



The Advent  
Review and Herald  
Sabbath

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No. 22



UNSPOKEN PRAYER

Too tired, too worn, to pray,  
I can but fold my hands,  
Entreating, in a voiceless way,  
To Him who understands  
How flesh and heart succumb,  
How *will* sinks, wearied, weak,—  
Dear Lord, my languid lips are dumb;  
See— what I can not speak.

Just as a wearied child,  
With sobbing pain opprest,  
Drops, hushing all its wailing wild,  
Upon its mother's breast,  
So on Thy bosom, Lord,  
I cast my speechless prayer,  
Not doubting Thou wilt let me lie  
In trustful weakness there.

And though no conscious thought  
Before me rises clear,  
The prayer of wordless language wrought  
Thou wilt not fail to hear.  
For this at best I plead,  
Whate'er my spirit saith:  
I only am a bruised reed,  
And Thou the living breath.

— Selected.

# Books You Should Have



## EDUCATION

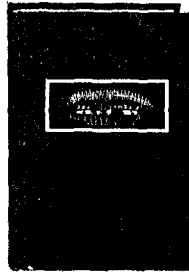
By MRS. E. G. WHITE

**T**RUE education," says the writer, "means more than the perusal of a certain course of study." This becomes the more apparent as one reads this excellent work entitled "Education." Its thirty-five chapters treat on a variety of phases of Christian instruction, and bring out clearly many important points for both teacher and student. For parents, also, it contains valuable instruction. The book has 321 pages, and is handsomely bound in cloth. Price, post-paid, \$1.25.

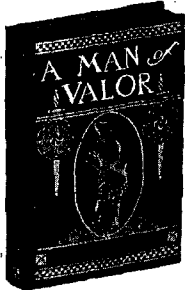
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By S. H. LANE

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## A MAN OF VALOR

By ARTHUR W. SPAULDING

One fails to appreciate the lessons that are taught by the life of that friend of David, Jonathan, until he has read "A Man of Valor." This book, by the way, was written especially for the youth, and it certainly hits the mark, for a more attractive book for young people could scarcely be provided. Boys and girls are not likely to leave this book unread very long once it is placed in their hands. Though closely following the Bible story, it is as interesting as any work of fiction. Twelve handsome full-page illustrations add to the beauty of the volume. Price, 75 cents.

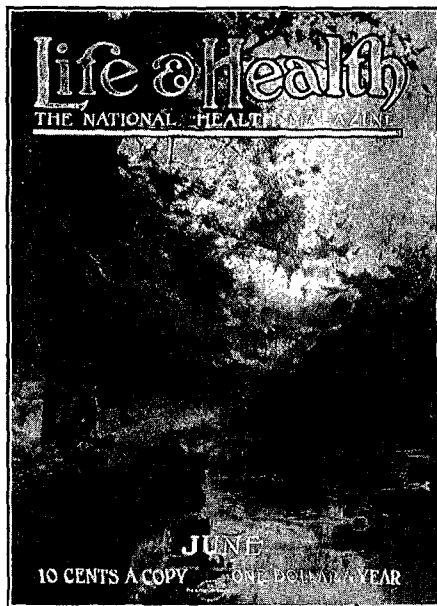
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Send for our pamphlet explaining the plan, and telling how others have earned their way through school or college by selling LIFE AND HEALTH, the Temperance INSTRUCTOR, LIBERTY, the PROTESTANT MAGAZINE, etc. Write to-day.



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## With the Workers

"Our town is a small place, and I try to canvass it once each month, but sometimes on account of bad weather I can not make it. I can only go out on pleasant days, as I have to use crutches. I live ten miles in the country, and I come into town a few days at a time and work with the magazines. A number are taking them regularly, and are pleased with them. I find the health question appeals to the people where it would be hard to interest them in other subjects of the third angel's message. My earnest desire is to awaken an interest in eternal things. In making my rounds I have found there are some calls for our sanitarium health foods, so I have taken the agency and take orders as I sell the magazines. I order the foods each month, and find a number who are beginning to use them."

The above is still another of the many testimonials that come to us to the effect that people are interested in LIFE AND HEALTH to the extent of patronizing the regular workers month by month, as they bring the papers around to them. It also demonstrates that the periodical business is sufficient to support an individual even in small places. LIFE AND HEALTH sales open the way for many other opportunities. If a lame person can do the work noticed in the above testimonial, what stands in the way of strong-bodied people engaging in this same line of work?

The results of the circulation of the Thanksgiving issue of the REVIEW can not be estimated by the amount of money received, for there are values far above this, one is apt to overlook. The evangelical feature of the missionary effort possesses greater possibilities than the financial returns. We have just received a subscription for the REVIEW and PROTESTANT MAGAZINE for one year from a Methodist minister who became interested through reading the Thanksgiving number of the REVIEW. This is only one case. Many others have been brought to our attention.

We are constantly receiving requests from individuals throughout the United States for the first copies of the PROTESTANT MAGAZINE. Those who have received single copies are so favorably impressed with its contents that they want everything that has been written before on the same subjects contained in that number. They are very particular to specify each issue of the PROTESTANT since it began to be published. This demonstrates the general public interest in the special matter contained in the PROTESTANT MAGAZINE. This ought to be an encouragement for our people to take up the sale of this magazine. Regular subscription price, 25 cents a year; 50 or more, 4 cents; less than 50, 5 cents each.

"I have just seen a copy of the Temperance number of the YOUTH'S INSTRUCTOR," writes one of our friends, "and I am sure I am not saying too much when I assert that it is the best paper that has ever been published on this great question. We are planning to make a strong campaign with it. We shall do our best to get it into the possession of the public."

The following comes from Sonabula Mission, Gwelo, Rhodesia, South Africa: "Two weeks ago I received the first copy of CHRISTIAN EDUCATION. I wish to express my appreciation of it. One can scarcely imagine what a source of help such a journal is to a mission teacher. Here we are miles from any one with whom we can converse on the best methods to use, or anything on those lines, and it comes full of the helpful thoughts from those who have the direction of educational work of the denomination. Needless to say that before the week was over, I had read the paper through and appropriated many of the ideas to my own 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, JUNE 2, 1910

No. 22

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## General Articles

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

### The Importance of Expressing Gratitude and Praise

MRS. E. G. WHITE

Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings,—as much a duty as it is to pray. If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house?

Those professed Christians who are constantly complaining, and who seem to think cheerfulness and happiness a sin, have no genuine religion. Those who take a mournful pleasure in all that is melancholy in the natural world; who choose to look upon dead leaves rather than to gather the beautiful living flowers; who see no beauty in grand mountain heights and in valleys clothed with living green; who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear,—these are not in Christ. They are gathering to themselves gloom and darkness, when they might have brightness, even the Sun of Righteousness arising in their hearts with healing in his beams.

Often your mind may be clouded because of pain. Then do not try to think. You know that Jesus loves you. He understands your weakness. You may

do his will by simply resting in his arms.

It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a well-spring, never failing, because fed by the streams that flow from the throne of God.

Then let us educate our hearts and lips to speak the praise of God for his matchless love. Let us educate our souls to be hopeful, and to abide in the light shining from the cross of Calvary. Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts. It is our privilege to maintain a calm repose in God.

"Let the peace of God rule in your hearts; . . . and be ye thankful." Col. 3:15. Forgetting our own difficulties and troubles, let us praise God for an opportunity to live for the glory of his name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of his loving care. When you open your eyes in the morning, thank God that he has kept you through the night. Thank him for his peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven.

When some one asks how you are feeling, do not try to think of something mournful to tell, in order to gain sympathy. Do not talk of your lack of faith, or of your sorrows and sufferings. The tempter delights to hear such words. When talking on gloomy subjects, you are glorifying him. We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power. Let us talk instead of the great power of God to bind up all our interests with his own. Tell of the matchless power of Christ, and speak of his glory. All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?

*Sing Praises*

Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God.

Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and his blessing.

"Give thanks unto the Lord, for he is good:

For his mercy endureth forever.  
Let the redeemed of the Lord say so,  
Whom he hath redeemed from the hand of the enemy."

"Sing unto him, sing psalms unto him: Talk ye of all his wondrous works. Glory ye in his holy name: Let the heart of them rejoice that seek the Lord."

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. This command is an assurance that even the things which appear to be against us will work for our good. God would not bid us be thankful for that which would do us harm.

### Love—A Call to Service

W. C. HANKINS

Of "the fruit of the Spirit," spoken of in Gal. 5:22, the one first mentioned is love. By many this fruit would seem the very easiest to be borne; but, on the contrary, it is perhaps the hardest of all. It is "the fruit of the Spirit," and has no place in the carnal heart; it is only when we have been born again, and the Holy Spirit dwells in the new heart that God has given us, that we bring forth this most precious of all fruit—love.

But what does the Bible mean when it speaks of love? Does it mean the love of the parent for the child? of the husband and wife for each other? of brother for brother, sister for sister, friend for friend?—Yes, it means all this; for God uses the love existing in these relationships to illustrate to us his divine love. "Like as a father pitieth his children," he says, "so the Lord pitieth them that fear him." Ps. 103:13. And how often, as we sing,—

"Like as a father pities his child,  
So the Lord pities the sinner defiled:  
Waiteth in kindness, pities our blindness,  
Longeth to welcome, though often reviled,"—

we catch a little glimpse of God's surpassing love for us.

But that love which is "the fruit of

the Spirit" includes more than the love we have for those who love us. Jesus says: "This is my commandment, That ye love one another, as I have loved you." And in Phil. 2:6-8 we are told how much he loved us,—that, "being originally in the form of God," he "counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." R. V., margin.

This is the kind of love that those who are born of the Spirit will have. Paul had this love. "I say the truth in Christ," he declared, "that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accused from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:1-3. Paul, like Christ, did not think it "a thing to be grasped" for himself to obtain eternal life, but was willing to give up all hope of that life, if by so doing he might save his brethren. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

When this love enters our hearts, it takes away all thought of serving God through fear of his final judgment upon the impenitent, and teaches us that, in deed and in truth, "love is the fulfilling of the law." Rom. 13:10. Then with the Saviour we can say that "for their sake I consecrate myself, that they themselves also may be sanctified in truth." John 17:19, R. V., margin. Thus our daily thought will be, What can I do that my brothers may be saved? and for their sakes we will consecrate ourselves every day to God, that through his help our own lives may be so pure and sweet that we can be used by him for the salvation of others. For their sakes we will be willing to leave all that we have,—home, friends, relatives, and country,—and go wherever the Lord calls us. Yea, for their sakes we will be willing to consecrate our money and our property to God, denying ourselves of all but the necessities of life, that those whom the Lord calls to carry his gospel to the world may be supported in their work.

