



Vol. 87

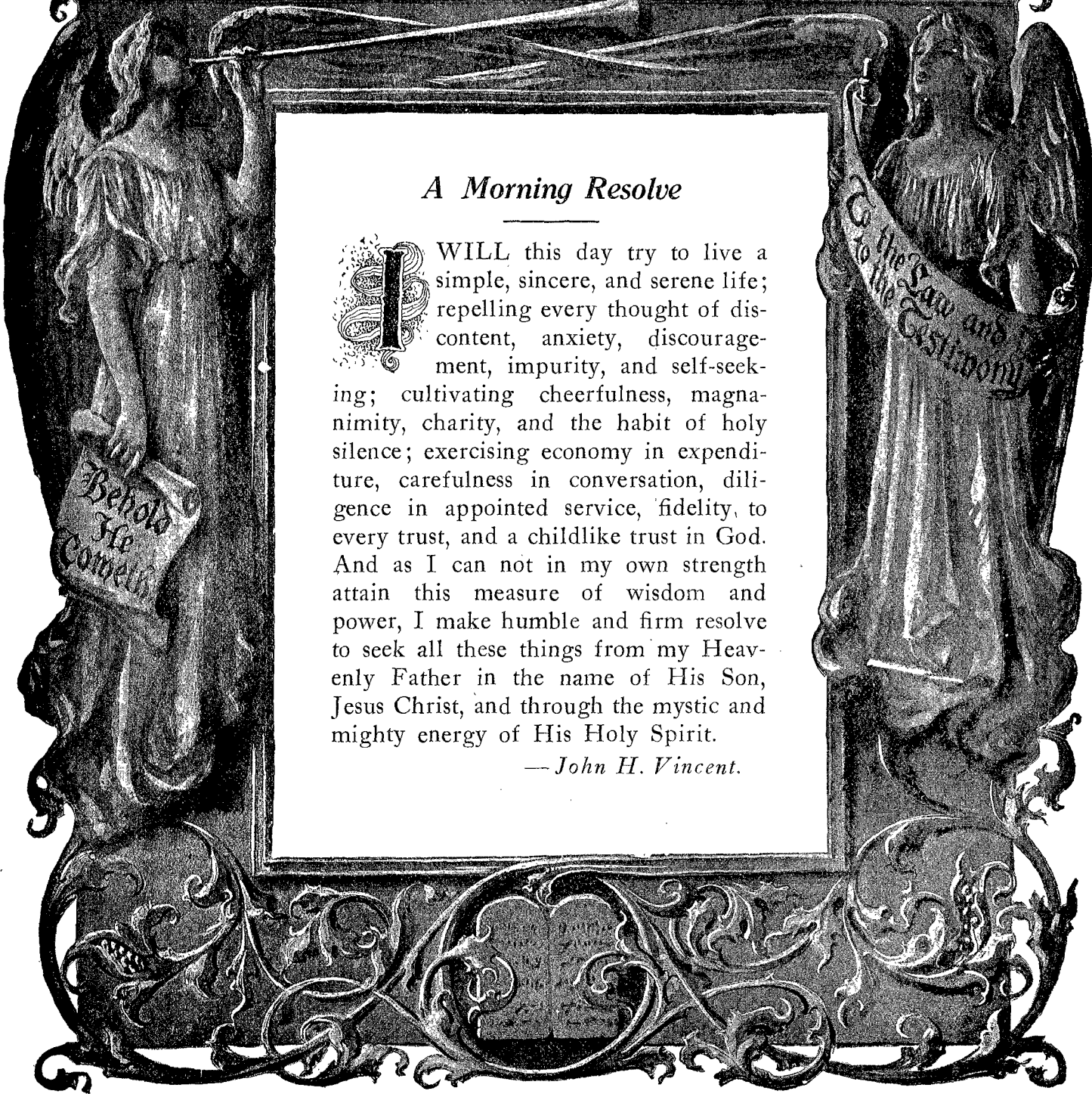
Takoma Park Station, Washington, D. C., April 28, 1910

No. 17

A Morning Resolve

I WILL this day try to live a simple, sincere, and serene life; repelling every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity, to every trust, and a childlike trust in God. And as I can not in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my Heavenly Father in the name of His Son, Jesus Christ, and through the mystic and mighty energy of His Holy Spirit.

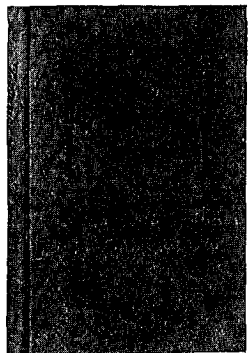
— *John H. Vincent.*



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An Inspiration The fund of information it contains will inspire the advocates of temperance to work with greater zeal, and it will lead many who are now halting and indifferent to take a firm stand for the temperance cause.—A. G. DANIELLS, *President General Conference, Introduction in "Temperance Torchlights."*

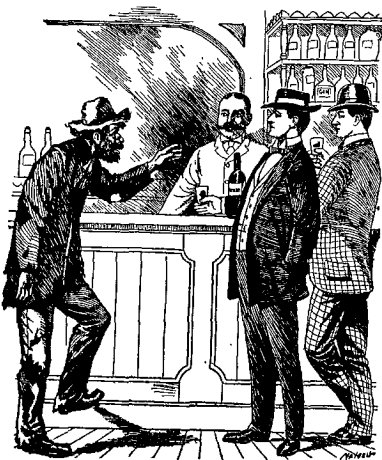
Stubborn Facts This little book presents in forceful manner a striking array of stubborn facts, showing the evils of not only the liquor traffic but of intemperance generally speaking; and these truths are set forth in a ringing manner which compels attention. In the interests of humanity, and for the uplift of multitudes who have fallen low through intemperance, I pray that "Temperance Torchlights" may be scattered broadcast.—FREDERICK GRIGGS, *Secretary Educational Department.*

A Genuine Gem What especially impresses me is the amount of valuable temperance information the little volume contains. It is a genuine little gem, and will wonderfully help in the great work of educating and arousing the people to their duty along

the lines of true Christian temperance.—W. H. HECKMAN, *President Eastern Pennsylvania Conference.*

Practical Suggestions The Temperance worker will find here a great array of facts and figures for use in the temperance warfare, as well as many practical suggestions on how to do effective work. The beautiful poems, stories, and songs help us to feel the power and pathos of this great question, and furnish young people and others with excellent materials for temperance programs.—M. E. KERN, *Secretary Young People's Missionary Volunteer Department.*

Wins Its Way Its general construction, convenient size, statistics, history, etc., will readily help to win its way everywhere. All should procure a copy, and inform themselves upon this important subject.—H. W. HERRELL, *President Virginia Conference.*



The book not only meets my fullest expectations, but all that has been written about it comes far short, to my mind, of expressing its value.—MORRIS LUKENS, *President Indiana Conference.*

Sparkles With Light It is one of the breeziest little books we have seen for a long time. It just sparkles in every paragraph with light and truth upon the great problem it designs to meet. It is a mine of treasure to every speaker and teacher who desires to be fully fortified for the temperance work.—C. H. EDWARDS, *President Southern New England Conference.*

It ought to be in the hands of everybody in the land, whether they are Seventh-day Adventists or not. It is an excellent book to place in the hands of those who are interested in temperance work. I shall do all in my power to assist in its circulation.—C. McREYNOLDS, *President Wisconsin Conference.*

It ought to be in the hands of all the people. I purpose to use my influence in getting the book in the hands of all as far as possible.—J. J. IRWIN, *President North Michigan Conference.*

A Live Wire Surely it is a live wire on temperance, it is filled with most striking and comprehensive statements, the statistics and sayings from prominent people are so well arranged as to make it a veritable cyclopedia of temperance information. It should be in the hands of tens of thousands.—G. W. WELLS, *President North Carolina Conference.*

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THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 28, 1910

No. 17

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General Articles

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

Co-operation

MRS. E. G. WHITE

"GRACE and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?—By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took upon himself humanity, that he might uplift humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame. To all he gives the invitation: "Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

In order to be partakers of the divine nature, we must co-operate with God.

Man is no passive being, to be saved in indolence. Let no one think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation with fear and trembling." How?—"For it is God which worketh in you both to will and to do of his good pleasure." Man works, and God works. Man is called upon to strain every muscle, and to exercise every faculty, in the struggle for immortality; but it is God who supplies the efficiency.

God has made amazing sacrifices for human beings. He has expended mighty energy to reclaim man from transgression and sin to loyalty and obedience; but he does nothing without the co-operation of humanity. Paul says: "This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.

"Ye are God's husbandry, ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on his building, stroke upon stroke, to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds.

No one is borne upward without stern, persevering effort in his own behalf. All must engage in the warfare for themselves. Individually we are responsible for the issue of the struggle; though Noah, Daniel, and Job were in the land, they could deliver neither son nor daughter by their righteousness.

There is a science of Christianity to be mastered,—a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the Word of God,—principles

that are as high as heaven, and that compass eternity,—we are to understand in their bearing on our daily life. Every act, every word, every thought, is to be in accord with these principles.

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny.

Wrongs can not be righted, nor can reformation of character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.

"Judge Not"

C. P. BOLLMAN

THE Bible injunction, "Judge not, that ye be not judged," is not designed to teach indifference to sin, nor a failure to recognize sin as such when it appears either in our own lives or in the lives of others.

To close our eyes to sin, to refuse to see that transgression is sin, is something akin to refusing to see an open ditch by the highway. He who closes his eyes to the ditch is in danger of falling therein; and he who closes his eyes to sin, who refuses to recognize wrong where wrong exists, and who apologizes for evil, is likely sooner or later to fall into that sin himself.

It is not true that seeing sin in others is evidence, as some are teaching, that the one who sees it is himself guilty of the same or of a like sin. To establish such a proposition would be to paralyze all effort for the uplifting of others. The apostle does not say, Brethren, if a man be overtaken in a fault, ye which are spiritual, close your eyes and refuse to see the evil; but he does say: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

Moral principle does not change. That which was moral principle under the Levitical system is moral obligation now. In the words quoted from Gal. 6:1 the apostle only puts in other phrase the injunction of Lev. 19:17: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Instead of becoming partakers in sin

by recognizing and rebuking it, it is by this very means that we clear ourselves of participation in the sins of others: while even silently to acquiesce in wrong-doing is to become a partaker in the sin. "If wrongs are apparent among his people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty, and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty."—*Testimonies for the Church*, Vol. III, page 266.

Again: we are told that "the close work of the Spirit of God is needed now as never before. Stupidity must be shaken off. We must arouse from the lethargy that will prove our destruction unless we resist it. Satan has a powerful, controlling influence upon minds. Preachers and people are in danger of being found upon the side of the powers of darkness. There is no such thing now as a neutral position. We are all decidedly for the right, or decidedly with the wrong. Christ said, 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.'"—*Gospel Workers*, page 86.

But it may be asked, If we are to be thus on the alert to see and to rebuke sin, what becomes of the injunction, "Judge not"? Properly understood and conscientiously obeyed, there is no conflict in the instruction quoted from the Bible and the Testimonies. James 2:4 affords us an inspired comment, as it were, upon our Saviour's injunction, "Judge not." In rebuking some who were taking a wrong course, the apostle says: "Are ye not then partial in yourselves, and are become judges of evil thoughts?"

It must be remembered that it does not necessarily follow that because one does wrong, he intends wrong. While we are in no case to excuse sin or to lower the standard of Christian living, calling sin righteousness, putting evil for good, or calling good evil, we are not to attribute evil motives where it is possible no evil was intended. It is frequently the case that individuals are betrayed into sin by the deceptions of the enemy. Such persons are to be labored for and with, but are not to be harshly condemned. Such labor should be bestowed wisely, judiciously, and in the spirit, not of the accuser, but of the Master.

Only God can weigh the motives; hence only God can determine the degree of guilt. A wrong act, or even a wrong course of conduct extending over some time, may appear to us to be much worse than it really is, or than it is intended to be by the one who is at fault in it; or such act or such course of conduct may be worse than it appears to us, because of the evil motive back of it, which we can not see. It is the motive that determines in very large measure the degree of guilt. God alone can read the motive; hence God alone can judge the sinner.

Let not the reader misunderstand us

in this; conscience is not the standard. It is not true that it makes little or no difference what one believes and practices so long as he is sincere in it. Believing that a thing is right does not make it right. The law of God is the standard; and sin is sin whether we recognize it or not; and when recognized, it is to be confessed, repented of, and put away, no matter how good the intentions when the act was done. See Leviticus 4, 5, especially chapter 4: 22-24, 27-29.

But while ignorance does not transform unrighteousness into righteousness, the Lord does take into account the motives and the sinner's opportunities to know the right, and above all, the intents of the heart — whether or not the will is surrendered to the divine will. The principle is set forth by our Saviour in these words: "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Luke 12: 47, 48.

It is well, however, to remember in this connection that wilful ignorance, indulged for the purpose of escaping moral obligation, is itself rebellion against God, and that we shall be held responsible for that which we might have known of God's will but refused, and for the good we might have done, but for which we were too indolent to prepare ourselves, or for which we refused to prepare that we might escape responsibility. May God help us to sense the solemnity of the times in which we are living.

Nashville, Tenn.

The Pleasure of God

CHAS. P. WHITFORD

"THOU art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4: 11.

The text states that *all* things were created for God's pleasure. Then is not God selfish? We answer most emphatically, *No*. "God is love" (1 John 4: 8), and "love seeketh not her own." 1 Cor. 13: 4, 5. Love is always seeking to promote the happiness of the object loved. Then it follows that the pleasure of God was the giving of life to intelligent creatures that he might have the privilege of loving them and promoting their happiness throughout eternity.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31: 3.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to

make intercession for them." Heb. 7: 25.

Nothing can be more evident than that God loves us, but do we love him? Nothing but love will satisfy love, therefore if we answer the object of our creation, it will be necessary to give God our hearts' best affections and the best energy and strength of our lives.

Miami, Fla.

In the Street

"Son, go work to-day in my vineyard." Matt. 21: 28.

L. D. SANTEE

AROUND me, before me, behind me,
I am meeting with many a face,
And the tears fill my eyes till they
blind me,
For on each one has sorrow left
trace;
For many the eyes that look weary,
And the face that is shadowed with
care:
Their lives may be loveless and dreary,
And their burdens heavy to bear.

We meet, and we pass, we are stran-
gers,
And perhaps we shall meet not
again.

For each life is shadowed with danger,
And each joy is mingled with pain.
I can see a weariness showing
In the tread of the hurrying feet,
And my heart is with pity o'erflowing
For those that I pass in the street.

And I wonder how many have treas-
ures
Laid up in the kingdom above,
And how many find their chief pleas-
ure
In trusting in Christ and his love,
And how many ne'er have been given
The light to the Christian allowed,
That have no knowledge of heaven,
Of those that I meet in the crowd.

Around me, before me, behind me,
I am meeting with many a face,
But the tears cease to flow, that did
blind me,
As I think that Christ and his grace
Is offering salvation to many,
To those who are stricken and
bowed,
And I ask myself oft, Are there any
That I can help here in the crowd?

Moline, Ill.

Light of the Lord

WM. COVERT

"God is light, and in him is no dark-
ness at all." 1 John 1: 5. David in
song proclaimed, "The Lord is my
light," and said, "In thy light shall we
see light." Ps. 27: 1; 36: 9. Viewing
with enlightened eyes those things which
have been illuminated by the light of
God, we behold light in God's light.
And to those who submit their faculties
unto the Lord, it is said, "He shall
bring forth thy righteousness as the
light, and thy judgment as the noon-
day." Ps. 37: 6.

The man is a highly favored citizen
who has the privilege of living by the
side of a truly good man, because the
shining of that good man's life is a light
so steady and so strong that often the

weak and the wavering are enabled to find their homeward way by its illumination.

David announced that his candle would be lighted by the Lord (Ps. 18: 28), and Job, when speaking of the early, favored days of his life, said it was when God's candle shone upon his head that he walked by its light through the darkness. Job 29: 3.

A community of people with their candles lighted by the Lord and flames brightly burning is likened unto a well-lighted city built upon a hilltop. In such a case the light can not be hid. Matt. 5: 14. The light of God is concealed and eternal. Its power and its brightness are unapproachable by mortal man. 1 Tim. 6: 16. But a knowledge of the moral sum of this light and glory which emanates from the throne of God is manifested to Christian men through the gospel of Jesus Christ by making this glory to shine in the heart. See 2 Cor. 4: 1-7.

So literally and physically true did the Lord make the daylight of his presence to glow, that while the plague of midnight darkness prevailed in Egypt, there was the pleasant light of open day in the houses where Israel dwelt. Ex. 10: 22, 23. The plague of darkness in Egypt was a synonym of the awful sins of its people, and of the consequent mental darkness which enshrouded their minds. But the moral and mental condition of Israel was favorable to light,—they were willing to learn,—therefore God let darkness envelop the Egyptians, while sun, moon, and stars shone with their usual splendor for the people of Israel. In this instance God withheld the shining of the sun from the wicked Egyptians, because their mental and moral condition was better expressed by gloom and darkness than by joy and light.

But we change the view by looking forward to the day of triumph, when the light of God's glory and the lamp of his life shall so fill the world that the people will need no sun to shine by day nor candle power at eventide, for there shall be no dark night then, because God's glory will be the light of all men in that day.

Chicago, Ill.

Fulfilling Signs of the End

EVA L. BOWEN

"BUT thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

There are in this verse three tokens of the time of the end: (1) Certain prophecies of Daniel, until then sealed, not understood, will be opened; (2) many shall run to and fro; (3) knowledge shall be increased. By the fulfillment of these things we may know that the time of the end has come.

