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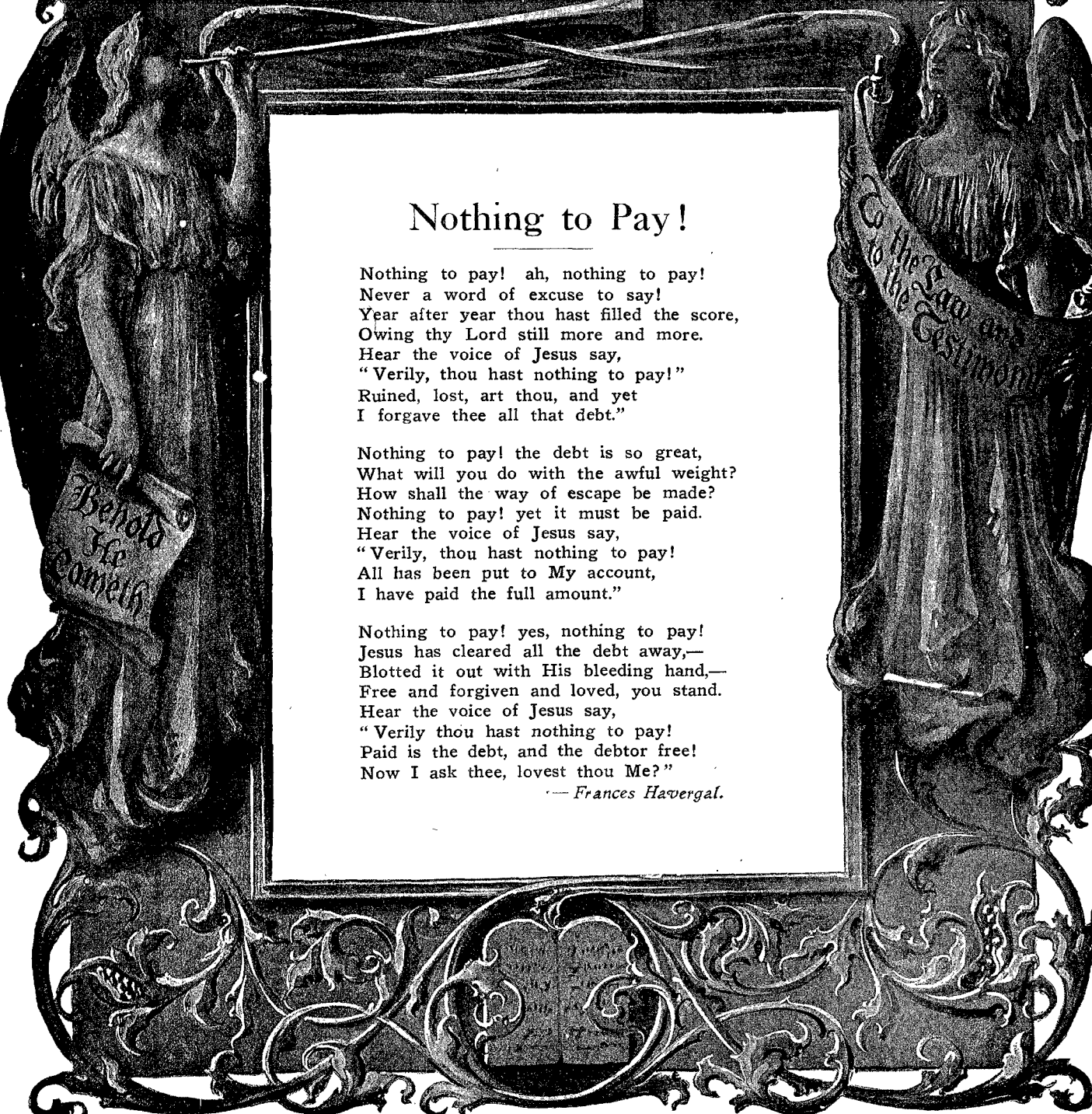
Nothing to Pay!

Nothing to pay! ah, nothing to pay!
 Never a word of excuse to say!
 Year after year thou hast filled the score,
 Owing thy Lord still more and more.
 Hear the voice of Jesus say,
 "Verily, thou hast nothing to pay!"
 Ruined, lost, art thou, and yet
 I forgave thee all that debt."

Nothing to pay! the debt is so great,
 What will you do with the awful weight?
 How shall the way of escape be made?
 Nothing to pay! yet it must be paid.
 Hear the voice of Jesus say,
 "Verily, thou hast nothing to pay!"
 All has been put to My account,
 I have paid the full amount."

Nothing to pay! yes, nothing to pay!
 Jesus has cleared all the debt away,—
 Blotted it out with His bleeding hand,—
 Free and forgiven and loved, you stand.
 Hear the voice of Jesus say,
 "Verily thou hast nothing to pay!"
 Paid is the debt, and the debtor free!
 Now I ask thee, lovest thou Me?"

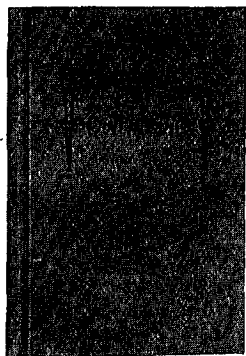
— Frances Havergal.



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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.*

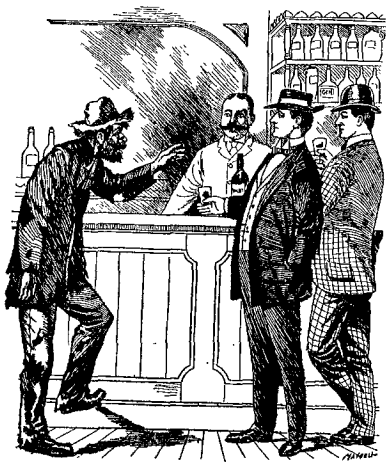
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THE REVIEW AND HERALD

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

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General Articles

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

The Duty of Forgiveness

MRS. E. G. WHITE

"FORGIVE us our debts, as we forgive our debtors," Christ taught us to pray. But it is most difficult even for those who claim to be followers of Jesus, to forgive as he forgave us. The true spirit of forgiveness is so little practised, and so many interpretations are placed upon Christ's requirement, that its force and beauty are lost sight of. We have very uncertain views of the great mercy and loving-kindness of God. He is full of compassion and forgiveness, and freely pardons when we truly repent and confess our sins. But when the message of God's pardoning love comes from a heart that has an experimental knowledge of it, to those who have not experienced it for themselves, it is like speaking in parables. We must bring into our characters the love and sympathy expressed in Christ's life.

Peter, when brought to the test, sinned greatly. In denying the Master he had loved and served, he became a cowardly apostate. But his Lord did not cast him off; he freely forgave him. After the resurrection, an angel told the women who came to the tomb with spices, to carry the glad news of a risen Lord to the "disciples and Peter." And when afterward Christ thrice repeated the question, "Simon, son of Jonas, lovest thou me?" Peter cast himself on the tender mercy of the Master he had so

wronged, and said, "Lord, thou knowest all things; thou knowest that I love thee." And when our Lord entrusted to him the care of his sheep and lambs, Peter knew that he was taken back into divine confidence and affection. To fulfil this charge, he would need to have the mind that was in Jesus Christ; he must copy the Pattern. Henceforth, remembering his own weakness and failures, he would be patient with his brethren in their mistakes and errors. Remembering the patient love of Christ, who had afforded him another opportunity, he would be more conciliatory toward erring ones.

If we have received the gift of God, and have a knowledge of Jesus Christ, we have a work to do for others. We must imitate the long-suffering of God toward us. The Lord requires of us the same treatment toward his followers that we receive of him. We are to exercise patience and to be kind, even though they do not meet our expectations. The Lord expects us to be pitiful and loving, to have sympathetic hearts. He desires us to show the fruits of the grace of God in our deportment one to another. Christ did not say, "You may tolerate your neighbor, but, "Thou shalt love thy neighbor as thyself." This means a great deal more than professing Christians carry out in their daily life.

When Christ was on earth, instead of removing from the commandments one jot or tittle of their force, he showed by precept and example how far-reaching their principles are, how much broader they are than the scribes and Pharisees thought. They thought that Christ was lowering the Old Testament standard, yet he was teaching the people practical godliness. Christ understood their feelings, and reproved these self-righteous rulers in these words to his disciples: "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Christ proceeds to teach that the principles of God's law reach even to the intents and purposes of the mind. And he plainly states that if we faithfully keep the ten precepts, we shall love our neighbor as ourselves. "Ye have heard," he says, "that it hath been said. Thou

shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

A consistent religious life, holy conversation, a godly example, true-hearted benevolence, mark the representative of Christ. He will labor to pluck sinners as brands from the burning; he will perform every duty faithfully. Thus he will become a beacon light.

Reader, we are nearing the Judgment. Talents have been lent us on trust. Let none of us be at last condemned as slothful servants. Send forth the words of life to those in darkness. Let the church be true to her trust. Her earnest, humble prayers will make the presentation of truth effectual, and Christ will be glorified.

A Limited Supply of Antitoxin

DAVID PAULSON, M. D.

It is estimated that cancer is now responsible for one out of every eight deaths that occur in women after the age of thirty-five years, yet up to the present time the efforts of our greatest physicians to stay its progress have been just as useless as the simple remedies administered by well-meaning but ignorant neighbors.

But during the last few months light has begun to burst in. A New York woman was afflicted with cancer. The growth was removed by a surgeon, but it returned in various other parts of the body, including the liver. Then she began to be dropsical, and her abdomen filled with fluid. It was then observed that the cancerous growths began to disappear. Her physician assumed that this dropsical fluid contained an antitoxin made by her own body which was curing her cancer. The dropsy continued to increase, until it was necessary to withdraw the fluid, and this process has had to be repeated every few weeks.

Her doctor, who is one of New York's most eminent physicians, was bright enough to conceive the idea that if there was something in this fluid that was able to cure the woman herself of cancer, it might also cure others; so after trying it first on mice which had cancer, and finding that it promptly cured them, he be-

gan to inject it into the cancerous tumors of other patients, until forty-seven different patients had been treated with it. The result has been most surprising. In some cases the cancers have disappeared entirely, and most of the others have been remarkably benefited.

Among the various accounts of this remarkable experiment is an article in the *May McClure's*, by Burton J. Hendrick. After describing some of these things in detail, he writes concerning this doctor:—

"At present the amount of his curative serum is limited,—its continued supply depends upon a single human life, now in the advanced stages of a mortal disease. When this fluid, which for cancerous patients seems a veritable elixir of life, is exhausted, where will it be possible to obtain more? . . . In many ways, his present position is an extremely difficult and pathetic one. He has in his possession tremendous power to dissolve cancer tissue. Whether, after the present supply is exhausted, he will ever be able to get any more, he does not positively know.

"Naturally he is overwhelmed with requests from every side for even small quantities of this precious medicament. His daily mail is large and heart-rending. It seems as if every victim sick with the disease, every man and woman with stricken friends or relatives, every doctor with afflicted patients,—all are begging, imploring Dr. Hodenpyl for his fluid. If he acceded to even a small proportion of these requests, he would soon exhaust the supply. Of course he has to ignore them all."

It is this last feature that especially impressed me. Here is a terrible disease, and it seems almost certain that the dropsical fluid of this one woman, herself on the verge of the grave, contains enough of a curative principle to go around to forty-seven patients. Others who are equally afflicted are clamoring, but have to be refused.

This reminds one of that terrible affliction that broke out among the children of Israel,—not cancer, but the sting of those fiery serpents; and when Moses prayed for the people, the Lord told him to make a serpent of brass and set it up on a pole. "And it came to pass, that if a serpent had bitten any man, when he [any one, not merely forty-seven sufferers] beheld the serpent of brass, he lived." Num. 21:9.

Fortunately, only a few of those who will read this article are afflicted with cancer. But every one of us has at some time or other been bitten by "that old serpent, which is the devil." Rev. 20:2. And that infection of sin planted in our systems is a more real, and a more terrible, and, from any human standpoint, a more incurable disease than cancer.

We may even be so benumbed by its toxins that we actually do not appreciate what a terrible thing it is, but in that case we are in even greater need of treatment than those patients who appreciate their great need of it; and for-

tunately, this treatment is not limited to forty-seven sufferers, and there is no danger of the source of supply being cut off as long as there are any who will avail themselves of it. For, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 3:14, 15.

The Word of God to-day accepted into the soul in humility and with prayer is the "sure-cure" antitoxin for a more horrible disease than cancer,—that is, sin. "The words that I speak unto you, they are spirit, and they are life." John 6:63. "Thy word have I hid in mine heart [not upon the shelf], that I might not sin against thee." Ps. 119:11.

Are you satisfied with a mere form of the truth, or are you hungering and thirsting to have this antitoxin in your very soul? If you come like a hungry child, beseeching God to be fed at his table, he will satisfy your desire, sin will be killed at its very roots, and you will gain an everlasting victory over sin and its bewitching snares.

Chicago, Ill.

"The Cities Are Great and Walled Up to Heaven"

R. D. QUINN

THE building of cities and temples is the result of apostasy from God. To this Hosea referred when he wrote, "Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities." Hosea 8:14. This departure from God's original plan began with Nimrod, whose very name signifies rebellion. From the time of the building of those first great cities in the plain of Shinar, notable among which were Babylon and Nineveh, until our own unparalleled age of centralization and city building, the devil has entrenched himself within these strongholds.

It was the cities that were great and walled up to heaven, and the giants living in them, that staggered Israel's faith at Kadesh-Barnea, and indirectly delayed their entrance into the promised land for nearly forty years. The whole land of Canaan was Israel's by deed of gift, but notwithstanding this, every square mile of it had to be claimed from the hand of the people who possessed it. "Every place that the sole of your foot shall tread upon, that have I given you, as I said unto Moses." The country was theirs, but it had to be possessed. They must put their feet down upon it, and claim it for God. This they had known for forty years; but those great and walled cities, lying directly in their path, had to be entered and taken before they could come into their inheritance; for the people were to pass "over right against Jericho."

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes." Behind him was the swollen Jordan; before him were the towering walls

of Jericho. As he withdrew from the encampment to meditate and commune with God, he could not forget that, forty years before, the former generation had cried out for bondage in Egypt, or graves in the desert, rather than to face the terrors of those walled cities. The record states that Joshua lifted up his eyes. It is well that he looked up. The outlook at times may be very dark, but the up-look is always light. It was while Joshua was engaged in earnest prayer, that the Captain of the Lord's hosts appeared, and gave him directions for the taking of the city.

It is not difficult for us to understand these things; for, spiritually, we occupy a similar position. Standing on the very confines of heaven all these years, we are still confronted with the great cities of our land, which have long been neglected, and have stood in the way of our onward march. We are face to face with these strongholds, these modern Hebrons and Jerichos. Our only way to the promised land leads directly through them. They must be warned. It seems that these great and wicked cities have been left to the last of the unworked and unconquered territory for God. But they must be entered, and the honest gathered out, before the end shall come. In the past, God has demonstrated that as long as there is one soul, even as Rahab in Jericho, seeking after light, he will send his messengers to such a one. If there is but one righteous man in Sodom, God will withhold his judgments until his messengers have brought him out. For us the nearest way to the promised land is by the way of the cities. Let us be of good courage, having the assurance that we are well able to go up and possess the land; for it is written, "The house of Jacob shall possess their possessions."

New York City, N. Y.

Dark Days and Their Uses

CHAS. P. WHITFORD

I do not refer to dark days caused by climatic conditions, but dark days that come into our religious experience, —days when it seems as if every friend has forsaken us, and God has hidden himself from us,—days when discouragement and trials press upon our hearts until we are almost persuaded to believe that Jesus, that Friend above every other friend, has forsaken us. At such times it is well to remember the words recorded in 2 Cor. 4:17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

We may be comforted with the thought that every dark day in our experience, if recognized as an affliction, is only a "light affliction." In comparison with the dark days through which Jesus passed while upon earth, the dark days that come to us are comparatively free from darkness and trial. These "light afflictions" of ours are "but for a moment." Even our lives of forty or sixty years

in this world, as compared with the endless life which the saved will enjoy in the world to come, is only a moment.

But why does our Heavenly Father, who says, "I have loved thee with an everlasting love," permit dark days to come to us? Why not permit us to live in perpetual sunshine, and never have a heartache, sorrow, or disappointment? If he loves us as he says, why should he take from us our loved ones, and thus deprive us of their society, and the happiness we might enjoy with them? Has God a grudge against us? He says, "I have loved thee with an everlasting love." That means that he will never cease to love us; for "God is not a man, that he should lie." He himself tells us that these "light afflictions," which are but for a moment, will work for us "a far more exceeding and eternal weight of glory."

We may not be able to understand, before the trial, just the lesson the Lord wishes us to learn; but we may be assured that he takes no more pleasure in allowing dark days to come into our experience than a loving mother would enjoy in punishing her child. A mother whose heart is filled with love for her child would never cause him a shade of sadness or sorrow, save for his best good. In like manner the Lord, who loves us with an everlasting love, and who knows just what is best for us, permits darkness to come into our experience only for the development of Christian character. Perhaps he desires to bring us where we can realize more fully that this world is not our home, that we have no abiding city here; and to set our hopes upon the better world beyond us, and the better life to come. So he would detach us from the things of this poor, unfriendly world, and bring us into closer relationship with himself.