Everything to-day points to the soon coming of the Saviour. God's judgments are falling on the land; men's hearts are failing them for fear; the Testimonies tell us repeatedly that we have but a little time left in which to work. And yet, of the eighteen provinces of China, fifteen have not yet been entered by those to whom the Lord has entrusted the work of giving his last message of mercy to the world. A quick work must be done here in China, and it will be done. What we need to ask ourselves is, Do we love this people enough to consecrate ourselves and all we have to the Lord, to be used in finishing up the work that remains to be done?

If we do,—and all those who have been truly born again do,—then the com-

ing year should see a number of strong young men and women on their way to China; and those who remain at home will supply sufficient means to support them, and enable them to carry on the work that needs to be done.

China has a hot and not very healthful climate, plague abounds in the land, and the people, like those of other countries, are not always to be trusted; but God is here, and where he is, we need not be afraid. Better to be in the midst of danger with him, than to be in a supposedly safe place without him.

Who will come and help finish the work in China? and who will supply the necessary means to send those whom the Lord impresses to come?

The harvest is ripe here in China, and now is our time to gather it. China is waking out of her long sleep; and in a few more years it may be too late for any work to be done here by foreigners. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

"Brother pilgrim, be not weary;  
Tune your harp for heaven and home,  
Where the heart is never dreary,

And where tears will never come:  
Don your armor, be not sleeping;  
One short hour, and 'twill be past;  
One brief hour of toil and weeping,  
Then comes heaven and home at last."

*Kulangsu, Amoy, China.*

## The Two Thrones—No. 1

J. N. LOUGHBOROUGH

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

In this scripture we have two thrones introduced, and also two distinct times when these thrones are occupied by Christ. At the time when this revelation was made to John, Christ was seated upon the throne of the Father; and he speaks of the occupying of his own throne as an event still in the future,—*"will grant to sit with me."* We will inquire, (1) What is comprehended in the two thrones? and (2) What is the nature of the work upon each of these thrones?

Of the position to which Christ was exalted when associated with his Father in the rule of the universe, we read: "He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:20, 21. Again the apostle says, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

The question now arises with refer-

ence to the position of Christ upon the throne of the Father, and the nature of his special work while thus associated with the Father. Of this we read a prediction in Ps. 110:1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Upon this text we have inspired comments in the New Testament. The first we will notice is Peter's testimony on the day of Pentecost: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:32-36. As Lord, he was an associate ruler upon his Father's throne; as Christ, he was the Saviour of men.

Paul, in writing to the Hebrews, speaks thus of Christ, at that time as seated on his Father's throne: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. And again, "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13. He is expecting what God promised should be at the end of his associate rule with his Father—the making of his enemies his footstool. Respecting this work of Christ when thus seated at the right hand of his Father, we read, "We have such an high priest, who is set at the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

This position of Christ upon the throne of the Father is clearly delineated in the prophecy of Zechariah. While Zerubbabel was engaged in the building of the temple of the Lord, how natural that his attention should be carried forward to the time when the true temple service should be accomplished by Christ. He expresses it in these words: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13. The translators put this word Branch in large capitals, that we might know it was a divine personage. That Christ is the Branch, is made clear by other texts. See Isa. 11:1-4; Jer. 23:5, 6.

In order to have a proper understand-

ing of the verses just quoted from Zech-ariah 6, it is of the utmost importance to understand what throne is meant. Some have contended that Christ's own throne is referred to; and that when he begins his reign, and during the thousand years, there will still be a priestly work going on for the conversion of sinners. Let us analyze the text with the thought in mind that it is Christ's own throne, and see how it will read: "And he [Christ] shall bear the glory, and shall sit and rule upon his [Christ's] throne; and he [Christ] shall be a priest upon his [Christ's] throne: and the counsel of peace shall be between them both." It is thus made evident to all that there are two personages introduced in the text, the Father and the Son. Otherwise it would read, if all referred to Christ's own throne, "Between him both." Such a reading would not be allowable in any language.

Let us read the text again, with the idea of its predicting Christ's position on his Father's throne, and all is plain: "Even he [Christ] shall build the temple of the Lord; and he [Christ] shall bear the glory, and shall sit and rule upon his [the Father's] throne; and he [Christ] shall be a priest upon his [the Father's] throne: and the counsel of peace shall be between them [the Father and the Son] both." With this understanding, all is plain and clear.

Next week we will consider the termination of the priestly rule of Christ.

Lodi, Cal.

## Consecration to God

WALTER JONES

WEBSTER defines consecration as the act of dedicating to sacred uses. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This text states undeniable facts, which place human beings under obligations from which nothing can release them. The combined prices of all the commerce of the ages sink into insignificance when compared to the price paid for each human soul.

God's by right of creation, man should have ever recognized the ownership, and proved loyal to his Creator. Failure to do this brought him into bondage to sin, which carried with it a train of woe, dealing out untold sorrow, sickness, suffering, and death,—death that could offer no release to those who entered its silent chambers, no ray of hope to its subjects.

Bordering on this abyss, wisdom, love, and mercy had provided a road that led from it to fields of joy, sunshine, glory, and an eternal life of bliss and happiness. But how can man, once on the downward road, turn into this heavenly pathway? Who will release the victims of death from their prison-house, and break the bars that close the gateway of its domain? Can angels ransom from

the tomb? One may offer to undertake this work who understands something of the eternal purpose of the Creator. But could such a one cope with Lucifer, who had stood by the throne of God, who was perfect in beauty and full of wisdom, but who had become the author of death and the accuser of God? Would the sacrifice be sufficient?—No. The accusation of selfishness against the Creator might be made. Such a plan would not vindicate God's love and mercy. Man must be redeemed with a greater price. There must come a sacrifice from the Godhead. He alone who stood with the Father, who understood perfectly the all-wise purpose of the Creator, and who wrought in his work, could atone for lost man. Man, entrusted with a kingdom, forfeited his dominion to a usurper. Failing to read in surrounding beauties and blessings the perfection of God's character, he is given another chance. Justice demanded a ransom; and the Son of God offered his life to redeem man.

Bought with a price! How shall we estimate it? Dear friend, how will you estimate it? Your estimation is shown in the consecration you make to God. The extent of your dominion may not be as wide as that of Adam, but it is as broad as there is safety for you. Will you yield it to Satan? or will you prove loyal to Him who has given you the opportunity of testifying to the world and to the universe the value of the purchase of your soul? The estimate you give is the price you set on your own soul, and that is summed up in your own character.

To every one is given a talent, and the use made of it proves your estimate of that with which you are purchased. As you value your soul's salvation, so you will use your talent for God. As you weigh the price paid for your redemption, so you will weigh the talent given you for the Master's service. Did Heaven consider the sacrifice of the spotless Lamb of God for our redemption too much? Then when the Lord says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," shall we consider it an unreasonable demand? Shall we count our life dear, and withhold our service from God, when we view the dying agonies of the Son of God on Calvary's cross? Will you withhold your service from him who left a throne in heaven to become a servant for you? Are you unwilling to count not your life dear for the sake of Jesus, who laid down his life, and tasted death, that at last you might be able to say, "O death, where is thy sting? O grave, where is thy victory?" Do we realize what is comprehended in his command, "Love one another; as I have loved you, that ye also love one another"? He said, "I sanctify myself, that they also might be sanctified." When told of the riches of those realms of which we may become joint heirs with Jesus Christ, can we refuse to give bountifully of the means entrusted to us? The command, "As I have loved you, . . . love one an-

other," calls for a consecration that will cause us to yield all we have and all we are to the service of him, who made no reserve for our sakes.

Henderson, Ky.

## Power in Prayer

J. E. FULTON

HAVE we not often confessed our lack of power, and have we not longed for that power? And yet we are assured that the Spirit "awaits our demand and reception." Why, then, this continued recognition of our great need? Is it not found, to some extent, in failing to make definite request to God in faith?

Perhaps one of the first prayers that we need to pray, is that God may lay upon us the spirit of intercession. We should mightily cry out to God. Do we get really in earnest? Does a burden for souls rest upon us? Do we realize our own great need? Do the dangers of our families rest heavily upon our hearts? Do we sense our neighbor's need? Does the peril of the heathen awaken deep sympathy in our hearts? O let us ask God for the real spirit of genuine prayer! Then let us get down and pray till we do have the burden rolled upon our souls. Who will?

### God's Precious Promises

"It is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12.

"Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1.

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23.

Jesus also says, "Ask," "Seek," and "Knock," and assures us of his Father's response. He says: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:9, 13.

### Look for a Realization

Shall we not expect some of those extraordinary blessings and experiences which characterized the work of God in the early days of the Christian era? As God worked in power at Pentecost in the early rain, shall we not expect an equal blessing of his Spirit in the latter rain? O, the time has fully come! We ought to expect this. We must have this power. We need it. God's work demands it. Let us seek earnestly for it.

Burwood, Australia.

If there are perplexities before you, simply begin to do your duty, the little of it that is clear, and the perplexities will vanish. If the task set for you seems impossible, still begin the doing of it. It would not be a duty and be really impossible. In due time the mountain will yield to your faithful strokes. You will learn by doing.—J. R. Miller, D. D.



## The Word of Kindness

L. D. SANTEE

To the weary toilers we daily meet  
In the rush of the thronged and busy  
street,  
We have smiles to give them, their  
hearts to cheer,  
And the word of kindness is always  
dear.  
O, many a heart hath its load of care,  
For the burdens of life are hard to bear;  
But the kindly word that is soft and  
low  
May comfort the heart that is breaking  
slow.

By the magic spell of a kindly word  
The pulse of the spirit is strangely  
stirred,  
And the light of a loving and gentle  
tone  
Will weave a charm that is all its own.  
The clouds will lift, and the shadows  
flee,  
And a brighter morning the sad will see,  
As the gentle words from a loving heart  
Bid the deep shadows of grief "de-  
part."