The words to Daniel were, "Shut up the words, and seal the book, even to the time of the end." He had just been having a vision which greatly perplexed

him. "I heard," he said, "but I understood not: then said I, O my Lord, what shall be the end of these things? and he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

Now the book of Daniel as a whole has never been sealed. Portions of its prophecies have always been understood; but not until the beginning of the nineteenth century was the meaning of that part which perplexed Daniel, known. Then within a few years, men living in every part of the globe began to study that portion, and, entirely independent of one another, gave to it the same interpretation. William Miller in America, Edward Irving in England, Archibald Mason in Scotland, Joseph Wolff in Asia,—these, with many others, received, during the first half of the last century, the same light on those portions of Daniel which were to be closed till the time of the end.

"Many shall run to and fro, and knowledge shall be increased." Some writers explain this as a running to and fro through the Bible, a searching of its pages, and thus knowledge of its truths being increased. The words may have that meaning. Certain it is that in the early part of the nineteenth century there was a great awakening in Bible research. The study for the interpretation of the prophecies of Daniel would necessitate that. And as men were beginning to receive light upon the prophecies of the Bible, societies for its distribution were being organized. In 1804 the British and Foreign Bible Society was founded, and within the next twenty-five years similar societies sprang up in all parts of Europe; and in 1816 the American Bible Society was organized. So it is true that knowledge of the Bible has been increased.

But there is another application of those words, "Many shall run to and fro, and knowledge shall be increased." That was to take place at the time of the end, when also the prophecies of Daniel were to be opened to the understanding of men. We have seen that they were unfolded during the first half of the past century, and just as surely as one part of this verse was fulfilled, did the other come to pass. For, as God was giving to some men light upon the Bible, he was working upon the minds of others in another way; and gradually there came into use the improved modern methods of travel and communication by means of which the last warning message might be quickly given to the world.

In 1819 the first ocean steamer plowed its way across the Atlantic. In 1820 the typesetting machine was invented, the use of which has greatly facilitated printing. In 1832 the first telegraph message was sent; and the words of that message were, "What hath God wrought!" In 1866 the laying of the Atlantic cable was completed. And so one might go on, and enumerate an almost endless list of modern inventions

which have greatly lessened labor, time, and distance.

This unequaled advance along all scientific lines is aptly described by Dr. Pierson in his "New Acts of the Apostles." I quote from page 39 of that book:—

"This is the world's golden age so far as invention and discovery, intelligence, and material progress can bring it. Measured by achievement, each year is a century. This is the age of railway and steamship; photograph and phonograph; telescope and microscope; spectroscope and spectrum analysis; audiphone and microphone; . . . steam printing-press and machine typesetter; typewriter and sewing-machine; of the discovery of forty new metals, and the revolution of chemical science; of the ocean cable and the signal service; of anesthetics, and a score of new sciences and arts; of cheap postage and the universal postal union; . . . of machine work instead of hand work; of free schools and universities for the people. . . . Most wonderful of all, this is the age of electricity, which already serves man as motor, messenger, and illuminator, and is to be applied . . . no one knows to how many other uses."

"Robert Mackenzie, in his graphic sketch of the 'Nineteenth Century,' calls this feature of our times 'the great outbreak of human inventiveness which left no province of human affairs unvisited.'" And Gladstone said that "one decade of years from 1875 to 1885 witnessed a forward stride of the race more gigantic than all the previous ages of history."

Thus have the words of God to Daniel been fulfilled. The great increase of scientific knowledge which was to mark the time of the end is the leading characteristic of our own day. Those prophecies of Daniel which were to be sealed till the last days of time have been opened within the past century. The great clock of time is about to strike the closing hour of this earth's history. Wherever one turns, he may see, written in glowing letters by the finger of God, "Behold, I come quickly." "Be ye therefore ready."

Takoma Park, D. C.

Persevere

M. E. EMMERSON

To stay close by a thing when it runs smoothly can not truly be called perseverance. If everything went nicely at all times, never would we have occasion to use the word persevere. The word in itself suggests difficulties, and when turned to resources, perseverance must be employed continually.

The road to true success is strewn with thorns and hedged in on every side,—barriers on the right hand and on the left. However, the path behind is generally open to the one who is tired of striving, and, sad to say, many turn to travel the downward road after spending some time in climbing the rugged path which leads to endless day.

The prize awaiting the brave, persevering traveler is great. "God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Everlasting life may be obtained. God's gift is eternal life through his Son. How great the gift! Can it be measured?

Yes, the prize is great. No mortal mind can comprehend its grandeur. We try to imagine its beauty and durability, but the tongue can not frame words to express the effect produced upon the soul. Some of its glories have been seen, and are partially described in Holy Writ. But "eye hath not seen," neither "hath ear heard," what God hath in store for the brave and persevering. Think of the dwelling-places the saints, together with the angels, will have,—the city, the New Jerusalem. John beheld its wonderful walls decked with all manner of precious stones, its gates of pearl, and streets of pure gold, like unto transparent glass. He saw the tree of life, and the river of life proceeding from God's throne. The throne, he said, had a rainbow about it. Aye, and more than this, he saw that which no language can describe.

Our eyes drop again to the road that must be traversed in order to reach this home. Many footprints, stained by blood, show that soldiers of the cross have gone before. Wrecks of manhood on the right and on the left show that many have fallen. The road becomes still more dangerous. Satan watches to destroy, and only the unseen angels keep him from taking the pilgrim's life as he presses his way homeward. "The angel of the Lord encampeth round about them that fear him, and delivereth them." This precious promise is for every true, persevering soul. So let us take courage and travel on. The way is rough, but it can not be long.

Kolo, Basutoland, Africa.

France Versus Rome

ONCE more there is open war between the clericals and the state in France. The Archbishop of Reims is being prosecuted for libel by the Teachers' Association of the department. The archbishop had accused them of "teaching atheism and immorality, and falsifying the history of France." These words, of course, must be clerically interpreted and understood. Behind the accusation is the demand that the priest shall rule in the schools of the state. Already Romanist parents are invited to withdraw their children from the state schools, showing that the issues involved in this conflict are wide and deep. The ninety-seven thousand teachers are almost all against priestly interference. At present the religious education given in the state school is called "neutral." The pity of it all is that France has nothing to offer the schoolchild between the bald negations of unbelief on the one hand, and the gross errors of Rome on the other. Will it ever seek a *third* measure? Who can tell? This may be God's method of introducing into France "a more excellent way."—*Missionary Review.*



True Parental Care

JOHN FRANCIS OLMSTED

THE world may frown upon us here,
And blight our fondest hope;
We may forget that God is love,
And in the darkness grope;
But we may ever rest assured
That his protecting care
Is over every trusting child,
Who would his blessings share.

Summer Comfort and Health

FREDERICK M. ROSSITER, M. D.

ONE of the first essentials to keeping cool physically is to be calm. A calm, tranquil mind equalizes the physiological forces of the body, and evenly distributes the blood. It is surprising how wonderfully uncomfortable a little anger on a hot day will make one feel.

There is a rush of blood to the head, and one physiologically becomes "hot under the collar," which makes it easy to say hot things. Anger, worry, excitement, are all incompatible with a hot day. "Let your sweetness of disposition be known unto all men" is a beautiful motto to practise when sweltering in a hot department store or listening to a health controversy.

Avoid Physical Exertion

If you would be cool, avoid hurry. Avoid rushing for the train, the street-car, or the cab.

Violent exercise on a hot day is exceedingly dangerous. Eighty per cent of the heat of the body is produced in the muscles, hence immoderate exercise may cause the temperature to rise several degrees.

The fact that such a large portion of body heat is produced in the muscles is a physiological reason why great physical exertion should be avoided during the heat of the day. The best and most natural time for physical outdoor work on a hot day is during the early morning hours and in the evening.

The Food Question

In order to be cool it is highly important that particular attention be given to the diet, inasmuch as eighty per cent of the energy of food is converted into heat. The oxidation and burning of food gives rise to heat. In cold weather there is an immense radiation of heat from the seventeen square feet of skin of the average individual, hence the importance of abundance of food material of heat-producing quality. But in summer, with the surrounding temperature approaching that of the body, less fuel is required, and the food should be of a quality intended not so much for heat in maintaining the vital fires as to produce energy. The quality of the food

should be regulated from day to day according to the temperature indications. In a recognition of this principle lies to a large extent the secret of being comfortable on hot days.

The man who sits down to breakfast on a hot morning and eats freely of ham and eggs, fried potatoes, and perchance, griddle-cakes, and washes all down with one or more cups of strong coffee, alternating with ice-water, is not beginning the day with the prospect of being cool. Long before the noon hour he is a veritable conflagration. With electric fans operating all around him, he is neither cool, comfortable, nor amiable. Such a breakfast produces an insatiable thirst, that is not assuaged by ice-water, beer, or iced teas. These even seem to be converted into combustible materials, and intensify the heat.

A flesh diet is incompatible with a hot day. Flesh foods are not only heat producing, but the poisonous wastes retained in their tissues are exciting and irritating to heart and nerve-centers. Meat, especially when highly seasoned, creates an intense thirst, and the excessive drinking of any fluid is not the means of keeping cool.

Diet Should Be Light

When the day is hot, the diet should be light. Fruits, cereals, and nuts, the latter eaten sparingly, constitute by far the best diet for hot weather. The fact that fruits are so abundant during the hot season is an indication that they were intended to form a part of man's diet during the dog-day period. The popular notion that fruits are unwholesome during hot weather is absolutely unscientific, and due to false ideas. Over-ripe fruit should not be eaten at any time, and fruit that is picked green for the early market is unfit for food. Only the sun in the process of ripening fruit can bring out its flavor and quality. If care is exercised in selecting ripe fruit, always remembering that fruit is perishable, and if it is properly combined with other foods, there is no occasion for its causing the least digestive disturbance.

The Juicy Fruits

Strawberries are the first of the fresh fruits to appear in the market and to greet the eye at the table. There is a saying, "Doubtless God could have made a better berry than the strawberry, but he never did." An English writer has said, "The strawberry is an unalloyed and unimpaired mouthful of deliciousness; it has neither rind nor stem to mar the perfect pleasure of the palate, and it is so healthful that you can eat it till you are tired." An ideal hot-weather breakfast would be a dish of

strawberries, a dish of one of the numerous cereal foods, together with toast or bread and butter.

The acid of the strawberry and the acid of other fruits are cooling and refrigerant, and have a most wholesome action upon all the eliminative organs. Unless the taste is seriously perverted, there is, during the hot weather, a natural craving of the system for the acids and mineral salts of fruits.

A light breakfast on a hot day, as suggested above, gives one a wonderfully comfortable feeling, unknown to the gastronomic epicure, who for a time makes a sepulcher of his stomach.

Following the strawberry in the early summer we have a rapid succession of the most delicious and delicately flavored fruits of sufficient variety to satisfy the most fastidious taste. In fever, when the body is being consumed by vital fires, there is a natural craving for acid, juicy fruits, and in most cases nothing is better. The same principle applies to the sultry days of summer.

Dangers in Drinks

It is a delusion and a snare to think that drinking ice-water, iced tea, and other cold drinks will cool the body when it is ninety or more in the shade. It is far better to drink moderately cool water in small quantities and frequently than to deluge the body with a quart or more within a few minutes. Drink moderately, and only of cool water, fruit juice without sugar, or oatmeal water, and a hot day can be shorn of its discomfort. Children especially should not be given iced drinks in hot weather.

The free use of beer and other alcoholic drinks on a hot day, with the idea of keeping cool, has brought unexpected disaster to thousands. These drinks relax the blood-vessels of the head, causing a large amount of blood to remain in the brain, hence increase the susceptibility to sunstroke and heat exhaustion. To keep the feet warm and the head cool is a physical maxim applicable to all seasons of the year.

If you awaken in the morning unrefreshed after a night of tossing and sweltering in a hot room, take a cold bath of some sort.

For fatigue, and as an aid to keeping cool on a hot night, take a warm bath, a tepid sponge bath, or, if that is not convenient, even a cold sponge.

North Yakima, Wash.

Neglect of Family Prayer

G. B. THOMPSON

A LITTLE girl whose mother was dead, and whose father had married again, said to him one day, "Father, is God dead?" "No, my child," he said, "what makes you ask that question?" "Why," she said, "you used to pray to him night and morning when my mother was alive, but you don't now. I did not know but God was dead, too."

I wonder how many families there are among us in which a similar question might be raised by a child,—members of the church, perchance, but have never

set up the family altar, around which the family might be gathered night and morning. Or perhaps the family altar was once reared, and morning and evening the voice of praise and thanksgiving was heard, but it is not so now. The cares of the world, the deceitfulness of riches, pleasures of the world, and the lust of other things have entered in, and the heart has grown cold. Our business presses us in the morning, and at night we are weary, so prayer is neglected, and the children are left to wonder if God is dead.

But God is not dead. It is ourselves who are either dead or dying spiritually.

Surely God's people who are looking for the Lord should not neglect family prayer. What excuse can you give the Master for this omission of duty? "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Ps. 55:17. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate." Jer. 10:25.

Takoma Park, D. C.

Don't Worry

If little things are vexing you,
As life's short journey you pursue,

Don't worry.

Don't be down-hearted, blue, nor glum,
Just take your trials as they come—

E'en then you'll find you're taking some,
Don't worry.

Don't hunt for trouble, high nor low,
'Twill follow you where'er you go,

Don't worry.

If you take simply what's your due,
And let the rest go up the flue,

You'll have enough to 'worry you,
Don't worry.

—*Boston Herald.*

Never

NEVER exaggerate.

Never point at another.

Never fail to be punctual.

Never betray a confidence.

Never leave home with unkind words.

Never laugh at the misfortune of others.

Never give a promise that you can not fulfil.

Never give a present, hoping for one in return.

Never associate with bad company; have good company or none.

Never enter a room noisily; never fail to close the door after you, and never slam it.

Never fail to offer the easiest and best seat in the room to an invalid, an elderly person, or a lady.

Never use unkind words. Kind words cost nothing, and yet they may carry untold happiness to the one to whom they are spoken.—*Christian Herald.*

No man is so insignificant as to be sure his example can do no hurt.—*Lord Clarendon.*

When to Forget

IF you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations, forget the faultfinding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—*The Oregon Churchman.*

Babies in the Snow

ONE of the most curious customs of the Laplanders is their manner of taking the babies to church.

The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by reindeer. They all have warm clothes on, the baby in particular. Oftentimes it is wrapped in bear skins.

As soon as the family arrives at the little church, and the reindeer is secured, the father Lapp shovels a snug little bed of snow, and mother Lap wraps her baby snugly in skins and lays it down there. Then father Lapp piles the snow all around it, and the parents go into the church.

Over twenty or thirty of these babies lie out there in the snow around the church; and I never heard of one that was suffocated or frozen.

The snow does not make them cold; for when it covers a person all over, if he has clothing enough so that it will not melt and wet him, it will keep him warm. The little babies are not strong enough to knock the snow aside and get away, so they just lie there and go to sleep.

When church is out, the father goes to where the baby is, puts his hand down into the snow, pulls the baby out, and shakes off the snow; then the reindeer trots off, a great deal faster than a horse, and takes them all home again.—*Baptist Standard.*

Two little girls in New Hampshire, who had been brought up to believe in prayer and to practise it, on their way to school one morning suddenly found that they were behind time. In their distress one of them said, "Let's kneel down and ask God to help us to get there in time."

"No," said the other, "let's run as fast as we can, and pray as we run."—*Selected.*

THE WORLD-WIDE FIELD

The Sheaf of Richest Grain

HE saw the ripe wheat waiting,
All golden in the sun,
And strong and stalwart reapers
Went by him, one by one.
"O, could I reap in harvest!"
His heart made bitter cry;
"I can do nothing, nothing,
So weak, alas! am I."

At eve a fainting traveler
Sank down beside his door—
A cup of cool sweet water
To quench his thirst he bore.
And when, refreshed and strengthened,
The traveler went his way,
Upon the poor man's threshold
A golden wheat sheaf lay.

When came the Lord of harvest,
He cried, "O Master kind!
One sheaf have I to offer,
And that I did not bind.
I gave a cup of water
To one athirst, and he
Left at my door in going
The sheaf I offer thee."

Then said the Lord of harvest:
"Well pleased with this am I;
One of my angels left it
With thee as he passed by.
Thou mayest not join the reapers
Upon the harvest plain,
But whoso helps a brother,
Binds sheaves of richest grain."
—Eben E. Rexford, in *Sent of God*.

Japan as It Is

WALTER L. FOSTER

IN order properly to understand conditions in Japan, let us make a few comparisons. The entire possessions of Japan consist of five large islands and about two thousand smaller ones, making an unbroken chain of peaks three thousand miles long. The area is a little greater than that of the United Kingdom, and a little less than that of the State of California, but the population is nearly fifty million natives, besides several million Chinese and other foreigners. You think, "What a small country! they must be dreadfully crowded together." But the country is all mountainous, and on that account it is estimated that only about one tenth of the area is habitable. Also a large part of it is so far north that not many have the courage to live there. That means we would have room in an area equal to that of the little State of Maryland to put every city, town, village, farm, terraced mountainside, man, woman, and child of Japan, and give them the same amount of space they now occupy. Think of more than fifty million people, absolutely unwarned and unevangelized,—all within that crooked little State around the Chesapeake Bay! That is the present condition of the Japanese.

Let me now tell you our condition; and I wonder if there is not a loyal-hearted Seventh-day Adventist among the one hundred thousand who has such a burning desire to come here that no difficulty or hardship ever so great can quench that desire. I have letters here on my desk which tell the sad story that workers for this field can not be found. We have six foreign families to give the message, and less than that number of Japanese who have a good preparation. I will also mention our one training-school for this dense population, the publishing house, and our Tokyo church for two million people. These insti-

by missionary workers have exerted their influence."—*Great Controversy*, page 612.

