



The Advent Review and Sabbath Herald

Vol. 87

Takoma Park Station, Washington, D. C., May 26, 1910

No. 21

SUNRISE

THE somber skies a sudden brightness show,
The clouds and mist reflect a golden glow,
And far and near what tender glories flow
As sunrise comes!

The spreading hills upraise themselves in song,
The streams soft murmur as they move along;
What hopes and yearnings rise in rapid throng
When sunrise calls!

The slumbering city wakens from its sleep,
The streets and homes no longer silence keep;
O faithful heart! forget thy sorrows deep
With sunrise near!

The night will pass, God's dawn will come again,
Your doubts and fears will vanish like the rain,
And you will smile away the haunting pain —
'Tis sunrise now!

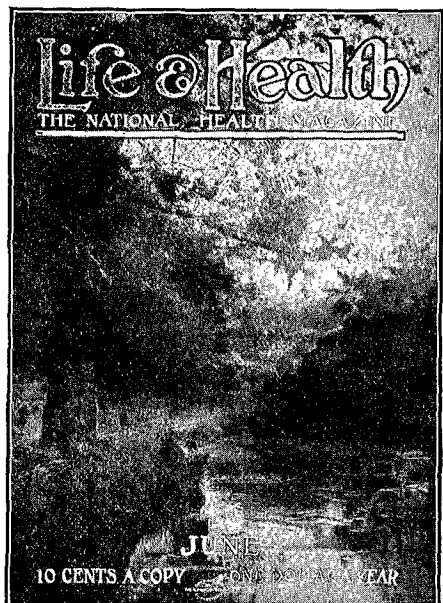
— Abram S. Isaacs.

Behold
He
Cometh

O the Law and
to the Testimony

School Will Soon Be Out

Get Started at Once Earning Your Scholarship for Next Year



NEXT week and week after, hundreds of Seventh-day Adventist students all over this country will begin an active summer's work earning their scholarships for the next school year. Many will not stop there, but will lay by an ample sum for clothes and incidentals.

A sure way of earning a scholarship and school expenses has been developed by the circulation manager of our ten-cent magazines. Almost any one who has the ambition to earn a scholarship can easily do so under our plan, whether he has had previous experience or not. We want student periodical workers everywhere to sell *Life and Health*, the *Temperance Instructor*, *Liberty*, the *Protestant Magazine*, and *Christian Education*.

Our State and union conference missionary secretaries, together with our circulation department, will gladly train inexperienced students and help them to become successful periodical workers.

The June "Life and Health"

In every respect the most handsome and practical publication ever issued from our presses, containing striking articles by well-known writers, and a cover design of sufficient beauty to almost sell the magazine without

further persuasion. *Life and Health* is fast becoming a popular ten-cent publication. Some agents have averaged \$6.00 and more a day selling it.

The Temperance "Instructor"

This issue of the *Instructor* is supplied and sold on the same terms as are the regular ten-cent monthlies and quarterlies. Over 150,000 have been sold since its issue, March 22. Prominent temperance workers have pronounced it the best temperance paper ever printed. It is certainly a tremendously effective issue, and one which workers may place before the people with confidence.

"Liberty" and the "Protestant"

These quarterlies have helped many students earn their scholarship. Some consider them not so popular in their nature as *Life and Health* and the *Instructor*, devoted as they are to the more pointed truths of the third angel's message. Yet, it is surprising what success the workers with these quarterlies have. If it be true that the publications themselves lack popularity, then it is equally true that the Lord opens the way for sales, for the workers have rich experiences, and those who handle *Liberty* and the *Protestant* seem to do just about as well in the main as those who sell the other magazines.

The last issue of *Liberty* is especially valuable, containing, as it does, a full account of the hearing on the Johnston Sunday bill.

The issue of the *Protestant* now in preparation will contain striking and timely articles on the Vatican incident — former President Roosevelt's encounter with the Pope — and on England's new king's attitude toward the Protestant oath. Selling these quarterlies is certainly live, active missionary work. Precious truth for this last generation is placed in the homes of the people. The worker himself will obtain a rich experience in labor for souls.

We have made arrangements to supply all papers to student workers through the State tract societies.



Address the State Tract Society in Whose Territory You Expect to Work

THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 26, 1910

No. 21

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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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.

Thoughts of Heaven

ELLA M. ROBINSON

(Republished by request)

SWEET seemed the vesper hour as we heard

The minister read from the Holy Word Of the celestial city, bright and fair;

And as we knelt in solemn, reverent prayer,

We felt and knew the blessed Lord was there.

We lingered there awhile, loath to depart:

The preacher spoke: "It hath not entered heart

Of any man, the rapture and delight, The peace and joy, the glory and the light,

Of our blest home; still let us tell to-night

What we most long for in that home of love,

Our best conceptions of the joys above."

The artist rose: "Ah, this were heaven for me.

To gaze upon the landscape ever free From taint of sin, and pure and good, the same

As first from the Creator's hand it came, I'd paint no drooping flower, no fading leaf,

No sights of sickness, dying, sin, or grief, I'd watch the glowing sunsets stretch away

With sevenfold the brightness of our day.

But O, the rapture when my eyes behold The walls of jasper and the streets of gold!

The crystal sea! the throne of dazzling light!

The hosts of saints all robed in spotless white!"

The student spoke: "Through all eternity

This boon alone were heaven enough for me:

The power to study without weariness, The power to learn the mighty mysteries

Of time and space, of suns and worlds untold,

The mysteries millenniums unfold, The mysteries eternities still hold."

A little child spoke next: "It seems to me To have a pair of wings would really be

The very best of all: for then I'd fly, Just as the birds do, up into the sky.

I'd learn to call each one of them by name:

No one would harm them, and they'd be so tame.

I'd lead the wolves and lions with my hand,

They would not hurt me in that heavenly land."

And next a woman, worn and pale and weak:

Her voice was feeble, and she scarce could speak

Above a whisper; but her radiant eyes Gave meaning to her words: "Ah, this

my prize,—

To feel no more of pain and sickness there,

To grow each day more beautiful and fair,

To feel the vigor of eternal youth— Ah, this were joy! yea, this were heaven in truth!"

Then spoke the youth whose voice led our praise:

"I wonder often if the endless days A sweeter bliss will bring than joyful

song, A rapture more profound than with the throng

To join in David's choir, with heart and voice—

Of all the joys of heaven, this were my choice."

The teacher rose: "O may it ever be My lot, my joy, through all eternity

To tell the wondrous grace that ransomed me

To sinless angels who have never known What it could mean to have a heart of

stone,—

What it could mean to feel the pangs of woe,

Of doubt and sorrow, and of sin below. I'll tell the grace, the love, the power

divine, That melted even this hard heart of mine."

There was a pause, the minister spoke low:

"My children, one and all, pray would you know

The joy that thrills my heart, that dims my eye,

That fills my soul with sweetest ecstasy, With longing and desire, and yearnings

sore, Each time I think of heaven's blessed

store Of joys? 'Tis this — nor wisdom's

mystery, Nor glory, beauty, sweetest rhapsody,

Though every one a part of heaven's bliss —

One joy alone makes heaven for me; 'tis this,—

To lean upon the blessed Saviour's breast,

Like that disciple whom he loved the best;

To know and feel that he is ever near, To pour my heartfelt praises in his

ear — A blest reward for life's small sacrifice,—

'Tis this alone I ask for as my prize."

Sanitarium, Cal.

"Prove Me Now Herewith"

T. E. BOWEN

THE Lord invites his children to prove his promises. The invitation is made in connection with God's asking that his part, the one tenth, shall be faithfully paid over to him. "Prove me now," the Lord says, in every emergency when the temptation comes with such power to use God's part. In this definite thing in hand here, just now, "prove me." Have I ever failed you? Do I not know that you have need of food, of clothing, of shelter? But so have my missionaries. They must be fed. They need homes in unfriendly lands. They must be clothed. If you rob me of my portion, who will supply their need?

O, brother, sister! trust in God. Send on what belongs to the Lord, promptly, cheerfully. The rest will come out all right in God's own time and way, if you trust and wait.

The following experience of a brother who has proved the Lord to his own satisfaction, in times of severe trial, may be an encouragement to some other soul. In a personal letter he writes:—

"I have had my ups and downs, and after passing through many sore trials and temptations, and especially in paying my tithe and getting myself into debt, the dear Lord has helped me to get such a good position that I can pay a good tithe and offerings, and am paying off all my debts. I hope that I can live to get them all paid off.

"Perhaps no Seventh-day Adventist ever passed through more sore trials and extreme poverty than I have; but I am now earning enough to pay every week in tithes and offerings as much as my total income was at one time, when I had my wife and four children to keep in — [a large city]. Then when I came home on Friday night, and placed my tithe in the box, my dear wife very

bitterly opposed my paying it, being influenced by her friends, and could see nothing ahead but starvation for her and the children. Even through the week she would come to me with tears in her eyes to tell me that she needed money, and ask me if I would not let her have some of the tithe money. But my answer was, 'My dear, I can not rob God.' My faith was sorely tried, but my dependence was upon Mal. 3:7-10. Now it is being answered. Truly he will not lie to his children. Bless his holy name! He is helping me now, just as he said he would."

It pays to be honest. It pays to deal truly with one's own conscience. God claims as his the first-fruits of our increase, one tenth of it all. He puts every man, woman, and child upon his own honor, and in a sense makes every one a treasurer, a carrier of "the bag." But a reckoning day is coming. And if the part belonging to God has not been faithfully handed in to his treasury, some one will have to explain why.

Takoma Park, D. C.

Bible Studies—No. 1

M. E. STEWARD

The Bible

WITHOUT the Bible we should know nothing about the early history of the world, the fall of man, or the flood; nothing of the one true God, of redemption, or eternal life in a world to come. "Thou hast magnified thy word above all thy name." Ps. 138:2.

Three witnesses, entirely separate from, and independent of, the Sacred Volume, substantiate it:—

1. *The Week.*—The week has been known by all nations from the beginning. Its origin can not be found except in the creation week. The fact of its existence proves the first chapter of Genesis a literal record. The Bible so regards it. Ex. 20:11.

2. *The Dates of the Years.*—Before the birth of Christ, the basis of reckoning was A. U. C.—*Anno Urbis Condite*—in the year of the building of the city of Rome. All historians the world over have written B. C. and A. D. since the birth of Christ. This confirms the Biblical claim that there was such a person as Jesus Christ.

3. *The Monuments.*—No one could read the hieroglyphics on the Egyptian monuments. When the time came that God had set to vindicate the Bible, 1798, a stone was discovered at Rosetta, near the mouth of the Nile, bearing an inscription in three languages,—Greek, common Egyptian, and the sacred language of Egypt. By comparing this writing with the hieroglyphics, they were read, and lo! *they corroborated Scripture narrative.* The clay tablets of Assyria do the same.

Three internal evidences that the Bible is genuine:—

1. *Its Ideas of Perfection.*—"The law of the Lord is perfect." Ps. 19:7. Worldly legislators concur in this statement. The character of Christ is also

perfect. Heb. 7:26. The human mind can not form a conception of anything that is absolutely perfect. Consequently, man could not have originated the Bible.

2. *The Harmony of the Bible.*—It was written during a period of fifteen hundred years, in different places,—amid the pomp of royalty, in lonely exile, and from a Roman prison,—by learned and unlearned men and those of different temperaments. All agree in sentiment, in simple dignity, in pure, humble reverence and wisdom.

3. *Prophecy, the Ability to Know the Future.* Isa. 41:23.—Not a prophecy relating to the past or present has failed of exact fulfilment. None but a divine Being can know the future.

Three conclusive statements are given in 2 Tim. 3:16, 17:—

1. *The Origin of the Bible.*—"All Scripture is given by inspiration of God."

2. *Its Office Work.*—"Is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

3. *The Effects of That Work.*—"That the man of God may be perfect, thoroughly furnished unto all good works." That the Bible is a power for good in men's lives is demonstrated in the lives of those who reject, as well as in the lives of all who receive and obey, its teachings. Mark the changes in the whole character of a man who gives up the Bible, and in a degraded being who accepts and obeys it. "The tree is known by his fruit."

"Thou hast magnified thy word above all thy name." Ps. 138:2. "Holy and reverend is his name." Ps. 111:9. With what profound reverence, then, should the Word of God, the Bible, be regarded!

A Warning

It is said that a man was lost in the woods. Later he was found dead. He had a compass with him, but had tried to make it point toward what he supposed was north. Had he obeyed its directions, instead of tampering with it, he would have reached home safely. Had God intended his Word to be understood differently from other books, he would have given rules for its interpretation.

Sanitarium, Cal.

Lifting Up the Standard

H. B. KENISTON

RECENTLY, as the writer was engaged in a mental survey of present economical, political, social, and spiritual conditions, the following divine declaration flashed into his mind: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." No argument is needed to convince one whose eyes have been anointed, that the flood is already sweeping over the earth, and has engulfed millions. How stealthily its waters creep in, while the unsuspecting victims are quietly sleeping, lifts their house from its foundation, and carries them and it away to the onrushing current, which threatens to bear them to destruction. No prophetic vision is required to see the trend

of affairs in these times. So plain is the writing, that he who runs may read. An acquaintance with the Word of God will explain its meaning—the end is near. While all this is true, how glad we are that our God is making good his promise. The standard is being held aloft by Spirit-inspired servants of God. Now is the time to sow our publications broadcast throughout the land.

Minneapolis, Minn.

Listening to a Sermon

WM. COVERT

ONE of the finest services in the Lord's cause is that of listening well to a sermon. Those who attend a preaching service owe it to themselves, to the congregation, and to the cause of truth, to use the allotted time in earnest listening to the things which may be said. Even if the speaker's thoughts should seem in range below those of greater men, his presence still should prove a source of help for all the fold.

The people who listen to a sermon can help to make that sermon good. Earnest attention with the eye and the assent of the countenance are excellent promptings to a speaker. To feel that what is said is well received is to the speaker's soul like gentle dew upon the thirsty grass. Then, since it costs nothing but pleasant effort to keep the mind alert to the beauty of God's Word while the minister arranges the lesson in order, why not give him the sympathetic attention that will bless both hearer and speaker?

The leading members of a church, if they are kindly disposed and capable, can usually make the minister's labors a real blessing to the whole congregation. This is a matter generally understood by public speakers, and their advice to the congregation relating to questions of seating and order in the house of the Lord should be heeded. Every one may be very sure that the minister will not encourage long-distance audiences, or seating arranged behind him. The audience should sit facing the speaker, and as near to him as the pews will allow. The speaker also should remember that audiences do not like long sermons.

Not all are naturally good listeners; but all can do their best, and seek to improve, remembering that thoughtful attention and earnest, spirited preaching make a good meeting. They belong together, and one can seldom be had without the other; but the minister can not do both parts at the same time. If one permits his mind to wander during a sermon, he loses the hour, and perhaps misses an opportunity to gain something of priceless value.

An open Bible in the hand enables the listener to follow the speaker closely, and to get a better outline of the subject. If this practise is followed, something of lasting value is obtained for the time invested; and if it is adhered to faithfully, it becomes a habit of everlasting benefit to the listener, and a helpful influence to others.

Chicago, Ill.

Just One Condition

M. LESLIE RICE

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. There is only one condition under which this text may be true to us as individuals,—we must love God. And what a blessed promise it is to those who really do love him! The question arises in many minds, "What is it to love God?" The answer is found in the words of the Lord Jesus, "He that hath my commandments, and keepeth them, he it is that loveth me." In order for the text given above to be true in our case, we must keep the ten commandments. We may say we keep them, we may think we keep them; but let us examine a few of the commandments, and see if we really do keep them.

"Thou shalt have no other gods before me." Ex. 20:3. To have anything before God is to give that thing the place God should occupy in the heart. The things we think about most, the things we live for, the things we do most often,—these things become our god. We are told by one that the devil will tempt the children of God upon at least one of four things: (1) the so-called pleasures of this world; (2) the cares of this world; (3) the faults of others; (4) their own past mistakes. With how many is this first temptation their god! If you are thinking about the so-called pleasures of this world, living for them, indulging in them, they are your god.

Let us notice the second commandment. Do we bow down to images? It may be true that we do not bow down to the image of the Virgin Mary, or of Peter, or of other so-called saints; but do we bow down to the silver dollar? We find on this coin the inscription, "In God we trust," but with how many should it read, "In this we trust."

One test will show us whether or not we keep the third commandment. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5:12. How often we hear such expressions as, "O Gee!" "You bet your neck!" "My goodness!" etc. All these and many others are a violation of the principle of the third commandment.

To keep the fourth commandment means more than refraining from work upon the Sabbath. We must be so closely yoked to Jesus that even our thoughts will be upon heavenly things. How many really keep the Sabbath?

"Honor thy father and thy mother." Do young people always do this? I have noticed around colleges that father and mother are not always made welcome by their own children. Why is this?—Father and mother are common people. Perhaps they had no one to sacrifice for them to go to college, so their education is limited, and the boy or girl for whom they are perhaps making a very great

sacrifice would just a little rather they would not come to the school, where their teachers and friends will see them. How much more worthy of respect and honor are those who, with Abraham Lincoln, are willing to say, "All that I am I owe to my mother."

So we might go on through the list, and examine each commandment. If we really keep them all, which is to love God, then for us the glorious promise is true, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

San Bernardino, Cal.