The great apostle Paul said, "We know that all things work together for good to them that love God." Rom. 8:28. There was no uncertainty in the mind of Paul about the matter. He did not say: "I guess," or "I think," but, "I know that all things work together for good to them that love God." Did Paul have some sad experiences? Read his own words: "Five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11:24-27.

Notwithstanding these dark days in the life of Paul, he did not become discouraged, and forsake his Lord. Instead, he sought God for comfort, and as a result he heard a voice saying: "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9. Surely Paul had some dark

days, but they were properly endured; as a result every trial and every affliction was working out for him, as the text says, an "eternal weight of glory." And if my sad experiences and yours are properly endured, they will work out for us a far more exceeding and eternal weight of glory.

Just how some of the experiences that come into our lives can work together for our good is a mystery that we can not understand; but since God says it is true, and since he can not lie, we may be comforted with the thought that by and by we shall be better off than if we had not passed through these trials.

In 2 Cor. 4:18 the apostle presents another comforting thought to the child of God: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." These words follow the thought expressed in verse 17,—that trials are for our good. They work out for us a far more exceeding and eternal weight of glory; we should not look at the things we see all around us, to find consolation when these "light afflictions" come; but by the eye of faith we should look beyond, to the things which we can not behold with our natural eyes. These things which are visible to the natural eye are temporal; they are passing away; but the things which we can not see are eternal. Temporal things can afford us comfort only while they continue. Eternal things will afford us comfort eternally.

Miami, Fla.

Faith and Courage

E. K. SLADE

PERHAPS no other elements of character are more needed by the people of God than faith and courage, and the two usually go together. A tremendous work lies before us. Not one of God's workers in these days escapes the frequent experience of looking upon a seemingly impossible task, and of having before him a work so gigantic in its proportions that he is made to feel that the task is altogether too great. We are facing that situation in our work on every hand. The financial responsibilities resting upon this denomination are of such a character. The great unworked fields of the world present a task far too great for human strength or for human accomplishment.

The cities in which we have done so little present a field of work that would require many years for us to perform at our present progress. As we view the fields and consider the great things to be done in connection with the work of God, we are made to realize more and more our need of divine aid. It is so easy for us to forget that we are to be the helping hands of One who is mighty in wisdom and strength, and who possesses abundant resources for the accomplishment of his will. One who is limping along, faintly realizing this,

without exercising living, definite faith in the presence and power of God, is not living up to his opportunities. He is sure to become a discouraged man; and what can a discouraged man accomplish at anything?

The Lord "made known his ways unto Moses, his acts unto the children of Israel." He has also placed on record a sufficient account of his ways and acts to make his children in these days intelligent in regard to his attitude toward his people and his work in their temporal, every-day experiences. Israel was favored by many remarkable deliverances and God's special protection and care. The experiences they passed through are typical of much that will be experienced in the spiritual career of Israel in the last days. As their successful march from Egypt to Canaan depended upon their faith and trust in a mighty leader, so will our successful journeyings in these days depend upon our leaning upon divine aid. The advance of God's work is not to be retarded by hard times, unfavorable conditions, or the difficulties to be encountered. It depends upon the faith and courage of his chosen instrumentalities. The heavenly resources are limitless, and the only restriction is our failure and our faithlessness. Never was there a time in which the children of God needed more to pray than in this time.

Faith is a characteristic that will be especially prominent in the church of God in these days. Let us not repeat the sin that Israel committed at one time when it is recorded of them that "they turned back and tempted God, and limited the Holy One of Israel." Ps. 78:41. This they did when they faced that journey in a desert land which led them to fear that they would die of starvation. In regard to this experience it is recorded of them, "Yea, they spake against God; they said, Can God furnish a table in the wilderness?" God is not to be limited in his willingness to provide all that is needful for those who faithfully take up the task committed to them, and this should be understood thoroughly by his people in these days. Such an understanding, with a living faith in such a God, will inspire the courage that we all need.

Holly, Mich.

It is a noble and great thing to cover the blemishes and to excuse the failings of another; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—*South.*

I use the Scriptures, not as an arsenal, to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.—*Boyle.*



The Best Way

WHY should I wear my sorrows
For all the world to see?
Why should I let life's bitterness
Cast its shadow over me?

Could I serve the Master better
If I wore a solemn face?
If I let each bitter heartache
Too plainly leave its trace?

O, didn't he make the sunshine?
And didn't he make the flowers?
And do the hearts that love him
Love him less in life's sunnier hours?

And his own dear face was brilliant
With the light of his love, I know;
If it did not glow with that fire intense,
Would the children love him so?

Why not laugh, if the laugh is kindly?
It is better than looks forlorn;
The dear Lord made the lips that smile
As well as the lips that mourn.

— Anna Cecilia Doyle.

Home Quarantine

KATE LINDSAY, M. D.

THE prevention of the spread of infectious diseases by separation of the sick from the uninfected, is practised more or less everywhere except in the homes of the land. Yet the home is just where isolation would be most effective as a life-saving and disease-preventing measure. If every home were provided with a room fitted up for caring for any member of the family in case of illness, so constructed as to have an outside entrance, and so located that it could be closed up from direct communication with other rooms in the house, the expenditures of money and loss of time due to illness would be greatly reduced and the death-rate notably decreased.

The infectious disorders are especially dangerous among children. Measles, whooping-cough, scarlet fever, and diphtheria are often fatal during the first five years of life, most of the fatal cases occurring under this age. Whooping-cough and measles are especially deadly from six months to two years. In cases of scarlet fever and diphtheria the mortality decreases after ten years of age, and these diseases are seldom contracted in a severe form after twenty. The epidemics of children's diseases are most common in the cold season of the year. With the shutting up of the homes of the nation, by closing doors and windows, and the greater crowding together of the family members within four walls, comes a foul domestic air-supply and closer personal contact, with much less outdoor exercise. The women and chil-

dren living most of the time in the unhealthful, shut-in environment, are the greater sufferers. The schools also begin to open with the advent of September, and the infection of one home by any contagious disease endangers the health of other households. Thus the whooping-cough, measles, scarlet fever, or diphtheria, of the isolated farmhouse, carried to the district school on the clothing or person of some student, may spread over the entire neighborhood, and infect other distant country homes.

Epidemics are often more difficult to control and stamp out in the country than in the city, where the contagion hospital is handy, and the board of health is better organized. The absence of the contagion hospital indicates the need for the farmhouse quarantine room, and the more or less imperfect rural board of health system indicates the need of every family having its own sanitary regulations. Many healthy country children of school age have measles, scarlet fever, whooping-cough, or other children's diseases in a mild form. They are in no serious danger of either death or damage to health from these disorders.

Young Children Most Liable to Infection

But at home are the infant members of the family, not yet of school age, who are liable to infection from their older brothers and sisters, and likely to have these diseases in a severe and speedily fatal form, or else their health may be permanently injured and death result a few years later from tuberculosis or some other chronic disorder. The writer once had such a case with which to deal. A sturdy youth of eighteen had a mild attack of scarlet fever. He came home, and was warned not to mingle with the younger members of the family, which consisted of eighteen-months-old twins, his half brother and sister. The young man, being away from home at the time of their birth, and not having seen the children, was very anxious to have them brought to his room, as he arrived late the night before and did not see them, fortunately, at the time of his arrival. The physician called early the next morning to diagnose his case, positively forbade any communication between the youth and the babies, prescribed the needful treatment of the case, reported it to the health officer, and went on her way. She was satisfied in mind that no member of the family was likely to suffer from the spread of the infection, as the parents had both had the disorder, and the little ones were to be sent to their grandparents, half a mile distant, at once. Calling next day to see her patient, you may well imagine her chagrin to find the

young man sitting up in bed playing with the innocent little ones. The health officer had tacked up a scarlet-fever sign on the gate-post to save the children outside from infection. It did not protect the babies in that home. Some wise old lady had diagnosed the young man's disorder as scarlet rash, which she assured them it was better for them to get through with while young. Four days later the little sister awoke feverish and with sore throat, vomiting, strawberry tongue, and all the symptoms of scarlet fever. Next day the little brother was ill too. The tenth day both the children died of malignant scarlet fever. The youth and his thoughtless parents were left at home to meditate on the folly and fatality likely to attend the voluntary exposure of tender infants to contagious, infectious disorders.

The Wisdom of Precaution

If a wise system of home sanitary regulations were established by the head of all homes, such sad bereavements would be much lessened in number. When a member of the family would complain of feeling ill and having a sore throat, rash, or any other symptoms of contagious disorder, he could be retired to the quarantine room at once, where he could be put to bed and made comfortable until the arrival of a physician. If it should prove some simple disorder and not dangerous to the life of others, no harm is done to any one. Should it prove to be a case of contagion, who can tell the good done to the other members of the family and the community? Also, consider the saving, even from a money standpoint. It is cheaper to care for only one case of family illness, rather than to have the whole household sick. In most homes now constructed, no provision has been made for a home quarantine room, therefore a selection must be made of the one most suitable for this purpose, well ventilated, and with an outside door, also in communication with another room where water can be heated and disinfecting done; or the room, if large, may be divided with a curtain or screen; all carpets, heavy curtains, and upholstered furniture, or anything likely to hold infection, should be removed. The bed, a few plain chairs, cheap rugs, two or three tables, a number of cheap, bright pictures on the walls, and vases for flowers, with a screen or two, are all that are needed. A closet or wardrobe is handy if it has shelves and drawers, but should never be used to hold soiled clothes or unemptied slop-pails. Only medicine bottles, clean linen, and the needed sick-room utensils, after a thorough cleansing, should be put into these useful receptacles for stowing away things out of sight.

Before the Doctor Comes

The family needs, for diagnosing illness, a thermometer and carefully cultivated powers of observation. When the temperature is above normal two or three degrees, it may indicate some serious disorder, or only a cold, overeating, overexercising, or some trivial disorder.

or it may mean the onset of some serious illness. In any case the management is the same until the doctor arrives. Undress the patient and put him to bed, stopping all food, and giving him plenty of water to drink. A warm bath is useful and needful in most cases, also an enema to free the bowels. If there is sore throat, a gargle of peroxid of hydrogen and water, one part to four of the water, is good; also hot fomentations. Pain in the bowels is often relieved by hot applications; sickness of the stomach, by free tepid water drinking or a lavage to free the digestive organs from fermenting food. A chill can be relieved by a hot foot-bath, hot water drinking, and keeping quiet in bed. A warm bath will often hasten the rash in eruptive disorders, and cool sponging or a cool bath is very soothing in cases of fever. A little care at the outset of any infectious disorder may make the whole course of disease light. When the doctor comes, he will have charge of the case, but there must be some one who has undercharge, and who will carry out his orders, look after the disinfecting of all discharges from the body, and see to the cleansing and sterilizing of clothing, bedding, and all utensils about the sick-room. The discharges from the body in case of contagious disease, should never be emptied into the water-closet, or other closet used by the family. They had best be burned. If they are not burned, disinfect with five-per-cent carbolic acid solution or with chlorid of lime, and bury in quicklime.

Boulder, Colo.

It Might Not Be True

I SERVED my apprenticeship on the *Springfield Republican*. One of the first stories I wrote contained a serious reflection upon a well-known citizen. I had made a thorough investigation and was confident of my facts. So I informed the managing editor, Mr. Griffin, when called upon to answer questions springing from the proof-sheet. "There is not one chance in a hundred," I declared, positively, "that the story is not correct in every particular and none whatever that it can be confuted." "You are sure," he said, "not one chance in a hundred." "Well," I replied, "just about that; certainly no more." "Then," he said, quietly — and the words were chiseled upon my memory — "then it *may* not be true." I reluctantly assented. "I haven't a doubt that it is," he said, "and," he added, with a grimace, "I hate to lose it. But it is a serious thing to take even a chance of blasting a personal reputation. Besides, you see, it is a rule of the office never to print anything that *may* not be true."

The story went by the board. Subsequently it was fully substantiated. But I didn't care. By that time I had acquired too strong a sense of pride in the paper I was working for to mind what had then seemed to be a sacrifice. I might add that forever thereafter, in

common with certain little boys who are reputed to have profited from early lessons, I heeded the injunction thus conveyed. To make the assertion would be easy. But I hesitate. In fact, I can not. Alas! it *might* not be true.—*From George Harvey's Speech to the Sphinx Club, in Harper's Weekly.*

To Stand Correctly

THE correct standing position has been frequently described, but as frequently forgotten, or at least neglected. *Chest up* is the essential direction, and one might almost say the only one needed, since in lifting the chest the shoulders are at the same time thrown back and down and the abdomen drawn in; to swell the chest with a full, deep breath and to hold the position is the secret of the correct position. The chin should be held in, but not stiffly so, and the weight should be on the balls of the feet instead of on the heels. One can teach one's self to take invariably that position when rising from a chair, at first consciously and afterward unconsciously. — *Harper's Bazar.*

Forgiving or Vindictive — Which Will You Be?

PERSONS "strong in their loves and friendships" are naturally as strong in their dislikes and resentments. Earnest, deep natures need to cultivate the grace of "not remembering injuries" and the gift of forgiveness. I say gift, for the ability to forgive an injury is a gift from God, given in answer to agonizing prayer. One may argue with one's self and strive to crush out the "hateful" feeling, but until the Spirit helps, the bitterness still abides. Oftentimes one takes a pride in nursing the bitterness, vainly imagining it an evidence of firmness. No finer words were ever written for such persons than the following from *Everybody's*: —

"Nursing a Grudge

"Nursing a Grudge: 'Tending it, keeping it alive, nourishing it until it becomes a companion. What a foolish, reckless occupation! You probably know men right in your town who nurse grudges almost as big as they are, and show off the grinning things on every possible occasion, and apparently with great pride. Now a healthy soul can't keep a grudge overnight. It forgets or forgives. Life is too sweet, too beautiful, to befool with a nasty grudge, big or little. . . . A grudge doesn't hurt anybody but the man who harbors it.'

"The writer goes on to advise that all who have grudges strangle them and bury them in unmarked graves, and closes with these words: 'Why will people make themselves wretched and keep themselves wretched when it is so beautiful to be happy and clean-hearted?'"

Again, if we are to be judged by our thoughts and by our thoughts condemned, the nursing of grudges means condemnation for thoughts of our wrongs that do not minister to Christian

living. Moreover, these bitter thoughts leave their impress on features, and we grow to look in harmony with our thinking, so that we mar our own visage with furrows of discontent and malice.

What a good, comprehensive text to preach from: —

"Thou who upon the waves of Galilee
Bade the wild waters bow to thy control,
And sink to softest ripples instantly,
Look with thy pitying eyes, O Friend
most true,
Upon all human hearts so deeply
stirred;
Hush their tumultuous passions and sub-
due
With 'peace, be still' each stormy
thought and word."

— *Selected.*

Forget: Don't Remember

MEN have made fortunes teaching the human race how to memorize and how to remember. But a greater fortune awaits the man who will teach humanity how to forget. A good memory is excellent, when it is cultivated to remember the right things. But what many of us need to learn is how to forget the unpleasant things, the things that irritate and drag down the health of the mind and of the body. We do not realize how much our health depends upon the art of forgetting. We nurse a grievance until it makes us angry and bitter; we hug to our minds a fancied wrong until it becomes a real one. A word, an action — in the majority of cases misunderstood — rankles in our bosom, and we let it linger there until it fairly eats our vitality. If all this did us any good, — if it undid the wrong, actual or fancied, — there might be some excuse for our doing it. But all it actually does is to sap us mentally and physically.

"Easily said," says some one, "but how can you forget?" Simply by cultivating the habit of switching your mind off to some happy memory the moment some disagreeable thought enters into it; by forgetting the faults of your friends and keeping strictly in mind their good qualities; by believing not in the worst side of people, but in their best; by letting go and not hanging on to the little jealousies, the petty annoyances, the disappointments, the rankling acts — the little gnats that eat into our very souls and minds and bodies. Just to forget — that is what we need as much as to remember. It is not easy. No; nothing that is worth while is easy. But the mind can be trained to forget what it is best for it to forget, just as well as it can be cultivated to remember what it is wise for it to remember. To learn to forget, to practise it, to make a study of it — that is what we need! — *Edward Bok.*

THE countenance may be rightly defined as the title-page which heralds the contents of the human volume, but, like other title-pages, it sometimes puzzles, often misleads, and often says nothing to the purpose. — *Wm. Matthews.*

THE WORLD-WIDE FIELD

He Will Save Us From Our Sins

DELWIN REES BUCKNER

WHEN Jesus, robed in heavenly array,
Upon his steed-like cloud speeds
through the sky,
The cynosure of every anxious eye,
Will he confess my name that dreadful
day?

I feel more guilty than a common thief,
For I have robbed my Lord of tithes
and time;
But I have asked him to forgive my
crime,
Thought of vile sinners I have been the
chief.

That day the lawless to the rocks will cry
To hide them from his bright, con-
suming flame,
But others, many risen from the grave,
A loyal company, with whom may I
Be worthy to be found, who have his
name
Sealed in their foreheads,—them will
Jesus save.

Ambato, Ecuador.

The Hindustani Work, India

S. A. WELLMAN

EARLY in March the school for Hindustani girls was to open its work for the coming year at Dehra Dun, and for that reason it was planned to hold a meeting for the Hindustani native workers in connection with the opening of the school. The writer was invited to meet with these brethren and sisters, and hold the quarterly service.