No, we are not ready for that time. We must have some men of experience to manage the work, promote the publication of message-filled books and papers, books and papers that will bear a positive influence for truth in every sense of the word,—men to train canvassers and urge them to the limits of the kingdom. Last, but not least, about a score of strong young evangelists should begin at once the study of the language, so there will be some one to develop the interests now waiting, and be prepared for hundreds of calls that are as certain to come as the message is to triumph.

There was a time when lack of opportunity was the cry. But that is no longer the case. More native and foreign helpers, better publications, and a good train-



JAPANESE ASLEEP

tutions are all in a brother's dwelling-house at the capital. We also have the sanitarium furniture stored in the same house. But for the mighty hand of God, who knows all about our pitiable condition, certainly no one in the empire would ever have heard of us. The message has always preceded the laborers, over here. I wonder how it would be to let the two go together. But why are such conditions allowed to exist? I wonder sometimes how long it would take, under present conditions, to give the message here. But you say, "It will be done quickly, in the loud cry." Unless a great many workers come, it will take years to get ready for that time. Study the conditions of the "loud cry." It is to be a great outpouring of the Holy Spirit, but what will it do?—Impress hearts to receive the gospel message for the last days. You will see that the people must first have heard it, by word or pen; for we read: "The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed

ing-school are the crying need of the hour. We need help, and *must have it*. This is the "gateway to the East," the "highway of the nations," and God is not glorified when his people allow their light to remain "under a bushel" in such a conspicuous place. I am one of the class who believe in doing all that is possible with native material; but we have not the native laborers, the facilities for training them, or any to follow up their good effort. These people are just as truly unevangelized as are the Africans, Indians, or Chinese, and it will require just as many foreign missionaries to the million here as in those fields just mentioned.

Brother and Dr. Noma, from Kobe, have been down to Nagasaki on a visit. This is where the doctor and a number of others received the message years ago. We had a meeting each night for Brother Noma, and during the day the sick were determined to come for advice and assistance from the doctor. We feel sure there is a good opportunity for medical endeavor in this city. If you want to see the truth go to Japan, "come over and help us."

Nagasaki.

Experiences in Burma

OLLIE OBERHOLTZER, M. D.

THE rains this year have been unusually heavy, nearly two hundred fifty inches having fallen, and have continued two months longer than usual. The work can not be carried on so actively, and sometimes we feel that a great deal of time is wasted. Ten days of rain, when the water pours down in torrents day and night, is not the most pleasant experience. During our heaviest rain I had a class of five or six that came daily for Bible study. Two were Buddhists. The others had made a profession of the Christian religion. One young man, on being questioned as to where he was going every day during his vacation, and thus not being able to join the others in their sports, answered that he was coming to my place to study the Bible. The boys made light of him; his teacher warned him. He told them he was only studying the Bible, and he could not see how that could hurt him.

It is quite laughable at times to see the vague idea the people have of Americans. One day a boy, walking with his father, said, "Father, I thought the Americans were all aborigines, but I do not think our doctor is." Evidently he thought I was superior to most Americans. At another time a Chinaman said, "O, you are an American! I do like the Americans. They all have such good hearts." Then he asked if all are missionaries. I had to tell him not all of them are.

The thorns among the roses are no sharper here than at other places. And there are just as many roses, and at times I think they are of a sweeter fragrance than those in many other places.

Some time ago I visited Amherst. Here lies the body of Ann Hasseltine Judson. As I stood by that silent grave that has stood as a monument to the Christian religion since 1826, I tried to realize something of the difference in laboring in Burma to-day, under English rule and modern conveniences, and one hundred years ago under Burmese government. Surely the Lord has gone before this message, and prepared the way. I lifted my heart to him in prayer for more of that patient, forbearing, persevering spirit that characterized the life of Ann Hasseltine Judson. While in Amherst, I stopped at the old Baptist mission home, which was built more than sixty years ago. Here I found many old relics, brought years ago from America by some missionary. Among them was an old book of daily reading, bought by a missionary in Calcutta on her way to Burma in 1835. Under different dates, I read the following:—

"Another year is past; a doubtful few remain.

Reflect, my soul, upon what has thou done eternal life to gain."

—Dec. 31, 1837.

"Hitherto the Lord has helped me."

—Dec. 31, 1856.

"Though I walk in the midst of trouble, thou wilt revive me."—Dec. 31, 1878.

"The Lord will perfect that which concerneth me. Praise the Lord."—Dec. 31, 1879.

"Thus far the Lord has led me."—Dec. 31, 1882.

"Goodness and mercy have followed me all the days of my life. Lord, help me to finish my course with joy."—Dec. 31, 1888.

This last was penned but a short time before her death. I do not suppose the contents of this little book were written for others to read; but, as they spoke volumes to me, I thought they would help some one else. Though this woman lies silent in death, her children and grandchildren are carrying on her work. When I meet people who have labored here for years and years to bring a knowledge of the true God to this people, and know that this message must reach them, how to do this as the Lord would have it done, is a problem not easily solved. If the people at home could realize how much the workers in the dark corners of the earth need wisdom and strength, there would be a more earnest cry to God raised in their behalf.

One woman who has been laboring in Burma more than forty years, said to me: "While I do not like your doctrine, I love your missionaries; and there is one point in which I can join hands with you — the second coming of Christ." She asked me for some literature upon the subject, and said her experience was that she could get the interest of the natives more easily by talking of the second coming of Christ than in any other way. I gave her a Burmese tract. She began to read it to a man for whom she has been laboring for some time. He became so interested that he did not want her to stop reading, and was deeply disappointed afterward to find she had given the tract away before he had heard it all; but she promised she would secure another copy for him.

Another day a Burmese man from a distant village called upon this woman. As she could not see him until the afternoon, she gave him a copy of the above-mentioned tract, and asked him to go to a Christian's house, read it, and return to her in the afternoon. He returned, much exercised in mind, and said, "Is this all true? If so, how is it I have lived here all these years and no one has told me, although I meet Christians almost every day?" When we see these great masses of people with their babel of tongues, steeped in ignorance and superstition, and remember that before the end they are to hear the message, it takes faith of no ordinary kind to believe this will be accomplished in a short time. But the Lord is able to bring this about. The work in Burma is onward. When I arrived here two and one-half years ago, in Rangoon was a little Sabbath-school of about fifteen members. Now their hall is quite well filled with as earnest a company of believers as you will find anywhere,—a company who demonstrate, by their offerings, that they love this message. There are also Sabbath-schools in Moul-

mein and Meiktila. Of late I have been doing some work in the Rangoon church, and the eagerness shown to have me call and talk on health principles demonstrates their interest in this part of the message. I also visited Meiktila, in Upper Burma. Here I met Mohammedans, Burmese, and natives of India, anxious to learn the message of health. In Meiktila there is a real interest springing up among the Buddhists to know more about our religion. One man ordered a Bible. We find here, as well as at home, healthful living is the opening wedge.

On my return home, I stopped a few days in Rangoon. While there, an intelligent native called. He had had much difficulty in finding us. He wanted to purchase health literature. He is a strict vegetarian, and that fact seemed to form a bond of sympathy between us, and he looked to us for instruction. After he had secured his books, I found, in the course of conversation, that he was quite well informed. He begged us to visit his village upon his return from a three months' vacation. We thought of course he was a Christian, and asked him to what church he belonged. "O," he said, "I am a Hindu, but desire to learn." We gave him a supply of health literature, and also the *Oriental Watchman*. He wrote me that he had read all, and then passed them on to others to read. He holds a good government position, and assures us that he will gather the people together to hear us, if we will come to his place.

About the same time, we learned of a woman who had begun keeping the Sabbath by reading some tracts and the *Oriental Watchman*, and was calling for some one to teach her more fully. It was thought best that I visit her, as, while instructing her, I could have a change to a dry zone. August 1 I started for Pagan, the capital of the old Burmese dynasty. This is a place of great interest to tourists. Here are ruins of buildings erected eight hundred years ago. At one time thirteen pagodas adorned the surrounding hills, while many had fallen to ruins. Even now, as far as the eye can see, are lofty pagodas. Bricks are constantly being unearthed with the history of one thousand years ago. I could not help but think of a time in the near future when there will be a terrible shaking among those old bricks, and when the image of Buddha, standing so grand and tall to-day, about thirty feet high, covered with gold, will be prostrated, as was Dagon.

It was with just a little misgiving that I started on a trip of day and night by train, and one day by boat, to teach one woman. When I arrived, I found her much surprised to see me, as she had written for me not to come, since her husband had been transferred, and they had their belongings all packed, ready to move, but were waiting until their relief came. But she said if I could stay with the house so torn up, we could study just the same. I assured her that did not in the least inconvenience me,

and my object was to study the Bible. Then she said, "I am so glad to meet you. Since May 15 I have been keeping the Sabbath, and as soon as my friends heard it, they began flooding me with letters telling me how wrong I was, until I just began to wonder, and only this morning I went into my room and asked God to make it plain to me to-day in some way if the Sabbath is right. Now here you have so unexpectedly come, I take this as a direct answer to my prayer." I remained ten days. The day before I was to leave, their relief came, and the next day they moved to their new post of duty.

In many places there are calls for me to go into homes to teach the truth. People have been reading the *Oriental Watchman* for years, in some instances living in places where there are only a few European families, hearing no preaching, and many such are anxious to have some one come. While some of the calls are very important, yet since I have had so much of the language study, it does not seem the correct thing for me to leave the Burmese work, with millions of these people sitting in darkness, and as yet only two laborers even studying the language, to fill these urgent calls. What Burma needs is a good lady Bible worker, yes, two. In Rangoon one could have all she could do holding Bible studies in nice, pleasant homes of people who are anxious to know the truth. One person would be busy following up these calls from districts where a minister seldom is heard. Can we not have these helpers? We thank the Lord for the assistance that is on the way; you have no idea how we look forward to her coming. Brother R. R. Cook was here a few days ago, and as work has been a little more tiring than usual, and I felt myself giving way, I told him I did not believe I could hold out two months longer, if it were not that relief was in sight.

We are now entering our cool season; and although I have not been so well, I am feeling much better, and with cool weather and the coming help, I shall soon be well again. [Later.—Since this was written, the lady helper Sister Oberholtzer was so anxiously looking for to join her in her work actually reached Burma, but you can imagine the severe trial it caused this faithful servant of the Lord, to experience the help and companionship of this new worker for a short time, and then see her fail in health, and soon after obey the physician's verdict to "return to America." It was so hard to bear, but Dr. Oberholtzer remained at her post, and is waiting now for other assistance to reach her.—Ed.]

Moulmein.

The Philippines — in the Country

R. A. CALDWELL

RECENTLY I spent several weeks in the country delivering books. It was a busy time. And it was especially trying, as several towns had no vehicles, and I

had to carry my books, or hire a boy to do so. I had many disappointments. And this was no wonder. Severe typhoons had damaged the rice crops, and wrecked thousands of homes, so that money was scarce.

The American bishop was making a tour of the country, and baptized thousands of children at five cents each, some of them possibly not for the first time. The churches generally are in poor repair, and the money is needed.

When making these trips, I have often thought how surprised some of you would be if you could be transported here in an instant. The graceful palm, the quivering bamboo, the beautiful green of the banana, the patches of tobacco plant, would all attract you. The rice harvesting at this season would also be of interest. In some towns I would



PHILIPPINE WASHERWOMEN

be the only person to witness your bewilderment.

You would not enjoy it all. The hot weather, the dusty roads, the rough traveling and accommodations would impress you that it is not all romance. Perhaps you would join me in drinking some refreshing cocoanut water from the unripe fruit, and eating the tender, sweet meat.

You would not mind, of course, sleeping on the floor — the rats do not often get hungry, and very seldom do the roaches bite. But if you should sleep in a Filipino home, you would have no bedcovering, as it is unknown to these people. They take no time to disrobe, and make their bed by spreading a family mat on the floor. You would not be attracted by the habits of the ordinary native. There is a term, "head-hunting," applied to savage hill tribes, but it can be applied in another sense to all, young and old. The old women are fond of chewing the betel-nut, which does not add to their beauty. The children do not feel cold, of course; consequently are often garmentless — and we

will only suppose they are clean. The unattractive homes, and the disorder around and within, are also noticed. The bamboo ladder into their homes is steep, and often without hand-rails.

But the people are interesting, especially to us who possess the message. They have few Bibles, and are ignorant; but they are willing to hear the Word. They are pleasing in many ways, chatty, friendly, and hospitable, so that one is led to the conclusion that here is a field where he will never regret engaging in the Lord's work in the earth.

Manila.

Secret Christians in Turkey

WHEN Islam swept Asia Minor, whole Christian neighborhoods were forced to accept the religion of Mohammed that they might escape the sword. Most of these converts accepted only the outward shell of Islam, so that there are to-day whole tribes outwardly Mohammedan, but in reality more Christian or heathen. A number of tribes among the Kurds, for instance, are the descendants of Armenians thus nominally converted to Islam centuries ago.

Since the new constitution of Turkey professes to grant religious liberty, many of these people are attempting to shake off the hated yoke of Islam, and the Young Turk government finds itself face to face with the question of what attitude it should show toward these attempts. At present, the Stavriotes, as they are called, are making great efforts to obtain their rights.

The Stavriotes, who live in the neighborhood of the cloisters of Wasilu and Peristera and within the diocese of Trapezunt, Erzerum, Neocaesarea (Niksar), and Chaldia, number about fifty thousand. The Turkish government considered them Mohammedan, but they adhered secretly to the ceremonies of their former religion. They elected their own Mohammedan teachers, but they had also their own priests, who performed marriages, baptisms, and other religious ceremonies in a hidden church secretly and by night. Each one of these Stavriotes had two names, a Christian and a Mohammedan. In the mosques they prayed with the Turks, but used Christian prayers.

After the revolution of last year, they telegraphed the Young Turks and demanded public recognition as Christians. This recognition has not yet been granted, in spite of the fact that the new Turkish government has promised complete religious liberty.—*Missionary Review*.

SINCE 1886 no less than 4,346 Student Volunteers have been despatched to the foreign field, commissioned by about thirty missionary societies. Of the number, 1,253 were sent to China, 446 to Africa, 840 to India (including Burma and Ceylon), 374 to Japan, 266 to South America, 200 to Korea, 157 to Turkey, 133 to Mexico, 128 to West Indies, 127 to Philippines, 39 to Persia, 21 to Arabia, etc.—*Selected*.



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W. A. SPICER - - - - - EDITOR
 F. M. WILCOX
 C. M. SNOW } - - - - - ASSOCIATE EDITORS
 W. W. PRESCOTT }

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Editorial

The 1260 Years of Papal Supremacy

"AND they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. "And power was given unto him to continue forty and two months." Rev. 13:5.

Thus prophecy assigns a period of 1260 prophetic days, literal years, as the time of the papal supremacy. The papal spirit was at work in apostolic times, and the historic Papacy developed. It is to carry on its work to the end; but for a certain period it was represented as having supremacy.

No specific event is named in the prophecy as marking the beginning of this period, such as was given in the seventy weeks of Dan. 9:24, 25—"from the going forth of the commandment to restore and to build Jerusalem," etc.; but, nevertheless, history bears sure, and doubly sure, testimony to events marking the beginning and the ending of this prophetic period of 1260 years.

In a recent published attack upon our work, an opponent in an Eastern State has made capital of an inaccurate statement in one of our books, which others have noted before him. He quotes from "Daniel and the Revelation" (page 177, new edition, comments on Dan. 7:23-26):—

We think it clearly established that the three horns plucked up were the powers named; viz., the Heruli in A. D. 493, the Vandals in 534, and the Ostrogoths in 538.

Then our opponent quotes from history some testimonies showing that the Ostrogothic power was not "plucked up" till the successful campaign of Narses, 552-553. Such testimony might have been continued at much greater length, for all historians date the overthrow, or plucking up, of this kingdom in 552-553. Had our opponent looked further, he might have quoted testimony to this effect from "Daniel and the Revelation" itself; for, in history quoted on page 554 (comments on Rev. 8:12), it is said of Narses,—

He defeated the Goths (A. D. 552), achieved "the conquest of Rome," and the fate of the senate was sealed.

But the point to be noted is that the

prophecy does not at all represent that the period of papal supremacy begins from the plucking up by the roots of the last of the three horns of Dan. 7:8. The prophecy simply states that the plucking up took place before, or in the presence of the little horn, the Papacy—"before whom there were three of the first horns plucked up by the roots."

The only questions are, At what period in the gradual development of the Papacy was it given power (over the saints and times and laws) answering to the prophecy? and, What vital events of well-established and incontrovertible history mark the beginning of this prophetic period? and, Do similarly vital events mark the close of that period? The response of history is clear and undeniable.

The sure word of prophecy foretold the apostasy. It pictured an ecclesiastical, kingly power rising in the field of the old Roman empire, setting itself forth in spiritual empire over the souls of men, mingling with the civil powers and asserting authority over them. To this apostasy the dragon was to give "his power, and his seat, and great authority." In other phrase, it was spiritual Babylon, or Rome, "that great city, which reigneth over the kings of the earth."

The apostasy developed. The bishop of Rome gradually came to assert precedence. With the removal of the seat of the empire to Constantinople, the bishop of that city was a rival. Schaff says:—

In this long contest between the two leading patriarchs of Christendom, the patriarch of Rome at last carried the day. The monarchical tendency of the hierarchy was much stronger in the West than in the East, and was urging a universal monarchy in the church.—"History of the Christian Church," Vol. III, page 236, sec. 57.