Holidays of Babylon

A. SMITH

THE popular so-called Protestant churches of modern times are more and more coming to resemble in features the mother church of Rome. As the light on the Sabbath divinely instituted in Eden is pressed upon their attention, these churches resist its force, and contemptuously trample it under their feet, at the same time exalting days and institutions of heathen mythology and papal adoption.

Besides the Sunday sabbath, one of the most popular holy days of human ordination is Easter. Although the word appears in Acts 12:4 of the Authorized Version, Dr. Adam Clarke says of it: "Perhaps there never was a more unhappy, not to say absurd, translation, than that in our text. . . . Every view we can take of this subject shows the great impropriety of retaining a name every way exceptionable, and palpably absurd." With this view agree the "Encyclopedia of Religious Knowledge" and "Smith's Bible Dictionary." The Revised Version uses the word *passover* in its translation of this text, from the original *paske*, or *pascha*, instead of Easter, as in the Authorized Version, from the Anglo-Saxon *Eastre*.

Not only is the observance of Easter and other holy days instituted by the Roman Church an offense in itself, but they are exalted above the seventh-day Sabbath of divine institution. Says the apostle, writing to the Galatians: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:10, 11. The observance, therefore, of such days was not approved by the apostle Paul; neither should the ministers of Christ now approve and indorse them.

But of all the holy days of human institution none is more offensive in the sight of Heaven than Sunday, the great heathen holiday, and the adopted sabbath of the Papacy. In many lands, on the approach of this false sabbath, the wheels of manufacture and the industries of commerce and common labor, whether controlled or operated by papal or Protestant capital or hands, almost wholly cease to move or act. Thus the pall of the Roman hierarchy is more and more overshadowing human industries, and rapidly fulfilling the prophetic declara-

tion, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

Dancing parties and gatherings even of a low order break up when the midnight hour marks the ushering in of the Sunday sabbath. But unorganized pleasure-seeking, the discussion of business, and informal bargains are tolerated and indulged in, while honest, quiet, bread-winning toil is frowned upon. If the offender be an observer of the Bible Sabbath, he is often denounced as an enemy of social order, and sometimes persecuted with the lash of unjust civil law.

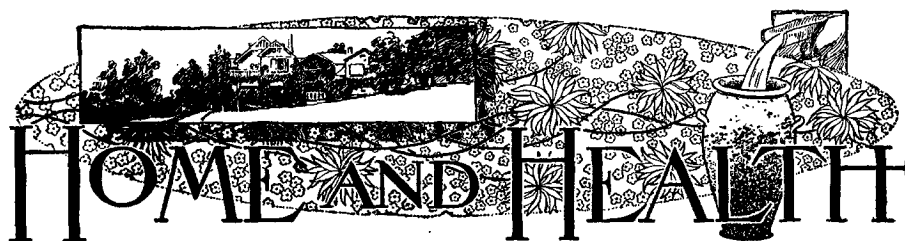
As the result of all this, Great Babylon "is become . . . the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. But in her communion are a few true people of God, who deplore her fall and corruption. To such the call of Heaven is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

Benton Harbor, Mich.

The Call to Be a Missionary

For my part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the thought in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a foregoing of the common conveniences and charities of this life, make us pause, and cause the spirit to waver and the soul to sink, but let this be for only a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which he made who left his Father's throne on high to give himself for us: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—David Livingstone.

"If a ship could think and should imagine herself submerged by all the waves to be encountered on the voyage, surely she would dread to leave her moorings. But the ship must meet but one wave at a time. So, too, with us, as we pursue our journey on the sea of life."



He Wipes the Tear From Every Eye

ROBERT HARE

WHEN sore afflictions crush the soul,
And riven is every earthly tie,
The heart must cling to God alone;
He wipes the tear from every eye.
Through wakeful nights, when racked
with pain,

"On bed of languishing" you lie,
Remember still your God is near,
To wipe the tear from every eye.

A few short years, and all is o'er,
Your sorrow, pain, will soon pass by;
Then lean in faith on God's dear Son,
He'll wipe the tear from every eye.
O never be your soul cast down,
Nor let your heart desponding sigh;
Assured the God whose name is Love
Will wipe the tear from every eye.

Soon, soon beyond earth's changing
night,

Beyond the gloom of wintry sky,
We'll rest where angel faces smile,
And tears are wiped from every eye.
Then never be my 'soul dismayed;
Jehovah leads, his love is nigh.
Toil on, the home land waits beyond,
Where tears are wiped from every eye.
Cooranbong, Australia.

Parent and Child

MRS. E. G. WHITE

PARENTS should live more for their children, and less for society. Study health subjects, and put your knowledge to a practical use. Teach your children to reason from cause to effect. Teach them that if they desire health and happiness, they must obey the laws of nature. Though you may not see as rapid improvement as you desire, be not discouraged, but patiently and perseveringly continue your work.

Teach your children from the cradle to practise self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employments to exercise systematically all the powers of body and mind. Bring them up to have sound constitutions and good morals, to have sunny dispositions and sweet tempers. Impress upon their tender minds the truth that God does not design that we should live for present gratification merely, but for our ultimate good. Teach them that to yield to temptation is weak and wicked; to resist, noble and manly.

These lessons will be as seeds sown in good soil, and they will bear fruit that will make your hearts glad.

Above all things else, let parents surround their children with an atmosphere of cheerfulness, courtesy, and love. A

home where love dwells, and where it is expressed in looks, in words, and in acts, is a place where angels delight to manifest their presence.

Parents, let the sunshine of love, cheerfulness, and happy contentment enter your own hearts, and let its sweet, cheering influence pervade your home. Manifest a kindly, forbearing spirit; and encourage the same in your children, cultivating all the graces that will brighten the home-life. The atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigor of mind and body.

The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction. Children have sensitive, loving natures. They are easily pleased, and easily made unhappy. By gentle discipline, in loving words and acts, mothers may bind their children to their hearts.

Young children love companionship, and can seldom enjoy themselves alone. They yearn for sympathy and tenderness. That which they enjoy, they think will please mother also; and it is natural for them to go to her with their little joys and sorrows. The mother should not wound their sensitive hearts by treating with indifference matters that, though trifling to her, are of great importance to them. Her sympathy and approval are precious. An approving glance, a word of encouragement or commendation, will be like sunshine in their hearts, often making the whole day happy.

Instead of sending her children from her, that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusement or light work to employ the active hands and minds.

By entering into their feelings, and directing their amusements and employments, the mother will gain the confidence of her children, and she can the more effectually correct wrong habits, or check the manifestations of selfishness or passion. A word of caution or reproof spoken at the right time will be of great value. By patient, watchful love, she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character.

Mothers should guard against training their children to be dependent and self-absorbed. Never lead them to think that they are the center, and that everything must revolve around them. Some parents give much time and attention to amusing their children, but children should be trained to amuse themselves, to exercise their own ingenuity and skill.

Thus they will learn to be content with very simple pleasures. They should be taught to bear bravely their little disappointments and trials. Instead of calling attention to every trifling pain or hurt, divert their minds, teach them to pass lightly over the little annoyances or discomforts. Study to suggest ways by which the children may learn to be thoughtful for others.

But let not the children be neglected. Burdened with many cares, mothers sometimes feel that they can not take time patiently to instruct their little ones, and give them love and sympathy. But they should remember that if the children do not find in their parents and in their home that which will satisfy their desire for sympathy and companionship, they will look to other sources, where both mind and character may be endangered. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them. In this way you will be a strong influence for good.

Dietetic Suggestions

EAT your bread with gladness.

Do not eat a morsel between meals.

Make simple foods your first choice.

"A merry heart doeth good like a medicine."

Talk courage, and you will soon feel courageous.

Food must be well relished in order to be well digested.

A low-proteid diet is the least likely to cause auto-intoxication.

Use cane-sugar in moderation. Sweet fruits and honey are natural sweets.

Give preference to the dry, toasted foods. The less fluid taken at meal-time, the better.

When possible, endeavor to eat some raw foods daily in the form of fruits, nuts, or salads.

Worry kills. Hope inspires. God, who made us, is willing to take care of us. Cheer up.

One well-prepared dish, eaten with bread and some fruit or vegetable, is ordinarily sufficient.

Drink a glass of water on rising and retiring, an hour before each meal, and one to three hours after eating.

Deep breathing improves the digestion. Practise it frequently during the day. More die of air starvation than of food starvation.

It is better to eat only two meals a day. If supper is taken, let it consist chiefly of fruit or rice or some of the cereal flakes.

Use salt sparingly. Condiments should be wholly discarded, because they irritate the stomach, tending to produce gastric and intestinal catarrh.

Fletcherize. Chew your food as long as it will remain in your mouth. "If you taste your food before you swallow it, you will not have to taste it afterward."—*Life Boat.*

Lord, I Believe

MARY VALLIANT NOWLIN

LORD, I believe; help thou mine unbelief,
And teach me thy sweet law in joy or
grief.

O may I just be still, in doubt or fear,
And listen till thy Spirit's voice I hear!

Lord, I believe; bear me to higher faith,
That I may do whate'er my Master saith,
And, though thy hand I may not always
see,

May know thy sendings, Lord, are best
for me.

Lord, I believe. Help me to calmly wait,
And, though the longed-for vision com-
eth late,

O may I look, be it through tears, above,
And see the rainbow, shining, of thy
love!

Lord, I believe that thou dost care for
me;

I know thy love's in all that comes from
thee;

Help me the blessing ever to discern,
Thy grace to feel, and every lesson learn.

Lord, I believe that thou forever art,
And art omnipotent, with all my heart;
With all my heart believe thy Word is
sure,
And when the mountains fail, it will en-
dure.

And now I plead, O Father! make me
whole,
Every whit whole, in body, spirit, soul;
Wherever sin's polluting power has been,
O make me clean, my Saviour, make me
clean!

Lord, I believe; help thou mine unbelief.
Then I will ever sing, in joy or grief;
And, should the fiercest storms around
me come,
I'll bless the gale that sends me swiftest
home.

Takoma Park, D. C.

"A FATHER was unwilling to let his ten-year-old daughter unite with the church, although to her pastor she gave every evidence of having entered on her inheritance; he told the father he was sure she had made the risen life her own. The father doubted until a day when he saw a playmate slap her in the face. For a moment the little girl's face flamed; her hand was raised as if to return the blow. Then, suddenly, the hand dropped to her side, while a look of peace came to her face. 'I doubt no longer,' the happy father said a little later to his pastor. His daughter had proved that she was trying to do the will of her risen Saviour."

IF we do not understand our fellow creatures, we shall never love them. And it is equally true that if we do not love them, we shall never understand them. Want of love, want of sympathy, want of good feeling and fellow-feeling -- what does it and what can it breed but endless mistakes and ignorance, both of man's character and man's circumstances? — *Charles Kingsley.*

THE WORLD-WIDE FIELD

The New Santa Catharina (South America) Conference

CHAS. F. KNOTT

AFTER the general meeting held in Curitiba, Parana, where it had been decided that it would be for the best to divide the Santa Catharina-Parana Conference, forming a new conference of the state of Parana, Brethren J. W. Westphal, F. W. Spies, John Lipke, and I left Curitiba for the conference, which was to be held in Blumenau, Santa Catharina.

The first part of our journey was on one of the most beautiful stretches of railway in the world. After a ride of six hours, we arrived in Paranagua,

Sabbath. One of them, a Brazilian, had already observed the Sabbath a year. Fourteen years ago a Bible was given him, and from that time he was convinced that it is right to keep the seventh day of the week as the Sabbath. A year ago he asked his priest whether he would have to bring four sponsors or only two, for his two children, whom he desired baptized. He was informed that two sufficed. As the mother came to bring the second child, the priest told her that what he had done for one of them was enough for both. This opened the eyes of the father, and he took his wife and children home, and kept his first Sabbath. The priest came, and asked him what he was doing. He replied, "My Bible



FLORIANOPOLIS, THE CAPITAL OF SANTA CATHARINA

where we had to wait one day for a steamer which took us to Itajahy, whence we had a seven hours' ride on a river steamer to Blumenau.

The conference was held in a hall, January 21-26. The attendance was good from the very first, not only of our people, many of whom had come from a distance requiring from five to six days' journey on muleback, but of the citizens and colonists, who manifested a great interest in the meetings.

The brethren all felt grateful to God, who had so abundantly blessed the effort here that it was now possible to divide the conference, which was organized only four years ago. It is interesting to see how the Spirit of God goes before us, and prepares the hearts of men for the reception of this message.

The session had already closed, and the greater number of the people had left, when four men came to the home of one of the brethren for information as to where the services were being held. They had come from a distance, had never seen any of our ministers, and were, with their families, keeping the

teaches me to keep the Sabbath." "My Bible says Sunday is the Sabbath," was the answer; "come over and see it." So the next day he went to see the Bible. He was told he would find the text in Acts. "But where in Acts?" "Well, you go home, and read the whole of it, and you will find it." So he went home, reading with his wife the whole of the book of Acts. This only confirmed him in his belief. He has kept the Sabbath ever since, and has gained three of his neighbors, who came with him.

From several places comes the cry, "Come over, . . . and help us." May the Lord help us in learning the language, so we may bring the light to these dear souls.

We are now employing three laborers among the Portuguese-speaking people in our conference. The first has already been out a few months with books, in Florianopolis, and the other two will begin immediately. We believe this year will mark great advancement in our work here.

The business of the conference passed off harmoniously. The Spirit of God

moved on all hearts, and helped us to see things clearly. The brethren present from outside the conference were Elders Westphal, Spies, and Lipke. Officers were elected as follows: President, Chas. F. Knott; secretary, August Anniess; treasurer, C. F. Knott. Executive committee: C. F. Knott, August Anniess, Adolph Hort, Franz Pechan, and Ernest Bergold.

We hope that the coming year may witness glorious results in the efforts put forth in this field, and we ask you to pray that this may be so.

Curityba, Brazil.

The Grahamstown Camp-Meeting

H. J. EDMED

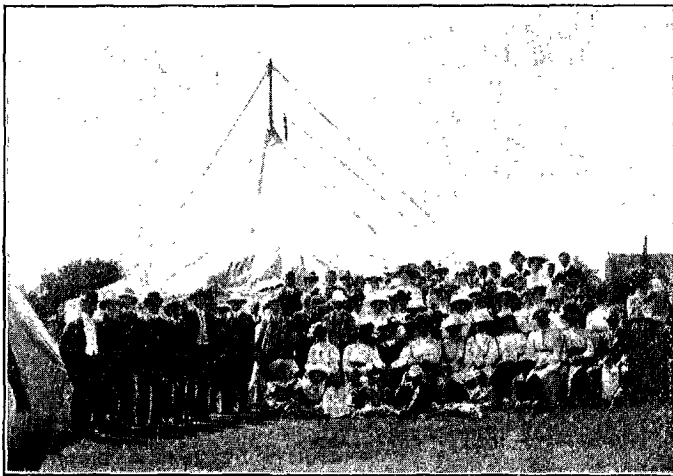
FOLLOWING closely the rich experiences enjoyed at the Johannesburg camp-meeting, another gathering took place at what is commonly known as "the City of the Saints," and the scene of historic and thrilling incidents recounted by the settlers in Cape Colony early in the last century. Grahamstown, the stronghold of Wesleyan Methodism in South Africa, is a pretty town, quiet and religious: the place is sprinkled with church spires, and the sounds of "sacred" bells lend hourly music to the echoes that pass from hill to hill around the entire city. It has a cathedral, by which it may be known that Wesleyans do not hold that fort alone. Other denominations have gained a footing there, and the many colleges and schools mark the place as a seat of learning.

It was in Grahamstown that Elder I. J. Hankins began to preach the truth some twenty years ago, going thence to a farm about twenty-five miles from the city, and gathering into a church organization several families who had accepted the truth, and who have ever since been known as the Rokeby Seventh-day Adventist church. Five years later, Elder D. F. Tarr and the writer conducted meetings at the same place, with the result that quite a number were baptized. About two thousand persons attended that baptismal service, which was held in the public baths.

Near the cathedral, in the very heart of the city, the brethren secured a fine site for the camp-meeting. About twenty-five tents were pitched, with a fifty-by-seventy-five-foot meeting-tent and a commodious dining-tent. Besides almost all the families from the Rokeby district, many others came from a distance, and a meeting of the South African Union Conference committee was called at the same time. Thus the gathering

was a very representative one. From the first it was evident that the blessing of God would be with us. The citizens were wonderfully interested in the meetings, which, as they continued, drew larger and larger numbers from the city, who took part freely in the social exercises. Day after day, every meeting seemed to lift a step higher. At the evening services the attendance reached from eight hundred to one thousand, and when we went up-town, it was with difficulty that we were able to return to the camp, owing to the interested conversations into which the people of the city would draw us. Never before have we seen such an interest in South Africa. Truly it was good! Several requests came for prayers from persons outside, and these were graciously answered. Victories were gained that were marvellous.

The response to the calls for financial help were ready and liberal; \$750 was cheerfully donated for the city work of the conference, the citizens also generously giving \$100 toward the expense of this excellent camp-meeting.



BELIEVERS ATTENDING THE GRAHAMSTOWN CAMP-MEETING

One of the events of the meeting was field-day, inaugurated for the campers, who in a few hours sold nearly four hundred magazines. On returning, every one reported a rich experience, and it was a matter for general regret that the city was too small to allow of more work being done.