Leaving Lucknow on the evening of March 3, and arriving in Dehra Dun the next morning at daybreak,—it is three hundred sixty miles from Lucknow,—we began the meetings at 10 A. M., Brother L. J. Burgess giving a Bible study in Hindustani. In the evening a similar service was held. At ten o'clock Sabbath morning we held the ordinances and communion service, after a study of the Scriptures concerning these things, Brother Burgess interpreting for the writer. We had a most enjoyable time together, all the brethren and sisters entering whole-heartedly into the spirit of the service. Sabbath-school was held in the afternoon at five o'clock.

Sunday we spent in counsel with the brethren and sisters in regard to their summer's work, and in planning for the girls' school, and for the dispensary recently opened at Najibabad by Sisters Kurtz and Shryock. It was decided to move the girls' school from Dehra Dun, where already there are abundant facilities of this kind provided by other missions, to Najibabad, where practically nothing of this kind has been attempted.

The workers departed to their homes

early on Monday, and Brother and Sister Burgess and the writer came down to Najibabad, ninety miles toward Lucknow, to plan with Sisters Kurtz and Shryock concerning their work in the dispensary, and to find a suitable location for the girls' school. The dispensary is very well situated in the heart of the native Hindu quarter of the town. The building, in which these sisters also live, is in fair condition, and would be very suitable for the purpose were it located in more healthful surroundings. It is, however, the best that can be found, and much better than the usual native house in the villages. The sisters had



GROUP OF HINDUS, MAHRATTA CASTE, INDIA

not been an hour in the place when they were called out to attend the wife of one of the native merchants, and they have since treated two of this family with success. There is no doubt of the dispensary having all it can do, even though it confines its efforts to the native women, as is planned.

In looking over the ground we found that the building which had previously been promised for the girls' school could not be obtained, and we had, consequently, to seek another location. This was found in a much better quarter, where more sunlight and air would be possible. In April, as soon as the renovation of the buildings selected is completed, the school will be transferred to Najibabad, where already a lively interest is taken in it by the native people.

Of our workers in the field among the Hindustani people, Brother and Sister Burgess will locate in the Garhwal district in the hills, during this hot season, where they are building a boys' school

The two nurses before mentioned, together with Sisters O'Conner and Sing, who have the girls' school in charge, will locate in Najibabad. The writer and family will locate at Mussoorie, and continue the study of the language.

For ourselves we can but say that we are thankful that the guiding hand of God brought us to India this year. We are making good progress in the language, and are getting acquainted with the customs and manners of the people; healthwise, we have never felt better anywhere. But as we look upon this great Hindustani field, with its eighty million people who know nothing of Christ, we long for the day when we shall have large additions to our present force of laborers. Those previously mentioned are our all to-day. Dear brethren in America, pray for the work in this Eastern land, and answer your prayers with your sons, your daughters,

and your substance. Like the love of God should the love in your hearts reach out toward India, not because of its love for you or its personal call to you, but because of its dire and pressing need. "Herein is love, not that we loved God, but that he loved us." We stand in the same relationship to this great needy people. May God help us that our love, like an enduring flame, may light this sin-darkened land. "Brethren, pray for us," and pray for the work in India.

Mussoorie, India.

The Union Conference Committee Meetings in Europe

L. R. CONRADI

AFTER the German Union Committee meeting in Friedensau, the writer hastened immediately to Watford, England, where the British Union Committee held its session February 11-17. When I reached Stanborough Park, I was pleased

to see the new school building well under roof, and nearing completion. All the members of the committee were in council; and as their three legal associations had their annual meetings at that place, there were also a number of our other brethren present.

The British Union added last year 263 members; but its membership — 1,811 — is about the same as it was in 1907. However, during this time the tithe has been increased by \$2,500, so we have every reason to believe that we are on a better basis than we were then. The appropriations for 1909 were \$3,500. As quite a number of workers had been returned to the States, and as they had sent a number of their delegates to the General Conference, the allowance proved a little short; but the South England Conference stepped nobly in to make up the remaining deficit. The appropriation for this year has been cut down to \$2,000, and since the two German unions as well as the Scandinavian are now getting along without any outside appropriations, the British Union felt like doing its utmost to follow their example by 1911.

We were pleased to notice the prosperity which had attended our institutional work. By the efficient help of Brother W. C. Sisley, the British Union has been able to erect a neat publishing plant, a food factory, a fine building for the school, with suitable dormitories, and some cottages for the employees. All that remains is to remodel the present mansion building into a well-equipped sanitarium. This last proposition received careful attention at the meeting, and it was unanimously voted to begin this work during the present year. The Leicester and Caterham sanitariums have had a prosperous year, and the latter has been able to make some substantial improvements, the cost of which it covered from its net earnings. If during 1910 there is a strong campaign throughout this union, and its sixty-six workers spend their energies in solid gospel work, there seems to be no reason why this union should not come up to two thousand members at the close of the year. England with its wealth,—the greatest of all the countries in Europe,—with its 45,000,000 people, with its wonderful liberty for the preaching of the gospel, with its great opportunities for the canvassing work, and with a fair number of workers and sufficient institutions, ought to make great strides in the near future.

From there I went to Gland, where the Latin Union had their session February 18-22. As I drove into their beautiful place on Lake Geneva, I noticed that their new sanitarium building was up several stories; it is expected to have it ready for occupation by July. All the members of the committee were present except the members from Portugal and Africa — the most distant regions. Important changes were also made during this meeting. Elder H. H. Dexter, who had hitherto been the president of the Southern French Conference, was in-

vited to take the French-Swiss Conference, Elder T. Nussbaum succeeding him in South France. Elder J. Curdy was transferred to the Northern French Mission field, where there are about 18,000,000 people who have never heard this message. In view of the fact that there are only a few hundred Sabbath-keepers now in France, and considering the important position which Paris occupies in all the Latin Union, it was decided that Elder L. P. Tieche remove the union headquarters to that city, making Paris a union district, and that a good additional business man be secured for Gland, thus freeing the union president for the important gospel work to be done among the millions of people. As the French-speaking members of Belgium desired to become united with the other Belgian Sabbath-keepers, the Latin Union voted unanimously to cede this portion to the West German Union, which has both means and men, and is now far better situated to work all of Belgium as a separate mission field.

There were also some changes of workers. Elder H. Steiner, who was working in Lille, was changed to Paris, and Elder J. P. Badaut from Paris to Lyons. Elder L. Zechetto reported favorably about the future outlook for Italy, and the committee felt that every-thing should be done that this great kingdom should take its proper place among the nations of Europe in this message. We were also pleased to notice the progress of the work in Spain, Portugal, and Algeria. Last year \$11,000 was appropriated for the Latin Union; however, in order to meet the increasing demands for this great field, and the extra expenses for the General Conference, we found that the deficit was somewhat larger; but the French-Swiss Conference stepped nobly forward, and voted \$400, while the General Conference increased its appropriation over \$800, thus covering all the deficit, and making it possible to do justice to the workers. The Latin Union added last year 159 members. Its membership passed the 1,000 mark during 1909, but as it now cedes fifty members to the West German Union, it starts out really with a membership of 985 at the beginning of 1910.

During last year a separate building was set aside for the school, and there are now thirty students in attendance from all portions of the union. Their sanitarium, food factory, and publishing house had a fair year. But they need another good business man to do justice to their growing work. We shall be pleased when we can get the \$5,000 from America to equip a little printing-plant on our place in Gland; then we can remove the publishing work from Geneva to Gland, and start a depository in Paris in connection with the union office. When we remember that there are only fifty workers now for 100,000,000 people, we can see that the great need of the hour is more workers. Let us all remember the Latin Union in our prayers and gifts.

February 24-27 I spent with the

Scandinavian Union Committee at Skodsborg, and we were pleased to meet all the members. The Scandinavian Union added 307 members last year, and it has passed the 3,000 mark in membership; while its tithe has come up to nearly \$25,000. During last year we were able to organize a fourth conference in Finland. A good school building was erected in Skodsborg, and there are now over thirty promising young people from Denmark and Norway in attendance. A small Swedish school is also in operation in Nyhyttan. Denmark and Norway are fast increasing their membership and finances; and as Sweden has now been separated into two parts, we are sure that it will soon follow suit. The work among the Finns is very promising. We were also pleased to welcome here Brother G. S. Juhl, from Iowa. He has been selected as the business manager of the Skodsborg Sanitarium, while Brother A. C. Christensen is doing efficient work as head bookkeeper. This gives Elder J. C. Raft better opportunity to concentrate his efforts on the field, and he has already conducted a well-attended public effort in southern Sweden. During the past year Christiania was able to pay off the mortgages held by the Hamburg office. Scandinavia has about forty-seven workers for its 13,000,000 people. Now that proper attention is given the education of their youth, there is no reason why this field should not surge ahead. We are indeed thankful that this union not only supports itself, but that its conferences and the union had a surplus last year, and will soon be able to help, beyond their regular offerings, to push the work in far-off fields.

The real work in all these fields is only just developing, and with the proper system and organization and development of workers, we shall see great things accomplished in a little while.

Hamburg.

The West Russian Mission Field

W. J. FITZGERALD

FOLLOWING the meeting of the Little Russian Mission held in Kief, March 2-6, Elder J. T. Boettcher, Brother Paul Brandt, and the writer proceeded to Warsaw, the capital of Poland, for the meeting of the West Russian Mission, March 9-13. Twenty-two hours were required to make the journey. For over half the distance it was evident, from the appearance of the towns and villages, that we were in real Russia, and, from the appearance of the churches on every hand, that Greek Catholicism holds well-nigh absolute sway.

As we entered Poland, it appeared that the soil was not naturally so productive as much of the country through which we had traveled in Russia proper. There were, however, on every hand evidences of greater thrift, and that the influences of Western Europe had long been producing their results in the lives and affairs of the people. There were better roads, better houses and farms, and bet-

ter villages and towns. Everything looked far in advance of real Russia. Though politically a part of the colossal Russian empire, Poland possesses a more modern and progressive civilization.

We entered the fine city of Warsaw in the night. As we passed through its streets, we experienced a very distinct impression that we were again on the border between Eastern and Western Europe. We felt almost as if we were outside the western border of Russia, but certain things reminded us of the constant watchcare of the czar's government over all subjects and alien travelers in this country. Groups of soldiers could be seen marching through the streets; their uniforms were Russian. On every hand were the vigilant police; they were Russian, as well as their uniforms.

The usual demand for our passports was made. This is the ever-present and forceful reminder that one is in Russia. It is said that "in Russia, a man possesses three parts: body, soul, and a passport." One can not safely pass from one town to another without a passport. Before he is allowed to stop overnight in a hotel, he is required to deliver up his passport, that full information may be entered in the records at police headquarters.

Neither the attendance of our own members nor of the people from the city, was as large in Warsaw as in Kief. Yet we were again impressed with the fact that God is just as ready to bless a small meeting of his people as a large one. In all the services from first to last, we enjoyed the presence of the Holy Spirit in the annual meeting of West Russia.

At the opening service, the special officer from the ministry of religion at St. Petersburg, who was with us at Moscow, graciously presented himself to us again. While he was very alert in his attitude in Moscow, he manifested a keener interest in all the services in Warsaw. He took elaborate notes of all sermons and Bible studies. We are praying that he may be convinced of the truthfulness of the message he has noted so carefully. Not only was this officer from St. Petersburg present in Warsaw, but also the missionary of the Russian Church, mentioned in a former report, was present at the beginning of the session. As all the meetings were conducted in the German language, and as that gentleman could not understand the German, he did not deem it advisable to attend all the services as he had done in Kief. A special police officer from the Warsaw government attended all the services, to prevent anything being done which is not permitted in the laws and edicts of toleration. It should be understood that our people are only tolerated in Russia; they do not have a full measure of liberty. (The special officer from St. Petersburg has just approached me, as I am writing at a table in our meeting hall in Mitau, to inquire what I am writing. I have satisfied him by saying that I am writing a letter to our people in Great Britain and America. This incident will help to illustrate how closely

all our conduct is observed by these official spies. They desire to know all about everything.)

Thus far the work in Poland has been confined mostly to the German population. Only a few Poles have been won. A great lack has been felt, for there have been no Polish workers. Earnest efforts are now being put forth to develop some strong young workers in the field. Everywhere it is apparent that the permanent success of the work depends upon the development of strong native workers. Encouraging progress is being made in this in all parts of Russia. Every year adds a considerable number of young persons who have attended the Russian department of our school at Friedensau, Germany. It will be a great advance move when a school can be established right here in Russia. Great care and patience must be exercised in the selection of a location for the school, and in making all necessary arrangements with the government.

The West Russian field has five provinces besides Poland, with a total population of over twenty million. About five million, or nearly half the Jews in the world, live in Poland. One third of the population of the country is Jewish, and it seems to a stranger that the proportion is more than one third. The present membership of the mission is 311.

Brother H. J. Loeb sack, who attended the General Conference last year, is superintendent of the field. Brother H. Schmitz was recommended for ordination to the gospel ministry at the union conference session to be held immediately at Mitau. Seven workers are engaged in the field. May their united efforts win many souls during the present year.

Caste in America

THE *Sioux City Daily News* of recent date contains an article from the pen of Tishi Bhutia. The *News* says that this gentleman is a Hindu, twenty-five years of age, who has recently been graduated from Harvard University, and is now studying law in New York. He is the only Hindu who ever worked his way through an American college, and the only Hindu who ever studied American law. He came to America as the protégé of Lady Curzon, with the understanding that he was to work his way through school. This article was written by him to young Americans, and prepared especially for the *Daily News*:—

"In order to come to America I was forced to measure off fifty miles of dusty roads with my prostrate body. That was because I was of high caste in India, and caste is the thing that prevents the progress of India.

"Of course I did not expect to find caste in the United States, because I had heard it was a free country.

"In India a man is born to sweep, or to carry water, or to cook, or to do some special work of his caste. Brahmans—men of my caste—are not supposed to work for a living. They must die first.

But in your country I found distinct caste lines. I had promised Lady Curzon to work my way through Harvard.

"It's hard to find something to do for money," said a schoolmate of mine at Harvard.

"I don't know," I answered, "I found a job taking care of a furnace to-day," I said.

"He laughed at me. I got more furnaces to attend to. Altogether I made ten dollars a week from them; and whenever it snowed, I cleaned off sidewalks, and made as much as two dollars in an afternoon.

"Yet there were many students who suffered for lack of funds because their ideas of their position—in India we would call it caste—prevented them from doing menial work.

"Down in Wall Street I see many young men in old clothes, tattered and worn. They are men who have lost their money. But they will not go to work. They think their position in life prohibits them. That is American caste.

"Progress, to twentieth century eyes, is absolutely necessary, but one from the Old World is constrained to question whether the penalties of progress do not overbalance her advantages.

"I am struck with the lack of unity in your families. Each member of the family strives to reach high in the social scale. I read in your dailies case after case of separation, of divorce, of parents against children and children against parents; of murders, of suicides, of grasping greed for gold that gives might strength over right, and gives wealth to the few and crushes in poverty the many.

"Your Christian religion is the greatest and best religion in the world. Brahman though I am, I must admit it. It is a religion that teaches you to love one another. Our religion does not teach us that, but it teaches each man to care for himself as best he can. Our religion could not make the world happy, because it is selfishness. Your religion teaches unselfishness; that is bound to brighten the lives of others and make this world a better place.

"I have been in your country several years, working quietly and watching you.

"If you would all follow the Christian religion, you would make the whole world happy.

"India is in darkness, and so are other Oriental countries. Our religion gives us angry gods, who must be appeased by our sufferings. Your God is kind. He teaches you to be kind to each other and to all other men. Why don't the people of the United States let their religion make them happy?

"Or does each man consider that it is not his religion, but that the religion belongs to the United States government, and entitles it to be called a Christian nation? Why are you so proud of being a Christian nation when so many of you do not live as Christians?"

"If you can not get the best, get the best possible."



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Editorial

The Bible Only.—That is the religion of Protestants, and that is the religion of Seventh-day Adventists—"the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. . . . That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15, 17. The Bible is supreme and complete.

The Test of All.—The Bible is the test of every manifestation of spiritual gifts in the church. All these gifts must meet the standard, "to the law and to the testimony," the Holy Scriptures. That is not only the Scriptural position, but it is the historical position of Seventh-day Adventists. And, blessed as this people have been by manifestations of spiritual gifts from the very beginning of our history, those gifts, whether of apostle, prophet, or teacher, have always insisted upon the Bible, and the Bible only, as the rule of faith and doctrine, all the gifts but leading the believer unto that Sacred Word.

Always Our Position.—In the early days some charged that because we recognized spiritual gifts in the church, particularly the spirit of prophecy, we must be adding something to the Word, as a doctrinal standard. In reply James White wrote in the *Review* (Oct. 16, 1855), quoting the following from a tract he had published in 1847:—

The Bible is a perfect and complete revelation. It is our only rule of faith and practise. But this is no reason why God may not show the past, present, and future fulfilment of his Word in these last days, by dreams and visions, according to Peter's testimony. True visions are given to lead us to God, and to his written Word, but those that are given for a new rule of faith and practise, separate from the Bible, can not be from God, and should be rejected.

Again, in the same article, he quoted from the *Review* of Oct. 3, 1854, the uniform position held as follows:—

Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit, in

searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position.

These are hearty words that ring true. They exalt the spiritual gifts in the church by showing their true place and purpose. And ever these gifts among us have besought us to let the voice of the messenger but lead us into God's Holy Word.