Of the times of Pope Simplicius (A. D. 468-483), when the Western empire fell, and the division into ten kingdoms was completed, Schaff says:—

Now, to a certain extent, it [the Papacy] stepped into the imperial vacancy, and the successor of Peter became, in the mind of the Western nations, sole heir of the old Roman imperial succession.—*Id.*, page 323, sec. 64.

The "little horn" of Daniel's prophecy was lifting itself up, with a look "more stout than his fellows." The Papacy was inheriting the power and seat and great authority, or prestige, of the universal Roman empire. The historical development was an exact filling in of the prophetic outlines. As old Thomas Hobbes, of Malmesbury, wrote:—

If any man will consider the original of this great ecclesiastical dominion, he will easily perceive that the Papacy is none other than the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.

But just where in the process of development may we find the pivotal stage, the definite steps, by which the Papacy passed from the period of strife for power to the period of acknowledged supremacy assigned in prophecy to the 1260 years? The pivotal stage between ancient and medieval history was the time of Justinian, who ruled the empire from Constantinople. J. B. Bury says of Justinian:—

He may be likened to a colossal Janus bestriding the way of passage between the ancient and medieval worlds. . . His military achievements decided the course of the history of Italy, and affected the development of western Europe; . . . and his ecclesiastical authority influenced the distant future of Christendom.—"History of the Later Roman Empire," Vol. I, pages 351-353.

Of this world-shaping time, George Finlay says:—

The reign of Justinian is more remarkable as a portion of the history of mankind, than as a chapter in the annals of the Roman empire, or of the Greek nation. The changes of centuries passed in rapid succession before the eyes of one generation.—"Greece Under the Romans," page 231.

Prophecy was fulfilling in that generation. The time had come for the dawn of the papal supremacy. The primary event that marks the supremacy of the Papacy is found at this very pivotal point. It was the formal imperial recognition of that supremacy by Justinian in his famous letter of A. D. 533, declaring that "all the priests of the whole East" were subject to the Pope of Rome, and declaring him to be "the head of all the holy churches."

The great significance of this decree (for the letter had all the force of a decree and was later officially recognized as such) has been emphasized by us in all our history. I was impressed with this a few months ago in going through the old files of the REVIEW. Joseph Bates (Aug. 7, 1860) said that the 1260 years of papal supremacy began "where Justinian made his head bishop the Pope." Hiram Edson, one of the pioneers (July 30, 1867), refers to this decree of Justinian as making the Pope "head of all the holy churches, and the effective corrector of heretics." And U. Smith, when asked what author was most reliable on this question of papal supremacy (Feb. 14, 1882), answered: "The author whose testimony seems conclusive respecting the source from which the Papacy claims its supremacy, and the date when that supremacy was conferred, is Croly." And in his "Daniel and the Revelation" (page 325, comments on Dan. 11:31), he printed the strong testimony of Croly, as follows:—

The highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend

to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.

Again, in "Daniel and the Revelation" (page 666, comments on Rev. 13: 11-17), it is stated by the author:—

The full development of the beast, or the establishment of papal supremacy, dates from the famous letter of Justinian, which was made effective in A. D. 538.

Thus, all along, the issuing of the decree of 533 has been accepted as the primary event laying the foundation of papal supremacy. But we have placed practically all the emphasis, as to time, on the later date, 538, at which time, while the Ostrogothic horn was not plucked up, there was a decisive stroke by the sword clearing the way for the Papacy. The period of papal supremacy is doubly fortified and established if along with the event that we have emphasized as the primary one, the issuing of the decree of Justinian, we emphasize also the date of that document, 533, as a primary date.

Then we have the notable decree (by the Papacy's chief supporter) in A. D. 533, formally recognizing papal supremacy, and a decisive stroke with the sword at Rome, cleaving the way, in 538.

Exactly 1260 years later we have the notable decree of the French government (which had been the Papacy's chief supporter), abolishing church and religion, in 1793, and a decisive stroke with the sword at Rome, in 1798. The parallel is complete.

When Justinian's letter was issued, in 533, a heretical Arian and Gothic king ruled Italy from Ravenna, his capital. The Gothic kings claimed the right to interfere in papal elections at Rome. To restore Italy to the empire and drive out Arian heresy, Justinian undertook his Italian campaigns. While in the sixteen years of these campaigns the city of Rome "changed masters five times, and suffered three severe sieges," the real crisis of the contest was reached in 538, at the close of the first siege. The imperial army, under Belisarius, held the city of Rome, and the Goths, under King Witiges, had gathered practically their whole nation to take it. "If a single post had given way," says Gibbon, "the Romans and Rome itself, were irrecoverably lost." The Goths were defeated, and this defeat, says Hodgkin, dug "the grave of the Gothic monarchy in Italy." Though again and again they rallied, and twice afterward occupied Rome, this resistance of 538 against Witiges was the crucial hour in the history. Finlay says:—

With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges [538], commences the history of the Middle Ages.

—"Greece Under the Romans," page 295.

And the Middle Ages was, roughly speaking, the day of the Papacy.

Not only was this stroke by the imperial sword at Rome, in 538, a decisive event in clearing the way for the assertion of the papal supremacy already recognized, but another deeply significant train of events begins with this year. Pope Silverius had been made Pope by the Gothic king. In November, 537, through intrigue, and on accusation that he had negotiated to betray the city to the besieging Goths, Silverius was stripped of his papal robes by Belisarius, and exiled, and Vigilius named in his stead. But the emperor intervened, and sent Silverius back to Rome, early in 538, with orders for a trial, and to be restored to the papal throne if found innocent. Belisarius delivered him to Vigilius, who quickly got him off to a desolate island, and evidently did away with him. Vigilius was thereafter recognized as Pope. And of him Schaff says:—

Vigilius, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius (538-554).—"History Christian Church," Vol. III, page 327.

The arms of the empire put the Pope there; and though he was personally humiliated under Justinian's arbitrary demands that he should approve and condemn according to imperial fancy, this use of the papal supremacy strengthened the idea that the Pope of Rome must be the one to speak and condemn for the universal church.

Next, Pelagius I (554-560) was made Pope "by order of Justinian," says Schaff, and this time again his elevation to the papal seat was secured "by the military aid of Narses." Pelagius demanded that the arms that had put a Pope on the throne should enforce subjection to papal rule against bishops who failed to recognize his authority:—

Pelagius endeavored to enlist the civil power in his aid. He wrote several letters to Narses, who seems to have shrunk from using violence, urging him to have no scruples in the matter. These letters are an unqualified defense of the principle of persecution.—*Smith and Wace, Dictionary of Chris. Biog., art., Pelagius (Pope).*

Thus the Papacy asserted its claim to wield the sword of persecution. The supremacy had been recognized imperially in Justinian's decree of 533. The sword had struck a decisive blow to clear the way in 538, and the arms that there set the Pope on the throne continued to be used by the Papacy in its warfare against the saints and the laws of the Most High.

Just another glance now at the closing events of the long prophetic period.

From the decree of supremacy, 533, the 1260 years bring us to 1793, the climax of the French Revolution, which is the special subject of the prophecy of Revelation 11. In this chapter, specific events are described as marking the end of the 1260 years. Verses 3, 7, 8. These specifications, we all know, were fulfilled in the scenes of the Reign of Terror, of 1793. The Papacy, in the view of the French, represented Christianity, and in their revolt against its despotism they struck at all religion.

Again, as following the event of 533 came the events of 538, in the establishing of the papal supremacy, so out of the events of 1793 came the event of 1798, the taking of Rome by the French, the overturning, for the time, of the papal government, and the exile of the Pope. Dr. Adam Clarke, who lived in those times, in 1825 wrote in his "Commentary," on Dan. 7: 25, 26:—

The end [of the Papacy] is probably not very distant; it has already been grievously shaken by the French. In 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present it appears to be healed.

Thus it appeared to men living at the time. Other tribulations have come to the Papacy, but the French Revolution and the stroke of 1798 growing out of it, announced to the world that a despotic supremacy, formerly asserted, was broken.

Thus by a double set of closely related events, the period of 1260 years of papal supremacy is clearly pointed out and securely established. w. a. s.

"Behold How He Loved Him!"

IN the incidents connected with the resurrection of Lazarus we not only get an insight into the humanity of Jesus, but we see also an object-lesson of the love and sorrow of the Father in permitting the anointed One to die for the world.

The Jews said, and many have since said, Why did Jesus permit Lazarus to die when he was healing others and could have healed Lazarus? Surely it was as easy to arrest the progress of disease before death had claimed its victim as it would be to overturn the result of the disease when it had done all that disease can do. "Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?" Of course he could. Why did he not?

Scores, hundreds, thousands, were dying daily then, as they are now. But Lazarus is singled out, and that question is asked concerning him, because he was the very special friend of Jesus. And

because of the friendship of Jesus for the other members of the household also, it was thought that Jesus ought to have exercised his great power to prevent the death of Lazarus. He did not do so. Was he indifferent to the suffering of Lazarus and the sorrow that must ensue in the bereaved household of his friends? — Verily, no. "He groaned in the spirit, and was troubled." When Jesus had asked where they had laid Lazarus, he was unable longer to restrain his feelings, and it is recorded that "Jesus wept." When the Jews beheld this, they exclaimed, "Behold how he loved him!" On their way to the tomb it is again recorded that he groaned in himself. We know that he saw the long train of death and of weeping mourners winding through the centuries that should follow, and that he wept over those deaths and grieved over those sorrows. Nevertheless, Jesus Christ, the Friend of Lazarus and his household, wept in his own sorrow for the grief that had come to his own heart.

And yet he could have stepped in between Lazarus and death, but did not. The question still is, Why not? Let us place by the side of that question another. God the Father loved the only begotten Son, and at any moment could have stepped in between him and death, but did not. Why did he not?

The answers both rest in the eternal purpose of God and in the undying love of God, not only for Christ and heaven, but for man and earth as well. Heaven itself, with earth still lost, would not be heaven perfect; and heavenly beings safe in heaven's fold, with the children of earth still harried by death, hounded by the devil, and left out in the night to perish, would be out of harmony with God's perfect purpose of righteousness and love.

"Behold how he loved him!" exclaimed the Jews when they saw the grief of Jesus over the death of his friend. "Behold how God loved us!" we may say when we see what he permitted that we might be saved. Jesus, in spite of his love for Lazarus, permitted him to go down into the tomb, that, in bringing him forth again, he might demonstrate both to his followers and to a doubting world his right and his ability to bring his other friends, his followers, the faithful of all ages, out of the prison-house of death and into the sunlight of heaven's smile and everlasting life.

God permitted the Son whom he loved, to give his life for a race in rebellion, that out of that race might come forth those tried and true ones who would glorify God through eternal ages. The Son permitted the friend whom he loved, to go down into death that he might demonstrate to that same race the actu-

ality of the hope set before them, and the power of love and righteousness and life to triumph over hate and iniquity and death.

Lazarus died; but that did not end the chapter. The Friend of Lazarus, our Friend, the Son of God, "cried with a loud voice, Lazarus, come forth." And he came forth, bound still in the habiliments of death. "Loose him, and let him go." They loosed him, and he was again a man among men. In that incident we have an earnest and an illustration of that glorious day when "the earth shall cast out the dead." Standing at the tomb of Lazarus dead, "He cried with a loud voice," and Lazarus lived. Not long hence the open heavens will reveal "this same Jesus," with the bright company of angels, and he will summon his sleeping friends "with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16. There is the fruition of heaven's purpose. Christ's grief was not confined to the few moments between his arrival at the home of his friends and his answered summons to Lazarus. He sorrowed for him from the moment that he passed away, and there can be no doubt that the time seemed long. The sorrow of our Father has been long; it has dragged out through many centuries. We get tired of the turmoil of life; we wonder that God so long permits these sorrows that afflict us and crush our spirits; and some have even charged him with being unfeeling. It is not so. The cup of our suffering is small, and our journey is short; but God has been suffering in the sufferings of his children through the ages. "In all their afflictions he was afflicted." "We have not an high priest which can not be touched with the feeling of our infirmities." The Spirit "maketh intercession for us with groanings which can not be uttered."

God's purpose is to save souls, to demonstrate the power of righteousness over sin, of love over hatred. Sin and sorrow were never in his purpose. They are exotic plants, introduced by and recommended by another. God, in his love for souls, angels as well as men, permits sin and its author to demonstrate their noxious and deadly character in order that when he roots them up and casts them out into the burnings, there will be no creature in the universe to wish them back, or that will look upon their history with anything but abhorrence. When the universe is purged of sin, it will be forever. That is why God permits his sleeping children to wait so long for their reward, and his living children to taste the bitter cup of sorrow. That is why he permits himself to suffer so long in the sufferings of his creatures. That is why he permitted

Christ to die in spite of his love for him. And it was to serve as an object-lesson of all this that Christ permitted Lazarus to die in spite of his love for him.

It was a happy day to the household of Lazarus when they heard the voice of Jesus speaking life to his friend and their brother. He will speak again, and "they that hear, shall live." "Wherefore comfort one another with these words." C. M. S.

General Conference Committee Council

WE give a brief summary of further actions and recommendations by the recent General Conference Committee Council, held at Takoma Park, April 5-15.

General Items

The time of the next week of prayer was set for December 10-17.

Another Harvest Ingathering campaign for missions is to be carried forward in 1910, similar to the campaigns during the last two years.

In accordance with the invitation from Europe, the biennial Council of the Committee is to be held at Friedensau, Germany, July 4-16, 1911; the East and West German unions uniting in bearing the expense of the meeting, which will be in the nature of a council and institute for the European workers, Europe on this account planning to send a smaller delegation to the next quadrennial General Conference.

Sanitarium Relief Campaign

Study was given to the relief campaign for our sanitariums, and actions taken which will be reported in full in the Relief department of the REVIEW.

Inasmuch as on invitation of the General Conference, Western unions have joined in special relief effort for the Philadelphia Sanitarium, located in the Columbia Union Conference, the following action was taken by the Council:—

Voted, That we express to our brethren and sisters of the Northern and Southwestern union conferences our thankful appreciation of the great assistance they have rendered in helping to meet the needs of one of our institutions in the East, by dedicating a definite portion of the proceeds of their sanitarium relief campaign to the General Conference for the Philadelphia Sanitarium.

Teachers' Convention

The Educational Department was authorized to call a convention of heads of leading departments in our advanced schools, and the union conference educational secretaries, early in June, the convention to be held at Berrien Springs, Mich., on invitation of the Lake Union Conference committee.

Nurses' Bureau

The following action was taken:—
Whereas, The Atlantic Union Conference, in harmony with the recommenda-

tion of the General Conference Committee at the meeting held at College View, 1909, has organized a Medical Missionary Bureau, the object of which is—

- (a) Nursing and ministering to the sick and needy,
- (b) Conducting Bible studies.
- (c) Selling and distributing literature,
- (d) Conducting schools of health and other missionary efforts,—

Resolved, That we express our approval of this action, and recommend that the other union conferences organize bureaus of similar character without delay.

Loma Linda Medical College

The following action was taken:—

Whereas, It is advised that a medical school be equipped and conducted at Loma Linda, Cal.; and,—

Whereas, The Pacific Union Conference of Seventh-day Adventists has petitioned that the General Conference join it in this undertaking; therefore,—

Resolved, 1. That the General Conference unite with the Pacific Union Conference [and other union conferences] in establishing a medical school at Loma Linda, Cal.

2. That we authorize the officers of the General Conference to appropriate one thousand dollars, or any fraction thereof, for the above purpose, during the year 1910.

3. That A. G. Daniells, W. A. Ruble, and H. R. Salisbury be the General Conference members on the board of control of said school.

Young People's Department

The department was authorized to arrange a series of Missionary Volunteer institutes in various union conference schools this fall and winter.

The department was authorized to encourage individual societies or the young people of conferences to unite in supporting some definite missionary or missionary enterprise.

Religious Liberty Department

The department was authorized to hold district conventions of religious liberty workers some time this autumn, if these can be arranged in co-operation with the union conferences.

The officers of the General Conference and of the Religious Liberty Department were authorized to inaugurate a Press Bureau in the interests of religious liberty work.

Miscellaneous

The European Division is encouraged in its proposition to raise ten thousand dollars as an addition to the \$300,000 Fund, to be applied to the educational work in the Latin, Levant, and Russian union conferences, which represent work for a population of over three hundred millions.

The Maritime and Quebec conferences were authorized to retain their receipts on the \$300,000 Fund, to apply on their appropriation from this fund for the Williamsdale Academy and the Montreal headquarters.

The European Division is invited to look after the work among the Russians

of Manchuria, Manchuria being within the China Union Mission.

An executive committee of the large departmental committee of the North American Negro Department was appointed, as follows: A. J. Haysmer, C. P. Bollman, J. E. White, O. R. Staines, C. F. McVagh, Charles Thompson, G. F. Watson, any four of whom, with the secretary of the department, constitute a quorum.

W. A. SPICER,
Secretary.

Note and Comment

Science and Theology

THERE is no discord in God's plans or works. In the revelation of his character, both in his written Word and in the works of his hands, we see harmony of teaching. It is only when men seek to harmonize the ways of God with their own distorted doings and theories that there appears in God's dealings frowardness. This truth is beautifully expressed by Dr. Lemuel Moss in these words:—

Science and theology are sometimes found in conflict; for science is man's interpretation of nature, and the interpretation is not always correct; theology is man's interpretation of Scripture, and this interpretation is not always correct. But nature and the Bible, God's two books, when properly interpreted, are always in harmony.