Words of affection will banish care,  
For the sun is shining for all some-  
where;  
And the saddened heart and the weary  
feet  
Will find their influence pure and sweet;  
And the weary mind and the troubled  
brain  
Will take up the duties of life again,  
And joy will come, and the clouds de-  
part;  
For words of kindness will heal the  
heart.  
*Moline, Ill.*

## Substitutes for Meat

CHRISTINA MANSON

THE subject of a non-flesh dietary is becoming a world-wide one, and the query, What shall we eat in place of meat? is the first that the advocate of vegetarianism has to meet. Many persons think they will die of starvation if they give up meat. While this idea is erroneous, it must be remembered that in discarding meat as an article of food, something must be provided to take its place. The body requires three elements to supply nourishment and to keep it in repair,—starch, fats, and albumen. All of these are to be found in the vegetable kingdom in great abundance and in pleasing variety. We take meat to supply albumen, the tissue-building element; and if we suddenly leave it off without finding something equally as good to take its place, we naturally feel the want of that element. There is a certain amount of stimulating matter in meat, which the meat-eater misses when he first adopts a

vegetarian diet; but in a very short time an intelligent cook can make the change for her family with satisfactory results. We must bear in mind that Rome was not built in a day; likewise reforms must be made step by step.

Perhaps a list of some of the foods that can be used as substitutes for meat will be useful to the housekeeper, and will help her to know what to keep in stock for the household. Cereals, rice, macaroni, vermicelli, legumes, eggs, milk, nuts, etc., can be made up in a great variety of appetizing dishes. The prepared nut foods will be found useful in providing meat substitutes. We give also a few recipes which will supply all the nourishment required in place of meat:—

**RICE OMELET.**—One-half cup rice, one quart milk, one teaspoonful grated onion, one tablespoonful chopped parsley, one-quarter teaspoonful salt, five eggs. Wash the rice, and put it into a pie-dish. Add the milk, also salt, and place in the oven; cook slowly till the rice is quite soft; then remove the skin from the top, add the well-beaten eggs and the seasoning. Stand the dish in another baking-dish, and put into the oven till it is nicely browned on top. Serve with vegetables.

**LENTILS BAKED IN TOMATO.**—Two cups German lentils, one quart water, one quart tomato purée, and five onions. Soak the lentils overnight. Wash well, and cook in one quart of water. When soft, drain off the water, and pour the lentils into a baking-dish. Fry the onions a rich brown, and add to the lentils. Pour the purée over the lentils, place in the oven, and let simmer or bake one and one-half hours. Any kind of beans can be treated in this way.

**SAVORY PATTIES.**—Take some left-over food, such as stewed beans, rice, a little soup or gravy, and mix some granola or zwieback crumbs with it. Add seasoning, such as thyme, sage, or parsley, and one grated onion. Mix all well together, and add salt to taste. A little tomato purée is an improvement. Shape into patties, and bake in an oiled pan until a rich brown. Serve with tomato sauce.

**MACARONI IN PEAS GRAVY.**—One quart water, two cups macaroni, two cups split peas, and four cups water. Cook the macaroni in the water, which must be boiling before the macaroni is put in. When tender, drain off the water; and when the peas are cooked, strain through a fine gravy-strainer, and add to the macaroni. Salt to taste and serve.

**RED LENTIL ROAST.**—Two cups red lentils, one cup ground walnuts, one

teaspoonful each of sage and thyme, two tablespoonfuls grated onion, one cup zwieback crumbs, and one cup tomato purée. Salt to taste. Cook the lentils till tender, rub through the sieve, add the other ingredients, and mix well together. Press into a pie-dish, and bake one hour. Serve with brown gravy or tomato sauce.

**RICE-LENTIL ROAST.**—One and one-half cups rice, one cup German lentils, two tablespoonfuls nut butter, three eggs, thyme, parsley, and onion to season. Salt to taste. Boil the rice and lentils separately, drain off the liquid, and mix together. Add the other ingredients, and shape into small rolls. Bake in olive-oil, and serve with brown sauce.

**SCOTCH PEA LOAF.**—Two and one-half cups split peas, one cup zwieback crumbs, one onion grated, three tablespoonfuls chopped parsley. Salt to taste. Soak peas overnight. Wash and boil till tender in just enough water to cover. Drain off all liquid, and rub through a sieve. Mix in the seasoning and crumbs, put into a brick-shaped tin, set in a dish of water, and bake one and one-half hours. Serve hot or cold with mint sauce.

**MACARONI AND GRANOLA ROAST.**—Two cups macaroni, one cup granola, one quart milk, two tablespoonfuls flour, two eggs, salt. Cook the macaroni in one quart of water. When tender, pour off the water and add the milk. Bring to a boil, and thicken with the flour. Add the eggs, well beaten, and salt to taste. Take some of the macaroni, put into a pie-dish, and sprinkle thickly with the dry granola; then add alternating layers of macaroni and granola till the dish is full. Granola should form the top layer. Bake for half an hour and serve.

*Melbourne, Australia.*

## Evils of Novel-Reading

GRANT PRIDDY

THE reading of fiction is a great evil. The mind is not led to think upon that which is pure and holy; but in beautiful word-pictures false ideals are continually placed before the reader. Many novels are based on love affairs of the most objectionable kind. Not infrequently the moral standard of the writer is low, and of course the story partakes of the nature of its author. Weak, sentimental ideas of love, intermingled with false notions regarding courtship and marriage, are all too painfully prominent. Often the writer ventures just as far as he dares with immoral insinuations. Since it is a law of the mind that by beholding we become changed, how can we expect our boys and girls to remain pure if we allow such reading to be placed in their hands?

It is difficult for the reader of fiction to appreciate or relish wholesome literature. To a greater or less extent, his moral and intellectual taste becomes vitiated. Good, solid, sensible reading seems to him insipid or dull. He has not the patience to sit quietly down, and care-

fully peruse God's Word, that he may learn those great truths of Inspiration which, when incorporated into the character, will give an abundant entrance into the eternal kingdom.

The memory is injured by reading works of fiction. The novel lover is almost certain to be a careless reader. He has no time to learn the meaning of unfamiliar words, but hurries on to the climax, to learn the sequel of the story. This rapid reading does not permit him to form complete mental images, many of the thoughts are indistinct, and there is little attempt to remember; thus forgetting soon becomes a confirmed habit. Any one who allows himself to drift into this condition is certainly to be pitied.

We have no right to waste precious time in reading literature of a fictitious character. Our time is a talent lent us by our Creator, and we shall be required at the last day to give a strict account of the use we make of it. We have been bought with a price, even the precious blood of Jesus Christ; and we have no moral right to spend life's fleeting hours in an unprofitable manner.

*Ellesmere, Ontario.*

### Fidelity

NEVER forsake a friend. When enemies gather around, when sickness falls on the heart, when the world is dark and cheerless,—this is the time to try true friendship. They who turn from the scene of distress betray their hypocrisy. If you have a friend who loves you, who has studied your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists. They only deny its worth and power who have never loved a friend, or labored to make one happy. The good and the kind, the affectionate and the virtuous, see and feel its blessed influence.—*Selected.*

### Family Prayers

THERE is one mark of a household in which God is known and loved, which is too often wanting in our day—I mean the practise of family prayer. Depend upon it, the worth of a practise of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps each evening too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that he has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure, bright family life flee away,—the spirits of envy and pride and

untruthfulness and sloth, and the whole tribe of evil thoughts,—and make way for the presence, in the hearts of old and young alike, of Him who, as he brings us one by one nearer to the true end of our existence, makes us to be "of one mind" within the narrow confines of each home circle, and hereafter in that countless family of all nations and tongues, which shall dwell with him, the universal Parent of all eternity?—*Canon Liddon.*

### A Moment's Rest

TELL me, is anything so blest,  
When weary with our grief and toil,  
As one brief moment just to rest  
On God's eternal, loving breast?  
Forgetting all earth's weariness,  
And for a little while to feel  
That life is sweet, that joy is real,  
And that somewhere again will beat  
For us the pulse of happiness.

—*Martha C. Miller.*

### What These Times Mean to Parents

WE are living in strenuous times. Everything is going with a rush. Intensity has seized upon every agency of human endeavor. Let us take heed that we be not dragged from our moorings, lose our bearings, and be swept into the fearful maelstrom. And let us see that our children are taught true principles, and their young minds filled with an unselfish desire to give to others the precious light which God has given us. It is only through this constant training that we may hope so to hold before our children these high ideals as to save them from the awful vortex of ruin which yawns just before their feet. God has a place in his work for every educated and consecrated young person. Are you training your boy and your girl to fill their places?

Can we expect our children to breathe in the very atmosphere of doubt and unbelief for five days in the week, year after year, following worldly methods, seeking to attain worldly ideals, associated constantly with those actuated only by these motives, and yet come forth unscathed and unsullied, with motives pure and faith unfeigned? May God help us to sense the awful responsibilities resting upon us as parents in view of the times upon which we have fallen, and the demands of the hour that are pressing upon us.—*Selected.*

### The Bright Face

NOTHING conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. The husband comes home wearied and worried with business cares; for bread-winners, the rank and file of them, have a hard struggle in these times, when there are so many competitors. If the wife has a troubled or unpleasant look on her face, his weight of care is made heavier; but if the light of love shines in her face, it lightens the load, and brightens up the outlook. The

bright, sunny face in the home is a power for good that can not be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting, anxious cares and uncomfortable people to deal with.—*Selected.*

### You Find What You Look For

"HE that hath a froward heart findeth no good." Whoever would be happy must make up his mind to see only the good in others, to hunt for the beautiful things in their characters, and to ignore the ugly things; to look for harmony and to avoid discord.

To hold the loving thought, as a mother does toward her children, develops the better side. The delicate flower of manhood or womanhood will not blossom in the foggy, chilly atmosphere of hatred, of jealous envy and condemnation. It must have the warm sun of love, of praise, of appreciation, of encouragement, to call out its beauty and to produce the perfect flower.

Never allow yourself to condemn or form a habit of criticizing others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try to see the man or woman that God intended, not the warped, twisted, and deformed one which a vicious life may have made; and you will generally find what you look for.

You will never find the straight by looking for the crooked, or holding the crooked thought in mind. If you are constantly criticizing or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitual liar loses the power to tell the truth.