"Distress of Nations"

In his description of the conditions which would prevail in the last days, and which would clearly indicate that the coming of the Son of man was near, Christ mentioned "distress of nations." This brief expression would properly indicate something out of the ordinary. Since the dawn of history, the nations of the earth have been involved in more or less difficulty, but according to the Saviour's prediction there would be a period of such general perplexity in the last generation as would warrant the broadest interpretation of the expression "distress of nations."

That such a condition now exists is the testimony, not of a professed apostle of the second advent movement, but of one whose breadth of view and Christian candor lead to this conclusion. We quote a short article from the May number of the *Missionary Review of the World*, which appears under the title "World-Wide Unrest:—

One of the signs of the times, and very conspicuous, is the world-wide unrest. Never has this been more general if not universal. If we begin at the Sunrise Kingdom and go westward, we shall find almost, if not quite, every nation in the sun's daily course in a state of agitation bordering on revolution. In Korea there is a desperate struggle for independence, and freedom from Japanese domination. In Japan itself there is a condition of practical bankruptcy, the nation consumed with political ambition, and anxiety to assert and maintain supremacy on land and sea, and yet too poor to risk further indebtedness and outlay. China and Manchuria are restive under the threatened aggression of Russia, and the spirit of reform that is like a liquid at boiling-point. India has not been so impatient and on the point of outbreak since the battle of Plassey. Turkey is only just starting upon its new career, and uncertain what new development to-morrow may bring; it is like a volcano between two eruptions. Persia is in the very throes of revolution, with a change of dynasty and an entire upturning of government. And as in Asia, so in Europe. Italy is far from being at rest; France is in much the same condition as before the tremendous civil and religious disturbances of 1793. Russia, for the time quiet, seethes under the surface with antagonisms between the czar and his people, and the church and the

lesser sects. When was ever England and Great Britain generally more perplexed? a desperate struggle going on between democracy and aristocracy, socialism and imperialism. In the United States the conflict between labor and capital is keener than ever, and harder to bridge over by any mediation or compromise. And so it is all round the circle.

It would be difficult to compress into a briefer space a more just interpretation of the present political situation. There is, therefore, in current history a remarkable emphasis upon one of the predictions declaring that the course of this world is nearly run, and that the time is near at hand when the kingdom will be given to the Son of man. To the voices in heaven which at the commencement of the sounding of the seventh trumpet were heard saying, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever," many voices on earth are responding, and are proclaiming in events and conditions of a most striking character that this long-looked-for consummation is just at hand.

W. W. P.

The Power of a Changed Life

Of all the arguments which may be brought forward to prove the existence of God and the power of his grace, there is none so convincing and unanswerable as the effect of a changed life. When the power of God can take poor, degraded specimens of humanity, sunken in the depths of sin, the abject slaves of debasing habits, and in a single hour change the currents of their thoughts, put within their lives new purposes, new aspirations, new ideals, making the purity and loveliness of Christian character the one thing to be desired, and the old life of sin the most abhorrent, such a change as this affords an argument which can not be met by the scoff and jeer of the skeptic.

Men to-day are prone to question the working of miracles and the operations of the supernatural, but we see evidences of infinite working every time a soul is converted to God. In the one created in Christ Jesus, we see a new creation, an exhibition of the same creative power which brought the worlds into existence. God's hand is not shortened, that it can not save. He can snatch to-day the sinner from the lowest pit. He can take the feet from the miry clay, and establish them upon the firm rock. His power can blot out our iniquities, and cast our sins into the depth of the sea. This is our hope. We trust in the God who made the heavens and the earth, and in the Saviour who said to the leper, Be thou cleansed, and he was cleansed; who commanded the elements to be still, and

they obeyed his voice; who spoke new life into the dead, and they came forth from the tomb.

The great, convincing proof which we may give to the world to-day of the truth of his Word and the power of his gospel, is in allowing that Word to have free course in our lives, and that gospel to bring into our natures that regeneration and perfection of Christian character which it seeks to impart. By living Christ we shall demonstrate to the unbeliever the existence of Christ, and his power to do for him what he promises in his Word, and what he has done for us. Let us show forth in our experience the power of a changed life.

F. M. W.

Overturning the Word

MANY religious teachers have accepted the evolution theory of creation instead of the Biblical account, because they have come to believe that the Biblical narrative is "contrary to known laws of the evolution of nature," and because "the truths of geology have supplanted" the record of Genesis. But it is certain that there are few deductions more uncertain than the deductions of geologists in regard to the history of the earth. Each geologist who has attempted to give the age of the earth has reckoned it some millions of years older or younger than other equally learned geologists. Concerning the history and the composition of the earth itself the theories of scientists are various and diverse, and many scientists have won their way to notoriety through overthrowing the theories of other scientists.

Science has given various scientific reasons for earthquake and volcanic phenomena; and these have been abandoned one by one, because later science has proved the older demonstrations unscientific and unreliable, being overturned by later manifestations of the powers that produce these phenomena.

Yet, in spite of these well-known facts, there are many with whom the deductions of science are sufficient to prove the Biblical account of creation wrong, because this science does not agree with the Bible. It hardly needs to be said that it is entirely to the credit and honor of the Bible that such science does not agree with it. If it did, the Bible certainly would be overthrown with each overturning of one of the deductions of that kind of science; for science has continually overthrown such science, and demonstrated the overthrow; and the process is a continuous one. The Bible could not agree with such science and be the Word of God. It is strange, however, that so many choose to believe that each of these untenable theories has overthrown the Bible; and the strangest

part of it all is that so many who have entered the sacred desk have forsaken the solid Word for the ever-shifting theories of what is termed science. "Science" has been able to arrive at few conclusions that it has not been able later to overthrow; and these few unassailable conclusions are in harmony with the teachings of that Book which is the mouthpiece of him who is the Author of true science.

The "known laws of the evolution of nature" are not as surely known now by some scientists as they were a few years ago. Many scientists are now discarding the Darwinian theory of the creation of animal life. The missing link has, admittedly, not been found; for no such link as the evolutionist is looking for was ever lost. There is more than one missing link, however, in the theory; for the Darwinian has not been able to weld up his chain from the protoplasm even to the monkey,—not by many a phantom link. The difference between the other classes of animal life are as clear and definite as between the monkey and the man. The scientist can not trace any animal out of one species and into another, or trace the origin of one genus back into another genus. Each had its own beginning, and did not spring from a dissimilar order.

With this showing, it is asking us to exercise a credulity that the scientist would not tolerate for a moment toward the Bible, when we are asked by such scientists to accept such deductions and turn our back upon the Word of God. The psalmist declares that "the testimony of the Lord is sure, making wise the simple." It is better to be simple enough to believe that sure testimony of him who is "from everlasting to everlasting," and therein possess the truest wisdom, the key to the true science, than it is to give ourselves over to the wisdom of this world, shifting, uncertain, anchorless, rudderless, and self-destructive, believing all our lives that which is not true, and refusing to our eternal ruin to believe the sure Word of him in whom we live and move and have our being.

And yet to-day there is a great wave of popular teaching sweeping over the world that is carrying men and women away from the Word, and toward these vacillating, unsubstantial theories which contradict the Word. The colleges are full of such teachings; the public schools are full of them; the pulpits of many churches are overflowing with them; and now many Sunday-schools have taken them up. The set purpose of the deceiver is to create in the minds of young and old disrespect for the Word of God and a disbelief in its teachings.

The campaign is now on in all its might, and the baleful results are seen

in a religion of cold formality, a patterning after the worldliness of the unconverted, a dearth of vital godliness, a lessening number of conversions, and a general turning to the world, whose teachings they have put above the words of Holy Writ. As a consequence, faith is disappearing, and the stirring words of God's last solemn warning are falling on leaden ears wherever that propaganda has found acceptance among the people. Perhaps the greatest menace to the soul to-day is found in this faith-destroying disease which is sweeping through Christendom like an epidemic of death.

The Christian's hope and shield are in God, and in the Word which he has given. To forsake that Word is to turn our back upon the One who gave it; and in that there is no hope. To overturn that Word would be equivalent to overturning the very throne of God itself. It is a large undertaking, which, if it were successful, would plunge the whole creation into the abyss of eternal death and the blackness of darkness forever.

The science which has made that presumptuous attempt has not yet demonstrated its power to create one protoplasmic cell, to say nothing of a peopled world; neither can it save the souls of those who flee to it, flinging reproach upon the Word of Him who can do all this, and a myriad other things of which we have never dreamed. It is best to believe God; it is safe to believe him; and there is no safety in anything else. There is no combination of men or demons that can overthrow that glorious Word in which our hope is found. Its blessed promises have cheered the sick and suffering, the saint and the martyr, the despondent and the oppressed, through many centuries. It is no *ignis fatuus*, but the steady light of a sure hope, a sure guide for youth and age through every wilderness of this world. No confidence placed in it can be misplaced, and no hope built upon its promises will ever end in disappointment.

C. M. S.

The Relief of Leyden

THE armies of Spain and the Inquisition were seeking to subdue Holland. The city of Leyden was invested until its inhabitants were famishing. In order to send relief and food to the starving city, William of Orange conceived the desperate plan of opening the dykes to the sea, and flooding the land to drive away the enemy, and to allow a flotilla of relief ships under Boisot to sail to the gates of the city.

The great dykes were broken through, but the waters failed to flood the country deep enough to be effective. The investing army scoffed at the failure of the plan. Still Leyden held out, and prayed

to Heaven to send succor, determined to die one by one within the walls rather than to yield religion and liberty to the invader. Wylie says:—

At last Heaven heard the cry of the suffering city, and issued its fiat to the ocean. On the first of October, the equinoctial gales, so long delayed, gave signs of their immediate approach. On that night a strong wind sprang up from the northwest, and the waters of the rivers were forced back into their channels. After blowing for some hours from that quarter, the gale shifted into the southwest with increased fury. The strength of the winds heaped up the waters of the German Ocean upon the coast of Holland; the deep lifted up itself; its dark flood, driven before the tempest's breath with mighty roar, like shout of giant loosed from his fetters and rushing to assail the foe, came surging onward, and poured its tumultuous billows over the broken dykes. At midnight on the second of October the flotilla of Boisot was afloat, and under weigh for Leyden, on whose walls crowds of gaunt, famished, almost exanimate men waited its coming.

But a mile distant from the gates of the city the Lammen fort, held by the enemy, blocked the way, towering high and strong, and full of soldiers. Night fell with hope well-nigh gone. Again Wylie continues the story of the providential deliverance:—

Seldom has blacker night descended on more tragic scene, or the gloom of nature been more in unison with the anxiety and distress of man. At midnight a terrible crash was heard. What that ominous sound, so awful in the stillness of the night, could be, no one could conjecture. A little after came a strange apparition, equally inexplicable. A line of lights was seen to issue from Lammen, and move over the face of the deep. The darkness gave terror and mystery to every occurrence. All waited for the coming of day to explain these appearances. At last the dawn broke; it was now seen that a large portion of the city walls of Leyden had fallen overnight, and hence the noise that had caused such alarm. The Spaniards, had they known, might have entered the city at the last hour, and massacred the inhabitants; instead of this, they were seized with panic, believing these terrible sounds to be those of the enemy rushing to attack them; and so, kindling their torches and lanterns, they fled when no man pursued. Instead of the cannonade which was this morning to be opened against the formidable Lammen, the fleet of Boisot sailed under the silent guns of the now evacuated fort, and entered the city gates. On the morning of the third of October, Leyden was relieved.

The citizens felt that their first duty was to offer thanks to that Power to whom exclusively they owed their deliverance. Despite their own heroism and Boisot's valor they would have fallen, had not God, by a mighty wind, brought up the ocean and overwhelmed their foes. A touching procession of haggard but heroic forms, headed by Admiral Boisot and the magistrates, and followed by the Zealanders and sailors, walked to the great church, and there

united in solemn prayer. A hymn of thanksgiving was next raised, but of the multitude of voices by which its first notes were pealed forth, few were able to continue singing to the close. Tears choked their voices, and sobs were mingled with the music.

We may even at this late day study with thankful hearts the evidences of an overruling Providence in the rolling back of the power of Rome in the Netherlands; for there first, in modern times, the principles of religious liberty were clearly enunciated by the head of a state. And short-lived though this recognition was, it was from the soil of Holland, in good part at least, that these principles were transplanted to the New World.

W. A. S.

The King's Oath

Just previously to the accession of King Edward VII, there was much bitter contention in England over the form of the oath which the king must take at his coronation. The Catholics assailed the oath from the public platform and through the press, declaring it to be an insult to the Catholic subjects of the king and to the Catholic world in general. The king, of course, took the oath.

Edward VII is not yet buried, and already the conflict is renewed. The Irish Nationalists (Catholic) have opened the controversy with a demand for the revision of the oath. A report from London states that it is to be made an early political issue. The leader of the Irish Nationalist party has written to Premier Asquith, urging the removal from the king's oath of those words which are offensive to the Catholics.

But those words which are offensive to the Catholics are the words which guarantee England against a Catholic king, and therefore against a Roman Catholic head of the English Catholic Church. In England church and state are united, and the king of England is head of the state church as well as of the state itself. The form of the king's oath makes it impossible for a Roman Catholic ever to become king of England, and so head of the Church of England, without stultifying and perjuring himself. He has to declare his disbelief in any transubstantiation of the bread and wine of the sacrament into the body and blood of Christ; and that the adoration of the Virgin Mary or of any other saint, and the sacrifice of the mass as practised in the Roman Catholic Church, are superstitious and idolatrous. Furthermore, he must declare that he makes these declarations without any mental reservation or any dispensation granted him by the Pope for that purpose, or any hope of any such dispensation; or without thinking that he could be acquitted before God

or men, even if the Pope should declare his oath null and void.

It is not to be wondered at that Catholics feel offended at the language of the oath their king must take, and there is no question but that it would be a very embarrassing situation for the English Catholic Church to have a Roman Catholic head in the person of their king, who as a Roman Catholic would be under the dominance of the Pope of Rome. Against such a contingency the king's oath seems their only shield under the present arrangement.

Were there no union of church and state in England, the difficulty would be avoided. It is that anomalous and unwarranted union which makes such an oath on the part of the king necessary. And it has brought many other unpleasant situations in its train, such as the financial support of the state church by a nation which is only partly in sympathy with the tenets of that church organization. When the members of the independent churches have supported their own churches, they very naturally consider they have done their duty without helping to support the state church also. It matters not in what part of the world that unjust régime is carried out, its result is dissatisfaction and oppression. The separation of church and state is the solution of this class of difficulties.

C. M. S.

Homes for Our Missionaries

IN this number of the REVIEW will be found the statement of the \$300,000 Fund to May 1. While the report shows that there has been only \$9,044.75 forwarded to the General Conference thus far, reports from the different conferences indicate that the campaign is going forward aggressively in almost all parts of the field. Many of the conferences are working for and securing promises that will provide for their entire portion of the fund during the year 1910. If this plan is generally followed, and the funds promised are forthcoming by Jan. 1, 1911, it will be a great help to many fields.

Are there not some of our brethren who would esteem it a privilege to undertake to supply the necessary means to erect a home for some of our workers in such fields as China, Japan, Korea, India, or Africa, and thus hasten relief to our brethren in these countries, who are forced to live under such unfavorable, and in most cases unsanitary, conditions in native dwellings? To erect such a home would in most cases cost from five hundred to one thousand dollars. The General Conference treasurer would be very glad to correspond with any who would be interested in such a work.

W. T. KNOX.

Financial Report of the General Conference for the Year 1909

IN the following tabulated report, we submit an itemized statement of the receipts and disbursements of the General Conference for the year 1909. We also submit a statement of the receipts of the mission funds,—funds donated for the support of the evangelical work,—and the disbursement of the same.

We invite special attention to the last table, which is a Summary of Mission Receipts and Disbursements, 1905-09. This report is worthy of mention. The steady increase of receipts for missionary work is certainly encouraging. During the year 1909, the increase over the preceding year in the receipts for mission work, was more than \$100,000. While the expenditures have nearly kept pace with the receipts, we still believe that the financial showing will be very encouraging to the Lord's people.

We certainly ought to increase our donations in 1910 over those of 1909. This year the Mission Board will need at least \$100,000 above what was received last year, in order to carry its work as strongly as the conditions in the various mission fields demand.