The reports from the conference show that while the financial depression now visiting South Africa has somewhat decreased the income, the work has gone forward steadily, and good progress has been made. During the past year over seventy persons have been added to the churches by baptism, and plans have been laid for a more thorough, aggressive work in the field. The resolutions passed expressed courage and hope, and there was a spirit of harmony throughout all deliberations. Elder E. R. Williams was re-elected to the presidency, with J. V. Willson as secretary. Three new churches were added to the conference, and it was decided to continue a course of tent-meetings in Grahamstown immediately following this meeting.

Elder R. C. Porter and Mrs. Porter,

Elder W. S. Hyatt and family, and the Union College faculty were present to help with their counsel. We have every reason to believe that this meeting, with all its precious experiences, will mark a new era in the work of our message in South Africa.

Pietermaritzburg, South Africa.

Turkey

ROBERT S. GREAVES

At our last general meeting it was thought best that I should leave Smyrna for a time, and make another trip to Albania, which place I have just reached, holding our first service at the town of Vostina. Our brother here has just started a small store, and has left me an up-stairs room for meetings. I have fixed it up the best I could, using a number of empty petroleum barrels for seats, covering a desk and a few special seats with our traveling blankets, and hanging our charts on the wall. Altogether, it makes a very respectable appearance.

We have a good attendance, and I must now hunt up more boxes, for all our seats were occupied last night. A Turkish policeman stayed all this evening, and another Mohammedan came in toward the close of the meeting. The rest were Jews and Greeks. My earnest prayer is for wisdom and grace, that each may hear the gospel in the way that will most appeal to him. I earnestly desire your prayers, that God's work may not be marred at my hands, but that it may appear in all its beauty to these souls who live in darkness. Much uphill work must be done, and great barriers torn down, but a comforting thought is that the gospel is the power of God. Rom. 1:16 comes to my mind over and over, and strengthens me for my work.

There is in all this country only one family of Sabbath-keepers who believe the message. But I have confidence that our work will spread rapidly, if we but trust in the Lord and go forward.

On my way here, I called at Greece, and met a new Sabbath-keeper, with whom I had been corresponding. His name had been sent to me by friends in America, who were also corresponding with him, and felt anxious that he should accept the truth. After a short time he took his stand firmly for it. He lives just outside Athens, and I believe will be a great help to us. He speaks English, has a bright mind, and, better than all else, has a consecrated heart. The prayers and good letters of his American relatives have not been without influence; as he showed me some of these letters, I felt that the Lord would bless the dear ones who had written in such a spirit of true love and Christianity. I would that all our brethren in America, who have friends in other countries, would write such letters; then our missionaries would find many open doors awaiting them.

This brother agrees with us on every point of truth, and as he wished baptism,

we walked a few miles to the foot of the mountains. Near the ruins of an old monastery, we found a large stone cistern, about nine feet square, into which a pure stream of water was running, and escaping through a hole in the bottom. Formerly this cistern had been used as a reservoir by the monks. By stopping up the hole, we soon had an abundance of fresh, pure water. Here our first baptism in Greece took place, as our brother was buried with his Lord in the watery grave. A new-born creature arose, one who was filled with happiness and praise to God. This brother stands alone in Greece as a representative of the truth. Were it not that our Father carries the burden, I do not know what we could do. When in the future we see mighty things accomplished, we shall all the more willingly ascribe the praise to him whose power wins our battles and victories.

I expect to be away from home for some months, and my wife will remain in Smyrna to help our little company during my absence. We are all of good courage, for we believe the Lord has wonderful things in store for us.

Vostina, Albania.

European General Conference Committee Meetings

L. R. CONRADI

THIS meeting was held in Friedensau, March 23-25, and then from Friday till Monday (the Easter holidays) in Berlin, in connection with the first East German Union District meeting. The six union conference presidents, with W. C. Sisley and other leading workers, were all present. Besides these we had invited our medical men to hold a council with us; and Dr. A. B. Olsen from England, Dr. J. C. Ottosen and Brother Juhl from Skodsborg, and Dr. P. A. DeForest from Gland, met with the General Conference Committee and the physicians and managers of the Friedensau Sanitarium.

In one day the auditing was finished for the African missions and the Levant field. We were grateful that our tithe and offerings had increased to such an extent in Europe, and our people had responded so freely to the call for annual offerings, that we were able to meet all the extra expenses on this side of the waters. A carefully prepared report of the growth of each union and mission field in Europe for the last eight years showed the last to be our best year so far. Not fewer than 20,000 members had been added from 1902 to 1909, while the membership has increased from 8,274 to 19,626. Our gospel workers have increased from 187 to 499; our tithe from \$59,000 to \$194,500; Sabbath-school offerings from \$4,000 to \$15,000; First-day offerings from \$800 to \$7,800; annual offerings from \$2,500 to \$13,000; and sales from \$103,000 to \$304,000. Every union conference showed a decided increase, except the Levant Union Mission field. Our African missions, which have developed during the last

few years, now have twenty workers, and during the past three years thirty-two persons have been baptized, and their tithe and offerings have increased to \$1,000. All the union conference presidents desired these figures printed for the use of themselves and their fellow workers, as they plainly reveal the strong and the weak points in each field.

According to suggestions made in the recent union committee meetings, a number of resolutions were unanimously passed. Some of these are: That steps be taken to organize a new union conference soon in Russia; that the French-Belgian field be transferred to the West German Union; that the Hamburg Publishing House be encouraged to secure a building for its branch office in Riga; that the two German unions invite the General Conference Committee to hold its biennial session in Friedensau in July, 1911, and that we then make a grand rally for the great European field; that Europe raise a supplementary \$10,000 to the \$300,000 Fund to strengthen its educational work in the Levant, Russian, and Latin union conferences; and that the number of our workers in the African fields be increased as fast as possible.

Special attention was given to considering the needs of the mission fields under the charge of the General Conference in Europe, such as the Levant and African missions. Good, strong general meetings were planned for both the Turkish and the Syrian-Egyptian field this coming fall. Some new missionaries were selected for Africa, and it was advised to increase the number of our stations in Victoria Nyanza and among the Abyssinians. It was also decided to begin the work in Persia by sending several workers this fall to Baku, where there seems to be a favorable opening from the Russian border all along the Persian line.

While the doctors had a number of profitable meetings among themselves, the General Conference Committee also considered some important propositions with them, especially the education of our nurses and their preparation for mission fields. In the evening, large meetings were held for the two hundred students and the many nurses and other employees. Then our committee proceeded to Berlin, where a large hall had been secured in the very heart of that city; and the first night more than one thousand persons were present.

As Berlin alone had over six hundred members, and the union district of Friedensau over nine hundred, and a number also came from other conferences, there was a large company of our people at this meeting. As far as possible, we accommodated the audience in our large hall. Sunday and Monday there were no fewer than eight meetings in different parts of Berlin, various brethren filling the appointments. All the members of the European General Conference Committee appreciated these large and attentive audiences, consisting of both our own people and strangers in the very

heart of this great capital. Sabbath we had an excellent day, and one of our promising young men was ordained to the ministry. We are truly grateful to the Lord for his blessing throughout the great European Division, for the harmony which prevails in all our councils, and for the bright prospect before us; and we ask our people in the United States and throughout the world still to remember us in their prayers, and to help us in our great responsibility to give this gospel to the more than five hundred twenty-eight million people in the European Division.

Hamburg.

A Story in Real Life

THE story is of a girl, a sweet Christian girl, who lived in an Eastern village. Her father was a plain, upright, honest citizen, a deacon in the church and owner of a grocery store. In this store, like many other grocery stores, was kept a stock of tobacco.

One day the daughter was helping her father in a general rearrangement of the store, and she suggested that along with the general cleaning up it would be a good time to dispose of the tobacco stock. Her father listened kindly to the suggestion, but was afraid he would lose so much trade that he could hardly afford to make the change.

That night, in the quiet of the evening hour, he chanced to overhear Elizabeth, in her evening devotions, praying that her father might come to see more clearly the wrong he was in.

What chance step may have led him by her door at that hour, I do not know, but the answer to the prayer came swift and sure, for the first thing the next morning the whole stock of tobacco was buried in a deep pit at the back of the lot.

To-day this same man is the most prosperous business man in the town. His business has branched out into several departments, and many of his customers who "use the weed" go elsewhere to buy it, but return to his store for the remainder of their purchases, and assure him that they admire the stand that he has taken.—*The Advance.*

So far as we know, we have no representative of the third angel's message in Siam. Other missionaries are at work there, and doing well. There is a press in operation at Bangkok, under the direction of the Presbyterian Mission Board, where Siamese Bibles are printed. As early as 1819 a little catechism was printed in Burma, translated by Mrs. Ann Hasseltine Judson, who became interested in some Siamese captives brought to Burma as prisoners of war. There Buddhism holds sway, as that is the state religion of Siam. The Siamese are said to be a reading people, and inasmuch as the Bible is being circulated in their own language, the time is ripe for the introduction of the third angel's message into this heathen stronghold.



WASHINGTON, D. C., MAY 26, 1910

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

Editorial

"ALL power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." No one in close touch with the Master discounts foreign missions or home missions.

First Foreign Funds.—The first appeal to us for a foreign mission fund was launched by James White in the REVIEW, Nov. 30, 1869. He called for two thousand dollars with which to aid the forty or fifty believers in Europe, mostly in Switzerland, of whom word had been brought through the coming of James Erzenberger, sent as a delegate to America to look us up.

How the Seed Was Carried.—It was by a wandering and uncertain brother, named Czechowski, that the seeds of this truth were lodged among the rocks of Switzerland, to bring forth the first fruitage of the message in Europe. After working with our people for a time in America, he joined the First-day Adventists, who sent him to Europe, where he preached the Sabbath along with the advent doctrines. And still that early planting is bearing fruit, even though later the human agent again forsook the Sabbath.

Call of Providence.—The appeal for this first foreign mission fund emphasized the special providence leading us abroad; and how often since has the way into new fields been pointed out by special providences that called us to hasten on. Elder James White wrote:—

Those who recognize the present as the period for the spread in all Christian lands of the great truths connected with the third message of Revelation 14, can hardly fail to see the providences of God in the raising up of this people in Europe. And what makes the work appear still more remarkable and providential, is that it has been accomplished independent of our agency and help. It has even been carried forward by those who take the greatest pains to oppose Seventh-day Adventists. While they were doing this, our people had not the least idea that they were raising up a body of Seventh-day Adventists. And while we acknowledge the hand of God in this, we feel humbled in view of the

probabilities in the case; namely, that in consequence of our fears to trust money with Brother Czechowski, and our lack of care to patiently counsel him as to its proper use, God used our most decided opponents to carry forward the work. And while we acknowledge the hand of God in this work, in which we took no part, and feel that we have cause for humility on account of our past unfaithfulness, let us see to it that we come fully up to present duty.

In the list of those who gave for the making up of this first foreign mission fund appear the names of many early believers who were always giving and lifting, as the calls came, until the day of their death. And some who gave then, are still giving. Did they ever regret their investments, through all the years, in the cause of God?—Nay, verily. It was a "laying up in store for themselves a good foundation against the time to come," that they might "lay hold on eternal life." The sacrifices made, the money given, the lives laid down in service, are all written in the books of heaven; and now to us comes the finishing of the work.

Richard Boardman's Deliverance

AN English minister, Richard Boardman, long years ago related an experience of providential deliverance, which was printed in the REVIEW of Feb. 12, 1861:—

I preached one evening at Mould, in Flintshire, and next morning set out for Parkgate. After riding some miles, I asked a man if I was on the road to that place. He answered, "Yes, but you will have some sands to go over, and unless you ride fast, you will be in danger of being enclosed by the tide." It then began to snow to such a degree that I could scarcely see a step of my way. I got to the sands, and pursued my journey over them for some time as rapidly as I could; but the tide came in, and surrounded me on every side, so that I could neither proceed nor turn back, and to ascend the perpendicular rocks was impossible. In this situation I commended myself to God, not having the least expectation of escaping death. In a little time I perceived two men running down the hill on the other side of the water, and by some means they got a boat, and came to my relief just as the sea had reached my knees as I sat on my saddle. They took me into the boat, the mare swimming by our side till we reached the land.

While we were in the boat, one of the men said, "Surely, sir, God is with you." I answered, "I trust he is." The man replied, "I know he is," and then related the following circumstance:—

"Last night I dreamed that I must go to the top of such a hill. When I awoke, the dream made such an impression on my mind that I could not rest. I therefore went and called upon this man to accompany me. When we came to the place, we saw nothing more than usual. However, I begged him to go with me to another hill at a small distance, and there we saw your distressed situation."

When we got ashore, I went with my two friends to a public house not far distant from where we landed; and as we were relating the wonderful providence, the landlady said: "This day month we saw a gentleman just in your situation; but before we could hasten to his relief, he plunged into the sea, supposing, as we concluded, that his horse would swim to the shore; but they both sank, and were drowned together."

I gave my deliverers all the money I had, which I think was about eighteen pence, and tarried all night at the hotel. Next morning I was not a little embarrassed how to pay my reckoning for the want of cash, and begged my landlord would keep a pair of silver spurs until I should redeem them; but he answered, "The Lord bless you, sir, I would not take a farthing from you for the world." After some serious conversation with the friendly people, I bade them farewell, and recommenced my journey, rejoicing in the Lord, and praising him for his great salvation.

W. A. S.

The Sure Foundation

HE who introduced offense into heaven set up a foundation which God could not permit to endure. It was not composed of enduring material. Falsehood entered into every fiber, and only error could build upon it. "Every plant, which my Heavenly Father hath not planted, shall be rooted up." "Affliction shall not rise up the second time."

In view of the unalterable purpose of God to uproot and cast out of his universe all that partakes of the nature of that which brought offense into the universe, how important that we know his truth, and come into harmony with his purpose. Says Jesus: "Ye shall know the truth, and the truth shall make you free." Every error clung to breeds in us other errors, and binds us by just so much to the kingdom of darkness, which is built on error.

There is spreading through the world insidiously a doctrine, expressed in various forms, but based directly on that falsehood of Satan uttered in Eden, "Ye shall not surely die: . . . ye shall be as gods." That false doctrine teaches that we are truly a part of God—not merely his workmanship, but a very part of his essential being. Journals are printed to propagate the teaching; myriads of books are published to expound the mysteries of the new faith; it is touching a responsive chord in the hearts of many, and building up a large following. "The divinity of humanity" has come to be a favorite phrase for the tongue of many a public speaker. But the philosophy for which that and kindred phrases stand, is the philosophy with which Satan overthrew man in Eden; and through that philosophy he proposes to continue the work of overthrowing humanity. Its remarkable revival at this time in so many different quarters of the earth is a sign

of the times. It is one of Satan's last strenuous efforts to blind the eyes of the race.

In a journal called the *Sun Worshiper*, — not printed in India, Persia, Egypt, or the islands of the South Seas, but in the center of the United States of America, — that satanic philosophy is expounded. It teaches that man is his own savior; that in order to become free, he must learn to liberate himself; that he must find in himself the power to cure himself of sickness and sin; that everything has within itself the power of creation; and that "man is the highest expression of God."

"Ye shall be as gods," said Satan. Ye are "the highest expression of God," says this philosophy. In this not only is God's Word utterly discredited; but the plan of redemption, all that God has done for man, is flatly denied, cast aside, trampled underfoot; and man is put in the place of God, to do for man that which God alone can do. This is man's attempt to do in the earth what Satan attempted to do in heaven — exalt self. Satan said, "I will exalt my throne above the stars of God. . . . I will be like the Most High." And man is allowing himself to be actuated by the same terrible ambition.

It is right to worship God; it is our duty so to do. But if God be inherently in us, if any part of us be God, then it would be right to worship ourselves; for in so doing we would be worshiping God. That false doctrine teaches, first, that God is in us inherently; that we are part divine, and therefore immortal. Then how logical to reason that in exalting and worshiping self, we are exalting and worshiping God. By that subtle falsehood — the divinity of humanity, God inherently in us — the worship of self takes the place of the true worship of God, and all that false and fatal system comes trailing after, overthrowing (in the minds of those blinded by it) the whole divine plan, making Christ's life and sacrifice for us superfluous, and the Word of God "of none effect."

That one subtle purpose has run through the work of Satan from the day he conspired against his Maker even to this present day, and will so continue until his last victim has been ensnared. His power over the minds of those who have not the mind of Christ will increase from day to day. The subtlety of his sophistry will continue to grow keener to the end. The rapid increase in the teachings of the philosophies of heathenism now proves that this is so. There has been an awakening among those false systems in the lands of their origin, and they have been rapidly spreading in lands that had not known them hitherto. They are winning their disastrous way wherever the power of God has not come in

to dominate the life. The harvest of this world is rapidly getting ready for the sickle — the weeds as well as the wheat.

How gratifying it is to know that there is a defense set for the people of God; that there is a foundation on which we can rest down with the most comforting assurance. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2: 19. It is time to seek God, to "watch unto prayer," that the overspreading delusions of these last days may not reckon us among their victims. C. M. S.

The Responsibility of Pew and Pulpit

WE hear much, but none too much, of the great responsibility of the gospel minister. He occupies a holy office, and as a teacher of sacred things should call his followers to a high standard of thought and living. But while a great responsibility rests upon the one who stands as teacher in the pulpit, those who occupy the pews are not wholly exempt. The relationship between preacher and people is active and retroactive. While he influences them, they in turn exert a wide influence on his thought and ministry.