If you habitually hold the deformed thought, the ironical, the skeptical, the pessimistic, the depreciative thought, you will ruin your ability to see or appreciate merit, or what is good and true.—*Northwestern Christian Advocate.*

ACCEPT God's will entirely, and never suppose that you could serve him better in any other way. You can never serve him well, save in the way he chooses. Suppose that you were never to be set free from such trials, what would you do? You would say to God, "I am thine; if my trials are acceptable to thee, give me more and more." I have full confidence that this is what you would say, and then you would not think more of it; you would not be anxious. Well, do the same now. Make friends with your trials, as if you were always to live together; and you will see that when you cease to take thought for your own deliverance, God will take thought for you; when you cease to help yourself eagerly, he will help you.—*Francis de Sales.*

# THE WORLD-WIDE FIELD

## The Call Coming Over the Sea

WORTHIE HARRIS HOLDEN

THERE'S a call coming over the sea,  
friend,—

A bugle to warfare for God;  
It calls thee to marshal thy forces  
And capture dear souls for thy Lord.

The heathen are groping so blindly  
Midst the awful distress of their  
night;

Their arms are outstretched in beseech-  
ing  
To deliver them out of their plight.

Perchance though thy soul has been  
longing

Thou mightst hasten to lands o'er  
the sea;

To forward supplies to thy comrades  
Is thy Captain's commission to thee.

Neglect not, whate'er be thy duty,  
Lest the blood of their souls mark thy  
doom;

For the call coming over the sea, friend,  
Is from brothers in anguish and  
gloom.

When victory comes, and the triumph,  
Wilt thou count self-denial a loss?  
Will the rapture of heaven be blighted  
By the care thou hast borne, and the  
cross?

All heaven was spent for thy saving;  
Then canst thou refuse to obey?  
Bestir thee, accomplish thy mission  
For God and thy brothers, I pray.  
*Portland, Ore.*

## Our Japanese Paper

W. D. BURDEN

IT is now nearly ten years since we began publishing the *Owari No Fukuin*. The progress made in its circulation has been much slower than we had hoped, but at last the turning-point has come. For a long time our believers thought that papers could not be sold in Japan. A few subscribers were obtained, but these were largely from those to whom we had sent sample copies. We usually printed from one to two thousand of each issue, a large number of which were given away. These, of course, did much to spread the truth, but brought no income to build up the work.

In 1908 we began to plan for an advance. Some were persuaded that with an effort they could sell the paper, so a little was done at it. The regular paper usually had but one picture, on the first page, and sold for two *sen* (one cent). In 1908 we planned to hold a three-months' winter school for our workers, and decided to have a special illustrated number of our paper for them to sell during the holidays. It was to have twenty-four instead of the usual

twelve pages, and to sell for five *sen*. Some were quite skeptical, and wanted to make the price three *sen* a copy. However, we printed a five-thousand edition, and sold the papers at five *sen* a copy. The workers found that this special number sold better than the regular paper at two *sen*, and it was not long till the supply was exhausted. This experience encouraged us to have a special New-year's number for 1910, and as "Progress" is our motto, we decided to print ten thousand copies. During the previous summer all the workers had been selling the paper more or less, so they were better prepared to dispose of this large edition. Unfortunately, however, just at the holiday season, the weather was very stormy; and several of our young people caught cold, and could not continue their work. It took some little time to dispose of all the papers, but finally the task was done.

Next we began to plan for a midsummer special; but at the request of the workers at Hiroshima, we decided to have it ready the first of May. They sent in an order for eight thousand copies, which they expect to sell during the May festivities at Hiroshima. All our workers this season are having a good experience with the paper. We expect to use about fifteen thousand copies of this special. There is every evidence that the Lord is stirring up the minds of the people just at this time, to prepare the way for the third angel's message.

There is no other work that brings the worker so directly in contact with the people as selling our literature. Last January one of our workers, going to a house with his papers, was met at the door by the servant. She reported his errand to the master of the house, who sent back word for him to come in. The house was a good one, and the worker somewhat timid. He began making excuses, but the master himself came out, and insisted on his going in; so finally he entered. There they were having a New-year's feast, of which he was urged to partake. As is the custom in Japan, wine, liquors, tobacco, and raw fish formed a good part of the feast.

A native pastor had come to do missionary work with this man, and was there at the time, drinking and smoking. Our worker reproved him for his course, but the words were all lost on him. Not so, however, with the master. He became a subscriber, and when the worker called again some weeks later, the lady of the house welcomed him warmly, and told him how thankful she was that through the reading of the paper her husband had been led to give up the use of tobacco.

Another brother was followed by a

policeman, who chided him for bothering the people so much. There is a law which makes a man liable to a fine if he is found urging his goods upon a customer. The brother said he was not violating the law, and began to canvass the policeman. This caused a crowd to gather, and the officer not caring for the paper, took refuge in flight, leaving the brother to canvass the crowd which had gathered.

A little farther on, the brother found himself in the yard of a rich man. He was met rather roughly by an employee of the place, who reproved him for daring to enter the yard in violation of the notice posted at the gateway. Our brother had not seen the notice, and pleaded ignorance. As he turned to go away, he noticed a young woman, doubtless a daughter of the family, standing near by on the veranda. At first he hesitated, but something seemed to say to him, "Canvass her." He did so, and she very gladly listened and bought a paper, while the man on guard stood by and said nothing.

We might give many such experiences. We are thankful to see the seeds of truth being scattered, for we know the Lord of the harvest will surely give the increase.

We need a man of practical experience in the book work to come here, and help push this publishing work. May the Lord lay the burden upon the right man! Who will say, "Here am I; send me"?

*Tokyo, Japan.*

## Work in Mexico

J. F. BLUNT

LEAVING our people in the City of Mexico, after the return of Elder G. W. Caviness, we came to Torreon, where we found a few friends, already believers in the message. They were prompt to cooperate with us, and, building benches, platform, pulpit, and other mission facilities, we were soon engaged actively in the work. From the beginning some came to hear the truth, though we have never had an attendance of more than forty-five at one time in this city of perhaps thirty-five thousand people. Twenty persons have signified their acceptance of the Sabbath and other distinctive truths, and some are now waiting for baptism.

I organized a little society for the children. This has grown till we have an enrolment of thirty-four, some coming from Catholic families. It would please you to hear their Scripture recitations; some have several chapters and a number of psalms at their command, while all repeat the ten commandments, the Lord's prayer, and other selections from the Sacred Writings. They readily lead in prayer, even pronouncing the benediction at the close of the service, as requested. Moreover, such exercises have made them willing participants in the prayer- and testimony-meetings of the entire company. Sometimes four or five children will offer prayer, and all



present will testify, in the meetings of their elders.

Our little initiation ceremony pleases them very much. As all Christians are supposed to be fishers of men, we have sought to induce them to bring in new members to their society. When such members are obtained, the child on whose invitation they have been secured, stands beside them in front of the little audience, and I hang a wooden fish around his neck, to indicate his success in getting another "fish." All the children then file past to shake hands with the new members, and extend to them a cordial welcome to the society. Then all kneel, while some one asks God's blessing on the new members, on the society as a whole, and on the gospel in its progress in all lands. The singing is very good, and I have taken much interest in this branch of the work.

We have also held some meetings at Gomez Palacio, across the river. Soon after coming here, we met a Dr. Sanchez-Ramos, a cultured and educated gentleman, who was conducting a mission there in connection with his medical practise. For years he has combined the two kinds of employment with success. At first he was opposed to our special truths, but now gives ready assent to the Scriptural foundation of our message, and himself speaks in support of the commandments and other salient truths held by us. He has four other companies near by, and we hope he may himself fully accept the truth, and devote himself to its presentation. His wife is a woman of culture; and his central mission, all fitted up, affords a fine basis for future work. We have reported this opening to the leaders of our work here, and they will probably follow up the interest when we leave.

Mexico is wide open for the gospel. The people are very liberally inclined, the attitude of the government is unmistakably favorable, and the faithful presentation of the gospel will result in many converts. It is no place for those who can do nothing at home; but effective workers, already having some knowledge of Spanish, or capable of acquiring it quickly, can do effective work. Ignorance, poverty, and fanaticism abound; but there are grains of gold in the sand, and out of the filth and superstition of Mexico may be gathered many gems.

*Tacubaya, Mexico.*

### The Friedensau School

GUY DAIL

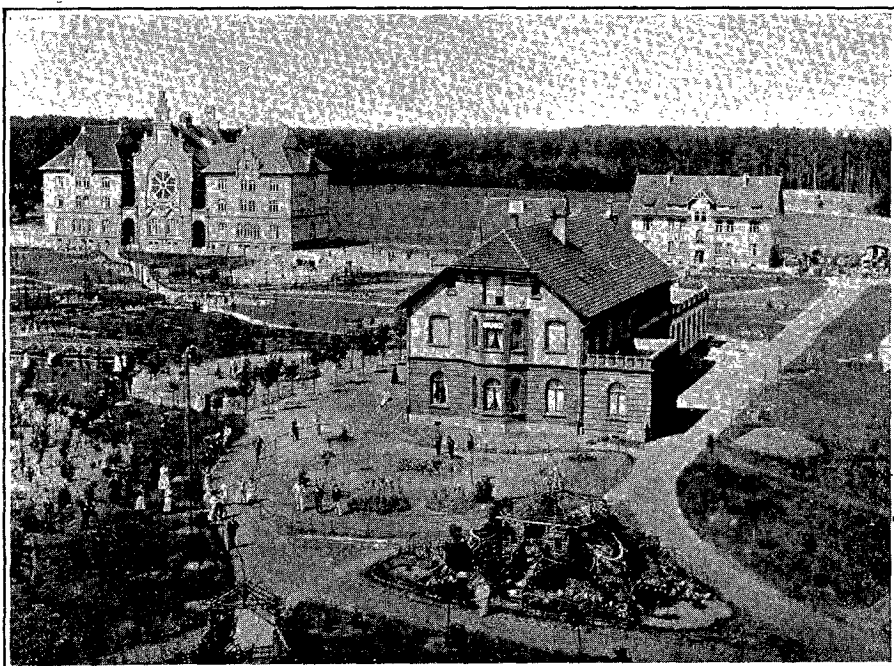
AFTER our good meeting at Halle, we came on to Friedensau, where the German Union committee met, February 7-10. On the morning of the seventh we had the privilege of attending the opening session of the second half of the school year, when about thirty-six new students were received. The total enrolment in the German department is now 184, while in the Russian division there are sixteen pupils.

