and opponents of the measure.

The friends of the bill were evidently greatly disappointed by the House District Committee failing to report the measure favorably to the House without any further hearing, inasmuch as the subcommittee had reported favorably to the committee as a whole.

The subcommittee has recommended still other exceptions to the bill than when it passed the Senate. The numerous amendments and exceptions which have been made to this bill since it was first introduced into the Senate, and the elimination of some of its most glaring religious terms, may so disguise its true character that many congressmen may be deceived into thinking it is free from anything of a religious character, and thus vote for its passage. The persistency with which many have been urging its speedy passage through the House since it passed the Senate, should convince the most incredulous of its religious character.

Since this bill passed the Senate another measure has been introduced into the House, legalizing Sunday baseball and other innocent sports on that day in the District of Columbia. This bill is being bitterly opposed by those who have been claiming that all they are seeking is "distinctly a civil, and not a religious measure." One naturally queries, if this is so, why there is such a persistent opposition against a bill for something that is strictly civil in itself. In speaking of this bill in favor of Sunday sports, Rev. Wallace Radcliffe, the chief promoter in Washington of the Johnston Sunday bill, says: "It would be an injustice and a sin to permit Sunday baseball in the District. It would be a violation of the fourth commandment, and an outrage if permitted."

The evident lack of personal interest on the part of senators in the passage of the Johnston Sunday bill is expressed by a Washington correspondent to the *Christian Advocate* of Feb. 17, 1910, the leading organ of the Methodist Church, as follows:—

"Judging from the lack of animation and determination on the part of the senators in reference to the bill, we are impressed that they did not expect it to become law."

Then follows an urgent appeal to Methodists throughout the States to assist in securing the passage of the measure.

The following are strong statements from two leading clergymen in Washington against those who are opposing Sunday legislation: One says that he is "violently opposed" to their views; the other says, "Seventh-day Adventists seem almost omnipotent in their ability to hinder all such legislation."

We can only conjecture at present what the outcome of the Johnston bill will be. We are certain, however, that "He who marshals the stars in order in the heavens, whose word controls the waves of the great deep, will work in behalf of his people if they call upon him in faith. He will restrain the forces of darkness until the warning is given to the world, and all who will heed it are prepared for the conflict."

K. C. RUSSELL.

WE regret to hear that Elder G. F. Jones, of the Singapore mission, has been advised medically to secure a change of climate at once, and so had arranged to sail for West Australia January 31. He hopes soon to recover health and strength, and we pray that he may. We must especially remember in prayer the workers round the whole tropical belt, who must push forward the work in debilitating climates.

FROM the Australasian Union Conference *Record* we learn that missionaries sailed from that field in December as follows: December 7, Allan Butler, of the Avondale school, to work in the mission office in Fiji; December 29, Elder R. W. Munson and wife and two daughters, for Java, Dutch East Indies. Elder Munson was formerly in Sumatra, but for some years has been in Australia. He now returns to the East Indies to aid in getting out literature in the various languages of Java. Miss Miriam Munson, his eldest daughter, returns with him to engage in Bible work.