Hawaiian Mission	\$ 400.00
India Mission	29,579.96
Japan Mission	9,638.75
Korean Mission	9,121.49
Jewish appropriations	713.00
Mexican Mission	9,942.70
South African Union Conf.	23,783.27
So. American Union Conf.	26,541.84
Southern Union Conf.	5,175.50
Southeastern Union Conf. .	7,613.64
Southwestern Union Conf..	4,300.00
Scandinavian appropriation	1,404.88
West Virginia Conf.....	500.00
Virginia Conference	1,200.00
West African Mission ...	3,338.41
West Indian Union Conf..	24,819.91
West Canadian Union Conf.	6,970.73
Russian school app.	1,161.24
Special appropriations	5,211.94

Receipts and Disbursements of the General Conference

1909

	RECEIPTS	DISBURSEMENTS
Cash on hand	\$ 13,937.98	
Conferences and tract societies	8,973.07	\$ 8,118.25
Work for the colored people	7,624.02	13,123.60
Depositors	31,343.58	46,266.22
Correspondence School	1,497.90	435.95
Expense		5,354.25
Support of laborers	5,649.09	1,283.71
General Conference Association	13,879.81	13,879.81
General Conference Corporation	25,667.52	36,799.64
General Conference Bulletin	5,744.51	4,517.76
General Conference session	15,174.00	17,702.48
Miscellaneous funds	9,939.69	3,841.85
Loans	2,728.42	6,117.62
Christian Record	443.00	2,208.71
Harvest Ingathering Campaign	10,453.69	14,860.03
Publishing houses	39,256.02	32,776.51
Religious Liberty Association	4,765.67	785.23
Specific accounts	36,869.10	42,838.61
Specific donations	20,061.20	20,563.99
\$150,000 Fund	2,333.50	4,265.77
Annual offering	27,066.29	
First-day offering	18,789.68	
Midsummer offering	19,960.03	
Missions	87,832.92	
Sabbath-school donations	81,911.65	
Thanksgiving fund	30,835.77	
\$300,000 Fund	1,227.55	
Second tithe	2,631.96	
Tithe	12,103.04	
Surplus tithe	40,063.23	
Legacies	8,561.57	
To laborers		64,583.35
To mission fields		229,435.15
Cash on hand		17,567.87
	\$587,325.46	\$587,325.46

Total	\$232,091.79
Home Fields:	
To Gen. Conf. laborers in field on 1909 account....	\$ 28,568.30
To Gen. Conf. laborers in field on 1908 audit	2,163.59
Total	\$ 30,731.89
To Gen. Conf. employees on 1908 audit	\$ 4,368.53
Departmental Expense:	
Educational Department..	\$ 2,725.67
Executive Department ...	15,435.11
Medical Department	3,029.07
Missionary Department ...	903.29
Missionary Volunteer Dept.	1,603.58
No. Amer. Foreign Dept..	1,155.82
Publishing Department ...	3,199.93
Sabbath-School Dept.	2,268.19
Swedish Department	46.56
Total	\$ 30,367.22
Miscellaneous:	
Emergency calls	\$ 676.93
Fifteen-per-cent fund	13,684.81
General Conference session	17,702.48
General expense	4,445.87
Sundry accounts	2,591.06
Harvest Ingathering camp.	14,754.03
Total	\$ 53,855.18
Grand total	\$351,414.61
Total receipts	\$371,854.84
Total disbursements	351,414.61
Receipts over disbursements,	\$ 20,440.23

Receipts and Disbursements of Mission Funds

RECEIPTS	
General Funds:	
Annual offerings	\$ 27,066.29
First-day offerings	18,789.68
Midsummer offering	19,960.03
General mission fund	87,832.92
Sabbath-school donations..	81,911.65
Thanksgiving fund	30,835.77
Harvest Ingathering fund.	10,347.69
Tithe	12,103.04
Second tithe	2,631.96
Surplus tithe	40,063.23
Legacies	8,561.57
Total	\$340,103.83

Greater New York Conf...	71.45
Kansas Conference	50.60
East Michigan Conf.	28.74
Minnesota Conference	40.00
Nebraska Conference	775.60
New Jersey Conference ...	111.00
Ontario Conference	301.00
Ohio Conference	400.70
South Dakota Conference..	309.57
Individuals	10.00
Total	\$ 5,649.09
From miscellaneous sources..	9,700.17
Gen. Conference session ...	16,401.75
Grand total	\$371,854.84

DISBURSEMENTS	
Mission Fields:	
Australian Union Conf. ...	\$ 8,500.00
China Mission	30,672.81
Canadian Union Conf.	7,650.66
Chesapeake Conference ...	750.00
European General Conf. . .	8,089.87
Greater New York Conf...	4,311.19
California Conference ...	\$ 436.75
Southern California Conf..	35.00
East Colorado Conf.	48.00
West Colorado Conf.	24.00
Iowa Conference	3,006.68

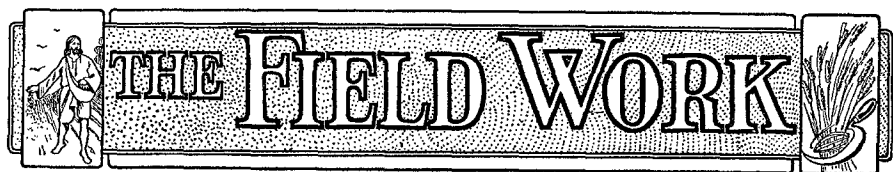
Summary of Mission Receipts and Disbursements, 1905 to 1909

	RECEIPTS	DISBURSEMENTS
Deficit Jan. 1, 1905		\$ 47,965.50
1905	\$172,948.17	143,796.86
1906	212,296.85	163,755.56
1907	232,956.47	253,445.74
1908	270,405.96	272,873.08
1909	371,381.29	351,414.61
Balance Dec. 31, 1909		26,737.39

\$1,259,988.74 \$1,259,988.74
I. H. EVANS, Treasurer for 1909.

Statement of the \$300,000 Fund to May 1, 1910

Atlantic Union Conference	
Central New England	\$ 633.34
New York	111.10
Greater New York	598.08
Maine	19.10
Southern New England	38.17



Northern New England	\$ 116.69
Western New York	10.00
Total	1526.48
Canadian Union Conference	
Maritime	12.68
Ontario	5.70
Quebec	2.50
Total	20.88
Central Union Conference	
Kansas	246.95
Southern Missouri	20.30
North Missouri	389.87
Nebraska	166.24
Western Colorado	35.00
Wyoming	447.15
Total	1305.51
Columbia Union Conference	
Chesapeake	6.40
New Jersey	5.00
District of Columbia	116.05
Total	127.45
Lake Union Conference	
East Michigan	141.71
Indiana	872.61
Totals	1014.32
Northern Union Conference	
Iowa	100.00
Minnesota	2660.10
South Dakota	20.00
Total	2780.10
North Pacific Union Conference	
Montana	1.95
Southern Idaho	316.25
Upper Columbia	29.44
Western Oregon	14.80
Western Washington	31.66
Alaska Mission	1.85
Total	395.95
Pacific Union Conference	
California	761.01
Southern California	106.46
Total	867.47
Southeastern Union Conference	
Cumberland	60.50
Florida	191.70
North Carolina	18.93
Totals	271.13
Southwestern Union Conference	
Arkansas	6.90
Oklahoma	95.29
Texas	20.00
Total	122.19
Southern Union Conference	
Tennessee River	5.00
Alabama	1.00
Total	6.00
Miscellaneous	
England	490.00
New Zealand	102.27
India	15.00
Total	607.27
Grand total	\$9044.75

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

A Visit to Chile

On the morning of March 20 J. W. Westphal, A. N. Allen, and the writer left Buenos Aires en route for Chile, via the Andes. After an uneventful journey of forty hours we arrived safely at Santiago, Chile. The ride by coach over the summit was only about two hours, and the drivers were much more careful than when I made the trip two years ago.

After a stop of two days at the hospitable home of Brother Ed. W. Thoman, we went south, a ride of twenty hours on the train, to a small town where the annual conference was to be held. On reaching our destination we found that thoughtful friends had anticipated our coming; and we were taken to a snug corner curtained off in a comfortable room, where two good beds and other conveniences awaited us.

We were glad to meet here Brother and Sister F. H. Westphal, with whom we were associated for several years in the work in Argentina. They are growing gray in the work, but their hearts are as young and warm in the message as ever.

To one who has been accustomed so long to the Argentine plains, this visit to southern Chile was a pleasant change. Here we see woods on every side, and even the streets of the town where the meeting was held, wind in and out among the stumps. Sister Westphal showed us the skin of a tiger that a peon killed near their house not long ago. The buildings are all of wood, as are also most of the sidewalks.

The president's report showed that the Lord has richly blessed the cause in Chile during the past year. There has been an encouraging increase in the membership, and the tithe received showed a gain of more than four hundred dollars gold over the previous year. The Pua school also had a good year.

The tract society has had a hard pull during the last two years. To encourage the canvassers, the brethren had put very low prices on their books, resulting in financial ruin to the tract society. At this meeting a new schedule of prices was made, which resulted in raising the prices, on an average, about forty per cent. The canvassers were present to help arrange these prices, and voted them with good cheer. We believe this change will prove a blessing both for the canvassers and the office. During the last few years other commodities have gone up in Chile, in some cases more than one hundred per cent; and the brethren believed the time had come to put the prices on our books where the office can live.

Before the meeting closed, Brother Allen and I had to leave in order to catch our boat for Valparaiso for the north. April 4 we embarked, he for Mollendo, Peru, and I for Antofagasta, Chile, whence the train goes to La Paz, Bolivia, arriving here April 7. Those who have been absent from home six or eight months can perhaps imagine how I felt when I learned I must wait here

in the hotel four and one-half days for the next train.

This town is the outlet of one of the mining districts of northern Chile, and is as barren, dirty, and desolate a place as one would wish to see. The people are largely English, who are in business here or connected with the railway and mines. This evening my train leaves, and I am glad to get away.

Some one has called Chile the "shoe-string republic," and one does become impressed with its length when traveling in this country. The average width is about the same as from Philadelphia to New York; while its length would extend from the Atlantic coast to beyond Salt Lake City, Utah. In time our work will probably be divided into three parts, — a conference in the south, another in the center, with a mission field in the north. The outlook for the work in Chile is encouraging. N. Z. TOWN.

German Switzerland

THE Lord is blessing in the work in this field. Our force of workers, only eight outside of the good canvassers, are all of one mind and heart, and united in their efforts to reach souls with the truth. I had the privilege of organizing a church in Uster numbering fifteen adults.

In Zurich, where I conducted a course of lectures this winter, we expect soon to have baptism. Although our first missionaries, J. H. Waggoner and B. L. Whitney, crossed the Atlantic and located in Switzerland, and considerable work has been done in this field, yet we still find places where the name Seventh-day Adventist is not even known.

O. E. REINKE.

The Atlantic Union Conference

We have much to encourage us in this field, and certainly feel that God is going before us in the work. Our union conference session last November was a very encouraging meeting, and steps were taken which we are sure will be of great advantage to the cause in this field.

Elder J. B. Goodrich, who has long borne heavy burdens in connection with the cause in Maine, felt that on account of feebleness attendant on advancing years, he could no longer serve the conference in an official capacity, and Elder O. Montgomery, the president of the Vermont Conference, was requested to act as president of the Maine Conference. This plan was carried out. Other workers are coming into that field, courage seems to be in the hearts of the people, and we are quite sure that a new era has begun in the old Maine Conference, where so many battles have been fought in past days for the truth.

A commodious church building has been erected in the city of Portland, and the first floor finished. On this floor is a large, light, airy lecture-room, with baptistery; while back of it is a fine

church-school room, in which a school is now being held. These rooms are modern in every respect. Above is the auditorium, still unfinished. This building is a credit to the cause of truth in Portland, and we are glad to know that a vigorous campaign is to be carried on in that city this summer.

Vermont and New Hampshire have now united their interests in one conference, known as Northern New England, having nearly five hundred members and an annual tithe of forty-five hundred dollars. The work is gradually strengthening in this field, and prospects for the future are encouraging.

During the fall and winter, nearly enough has been raised in the field to purchase back twenty-eight acres of land formerly owned by the South Lancaster Academy, but sold to outside parties under a financial stress. The school should own every foot of this land, which it needs for agricultural purposes. The buying back of this tract will cost us \$2,550. The academy has enjoyed an excellent patronage the present year, and we have had a good school. About fifty or sixty from this institution will enter the book and periodical work the coming summer. We believe the academy and its work are worthy of the confidence of our people in the Eastern States.

We are also much encouraged over the prospects at the Melrose Sanitarium. God is blessing that institution, and it is now enjoying a better patronage than at any time in its history. An earnest endeavor is being made in the family to get right with God. A better condition of things is coming in, and more of the blessing of God is beginning to be seen. In Boston and surrounding towns, schools of health are being held, and are greatly appreciated by the people. We are determined to do much of this work among the citizens of Boston during the coming year, that they may know something of the principles of health which God has so graciously given this people.

A medical missionary bureau has been organized in connection with the sanitarium, which will lead out in this outside work for others. Elder Geo. B. Starr and wife are spending considerable time now in this work, and find open doors everywhere into the best homes of Boston. Dr. D. H. Kress is also assisting us in every way he can when in this union conference. We believe there is a great future before the Melrose Sanitarium, and we greatly desire to know God's will and way in all matters relating to its future work. We are glad to say that at present the whole union conference is united in its support of this institution. Formerly only Central New England, Southern New England, and Vermont were officially connected with the management of this sanitarium, but all the other conferences have now united in electing their members of the constituency, and their presidents are on the board of managers. We believe this is as it should be.

During the year 1909 the Atlantic Union Conference paid about nine and one-third cents per week per member on the ten-cent-a-week fund. During 1910 we hope to make up the full amount of ten cents a week per capita.

In most of our conferences, steady progress is being made in raising the \$24,802.80, our proportion of the \$300,000 fund. The Greater New York Con-

ference has about \$2,000 raised in pledges; Northern New England has \$600, Western New York about \$1,000, and Central New England has all but a small amount of its share made up in pledges; other conferences are making progress, but we are not able to give definite amounts. Our people are in full harmony with the purposes of this fund, and we think it can be easily raised.

The Greater New York Conference is opening two Bible schools in the city, one for the English, and the other for the foreign-speaking people. In these, Bible workers will be trained for that great field. The conference is also planning to conduct a vigorous evangelistic campaign in the city during the coming summer, with the hope of calling the attention of many to the truths for this time. Vigorous work the coming year will also be carried forward in Portland, Maine; Boston, Mass.; and in Buffalo and Rochester, N. Y.

We see evidences of good on every hand, and are encouraged to press the battle forward among the great population here in the East.

W. B. WHITE.

Oklahoma

TYRONE.—Elder D. F. Sturgeon came to this place early in March to visit our church. The opera-house was procured, and meetings were held every evening, with increasing interest. But before a week had passed, Brother Sturgeon was summoned home on account of sickness in his family. Just at this time Elder E. L. Neff, who was working in the educational line in the neighborhood, gladly came to our assistance, and preached the truth with power for about ten days. On two succeeding Sabbaths we were helped by strong representations of neighboring churches, some of our believers in Liberal, Kan., Brother Harder with his whole school, and others of the Hooker, Okla., church attending. It was a time of refreshing for our own people, and some outsiders showed an interest. On the last Sabbath of the meeting, six souls signified their willingness to keep the commandments of God. One of our number composed an appropriate hymn for this special occasion, one stanza of which is given below. It was sung with good effect at the close of the night service:—

"O friends! come out of Babylon;
Yes, flee with girded loins;
For winners in this race to run
Must do what God enjoins.
God wants you now with minds and hands
His statutes to sustain;
But if you slight the Lord's commands,
Your service is in vain."

F. A. LORENZ.

California

SAN FRANCISCO.—A few weeks ago reference was made in the REVIEW to certain persons in Greece who had become interested in the truth through correspondence with recent converts in San Francisco, who were formerly members of the Greek Catholic Church. The following is a copy, with names omitted, of an interesting letter dated April 1, 1910, just received from that country:—

"Thank God, am well. I wish the same for you all. All my friends go back on me, and my neighbors talk against me very bad; they call me 'Hebrew Mason,' and say I and my house are full of devils. So you see for yourself how hard it is for Seventh-day Adventists to live in Greece. Some threaten to set fire to my house. It is very hard for me to find employment here, and observe the Sabbath of the Lord; so I try my best to live on my small pension. This is only six dollars a month, so you can imagine how I live, but I don't care.

"I thank the Lord, and feel very proud to say I am a Seventh-day Adventist. By the grace of our Lord I have observed the Sabbath since Oct. 24, 1909; also by the grace of our Lord I received baptism here at Athens on March 8, 1910, by Brother R. S. Greaves. He came down from Smyrna, and stopped with me eight days; then he left for Albania for two or three months, after which he is coming back to see me. When Brother Greaves comes, if God wills, I shall go with him to Smyrna. . . . I thank you all for introducing me to the Sabbath of the Lord; also am not ashamed to say that you brought me out of darkness, so now I am a Seventh-day Adventist. Brother Greaves told me I am the first man to be baptized in Greece. Thank God! I hope I have part in the New Jerusalem with you all. . . . I had about a dozen pictures, but now I have none, because I burned them all about forty days ago. Ex. 20:4-6."

MRS. E. E. PARLIN.

Institute Work in California

Two workers' institutes have been held in the Northern California Conference thus far this year, and it is planned to hold several others during the season. We hold these institutes in our largest churches, and send special invitations to all neighboring churches to attend, the members of the large church usually entertaining the visiting brethren.

Each institute continues ten days, beginning on Friday at 9 A. M. By beginning on Friday, the people learn something of the character of the work before the first Sabbath; and if those who attend are pleased with it, they advertise it widely, so that by 9 A. M. on Sunday there is usually a good audience ready for study and work.

We make the study of the Bible a prominent feature in all our institute work. It does not make any difference how active an individual may be in the Lord's work, if he does not study his Bible, his work does not gather many souls.

Our forenoon sessions extend from 9 to 12 A. M. and are usually divided into four periods. The first three periods are devoted to Bible study on practical subjects of a nature to develop Christian character, "establish the faith of the doubting, and give certainty to the glorious future."—"Early Writings," pages 53, 54. We plan to study different lines of thought, and to close all periods on time. A variety of topics, presented by different speakers, with singing during the intermissions, breaks the monotony, and all are interested. During the first two or three days the

fourth period is spent in discussing the importance of the various lines of missionary work, and about the third day the company is divided during this period. Those interested in the book canvassing work receive instruction from our field director of the book work; those interested in selling our various periodicals are also given instruction; while the remainder are taught to work with tracts from door to door. The afternoons are left free, and it is interesting to notice how the members get to work.