The Scriptures emphasize the responsibility of the two classes. Repeatedly the people of God in past ages have set up teachers after their own hearts, and said to them, "Prophecy to us smooth things." The apostle Paul tells us that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

It requires no far-seeing vision to recognize that this condition has been reached in Christendom to-day. Too many of those set for the defense of the gospel preach smooth things, and "my people love to have it so."

Says the *Lutheran Witness*, regarding this situation:—

A pastor in Iowa calls our attention to an advertisement in a secular paper which reads as follows: "WANTED.—Traveling man, religiously inclined, who spends Sundays in Des Moines, would like address of church in which he might hear a sermon and not a *political* discussion. Address, etc." Such an advertisement is a sad commentary on the "sermons" that are delivered, Sunday after Sunday, from so-called Christian pulpits, the length and breadth of the land. Almost anything save the gospel of the forgiveness of sin in Christ Jesus is the burden of these discourses. The sad fact can not be ignored. But sadder still is the fact that while here and there a voice is heard in protest against this profanation of God's institution for the proclamation of the Word, the hearers, in the great majority, ask for the kind

of preaching which they get, and would be satisfied with nothing else. The preaching of the lodge chaplain, of the social and civic reformers, is far more to their liking than the preaching of the righteousness that comes through sincere repentance and faith in Christ Jesus. We have no apology to make for the preachers who are faithless to the trust reposed in them by their Lord. But we can not shut our eyes to the fact that if the pew did not support such preaching, the pulpits would soon be empty of all such misnamed gospel preachers.

While as a people we do not believe Seventh-day Adventists are guilty of these faults, it is, nevertheless, well for us to profit by others' experiences. Among us the preachers of the word should ever be true to their God-given trust, declaring faithfully the whole counsel of the Lord without fear or favor. As watchmen on the walls of Zion they should ever give the trumpet a certain sound, that the sinner may be warned, the faint-hearted encouraged, and the straying led to return to the fold. And those who listen, the lay members of the church, should loyally stand by and second the efforts of the faithful minister. This they can do, not by praise or flattery, but above all by living the principles of truth advocated. God has made us as a people the conservators of a great system of truth. May we be careful, whatever our position in the church, to preserve the truth in both faith and living, in all of its gospel purity and simplicity. In no other way can we expect to retain God's blessing, and be led into greater fulness of spiritual power. F. M. W.

Every Shoulder to the Wheel

THIS is the way to move the heavy load. In this work there come crises when every member of the church should take hold and do his utmost to help lift the burden. At various times in the past our people have nobly responded to the demand for general denominational aid to various enterprises. Some years ago the integrity of our publishing house in Norway was threatened. As one man, our people rallied to its support. It was carried through the time of crisis, and the work in Scandinavia since that time has taken on increased power. Later a call was made to assist our educational institutions, and the means whereby this could be done was provided in the sale of "Christ's Object Lessons." Again our people showed their loyalty to this movement. Thousands of dollars were raised for the support of our schools. They were placed on vantage-ground, and ever since have been doing a truly noble work in educating young men and women as workers in this cause.

And now there comes another call,— a call to assist our sanitariums,— and a way has likewise been provided whereby

this may be done without large expense to the denomination, by the sale of "Ministry of Healing" and *Life and Health*. Thousands of dollars may be raised for this worthy feature of our work. By this effort, threefold good will be accomplished:—

1. By the direct help rendered to our sanitarium work, placing these institutions in a position where they can more acceptably bear their part in connection with this closing message, and do the work which God would have them accomplish.

2. By the dissemination of gospel principles in the homes of the people by the sale of these publications. This of itself will be excellent missionary work, as high an order of missionary labor as can be performed in the sale of any of our publications.

3. By the experience gained by the individual worker,—an experience in being a laborer together with God, a gleaner in the great spiritual harvest-field.

Let all respond to the rallying call in behalf of our health institutions. Let every member of the church, man, woman, and child, have a part. This call appeals to every one as a duty, as a matter of loyalty to the work of the Lord, and it appeals also as a splendid opportunity for labor for the One we love, and for the souls of our fellow men. The campaign for the relief of our sanitariums has in it a wonderful blessing to those who will take part in pushing it forward. May every reader of the REVIEW share in this blessing.

F. M. W.

Misplaced Credit

IN Gonzaga Hall, Washington, D. C., on May 2, Representative J. M. Graham, of Illinois, delivered an address before a Roman Catholic organization, making some statements in regard to Catholicism and liberty which are worthy of note in the interests of historical accuracy at least. In attempting to prove the Roman Catholic Church the grantor and custodian of liberty, he said:—

Great Britain, although a monarchy, represents, beyond any doubt, the freest country in the civil sense. The great charter of liberties was won by Catholic England three hundred years before the advent of Reformation; it was wrung from King John by Catholic barons and the people, led by a Catholic archbishop, Stephen Langton.

But to the mind of the one who knows what is the history of the case, the question at once arises: Why does the learned gentleman attribute this to the Catholic Church? If that was the act of the Catholic Church, it places Pope Innocent III in a very remarkable and embarrassing situation. It can not be that

Mr. Graham has drawn his data from either Catholic or Protestant history. No Protestant historian gives the Roman Catholic Church credit for the Magna Charta, and Dr. J. J. I. von Dollinger, who was considered a good Catholic authority until 1870, in his famous book, "The Pope and the Council," the second edition of which was published in 1869, overthrows completely Mr. Graham's contention. He says:—

Let us remember that the noble mother of European constitutions, the English Magna Charta, was visited with the severest anger of Pope Innocent III, who understood its importance well enough. He saw therein a contempt for the Apostolic See, a curtailing of royal prerogatives, and a disgrace to the English nation; he therefore pronounced it null and void, and excommunicated the English barons who obtained it.—"The Pope and the Council" (2d edition), pages 22, 23.

Is it possible that Mr. Graham would have us consider the act of the excommunicated barons as the authoritative act of the Catholic Church? If so, what becomes of the papal bull of Innocent III, condemning those same barons, excommunicating them in fact, and declaring null and void the charter which they "wrung" from King John? They can not both stand as the authoritative act, attitude, and policy of the Catholic Church.

More than that, Innocent III not only condemned and excommunicated the barons, who "wrung" the charter from King John, but he absolved King John from adherence to the charter after it had been "wrung" from him. Now this historic fact places in a real dilemma any one who would make such an assertion as that of Mr. Graham. He can choose which horn of it he will, but it is impossible to choose both at once. If the Catholic barons represented the Catholic Church in wringing the charter from King John, what becomes of Pope Innocent III? If Pope Innocent III represented the Catholic Church in that matter, how can the Catholic Church claim any credit for the Magna Charta?

It is certainly beyond question that Innocent III, and not the English Catholic barons, represented the true attitude of the Catholic Church, inasmuch as a similar attitude was taken by the church toward other national constitutions. For example, a successor of Innocent III has stigmatized the Austrian Constitution as an "unspeakable abomination." And Leo XII, in 1824, wrote Louis XVIII, of France, objecting strongly to the French Constitution, pointing out what he considered its evil features, and urging him to expunge those articles of the charter which savored of liberalism. A similar attitude was assumed toward the Belgian Constitution in 1832, when

Gregory XVI issued his famous encyclical, which pronounces freedom of conscience an "insane folly," and "freedom of the press a pestiferous error, which can not be sufficiently detested." Says Dollinger: "The Belgian Catholics have never been able to meet the reproach of being necessarily enemies to a constitution condemned as wicked by the Pope."—"Pope and the Council," page 25.

The same writer (page 26), concerning the attitude of Catholics toward the United States Constitution, says:—

In the United States, Catholics can not form a political party. There, too, as an American bishop has assured us, their situation is most unfavorable as regards political influence and admission to office, because it is always cast in their teeth by Protestants that they find their principles in papal pronouncements, and can not therefore honestly accept the common liberties and obligations of a free state, but always cherish an *arriere pensée* that if ever they become strong enough, they will upset the Constitution.

We have no desire to take away from any one any glory that might be due him for any advance this world has ever made; but certain it is that in the matter of the credit for the Magna Charta, Mr. Graham puts the credit where it does not belong, and does not correctly represent to the world the real attitude of the Catholic Church toward constitutions and charters that speak the will of the people.

C. M. S.

The Responsibility of Church-Membership

IN the union existing between the church and each individual member, there is comprised a double responsibility: first, the responsibility of the church to aid and encourage the member in every possible way; second, the responsibility of the member to build up and strengthen the church. It is of this latter relationship we wish to speak particularly.

The responsibility of the individual member is twofold: first, in the general assistance which he shall render the church as a body, by representing its principles in his life, by sustaining its various departments, agencies, and ministries, and by contributing to its support; second, his responsibility to the individual units of the church body. This is by far the greater responsibility, and the one which will prove the real test of his faithfulness. His responsibility here consists in affording, so far as lies within his power, the same assistance and encouragement to every one of his church associates as he hopes to receive from them. In other words, it means the exercise of the spirit of earnest missionary

labor in the church itself. As our church work is organized and carried forward, this labor on the part of the individual members finds ample opportunity, and becomes a genuine necessity.

But few of our churches have settled pastors, who can devote to the church work their undivided time and energy. The elders of our churches are, for the most part, busy men, and dependent upon their labor for a livelihood; hence they have no more time or opportunity, as a rule, for spiritual work in the church than has every other member. They must, therefore, have the assistance of all their brethren in maintaining in the church that working spirit of missionary and Christian activity which insures its health and vitality; and if each member of the church will feel that he must share with the church elder in this labor, more can be accomplished than for the elder to be so situated that he could devote his entire time to the work, and thus relieve others.

To one really desiring to find such opportunities for labor, a multitude of ways might be suggested. He can call upon his brethren who are sick; he can visit the poor and the needy, and assist them in their distress; he can maintain the spirit of watchfulness for those who are discouraged or cast down. Particular attention should be given to strangers, to those who have recently united with the church, or who have recently moved into the community. A friendly call, and a hand-clasp of welcome at the church service, will do much to place them in harmony with their new environment. Among the younger members of the flock will also be afforded a rich field for personal effort. Those who live at a distance, and are obliged to absent themselves from church services, may be reached by correspondence. There needs to be in all of our churches more of this spirit of personal labor one for the other. There needs to be a coming together, a breaking down of the cold formality which exists. In some of our larger congregations, many of the members are acquainted only with those within the narrow circle of their personal friendship, and scores attend church services from Sabbath to Sabbath without finding an opportunity to become acquainted with many of their brethren and sisters in the same church.

Let us unitedly seek to break down these barriers, to banish from our hearts all coldness and indifference, and labor to enter into closer fellowship and spiritual communion. This spirit will possess holding power, and the genial warmth and Christian fellowship will cause backsliders to return, will revive the drooping spirits, and come back into our own hearts with tenfold gladness and blessing.

Let each individual member of the church count the church-membership as a parish, and every one of his brethren the blood-bought heritage of Christ, for whom he should labor, and whom he should seek to serve. In the possession of this spirit, our churches will give to the world the evidence that God is indeed with us.

F. M. W.

Note and Comment

Stifling Conscience Unchristian

"HAS it come to be a Christian thing to stifle conscience, and bid farewell to convictions?" This is the question which the *Western Recorder* (Baptist) asks in response to a proposition that in a certain New England town the Congregational and Baptist churches combine, making one organization. It then adds:—

Such conduct is in keeping with "a thing," but please omit the designation Christian. . . . Convictions, deep religious convictions, well-grounded and abiding, are sadly needed to-day. Where these are found, there will be no disposition to barter away the truth for the sake of religious sentiment.

We honor the man, whether Baptist or Seventh-day Adventist, who will stand for his conception of truth and his conviction of duty. True, one may change his view-point of truth, he may become better enlightened regarding views held in the past, the advancing light of God may require the taking of additional steps; but for one to surrender his religious convictions at any stage of his Christian experience shows that, with him, religion is a matter of mere sentiment, and not one of abiding principle. Let us hold fast to the truth as we see it in Christ Jesus, ready to walk in every ray of advancing light, but firm to our convictions of duty, to enlightened conscience, and to the leadings of the Holy Spirit.

Study the Word

A RUGGED Christian experience is inseparable from a diligent study of the Bible. The present lamentable lack of consecration to the teaching of the Word of God had its origin in a neglect of the book itself. At a Bible class in a town of the Middle West, a woman with almost three quarters of a century of Christian experience, gave this wholesome suggestion:—

God has never promised to give us something for nothing, or to make us wise concerning his truth without some effort on our part to apprehend it. A passive receptivity best suits our lazy natures, but it would prove just as profitless here as in any other field, material or mental.

We all admit that it is impossible to gain a knowledge of any subject without

study, and, in fact, close, hard, persistent study is exacted from one who would become even moderately proficient in any serious branch of learning. But what student would approach any subject, even the least important, in the idle, slipshod, half-hearted way in which much of our so-called Bible study is undertaken? And surely no other subject is more important than God speaking to us through his Word.

The world's reformers have been men and women with a thorough knowledge of the Scriptures, and the need of the hour is a return to the old paths, bowing the will in submission to the authority of God's Word. When this is done, practical results will follow. The pre-digested element enters altogether too largely into our experience. J. Q.

Motive for Sabbath Observance

THE *Washington Herald* of May 9 reports an agreement among eleven firms, comprising the Wholesale Fish Commission of Washington, in which "they pledge themselves not to receive consignments or sell fish on Sunday."

When men of their own free will decide to refrain from conducting business on a certain day of the week, surely no one can have cause to question their right to do so. Such a move is in harmony with both their civil and religious rights. But when men unite to force their views regarding a day of rest upon all others, irrespective of belief, then men may legitimately protest.

For seventeen years efforts had been put forth by certain ministers and merchants to secure the suspension of fish selling on Sunday. Until the present time, however, this effort has been a failure, because "if all the firms did not agree to close on Sunday, no one or no groups of firms could close, as those firms which remained open would eventually obtain all the wholesale commission traffic of the city."

It was not, then, because of a true desire on the part of the merchants to observe a religious rest day that caused them to enter the combine. When men are convinced of the binding obligation of any divine requirement and intend to obey it, they will do so even at the expense of a loss of worldly prosperity. This is the true motive for Sabbath observance.

C. E. H.

National Reform and Soul Liberty

THAT the National Reform Association is still actively opposed to the fundamental principles of this government is clearly declared in the current issue of the *Christian Statesman* by the editor of that journal. He says:—

While Christian sentiment permeates in great degree our national life, and many Christian features exist in our government, the feeling is also more or

less widely spread that religion must be divorced from politics, and that a man's practical attitude toward the Christian faith ought not to be taken into account when he is being considered for public office. In our proper objection to a union of church and state we have gone too far toward the other extreme of secularism, or godlessness, in political life. Our secular Constitution is the great teacher and bulwark of such belief.

Why should not the feeling be "widely spread" that a man's attitude toward religious matters is strictly an affair of his own, and that his qualification for public office should not depend upon his religious affiliations when the fundamental law of the land explicitly declares such to be the case, and the constitutions of the States make similar declarations? It would be a peculiar situation if such a sentiment did not exist. Says the Constitution of the United States, "No religious test shall ever be required as a qualification to any office or public trust under the United States."—*Art. VI, last clause.* This is one of the fundamental rights of the people, and is legitimately incorporated among the fundamental principles of our government into the fundamental law of the land. It belongs there, and no "Christian patriot" or true patriot of any other class can consistently set himself against the principle or the document in which it is found. But the National Reform Association, though claiming to be composed of "Christian patriots," has done both. It desires a religious test as a qualification for office, as plainly stated in the foregoing quotation, and it desires an amendment to the Constitution which will make it possible to establish such a test. With the Constitution amended as they wish it, the organization hopes to see the legislation of the country placed upon a basis very different from that on which it rests to-day. So intimated the Rev. J. S. Martin, general superintendent of the organization, at the hearing before the sub-judiciary committee at Washington on April 11. They design that the remodeled Constitution shall be the key to the interpretation of the country's laws; and the organization's attitude toward the last clause of Article VI of the Constitution above quoted should be warning enough of the medieval and early colonial conditions to which they wish the nation to return.

IN these days of growing worldliness and spiritual declension, men and women of living faith are demanded. There needs to be a revival of the old-time simplicity; of humble, childlike, trusting confidence in God and in his Word. This is the time for the exercise of real Christian heroism and loyalty by the soldiers of Christ. Faithfulness to-day will meet its reward in eternity.

THE FIELD WORK

"I Make All Things New"

WORTHIE HARRIS HOLDEN

"Not be remembered, nor come into mind."
Isa. 65: 17.

Nor e'en remembered,—the toil and the cross;
Exiled the heartaches, the pain, and the loss;
Sorrow and sighing are banished for aye,—
Lost in the radiant, effulgent day.

Naught can molest thee nor cause thee to fear,
Never will sadness evoke e'en a tear;
Dwelling forever in glorious light,
How couldst thou think of the gloom and the night?

Visions of glory as earnest are given,
Granting a glimpse of the beauties of heaven;
Through the bright portal the Saviour I see
Fitting a place and a mansion for thee;
Forth from the throne flows the river of life,—
Why dost thou brood o'er earth-trials or strife?