A Menace and a Peril to the Church

THIS is the way Rev. Dr. Haldeman, of New York, characterizes the modern theological seminary, according to the *Missionary Review*. In a recent sermon he charges that some of these institutions are hotbeds of infidelity:—

To-day men are being ordained into the sacred ministry from our Jericho theological seminaries who teach not individual but social salvation; who cry "Peace, peace," when there is no peace; who talk about the conversion of the world when that idea is not found in Scripture; who regard the Bible as a book of myths and fables and full of divine foolishness, which it takes their wisdom to unravel, forgetting that God hath made foolish the wisdom of this world, as it is written, "He taketh the wise in their own craftiness."

Protests against so-called "Bibliolatry" are sounding from these institutions of modern-day learning, that while the religion of Christ may be more elevating, yet it is on the same plane with the teachings of Confucius or Mohammed, and is no more inspired than any of the others. Such institutions were better razed to the ground. No wonder such a ministry is fruitless and of no effect in the salvation of men. Unless we arise and contend earnestly for the faith as it was delivered to the saints, in twenty-five years the Bible will be utterly repudiated, as, indeed, it is by many who have departed from the faith. The time has come when men will not endure sound doctrine, but having itching ears, have heaped unto themselves teachers, and have turned away their ears from the truth unto fables.

That such subversive teaching is quite characteristic of many of the higher institutions of learning we have seen abundant evidence of late. The time has indeed come when those who fear God and revere his Word should resolutely stand against this great tide which is sweeping in upon the church. "It is time for thee, Lord, to work: for they have made void thy law."

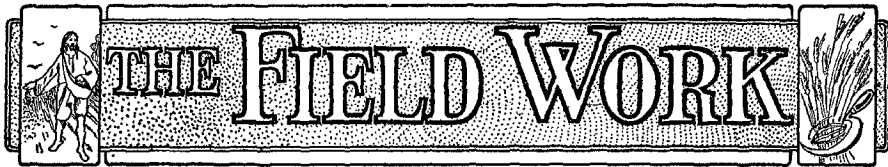
Church Union

THE advocates of church federation are seeing a practical demonstration of their theory in Lincoln, Vt., where three churches — the Free Baptist, Methodist Episcopal, and Campbellite — recently decided to form one church, and to decide by secret ballot the particular denomination to be sustained. The vote resulted in the choice of the regular Baptist Church. This, however, did not seem to result wholly satisfactory, even to some of that church body, if we may judge by the remarks of the *Western Recorder*. Referring to the incident, this paper says:—

From our view-point, this is the only satisfactory result that has come from a decade of denominational love-making. But even this desired result is discounted by the process through which it was reached. Evidently, the method used to accomplish the union was unscriptural, and therefore unsatisfactory. If, however, the argument that "the end justifies the means," should ever be admitted, it ought to be considered in this case.

Another insuperable objection to the union was a stipulation that should the Baptist Church be chosen, it should be known as an open communion church. In spite of this stipulation, however, the church has been duly received into the Baptist Convention of Vermont. Thus the convention puts itself squarely on record as favoring open communion. This, to say the least, is a staggering price to pay for a church.

Verily church federationists have some knotty problems to solve in the working out of their theories, and we fear the results, even when attained, as they will be sometime, according to the prophetic Word, will prove unsatisfying to its participants. There is but one true basis of Christian unity, and that is the Scriptures of truth. But one power can bring about unity of faith and practise, and that is the power of the Holy Spirit. It can never be accomplished by decrees of councils, legal enactment, or majority vote. When the believers accept as their infallible guide the written Word, unclouded by church creed or tradition, and yield with one heart to the one Spirit of truth, then shall the church of Christ stand united and complete in him, possessing one hope, one faith, and one baptism, and striving for the attainment of one aim, even that possessed by their great Master, the glory of God and the salvation of their fellows. For this union let us devoutly pray and earnestly labor.



THE FIELD WORK

Along the Way

LORD, thou dost know; I can not know the ways
 In which thy love my flickering life doth lead;
 I can not know the profit and the need
 Of what would seem disaster and delays.
 But I would have the current of my days
 Run clear and strong, from springs which thou dost feed,
 A life flood which thy mercy deigns to heed,
 And with heart-beats "whose pulse shall be thy praise."
 For grief and joy thy love doth sub-
 limate
 To blend into a harmony divine;
 And heavy sorrow joy doth recreate
 In nobler fashion, adding depths un-
 known
 And vibrant heights which lead up to thy throne,
 Whence streaming forth the lights ce-
 lestial shine.

—Caroline Hazard.

Utah

ON Sunday, the 10th inst., assisted by Elder S. T. Hare, it was the writer's privilege to organize a church of seven-teen members at Brigham City. This organization was the result of work begun by Elder A. G. Christiansen and Brother H. G. Gjording about three years ago, at which time several embraced the truth. A year ago Brother Gjording held meetings near Brigham, when three others were added to the faith; and this winter Elder Hare and Brother Gjording again held meetings in that city, resulting as already mentioned.

Sabbath, April 9, Elder Hare received one into the church at Ogden, while at Salt Lake two were added to the church. The work in Utah is decidedly onward. The outlook for a successful summer's campaign was never better. We expect to operate three tents the coming season. Two ministers from California will connect with our force of laborers next month. We have also recently secured the services of LeRoy Knott, of Illinois, as our field missionary. He will enter upon his duties at once. Except our educational and medical departments, the work in Utah is well organized. Our membership seems to be too widely scattered as yet to operate schools successfully; but the way is now opening so that before many months the conference will have the medical department duly organized and properly represented.

As all are aware, Utah is the home of Mormonism. There are fully four hundred thousand believers in this cult, the greater part of whom live within the boundary lines of Utah. No people, seemingly, could possibly be farther away from God's truth, and yet more zealous in the strange and absurd doctrines they believe and teach. But God has a people here, and when sought out, and the light of the third angel's message shines into their hearts, their joy knows no bounds. Any of our brethren

in the East who contemplate, as many do, moving west, perhaps to Utah, would do well to write us first. Doubtless we could be of much help to such. Farmers, gardeners, and mechanics do well here. There are good openings for energetic men and women. Then, too, this field presents a most favorable one for home missionary work. There is plenty of room for self-supporting missionaries.

S. G. HUNTINGTON.

A Visit to Springfield, Ill.

FOLLOWING the West Michigan Conference I accompanied Elder S. E. Wight to Springfield, to meet with the executive committee of the Southern Illinois Conference. This was my first visit to this city since my wife and I left it seventeen years ago to go to South Africa. At that time we were engaged in labor in this city.

I was glad to meet some who were then members of the church, still faithful and looking for the coming of the Lord. I was thankful to note the progress the truth has made since that time. A comfortable place of worship has been secured, centrally located. I spoke to the church one evening. A good congregation of believers was present, a number of whom have somewhat recently embraced the truth.

While I was here, the executive committee voted to release Elder Wight to accept the call to the presidency of the West Michigan Conference, and Elder E. A. Bristol was elected to take his place as conference president. The labors of Elder Wight have been greatly blessed and much appreciated in this conference, and the brethren felt sorry to part with him. But we feel sure Elder Bristol will receive the hearty co-operation of all. This conference furnishes a splendid field in which to build up and develop the work, and our prayer is that great progress may attend the work of the message in this field.

G. B. THOMPSON.

Reaching the Goal

WE walk much farther, and with a better and more easy swing, when we set out to reach a definite place, than when we stroll aimlessly. So more work is done "when stints are measured off and goals set up," and the pleasure of working is enhanced. Upon reaching the goal, we enjoy the pleasure of achievement, although we know another goal is then before us.

Our Sabbath-School Goal

Our financial motto for 1909 was, "One hundred thousand dollars for missions!" The schools in all the world gave one hundred twelve thousand dollars. In 1901 the schools gave less than twenty-two thousand dollars to missions. We are now making the record for 1910. We may make it what we will. We hope that the schools in the home land will reach the one-hundred-thousand-dollar mark, and that every conference will be

on the honor roll by the close of the year. Shall we do it?

West Virginia and Wyoming have joined the honor roll, making a total list of thirty conferences giving all their regular Sabbath-school contributions to missions. Three union conferences—Atlantic, Northern, and West Canadian—have each only one conference reporting expenses taken from the regular offerings, and these are small amounts.

Our Honor Roll

Vermont	South Dakota
Alberta	District of Columbia
Saskatchewan	Iowa
Quebec	Southern Idaho
Western New York	Can. New England
Texas	Montana
West Texas	Chesapeake
Alabama	Georgia
Alaska	North Dakota
New York	Louisiana
Florida	North Carolina
Maine	Southern Illinois
West Pennsylvania	Kentucky
Greater New York	West Virginia
British Columbia	Wyoming

Comparison of Gifts to Missions

1909 From United States and	
Canada	\$ 83,881.26
1908 From United States and	
Canada	70,892.73
Gain	\$12,988.53
1909 From all the world	\$112,047.46
1908 From all the world	94,500.12
Gain	\$17,547.34

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

The West Michigan Conference

THE annual session of the West Michigan conference was held in the Seventh-day Adventist church at Grand Rapids, March 21-24. A large number of delegates were present, representing nearly all the churches in the conference. The time devoted to the work of the conference was much too brief to give as careful consideration to the various matters which came before the conference as their importance really demanded. We believe that in all the meetings devoted to the transaction of conference business, the time should be long enough to give not only the necessary consideration to the work in which we are engaged, but also to give ample time for a real spiritual uplift to the conference. To formulate plans without real spiritual power to execute them is of little value. The meetings should include at least one Sabbath in which a strong appeal can be made to the unconverted and backsliders to give themselves anew to the Lord. As the coming of the Lord draws nearer, there should be a corresponding consecration on the part of those who believe.

Careful consideration was given to the various matters which came before the conference, and an earnest effort was made to make such arrangements for carrying forward the work during the coming year as would best advance the message in the conference. Elder S. E. Wight was elected president, and E. L. Richmond secretary and treasurer. A number of changes were made in the personnel of the executive committee for the coming year. It was voted to hold the next conference in connection with the camp-meeting.

The first camp-meeting held by Seventh-day Adventists was in what is now the territory of the West Michigan Conference,—at Wright, not far from Grand Rapids. Numbered among the membership of this conference are many who have been connected with the work of the message from the beginning. For many years they have been sacrificing and laboring for its advancement. They are still faithful and earnest in the work and looking for the consummation of the blessed hope to be realized in the coming of our Lord.

In point of numbers this conference is one of the largest in the United States, and it has great resources with which to advance the message. There are good facilities for the training of the youth for the message, and the outlook for the work in the conference is hopeful.

Elder Allen Moon, president of the Lake Union Conference, Elder A. G. Daniells, Elder E. K. Slade, and the writer were present from outside the conference. Notwithstanding some perplexities which attended the conference, there were many evidences of the leading of the Holy Spirit, and the delegates returned to their homes with renewed determination to be more faithful in the work than ever before.

The Grand Rapids church did their utmost in extending hospitality to the delegates and visitors. A strong, aggressive church has been gathered here. The beautiful and thriving city of Grand Rapids furnishes a splendid field for extending the message, and faithful work on the part of the church will lead many others to accept the truth here, and be prepared for the coming of the Lord.

G. B. THOMPSON.

Ontario

DURING the last few weeks it has been our privilege to hold four temperance meetings,—one in Calvary Church at Rosanna, one in the Methodist church at Springford, one in the Baptist church at Mt. Elgin, and one in the Methodist church at Courtland,—having an average attendance of about seventy-five. These are all country churches, and according to reports, many more would have been present had it not been for the bad roads caused by the stormy weather.

A deep interest has been awakened, and the meetings were much appreciated by all. By them, the way has been opened to hold meetings in Calvary Church, in Rosanna, to present the stirring truths of the last message of salvation.

We realize that of ourselves we can do nothing, but trusting in God with full assurance of faith, we meditate on the words, "I can do all things through Christ which strengtheneth me."

We earnestly ask for the prayers of all our people to attend our efforts in spreading the gospel message in this place.

W. R. AND F. M. HADDOCK.

A Word From North Missouri

WE are glad to be able to give a good report of the work in this conference. Success, in the conversion of souls, has attended the efforts put forth in various localities. A several weeks' meeting at Greensburg, conducted by Elder J. W.

Beams, assisted by the writer for one week, resulted in the reorganization of the church, which for several years, because of removals and other hindrances, had been wholly disorganized. About fifteen members were gathered in. As a result of a series of meetings held in Kansas City by Mrs. Lulu Wightman, assisted by the pastor, Elder B. L. Diefenbacher, and Sister E. A. Merrell in Bible work, about fifteen souls were also gathered in at that place.

A successful canvassers' institute was held at Goldsberry during the latter part of March. Several were converted during the meeting. We confidently expect good results from the work of the faithful canvassers. The institute was largely of a spiritual nature, that side of the book work being kept prominently before the workers. We believe that the workers, after such a season of seeking the Lord, go out into the field better prepared for service in so high a calling.

We plan to operate five tents in our field during the summer. As a result of these efforts, we hope to see, within a few months, many persons who at the present time know nothing of God's last message to the world, rejoicing in the new-found light and living in harmony with it. To this end we shall unitedly work and pray.

A. R. OGDEN.

East Michigan Conference

THE session of the East Michigan conference held at Lansing was in every way a most excellent and profitable meeting. The churches were well represented by delegates, and all entered most heartily into the work of the meeting. The spirit of unity which characterized the conference was very encouraging. While the reports of the different committees were carefully considered, the decisions concerning the plans for advancing the work were generally unanimous.

The financial reports rendered were in printed form, and arranged in a way to be easily understood by all the delegates, and showed an encouraging growth in the various departments. There was a gain of nearly four thousand dollars in tithe over the previous year, as well as a substantial gain in offerings.

But few changes were made in the officers and heads of departments for the coming year. Elder E. K. Slade was unanimously chosen president.

Throughout the conference the spirit of devotion was manifest. The Sabbath was a good day for all. The Lord came near, the Holy Spirit reproved of sin and unfaithfulness, and the spirit of confession and a desire to put away sin were felt in the hearts of all.

We believe that all returned to their homes from this meeting with a deeper desire than ever before to do aggressive work for the Master, and be among the overcomers when Jesus comes.

G. B. THOMPSON.

Field Notes

BROTHER E. F. FERRIS reports that five have accepted the Sabbath truth at Elizabethtown, Ill.

BROTHER P. L. HOEN, a Scandinavian worker in northeast Philadelphia, reports a new Sabbath-keeper, as well as others very much interested.

ELDER A. A. MEYER baptized five persons at Tangier, Okla., recently.

A RECENT report states that two have been baptized at Muskogee, Okla.

ELDER A. S. BRINGLE baptized thirteen at Wellington, Kan., on Sabbath, April 2.

SABBATH morning, April 2, Elder M. Stuckrath baptized three persons at Milwaukee, Wis.

THE work is still onward at Staples, Minn. Twenty-six have definitely taken their stand for the truth.

Two families have already taken their stand for the truth at Buffalo, Okla., and others are in the valley of decision.

AT Meadow Lawn, Minn., as a result of the work of Brother E. M. Chapman, twelve adults are keeping the Sabbath.

ANOTHER person has taken his stand for the truth at Pine City, Minn., which will make three at that place awaiting baptism.

SPECIAL efforts are being put forth in Anoka, Minn., to interest others in the truth, and as a result two are now keeping the Sabbath.

AT Central Church, St. Louis, Mo., recently, six souls were buried with their Lord in baptism. There are others who will be baptized soon.

SIX persons were buried with their Lord in baptism at Superior, Wis., on March 23, and were afterward taken into church-membership.

SIX persons have united with the church at Alpena, Mich., and there are several others keeping the Sabbath who will unite with this church soon.

FOURTEEN souls have been added to the Pueblo (Colo.) church since camp-meeting, eight by baptism, six on profession of faith and former baptism.

SEVERAL new Sabbath-keepers are reported in the vicinity of Milltown and Marengo, Ind., by Brother Charles E. Allen, who has been laboring there.

SOME good meetings have recently been held north of Bache, Okla., and seven persons have already commenced to keep the Sabbath, and still others are interested.

FOUR persons were added by letter, and three by profession of faith, to the Rows (Ohio) church on April 9. Also one new member was added to the church at Troy, Ohio, on Sabbath, March 12.

SABBATH, March 26, two souls were baptized at Burlington, Vt., by Elder H. J. Farman, and afterward united with the church at that place. Also, on April 2, three others were baptized at Burlington.

BROTHER J. W. RAYMOND reports from Hornell, N. Y., that three have taken their stand for the Sabbath, and others are deeply interested as a result of a series of meetings which he is conducting there.

Christian Education

Conducted by the Department of Education of the
General Conference

FREDERICK GRIGGS - - - - - Secretary

For Every Day

A CHEERFUL song for every day,

And not for glad days only;

A song to clear a misty way,

And soothe a heart that's lonely;

A song that's not too late to bring

Joy unto one that may not sing.

A song whose mission 'tis to find

And cheer the place of sorrow,

And have its message glad and kind,

Fulfilled before to-morrow —

Whether the skies be blue or gray,

A cheerful song for every day.

— Frank Walcott Hutt, in *Housekeeper*.

Fireside Correspondence School

The Teacher's Refectory

AMBITION to become a teacher is a noble aspiration. Teaching is enumerated among the gifts of the Spirit. No more delicate and responsible work is committed to mortal kind than that of directing the thoughts, forming the tastes, defining the ideals, molding the character, and determining in large part the career and destiny of God's youth and children. Yet of such kind is the work of the teacher. He that desireth to become a teacher desireth a good thing.