At our last institute a sister who had never thought she could do missionary work, went out and sold eighteen copies of "Our Paradise Home" in three afternoons. Another sister who thought she could not do much, but who worked a short time in the afternoon for five days, sold over two hundred periodicals. These, with others who for the first time tasted the joy of placing literature in the hands of the people, resolved to continue in the good work.

The evening sessions of our first institute were devoted to practical instruction on health and temperance, while those of our last institute were occupied by the secretaries of our Sabbath-school and Educational departments, who gave valuable and timely instruction on these subjects.

Our missionary secretary is present at all our institutes with a large supply of books, tracts, and the various periodicals. Tables covered with an assortment of this literature are placed in the church. We make special reductions on books for those who wish to buy in quantities, thus giving the lay members an opportunity to follow the instruction given in the "Testimonies for the Church," Vol. IX, page 72.

During the two institutes we have held this spring, \$876 worth of books, tracts, and periodicals was bought by those attending, with the determination to scatter them in their immediate neighborhoods. We firmly believe the statement of Holy Writ, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

For years we have looked forward to the time when a "thousand would be converted in a day," and the work close in triumph; but all do not consider that when a "thousand are converted in a day," it will be the result of bountiful sowing at the present time. We quote from the last paragraph of Chapter XXXVIII in "Great Controversy" in regard to the closing work, as follows:—

"The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth, or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them." God grant that our people everywhere will realize the importance of scattering our publications "like the leaves of autumn," remembering that "he which soweth bountifully shall reap also bountifully."

S. N. HASKELL, Pres. Cal. Conf.

Field Notes

SIX persons have recently been taken into the church at Alpena, Mich.

At Coodys Bluff, Okla., seven souls followed their Lord in baptism.

A MEXICAN brother, with his family of four, has recently accepted the truth.

BAPTISM will shortly be administered to four new converts at Pleasant Hill, Ohio.

THE work at Yuma, Ariz., is onward, four having recently accepted the truth there.

ELDER C. R. KITE baptized nine persons at the La Junta (Colo.) church recently.

AT Rodeo, N. M., lately, eight persons have gone forward with their Lord in baptism.

BROTHER C. H. BATES writes that he has recently baptized at Muskogee, Okla., five souls.

As the result of meetings held at Columbus, Kan., seven adults are now keeping the Sabbath.

A NEW church of twenty-nine members has been organized by Elder R. E. Harter, at Covington, Pa.

ON Sabbath, April 23, four persons were baptized at Colorado Springs, Colo., by Elder G. W. Anglebarger.

THREE souls were buried with their Lord in baptism on April 15, and united with the church at Haviland, Kan.

AT Algona, Iowa, six have begun to keep the Sabbath, and three others have been baptized and joined the church.

ONE person was baptized at Sheboygan, Wis., recently. A good interest prevails there, and others desire baptism soon.

ON Sunday, April 10, a church of seventeen members was organized at Brigham City, Utah, by Elder S. G. Huntington.

THREE new believers were baptized at the First Philadelphia (Pa.) church on Sunday, April 10, by Brother O. O. Bernstein.

BAPTISMAL services were held at the church at Alameda, Cal., recently, when Elder Andrew Brorsen administered the rite to two sisters.

THE rites of baptism were administered at Davenport, Iowa, on April 7, when three were baptized and taken into church-membership.

THERE was a baptismal service at Irvington, N. J., on a recent Sabbath. Eighteen willing souls were led into the water by Elder W. H. Smith. Fifteen of these united with the Newark church. Two are the fruit of the meetings being held at Elizabeth by Brother J. M. Gaff, and one was from Brother E. E. Pennington's work at Patterson.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

A Medical School at Loma Linda

AT the session of the Pacific Union conference, held at Mountain View, Cal., January 25, the Loma Linda College of Medical Evangelists received consideration.

In 1907, counsel had been received by the workers at Loma Linda, from Sister E. G. White, that "with the possession of this place comes the weighty responsibility of making the work of the institution educational in character. Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made. In regard to the school, I would say, Make it especially strong in the education of nurses and physicians."

This matter was discussed at the General Conference Committee Council held in College View, Neb., Oct. 5-15, 1909, where the following action was taken:—

"Resolved, That we recommend the board of management of the Loma Linda College of Evangelists to secure a charter for the school, that it may develop as the opening providences and the instruction of the Spirit of God may indicate."

In harmony with this action, the College of Medical Evangelists was chartered Dec. 9, 1909, which charter provides for the granting of medical degrees to those who are graduated from the full medical course.

A Letter of Inquiry

During the said session of the Pacific Union conference, January 25-30, the committee on plans studied the question, as briefly outlined in a communication from Sister E. G. White, under date of Oct. 11, 1909, regarding the proper education of physicians. The committee also took into account the responsibility, financial and otherwise, which would rest upon any organization that might attempt to organize and support a denominational medical college. The object to be gained was greatly to be desired, but the expense would be so large, and the difficulties so many, that they did not feel free to recommend the undertaking of such an enterprise, before satisfying themselves, first, that they correctly understand the instruction given in the communications received from Sister White. Therefore the following letter was placed in her hands Wednesday, January 26:—

"MOUNTAIN VIEW, CAL.,

"Jan. 25, 1910.

"Mrs. E. G. White,

"Mountain View, Cal.

"DEAR SISTER WHITE: We have read the testimonies, as far as we have seen them, that you have given concerning Loma Linda, and the establishment of a medical school in connection with the work at that place. As far as we know, our people are anxious to carry out the

light that the Lord has given; but there is a difference of opinion between us in regard to what you mean when you use the term, 'a medical school.'

"Some hold that when you speak of 'a medical school,' you mean a school where the Bible is made prominent, where all features of our faith are taught, and where the message is given in its fulness; in addition to which we give an outline of the treatment of simple diseases, the care of the sick, and such things as will qualify the student to go into a foreign field, or even into a city, and do intelligent medical missionary work, using his medical knowledge as a means of introducing the Bible and teaching the truth.

"Others hold that when you use the phrase 'a medical school,' you mean, in addition to the foregoing, a fully equipped medical school that teaches the Bible and the truth, as before said, but that gives such a thorough training along medical lines as will qualify the students who take the course, to pass State Board examinations and become registered, qualified physicians for public work.

"We are very anxious to preserve unity and harmony of action. In order to do this, we must have a clear understanding of what is to be done. Are we to understand, from what you have written concerning the establishment of a medical school at Loma Linda, that, according to the light you have received from the Lord, we are to establish a thoroughly equipped medical school, the graduates from which will be able to take State Board examinations and become registered, qualified physicians?"

"Most respectfully yours,

"I. H. EVANS,
"E. E. ANDROSS,
"H. W. COTTRELL."

This letter of inquiry was returned Thursday, January 27, with the following reply:—

A Statement Regarding the Training of Physicians

"The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians. They should be taught to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to imagine that we are not giving in our school the instruction necessary for properly qualifying young men and young women to do the work of a physician. Continually the students who are graduated are to advance in knowledge, for practise makes perfect.

"The medical school at Loma Linda is to be of the highest order, because those who are in that school have the privilege of maintaining a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior order. And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law of all those who practise as regularly qualified physicians, we are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not of our faith. Thus

we shall close a door that the enemy would be pleased to have left open; and our young men and young women, whose spiritual interests the Lord desires us to safeguard, will not feel compelled to connect with unbelievers in order to obtain a thorough training along medical lines.

"ELLEN G. WHITE."

Recommendations Outlining a Plan of Operation

The instruction contained in this reply was so clear and definite that the committee on plans felt they could no longer hesitate; hence they prepared a recommendation favoring the establishment of a medical school at Loma Linda. The committee brought this recommendation, with the accompanying correspondence, before the conference on Friday afternoon, January 28, for consideration. The recommendation reads as follows:—

"21. *We recommend*, (1) That, in harmony with the above instruction, we favor the establishment and maintenance of a medical school at Loma Linda, Cal.

"(2) In order that this medical school may meet the mind of the Lord in doing the work appointed for it by the spirit of prophecy, we invite the General Conference of Seventh-day Adventists, the Lake, Northern, Central, Southwestern, and North Pacific union conferences, and the Southern California Conference, to unite with the Pacific Union Conference in establishing and suitably equipping and maintaining this school.

"(3) That a board of control, for directing the management of the school, be appointed as follows:—

"(a) Two members to be appointed by the General Conference.

"(b) One member by the Lake Union Conference, one by the Northern Union Conference, one by the Central Union Conference, one by the Southwestern Union Conference, one by the North Pacific Union Conference, one by the Pacific Union Conference.

"(c) Two members to be appointed by the Southern California Conference.

"(4) That the school shall be maintained by funds obtained as follows:—

"(a) Tuition.

"(b) Donations.

"(c) Deficit, if any, to be met annually by the General Conference, the Lake, Northern, Central, Southwestern, North Pacific, and Pacific union conferences, and the Southern California Conference, all sharing equally.

"(5) That each of the above-mentioned organizations be requested to raise one thousand dollars, in behalf of the equipment and maintenance of the school for the calendar year 1910.

"(6) That a separate set of books be kept, carrying all accounts of the school, so that the same can be audited, and a full knowledge of the cost of operating the school submitted to the constituency annually.

"(7) That a committee consisting of the incoming president of the Pacific Union Conference, the president of the Southern California Conference, W. C. White, J. A. Burden, and I. H. Evans, be asked to present this entire question to the General Conference and the union conferences referred to, and to lead out in the establishment of this medical school."

Since the time of the foregoing action representatives have been chosen from these various conferences to meet in Loma Linda as a board of management to arrange in detail for the establishment

and organization of this medical school.

At the late meeting of the General Conference Committee in Washington, April 6-16, the following was adopted:—

"That the General Conference unite with the Pacific Union Conference in establishing a medical school at Loma Linda, Cal."

Provision was also made for financial help and other co-operation.

W. A. R.

Christian Education

Conducted by the Department of Education of the General Conference

FREDRICK GRIGGS - - - - Secretary

Publications of the Educational Department

THE Department of Education publishes the following:—

EDUCATIONAL SERIES

1. "The Children Have Been Neglected," by Mrs. E. G. White.
2. "Our Line of Advance," by Frederick Griggs.
3. "Separation From the World," by Mrs. E. G. White.
4. "The Church-School," by C. C. Lewis.
5. "The Source of Recruits," by Katherine B. Hale.
6. "The Demands of the Moment," by Clifford A. Russell.
7. "Course of Study Adopted, and Resolutions Passed by Educational Council," 1909. Five cents each.

BLANK FORMS

- Pupils' Monthly Report Card.
 - Teacher's Final Report.
 - Annual Report of Secretary of Church-School Board.
 - Church-School Treasurer's Annual Report.
 - Teacher's Contract.
 - Form 6-A, Summary of Statistics for Conference Department of Education.
 - Enrolment Report.
 - (The above are one cent each.)
 - Certificate of Scholarship for Intermediate Schools.
 - Church-School Diploma.
 - (The above are five cents each.)
 - Clerk's Order Blank. One cent, twenty cents for book of fifty.
 - Daily School Register. Fifteen cents each.
 - Church-School Manual. Fifty cents each.
- On all orders amounting to one dollar or over, a discount of twenty-five per cent will be given. These prices include postage or express.

We call particular attention to the diplomas for the church-schools, and the certificates of scholarship for the intermediate schools, which have just been issued. These diplomas and certificates are issued in accordance with the action of the educational council of last year. They will be appreciated by the teachers of our church-schools, and the faculties of our intermediate schools.

The leaflets above listed should be purchased by the departments of education of our conferences, and used in large numbers at our camp-meetings. Thus they may be made a useful factor in building up the educational interests of

the conference. They are of a size to be used in correspondence, and should be on every secretary's and superintendent's desk, for mailing with his letters. They will also be of value in the up-building of school interests in local churches. Those interested in the advancement of our school interests will do well to see that our people have the leaflets.

F. G.

The Convention

WE wish to call attention again to our educational convention, to be held at Emmanuel Missionary College, Berrien Springs, Mich., June 10-20. We wish it had been possible to place the dates of this a little earlier, as it would then have avoided a conflict with quite a number of camp-meetings. But this could not be done, owing to the fact that several of our schools do not close in time to admit of an earlier date. So we shall urge our educators to arrange for others to look after the educational interests at those camp-meetings which this convention obliges them to omit.

We are very desirous that the educational secretaries of the union conferences, the principals of our intermediate schools, and the presidents and heads of all departments of our training-schools, be in attendance at this meeting. As has been previously announced, it is to be devoted principally to the work of our training-schools. The departments have been arranged into groups, to be called sections. The work of these sections will have a direct bearing upon that of the convention as a whole, as they will make such recommendations to the convention for adoption as appear to them to be wise and for the interests of the several departments.

Our school work is a basic one, in the advancement of this message. From our schools must come laborers for all departments of the cause. It is incumbent upon us to develop our schools in all lines to the very highest degree of efficiency. While it will mean much in the way of expense, time, and effort, to conduct this convention, we believe that it will be of inestimable value to the improvement of our educational work; for what improves the advanced school affects very directly all other grades of schools. So we trust that our school boards, and our educators as a whole, will bend every effort to make this convention a rousing success.

We will speak next week of the matter of room, board, etc.

F. G.

"It is really wonderful how much can be gained by improving odds and ends of time in keen, analytical observing, thinking, reading, studying. Think of the untold wealth locked up in the spare moments and long winter evenings of every life. It is possible to pick up an education in the odds and ends of time which most people carelessly throw away. If those who have been deprived of a college education would only make up their minds to get a substitute for it, they would be amazed to see what even the evenings of a few weeks devoted to college studies would accomplish. When a noted literary man was asked how he managed to accomplish so much with so little friction or apparent effort, he replied, 'By organizing my time — to every hour its appointed task or duty, with no overlapping or infringements.'"

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

Magazine Sales in Japan

MANY of our readers have seen the new Japanese magazine, *Owari no Fukuin*. Our brethren in Japan are finding out that it is possible to sell a large number of ten-cent magazines in that country. Under date of April 6, 1910, Brother H. Kuniya writes from the city of Hiroshima: "I am now working in Hiroshima with the students. When we came here, some told us that we would never succeed in selling Christian papers in this city, which is the central place of the Buddhists. But trusting in the Lord, who gave us victory before, we started to sell. It is our duty to warn the one hundred fifty thousand inhabitants of this place in the best way. Unless we sell papers and tracts, they will not read; so we determined to sell, and after explaining our work, many bought our literature. In two weeks (though it rained several days), we sold 1,622 copies of our magazine, *Owari no Fukuin*, and 686 books and tracts. Besides this, we got a number of subscriptions for *Owari no Fukuin*. Our force is made up of eight persons, including myself. We have now canvassed all over the city once. Beginning with next week, we will try to canvass it again. We must visit from house to house again and again until they realize what our object is, and why we call on them so often. There are many interested families, who invite us to give Bible readings at their homes." Surely the sale of our periodicals is one of the most effective means of carrying the message to the millions in all of the large cities of the world.

A. J. S. B.

Recent Experiences in Institute Work

SPEAKING of his institute work in the Southern California Conference, Brother J. R. Ferren, missionary secretary of the Pacific Union Conference, writes: "I left Brother Ernest Lloyd with a class of nine young women studying magazine salesmanship at Fernando Academy. Monday next I will go to Lodi with Brother W. H. Covell, the field periodical agent of the California Conference, to help conduct a class in magazine salesmanship there. There are about ten in that school who wish magazine instruction.

"In Southern California the missionary secretary, Brother Lloyd, and I visited about fifteen churches in all. We presented the work of tract distribution, missionary correspondence, personal work with periodicals, and magazine selling. We endeavored to strengthen their missionary organization, helped them to supply themselves with more material, supplied them with lists of names for correspondence, and left the members with new courage.

"One church visited was away over in the San Pasqual Valley, nine miles from the railroad. We found a fine company there, but cut off from any territory in which to do much tract and paper work. At that place the missionary correspondence idea appealed to them, and seventy copies of the *Signs of the Times* were subscribed for. This will call for tracts later on. They also took a number of the *Temperance Instructor*, and quite a number of small books.

"At Escondido, where there are three Germans to one American, a good club of the German *Signs of the Times* was taken. Some of the English-speaking members are working with the Family Bible Teacher. A number also took the course of instruction in magazine salesmanship." Those efforts have certainly proved a great uplift to our home workers in that conference.

The Summary

It is with pleasure that we report a gain in the April sales by all of our twelve union conferences. There were 44,478 more magazines sold during April than during the previous month.

To date the California Conference has ordered over seventeen thousand copies of the *Temperance Instructor*, — the largest number ordered thus far by any single conference. In all, nearly one hundred fifty thousand copies have been sold.

It will be noted that the California Conference disposed of six hundred fifty copies of the New-year's number of our Chinese magazine *Shi Chao Pao* during January, February, and March. Are there not other fields that could distribute quantities of our Chinese and Japanese magazines to good advantage?