Only as pilgrims we dwell here below,
Shod with our sandals, impatient to go,
Leaving behind but the tinsel and tin,
Bound for the burning, and tarnished by sin:
Girded we wait, with our staff in our hand,—
Wait for the call to Immanuel's land.
Portland, Ore.

New York City

DURING the past three years we have labored in Philadelphia, in which time, with the blessing of God and the co-operation of our helpers, we have seen many dear souls led to the Lord and into the light of the third angel's message. We are glad to report fifty faithful Sabbath-keepers as the result of our last summer's tent effort and the follow-up work.

During the year 1909 about three thousand dollars was paid in tithe and offerings by our First Church in Philadelphia. One thousand dollars was also raised to reduce the mortgage on the church property. At the annual winter meeting of the Eastern Pennsylvania Conference in 1908-09, a resolution was passed that the conference would assist the First Church to the amount of one thousand dollars. When this materializes, the church's indebtedness will have been reduced to five thousand dollars, and a great burden thus lifted from the congregation.

On April 15 we came to New York City to connect with work of greater aggressiveness. A new quarter-pole tent, with a seating capacity of one thousand, has been ordered for our summer's work. Besides some soloists, we have secured the Nicola orchestra of South Lancaster,

Mass., to render musical help. The Greater New York Conference is also providing plenty of good help in a corps of experienced Bible workers.

The outlook is encouraging. The Lord is going before us, and we have reason to believe that he will give us a harvest of souls. For this we shall pray and labor.

Our address is 2429 Southern Boulevard, New York City.

O. O. BERNSTEIN.

Maryland

HAGERSTOWN, SMITHBURG, AND CRYSTAL FALLS.—In company with Elder B. G. Wilkinson and Prof. W. E. Howell, I attended a general meeting of the churches in Hagerstown, Smithburg, and Crystal Falls, Md., Sabbath and Sunday, April 30 and May 1. The work in this field for several months has been under the direction of Elder L. E. Sufficool. The Lord has blessed his efforts in more fully organizing the work in that field, and in bringing souls into the truth of the third angel's message. At the time we visited there, twenty-two persons followed their Lord in baptism. It was indeed encouraging to see how eagerly the truth was received by those at this meeting, and their willingness to do their part in raising the \$300,000 Fund. It was most encouraging to see the large number of young people in these churches. When a call was made for them to seek a preparation for service in the work of God, nearly all responded. We shall be disappointed if Mount Vernon (Ohio) College does not have a goodly number of recruits from these churches next fall.

During this visit I called to mind the time, more than ten years ago, when I had supervision of the work in the Chesapeake Conference, and when Elders J. F. Jones and W. A. Westworth were presenting the message in this field for the first time. Later Elder J. F. Piper labored here with success.

We know of no more promising field than this in which to win souls to Christ. A spirit of thrift and industry prevails in this locality, which does not exist in any other section of Maryland. There are hundreds of fine fruit farms, and extensive peach orchards.

We should continue to remember the work in this important field in our prayers, that many others may accept the precious truth.
K. C. RUSSELL.

Japan

KOBE.—Since the closing of the sanitarium, I have been stationed here in Kobe. The Lord has been good to us, and blessed our labors.

Last October Elders F. W. Field and H. Kuniya held a series of meetings in Kobe. During these meetings the subject of the spirit of prophecy was for cibly presented, Brother Field using th

book, "The Great Second Advent Movement."

A man who had been connected with the Salvation Army work for eleven years was present during all these meetings. He became interested through what he heard about the spirit of prophecy. One day while passing a second-hand store, he stopped to look at some books, and, to his joy, found an old copy of "The Great Second Advent Movement." Being able to read and understand English, he at once bought it, read it through, and the following Sabbath attended our meeting. After service he related his experience, and expressed his desire to unite with us. He was baptized, and is now a faithful member. How this book came to be in this second-hand store is a mystery to us all, but we can praise God for the different means he uses in bringing people to the knowledge of his precious truth.

Brother Noma visited an isolated sister a few weeks ago, and found that she had worked up quite an interest in her neighborhood by canvassing for the New-year's number of *Owari no Fukuin*. She invited in her neighbors, and also called on a Baptist minister in the town. This man told Brother Noma that he never saw such faith as this sister manifested. There she was, all alone in her belief, and yet not afraid to go out and tell others about it. There is a good opening for a canvasser and Bible worker in this district.

We are thankful for the encouraging reports that come from different parts of the field. Our united prayer is for one hundred new believers this year — just double the number baptized last year. If we expect great things of God, and work with the strength he gives us, he will give us great things. A general effort is being made in Hiroshima at present, and the reports are very encouraging.

J. N. HERBOLTZHEIMER.

Korea

SOONAN.—We arrived here safely on Tuesday evening, April 5. At the Seoul station, Sister May Scott and Brethren Harold A. Oberg and R. C. Wangerin met us, and we went at once up to the house where Elder C. L. Butterfield lives. They have a very pleasant place just outside the city wall. We stayed there one week, as Elder Butterfield wished to visit with us, and also to have us look at some of the places where we might obtain land for the mission headquarters. We had a very pleasant time there, but were glad when the last stage of our journey was over, and we arrived at Soonan. The people here knew when we were coming, so the whole school and other interested ones were at the train to meet us. At the station, about a mile from the school, we found the students, all boys and men, lined up on the platform in two ranks. At a signal, they all took off their hats, and bowed. I then spoke to each one, and shook hands all around. Then they marched home in fine order. We like their appearance very much. Their word of greeting is *Pyona hacio*, meaning, "Peace dwell with you." They call us *Lee Moksa*, and *Lee Moksa puin*. There are three teachers, one of whom speaks English quite well.

After supper the whole school came over to Dr. Riley Russell's to give us a

little reception; there were about thirty-five, including a few boys and girls not in the school. I spoke a few minutes through an interpreter, and they applauded with their hands. Then they wanted Mrs. Lee to speak, which she did. The teachers then expressed their joy that we had come, and told how they had been waiting for us. Two boys sang a duet of a Korean school song, to Korean music, the school joining in the chorus. We liked it so much that we asked them to sing another, and they responded by singing a hymn.

A Korean boy has picked up some knowledge of music, and has been trying to teach the others to sing, and they do pretty well. After a word of prayer, one of the teachers gave the boys some instruction on how to use their vacation, which was to begin the next day, and last for five days. They had waited three days before beginning it, that they might be here when we came. They took a large quantity of tracts to distribute on their way home. After bowing to us, and saying, "Pyona hacio," they went home.

Miss Scott had arranged for us to occupy the house that Elder Butterfield built in Soonan, so we began at once to get settled. This home is in a fine location overlooking the valley.

HOWARD LEE.

The Dutch East Indies

SOEKABOEMI, JAVA.—The Lord has gone before us, and we have made a good start in this charming mountain station. We are two thousand feet above sea-level, in a cool, salubrious climate. It is a very pretty place, where one can live almost indefinitely without needing a change to a colder climate.

We have found several old acquaintances here, whom we knew in Sumatra ten years ago. Several Baba Chinamen, who were my pupils in the Anglo-Chinese school in Singapore fifteen years ago, have a large printing establishment here. They were glad to see us, and to know that we were here to live. Already my daughter is visiting the sisters of these young men, and teaching them the gospel.

We found here also a retired government servant, whose wife and four children are Adventists, having accepted the truth in Holland, through the labors of Elder R. G. Klingbeil. The two sons are now at Friedensau, preparing for missionary work here in the Indies, and the two daughters are at Watford, England, taking Bible studies, and expecting to engage in the work somewhere in Java.

We are trying the plan of getting out a series of tracts, seven in number, beginning with the story of creation and closing with Christ's second advent. These are to be printed in five or six languages spoken here in the Indies, including the Chinese. The great problem is how to circulate them. The original plan was to get them all ready before beginning to sell, and then send out companies of youth under the direction of one European worker, and sell the tracts at a price that would yield a profit. The difficulty that presents itself is that we have no Christian youth, and we do not think it wise to send out any others to do such work. God must give them converted hearts before we can use them as colporteurs.

The literature problem is a very difficult one. However, no difficulty can hinder the onward progress of the message. We are of good courage in the Lord, and feel, as did Caleb at Kadesh-Barnea, that "we are well able" to go up and possess the land, not in our strength or wisdom, but in the name of Israel's God.

It is evident that we must expect strenuous opposition on the part of the Dutch missionaries. One of them called on us, to find out what we proposed to do. We treated him courteously and kindly, but also at the same time let him understand that we have a work to do in Java. They seem to think that they own this land, and that no other missionaries, particularly no English or American missionaries, have any business here. They have no idea that people can be converted by hearing the gospel, but think the natives must be taken in childhood, and educated into Christianity.

R. W. MUNSON.

Ship Mission Work in San Francisco

IN "Testimonies for the Church," Vol. IX, we are admonished to distribute literature judiciously upon ships as well as on trains, etc. The great city of San Francisco affords a wonderful opportunity to carry out this instruction. Her water-front tells the story of many seas, and her wharves moor argosies from every port of the maritime world. A large number of vessels of those I have visited during the past five years have been wrecked, and many lives have been lost. Other fine, new ships have taken their places, and ply between this port and home and foreign coasts. I am endeavoring to supply these vessels with literature on present truth, placing it in cabins, reading-racks, state-rooms, and using it in personal work.

Thousands of soldiers and marines can be reached in this way during the year. There is a constant stream of young men from all over the nation in service on the battle-ships and in the island possessions. These young men are cosmopolitan in the extreme. Some crews of vessels carry representatives of as many as twelve nationalities, sometimes even more. To reach these men, it is necessary to have literature in various languages. I need tons of English literature to carry on the work in this large harbor. To secure this I suggest that churches, missionary societies, and young people's societies subscribe for clubs of the *Signs, Watchman, Youth's Instructor*, and any other of our missionary papers, tracts, and books that can be used to distribute to the general public. I can use thousands of tracts in reading-racks to distribute on trains, boats, etc.

By the spirit of prophecy we are counseled to work these large cities while we have opportunity. Do you, who can not be here personally, desire to have a part in this work? If so, you can ship literature, freight prepaid, to my address (mark "Melrose"); or, as suggested, order clubs of papers sent to me from the publishing houses.

I take orders for books, such as "Heralds of the Morning," "The Story of Daniel," and "Coming King" (Spanish). During one noon hour lately I

took orders for five copies of "Heralds of the Morning," and another noon I obtained orders for four copies of the "Coming King" in Spanish. These will be delivered when the steamers return. All profits of literature sold in this way are used in forwarding this work. In addition to this ship work I supply fourteen reading-racks in stations scattered over the large city of Oakland. This reading-rack service is wielding an influence for good that eternity alone will reveal.

In closing, I would ask you to pray for the success of this work, that the literature will accomplish that for which it is prepared, the salvation of souls.

My address is 1454 Fortieth Ave., East Oakland, Cal. CHAS. W. PETER.

Faithfulness in Tithing Rewarded

RECENTLY I wrote to Brother —, telling him I was visiting the isolated Sabbath-keepers in the eastern part of the conference, and that I expected to spend a certain Sabbath with him, and as I did not know just how to find his place, I would be glad to have him meet me at the station.

I arrived at the appointed time, and was pleased to find the brother there waiting for me; we had a very pleasant conversation while riding out to his country home. I learned on the way that he was in harmony with all points of the truth, and was glad to hear of its progress.

Arriving at his house, I was attracted by the well-filled corn-crib, and found upon inquiry that he had a little better crop than others. I became more curious and interested, after seeing his tithe receipts from the office, and was led to ask him what, in his opinion, was the secret of his success. I was immediately referred to the third chapter of Malachi.

I soon found he was particular to "bring in all the tithe" "of all that" God gave him. Gen. 28:22. His wife, I found, was just as particular, believing that a tithe of "all" the eggs and butter was "holy unto the Lord." Lev. 27:30.

The neighborhood talk is, "They get along so nicely, and work only five days in a week;" and their neighbors know that they pay a "tithe of all," and they talk about that also.

I wonder how many of our brethren and sisters on small farms, or in other work, are meeting the Bible requirements and receiving the blessing of God, to such an extent as to cause their neighbors to take notice of it and talk about it among themselves.

G. W. WELLS.

Field Notes

At Sparta, Wis., two have taken their stand for the truth, and await baptism.

Six persons have recently accepted the truth at Algona, Iowa, and have been baptized.

At the last quarterly meeting held in the Lancaster (Pa.) church, one adult was baptized.

On Sunday, April 24, Elder N. T. Sutton baptized seven precious souls at Hutchinson, Kan.

ELDER J. H. WHEELER reports two new converts at Aberdeen, S. D.

SEVEN new members have been added to the church at Rossburg, Ohio.

At Davenport, Iowa, three persons were recently baptized, and taken into church membership.

THE rites of baptism were recently performed at Eldorado Springs, Mo., when two were baptized.

ELDER S. T. HARE reports three baptisms and one addition to the church at Brigham City, Utah, recently.

IN the West Denver (Colo.) church Elder H. M. J. Richards lately administered the ordinance of baptism to two candidates.

SISTER BATES, of Alexandria, Mo., reports two new Sabbath-keepers as the result of personal missionary work at that place.

BAPTISMAL services were held in the First Church of Springfield, Ill., on Sabbath, April 2. Four were baptized and united with the church.

A REPORT comes from Elder J. W. Watt, Ford City, Pa., that three persons have taken a stand to keep the Sabbath at this place recently.

ON Sunday, April 24, Brother E. L. Maxwell baptized ten adults at Dodson, La., as a result of meetings held by Brother J. E. Hanson.

UNDER date of April 24, Elder C. A. Hansen writes that nine students from the Otsego Academy, Otsego, Mich., had been recently baptized.

BROTHER G. W. AMADON reports that on Sabbath, April 16, fourteen persons were baptized at Battle Creek, Mich., Elder J. M. Wilbur, pastor of the church, officiating.

THROUGH the efforts of Brother E. B. Hopkins fifteen were added to the church at Edgewood, Tex., and twelve were baptized. He also baptized five at Cedar Grove, Tex.

THE work at St. Paul, Minn., presents an encouraging aspect. Several have accepted the truth, and are awaiting baptism, while others are considering taking this step.

THIRTEEN have united with the church at Wellington, Kan., since the young people's convention held at that place March 12; and on Sabbath, April 2, eleven of these were baptized.

As a result of the labor of Elders W. R. Foggin and W. L. Adkins at Little Birch, W. Va., about twenty persons are keeping the Sabbath. A movement is now on foot looking toward the building of a church.

ELDER W. H. SMITH reports the baptism of eighteen persons recently at Newark, N. J., making in all forty-four baptized in Newark within the last ten months. On Sabbath, April 16, also, fifteen were received into the church.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBER, M. D.

Secretary

Give the Best You Have

THERE are loyal hearts, there are spirits brave,

There are souls that are pure and true;

Then give to the world the best you have,

And the best will come back to you.

Give love, and love to your life will flow,

A strength in your utmost need;

Have faith, and a score of hearts will show

Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,

And honor will honor meet;

And a smile that is sweet will surely find

A smile that is just as sweet.

Give pity and sorrow to those who mourn,

You will gather in flowers again

The scattered seeds from your thought outborne,

Though the sowing seemed but in vain.

For life is the mirror of king and slave,
'Tis just what we are and do;

Then give to the world the best that you have,

And the best will come back to you.

— Madeline S. Bridges.

The New England Sanitarium

THE sanitarium at Melrose, Mass., is situated seven miles out of Boston, in an extensive park system known as the Fells, reserved for public use and preserved in its natural beauty.

The New England Sanitarium was first opened in South Lancaster, Mass., in 1899. In 1902 it was decided to move the institution nearer the great city of Boston; and the committee in charge of the matter found the present property, which was then used as a hotel, and were successful in securing it for sanitarium purposes.

Location

It is doubtful whether a more desirable spot could be found in all New England for sanitarium work than this, situated in the midst of a tract of land of such great natural beauty that thousands of acres have been reserved by the State, in order to preserve it from the marring hand of civilization. Although the sanitarium grounds are only six miles from the heart of Boston, they are surrounded by a veritable wilderness of woodlands, rocks, and rugged fells, and are completely isolated from the hustle and bustle of the business world.

The grounds are about a mile from the city of Melrose, and two miles from Malden, both of which are thriving suburbs of Boston.

The Buildings

The buildings belonging to the sanitarium are a commodious main building, an annex, three cottages or dormitories, a large barn, and several other buildings. The new main building, which, on account of the rapid growth of the work, was added to the plant in the spring of 1906, was designed especially for the facility and convenience of sanitarium work. It contains sixty-five guest-rooms, physicians' offices, treatment-rooms, parlors, and a dining-room. Every guest-room in this building is exposed to the sun during at least a part of the day. The building is equipped with a first-class hydraulic elevator, steam heating, electric lights, telephones, call-bells, and other modern conveniences.

In spite of many hardships through which the institution has passed, it has always been fairly prosperous; and on a late visit to the sanitarium, the writer found it enjoying excellent prospects of a good patronage of many of the leading people of Boston. The religious condition was also encouraging. At morning worship the chapel was filled with helpers from every department. The Sabbath services are especially interesting, and helpers and managers are putting forth earnest effort to help in every way possible the guests in the institution. They are also holding health schools, giving lectures, and doing other Christian Help work in Boston. To this effort the Lord is adding his blessing.