But the favorable conditions of having the desire, the aspiration, the ambition, are not sufficient to produce the successful teacher unless there is a corresponding energy of action to qualify for so solemn, so delightful a work. Nor is it enough to have made a good beginning, either in preparation for, or in the pursuit of, this vocation. There is urgent need of —

A Follow-Up System

Did you ever receive by request a circular of information from some large commercial house? Whether you made a purchase or not, did they let the matter rest there, or did you receive once or twice a month thereafter a friendly, breezy letter, calling your attention to the same matter again, or to some new proposition or attraction? What is all this for? — They have something to sell, and they want you to buy it. Their follow-up system often leads you to feel that you too want to buy it.

Now they do it to obtain a corruptible crown of gold and silver and greenbacks; but we teachers have to do with incorruptible crowns. We are seeking one ourselves, and want it decked with many stars — a star for every soul it may please God to give us as a compensation that can not be expressed in a paltry wage. So great a work calls for adequate qualifications. One of the greatest teachers among us writes: —

"God wants every teacher to be efficient, not to feel satisfied with some measure of success, but to feel his need of perpetual diligence in acquiring knowledge."

"Many who are teachers of the truth cease to be students, digging, ever digging for truth as for hidden treasures."

"God does not ignore ignorant men,

but if they are connected with Christ, if they are sanctified through the truth, they will be constantly gathering knowledge."

The import of these words is that the teacher should make constant use of a follow-up system to broaden and deepen his education. No wide-awake teacher will be "content with a meager knowledge, a few attainments, just to be passable." He grows weary — or at least ought to — of passing out to his students the same article of mental diet over and over. But he can not stop now to attend the banquet of good things over at the college, where they fare sumptuously every day, and he sometimes feels faint and helpless and ready to die.

Now the Fireside Correspondence School has found many lines of usefulness, but it has seemed good to it to establish also a —

Teacher's Refectory

Here refreshments are served *a la carte*. The teacher may order what his soul lusts after if it is on the bill of fare; he will get what he orders, and pay for only what he gets. There is perhaps nothing like a little experience in teaching to whet the teacher's appetite for more — more of what he has a little of, and much of what he has nothing of. The correspondence method is well adapted to the need of the teacher who must go on with his teaching, but who is hungry for better and more extended knowledge of his subjects. No teacher is properly qualified to teach a subject in which he has not himself advanced at least two or three grades beyond his class. It takes the master of a subject to simplify it to the understanding of the uninitiated.

Our educational statistics show more than a thousand teachers in active service, some worthily, some more or less unworthily, even in their own eyes. Teachers, you who are hungry and faint, why not step into the Teacher's Refectory and have some refreshments? We should be most happy to serve you if we have anything to your liking. The summer will bring you some spare time. It would rest you to feel that you were getting something fresh and new for your students next year, even if at first thought you may think you are tired of books and study. A teacher in the middle West has already written in to make arrangements for taking up correspondence study for the summer as soon as his school is out. You will be safe in doing likewise. We have prepared a special leaflet (menu) for teachers, entitled "The Teacher's Refectory." It will tell you some interesting things you want to know. Send for it. Always address Fireside Correspondence School, Takoma Park, Washington, D. C.

We regret deeply to announce the death of the first student to enroll in the Fireside Correspondence School, Emma L. Runck. Her registry number was A1. She was taking general history and life of Christ, and looking forward to medical study. We miss her lessons, which always bore evidence of earnest, conscientious work. Particulars may be found in the REVIEW of March 31.

W. E. HOWELL, *Principal*.

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

A Faithful Religious Liberty Worker Fallen in Death

ELDER T. H. PURDON, of Rutland, Vt., died Sunday, April 17, 1910. He leaves a wife and a daughter, besides other relatives and many friends, to mourn their loss.

At the time of his death he was the only laborer left in Vermont of those who were connected with that conference in its earlier days; indeed, his whole experience in the third angel's message, both as a lay member and as a minister, has been in the Vermont Conference.

While he was loyal to every phase of this message, there was no department that appealed to him more strongly than that of religious liberty. For many years he has been given special supervision of this branch of work in the Vermont Conference. His face had become familiar in the Vermont State legislature, as he regularly visited the State capitol at Montpelier. His pleasant and genial manner in meeting these men of prominence won their confidence and respect.

We are sure that there is no department of this work that will sense more keenly Elder Purdon's death than that of religious liberty.

We are confident that our beloved brother, who is now sweetly sleeping in Jesus, will be among those who will stand upon the sea of glass, having gotten the victory over the beast, his image, and his mark.

K. C. R.

The "Blue-Laws" Defended

A BRIEF editorial in the *Washington Star* of April 10, headed "Blue-Laws," runs as follows: —

"A former governor of Connecticut is out in a defense of the so-called blue-laws of that State. His argument is that they were not so very blue for their time. And he is probably right. Too much present-day ridicule of those enactments is based upon an appraisal of them as compared with present-day enactments. They would not answer now. They were none too serviceable then. But they were devised for conditions very different from any that to-day exist, and by lights that have long ceased to guide either lawmakers or executives."

The growing numbers of defenders of the old-time blue-laws is not a good sign of the times. It is rather an evidence of retrogression and preparation for a return to the "old order of things," when religion was made a matter of law, and conscience compelled to yield to the will of the majority.

The editor well says that these laws were "none too serviceable" in their day. They did, however, serve the purposes of the narrow-minded and bigoted as means of persecution, as such laws always do. As means of promoting genuine religion they were and always will be dismal failures.

It is true also that "they were devised for conditions very different from any that to-day exist," one of the chief of which was the prevailing idea that church and state should be united, and that religion should be regulated by law. And the "lights" under which they were devised were the lights shining from the Dark Ages. It is a sad fact that so many to-day are turning once more to these same "lights," as is evidenced by the wide-spread demand for Sunday laws and Sunday enforcement. This is an evidence that the days of the blue-laws are returning.

W. A. C.

Religious Liberty Notes

BROTHER E. G. FULTON, of Los Angeles, Cal., our most extensive café manager, in reporting his work through the *Pacific Union Recorder*, states that in his literature distribution to his customers, he is making a specialty of religious liberty tracts. This is a suggestion to other brethren engaged in similar lines of business.

Greater New York has now been added to the list of cities which are in the throes of a tremendous struggle for Sunday closing. Mayor Gaynor is showing himself equal to the most determined among the modern municipal heads fully bent on responding to the mad rage of the populace for this sort of disregard of true American governmental principles.

The Ministers' Alliance of Kansas City has assured the barbers of the city, who are struggling for a "close" Sunday, that they may expect their "moral" support, passing resolutions to that effect, and ordering them sent, not only to the barbers, but to the mayor and the prosecuting attorney. This was after the last-named official had told the barbers that nothing could be done for them by his office.

The Colorado Conference paper, *Echoes from the Field*, has, in its issue of April 6, the following from Elder J. S. Wightman, religious liberty secretary of the Central Union Conference: "Now is the time to go to the public, and next winter will be the time to go to our representatives. On what we can do for the people now will depend what we can do with the legislators later on -- to influence and prevail on them to make no law that will conflict with, or take away, the rights of conscience. A Testimony has said, 'Be stanch to defend your religious liberty.' Let us be stanch, then; and in this year of our Lord 1910 put our best endeavors to his service."

The candidacy of J. B. Billard for mayor of Topeka, Kan., has intensely aroused the ministers of that city, as they declare him to be an atheist, since he has opposed Bible reading and religious exercises in the public schools. They allege that he will undertake to turn the city over to the "wets." Rev. Dr. Charles M. Sheldon, the famous author of "In His Steps" and other similar books, is pastor of a church in Topeka and among the leaders of this ministerial fight. Declaring this to be a Christian country, he regards it as a "shame" to elect to the municipality's chief office this "enemy to the teachings which are the very heart of our religious faith."

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

News and Notes

MISS BERTHA D. SHAW has been appointed missionary secretary of the Western Canadian Union Conference. Her present address is Box 244, Regina, Saskatchewan, Canada.

Brother E. S. Horsman, until recently the field missionary agent of the Southern California Conference, has responded to a call to act in the same capacity for the Northern California Conference. His address hereafter will be care California Tract Society, 601 Telegraph Ave., Oakland, Cal.

Brother Wm. V. Sample, manager of the Canadian branch of the Pacific Press Publishing Association, has consented to act also as field missionary agent of the Western Canadian Union Conference. It is planned to provide sufficient help in the office to enable him to do considerable field work in behalf of our canvassers in that splendid territory of "magnificent distances."

On account of failing health, Miss Stella B. Lowry, secretary of the Alberta Tract Society, has been obliged to resign. In addition to her duties as tract society secretary, she was also carrying on the work of conference secretary and bookkeeper. We trust that she will soon recuperate sufficiently again to connect with our organized work. Brother Frank Hommel was appointed to take the place of Sister Lowry.

Brother J. R. Ferren, formerly of the periodical department of the Pacific Press Publishing Association, has consented to serve as missionary secretary of the Pacific Union Conference. Although very reluctant to have Brother Ferren leave their employ, the managers of our Western publishing house cheerfully released him to this wider sphere of activity in the upbuilding of home missionary work. He is now holding a missionary institute with the students at Fernando Academy, in the Southern California Conference.

Brother Paul Curtis is now acting as missionary secretary of the Central Union Conference, having been appointed to that office during the last session of the conference, held at St. Joseph, Mo., January 13-23. His entire time and energy are to be devoted to this particular phase of our work. His headquarters are at the branch office of the Pacific Press Publishing Association, 1109 East Twelfth St., Kansas City, Mo. The detailed periodical statistics recently sent out by Brother Curtis to the missionary secretaries in that union conference show careful study and much hard work on his part. Such information will prove of great benefit in laying the proper foundation for intelligent missionary effort.

Brother Ernest Lloyd, who was for a time engaged as a Y. M. C. A. secretary, has been appointed missionary and tract society secretary of the Southern California Conference. Miss Rena Stevenson, at one time connected with the California Tract Society, is now acting as his office assistant.

Brother Charles M. Cottrell, formerly manager of the Canadian branch of the Pacific Press Publishing Association, has accepted a call to the field missionary agency of the Southern California Conference. The prospects for a successful year for our canvassers in that pleasant field are most encouraging.

By vote of the Northern California Conference, held at Lodi, Cal., February 2-7, the office of the California Tract Society was transferred from Mountain View to 601 Telegraph Ave., Oakland, Cal. This new location (at the Twenty-second Street and Telegraph Avenue Station of the Key Route Ferry Line, connecting the cities of Berkeley, Oakland, and San Francisco by a twenty-minute electric service), makes it very convenient for our church-members in these cities to visit the tract society office frequently. The city location is also very advantageous to our magazine agents, who can now secure their supplies on short notice. In speaking of the transfer, Brother S. G. White, the secretary, says: "Everything is running smoothly in our new home, and I believe it was a wise move to bring the tract society to this city."

At his own request, Brother W. H. Covell, for years the field missionary agent of the California Conference, was recently released from that work to become field periodical agent in the same conference. In thus appointing a man of experience to take charge of the periodical work alone, the Northern California Conference has taken a step in advance of all our other local conferences, the large majority of which are appointing field missionary secretaries to promote the distribution of all literature, excepting the subscription books. The retail value of the periodical business in the California Conference during the past two years has amounted to over forty thousand dollars. During 1909, for instance, seventy-five thousand copies of our ten-cent magazines were sold in the city of San Francisco alone. Is there any reason why an equal number of our valuable magazines should not be placed in many of our other large cities in the United States and in Canada?

A. J. S. B.

Luther's Mighty Pen

We step a moment out of the domain of history, to narrate a dream which the Elector Frederick of Saxony had on the night preceding the memorable day on which Luther affixed his "Theses" to the door of the castle church. The elector told it the next morning to his brother, Duke John, who was then residing with him at his palace of Schweinitz, six leagues from Wittenberg.

On the morning of the thirty-first of October, 1517, the elector said to Duke John: "Brother, I must tell you a dream which I had last night, and the meaning of which I should like much to know. It is so deeply impressed on my mind that I will never forget it, were I to

live a thousand years. For I dreamed it thrice, and each time with new circumstances."

Duke John: "Is it a good or a bad dream?"

The Elector: "I know not; God knows."

Duke John: "Don't be uneasy at it; but be so good as tell it to me."

The Elector: "Having gone to bed last night, fatigued and out of spirits, I fell asleep shortly after my prayer, and slept calmly for about two hours and a half; I then awoke, and continued awake to midnight, all sorts of thoughts passing through my mind. Among other things, I thought how I was to observe the feast of all saints. I prayed for the poor souls in purgatory, and supplicated God to guide me, my counsel, and my people according to truth. I again fell asleep, and then dreamed that Almighty God sent me a monk, who was a true son of the apostle Paul. All the saints accompanied him by order of God, in order to bear testimony before me, and to declare that he did not come to contrive any plot, but that all that he did was according to the will of God. They asked me to have the goodness graciously to permit him to write something on the door of the church of the castle of Wittenberg. This I granted through my chancellor. Thereupon the monk went to the church, and began to write in such large characters that I could read the writing at Schweinitz. The pen which he used was so large that its end reached as far as Rome, where it pierced the ears of a lion that was crouching there, and caused the triple crown upon the head of the Pope to shake. All the cardinals and princes, running hastily up, tried to prevent it from falling. You and I, brother, wished also to assist, and I stretched out my arm; but at this moment I awoke, with my arm in the air, quite amazed, and very much enraged at the monk for not managing his pen better. I recollected myself a little; it was only a dream.

"I was still half asleep, and once more closed my eyes. The dream returned. The lion, still annoyed by the pen, began to roar with all his might, so much so that the whole city of Rome, and all the states of the holy empire, ran to see what the matter was. The Pope requested them to oppose this monk, and applied particularly to me, on account of his being in my country. I again awoke, repeated the Lord's prayer, entreated God to preserve His Holiness, and once more fell asleep.

"Then I dreamed that all the princes of the empire, and we among them, hastened to Rome, and strove, one after another, to break the pen; but the more we tried the stiffer it became, sounding as if it had been made of iron. We at length desisted. I then asked the monk (for I was sometimes at Rome, and sometimes at Wittenberg) where he got his pen, and why it was so strong. 'The pen,' replied he, 'belonged to an old goose of Bohemia a hundred years old. I got it from one of my old schoolmasters. As to its strength, it is owing to the impossibility of depriving it of its pith or marrow; and I am quite astonished at it myself.' Suddenly I heard a loud noise — a large number of other pens had sprung out of the long pen of the monk. I awoke a third time; it was daylight."

Duke John: "Chancellor, what is your opinion? Would we had a Joseph, or a Daniel, enlightened by God!"

Chancellor: "Your highness knows the common proverb, that the dream of young girls, learned men, and great lords have usually some hidden meaning. The meaning of this dream, however, we shall not be able to know for some time — not till the things to which it relates have taken place. Wherefore, leave the accomplishment to God, and place it fully in his hand."

Duke John: "I am of your opinion, chancellor; 'tis not fit for us to annoy ourselves in attempting to discover the meaning. God will overrule all for his glory."

Elector: "May our faithful God do so; yet I shall never forget this dream. I have, indeed, thought of an interpretation, but I keep it to myself. Time, perhaps, will show if I have been a good diviner."

So passed the morning of the thirty-first of October, 1517, in the royal castle of Schweinitz. The events of the evening at Wittenberg we have already detailed. The elector has hardly made an end of telling his dream when the monk comes with his hammer to interpret it.—*J. A. Wylie, in "History of Protestantism," page 263.*

The Publication of Luther's Theses

THE day on which the monk of Wittenberg posted up his "Theses," occupies a distinguished place among the great days of history. It marks a new and grander starting-point in religion and liberty. The propositions of Luther preached to all Christendom that God does not sell pardon, but bestows it as a free gift on the ground of the death of his Son; the "Theses," in short, were an echo of the song sung by the angels on the plain of Bethlehem fifteen centuries before: "On earth peace, good will toward men."

Luther acted without plan—so he himself afterward confessed. His arm would have been unnerved, and the hammer would have fallen from his grasp, had he been told that its strokes would not merely scare away Tetzels and break up the market at Juterbock, but would resound through Christendom, and centuries after he had gone to his grave, would be sending back their echoes in the fall of hierarchies, and in the overthrow of that throne before which Luther was still disposed to bow as the seat of the Vicar of Christ.

Luther's eye did not extend to these remote countries and times; he looked only at what was before him—the professors and students of the university; his flock in Wittenberg in danger of being ensnared; the crowd of pilgrims assembled to earn an indulgence—and to the neighboring towns and parts of Germany. These he hoped to influence.

But far beyond these modest limits was spread the fame of Luther's "Theses." They contained truth, and truth is light, and light must necessarily diffuse itself, and penetrate the darkness on every side. The "Theses" were found to be as applicable to Christendom as to Wittenberg, and as hostile to the great indulgence-market at Rome as to the little one at Juterbock. Now was

seen the power of that instrumentality which God had prepared beforehand for this emergency—the printing-press. Copied with the hand, how slowly would these propositions have traveled, and how limited the number of persons who would have read them! But the printing-press, multiplying copies, sowed them like snowflakes over Saxony. Other printing-presses set to work, till speedily there was not a country in Europe where the "Theses" of the monk of Wittenberg were not as well known as in Saxony.

The moment of their publication was singularly opportune; pilgrims from all the surrounding states were then assembled at Wittenberg. Instead of buying an indulgence, they bought Luther's "Theses," not one, but many copies, and carried them in their wallets to their own homes. In a fortnight these propositions were circulated over all Germany. They were translated into Dutch, and read in Holland; they were rendered into Spanish, and studied in the cities and universities of the Iberian peninsula. In a month they had made the tour of Europe. "It seemed," to use the words of Myconius, "as if the angels had been carriers." Copies were offered for sale in Jerusalem. In four short weeks Luther's tract had become a household book, and his name a household word in all Europe.