We are pleased to find that Prof. Otto Lupke and his fellow teachers are all of

good courage, and happy in their sacred work. They are occupying the new school building and dwelling-house, which also contains the museum, chapel, and library. The land which we have recently purchased has materially increased the size of the school farm, and affords opportunity better to carry out the principles of the school in the industrial department. We find this work very important and necessary in the education of those who come to us at Friedensau.

We are glad to report that during the winter there has been a special manifestation of the Lord's Spirit in the revival prayer-meetings that have been held. As this movement sprung up spontaneously among the students themselves, it has been a blessing to many. The school is divided into small groups, who meet together for prayer, and a study of the Word of God. It has an interesting and wide-awake Missionary Volunteer band.

From this number, workers have been supplied to Germany, Russia, Hungary, Austria, Rumania, Servia, Turkey, Palestine, Egypt, East Africa, the East Indies, North America, South America, Holland, and Belgium. The grade of work done at Friedensau is continually improving, as the courses are offering higher studies than heretofore. We are glad that this is the case; for the increasing infidelity among so-called scientific circles necessitates the sharpening of our instrumentalities to the utmost. The more Satan tries to overthrow faith in the Word of God, the more necessary it is that we understand how to meet him, and come off conqueror in these contests. The learned of the world to-day are fast being engulfed in the maelstrom of unbelief so far as God's Word is concerned, while they are actually fulfilling that Word by proclaiming fables, mythical theories, and



FRIEDENSAU SCHOOL AND SANITARIUM (NEW SCHOOL BUILDING NOT SHOWN)

The missionary society of this settlement has been much animated by the missionary efforts of the young people in the school.

It is an occasion of great rejoicing to us that thus far all the students who have completed their course, and were fitted to enter active service in the field, have been in demand in advance. So great is the call for workers, that none of those who were prepared, have been obliged to wait for an opening in God's work — the opening exists before the worker is really ready to fill it. None of our students who have gained the proper religious experience, and are otherwise competent, need to enter callings offered by the world because of lack of opportunity to enter the work of God as laborers together with him.

Among the nationalities represented at this school are Germans, Russians, Hollanders, Syrians, Macedonians, East Indians, Rumanians, Hungarians, Esthonians, and Bulgarians. Thus far six hundred students have attended this

science falsely so-called. We are glad that our teachers here lay special stress on the absolute importance of a daily, living, personal connection with God, so that the students may receive an experience that will make them impregnable to the piercing darts of the enemy.

We wish for Brother Lupke and his seven fellow teachers abundant success in their efforts, and a warm and hearty interest in the prayers of our people, that the Friedensau Industrial School may really be a mighty factor in the further preparation of an army of youthful soldiers, who will go out with the truth among the three hundred million people in the territory which this institution is attempting to serve.

*Hamburg.*

LIFE is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.— *Samuel Johnson.*



WASHINGTON, D. C., JUNE 2, 1910

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## Editorial

"AND the evening and the morning were the first day." Gen. 1:5. "From even unto even, shall ye celebrate your sabbath." Lev. 23:32. "And at even, when the sun did set, they brought unto him all that were diseased." Mark 1:32.

*An Experience.*—These texts show clearly the time of the beginning and ending of the Sabbath. Connected with the topic is an experience of the early days of our work, interesting both as a matter of denominational history and as a testimony to the spirit of the pioneers in this cause. They were loyal to the Word of God as the rule of faith and practise, rather than to custom and tradition. They were men who feared God, who studied his Word, and were ready to walk in the light as it came to them.

*The History.*—While the first of the Adventist ministers to begin to keep the Sabbath was evidently Elder Frederick Wheeler (still with us in New York), who began to keep the Sabbath in May, 1844, it was Capt. Joseph Bates who began to publish and agitate the matter as a definite movement, after 1844. He found that the Sabbath was to begin at "even," and overlooking the Bible definition of even as the time when the sun sets, he taught that the hour of even, according to the Scripture reckoning, was six o'clock. This idea was followed for some years. Questions arose as time passed, and the Word was studied. Finally Elder James White asked various ones to go into the matter thoroughly, particularly Elder J. N. Andrews. In the REVIEW of Dec. 15, 1855,—the first number issued in Battle Creek, after the removal of the office from Rochester, N. Y.,—Elder Andrews had a long article showing clearly that the Bible Sabbath was from sunset to sunset. Appended to it was a note to the brethren, from which we quote:—

The testimony of the Bible relative to the time of commencing the Sabbath is here brought together, that it may speak for itself. The result of the investigation is the firm conviction that the commencement and close of each day is

marked by the setting of the sun. It will be asked why this conclusion was not earlier arrived at. The answer is this: The subject has not been hitherto thoroughly investigated. In making this statement I would frankly acknowledge my own fault. It is always duty to correct our errors when we see them; and, however sincerely we may have acted in the past, we can no longer act so, if, when we see a fault as such, or a mistake, we refuse to acknowledge it.

SOME had held that this new view was contrary to the teaching of the spirit of prophecy. In the same REVIEW, the editor, Elder White, said of Elder Andrews's presentation of the subject:—

Some have the impression that six-o'clock time has been taught among us by the direct manifestation of the Holy Spirit. This is a mistake. "From even to even," was the teaching, from which six-o'clock time has been inferred. We now rejoice that Brother Andrews has presented the Bible testimony on this question, in his accustomed forcible, candid manner, which settles the question beyond all doubt that the Sabbath commences not only at even, but at the setting of the sun.

The matter looks very simple to us now, and was plain to all then, when the Bible evidence was presented. But in those early years the believers were moving out by faith along the pathway of Bible truth. As the light came, they walked in it rejoicing. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

### Using or Abusing God's Blessings

GOD'S hands, with blessings full, are reached out to us day and night. It is a matter of the utmost importance how we relate ourselves to them, whether we receive to hoard or receive to give again. It is a test of character. It shows our likeness or unlikeness to the divine Pattern; it shows whether we agree or disagree with the divine purpose.

Some take that they may give again, and some give that they may get again. The difference here is an infinite one. The one is in the order of God; the other is the inspiration of self-service. It is a test which shows whether we belong to the kingdom of light or of darkness.

It is right to give; it is right to take. The right or wrong of our course depends upon how we take and why, how we give and why. We can give that which is good—give it for the good it will do, give it that he to whom it is given may pass it along, so letting the good deed flow along like a silvery stream through a thirsty land, blessing and re-blessing, cheering the dreary wastes of discouragement, and encouraging the heart crushed under a weight of woe. Or we can give that which is evil—

give by our example as well as by the gift of material things—and see that gift take its course down through the world like a stream of lava from a destructive volcano, searing, burning, and burying everything in its path. We can give the unkind word, repeat the unkind story, and see it go on its way like a pestilence stalking through our neighborhood, leaving behind it crushed hearts and ruined hopes.

The Christian will want to ask himself frequently whether he is taking the good gifts of God to use in helping and encouraging others, thus giving again what God has given him, making a continuous current of blessing; or whether he is hoarding those gifts to himself, to gather the rust of pride and the moth of jealousy, thus choking up the current of good which God designed should flow from the reception of his beneficences. Which is it?

Sin is the interference of lawlessness with God's great purpose. If we hoard to our own use and purpose the blessings of which God has made us stewards, we are thwarting the purpose of the Infinite—to do which is sin, and to desire to do which is in itself rebellion. God could brush us out of his way as we brush a gnat from our window-pane; but his purpose is deeper, broader, holier than that. His purpose includes our triumph over sin as well as his. It includes the formation of a righteous character in us, and that must come by test and trial; and by these means we prove whether we are trustworthy of eternal life.

We are not compelled even to take the good. It is purely a matter of choice. We can choose the evil if we prefer, and not only that, but pass it along as well. Instead of making ourselves fountains of blessing because God's purpose is flowing through us, we can turn our whole lives into fountains of poison like the death springs of the desert, around whose deceptive brinks lie the death-smitten forms of those who came there to drink. Which shall it be? We can make it whichever we will. We can choose life or death for ourselves, and we can be the minister of either to others. It depends upon what we take, and why we take it; what we give, and why we give it.

But we must have divine wisdom if we would be certain that at every turn we shall make the life choice rather than the death choice. The importance of choosing aright it is impossible to overestimate. To choose aright is to be on the side of God and victory and eternal life; to choose wrong, is to be on the side of God's adversary and ultimate defeat and eternal death. In implicit reliance upon God and obedience to him there is infinite wisdom and assured

guidance for us. The ear of Heaven is always open, the arm of Heaven always outstretched, in behalf of those who are firmly set to do God's will. If we place ourselves on his side, in the channel of his power, in harmony with his purpose, he will make every soul of us instruments of service to be powerfully used in heralding his truth to the ends of the earth. The quicker and more completely this people consecrate themselves to the work of God's last mighty message, the sooner shall we know the joys of the eternal world. Let us give for the good it will do, and take of God's good things that we may help others to know them, and so share in the triumphant work and the reward of the triumphant workers.

C. M., S.

### **Wesley's Deliverance From Mobs**

THERE was a time when Methodism was so unpopular as to draw upon itself the bitterest opposition of the mob. John Wesley had many experiences of deliverance by the manifest interposition of God in turning aside blows aimed at him with murderous intent, or in turning the hearts of violent men in his favor.

At Wednesbury, in England, John Wesley was attacked by a mob that gathered outside the house, shouting, "Bring out the minister!" The leader was invited in, and after a few words became as mild as a lamb. He went out and brought in two others, who were mad with rage, but in two minutes they were as mild as he. Then Wesley addressed the mob, and they cried out, "We will spill our blood in his defense."

In the hands of a Walsall mob he was pulled and dragged about for hours. Amid the tumult he prayed aloud. The leader of the mob turned, and said, "Sir, I will spend my life for you. Follow me, and not one soul here shall touch a hair of your head."

A heavy man repeatedly struck at his head with a large oak stick. Every time the blow was turned aside. One man raised his arm to strike, says the biographer, but suddenly dropped it, and stroked Wesley's head, saying, "What soft hair he has." That wild night, the history says, the greatest profligate in the country carried Wesley through a river on his shoulders to escape the mob, the man later becoming a zealous Methodist.