A matter of great encouragement to those directly connected with the institution, is the late decision of the court in a suit against the sanitarium for taxes, which has been pending for several years. When organized, the institution was chartered as a benevolent institution, and exempted from taxation. For some reason, certain citizens desired to have this matter changed, and a suit was instituted to recover past taxes. This suit was lost by the sanitarium in the home court; but the decision was reversed in the higher court, and the institution was sustained as a charitable institution on account of its philanthropic work, and for the reason that no individual nor corporation receives any dividends from its operation. This decision saves the institution an expenditure of about seven thousand dollars, and relieves it from taxation in the future.

The last report from this sanitarium states that there are seventy patients in the institution. The workers are not sufficient in numbers to care for the guests properly, without extra hard work and long hours; but all are working to the utmost until others can come to their aid.

The work the sanitarium is doing in adjacent territory by holding schools of health, giving lectures on health topics, etc., is winning many friends. It is only necessary to let intelligent people know of the work done in our sanitariums, in order to win their co-operation. Next week we shall give more in detail the plan on which this institution is working in getting to the people. W. A. R.

God can not speak to us in the bustle and confusion of our daily life all he wants to say to us.

"HE sometimes wants our ear — our rapt attention —
That he some sweetest secret may impart."

Notes

DR. M. M. MARTINSON has connected with the sanitarium which is being conducted in connection with the Oakwood Training School at Huntsville, Ala.

Dr. H. J. Williams, with his wife and sister, spent a day in Washington last week, on their way to visit friends in North Carolina, before the doctor sails to take up work in a foreign field.

Encouraging reports keep coming from the medical work in the sanitarium lately established in South America. Dr. G. B. Replogle writes that this new institution is filled with patients, and that much difficult surgery and other medical work are coming to them. Every case seems to do well.

Mrs. F. A. Stahl, who with her husband went to Bolivia, South America, a few months ago, is bringing a patient all the way from there for sanitarium treatment. She asks that we furnish a nurse and a teacher to accompany her on her return, as they are finding much more work than they are able to do. The present demand for nurses to go to these needy fields is greater than we are able to supply.

WANTED: Interesting private letters from medical workers in different countries. These workers are too busy to write letters for our papers, but they do write most interesting private letters to their friends. If you have some that will be interesting for the next Missions number of the REVIEW, or for other numbers, please send them to the medical secretary, W. A. Ruble, M. D., Takoma Park, D. C. W. A. R.

Sanitarium Relief Campaign

The Reason for the Campaign

As may be known at once, the direct call for the sanitarium relief campaign is to give financial assistance to our sanitariums. There may be those who do not understand why this is necessary, so a few words of explanation may be in place.

Our sanitarium holdings represent the larger part of our investment in institutional property, the valuation of sanitarium properties being more than that of all our educational and publishing institutions combined. The last published statistical report gives \$2,766,346.50 as the total investment in sanitariums.

The assets of these institutions are reckoned upon the basis that is usually followed in making inventories, allowing for depreciation in values from year to year; placing real-estate values on the basis of original cost, with the cost of improvements added, and not increasing them in ratio with advanced prices of surrounding property, or inflating them because of local real-estate booms. So our sanitariums stand listed at what they cost us, and what they are actually worth to us. They are valuable holdings and good assets.

Possible Danger

As things are now, we can feel a large degree of satisfaction in the possession of these institutions, and we do

not need to view with alarm the call that is being made for help. It does not mean that our sanitarium work is in critical danger, or that the situation is one necessarily to cause apprehension. While we think our institutions are generally upon a good financial basis, yet it is only acting the part of wisdom and discretion in the time of prosperity to use every effort available to strengthen their financial condition, in order that they may stand any severe shock coming from a possible general financial depression. To accomplish this has been the main object of this campaign of relief.

It has been with a great deal of satisfaction that we have up to the present time been able to say to our people that in placing their means in our denominational institutions they were making a perfectly safe investment. We are confident, however, that this satisfaction would be greatly enhanced with the people in general if they knew that this security existed, because, through the aid of the people, the financial condition of each institution had been so strengthened that each for itself would be able to operate successfully, and withstand any crisis that might come.

Some Burdened Ones

While our sanitarium work as a whole may be considered in a position of strength, some of these institutions are meeting with perplexity and embarrassment because of their financial burdens. Their situation may be explained upon grounds that are very evident. Some of the causes of sanitarium indebtedness will be presented later.

As it is, a number of these institutions have carried an indebtedness from the time they were started. This has been in the form of loans or other interest-bearing accounts. This item of interest has had to be met from year to year, and in many cases must still be met. At the present time our sanitariums are paying out in interest every year a sum that in almost every instance is more than sufficient to cover whatever deficit there may be in the operating earnings of the institution. In other words, our sanitariums would, almost without exception, be fully self-supporting were it not for the interest they have to meet.

Working at Odds

Such a burden as this is one that must be felt in the whole work of the institution. Lack of means necessitates working under cramped conditions. Essential facilities can not be secured. Necessary improvements can not be made. Much-needed repairs must be neglected, so that what is done as a matter of economy really becomes a costly waste, on the principle that "a stitch in time saves nine."

Under such conditions the work of the institution is made harder. The opportunities for giving satisfactory service are lessened. The workers labor at a disadvantage, and suffer because of it. Those bearing responsibilities become discouraged.

Not only is this situation felt in the institution itself but outside of it as well. A number of brethren already bearing heavy responsibilities must, as members of the sanitarium board, wrestle with problems that arise. Valuable time and means must be spent in meeting together to deal with some condition arising because of financial matters. Frequently

the best thing they know to do is to make an appeal to the brethren and sisters throughout the conference. Thus the matter becomes one of general burden.

Progress

Some of our sanitariums have, after a number of years, managed to pay off their indebtedness. Others have done considerable in that direction. Still others have had experiences that have hindered them in meeting their obligations, and they have been able to conduct their work only under great difficulty. Prospects are good for believing that in the course of time all might succeed in getting clear of debt, but headway in this direction is made rather slowly, and at great cost. The time and energy so spent could be well used in other ways. The possibilities of making our sanitarium work accomplish much more in the advancement of the cause, can be greatly increased, and we should do more to develop these possibilities.

The Help Needed

As a denomination we have not given this branch of the work much help in the way of direct donations. Timely loans have been made, and these have been appreciated and have proved very material help. We have very properly given aid to publishing institutions and to schools, but for some reason our sanitarium work has not received that assistance that has been needed to place them on vantage-ground, where they would have opportunity of succeeding in every way. This is the help that is now needed.

The magnitude of this branch of the work, the amount of money invested in it, the number of institutions that we have, the number of workers engaged, the volume of work being done,—all present the strongest kind of reason for us to render such help as may be necessary, and is possible, to place this work where it can operate to the very best advantage. Denominational interests and the welfare of a most worthy branch of our work demand it.

The Opportunity

See how timely, how practicable, and how feasible, is this present campaign for meeting the requirements of this call. It comes at a time when our sanitarium work has fully adjusted its bearings and relations to the cause. We now practically know what we have, and where we are, in this respect. The development and growth of this work is greater than ever before. We are well assured of its place in our denominational interests.

Then, too, we have about completed our general effort in behalf of the educational work, and have finished, for the time being, the raising of funds for other home institutions. Now—just now—would seem the proper time to engage in earnest work for our sanitariums, and give them the help they have long needed.

The plan of relief enables us to help without giving of our own means, and thus depriving other lines of work. By the sale of health publications we are working in logical lines, the whole effort tending to strengthen our health work. The placing of this literature in the hands of the public will prove a great blessing to those who receive it; and there will come directly to our sanitariums the financial aid of nearly half a million dollars. The interest awa-

kened and developed in these institutions will bring further material help in the way of increased patronage.

Surely the results to be gained from this campaign are worthy of the co-operation of every member to the extent of selling at least two copies of "Ministry of Healing" and five copies of *Life and Health* each year for the next three years. This is not a big thing to do, but its aggregate results will be tremendous.

L. A. HANSEN.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

A Commendable Method

THE *Washington Herald* of May 9 contains the report of a commendable method of seeking to secure a better observance of Sunday. It says, in part:—

"After a fight of seventeen years for the proper observance of the Sabbath, the Wholesale Fish Commission of Washington merchants have reached an agreement whereby they pledge themselves not to receive consignments or sell fish on Sunday."

It is also reported that this agreement was reached through the efforts of several ministers.

While having no sympathy with the idea of Sunday sacredness, we can not help commending the *methods* used in this particular effort to secure the observance of the day; that is, persuasion and mutual agreement. It is in accord with what we have always recommended to those who believe that Sunday should be observed as the Sabbath. We can assure our Sunday-keeping friends everywhere that such methods as these will never be protested against by Seventh-day Adventists. It is when the Christian principle of persuasion and mutual agreement to bring about a better observance of Sunday, is disregarded, and men resort to unchristian and uncivil means to enforce the observance of the day, that Seventh-day Adventists enter their unalterable protest. K. C. R.

Sunday and the Barbers

DURING the session of the [Indiana] State assembly in 1907, a law was enacted compelling all barbers to close their shops on Sunday. To test the constitutionality of the law, one of the barbers of the city of Indianapolis shaved a customer on Sunday and was arrested. The lower court upheld the law and found the barber guilty. But on being brought before the supreme court, the law was decided to be unconstitutional, in that it was class legislation. This decision permitted the barbers to open their shops upon Sunday if they chose to do so.

About two weeks ago matters changed, so far as the city of Indianapolis is concerned. The city council passed an ordinance requiring all barbers owning or controlling shops to take out a license

for barbering work. The city authorities based their action on sanitary grounds. Although the ordinance requiring the barber to be licensed says nothing about Sunday or Sunday work, yet the city authorities say they have no right to license any one to work at his trade or vocation on Sunday, therefore the barbers must all close their shops on Sunday.

After a number of meetings the barbers have decided to test the constitutionality of the ordinance. The case will soon be in the courts. In the meantime the barbers have agreed to close on Sunday until the case is decided. If the ordinance is held to be constitutional, that will close all the shops in the city on Sunday.

How shrewd the adversary is! He cares not what method he uses, so he accomplishes his purpose. In one way or another, the whole world will be compelled to worship the beast.—*Elder A. L. Miller, in the Indiana Reporter of April 27.*

Introducing Absurd Bills Into Congress

THE *Youth's Companion* of May 5 contains the following article, which illustrates the extreme length to which Congressmen will go in introducing bills of various kinds into Congress:—

"Every reader of the newspapers must have seen despatches from Washington reporting that Mr. So-and-so 'has introduced a bill' in Congress providing some amazing change in the law. For example, it would not be surprising to learn that some member has proposed a law that every railroad company doing interstate business shall provide a shower-bath in every car.

"No one should be in the least disturbed by the intelligence that a bill has been introduced in Congress, no matter how reasonable or how absurd its provisions may be. In the House of Representatives the members merely drop their bills in a box; the bills are referred to some committee; and that is usually the end of them.

"The present Congress has already nearly thirty-three thousand bills on the calendars of the two houses. Leaving out of the account some hundreds of pension bills, almost none of the rest can be passed unless there is unanimous consent to consider them. Of course there are many members who are always ready to object to the consideration of any 'fool' bill.

"Inasmuch as a senator or member can introduce any number of bills on any and every subject, and since some Congressmen are willing to present 'by request' bills sent to them by any 'cranky' constituent, the fact that a bill has been introduced does not suggest that it will be passed, any more than the gathering of a summer cloud implies that the earth is to be destroyed by another deluge."

The writer of the foregoing articles might properly have included Sunday bills among the absurd measures which are introduced into Congress.

It should be remembered, however, that Sunday bills which are before Congress, although absurd, are, nevertheless, dangerous, because there is a liability of their becoming law. This is because their absurdity is not discerned by the

lawmakers, or because legislators may fear their misguided constituency, who are urging such measures because they think they are in the interests of good government. K. C. R.

The Deadly Germ to Good Government

IMPORTANT truths were recently set forth in a speech by Governor Hughes, of New York. Among other things he said: "I am convinced that what we need is not legislation, but moral character. . . . We can not carry matters of faith into the political arena."

These principles have been more fully recognized and demonstrated in the government of the United States than in any other nation. Their value has been so fully proved during the hundred years following the adoption of the Constitution that it would seem that no student of the history of the nations of the past, with their dark records of religious intolerance, would ever see the first step taken toward political interference with religious affairs without making earnest protest.

And yet, notwithstanding the light of the past speaks to us, "history repeats itself." That there is already a strong tendency toward religious legislation in this country, none can deny. In these days of microscopic examination, the germs of disease are recognized, and an effort is made to destroy them before they fasten upon the vitals. Why should it not be so with germs that have ever eaten the vitals from good government?

The Constitution of the United States, and the Master's command, "Render . . . unto God the things that are God's," forbid Congress entering the realm of religion; but the demand has grown so strong that many are becoming confused over the question, and, to an extent, legislators are yielding. During the session of Congress now in progress, a Sunday bill has passed the Senate, and is now in the hands of a committee in the House. Such a thing could not have occurred forty years ago. But in 1863 an organization was formed for the express purpose of getting the Constitution changed so that this kind of legislation could be passed. The indications are now, however, that such enactments will be made, the Constitution to the contrary notwithstanding.

To the honor of most of the senators be it said, they have refrained from voting for this measure warned against by the prophetic Word. Evidently they felt there was something about it which was not right. The bill was opposed by a goodly number. When it came to the vote, a strange thing occurred. There was only one audible vote in its favor; and as there was no opposing voice, it was announced that the motion prevailed.

To some it may seem that heaven is far away; but it surely still has an interest in the affairs of men. When the Saviour bade Peter put away the sword, he thereby forbade that the power of the sword should be invoked in defense of even the true religion. The office of the state is to see that men are civil, not that they should be made to seem religious.

Moreover, there is a conflict between Sunday laws and the law of God. Senator Money, of Mississippi, said, in dis-

cussion of this bill, "If anybody considers Saturday as the Sabbath — and undoubtedly it is the Sabbath — and not Sunday," etc. Is it a light thing that legislation upon earth should lead those who wish to obey all right laws to set aside the law of Heaven?

Every one is concerned in this matter. The example of the United States will be followed by other nations. But whatever one's views of the Sabbath question may be, surely it is clear that neither the day commanded in the Bible, nor the day long ago fastened upon the world by the Catholic Church, should ever be forced upon the people by the power behind which is the sword.

CLIFFORD G. HOWELL.

Sunday-Law Case Reversed

THE barbers of Lexington, Ky., have been making an effort to close on Sunday all barber shops in the city. These cases have passed through all the city courts to the county court. The decision of the judge is that "a well-conducted barber shop open on Sunday for a portion of the day is not a violation of law."

Says the Lexington Herald of April 23: "Judge J. Percy Scott, sitting in county court yesterday, held that a well-conducted barber shop open on Sunday for a portion of the day is not a violation of law, and dismissed the warrants against eleven local barbers charged with violating the sabbath by pursuing their trade on that day. Judge Scott held that barbering on Sunday is a necessity. . . . Each of the eleven barbers was charged with having pursued his trade on April 10, that day being the sabbath. Attorneys for the defendants demurred to the warrants, claiming that the work performed was a necessity. Counsel for both sides submitted to Judge Scott a number of decisions on the subject. With the decision of Judge Scott the matter will probably be dropped."

A. O. BURRILL.

Religious Liberty Notes

ELDER S. B. HORTON, of Nashville, Tenn., is spending the month of May at Baton Rouge, La., working in the interests of Christian liberty, at present in jeopardy from adverse legislation in that State. After he has finished that service, he will make the New York Conference his field of labor. Our people in the Empire State are glad to know of the coming among them of this well-tried religious liberty worker, who will help in solving some of the vexing problems almost constantly arising in that important field.

A letter from the field director of the Pacific Religious Liberty Association states that the Sunday-law advocates in California are forming leagues in every hamlet and town to control the issues at the primaries, and not permit any man to be nominated for the legislature who will not pledge himself to work in behalf of a Sunday law. This is to be one of the features of the November election in California. The Pacific Religious Liberty Association is therefore entering upon a vigorous campaign of education, that the people may know the principles involved before they take their stand for the enactment of oppressive laws.

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 |

Planning for Stronger Work

ELDER S. E. WIGHT, president of the West Michigan Conference, writes that much interest is being manifested in home missionary work in that conference. He says: "I am glad to inform you that we are taking up this line of work very enthusiastically. We have appointed Brother Oliver Denslow as field missionary secretary of the conference." Thus, one by one, our local conferences are completing the equipment of their tract society organization, through the appointment of a good field missionary secretary.

Elder W. H. Thurston, president of the Kansas Conference, reports further progress in the organization of the home missionary work in that field. He says: "I am pleased to inform you that our executive committee has appointed Miss Maggie Ogden as field missionary secretary of this conference. Miss Ogden has been engaged in Bible work, but will soon be released to take up her new duties." Speaking of their efforts to make this work a success in Kansas, Elder Thurston says, further: "We are at it, all at it, and always at it." A good motto for every worker to adopt!

In his program giving the conference plans for the summer's work, Brother E. L. Spencer, secretary of the North Dakota Tract Society, states that during May there will be conducted a special temperance campaign, the workers using the Temperance number of the *Youth's Instructor*. During June all are to use the *Signs of the Times Monthly*. During July a strong midsummer effort will be made with *Life and Health*. In August a special campaign will be carried on in behalf of *Liberty* and the *Protestant Magazine*. The month of September will be devoted to the sale of the *Watchman*.