Counting our sales month by month, the April sale of 186,253 magazines is the highest of any report for a single month thus far. A glance at the "Comparative Summary for Eleven Months" shows that the 101,050 copies of the *Temperance Instructor*, reported for June, 1909, represent a four-months' sale, — March, April, May, and June, 1909. Taking one fourth of this number as the actual June sales, our total sale of magazines for that month would have appeared as 172,216 copies. On that basis the August, 1909, sale of 174,136 magazines represents the highest record up to April, 1910. Our present record is, therefore, 12,117 copies higher than that of any previous month.

Brother F. F. Byington, manager of the International Publishing Association, gives the following reason for no sales having been made of our German magazine, *Die Zeichen der Zeit*, during April: "You will notice that the sales of *Lys over Landet* and *Tidens Tecken* show fairly well, as the editions for the second quarter were issued about the middle of April. We failed, however, to get *Die Zeichen der Zeit* out in time to fill any orders during April, and, inasmuch as the first quarter's supply was entirely sold during the month of March, we could not make any sales of this magazine during April. This will account for our not having reported any." The many millions of foreigners living in the United States and Canada offer a great field for the circulation of our Japanese and Chinese magazines as well as the three just mentioned.

A. J. S. B.

Summary of Magazine Sales for April, 1910

	Signs Monthly	Watchman	Life and Health	Liberty	Protestant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
Atlantic Union Conference												
Central New England ..	1287	451	2244	324	275	868	...	180	...	...	5629	\$ 562.90
Maine	165	56	1173	318	...	157	...	10	...	...	1879	187.90
New York	320	69	680	426	6	695	710	200	...	...	3106	310.60
Greater New York	722	318	988	523	8	60	300	800	...	...	3719	371.90
Western New York	300	18	705	428	6	1607	...	...	...	...	3064	306.40
Southern New England.	133	26	368	35	...	428	...	18	...	...	1008	100.80
Northern New England.	35	18	415	81	...	314	...	...	...	...	863	86.30
April totals	2962	956	6573	2135	295	4129	1010	1208	...	...	19268	1926.80
March totals	3087	891	5905	686	385	3474	36	100	14	166	14744	1474.40
Canadian Union Conference												
Maritime	33	10	75	11	...	170	...	...	...	...	299	29.90
Newfoundland .....	...	1	2	1	...	...	...	...	...	...	4	.40
Ontario	223	81	505	22	...	270	...	...	...	...	1101	110.10
Quebec .....	...	2	76	8	...	660	...	...	...	...	746	74.60
April totals	256	94	658	42	...	1100	...	...	...	...	2150	215.00
March totals	455	96	318	10	108	225	...	...	1	26	1239	123.90
Western Canadian Union Conference												
Alberta	333	10	433	12	...	2730	65	...	...	...	3583	358.30
British Columbia	81	78	95	11	...	135	...	...	...	...	400	40.00
Manitoba	90	12	75	10	...	220	...	110	...	...	517	51.70
Saskatchewan	85	8	10	4	...	...	2	...	...	...	109	10.90
April totals	589	108	613	37	...	3085	67	110	...	...	4609	460.90
March totals	980	85	115	...	...	423	8	...	18	17	1646	164.60
Central Union Conference												
Colorado	243	241	280	152	...	2675	...	...	...	...	3591	359.10
Western Colorado	72	88	230	237	...	465	55	80	...	...	1227	122.70
Kansas	736	133	474	474	74	1862	...	75	...	...	3828	382.80
North Missouri	755	154	272	175	...	131	1	...	...	...	1488	148.80
Southern Missouri	181	643	551	394	...	250	...	13	...	...	2032	203.20
Nebraska	467	131	1152	610	60	3473	483	160	...	...	6536	653.60
Wyoming	37	76	31	166	...	180	3	20	...	...	513	51.30
April totals	2491	1466	2990	2208	134	9036	542	348	...	...	19215	1921.50
March totals	3178	1400	3501	310	124	4602	24	110	27	166	13442	1344.20
Columbia Union Conference												
Chesapeake	127	14	182	140	...	320	...	...	...	...	783	78.30
District of Columbia	112	582	483	1075	...	817	...	10	...	...	3079	307.90
New Jersey	389	510	852	230	...	960	25	25	...	...	2991	299.10
Eastern Pennsylvania ..	230	809	505	199	124	795	...	...	...	...	2662	266.20
West Pennsylvania	92	296	155	58	10	1891	7	350	...	...	2859	285.90
Ohio	1357	276	1437	270	50	2008	...	...	...	...	5398	539.80
Virginia	101	812	286	224	...	595	2	...	...	...	2020	202.00
West Virginia	78	17	186	20	...	120	...	...	...	...	421	42.10
April totals	2486	3316	4086	2216	184	7506	34	385	...	...	20213	2021.30
March totals	2983	1518	3721	1023	942	3371	20	50	18	130	13776	1377.60
Lake Union Conference												
Indiana	725	679	1457	886	...	634	...	...	...	...	4381	438.10
East Michigan	609	453	622	152	...	520	...	...	...	...	2356	235.60
West Michigan	195	114	1693	504	...	1345	7	...	...	...	3858	385.80
North Michigan	40	48	107	75	...	165	...	110	...	...	545	54.50
Northern Illinois	1082	2482	1426	327	...	900	380	859	...	...	7456	745.60
Southern Illinois	169	1614	60	120	...	275	...	...	...	...	2238	223.80
Wisconsin	470	276	700	209	...	1587	445	95	...	...	3782	378.20
April totals	3290	5666	6065	2273	...	5426	832	1064	...	...	24616	2461.60
March totals	3193	2838	4766	447	383	8145	118	100	23	196	20209	2020.90
Northern Union Conference												
Iowa	1838	1054	2244	280	...	3541	285	100	...	10	9351	935.10
Minnesota	777	160	1270	884	...	2051	875	770	...	...	6787	678.70
North Dakota	278	309	130	222	...	529	75	65	...	...	1608	160.80
South Dakota	45	46	100	263	5	670	160	70	...	...	1359	135.90
April totals	2938	1569	3744	1658	5	6791	1395	1005	...	10	19105	1910.50
March totals	2996	740	2197	170	75	3582	263	75	59	125	10282	1028.20
North Pacific Union Conference												
Montana	2093	80	293	297	...	793	20	20	...	...	3596	359.60
Southern Idaho	128	103	92	122	...	365	4	10	...	...	824	82.40
Upper Columbia	981	939	705	1494	...	1270	35	...	...	...	5424	542.40
Western Oregon	1753	45	2132	1607	...	2085	106	50	...	...	7778	777.80
Western Washington ..	930	488	1067	569	...	1250	285	320	...	...	4909	490.90
April totals	5885	1655	4289	4089	...	5763	450	400	...	...	22531	2253.10
March totals	4742	826	2312	838	5	5175	35	7	27	236	14203	1420.30

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
Pacific Union Conference												
Arizona	163	12	127	60	...	127	...	...	...	...	489	\$ 48.00
Northern California	1369	708	3801	1838	...	8995	132	105	...	650*	17598	1759.80
Southern California	1009	879	1253	170	...	1025	...	...	...	...	4336	433.60
Utah	30	3	75	5	...	160	4	18	...	...	295	29.50
April totals	2571	1655	5256	2073	...	10307	136	123	...	650	22718	2271.80
March totals	3448	826	7541	2200	225	4950	15	30	24	145	20355	2035.50
Southern Union Conference												
Alabama	24	750	79	160	...	12	...	2	...	...	1027	102.70
Kentucky	72	145	1530	25	...	200	...	...	...	...	1972	197.20
Louisiana	25	743	624	42	...	22	...	...	...	...	1456	145.60
Mississippi	103	333	71	116	...	33	...	...	...	...	656	65.60
Tennessee River	100	1070	143	66	...	305	...	...	...	...	1684	168.40
April totals	324	3041	2447	409	...	572	...	2	...	...	6795	679.50
March totals	650	1723	956	65	55	615	...	...	...	48	4112	411.20
Southeastern Union Conference												
Cumberland	...	100	380	36	...	593	...	...	...	...	1109	110.90
Florida	29	227	217	16	...	665	...	2	...	...	1156	115.60
Georgia	330	1481	580	281	50	...	...	2	...	...	2724	272.40
North Carolina	110	1959	533	62	...	525	...	...	...	...	3189	318.90
South Carolina	23	76	29	20	...	60	...	...	...	...	208	20.80
April totals	492	3843	1739	415	50	1843	...	4	...	...	8386	838.60
March totals	375	1232	687	...	30	1458	...	5	...	32	3814	381.40
Southwestern Union Conference												
Arkansas	35	300	93	105	...	610	...	...	...	...	1143	114.30
New Mexico	40	11	185	42	...	470	...	5	...	...	753	75.30
Oklahoma	1285	326	223	159	...	1015	1	...	...	...	3009	300.90
Texas	200	1801	60	318	25	2245	...	5	...	...	4654	465.40
Western Texas	54	363	19	40	...	200	...	...	...	...	676	67.60
April totals	1614	2801	580	664	25	4540	1	10	...	...	10235	1023.50
March totals	1458	1213	876	50	40	1531	1	...	27	46	5242	524.20
Miscellaneous												
Foreign	551	218	1622	138	...	706	70	665	...	1622†	5592	559.20
Miscellaneous	820	...	...	...	...	...	...	...	...	...	820	82.00
Grand totals	27269	26335	40662	18357	693	60804	4537	5324	...	2272	186253	\$18625.30

* Copies of our Chinese magazine *Shi Chao Pao* sold during January, February, and March.

† Copies of our Japanese magazine *Owari no Fukuin* sold in two weeks, during March and April. See "Magazine Sales in Japan."

Comparative Summary for Eleven Months

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
June	27607	15501	58185	35352	10308	101050*	...	...	...	...	248003	\$24800.30
July	48011	15891	79400	15161	1549	2918	...	...	...	...	162930	16293.00
August	54689	18500	65537	20233	10945	4232	...	...	...	...	174136	17413.60
September	34302	16335	46845	2217	1584	750	...	...	...	...	102030	10203.00
October	30483	13035	37812	22171	2819	1126	...	...	...	...	111577	11157.70
November	28327	20221	37700	3473	14904	225	...	...	...	...	106860	10686.00
December	29495	20624	36200	2569	1528	290	...	...	...	...	90741	9074.10
January	18881	13996	32800	15374	1302	710	...	...	...	...	84332	8433.20
February	29305	11410	36098	3116	14513	220	8242	5036	3098	...	111068	11106.80
March	28667	15101	34223	5824	2397	38063	558	535	252	...	141775	14177.50
April	27269	26335	40662	18357	693	60804	4537	5324	...	22896*	186253	18625.30
Grand totals	387036	176949	505462	143847	62542	210388	1337	10895	3350	22896	1519705	\$151970.50

* Sold during March, April, May, and June, 1909.

Current Mention

— By a vote of 200 to 126 on May 10 the House passed the Administration Railroad bill, as amended in the Committee of the Whole.

— Fifteen persons were killed outright, and fifty injured, by the explosion on May 8 of the plant of the General Explosives Company, at Hull, Ontario. Everything within a radius of a mile and a half was torn and shattered. In Ottawa, four miles distant, windows were broken, buildings shook, and the earth trembled.

— A typhoon of unusual violence raged about the waters of Kobe, Japan, on May 12. Fifty persons are known to have perished on one boat, and it is feared that many others have lost their lives.

— President Taft has appointed former President Roosevelt special ambassador to attend the funeral of King Edward VII. Seven visiting kings — Emperor William of Germany and Prussia, Frederick VIII of Denmark, King Haakon VII of Norway, King Alfonso XIII of Spain, King Manuel II of Portugal, King Albert of Belgium, and King George I of Greece — will also be in attendance.

— Destructive forest fires are raging in northeastern Minnesota and across the line in Wisconsin.

— One of the most distressing river accidents of recent years occurred on the night of May 11, on the Mississippi River, opposite Glen Park, Mo. The \$40,000 stern-wheeler, "City of Saltillo," carrying an invited pleasure party down the river, was caught in a swift current, swept ashore, and capsized. Thirteen persons were drowned. So close was the vessel to the shore that after the first moment of panic, a plank was laid from the sinking boat to the bank, on which those who had not been thrown into the water were saved.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

ATLANTIC UNION CONFERENCE

Central New England June 9-19
 Southern New England June 16-26
 Maine June 23 to July 3
 Northern New England... Aug. 25 to Sept. 4
 New York Sept. 1-10

CANADIAN UNION CONFERENCE

Maritime Aug. 18-28
 Quebec Sept. 1-12
 Ontario Sept. 15-25

CENTRAL UNION CONFERENCE

Nebraska, York Aug. 25 to Sept. 4

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Allentown... June 1-12
 West Pennsylvania June 16-26
 New Jersey, Trenton..... June 23 to July 4
 Virginia Aug. 4-14
 Ohio Aug. 11-21
 West Virginia Aug. 18-28

LAKE UNION CONFERENCE

East Michigan Aug. 11-21
 West Michigan Aug. 18-29
 Wisconsin Aug. 24 to Sept. 4
 North Michigan Aug. 25 to Sept. 4
 Indiana Aug. 31 to Sept. 11
 Northern Illinois Sept. 8-18
 Southern Illinois Sept. 8-18
 North Michigan, Ishpeming..... June 20-26

NORTHERN UNION CONFERENCE

Iowa, Sigourney June 6-12
 Minnesota, Hutchinson June 9-19
 South Dakota, Chamberlain..... June 9-19
 North Dakota, Jamestown... June 23 to July 3

NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Payette..... May 19-29
 Western Washington, Vancouver.....
 May 26 to June 5
 Western Oregon, Portland..... June 2-12
 Upper Columbia, Garfield, Wash... June 9-19
 Montana June 16-26

SOUTHEASTERN UNION CONFERENCE

Georgia July 21-31
 South Carolina Aug. 4-14
 North Carolina Aug. 18-28
 Cumberland..... Aug. 25 to Sept. 4
 Florida Oct. 13-23

SOUTHERN UNION CONFERENCE

Louisiana July 21-31
 Alabama Aug. 4-14
 Tennessee River Aug. 18-28
 Kentucky Aug. 25 to Sept. 3
 Mississippi Sept. 8-18

SOUTHWESTERN UNION CONFERENCE

South Texas July 7-17
 Texas July 21-31
 West Texas Aug. 4-14
 New Mexico Aug. 18-28
 Oklahoma Aug. 25 to Sept. 4
 Arkansas Sept. 1-11

WESTERN CANADIAN UNION CONFERENCE

Manitoba June 23 to July 3
 Saskatchewan (South) July 6-12
 Alberta July 15-24
 Saskatchewan (North)..... July 26 to Aug. 1
 British Columbia (Eastern)..... Aug. 4-11
 British Columbia (Western)..... Aug. 12-21

European Division

BRITISH UNION CONFERENCE

British Union, Watford... July 28 to Aug. 2
 South England, Southampton..... May 13-17
 Scotland June 16-19
 Wales Sept. 29 to Oct. 2
 North England Oct. 6-9

SCANDINAVIAN UNION CONFERENCE

Norway, and Scandinavian Union, Christiania May 16-22
 Sweden, Nonkoepping May 25-30
 Finland, Bjoernneborg June 1-5
 Denmark, Copenhagen June 7-12

EAST GERMAN UNION CONFERENCE

East German Union Committee, Friedensau July 25, 26

WEST GERMAN UNION CONFERENCE

German-Swiss July 5-10
 West German Union, Friedensau... July 15-24
 Holland Aug. 4-7

LATIN UNION CONFERENCE

French-Swiss Conference, Gland... Aug. 10-15
 Southern France Aug. 17-21

West Pennsylvania Conference Association

NOTICE is hereby given that a meeting of the West Pennsylvania Conference Association will be held June 17, 1910, at 9:15 A. M., on the camp-meeting grounds in Lenape Park, Ford City, Pa., for the transaction of business that should properly come before the association.

F. D. WAGNER, *President.*

North Dakota Conference Association

The annual session of the North Dakota Conference Association of the Seventh-day Adventists will be held in connection with the annual camp-meeting at Jamestown, N. D. The first meeting will be called June 23, 1910, at 10 A. M., for the election of officers and the transaction of such business as may come before the association.

C. J. BUHALTS, *President,*
 J. F. SIMON, *Secretary.*

Northern Illinois Medical Missionary and Sanitarium Association

The fifth annual meeting of the Northern Illinois Medical Missionary and Sanitarium Association will be held June 9, 1910, at 3 P. M., in connection with the annual meeting of the Northern Illinois Conference of Seventh-day Adventists, to be held on the academy grounds at Sheridan, Ill., June 7-12, 1910, for the purpose of presenting annual reports, for the election of three trustees for three years, and for the transacting of such other business as may properly come before the meeting.

W. C. FOREMAN, *Secretary.*

Southern New England Conference

The seventh annual session of the Southern New England Conference will be held in connection with the annual camp-meeting at Fairlawn, Pawtucket, R. I., June 16-26. At this time there will be the election of officers, the transaction of regular conference business, and the consideration of any other matters the delegates may see fit to introduce.

Each church in the conference is entitled to one delegate, irrespective of the number of members, and one additional delegate for every ten members. A full delegation is desired at the first meeting of the session, Friday, June 17, at 9 A. M.

C. H. EDWARDS.

New Nurses' Class at Glendale Sanitarium, Los Angeles, Cal.