Experiences while preaching from the pedestal of a monumental village cross at Bolton are thus related:—

One man was bawling at Wesley's ear, when a stone struck him on his cheek, and he was still. Another was forcing his way down to push the preacher off, when a missile struck him on the forehead, and his course was stayed. A third man got close to Wesley and

stretched out his hand, when a sharp stone hit him smartly on the joints of his fingers, disabling him.

But with stones flying thus all about him, Wesley preached on unscathed.

In Ireland a mayor sent agents to disturb, and to create riot.

The rabble threw whatever came to hand, but nothing hit the preacher. He walked forward quietly, looked every man in the face, the rioters opening right and left as he passed along. When he reached his friend's house, a papist stood in the door to prevent his entrance. Just then one of the mob aimed a blow at Wesley, which knocked the papist down flat. He had nothing to do but step in.

One rioter, who was converted by what he saw of Wesley's bearing before the mob, was afterward asked what he thought of the preacher.

"Think of him?" he replied; "that he is a man of God; and that God was on his side, when so many of us could not kill one man."

Not too often can we take to our hearts the lesson that God actually does things for those who depend upon his power in a time of crisis. He can paralyze the arm that is raised to strike. Greatest of all the deliverances, however, was that wrought by the grace that delivered Wesley's heart from fear and his spirit from resentment in those turbulent times. We need this lesson to-day.

W. A. S.

### **The Danger of Universal War**

SEVENTH-DAY ADVENTISTS are sometimes called alarmists because they see, in the conditions in the world around them, indications of the Lord's speedy return. They base their belief on the prophecies of the Word of God, which are meeting with a rapid and marked fulfilment to-day. Many of these conditions, however, are becoming so pronounced that men of the world, men possessing no knowledge of the prophecies for these last days, regard them with ominous forebodings.

Everywhere to-day, as men view the outlook on the political horizon, the changing conditions in the natural world, the honeycombing of society by the forces of evil, and the undermining of the family relationship, together with the great moral declension and indifference which exist in the professed church, they are asking, What do these things mean? What will be the outcome of this great retrograde movement, which seems to affect the political, the social, and the moral world?

On the other hand there are those who seek to quiet these fears; and these voices, it must be confessed, come largely from the pulpit and the religious press. As voicing the concern which many are feeling at the present time, the remarks of Mr. John W. Foster, ex-sec-

retary of state, in a recent address at the commencement exercises of the Auburn Theological Seminary, are to the point:—

He stated that there never was a time in the history of mankind when there was so much danger of universal war. His principal reason in support of this alarming conclusion seems to be found in the fact that the European nations have about reached the limit of the burden they are able to bear in maintaining immense armaments, and are in danger of yielding to the temptation to fight out their differences with their neighbors before these burdens bring about complete exhaustion. Germany keeps constantly under arms about one million men, and has on a war footing four million, with the necessary preparation to put them in the field on short notice. France, Austria, Russia, and Italy maintain armies and navies on a scarcely less formidable basis. Russia is trying to restate herself in the position held before the Russo-Japanese war; and our own country, says Mr. Foster, since it has attained the position of a world power, has become inflated with the mania. He completes the picture with a glance at the other side of the globe. Japan has shown the world that every able-bodied male is a fighting man, ready to obey the mikado, and its large navy is still being increased. The Chinese minister to Germany has hastened home to assume the duty of putting China on a war footing. Mr. Foster expressed the opinion that we have reached a time in the world's affairs when intelligent men are ignoring the principles of right and justice, and are inclined to rest on brute force.

The *United Presbyterian* of May 19, from which the foregoing quotation is made, in the contemplation of this situation as portrayed by Mr. Foster, finds solace in the fact that while there is great preparation for war, at the same time there is a world-wide interest in the maintenance of peace. It says:—

There is another side to this question. If it is true that the world has never known such extensive preparation for war, has never seen weapons so deadly, or armies and navies so carefully equipped or organized so effectively, it is also true that there has never been so wide an interest in the maintenance of peace, or so great a willingness on the part of the nations to hold international conferences, and establish international machinery for the maintenance of peace. If in the present state of civilization war seems inevitable, that condition is growing constantly more intolerable to the conscience of mankind.

But even while the *Presbyterian* draws some comfort from the quickened public conscience which it thinks has been created, it nevertheless feels some concern over the situation; for it asks:—

Conscience will ultimately control, but will it be before or after a world-wide war?

The conditions pointed out by Mr. Foster were prophesied long ago by the prophet Joel. He says: "Proclaim ye

this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords and your pruning-hooks into spears: let the weak say, I am strong." We learn from the verses following that this call to the nations to prepare for war comes in the closing days of earth's history; and that the end thereof will be the great battle of Armageddon, which will be followed by the coming of the Lord, and the destruction of the wicked nations. That we are rapidly nearing this time, does not require a student of prophecy to recognize to-day.

But the Word of God also clearly indicates that when this time should be reached, when the nations should be actively engaged in this work of preparing for the struggle for supremacy, there would be sounding in the world the cry of peace and safety. Says the prophet Isaiah, speaking of this same time in the history of the world: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This peace-and-safety cry is heard on every hand to-day. The signs which God has hung out on every side to warn the world of its impending doom are discounted, and that oftentimes by the professed students of his Word and ministers of the gospel. The doctrine of the world's conversion has been proclaimed far and near. Employing the logic that the best way to maintain the peace of the world is to increase the armaments of the nations, the multitudes have allowed themselves to be deceived after the carnal desires of their own hearts by the siren song of security. But neither the platitudes of the popular pulpit nor the peace deliberations at The Hague will prevent the nations from plunging into the vortex of universal conflict, as unerringly pointed out in the Word of God.

Says the apostle Paul, speaking of this time: "For when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." But addressing the church of God, those who regard the times and the seasons, he says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief,"

Let us be awake to the times in which we live, and be swift to sound the warn-

ing cry, that our fellows may escape the destruction that is coming upon the earth, and be able to stand before the Son of man at his coming. When he shall come, and his glorious reign shall be established over the nations of men, then it is that conscience will bear sway, and the scepter of peace rule over heart and life. For that glad time let us live and labor.

F. M. W.

### Thank God

God emptied heaven of its richest treasure to make us happy subjects of his realm. Our Saviour, in order that he might know and feel our sorrows, became a "man of sorrows, and acquainted with grief." Because we dwell in flesh that is mortal, corruptible, temptable, having in it the accumulated tendencies of centuries of sin, "he also himself likewise took part of the same." In other words, he "himself took our infirmities, and bare our diseases." Matt. 8:17. And this is equivalent to saying that he became one of us. In fact, the Inspired Word makes that very statement: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest." And here is the reason for it stated again: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:14-18. Wonderful provision! Wonderful fairness! Wonderful justice! Wonderful love! All this was done for our good — not that we might have no occasion to accuse him, but that nothing might be left undone in the work of saving men. He has done all this and more.

It is not possible for us to go through life without feeling the infirmities of the flesh in some degree; and there are many, very many, whose pain-racked bodies are a continual testimony to them of the weaknesses, frailties, and infirmities of the flesh, till they wonder if God still lives and cares. But God tells us that "we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are." And again, "In all their affliction he was afflicted." If we are children of God, there is no sorrow or pain which we are called to bear but Christ has felt it and bears it with us. He is the kindest physician that ever ministered to the woes and ills of humanity. He *feels* our infirmities, and *bears* our diseases. Never doubt it again; but thank him that he does know and feel and care.

Have we felt the pangs of hunger? He has felt them as we never did. Have we dwelt in poverty, and been spurned by the well-to-do and great of earth? Remember that our Lord Jesus Christ,

"though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." So poor did he become, that he had "not where to lay his head." But he became poor voluntarily and for a purpose; not that he might ultimately gather greater riches to himself, but that he might make us joint-heirs with himself in the riches of heaven and in the earth made new. It is a truly wonderful thing to be taken into this everlasting partnership. If you are not yet a partner in that firm, know that the way has been opened whereby you may become one. Then step into the opened way. He has done his part to bring it about. Thank him that he has, and then go and do yours.

If you are a tiller of the soil, remember that as year by year you have planted the seed, God has watered that seed with his rain and warmed it with his sunshine. You sowed, and he multiplied the seed; you planted, and he heaped up, in your cellars and granaries, the increase that fed and clothed you, kept a roof over your head, and a pleasant couch under that roof. You sowed one, and God made it thirty; you planted one, and God made it fifty; you purchased sheep and cattle, and God gave you food for them, and they increased to your account. You labored in sun and rain and cold to provide for your children; but God alone could make any good come out of all you did. He crowned your efforts with success, filled your plowed land with waving grain, and your fruit-trees with their bounty. There ought to be enough in this to make every tiller of the soil glad to acknowledge God's goodness and love, and return him thanks for the bounties he has bestowed upon man.

But these are the temporal things. What of the great beyond? Without the knowledge of God, we are hopeless. He has set before us the hope of an eternal inheritance in an everlasting kingdom. We were sold under sin; he has redeemed us by his own blood. We were full of sin; he has promised to forgive our sins and to cleanse us from all iniquity. Sin had burned itself into our very bones; but "though your sins be as scarlet, they shall be as white as snow." Friends have forsaken us; but he declares, "I will never leave thee, nor forsake thee." We have been through sorrow, affliction, strife, and turmoil; but Christ's promise is, "Peace I leave with you, my peace I give unto you." We are in constant need of help; he has filled his Book with unfailing promises of help for us in every time of trial. And when that great day of days shall come, he will take us under the wings of his protection, and hide us from everything that could do us harm.

What thanks are due him! All we

have that is justly in our keeping came from him; and all that Christ is heir to he has promised we shall share with him. When we have truly thanked him for all his great and marvelous gifts to us, we shall only have begun to understand how much there is to thank him for. Learn to thank God.

C. M. S.

### The Old-Time Missionary Spirit

It is indeed gratifying to see indications of a revival of the old-time missionary spirit in our churches. The value of some of the old-time methods of doing missionary work can not be overestimated. One plan has been particularly fruitful of excellent results,—the one so much in vogue some years ago of our churches taking clubs of missionary papers, sending them out to interested persons, and following up the work with missionary correspondence. By this means thousands of substantial men and women were brought to a knowledge of the truth. These have helped to form the very backbone of this great, last-day movement.