Elder C. A. Burman, president of the Alberta Conference, writes that the Alberta Tract Society office has been strengthened by the addition of a German worker, who will assist the secretary, Brother F. L. Hommel, in promoting the sale of our magazines and other home missionary efforts. This appointment, he writes, has been made "because we see the need of more thorough work being done from our office." Regarding the canvassing work, he writes: "It looks now as if we would have about sixteen agents in the field this season, most of whom will handle the books. The outlook for our book business is bright." Probably no other conference in northwest Canada is favored with so many American and foreign emigrants each year as Alberta. This means more population, and hence greater possibilities for the sale of our literature.

Brother Paul Curtis, missionary secretary of the Central Union Conference, is doing considerable field work. Writing of a recent trip of twenty-three days among the churches in Kansas, he says: "I visited four churches and the intermediate school at Oswego, Kan., and disposed of 700 copies of the *Temperance Instructor*, 150 of the *Signs Monthly*, and took 31 subscriptions to the *REVIEW AND HERALD*. We also made up two clubs of the *Signs* weekly, totaling 106 copies." The prospects are good for an aggressive home missionary campaign in that great union conference during 1910.

Mrs. S. N. Haskell reports that a very successful home missionary institute has just been held in Fresno, Cal. She says: "We have had the largest attendance that we have had at any institute held in this conference. The sales of publications amounted to over five hundred dollars. A number of the brethren and sisters took up the work, and are developing into good workers. Best of all, two persons took their stand to keep the Sabbath." The holding of workers' meetings and missionary institutes among the churches is one of the best and most direct methods of arousing a permanent interest in home missionary work of all kinds.

Elder B. F. Kneeland, president of the New Jersey Conference, is planning to make a systematic effort in behalf of home missionary work in connection with their camp-meeting, to be held at Trenton June 23 to July 4. He says: "Monday, June 27, has been set apart as a special missionary day. Besides this, we have arranged to spend an hour every morning in giving instruction in various lines of church and missionary work. There will be only two sermons a day, and one Bible study, so there will be considerable time to devote to practical lines of instruction in the work which ought to be done in our churches." Brother E. E. Pennington, recently appointed as field missionary secretary of this conference, will assist in giving this instruction to the elders, missionary secretaries (librarians), and other officers of the church.

We note that the Nebraska Conference has been divided into six districts, to facilitate a more thorough organization of home missionary work. Speaking of their recent spring workers' meeting, held at Hastings, Neb., April 14-24, Elder A. T. Robinson, the president, says: "The united testimony of all was that it was the best meeting of the kind ever held in the Nebraska Conference. From the beginning to the close, we held before ourselves a picture of the small results that have been seen in our home work, and the great dearth of workers and means in foreign fields. The Spirit of the Lord witnessed to our study of this subject, and every worker goes out from this meeting with his whole soul afire with a determination to see greater results of his labors the coming season. A carefully prepared program had been previously arranged, and different ones had given special study to subjects assigned them. These topics were presented in a most striking manner, and many of the papers were followed by an interesting and profitable discussion. We look forward with bright hopes to the coming season's work."

A. J. S. B.

Incidents From Our Temperance Campaign in Australia

We are having some very interesting experiences here just now in connection with the temperance work. There is to be a vote taken in New South Wales in September on the no-license question, and every adult has a right to vote, women as well as men. We are planning to circulate 100,000 temperance tracts, 100,000 copies of a special Temperance *Signs*, and 25,000 copies of a special temperance health magazine. This will cost \$2,500, but we are planning to enlist the help of the public in raising this money.

We are getting our people to take a packet of tracts and a collecting card, visit every house in certain territory assigned to them, leave a tract, and ask for donations toward the distribution of temperance literature. We tried the experiment with some of our office workers first, to see if it was workable. One girl went out, left twelve cents' worth of tracts, and collected \$1.24 in two hours. Others had similar experiences, so we decided the plan would succeed. If our one thousand Sabbath-keepers collect \$2.50 each, we shall get the \$2,500 needed; but many of them will get much more. One young man has set his stakes for fifty dollars. We are introducing the subject to our people in conventions in churches in the center of groups of churches. Two have been held so far, with gratifying success. At Stanmore, last Sunday, every one in the meeting stood up when the question was asked, How many will help?

Some incidents in connection with this work have been very interesting to us. We have been in touch with the New South Wales Alliance, and they have been pleased with our plans. Yesterday their secretary rang us up, and asked us to send some one to attend their quarterly executive meeting, as they thought that if we told them our plans, it might stir some of them up to work. So we sent our state agent to tell them of our plans.

He did not arrive until three quarters of an hour after their meeting started; but as soon as he entered the room, they stopped what they were doing, and called him forward. He told them briefly what we were planning, and showed them our literature. With this they were much pleased, especially with a plan for an illustrated tract to appeal to mothers.

Other speakers expressed the wish that they could get such a plan to work. They said they wanted collectors, but did not know how to get them. Then Brother Blunden asked if he might say a word or two more, and told them that we expected to put a thousand workers in the field, and that all our people, men, women, and children, stood solid on the question,—a statement that called forth warm expressions of approval. Archdeacon Boyce, chairman of the meeting, highly commended our temperance literature.

After the meeting, their city organizer told Brother Blunden that none of the other ministers had been able to give them one worker, so you can see why they were so happy when they found we had one thousand available. This man said he only wished he had such an organization at his back.

Two things happened yesterday which have further encouraged us. One of the sisters who took part in the Stanmore

meeting on Sunday was going to the hospital to visit her husband, who is ill, and she took with her a temperance tract, a reprint of a chapter in "Ministry of Healing." When she left the train, a gentleman who had been sitting several seats behind her, said, "Excuse me, but is that a temperance tract you were reading?" She told him it was, and he replied that he had been impressed that she was reading a temperance tract which he ought to have, and asked if she was selling them. She said she was taking this to read to her husband, but that she had others which she was going to distribute, and solicit donations for the temperance work. He said he would give her sixty cents for it, so she let him have it. What encouraged us in this incident was that it was evidently the Spirit of the Lord who impressed the man to go to her, as he could not see what she was reading.

The other incident happened to my assistant secretary, Miss Gregg. She had to go to the city before a meeting at Stanmore, and took some of the Alliance tracts with her to study. A lady leaned over from the seat behind, and asked if she might speak to her when she left the train. So she waited for this lady, who introduced herself as the secretary of the W. C. T. U. of one of the country towns, and asked Miss Gregg if she could tell her where she could get some good temperance literature. Miss Gregg then had a talk with her about the temperance work. She will send her literature.

An interesting point in this was that this lady could have taken the train to her home from Strathfield, where she was, and where Miss Gregg boarded the train; but she felt impressed to go to the city, and take the train there, though she had to go back to Strathfield again on her way home. These things, though small in themselves, show that the Lord approves of our work, and that he is working with us.

E. M. GRAHAM,
Sec. Austral. Union Conference.

Notes of Progress

THE church institutes being held by Brethren J. R. Ferren and Ernest Lloyd in Southern California have resulted in stirring up the missionary zeal of our German and Scandinavian brethren and sisters. Several clubs of our German magazine, *Die Zeichen der Zeit* (Signs of the Times), were subscribed for, as well as large clubs of the weekly *Signs of the Times*.

A number of our active tract society secretaries are improving their opportunities to obtain some actual experience in the sale of our ten-cent magazines. Brother G. C. Hoskin, secretary of the Iowa Tract Society, writes: "I went out last week for a little experience, and canvassed something over four hours Monday, selling over fifty magazines. I expect to go again next Monday. One of our workers orders 1,500 copies of the *Signs of the Times Monthly* and 500 of *Life and Health* for June. Iowa is reaching the top notch in magazine sales these days, our report for April showing nearly 10,000 copies sold. Our conference claims the honor of having appointed the first periodical field agent." Knowledge based upon personal experience is the greatest element in leadership.

Current Mention

— There are now over 1,000 Protestant churches and missions in France. At the beginning of the nineteenth century the number was only sixty-eight.

— Thirty-six Negro convicts lost their lives on May 16, by the burning of the stockade at the Lucile mines in Alabama. The man who started the fire, hoping to escape, perished with the other victims. Seventy-five convicts were rescued.

— The World's Sunday-school Convention, with 8,000 delegates, representing more than fifty nations, met in Washington, D. C., May 19-24. Twelve thousand church workers listened to the address of welcome, which was given by President Taft in Convention Hall.

— Thirteen men were killed outright, and thirty others seriously injured, by the explosion of seven boilers in the American Sheet and Tin Plate Company's works at Canton, Ohio, on May 17. One hundred men were at work in the buildings at the time of the accident. The cause of the explosion is unknown.

— Cincinnati, Ohio, is to have a \$30,000,000 railroad terminal station, which in size will be the third largest in this country. The new Pennsylvania terminal in New York City is the largest, and the Union Station in Washington, D. C., second in size. The new terminal in Cincinnati will differ from these, in that it will be equipped with office buildings, stores, and other space for rental.

— On the morning of May 15, Los Angeles and surrounding territory were visited by a series of earthquake shocks. Dishes were broken, house ornaments thrown down, and the walls of lighter houses cracked. The quake came as a double shock, with a swaying motion, giving a sensation of seasickness. Seismic shocks were also felt near Marseille, France, at midnight on the morning of May 16.

— By an explosion of dynamite on May 18, the rural guard barracks in Pinar del Rio, Cuba, were shattered, 100 persons killed, and as many more injured. Employees of the public works department, assisted by the rural guards, were loading cases of dynamite on wagons for shipment to the government magazines at Havana when the explosion occurred. The district has been placed under martial law.

— The appointment by President Taft of Gov. Charles E. Hughes, of New York, to fill the place on the Supreme Court bench left vacant by the death of Justice Brewer, meets with very general approval, despite the regret, often expressed, "that one so exceptionally equipped for the labors the people wish to have performed is to represent them as a judge rather than as an advocate." Governor Hughes has won success in the practise of law, as professor of law, and as a lecturer at Cornell University. He first came conspicuously into public notice as counsel in the insurance investigation before the New York legislature in 1905-06. He was elected governor of New York in 1906, and re-elected in 1908. His unselfishness, firmness, and independence in that office have brought him prominently before the people.

— America's latest and greatest fighting machine, the super-dreadnaught "Florida," was launched at the Brooklyn Navy Yards on the morning of May 12.

— On Wednesday, May 12, the statues of two Polish patriots, Count Pulaski and General Kosciuszko, were unveiled in Washington, with appropriate ceremonies. Both these men served bravely and capably in the Revolutionary armies, Pulaski dying of wounds received in an assault on the British lines. The meeting in Washington of the Polish National Alliance, representing more than two million Polish-speaking people in the United States, at the time when the nation thus honored these heroes added interest to the event.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

ATLANTIC UNION CONFERENCE

Central New England, Worcester, Mass. June 9-19
Southern New England, Pawtucket, R. I. June 16-26
Maine, Waterville June 23 to July 3
Northern New England, Burlington Aug. 25 to Sept. 4
New York Sept. 1-10
Western New York, Rochester Sept. 9-

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
Western Colorado, Grand Junction, Sept. 15-25

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), Vernon Aug. 24-31
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

Minnesota Conference

The first meeting of the forty-ninth annual session of the Minnesota Conference of Seventh-day Adventists is called at Hutchinson, Minn., on June 10, 1910, at 10 A. M., for the purpose of transacting business for the conference, electing its officers, listening to annual reports, etc. S. E. JACKSON.

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*.

New Nurses' Class at Glendale Sanitarium

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.

Wyoming Conference

The third annual meeting of the Wyoming Conference of Seventh-day Adventists will be held at Alliance, Neb., June 16-26, 1910, to elect officers for the conference and the conference association for the coming year, and to transact any other business that should come before the assembled delegates. Each church is entitled to one delegate, and an additional delegate for every ten members. We hope all our churches will do their best to be properly represented at this meeting. A list of the delegates chosen should be sent at once to Asa Smith, Crawford, Neb.

E. A. CURTIS, *President*.

West Pennsylvania Conference

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 Tenape Park, Ford City, Pa., for the transaction of business that should properly come before the association. F. D. WAGNER, President.

Northern Illinois Medical Missionary and Sanitarium Association

THE fifth annual meeting of the Northern Illinois Medical Missionary and Sanitarium Association will be held May 26, 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., May 24-29, 1910, for the purpose of presenting annual reports, for the election of three trustees for three years, and for the transaction of such other business as may properly come before the meeting. W. C. FOREMAN, Secretary.

Columbia Union Conference Association

NOTICE is hereby given that a meeting of the Columbia Union Conference Association of Seventh-day Adventists will be held at 2 P. M., June 14, 1910, in the Memorial Church, Twelfth and M streets, N. W., Washington, D. C. Apart from considering questions involving important financial interests, this meeting is called also to consider replacing Article III, Section 2, of the By-Laws, by an amendment authorizing the meeting of the board of trustees, both regular and special, to be held at such times and places as may be designated by the president; and, further, to consider an amendment increasing the board of trustees by the addition of two members. E. R. BROWN, Secretary.

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, May 26, 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.

Upper Columbia Camp-Meeting

THE thirtieth annual session of the Upper Columbia Conference will convene at Palouse, Wash., June 9-19, for the election of officers and the transaction of such other business as is usual. Rates of one and one-third fare on the certificate plan may be had on all railway lines. Tickets are on sale three days prior to the meeting and the first three days of the meeting; good for returning two days after the close. We have a clean, shady grove and city water. Elders E. W. Farnsworth, G. B. Thompson, Luther Warren, and other laborers will be present. We are expecting a large gathering and much of the blessing of God. All who wish tents will please notify T. G. Johnson, College Place, Wash., immediately. G. E. LANGDON, President.

Address Wanted

ANY one knowing the whereabouts of Mrs. Lillian Parker will confer a favor by sending such information to Mrs. Katherine Wirth, church clerk of Bronx English church, 1780 Bathgate Ave., Bronx, New York City.

Publications Wanted

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

Mrs. Anna Hall, 227 West Market St., care S. B. Pardue, Johnston City, Tenn.

James Montgomery, care of Sanitarium, Newark, Ohio, desires any of our denominational literature for use in missionary work.

C. N. Moulton, Villa Duarte, Santo Domingo, Haiti, *Signs of the Times*, *Watchman*, *Liberty*, *Protestant Magazine*, and *Instructor*, to distribute on ships touching at ports on this island, and to use in other ways among the people here. Please note that, in mailing literature here, double rates, or one cent for every two ounces or fraction thereof, should be paid in advance; otherwise we must pay excessive rates when it is received.

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.

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. Address Nashville Sanitarium-Food Factory, Nashville, Tenn.

FOR SALE.—New, inspiring, Scripture postcards. Beautifully embossed. Lead everything in the market. 200 assorted, post-paid, 90c per 100. Send for sample (5 for 10c). Don't delay a moment, but write at once. Address the Waterbury Specialty Co., Brandon, Wis.

WANTED.—At the Long Beach Sanitarium, fifteen first-class graduate lady nurses—Seventh-day Adventists. State school you graduated from, experience you have had, and when you could come. Permanent positions. Semi-invalids not wanted. Address Dr. Winegar Simpson, Long Beach, Cal.

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.

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 St., Plainfield, N. J.

HYGIENIC VEGETABLE COOKING OIL.—5 gal., \$4; two 5-gal. cans, \$8; ½ bbl. (about 32 gal.), 72c a gal. Prices subject to market changes. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR all the family, use Clyro Antiseptic Salve. A carbolated, highly antiseptic ointment of extra healing virtue. For sores, bruises, burns, sunburn, scalds, chaps, scrofulous, rough skin, etc. 25c, post-paid. Ashley Chemical Co., Takoma Park, D. C.

Obituaries

BECKETT.—Died April 21, 1910, after an illness of only four days, Sister Sallie Beckett. She was converted in early life, and joined the Methodist Episcopal Church South, but afterward joined the Seventh-day Adventist Church, in which she lived a consistent Christian life till her death. A husband and four children are left to mourn the loss of a devoted wife and mother. She was buried in the Bethesda Cemetery in White County, Arkansas. A. F. SKINNER.

TEIFEL.—Daisy Margaret, eldest daughter of George and Abbie Teifel, was born Nov. 6, 1893, in Webster County, Nebraska, and died May 6, 1910, at Farmington, Wash. She was baptized and joined the Seventh-day Adventist Church on June 30, 1906. She was always cheerful, and bore her illness without a murmur, though suffering intense pain. Her parents, one sister, and four brothers are left to mourn. Words of comfort were spoken at the funeral by the writer. L. H. ELLS.

MESERVE.—Elizabeth Call Meserve died near Firth, Neb., of diseases incident to old age, April 28, 1910, aged 77 years, 3 months, and 27 days. She was born in Essex County, New York, Jan. 1, 1833. On Feb. 29, 1855, she was married to Joseph M. Meserve. With her husband she accepted the message under the labors of Elders Hill and Kite in Cortland, in 1899. Her faith was strong, and she sleeps in Jesus. She leaves three sons and three daughters to mourn their loss. Words of comfort and hope were spoken from Rev. 14:13 by Elder R. F. Andrews, of College View. A. F. KIRK.