A new class for the training of medical missionary nurses will be started at Glendale Sanitarium on June 1, 1910. This school is affiliated with the San Fernando Academy, where a year of preparatory work is given. Term at Glendale, two years. If desired, advanced medical work can be arranged for at Loma Linda after graduation.

Arrangements are such that students can work their whole way. Allowances are liberal. Full particulars upon application. Intending students please apply at once to Dr. Belle Wood-Comstock, Glendale Sanitarium, Glendale, Cal.

Annual Meeting of the Illinois Conference Association of Seventh-day Adventists

The Illinois Conference Association of Seventh-day Adventists is hereby appointed to convene in its annual meeting at 2 P. M., Thursday, June 9, 1910, at Sheridan, Ill. The legal voters of this association are the accredited delegates from the churches in the Northern Illinois Conference, the executive committee of the conference, and such other

persons as may be delegates in attendance at the annual session of the Northern Illinois Conference to be convened at that time, for the purpose of electing a president, a vice-president, a secretary, a treasurer, an auditor, and two councilmen to serve for the period of one year, and for the transaction of such other business as may properly come before delegates in annual session.

WM. COVERT, *President.*

Pennsylvania Sanitarium and Benevolent Association

NOTICE is hereby given to the constituency of the Pennsylvania Sanitarium and Benevolent Association that the fifth annual meeting of the said corporation will be held at 9:30 A. M., Thursday, June 9, 1910, at Emmanuel Grove camp-grounds near Allentown, in connection with the annual camp-meeting of the Eastern Pennsylvania Conference of Seventh-day Adventists.

The membership of the constituency is composed of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Eastern Pennsylvania Conference of Seventh-day Adventists, and the executive committee of the New Jersey Conference of Seventh-day Adventists, the physicians employed by the corporation, the ordained ministers of the Eastern Pennsylvania Conference of Seventh-day Adventists, the ordained ministers of the New Jersey Conference of Seventh-day Adventists, and twelve persons elected for the purpose at the last session of the Eastern Pennsylvania Conference of Seventh-day Adventists.

Officers will be elected and such other business will be transacted as may properly come before the meeting.

W. H. HECKMAN, *President.*

Ishpeming (Mich.) Camp-Meeting

The camp-meeting for the Upper Peninsula of Michigan will be held at Ishpeming, Mich., June 20-26. Elder Allen Moon, president of the Lake Union Conference, will be present, as will also Elder Mortenson, who has charge of the Swedish work in the United States. We can not at this time state definitely what other ministerial help we shall have outside of our own conference, but expect others besides the ones mentioned.

These seasons in the past have been of especial benefit to our people in the Northern Peninsula, and we confidently expect that the Lord has richer blessings in store for us. Again and again the Spirit of the Lord has urged upon us the importance of these gatherings, and we shall do well to pay heed to these admonitions. Try to persuade your neighbors to attend with you, and receive the blessing God has for those who come.

It will be an advantage to the work in shipping the supplies to the grounds if we can know how many tents are needed. Rents will be the same as last year: tents, \$2.50; stoves, \$1; bed-springs, 50 cents; tables, 25 cents; chairs, 10 cents. Send orders early to the North Michigan Tract Society, Petoskey, Mich., so you can be sure of having what you order.

Come praying that the blessing of the Lord will be with us all in the services.

J. J. IRWIN.

Publications Wanted

The following-named persons desire late, clean copies of our publications post-paid:—
 HARRY A. PHILLIPS, R. F. D. 2, Lawton, Okla., desires late, clean copies of papers and tracts on present truth.

Edgar G. Collins, R. F. D. 4, Washington, D. C. (Dominion Heights, Va.), desires, post-paid, clean copies of our papers and tracts.

B. E. Tefft, 405 Twenty-seventh St., San Diego, Cal., desires *Signs, Life and Health, Watchman*, and tracts; also addresses for missionary correspondence.

Lizzie Symons, R. F. D. 1, Sterling, Mich., would like *Signs, Watchman, Instructor, Liberty, Protestant Magazine*, and tracts on the Sabbath, for free distribution.

Sydney Scott, Box 303, Columbia, S. C., wishes any of our denominational literature except the REVIEW to be used in a tent effort this summer.

Bessie Wilson, Elm, Ark., desires, post-paid, a continuous supply of *Signs*, REVIEW, *Youth's Instructor*, *Little Friend*, *Watchman*, *Liberty*, tracts, and any of our other literature for young people's Missionary Volunteer society.

Addresses

ANY one knowing the whereabouts of Mrs. Mary Dinkle, Mrs. Ruth Kellogg, and Hilda Neilson will confer a favor by communicating with Mrs. O. F. Johnson, church clerk, care Colorado Sanitarium, Boulder, Colo.

Full of Present Truth

LOVERS of the truth will wish to give the June *Signs of the Times Monthly* wide circulation because it is filled with convincing articles bearing on points of the message. Elders I. H. Evans, W. A. Spicer, M. C. Wilcox, S. N. Haskell, Geo. W. Rhine, A. O. Tait, J. O. Corliss, L. A. Reed, and others of our best writers are contributors.

Did you ever stop to realize that there has been more missionary endeavor in the last hundred years than took place before in nearly two thousand years? What is the reason for it? Elder Spicer tells.

Significant events are constantly taking place in the world,—events fraught with consequences at times ominous. The trend of these latter-day times is well explained in "What of the Night?" by Elder Evans.

Have you been following the series on the Bible and astronomy? Great interest has been shown in these articles. The one for June will appear under the heading, "Rolled Together as a Scroll."

Elder Tait is at his best when writing about war preparations of the nations. He furnishes much interesting and instructive information about the several navies, and by comparison shows the tremendous increase in naval armament, and that in face of the universal talk of peace. If this was all on this subject, it would be incomplete, perhaps; but Elder Corliss in another article ably answers the query, "Why is peace maintained?"

Why is Satan allowed to exist? Why did God allow Adam to sin, and thus plunge the human race into woe? Elder Haskell gives a clear explanation of the whole matter.

Other articles, perhaps just as good as the foregoing, the usual departmental matter, and significant current topics, all have a place in this unusually good number. The cover will be printed in three colors! It's a beauty.

May we not have your help in circulating this June issue? Now is a good time to begin. There is blessing in the work for all. 5 to 40 copies, 5 cents a copy; 50 or more copies, 4 cents a copy. Send orders through your tract society. If address is unknown, send first order to us.

Signs of the Times, Mountain View, Cal.

Business Notices

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

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

Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each

additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

WANTED.—Hygienic cook at once for small sanitarium. Unmarried woman preferred. Give reference. Thirty-three dollars a month. Board and room. Address Sanitarium, North Yakima, Wash.

IN ordering Sanitas Oil you get a pure, best grade, cottonseed oil, and will also help me through school. 5 gals., \$3.90; 10 gals., \$7.60; ½ bbl., 69c.; 1 bbl., 68c. J. M. Irving, 227 East Madison St., Louisville, Ky.

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.) New Spanish mottoes about June 15. Send stamp to Hampton Art Co., Hampton, Iowa.

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.

NOTICE.—We include extra foods for freight on \$10 shipments east of Colorado (half to Texas), oil and 45-lb. cans nut butter excepted. All can afford these foods at our low prices, freight paid. Nashville Sanitarium Food Factory, Nashville, Tenn.

CARPENTERS WANTED.—None but first-class men need apply. Must be Seventh-day Adventists, good workmen, and hustlers. House rent is cheap here, and living as good as anywhere. Correspondence solicited. C. E. Mason, Bellefontaine, Ohio.

FOR SALE.—100 acres of choice land just out of Ft. Myers, Fla. Especially adapted to orange and grapefruit culture. Will sell in 5- or 10-acre plots at a very low price, and on easy terms. If interested, address H. P. Buzzell, 501 South Fourth St., Hamilton, Ohio.

WANTED AT ONCE.—An apprentice or partner in country job and newspaper office. Must be Sabbath-keeper, steady, and willing worker. Live in family with owner. Common school education required. Address, with stamp, The Herald, Ralston, Lycoming Co., Pa.

FOR SALE.—Splendid 2,400-acre stock-ranch, eastern Oregon. 175 acres rich wheat land; oceans of bunch-grass; beautiful springs; healthful climate; near railway. Proceeds given to the cause. \$7.50 an acre; \$5,000 down. Westcott & Turner, College Place, Wash.

WANTED.—At Long Beach Sanitarium, fifteen first-class graduate lady nurses. Seventh-day Adventists preferred. State school from which you were graduated, experience you have had, and how soon you could come. Permanent position. Address Dr. Winegar Simpson, Long Beach, Cal.

FOR SALE.—On account of poor health will sell reasonably good dental practise established nineteen years in Sabbath-keeping community. Large surrounding country; no competition. Office has two chairs, flush-water cuspidor, electric engine, lathe, fan. Address 439 West Sixth Street, Plainfield, N. J.

NOTICE.—Special price to Adventists for a short time on my High Pressure Steam Canner, that cans everything so it will keep without preservatives. Every Adventist family should have one. Stenographer wanted at once. State experience and wages wanted. Jethro Kloss, St. Peter, Minn.

HYGIENIC VEGETABLE COOKING OIL.—Most healthful food-fat America affords. Sent to any State east of Mississippi River. Two 5-gal. cans in one crate for \$7.80; west of the river, \$8.50; North Dakota, Rocky Mountain and Coast States, \$10. You pay freight, then deduct the amount from your next order. Write for cook-booklet and prices on other quantities. Prices subject to market changes. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—Home of 20 acres, 1½ miles from railroad station; young orchard, 5 acres in bearing; good out-buildings; house, 1½ stories, with galvanized iron roof; well of soft water; excellent climate; land under cultivation; fenced with wire, and adjoins my home. Price, \$350 cash. For particulars address C. T. Jeffers, Fruithurst, Ala.

Obituaries

OLSON.—Died in Fresno, Cal., March 17, 1910, at the age of sixty-seven years, Swan Olson. He was born in Sweden. Though none of his relatives were present at the funeral, yet a large number of his brethren in Christ were in attendance. The profusion of flowers was an evidence they loved him. We expect to see him wear a "crown of life" when the Saviour comes to reward his people. Words of comfort and admonition were spoken by the writer.

C. L. TAGGART.

THOMAS.—Fell asleep in Jesus at Monteer, Mo., April 28, 1910, of consumption, Julia Thomas, aged thirty years. Sister Thomas accepted the truth at Monteer, Mo., under the labors of Brother Walker. She leaves a husband and three children to mourn their loss. Words of comfort were spoken to a large and sympathetic congregation, from 1 Corinthians 15. No minister being present, the funeral services were conducted by the writer, and were held in the Methodist church, owing to the lack of room in our own building.

ELIZABETH BORAM.

WILLIAMS.—Died at Boulder, Colo., March 11, 1910, of tuberculosis, Grace E. Williams, daughter of Sister Lucy R. Williams, Hartland, Vt., aged 20 years, 4 months, and 13 days. Sister Williams had been predisposed for some years to the dreaded white plague; and after spending several months at the Pittsford (Vt.) Sanitarium for consumptive patients, and being apparently much improved, she went to Colorado last September, hoping to still further arrest the progress of the disease. But neither the climate, the best medical skill, nor the faithful ministrations of her sister, who was with her to the end, could prevent the dreaded result. She was baptized about nine years ago, and united with the Seventh-day Adventist church at Hartland. Funeral services were held on the arrival of the remains at Taftsville, where she sleeps by the side of her dear father till the Lord comes. She is survived by her mother, two brothers, and three sisters, who mourn further separation from their loved one. The Lord's soon coming with his reward was her hope and confidence to the end. May it be theirs also. Funeral text, 1 Cor. 15:26. * * *

WILCOX.—Died at De Grasse, N. Y., April 17, 1910, of pleura pneumonia, my mother, Julia A. Wilcox, aged 81 years, 1 month, and 26 days. She appeared to be in her usual health until within five days of her death. She was born in the town of Rossie, N. Y., in 1829, and was married to my father, Allen D. Wilcox, in 1846. He died twenty-one years ago. Mother united with the Seventh-day Adventist church of New Connecticut, N. Y., about thirty years ago, through the labors of Elder H. H. Wilcox. Since the third angel's message came to her, she has been a firm believer in its principles, putting them in practise in her daily life. She was the mother of nine children, four of whom survive her: Elder M. C. Wilcox, of Mountain View, Cal.; Elder F. M. Wilcox, of Washington, D. C.; H. R. Wilcox, of Fitchville, Vt., and the writer. The funeral was held at De Grasse, N. Y., April 20. Words of comfort were spoken by Elder Toms (Baptist), of Hermon, N. Y., from Job 19:25, a text of her own choosing. Interment took place at Ox Bow, Jefferson Co., N. Y. Although our dear mother sleeps, we mourn not without hope, for we expect to meet her at the first resurrection, when the Life-giver comes.

PAUL M. WILCOX.



WASHINGTON, D. C., MAY 19, 1910

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RECENT word from C. L. Butterfield, superintendent of Korea, states that Howard Lee and wife reached that field safely, and that they went on at once to Soonan, where they are hard at work upon the language.

CLOSING his work with the Foreign Mission Seminary, where his labors the past few months have been greatly appreciated, Elder E. W. Farnsworth, accompanied by his wife, left Washington Sunday to attend camp-meetings in the northwest.

ALL will read with interest the long list of camp-meeting appointments on page 22. Many thousands of our people will be gathered at these annual convocations, and many important interests will be considered. Let us pray that God may meet with and richly bless his people.

IN the Educational department, Prof. Frederick Griggs calls particular attention to the announcement of the educational convention. This will be an important gathering for the teachers of our schools. We hope that, so far as possible, all will avail themselves of the opportunities which this institute will afford.

LAST week was spent by Elder I. H. Evans in Battle Creek in closing up some business affairs connected with the General Conference, preparatory to his early departure for the Orient.

LEAVING Port of Spain, Trinidad, for Colon, Panama, Brother U. Bender found it necessary in order to escape the plague at the former port, to take a boat via New York. This delayed him a little in reaching his appointments in the West Caribbean field, but gave him a pleasant, though unexpected, call in the United States for a few hours.

B. J. CADY and wife sailed February 25 from the Society Islands to take charge of the work in the Fiji Islands. On the same boat, G. L. Sterling and wife sailed for Rarotonga, where they will be stationed. And on the return of the same boat, F. E. Lyndon and family left Rarotonga to take the oversight of the work in the Society Islands, made vacant by the removal of B. J. Cady.

FOLLOWING the resignation of Elder G. A. Irwin from the Washington Sanitarium Board, Brother W. D. Salisbury has been elected president and treasurer of the Washington Sanitarium Association. Brother Salisbury has been manager of our Australian publishing house for several years, and has had a broad experience in institutional and business management. We believe his connection with the Washington Sanitarium will prove of great value to that institution.

WE regret to learn through letter from Elder B. J. Cady to his sister, Mrs. E. W. Farnsworth, that in removing from the Society Islands to Fiji he experienced much inconvenience, with considerable damage to his boat and loss of household goods, as the result of a hurricane. The life of the missionary is not one of romance; it is one of trial and practical experience, and one, also, of joy withal, in that he can spend and be spent for the One to whom he has devoted his life service.

THE REVIEW for June 16 will be issued in magazine form, as a special Missions number. It will be about the size of *Life and Health*. This number will be one of special interest to all of our people, and will make an excellent number for circulation among our friends and neighbors. One copy will be sent to each regular subscriber, and additional copies will be furnished for ten cents a copy. As only a number sufficient to supply the demand will be printed, it will be necessary that all who desire extra copies place their orders for the same immediately.

THIS week Elder K. C. Russell attends the commencement exercises of the Emmanuel Missionary College at Berrien Springs, Mich., delivering the graduation address on that occasion. He will later attend camp-meetings in the Lake and Northern union conferences.

IN a recent letter, J. S. James, of south India, tells of their joy in baptizing a goodly number of earnest converts, the first-fruits from among the Tamils, for whom they have been laboring the past two or three years. Twenty were baptized on April 2 and taken into church fellowship. Others will soon be prepared to follow their brethren in this forward step. A full report, with photograph of candidates, will soon be given the REVIEW readers.

THE enlargement and increasing demand of our work requires frequent changes and readjustment of workers. Last week Elder W. A. Colcord, who has so efficiently served as corresponding secretary of the Religious Liberty Department, was asked to devote his time to the work of the improvement of our denominational literature. Brother C. M. Snow was asked to take up the work of corresponding secretary in the Religious Liberty Department in the place of Brother Colcord. Brother Snow remains still the editor of *Liberty*, and will also continue his work as one of the associate editors of the REVIEW AND HERALD. Mrs. I. H. Evans, formerly editor of the *Youth's Instructor*, is assisting in the office work on the REVIEW.

SLOWLY, but steadily, the influence of the gospel is spreading in the dark continent of Africa. Pioneers like Livingstone and Moffat blazed the way, and earnest men and women of nearly every church are now seeking to advance the cause of Christian missions. Speaking of the results of their efforts, the *Missionary Review* says:—

The population of Africa is estimated to be 175,000,000, and among these masses about 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants, 221,156, for whom 4,790 places are provided. In the 4,000 schools, 203,400 pupils received instruction. Hospitals to the number of nearly 100 minister to the sick and suffering. Printing-presses to the number of 16 are kept busy, and the Bible is supplied in all the principal languages. In Uganda, one half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.

Our own work has made a good beginning in this great field. Our missionaries are meeting with excellent success. Let us support their efforts by our prayers and by our offerings.