This field of missionary operation can be made as effective now as in days gone by, and it is in the power of every Seventh-day Adventist to do missionary work in this way. We heartily commend this plan to our brethren and sisters. Secure a club of one of our missionary papers, the *Signs of the Times* or the *Watchman*. Send these papers out from week to week to persons whose names may be secured. Accompany the first copies sent by a short letter of introduction, asking the person to read the journal; follow this by later letters of inquiry. You will be surprised at the interest which will be awakened in many hearts; you will be cheered by the letters which you write, and by those which you receive.

There is nothing so helpful to Christian life as active missionary labor for others, and the personal touch in missionary work is the most valuable and effective means of labor. We may give our money to missionary causes, we may assist others in the work they do, and all this is well and good, but it never can take the place of the quickening power of personal labor for those around us. Try this plan of work if you are not already engaged in a more effective plan, and see what blessings it will bring into your life.

F. M. W.

"SEEING then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Peter 3: 11, 12.

## Note and Comment

### The Dangers of Church Federation

SPEAKING of the dangers of church federation, particularly as set forth some time ago in an article in the *Christian Herald*, E. L. Wesson points out, in the *Western Recorder* (Baptist), some of the dangers which this proposed union presents to his mind:—

The old Baptist cry, "Absolute religious liberty for all," is the cry of my soul. I would not stop the most blatant infidel from his blasphemy by force. What I ask for myself I grant to all others; it is God's to avenge.

Instead of the much-vaunted "federation," we need that broadness of mind and religion which will concede that all others have equal honesty and sincerity with ourselves, and almost as much intelligence. With such a spirit, we would listen to each other and learn; but as it is with most of us, a kind of self-entertained infallibility, and consequent prejudice against all other views than our own, close our ears to all expositions contrary to our belief. Especially is this true of all who know nothing of the grace of God in regeneration; for all such follow a creed instead of Christ.

That quotation in the *Christian Herald*, as the words of a Presbyterian preacher, makes me dread the more the consequences of the federation of the Protestant churches. Better far opposing denominationalism, with religious liberty for all alike, than "federation," with dominating control.

### Threatened With Loss of Constituency

LAST month the McGrath bill, legalizing Sunday baseball, caused much discussion in the New York Legislature, and passed the Assembly by a margin of one vote. One speaker, Assemblyman Perkins, led the opposition, declaring the bill artfully designed, and an entering wedge to destroy the sanctity of the American sabbath. Trembling with excitement, he pointed his finger at the Speaker, and said: "I fear you will regret, personally and politically, the step you are taking. I fear you will hear from your constituents." The Speaker, Mr. Wadsworth, surrendering the chair, made a lengthy speech in favor of the bill, and in answer to the remarks of Mr. Perkins. Among other things, he said, in reply to the charge that he would be called to account by his constituency:—

I am no coward in the matter of my constituency. If they do not like my vote on this question, they may not send me back, nor may they elevate me to any other office; but that does not cause me to shrink from my duty as regards this bill. I believe that the old days of Puritan laws have passed away. I believe that the Sundays when we drew down our blinds, and darkened our houses, and sat in sackcloth and ashes, thank God, have gone.

I do not believe that we emerged from

those darkened rooms where we coned over our Bibles any better or purer men on Monday because of the fact that we sat in solitude on Sunday. I do not believe that the man who hid himself away from his fellow men on Sunday was any better than the man who walked out for healthful, honest, and decent recreation on Sunday.

I am a churchgoer, and I am a church contributor. I am a believer and a firm believer in God, and I believe in a definite religion; but I should not permit my minister or my priest to do my thinking for me, and to write a letter to this legislature, and tell me about Sunday baseball. I do not think he knows anything about it. I think he is as little qualified to tell me about Sunday baseball as I am to tell him about his theology.

While we might not be able to agree with all the positions taken by the Speaker of the New York Assembly, as reported in the *Rochester Democrat and Chronicle*, it is refreshing at least to see legislators hold the courage of their convictions, and vote their honest sentiments upon measures of public interest, without fear of being called to account, or losing their political office. It is such men as these in legislative halls who hold in check many evil measures. It is men who place truth and their own convictions of duty before the loss of political patronage, who are stemming some of the great currents of evil which are seeking to overwhelm the world. May God lead the honest-hearted into the fullness of light and truth.

### Questionable Advertising

It is entirely proper for the Christian worker to bring his work before the public whom he expects to reach, but as his calling is of God, high and holy in character, so his methods should be befitting his profession. When we see ministers of the gospel descend to sensational catchpenny methods of bringing their ministry before the public, their work is at once lowered in the estimation of serious, sober-minded people. E. Braddock, in the *Western Recorder* of March 31, makes these excellent comments upon this questionable method of religious advertising:—

To-day from platform and press some misguided ministers are advocating the methods of the press agent of a theatrical company, or a new patent food. Resort is made to "eye-catching phrases" in advertising Sunday sermons; brass band parades before the services with torches; coffee and sandwiches as a postlude; hired professional singers and secular orators on secular topics. Here are a few such catchpenny phrases advertising Sunday sermons in a metropolitan paper: "The Fall Frosts," "The Chelsea Fire," "Cure for the Blues," "Old-Fashioned Spring Fever," and always the ubiquitous reminder of the "special singing." The mind of the public is drawn and directed

only to those things which the lusts crave and hunger for, and it appears as if the minister's sole ambition was to discover some means of satisfying the passion for excitement with things that do excite. Is this the minister's mission?—Nay, it is his duty to seize this inordinate passion as one of the manifestations of sin, and treat it with the Word of God. He is to remember that men shall be lovers of self more than lovers of God. The crowd that is attracted by catchpenny methods will have to be held by catchpenny sermons, and that minister will evolve into a performing monkey, and his church into a circus.

Sensational methods accomplish but little for the cause of Christ. The gospel preached in faith and simplicity is the one means by which souls may be truly converted.

### The Vitality of the Ministry

ONE remark made by Dr. John McNaughter in a recent address to the graduating class of the Allegheny Theological Seminary, is worthy of special emphasis. He says:—

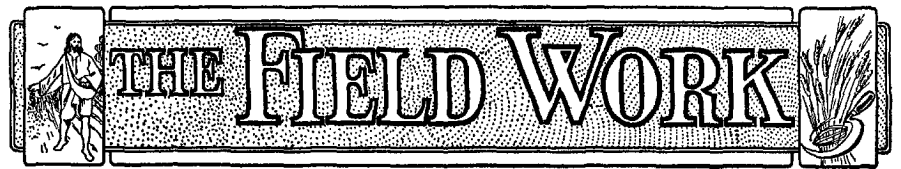
God knows better than we that the vitality of the ministry hinges upon the vitality of the minister's personal religion.

Forgetting this great truth, the ministry of the great Christian church to-day has become in very many instances weak and powerless. The preaching of the gospel with too many has become a matter of theory only. Failure to experience the power of a changed life makes the preacher powerless to act the part of a minister of righteousness to those to whom he preaches. When one can go to the unsaved, and tell them that God will forgive their sins because he has forgiven his sins, that God will bring to their hearts joy, even as his own heart experiences the joy of believing,—then his message will be fraught with power. It is this kind of preaching that the world needs to-day.

### Waning Membership

THE English Methodists, according to the *Christian*, London, have experienced a loss of considerably over two thousand members during the last church year. The loss for the last four years amounted to nearly ten thousand. The *Christian* affords no explanation of this loss in membership, but hints that failure in adhering to old doctrines and methods has had much to do with it. According to the *United Presbyterian*, the *Christian* offers this suggestion:—

Unhappily, too, the apathy of which we hear so much nowadays is by no means confined to the pew and to the man in the street; and the fact is being widely ignored that the men who have boldly proclaimed, in season and out of season, the exceeding sinfulness of sin, the need of repentance before God, and of faith in the finished work of the living Christ, have always been instrumental in leading souls from death into life.



### He Died for Me

CLARENCE SANTEE

(Music, No. 667, "Hymns and Tunes.")

WHY do I look to heaven for aid  
When tempted, tried, or when afraid?  
Why burns my heart at His one name  
Who once to die, from heaven came?

CHORUS:

He came to earth, and drank for me  
The poison cup, died on the tree;  
And with my heart my all shall be  
His, his alone, who died for me.

'Twas not the life that others live,  
'Twas not the gift that others give,  
But such a life divine I see,  
That bore reproach and died for me.

My heart is softened when I think  
My bitter cup he stooped to drink,  
That God in love the potion gave,  
My poor, unthankful soul to save.

I'll mourn not, then, what once was dear,  
But count it joy to suffer here;  
My life, my goods, my all, shall be  
A gift to him who died for me.

I now can bow at Marah's brink  
The bitter draft with him to drink,  
And share with joy earth's scorn and  
woe  
For his dear sake who loved me so.

LAST CHORUS:

Then when he comes and calls for me,  
No poison cup, no cursed tree!  
In joy and peace my home shall be  
With him who came and died for me.  
*Keene, Tex.*

### Honan, China

CHEO CHIA K'O.—Our hearts have been greatly cheered by the arrival of the new recruits. We are also thankful that Elder W. A. Westworth is with us to lead the work in China. We shall do our best to help him extend the work and the triumphs of the cross in this field of darkness. The meeting just closed is the best we have yet held, and the plans laid will mean much for the advancement and strengthening of our work in this place.

We are planning to open Szechuen to the message early this year. Dr. A. G. Larson and wife and Elder F. M. Roberts and wife are under appointment to that field. The committee thought that as Dr. A. C. Selmon was to leave Honan, it would be well for me to return to Honan for two months to help in the work.

It is planned for Dr. Larson and myself to make our first trip some time in May. We shall leave our wives at Mokanshan until we have rented a suitable place to live. As we shall not get a start until May, we shall have to pass the summer in Szechuen; for it is unsafe to travel during the summer months in

that province, owing to the great heat. As soon as summer is over, we plan to return as far as I-chang, a town four hundred miles above Hankow, in the province of Hupeh. Brother Roberts will then escort our wives as far as I-chang; for thus far there are foreign steamers.

The distance from Shanghai to I-chang is one thousand English miles, and seven or eight days are required to make the journey. From I-chang to Chung-king is a distance of three hundred miles. As Chung-king is the largest city in Szechuen, having a population of over six hundred thousand, we purpose to begin our work there. As far as I can learn, nearly every mission that has work in Szechuen has made its beginning in Chung-king.