HAMLIN.—Jesse Oliver Hamlin was born in Wadena County, Minnesota, March 17, 1881, and died at Sebeka, Minn., May 8, 1910, aged 29 years, 1 month, and 21 days. In 1904 he was married to Hattie Pettit, who, with their three children, and a large circle of friends and relatives, remains to mourn his loss. In 1907 he moved to Crook County, Wyoming; but in February of the present year, on account of failing health he returned to Sebeka, Minn. He was a patient sufferer. His hope was bright and his faith strong till the end. The funeral service was held in the Methodist church. Words of comfort were spoken by the writer, from Rev. 14:13, to a large congregation of sympathizing friends. S. A. RUSKJER.

ROGERS.—Edgar C. Rogers, son of C. D. and Eva A. Rogers, was born in Ilwaco, Wash., Sept. 30, 1888, and grew to manhood in this place. For some years he attended our school at Meadow Glade, Wash., where he was converted, and became a member of the church. Last spring he was graduated from this school, and planned to continue his education at Walla Walla College, but finally postponed going for one year. January 26 he became captain of the "Wanderer," and began working on the Columbia River. On April 21, while going down the river, he was accidentally thrown into the water, and drowned. His body was recovered, and taken to Ilwaco for burial. The funeral was largely attended, business houses closing for the occasion. The service was conducted by the writer, who spoke from Luke 4:16-18. A father, mother, and two sisters are left to mourn the loss of an only son and brother, who thus early lays down life's armor to await the call of the Life-giver. W. F. MARTIN.

FOLEY.—Michael J. Foley, born in Arbaney, County Meith, Ireland, died at Jacksonville, Fla., March 28, 1910, of cancer of the tongue. He accepted the truth last November, and was laid to rest in the hope of the first resurrection. He was buried in the Woodland Cemetery in Dayton, Ohio. Words of comfort were spoken by the writer, from 2 Sam. 14: 14.

WM. K. ACHENBACH.

THORP.—William Harris Thorp, son of J. C. and Eva L. Thorp, was born April 5, 1894, and died Sept. 5, 1909, aged fifteen years and five months. When seven years old, he had a severe attack of typhoid fever, from the effects of which he never fully recovered. At the age of nine years, he was baptized, and joined the church at Miltonvale, Kan. Although young, he knew the Lord, and served him with increasing devotion. We know that he sleeps in Jesus. The funeral address was based on Isa. 64: 6 and Rev. 14: 13.

J. C. THORP.

WATERS.—Sister Stella J. Waters, daughter of J. W. Miller, was born near Denison, Tex., May 13, 1882, and died at Okleta, Okla., April 15, 1910. Sister Waters accepted present truth in 1898, and united with the Seventh-day Adventist church at Lehigh, Okla. In August, 1902, she was married to Brother Waters. Of recent years her home has been in Colorado, where about one year ago her life was prolonged by prayer. Services were conducted in the McCulister's Chapel, where the writer spoke words of comfort from Ps. 116: 15 and Rev. 14: 13, after which interment was made in the Bartlesville Cemetery.

C. B. WEST.

FAIRWEATHER.—Mrs. Grace A. Edwards Fairweather was born near Spanish Town, Jamaica, July 7, 1863, and died at her home in Kingston, Jamaica, April 24, 1910, of tuberculosis, being 46 years, 8 months, and 17 days old. She was married Oct. 26, 1887. Three children were the result of this union. Within five years after marriage two of the children with the husband passed away. She was one of the first to accept present truth in Spanish Town some fourteen years ago. Her mother, daughter, and sister still live to mourn their loss, but, not as those who have no hope. Words of comfort were spoken by the writer, from Rev. 14: 13.

F. I. RICHARDSON.

CHAPMAN.—"Mustered out" from life's turmoils and conflicts, Oscar A. Chapman, at Battle Creek, Mich., April 30, 1910. As the deceased was the husband of our beloved sister in the Lord, Mrs. Minerva J. Chapman, so long connected with the Review Office as compositor, proof-reader, and editor of the *Youth's Instructor*, a biographical sketch seems in place, though the departed never affiliated with any religious body. Mr. Chapman was born in Canandaigua, N. Y., Aug. 1, 1830, so at the time of his demise he was well along in the eightieth year of his life. On March 16, 1864, at Victor, N. Y., he was united in marriage to Miss M. J. Loughborough, sister of Elder J. N. Loughborough. It is a pleasure to add that our now bereaved sister has ever been a most faithful and trusted helpmate to her unconverted husband during their long wedded life. Sometime before the Civil War, Mr. and Mrs. Chapman removed to LaSalle, Ill., and later to Terre Haute, Ind., in both of which places he was engaged in railroad service. Immediately after the war was declared, he entered the naval service of his country, doing valiant duty on board various war-ships connected with the Atlantic and Gulf squadrons. Mr. and Mrs. Chapman came to Battle Creek in 1866, where they have since lived lives of quiet usefulness and appreciated worth. The funeral services were conducted at the residence, under the auspices of the Knights Templars of Battle Creek, according to the wish of the deceased. At the request of the wife, the writer arranged a Scripture lesson and offered prayer. Elder J. M. Wilbur, pastor of the Seventh-day Adventist church in Battle Creek, assisted in the service.

G. W. AMADON.

BURROUGHS.—Died April 27, 1910, at Mineral, Kan., Sister Laura A. Burroughs, aged 58 years, 7 months, and 14 days. She was born at Springfield, Ill., Sept. 13, 1851. In early life she was converted, and lived a consistent Christian life in the Episcopal and Christian churches. Twenty-four years ago she accepted the Seventh-day Adventist faith, and was an ardent supporter of it until death. She was married to George H. Burroughs on May 15, 1870. To this union were born thirteen children, seven of whom, with her husband, are living and mourn her death. Besides these, she leaves two brothers, one sister, and five grandchildren. Words of comfort were spoken from Rev. 14: 13 at the service, which was conducted at the home.

W. H. CLARK.

WORTHEN.—Naomi L. Worthen was born in Charleston, Vt., Dec. 30, 1875, and died of tuberculosis, in Taft, Cal., May 2, 1910. She gave her heart to God in early childhood, and ever sought to live to his glory. She received her educational training at the South Lancaster Academy. After leaving school, she spent some time teaching among the poor of North Carolina, and later taught in Vermont, Canada, and Maine. About three years ago she came to Washington to be near her aged parents. While teaching in the church-school at Seattle in 1908, she contracted a severe cold, which developed into tuberculosis. She was a loving daughter, a helpful sister, and a faithful Christian teacher. The last few months of her life were spent in the mountains near Bakersfield, Cal., in the hope that she might recover. Her remains were brought to her home at Lynden, Wash., where we laid her to rest till the Life-giver shall call her forth. A father, mother, two brothers, and two sisters are left to mourn. Words of comfort were spoken at the funeral by the writer, from 1 Thess. 4: 14.

J. W. BOYNTON.

GILLETT.—Matilda S. Youngs was born in Ohio, Aug. 28, 1836. She joined the Christian Church at the age of seventeen. When she was twenty years old, she was married to Edwin R. Gillett; and at twenty-two years of age, through the study of the New Testament, she began the observance of the seventh-day Sabbath alone. Nearly twenty-five years ago Brother and Sister Gillett moved to Graysville, Tenn., where there was at that time none of like faith. Largely through the influence of their godly lives and faithful missionary work, an interest was created; and when the Seventh-day Adventist church of Graysville was organized, they became charter members in it. Brother and Sister Gillett were liberal contributors to the funds that erected the present meeting-house, the school buildings, and the sanitarium in Graysville, cheerfully giving all their means to this cause, which they so truly loved. About eight years ago, feeling that the cause was so well established at Graysville that their help was no longer needed, and both being in impaired health, they moved to New Mexico, and settled at Roswell, where they hoped to improve physically and assist in raising up another church. The church was raised up, but their health did not improve. Brother Gillett fell asleep about two years ago, there to rest until the first resurrection. Since then and until last March, Sister Gillett has lived with relatives in Kansas. Feeling that she was nearing her end, she had a longing desire to spend her last days at Graysville, and be buried by the side of her parents, who died here years ago. The church extended a hearty invitation to her to come, and when, in great feebleness, she reached Graysville, she was so cordially received by the brethren and sisters and old friends that her health seemed for a time to improve. But only for a time. On May 8, 1910, she calmly and peacefully fell asleep in Jesus, aged 73 years, 8 months, and 10 days. A brother in Wisconsin and a sister in California, with hundreds of friends and brethren and sisters in Christ, are left to mourn. Remarks on the occasion were made by the writer, from Ps. 116: 15.

SMITH SHARP.

TAYLOR.—Died at Fresno, Cal., April 26, 1910, Leslie H. Taylor. He was born at Washington Court House, Ohio, his early life being spent at that place. At the age of twenty-four he was married to Carolyn M. Schott, of Rochester, N. Y. Their married life was one of unbroken happiness. They came to San Francisco, Cal., Dec. 15, 1908, where they accepted the third angel's message. He was a great sufferer for many years, but he hid it under that pleasant, quiet disposition which made friends of all. He leaves a wife and one child. After the service at the home, a long procession followed the remains to the cemetery, where we laid him to rest to await the coming of the Life-giver at the resurrection of the just.

C. L. TAGGART.

LAYTON.—Charles Utaw Layton was born near Dresden, Ohio, May 30, 1869, and died near Leavittsburg, Ohio, at his parents' home, April 25, 1910, aged 41 years, 10 months, and 25 days. He was a member of the United Brethren Church before becoming a Seventh-day Adventist, about seventeen years ago. He has tried to live a Christian life ever since. During his last illness his suffering was intense, but he was patient through it all. He leaves to mourn their loss, a loving wife, one daughter, and two sons; also his father, mother, two brothers, and five sisters. The funeral service was largely attended by relatives and friends. Words of comfort were spoken from Isa. 40: 18 and Rev. 14: 13, by the writer. He rests in hope.

F. E. GIBSON.

PURDON.—Died at the New England Sanitarium at Melrose, Mass., of septicemia, Elder Thomas H. Purdon, aged sixty-eight years and ten months. Elder Purdon was born in Sheffield, England, June 10, 1841, coming to this country when an infant, his parents settling in Vermont, where most of his life was spent. In the fall of 1861 he enlisted in Company B, 12th U. S. Infantry, serving faithfully three years, and taking part in all the heavy engagements of the Army of the Potomac. Three weeks before the time of his enlistment expired, he was taken prisoner, and held for seven months in Libby, Belle Isle, and Salisbury, N. C. He endured intense suffering, and barely lived to return home. In June, 1866, he was married to Electa I. Barton, who, with one daughter, Rowena E. Purdon, survives him. Elder Purdon accepted the Sabbath truth in 1871, and has ever been a loyal adherent to it. In 1885 he took charge of the Rutland city mission, organizing the church at that place, and remaining to the end its beloved pastor. He was president of the Vermont Conference for several years. His later years have been devoted to the cause of religious liberty, in which he took a deep interest. His last sickness was of three weeks' duration. He was taken to the sanitarium, hoping that his life might be saved, but the Lord willed it otherwise. Though unable to speak for some days before his death, he signified to his wife by a strong pressure of the hand that it was well with him. The Vermont Conference has lost a valued worker and a safe counselor. Many of the believers looked to him as their father in the gospel, and they will form his crown of rejoicing in the great gathering day. The Rutland church greatly mourns the loss of their beloved pastor. The church was filled to the doors with many of the citizens of Rutland who had learned to respect and love him for his very works' sake. One man said that Brother Purdon's quiet, consistent life had kept him from losing entire faith in humanity. His unassuming way, coupled with persistent effort, was always productive of precious souls saved for the kingdom. The witness of his life is the best eulogy that could be offered him. Words of comfort were spoken by the writer in the church at Rutland, and Elder W. H. Holden accompanied the funeral train to Bristol, where he performed the final ceremonies as they laid him to rest in the beautiful cemetery to await the call of the great Life-giver.

C. S. LONGACRE.



WASHINGTON, D. C., MAY 26, 1910

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THE article from the pen of Sister E. G. White in the Home and Health department of this number will be found of special interest to parents.

ELDER O. A. OLSEN, secretary of the North American Foreign Department, spent last Sabbath in Washington. He will devote the summer to attending various general gatherings in the interest of his department.

THE Foreign Mission Seminary closed the school year with interesting exercises last Saturday evening. Several earnest young people, students of the last year, will go to other lands to engage in missionary labor.

"The Story of Missions"

THIS is the name given to the special number of the REVIEW which will bear the date of June 16. Let no one confound this with the Harvest Ingathering number to be issued next autumn. The two are entirely separate and distinct in every way. The Story of Missions number is designed more particularly for the information of our own people, giving them interesting data regarding our work at the present time in mission fields. It will be issued as a sixty-four-page magazine. It will be a splendid number to circulate among those interested in our work. Additional copies may be obtained for ten cents a copy.

AFTER an absence of eight and one-half months spent in assisting our work in Spain, and the several mission fields of South America, Elder N. Z. Town, assistant secretary of the General Conference Publishing Department, returned to Washington last week. He reports the work onward and the workers of good courage in the great Spanish-speaking fields.

A LETTER written May 3 by Elder J. T. Boettcher from Russia, tells of the arrest, trial, and imprisonment of one of our licensed preachers, charged — but it is alleged falsely so — with having spoken against the Virgin Mary, dishonoring the saints, etc. He is sentenced to two-years' imprisonment. A letter from one of the believers where this brother lives, written to Brother Boettcher, says:—

I write to tell you that we have received news of the proceedings by the Senate [at St. Petersburg] against Brother P. His sentence of two years has been confirmed. I also wish to inform you that visiting him is strictly forbidden, except in the case of relatives, who may visit him fifteen minutes once a week. He is treated like a vile criminal, and is allowed no cooked food. All our endeavors to procure better treatment for him are in vain. At present he is not in the prison here, so we are told, and neither his wife nor any of us know where he is. They tell us he will be brought back here in about three months.

Thus the faith of our brethren in Russia is once more severely tried. They request earnest prayer at this critical time, that God will interpose in behalf of his cause and people, as other workers are experiencing trouble also.

Instruction Concerning the Educational Convention

1. THE convention will assemble for its first meeting at 10:30 A. M. on Friday, June 10, in the assembly hall of Emmanuel Missionary College, Berrien Springs, Mich.

2. To reach the college, persons coming from east or west over the Grand Trunk Railway should change at South Bend, over the Michigan Central Railway at Niles, for the interurban railway and ticket to the college, Berrien Springs.

3. It will be necessary for delegates to bring sheets, pillow-slips, and towels.

4. Accommodations can be promised only to delegates, but every effort will be made to provide room for all. Without doubt any of the friends who desire to attend the convention can be accommodated with reasonable comfort.

5. All who expect to come to the convention should be very careful to notify Prof. O. J. Graf, College, Berrien Springs, Mich., of their intention. This notification should be sent so as to be received by him before June 5. This is a very important item.

6. Pray for Heaven's richest blessing to rest upon us from the first to the last of the meeting. Be present at the opening meeting, Friday, June 10, at 10:30 A. M. Plan not to come in late on Friday.

FREDERICK GRIGGS.

First Word From Chang-Sha, China

IN a letter written by H. H. Winslow, April 21, and sent out from Shanghai by trans-Siberian mail, the Mission Board received the first word regarding the safety of our missionaries in Chang-sha, the seat of the recent disturbance in China. He says:—

The trouble began with an uprising of the poorer classes there over the price of rice. This would have been comparatively easy to quell, had not between five and six thousand modern-drilled soldiers gone over to the rioters, and begun a systematic pillage and destruction of all foreign property. Two letters just received from Elder J. J. Westrup and Brother Cush Sparks at Hankow, give us the first particulars regarding the escape of our Chang-sha workers. Elder Westrup's letter follows:—

"They have had a great uprising in Chang-sha because of the scarcity of rice. The mob killed the governor and his son, and burned all his buildings. They burned and destroyed all the missions. We are not definitely sure yet whether they have burned our compound and hospital, as we can not get any information from that part of the city. But it is very probable that they have destroyed them. They burned all the warehouses, wharves, foreign buildings, and the consulate (Japanese), and destroyed the property of all the Japanese. They poured kerosene on the river, setting it on fire, in an effort to burn the boat on which all the foreigners had taken refuge. Brother and Sister P. J. Laird, who had to go entirely through the city in order to get out, had indeed a very narrow escape. The angels of the Lord surely were by their side. Sister Laird arrived here with forty other missionaries last Friday evening at ten o'clock; but Brother Laird is still at Chang-sha on a boat, seeing if he can not in some way help our Chinese brethren, who are in great danger, as the mob threatens to kill all the Chinese Christians. Pray for them! Brother and Sister Laird barely got away in their every-day clothing, with no money."

Brother Cush Sparks writes:—

"The Chang-sha situation is very bad. We had word from Brother Laird today, April 18. All the native brethren seem to be safe. He will probably come down here before long, as nearly all their things were destroyed. Dr. Laird is here. She is able to be up and around, but has to lie down part of the day. . . .

"Fortunately, Brother E. W. Wolfe, with his wife and child, who had only recently joined Brother and Sister Laird in their work at Chang-sha, left the city the day before the rioting began, on account of Sister Wolfe's illness, and arrived at Hankow the day before the first refugees reached there. Thus they escaped the ordeal which so many others passed through.

"Later despatches indicate that the movement has collapsed, and the agents of the government are capturing and decapitating the leaders in the uprising as fast as they can be brought in. The papers say that this has been the worst anti-foreign trouble since the Boxer uprising."