The "Theses" were the one topic of conversation everywhere—in all circles, and in all sorts of places. They were discussed by the learned in the universities, and by the monks in their cells. In the market-place, in the shop, and in the tavern, men paused and talked together of the bold act and the new doctrine of the monk of Wittenberg. A copy was procured and read by Leo X in the Vatican.

The very darkness of the age helped to extend the circulation and the knowledge of the "Theses." The man who kindles a bonfire on a mountain top by day will have much to do to attract the eyes of even a single parish. He who kindles his signal amid the darkness of night will arouse a whole kingdom. This last was what Luther had done. He had lighted a great fire in the midst of the darkness of Christendom, and far and wide over distant realms was diffused the splendor of that light; and men, opening their eyes on the sudden illumination that was brightening the sky, hailed the new dawn.—*J. A. Wylie, "History of Protestantism," pages 266, 267.*

A Health Journal in Spanish

WE are informed by Elder G. W. Reaser, superintendent of the Mexican field, that they have a good supply of our Spanish health journal, and can supply copies of the same to our people in the United States at five cents a copy. This monthly magazine, *La Salud y Vida* (Health and Life), is published in Argentina, South America; but our Mexican publishing house orders it in quantities, so that our people in the United States and Mexico can secure copies conveniently.

Postage on letters to Mexico is two cents, the same as in the United States.

Address Compañía de Publicaciones, No. 1420, Avenida 20, Tacubaya, D. F., Mexico.

Literature Sales for 1909

THE summary of our publishing work for 1909 is now practically complete, and shows a grand total of \$1,420,000 sales during the year, a gain of \$130,000 over the preceding year.

With this announcement of the past year's work, it may be interesting to our readers to take another glance at the summary of our publishing work from its beginning, which we give below in decades:—

1845-1854	\$ 2,500
1855-1864	17,500
1865-1874	73,000
1875-1884	371,000
1885-1894	3,969,000
1895-1904	3,144,000
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Total for sixty years	7,577,000
1905	548,000
1906	824,000
1907	1,035,000
1908	1,290,000
1909	1,420,000
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Total for five years	5,117,000
Total for sixty years	7,577,000
Total for five years	5,117,000
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Grand total	\$12,694,000

With such evidence before us of the progress of the third angel's message, let us thank God, and take courage.

E. R. P.

The Summary

WE publish the accompanying summary with mingled feelings of satisfaction and regret. The larger number of foreign union conferences and mission fields represented, and the increased sales abroad, are cause for joy and gratitude. The substantial gain in Scandinavia, the Latin Union Conference, South Africa, Australia, Mexico, and the West Indies is especially encouraging.

On the other hand, we deeply regret that this summary shows a decrease compared with the corresponding month of 1909 in three fourths of the union-conferences of the United States and Canada. A portion of this decrease may be accounted for by the substantial contributions made from the unions in the United States to the work abroad.

But notwithstanding this bad showing for the month of March, we have reason to believe that the decline is only temporary. During the past few months there have been many changes and adjustments, and these have been accompanied by some struggles, difficulties, and depressions.

But now that the adjustments have been made, we rejoice in the fact that for the first time in our history every union conference — twelve in all — in the United States and Canada has a general agent. Now we are ready for stronger, better work than ever before. let us unite in consecrating our service more fully to God, and work with an earnestness which will save us from defeat.

The summary as a whole is encouraging, as it shows a gain in the grand total of over three thousand dollars over the preceding year, and of twenty thousand dollars over 1908.

E. R. P.

"A MAN should plan for the future, but he should live in the present."

Canvassers' Summary for March, 1910

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Atlantic Union Conference						
Maine .....	...	...	...	....	\$ 45.15	\$ 25.15
Northern New England ...	4	258	53	\$ 164.90	91.95	130.00
Central New England	5	314	39	499.35	1200.50	1048.20
Southern New England ...	1	42	13	49.00	104.45	23.00
New York	4	119	41	93.00	1035.75	327.55
Western New York	9	437	189	390.80	206.75	624.25
Greater New York	1	16.50	675.35	759.75
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Totals	24	1170	335	1213.55	3359.90	2937.90
Canadian Union Conference						
Ontario	3	399	217	443.30	361.15
Quebec	1	59	18	42.25	36.20	....
Maritime .....	...	...	...	....	....	....
Newfoundland .....	...	...	...	....	....	....
<hr/>						
Totals	4	458	235	485.55	397.35	166.75
Columbia Union Conference						
Ohio	15	1561	554	1409.35	1083.65	797.40
New Jersey	4	430	187	451.55	1107.40	80.10
Eastern Pennsylvania	6	449	203	361.90	785.05	336.65
West Pennsylvania	11	1024	326	700.00	119.20	139.90
Chesapeake	4	409	199	503.30	1763.35	447.10
Virginia	5	461	134	344.85	269.40	260.65
West Virginia	5	134	176	278.90	355.15	502.35
District of Columbia .....	...	...	...	....	....	....
<hr/>						
Totals	50	4468	1779	4049.85	5483.20	2564.15
Lake Union Conference						
East Michigan	10	492	201	323.85	178.10	....
Wisconsin	6	319	116	207.50	201.50	110.70
Southern Illinois	11	667	301	871.95	499.45	59.55
Northern Illinois	3	315	107	253.05	1203.95	181.50
North Michigan	4	185	37	132.70	392.95	441.70
Indiana (two weeks)	2	72	13	45.50	33.60	243.15
West Michigan	2.50
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Totals	36	2050	775	1834.55	2509.35	1039.10
Southern Union Conference						
Louisiana	6	654	322	624.80	786.00	489.25
Alabama	11	1205	562	953.60	756.10	106.50
Kentucky	8	992	388	596.35	474.50	29.75
Mississippi	8	1176	489	1213.06	757.10	151.00
Tennessee River	8	861	445	592.10	700.00	789.75
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Totals	41	4888	2206	3979.91	3473.70	1566.25
Southeastern Union Conference						
Cumberland	10	565	171	316.00	525.85	240.50
Georgia	14	1117	457	1218.40	1032.00	1017.25
North Carolina	7	771	403	790.10	324.35	338.20
South Carolina	8	706	316	540.75	354.35	736.60
Florida	18	1108	770	1551.80	157.80	54.15
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Totals	57	4267	2117	4417.05	2394.35	2386.70
Southwestern Union Conference						
Texas	14	1441	832	2833.80	4407.40	859.80
Oklahoma	13	1328	379	1357.00	1930.60	374.40
Arkansas	10	569	236	488.00	654.00	37.00
West Texas	2	136	43	151.45	361.75
New Mexico	3	124	15	79.90	9.00
South Texas Mission Field ..	5	645	343	1150.40
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Totals	47	4243	1848	6060.55	7362.75	1271.20
Central Union Conference						
North Missouri	528.50
Southern Missouri	8	270	145	239.25	476.30	....
Kansas	12	514	179	649.95	348.40	1002.00
Eastern Colorado	5	301	124	443.65	....	....
Western Colorado	201.25	310.70
Nebraska	7	122	56	221.50	422.65	428.35
Wyoming	1	21	14	45.00	73.75
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Totals	33	1228	518	1599.35	1977.10	1814.80
Northern Union Conference						
Iowa	335.00	310.75
Minnesota .....	...	...	...	....	75.50	....
South Dakota .....	...	...	...	....	....	....
North Dakota .....	...	...	...	....	....	....
<hr/>						
Totals .....	...	...	...	....	418.50	310.75

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Pacific Union Conference						
Arizona	8	210	132	\$ 510.45	\$ 108.60	....
California-Nevada .....	...	...	...	....	500.00	\$ 996.05
Southern California .....	...	...	...	....	622.15	99.90
Utah .....	...	...	...	....	....	....
Totals	8	210	132	510.45	1230.75	1095.95
North Pacific Union Conference						
Western Washington	31	321	104	749.25	797.95	260.30
Western Oregon	4	88	47	164.00	398.00	241.95
Upper Columbia	4	63	22	155.00	115.55	296.00
Montana	3	163	45	169.75	105.20	213.85
Southern Idaho .....	...	...	...	....	22.85	529.95
Totals	42	635	218	1238.00	1439.55	1542.05
Western Canadian Union Conference						
Alberta .....	...	...	...	....	....	....
Manitoba .....	...	...	...	....	....	....
British Columbia	1	132	45	146.50	....	....
Saskatchewan .....	...	...	...	....	....	....
Totals	1	132	45	146.50	....	....
Foreign Union Conferences and Missions						
British	59	4471	2031	4767.73	4943.19	2583.00
Scandinavian	72	8243	6727	5479.23	3788.09	4133.74
East German	101	...	...	2215.34	6675.39	7494.56
West German	88	...	...	2282.40	970.21	....
Russian .....	...	...	...	....	188.90	....
Latin	13	2492	5641	656.30	515.60	....
South African	17	1460	721	5052.86	6139.30	4031.74
Australasian	86	5304	1645	1787.09	380.54	4634.25
Mexican Mission	8	777	1053	1367.63	....	216.00
West Indian	15	300	214	219.52	1163.69	....
South American	9	272	...	1.68	....	....
Korean	2	...	25	140.00	....	....
Philippine Islands	1	88	91	67.16	....	....
Turkish Mission	5	...	...	....	....	....
Total, North American union conferences				\$25535.31	\$30046.50	\$16695.60
Total, Foreign union conferences and mission fields				30176.24	22657.35	19061.55
Grand totals				\$55711.55	\$52703.85	\$35757.15

Comparative Summary

	1905	1906	1907	1908	1909	1910
Jan.	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23
Feb.	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ..	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
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	....
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	....
Oct.	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	....
Nov. ...	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	....
Dec. ...	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	\$681,794.24	\$775,741.28	....

Current Mention

— Despatches from Central America state that another revolution has broken out in Guatemala.

— Despatches from South America indicate that there is still great danger of war between Peru and Ecuador.

— Mark Twain (Samuel L. Clemens) died at his home at Redding, Conn., on April 21, at the age of seventy-five years.

— A locomotive belonging to the National Railways of Mexico, exploded at Monterey, on April 16, killing eleven men.

— A landslide occurred at Kakou-cache, Quebec, on April 18, which resulted in the death of twenty-five men employed on a ballast train.

— The present Italian cabinet, formed by Signor Luzzatti, with the support of the Radical party, is expected to initiate at once an anticlerical policy.

— A strike occurred at Schoenville, near Pittsburg, Pa., on April 18, at the factory of the Pressed Steel Car Company. The strikers number 1,000 men.

— An agreement has been reached between the Delaware, Lackawanna, and Western Railroad and its employees which averts the threatened strike on that road.

— The average amount spent in Germany for liquors during the last five years reaches nearly \$750,000,000 according to authoritative figures recently compiled, which is said to be more than twice the combined cost of the army and navy.

— A hurricane swept over portions of Mississippi, Louisiana, Arkansas, Tennessee, and Alabama, on April 16, doing much damage to property, and resulting in the loss of twenty lives.

— An explosion, which occurred at the Mulga Mines in Alabama on April 21, has resulted in the death of forty-five of the miners who were in the workings at the time of the explosion.

— Secretary Wilson of the Department of Agriculture is planning so to alter the regulations regarding the taking up of homesteads on government land, as to make it much easier for Americans to find homesteads without crossing the Canadian border.

— It is reported that the plan of Secretary Knox for the establishment of an international court of arbitration is meeting with general favor among the nations. Mr. Knox, the report states, believes that such a court would be constituted at The Hague in the near future.

— Secretary Greene of the Iowa State Horticultural Department estimates that the loss to Iowa's fruit and vegetable crop from the recent freezing weather will be between five and ten million dollars. Other States of the middle West have also suffered heavily through the same storm and fall in temperature.

— The Atlantic Transport Line Steamer, "Minnehaha," went ashore at Scilly, near Bishop's Rock, England, on April 18. The passengers were safely landed. A great quantity of her valuable cargo has already been thrown overboard, and the vessel is expected to be a complete loss.

— Statistical inquiries made in 125 of the larger German towns on the feeding of schoolchildren, showed that last summer 36,000, and last winter 22,000, children came to school without having partaken of breakfast. In winter 180,000 German schoolchildren, and in summer 113,000 schoolchildren, came to school without a warm meal.

— The entire board of physicians of the Blockley (Philadelphia) Hospital has resigned, because the 160 children, many of whom are orphans, who were inmates of that hospital, and of St. Vincent's Home for Orphans, were being used for medical experimentation by physicians of the William-Pepper Clinical Laboratory of the University of Pennsylvania.

— Mr. William J. Bryan, who recently returned from a trip to South America, announces that he will enter the contest for State-wide prohibition of the liquor traffic in the State of Missouri. This question is to be voted on next November. Mr. Bryan stated that he would not deserve the confidence reposed in him if he kept silent "in the presence of so gigantic a conspiracy against the home, society, and the state."

— A despatch from Peking, China, dated April 21, states that the lawlessness and rioting which was reported last week at Chang-sha, the capital of Hunan province, is spreading. Riots have occurred at Ningshiang, where a Protestant mission is located, and a mission school at Yiyang has been burned. Chinese marines from a Chinese cruiser have arrived at Chang-sha, and are guarding the foreign settlement.

— During the year ended March 1, 95,270 persons left the United States for western Canada to take up government homesteads.

— During a conflagration at New Haven, Conn., on April 13, six firemen were caught in a trap by the flames and burned to death.

— The corporation known as the steel trust announces increases in wages to its 225,000 employees, which will amount to about \$9,000,000 annually.

— On April 11 the city of Lincoln, Neb., decided by a one-thousand majority vote to continue the prohibition of the liquor traffic in that city.

— The wage dispute between trainmen of the New York Central and officials of the company was settled on April 12 by both parties agreeing to submit their differences to a member of the Interstate Commerce Commission as arbitrator.

— Through the investigations of special detectives, it has just come to light that the Central Illinois Railroad has been systematically robbed for some time. The amount thus taken from that road is now placed at \$5,000,000.

— At a convention of woman suffragists held in Washington, D. C., on April 14, at which President Taft was invited to speak, the delegates strongly hissed the President's remarks that were not in harmony with the ideas of the delegates.

Sanitarium Relief Campaign

Recent Action of General Conference Committee

At the General Conference Committee Council just held at Takoma Park, D. C., the following recommendations were passed:—

"Resolved, That we urge upon our local conferences all possible promptness in advancing the sanitarium relief campaign, and recommend to them the following plan:—

"(a) That where it is practicable, institutes be held at an early date, for the instruction of workers, who shall, in turn, visit the various churches to instruct the members concerning the campaign and how to engage in it.

"(b) That time be given at the coming camp-meetings for proper consideration of the campaign and its purposes.

"(c) That conference presidents place before their constituency, through conference papers, by correspondence and otherwise, the campaign work, and that they urge its advancement.

"(d) That union and local conference field agents be asked to consider the campaign work as a part of their responsibility, and do what they can for its furtherance.

"(e) That local church elders be asked to keep the work of the campaign before their churches until all have done their part.

"(f) That each conference provide a way whereby the books and journals can be secured by those who are unable to pay cash for them."

Foreign Edition

Provision was also made for supplying the book "Ministry of Healing" in the German, Danish, and Swedish languages. This will meet a much felt need of a large number of our brethren and sisters who desire to engage in the work of this campaign. The books are printed in Europe, and it will be a little while before they will be available for use here. Due notice will be given as to when and where they may be obtained.

Vote of Thanks

The following action of appreciation was adopted:—

"Voted, That we express to our brethren and sisters of the Northern and Southwestern union conferences our thankful appreciation of the great assistance they have rendered in helping to meet the needs of one of our institutions in the East, by dedicating a definite portion of the proceeds of their sanitarium relief campaign to the General Conference for the Philadelphia Sanitarium."

Thus is this campaign becoming a matter of earnest consideration with our leading brethren, and is calling for the sincere co-operation of all.

Magnitude

While the part of the individual in this campaign work may not seem large, the aggregate results of the campaign mount up to proportions the largest of any one financial proposition we have ever had before us. It is a very good illustration of what may be done by the combined efforts of all, even in a little thing.

The sale of two copies of "Ministry of Healing" and five copies of *Life and Health* by each member for each of the next three years means an income to our sanitariums of nearly half a million dollars.

This large amount of money may be had without ourselves being any the poorer. A vote in favor of this proposition does not mean hands down,—into our pockets. The provisions of the campaign permit us to secure this money elsewhere.

Figures can not express the results that will be gained aside from the financial returns. With the placing of three hundred sixty thousand copies of that beautiful book, "Ministry of Healing," in the homes of the people, will come blessings beyond measure. And who can tell the material benefit and help that will result from the sale of three hundred thousand copies of the timely and excellent journal *Life and Health*?

The increased interest in our health work that will come from this general effort, and the patronage brought to our sanitariums by our people's visiting friends and neighbors and presenting the advantages and facilities of the institutions, may result in more material gain than even the direct financial returns of the sale of the publications. This will be a most effective manner of bringing relief to our sanitariums.

Last, but not least, there will be the rich blessing that will come to those engaged in the work. As calls are made, and the way is opened to present selections from the book or journal, or to do personal work that may give just the needed help to suffering ones, there will be a return of blessing that will be beyond measure. Eternity may be required to show the full results of such work.

L. A. HANSEN.

NOTICES AND APPOINTMENTS

Southern Idaho Conference Association

THE annual session of the Southern Idaho Conference Association of Seventh-day Adventists, a corporation, will be held in connection with the annual camp-meeting at Payette, Idaho.

The first meeting will be called May 20, 1910, at 10:30 A. M., for the election of officers and the transaction of such business as may pertain to the association.

J. M. WILLOUGHBY, *President*,
A. C. BIRD, *Secretary*.

Publications Wanted

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

L. Trowbridge, Lock Drawer 1147, San Antonio, Tex., desires copies of the REVIEW for missionary work.

Sidney King, Box 47, San Antonio, Tex., desires, post-paid, clean copies of our denominational papers for use in reading-racks.

Mrs. L. Campa, Corpus Christi, Tex., desires copies of *Signs*, REVIEW, and any of our other denominational literature, for missionary work.

John Schick, Barberton, Ohio, desires to thank those who have sent papers to his address in the past, and wishes a continuous supply of all our publications in both English and foreign languages.

Mrs. H. M. Shoals, Plainview, S. D., desires copies of the *Signs*, *Watchman*, *Instructor*, *Little Friend*, *Liberty*, *Life and Health*, *Protestant Magazine*, *Gospel Sentinel*, and tracts for use in reading-rack.

The Young People's Society of Takoma Park requests periodicals for use in hospital work in the city of Washington. Our different monthly magazines, the weekly *Signs of the Times*, and the *Youth's Instructor* will be acceptable. Address them to Harold Fisher, Montgomery St., Takoma Park Station, D. C.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

FOR SALE.—Pure, extracted mountain honey, 6½c to 7½c in 60-lb. cans. Olive and cooking oils. Ripe olives, only 55c size left. Very good quality, but smaller variety. Address W. S. Ritchie, Corona, Cal.

STRAWBERRY PLANTS.—Senator Dunlap, 40c per 100, \$3 per 1,000; Parson's Beauty, 50c per 100, \$3.75 per 1,000; Glen Mary, 50c per 100, \$4 per 1,000; 50 at 100 rate, 500 at 1,000 rate. Postage, 25c per 100. Rush your orders. Catalogue free. Lake View Nursery, Box 10, Poy Sippi, Wis.

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

WANTED.—At once. First-class man for fruit ranch. Must understand fruit and vegetables; also be able to milk. Seventh-day Adventist only. Must be well recommended. Address H. R. Kitto, Kokanee, via Nelson, British Columbia.

FOR SALE.—15 S. C. White Leghorn eggs from our fancy exhibition pens, \$2; 100 from laying flocks, \$4; 100 day-old chicks, \$10. Safe delivery guaranteed. Large Pekin duck's eggs, \$1 for 11; \$3 for 40. R. O. Dickson, La Harpe, Ill.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.90; 10-gal. can, \$7.70; 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.—11 acres, with good, new house, 34 x 26 feet. Adventist neighborhood. Near Royal Intermediate School. About 700 strawberry plants set, 12 young fruit trees. Wood enough, when cut, to pay for the place. S. E. Twing, Cottage Grove, Ore.

FOR SALE.—40-acre farm in southern Alabama. 20 acres cleared and partly planted with fruit trees; 20 in woods. Several buildings on the place, also a good well. Will sell cheap. For further information, write Henry J. C. Sprchn, 243 S. Boulevard, Atlanta, Ga.

WISHING to be a more efficient worker, I entered the medical school here, and to help defray expenses have agency for Sanitas Cooking Oil. Thankful for all orders. 5 gals., \$3.80; 10 gals., \$7.25; ½ bbl. (30 gals.), 69c per gal. Address J. M. Irving, 227 E. Madison St., Louisville, Ky.

I MAKE a High Pressure Steam Canner for home and market canning. Cans everything so it keeps without preservatives. Surpasses every canner on market. Supplies long-looked-for article. Every family should have one. Price within reach of all. Send for circular. Jethro Kloss, St. Peter, Minn.

WANTED AT ONCE.—Hustling, handy man about sanitarium, willing to do anything. Must be thorough Christian missionary. State previous experience and wages expected. Sanitarium 2½ miles from station. Elevation, 2,500 feet. Climate ideal. Real mountain life. Address Mount Pocono San., Mount Pocono, Pa.

PHYSICIAN AND NURSES WANTED.—Two good lady and one gentleman graduate nurses. Physician must be well up in all modern laboratory methods, good address, pleasant to meet, one who will keep up with the times in his work. For such a one we have an excellent opening. All must be Seventh-day Adventists in good standing. Completing large new building; want them at dedication. Garden City Sanitarium, San Jose, Cal.

FOR SALE.—Choice California dried fruit in 50-lb. boxes, f. o. b. Pomona, Cal. Fancy peaches, 7c; choice peaches, 6¼c; standard apricots, 9½c; prunes, 50/60 size, 5½c; prunes, 60/70 size, 5c; prunes, 70/80 size, 4½c; 25-lb. boxes, ¼c higher. In bags, ¼c less. \$2.33 per 100 freight to Missouri River and all terminal points eastward. Prompt attention given all orders accompanied with cash, and fruit guaranteed according to grade. G. S. Howell, Pomona, Cal.

Obituaries

BALLINGER.—Henry Franklin Ballinger was born in Pennsylvania, Oct. 16, 1849, and died at his home in Lyons, Colo., April 4, 1910, at the age of sixty years. He leaves a wife and a daughter. He was a faithful and consistent member of the Seventh-day Adventist Church for thirty years. He rests till Jesus comes. We will not complain, but do our best to make our lives as finished as was his.

MRS. MAMIE ANDRUS.

GLACE.—Miss Elizabeth Glace was born in Medina, Ohio, Oct. 24, 1853, and died March 31, 1910, at the home of her sister, Mrs. J. A. Fretter, of Medina. In 1880 she embraced the teachings of the Seventh-day Adventists, and remained faithful until her death. She leaves four sisters to mourn their loss. Funeral services were held from the Church of Christ, Medina, Ohio, on Sabbath, April 2, Elder C. C. Maple officiating. J. A. FRETTER.

ADAMS.—Carrie H. Adams died at New Haven, Conn., April 12, 1910, aged forty-nine years. For some years she had been gradually failing in health. Two months before her death she completely broke down and was taken to the New Haven Hospital. Sister Adams accepted present truth nine years ago in Jersey City under the writer's labors. She has faithfully kept the truth, and we laid her to rest, believing fully that she sleeps in Jesus. Words of comfort and admonition were spoken by the writer, from Ps. 90: 12.

J. C. STEVENS.

LOOP.—Miss Estella Navinj Loop was born in Ferry Township, Oceana County, Michigan, June 17, 1890, and died at the home of Sister Unice Sours, Benona Township, of pleurisy and other troubles, April 9, 1910, aged 19 years, 9 months, and 22 days. She was a loving and dutiful daughter in caring for her mother for nearly nine years. She was an earnest Christian and missionary worker. She leaves a mother, one sister, and brother-in-law, two nieces, and two nephews, and a large circle of friends to mourn their loss. Words of comfort were spoken by the writer, from 2 Tim. 4: 6-8.

W. C. HEBNER.

Another Laborer Fallen

ELDER C. H. CHAFFEE, for forty years a minister in this denomination, was born in the State of Ohio, Sept. 22, 1838. He died at his home in Goldsberry, Mo., April 4, 1910. Brother Chaffee moved with his parents from Ohio to Indiana when quite young. In early manhood he moved from Indiana to western Kansas, where he was united in marriage to Miss Amanda Conklin over fifty years ago. To the union were born eight children,—six boys and two girls,—of whom four sons and the two daughters survive the father. These, with the companion, are left to suffer the loss of a father and husband. They mourn not as those who have no hope, for they have every reason to know that Father Chaffee lived not for self, but to bless and help the world. About forty years of his life was spent in publicly advocating the message of present truth, a message which he dearly loved. Because of an accident in falling from a wagon a few years ago, by which he suffered an injury of the head, he has not been able to go out as a regular worker in preaching the message, yet it was ever dear to him, and he enjoyed hearing it given. Until within a short time of his death, Elder Chaffee was around doing the usual chores. In the afternoon he prepared the kindling for the morning fire, and went into the house, complaining of a pain in the head. Treatments were given, and a doctor summoned, but he quietly fell asleep in Jesus within an hour. He was present at a canvassers' institute held in the Goldsberry church the latter part of March, and on Sabbath morning opened service with the usual fervency in prayer. Elder Chaffee was a man of strong vitality, and whatever he did he did with his might. The many friends, and especially those to whom he first brought the light of present truth, will learn of Elder Chaffee's death with the deepest sorrow. He was especially strong in pioneer work in new fields. He has raised up some strong companies, and brought many people into the truth. His labors were mostly in Missouri and Kansas, but he worked a short time in West Virginia. Brother Chaffee was a man that was particular about the little things in life, and attended strictly to his business,—the giving of the message. Truly it can be said of him that his "works follow him." The funeral sermon was based on the appropriate text, Rev. 14: 13. The service was conducted by the writer, from the Goldsberry Seventh-day Adventist church, and burial was in the churchyard cemetery. A. R. OGDEN.

CARR.—George B. Carr was born in 1837, and died March 14, 1910, at the age of seventy-three years. He leaves a wife and three sons to mourn their loss. Three years of the life of the deceased was passed in the Civil War, 1862-65. Shortly after, he came to Bradford, Pa., where he has resided since. At one time he was interested in the Free Methodist faith, but shortly before he died, confessed the faith of the Seventh-day Adventists, and died in the hope of a soon-coming Saviour. Words of comfort were spoken from Rev. 1: 18 by the writer. I. G. BIGELOW.

THOMPSON.—Frank Thompson fell asleep at Burt, N. Y., April 5, 1910, aged forty-one years. Brother Thompson had never made a profession of Christianity until about three weeks previous to his death. But during a series of meetings the Lord touched his heart, and he seemed to enjoy a good experience. He had for a long while respected the Sabbath day, and it was a great encouragement to his family to see him take a decided stand for the truth of God. The writer spoke to a large crowd of sorrowing friends and neighbors, from Rev. 3: 2, 3. Brother Thompson leaves a wife, two sons, and many other relatives to mourn, but they are looking with glad anticipation to the time when Jesus, the Life-giver, shall open the graves of his people. J. F. PIPER.

LE GACY.—Benjamin R. Le Gacy died of tuberculosis at San Pedro, Cal., March 29, 1910, at the age of 37 years, 8 months, and 6 days. He was born in Princeton, Maine, where he spent twenty years of his early life. From there he went to Brooklyn, Mass., and after ten years he came to California, where he spent the remainder of his days. For at least twelve months he has been unable to work. He was of an optimistic disposition, and made many friends. He will be missed by all who knew him, especially by his faithful mother, with whom he lived. He leaves to mourn his untimely death, his mother and two brothers. Words of comfort were spoken to a goodly number of friends by the writer, and we laid him to rest in the Evergreen Cemetery in Los Angeles, Cal.

E. H. ADAMS.

HIGHSMITH.—Mrs. Lizzie Highsmith was born April 22, 1874, and died March 5, 1910, at the age of 35 years, 11 months, and 17 days. Sister Highsmith leaves her husband and three children, besides father, mother, brothers, and sisters, to sorrow. She was converted to the present truth a number of years ago, and was a devoted Christian, ever laboring for the salvation of her family and friends. After her death a note was found, addressed to her husband, stating that she had prayed earnestly for certain ones, that they might meet her in the new earth. We baptized one of these just a month after her death. Words of comfort were spoken by Brother Lewis. She was laid to rest in the Dixie (Ga.) Cemetery to await the soon coming of the Life-giver. "Blessed are they that mourn: for they shall be comforted." Matt. 5: 4. C. B. STEPHENSON.

GREER.—Reuben Hugh Greer, the oldest of the fourteen children of Thomas and Minerva Greer, was born Feb. 15, 1848, and died of rheumatism of the heart, April 3, 1910, at the home of his daughter, Mrs. Myrtle Travillis, near Prentice, Wis. Almost all of his life was spent near Aledo, Ill., where his parents settled in an early day on a large tract of land, and where most of his surviving brothers and sisters still live. He was married July 4, 1871, to Miss Sarah H. Dungan, and in the fall of the same year they both were baptized by Elder R. F. Andrews, and united with the Seventh-day Adventist church at Aledo, of which church he remained a faithful member until his death. To them were born four children, two of whom are living. The writer conducted the funeral service April 8, in the Methodist church at Aledo, the pastor of the church, Rev. Pittenger, assisting. A wife, two children, and a large circle of relatives and friends are left to mourn, but not without a bright prospect. He was buried by the side of his two little boys, who died in childhood, and were placed in one grave.

F. J. HARRIS.



WASHINGTON, D. C., APRIL 28, 1910

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DURING the recent Council, Brother Harry Bond, of Arizona, was invited to go to Mexico, to engage in work with our Spanish periodicals.

THE news of the death of Elder T. H. Purdon, of Vermont, a veteran worker in this cause, will bring sadness to many hearts. In behalf of our readers, we extend prayerful sympathy to the bereaved family.

AFTER seven years' faithful missionary service in India, Miss D. Ella Smith, has returned to America, under medical counsel for recuperation. She is stopping for a time in Takoma Park, at the Sanitarium. In India Miss Smith was engaged in nursing and Bible work.

A STIRRING school institute in the interests of the publishing work was conducted at the South Lancaster Academy last week. Fully fifty of the young people of this splendid institution signified their purpose of taking up the sale of our publications during the summer vacation. Brother I. A. Ford attended the institute from the Review and Herald.

THE Foreign Department is planning for a stronger work among the millions of those in New York City who speak other languages. A city training mission for workers among these peoples is to be started, and at the recent General Conference Committee Council Elder H. R. Johnson, of Union College, was invited to connect with this work in New York City.

THE Temperance Committee of the International Sunday-School Association has set apart Sunday, May 8, 1910, as Anticigarette day. This offers an especially opportune time to present the Temperance *Instructor* to the Sunday-school teachers of the country, many of whom will be glad to purchase a sufficient number of papers to provide each member of their classes with a copy on Anticigarette day.

LAST week Elder G. A. Irwin and wife left Washington for the Pacific Coast. Elder Irwin assumes his duties as president of the Pacific Union Conference and other boards and organizations on the Coast; while Sister Irwin takes a position as matron of the Anguin College. They have been connected with the work in Washington for several years, and their departure is a source of regret to their friends and associates. We wish them an abundance of success in their new field of labor. Their long experience in the work will prove of great value to the work on the Pacific Coast.

Double Last Year's Circulation

THE Temperance number of the *Youth's Instructor* for 1909 reached a circulation of one hundred twenty-five thousand which was most gratifying to the publishers. We are pleased to state, however, that the edition for 1910 has reached a sale of one hundred thousand copies, and the campaign has but recently begun. Throughout the country everywhere it is meeting with a warm reception, and that, too, from all classes of people. David Starr Jordan, of Stanford University, gives these words of appreciation:—

Permit me to congratulate you upon the excellent work you are doing through the Temperance number of the *Youth's Instructor*. Among all the social problems of the day, there is none so important as the extirpation of the open saloon.

Miss Lucy Gaston, superintendent and founder of the Anti-Cigarette League of the United States and Canada, expresses her warm appreciation of this number of the *Instructor*:—

You have surely given to the world a most valuable contribution to the available temperance and anticigarette literature in your Temperance *Instructor*, some extra copies of which I am in receipt, and which I shall try to place where they will do the most good. I have gone through it carefully again with an appreciative friend and its value grows upon me. I am glad to know of its large circulation, and shall be glad to recommend it to workers.

These are but examples of the many good words being received from the friends of the publication from every quarter. We hope that our own people will as fully appreciate this valuable number, and will do everything in their power to give it a wide circulation—double that of last year—among their friends and neighbors. This its merit warrants.

FOLLOWING the Council, Elder L. R. Conradi spent a busy week on manuscripts and matters connected with the publishing work, and sailed on the twenty-first by the direct line for Hamburg:

FORMERLY, our Argentine printing-office, in Florida, a suburb of Buenos Aires, had only man power for operating the press. Elder N. Z. Town writes: "Now if you were to visit Florida, you would hear the puff, puff, of a nice little gasoline engine, driving the press." These little mission presses over the world are helping to swell the sound of the message to a loud cry.

THAT is a cheering report which Mrs. L. Flora Plummer, corresponding secretary of the Sabbath-school Department, makes on page 15. The increase of gifts for missions by the schools from 1908 to 1909 will encourage hearts in all the world. What a blessed privilege, while feasting on the Word of God in our Sabbath-schools, to share the good things of God with the hungry world without by gifts for missions.

ON the nineteenth, from San Francisco, Dr. M. M. Kay and wife, of Southern California, sailed for China, having accepted appointment to that field by the Mission Board. Dr. Kay lays down a remunerative and growing private practice to respond to the call of need from the far East. By the same boat, Miss Ethel Linge, a school-teacher, also of Southern California, sailed for China, paying her own way to the field, to engage in teaching or other lines of gospel work.

FOR the education of workers to take part in the campaign which is now going forward in New York City, a Bible workers' training-school will be held in New York beginning May 4. This is conducted by the Greater New York Conference, assisted by the General Conference. Elder E. A. Merrell and wife, who have had long experience in city mission work, are in charge of the school. This affords a splendid opportunity for young men and women who wish to obtain a fitting for Bible work. For full information address Elder E. A. Merrell, 2342 Crotona Ave., near 187th Street and Southern Boulevard, New York City, N. Y.

THE center of the rioting in China seems to be Chang-sha, Hunan, where we have a station, under Brother P. J. Laird and wife. The despatches seem assuring that the Europeans in Chang-sha have found refuge in foreign consulates and on shipping, several small gunboats of foreign powers having run up the river to Chang-sha. We pray that our workers and all the missionary army may be protected, and that quickly this anti-foreign rising may subside. These things are signs to us to hasten on with the work in the far East. The work not done in times of peace, will have to be done in times of unrest and tumult. The world is straining every nerve for the coming Armageddon; it is for us to devote every resource to the work of God.