The journey from I-chang to Chung-king, which is made in native boats, is very tedious, and often attended with grave danger on account of treacherous rapids in the river. It usually takes from twenty to thirty days to cover the three hundred miles between these towns—a longer time than to come from Australia to Shanghai. Our wives will not leave Shanghai until some time in September; for we feel that it is not well to risk their health by taking them out there until we have made some provision for them, and until the summer is over. Such are some of the seeming sacrifices in pioneer work in mission fields; but I do not feel that, in the Lord's work, one can call even these experiences sacrifices. The glad day will soon come when this message will be finished in triumph. The thing for us to be anxious about is whether we shall triumph with it. If we do, we shall receive what is laid up for us, which will more than compensate for all the experiences through which we now pass.

God has much people in Szechuen, and I ask you to remember us before the throne of grace as we begin this forward march on territory that has never heard one word of God's last message of warning and salvation.

F. A. ALLUM.

### Korea

WONSAN.—We are well and enjoying our work. About thirty adults have begun to keep the Sabbath. Not all of these have a perfect knowledge of the truth as yet; but when they covenant to keep the Sabbath and the other commandments, we look upon it as the turning-point, and trust by God's grace to stay by them until they know the truth. Some among this company already have a fair knowledge of it; altogether, they are an intelligent class of Koreans, and learn readily.

It has now been almost five months since we have seen one of our American brethren. Once in a while we feel a little lonely to see some one, but we feel quite at home among the Koreans.

W. R. SMITH.

**Delaware**

WILMINGTON.—Sabbath, May 7, I spent with the church at Wilmington, Del. It had been some time since I had visited this church, and there were many new faces in the congregation, of those who have been added to the company in recent years. One thing that greatly encouraged me was to see a number of those whom I knew years ago still loyal and earnest in their service to God. This is as it should be; for there is power in God's Word to keep those who will obey it ever earnest and happy in his service. The Lord says of such: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." We must remember, however, that while some will be true and loyal, others will prove unfaithful to their high calling. This unfortunate condition will always exist until the great adversary of souls has been subdued.

Three services were held with the church during my visit — Friday evening and Sabbath morning and afternoon. The meetings were all well attended. On Sabbath morning the Lord came very near, and a large number requested prayers for victory over sins that had been holding them in bondage. When an appeal was made for those to rise who proposed to be faithful in their service to God by the payment of tithe and the performance of every other Christian duty from that time forward, nearly every one present arose to his feet. We shall hope and pray that all may be true to the sacred vows thus assumed.

Sabbath afternoon I spoke on the spirit of prophecy and church organization. Opportunity was given to ask questions on these topics, and many improved the same. An effort has been made of late to undermine the faith of this church concerning these questions. The Lord helped in unveiling the sophistry and deception that lie at the foundation of the efforts of those who are seeking to tear down the precious work of God. We hope that those in this church who have been sympathizing in any way with this spirit of apostasy will assert their liberty in Christ, and not become a prey to the enemy of God's truth.

K. C. RUSSELL.

**Field Notes**

THREE young sisters were baptized at Baker Mountain, N. C., April 30, by Elder D. T. Shireman.

As a result of the labors of Elder A. E. Sanderson, two persons have accepted the truth at Somerville, Mass.

NINE students of the Otsego Academy, Otsego, Mich., were baptized by Elder C. A. Hansen on Sabbath, April 23.

A FEW weeks ago eleven adults were baptized by Elder R. E. Harter. All united with the newly organized church at Covington, Pa.

ELDER H. J. FARMAN reports the organization at South Hero, Vt., of a Sabbath-school of eight members, two of whom are new Sabbath-keepers.

**Christian Education**

Conducted by the Department of Education of the  
General Conference

FREDERICK GRIGGS - - - - - Secretary

**This Busy World**

IT is a very busy world in which we mortals meet;  
There are so many weary hands, so many tired feet;  
So many, many tasks are born with every morning's sun,  
And though we labor with a will, the work seems never done.  
And yet for every moment's task there comes a moment's time:  
The burden and the strength to bear are like a perfect rhyme.  
The heart makes strong the honest hand, the will seeks out the way;  
Nor must we do to-morrow's work, nor yesterday's, to-day.

We scale the mountain's rugged side, not at one mighty leap,  
But step by step and breath by breath we climb the lofty steep.  
Each simple duty comes alone, our willing strength to try;  
One little moment at a time, and so the days go by.  
With strength to lift and heart to hope, we strive from sun to sun,  
A little here, a little there, and all our tasks are done.  
There's time to toil, and time to sing, and time for us to play;  
Nor must we do to-morrow's work, nor yesterday's, to-day.

—Nixon Waterman.

**The Washington Foreign Mission Seminary**

THE Washington Foreign Mission Seminary closed the third year of its work on Sabbath, May 21. The exercises of the day consisted of a sermon by Elder I. H. Evans in the morning, and a program in the evening. Elder Evans based his discourse upon Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." His remarks concerning the marvelous work of Jesus Christ, in comparison with that of other great reformers of earth's history, were very forcible, and highly applicable to the audience, composed largely of the students of the Seminary.

The program of the evening was rendered by members of the board, the faculty, and the students. The addresses bore very directly upon the mission and work of the Seminary. The recitations and the musical features of the program were seasonable and well rendered. The Seminary has no graduating class this year; but seven young men and women, who are under appointment for foreign lands,—three for India, two for America, and two for Mexico,—were presented as partial fruits of the year's work. The president of the school, Prof. J. L. Shaw, made some very fitting remarks concerning the work of the school, and this class as an illustration of its ideal.

Three years ago, at the Gland Council,

the General Conference Committee was overwhelmed with the great demand for workers for the Orient, Africa, and the islands of the sea. The minds of the brethren were directed to our schools as the natural source to which to look for these workers, and quite extended consideration was given to the direct relation of our schools to mission fields.

It was recognized that our training-schools are called upon to give to the youth regular, graded courses of instruction, as many young men and women enter them with little or no fixed purpose for gospel work, and the majority who do have definite plans for a life-work need careful, technical instruction. But it was also recognized that there are continually coming into the message many men and women, who, while perhaps not needing the regular graded courses of instruction which our training-schools are required to give, could, through the aid of especially adapted courses of instruction, be qualified in a short time for valuable service in mission lands.

As these matters were discussed, it became very clear that it would be of inestimable value to our mission enterprises to have a school whose special work would be the giving of courses of instruction preparing directly for mission service. It was seen to be impossible for all our training-schools to obtain the necessary help and equipment for the giving of such courses, so that this school would not devote its first energies to the giving of a technical, graded course, but to the special mission lines. This would make it possible for students having graduated from our union conference training-schools to receive additional instruction at this school, which would qualify them for foreign mission service, if such were the work of their choice.

It was apparent to the council that such a school would be most valuable if located at the Mission Board headquarters; for this arrangement would give the students and the members of the Mission Board an opportunity to become acquainted with one another. It often occurs that persons who have an honest desire to do service in mission lands are not, because of conditions of health, or for other reasons, best qualified for labor in the fields of their particular choice. This acquaintance between the Mission Board and these candidates would enable the board to direct them to a proper field of labor, either in the home land or in a distant land, where the conditions would be well adapted to their qualifications. Accordingly, the Washington Training College, which was at that time carrying on courses of study in general harmony with those of our other schools, had its work so changed as to undertake these special lines of mission preparation.

Prof. H. R. Salisbury, who for a number of years had been president of the British Union Training-school, and who was at the Gland Council under appointment to the Levant mission field, and en route thither, was turned from this work of his choice to undertake the establishment and conduct of this proposed school. The three-years' history of the school has abundantly demonstrated the wisdom of this undertaking. Including the seven students before spoken of, who are now under appoint-

ment, over forty missionaries have in these three years gone forth from this institution to lands of heathen darkness.

While, as we say, the excellent work of the school since its establishment has witnessed to the wisdom of the decision of the Gland Council, yet it is seriously to be questioned whether this number of missionaries might not have been greatly increased if the presidents and faculties of our advanced schools had sought a closer co-operation with the Seminary. Such a school is the natural gateway into the heathen lands, and every training-school should feel that the Seminary is a part of its own undertaking; for it is impossible for our other advanced schools to maintain the required courses of study necessary to fit in a proper manner those who are to do service in mission lands.

Why, then, should we not unite most heartily in building up an institution to do very strong and efficient work in these special lines of mission education? The educators in our advanced schools must recognize that there is a danger, in our enthusiasm for the upbuilding of our several schools, that we unwisely encourage persons to remain in our schools who might better be in attendance at the Seminary, thus hastening on their way to the foreign fields.

This upbuilding work does not rest alone upon the teachers. Our conference presidents and the ministry should continually search for men and women who need the advantages which the Seminary offers, to prepare them for foreign work. Let us unite earnestly, as educators and gospel workers, to fill this good school with just the class of students that it was established to receive. If we do this, we shall not lose sight of the ideal set forth in its establishment, nor shall we compel it to take on lines of work competing with our other schools. Surely there is a need and a field for the Washington Foreign Mission Seminary. Let us all unite in helping it properly to occupy that field.

F. G.

### Home Schools

As church-schools shall be established in the future, there is a class of work to be done in connection with them that has not been done in the past. All who can should have the privileges of a home church-school. It would be well if several families in a neighborhood would unite to employ a humble, God-fearing teacher to give to the parents that help that is needed in educating their children. This will be a great advantage, and a plan more pleasing to the Lord than that which has largely been followed, of removing the youth from their homes to attend one of our larger schools. The church-members, uniting, could erect an inexpensive building, and secure a wise teacher to take charge of the school.

Our small churches are needed. And the children are needed in their homes to help their parents when the hours of study are ended. The Christian home is the best place for young children; for there they can have parental discipline that is after the Lord's order. God would have us consider these things in all their sacred importance. It is the precious privilege of teachers and parents to co-operate in teaching the children how to drink in the gladness of

Christ's life by learning to follow his example. The Saviour's early years were useful years. He was his mother's helper in the home; and he was just as verily fulfilling his commission when performing the duties of the home and working at the carpenter's bench as when he engaged in his public work of ministry.

It is not required that all the youth rush off from home responsibilities to seminaries or higher schools in order to reach the highest round of the ladder. It should be remembered that right in the home there are generally young children to be instructed. The elder should ever seek to help the younger. Let the elder members of the family consider that this part of the Lord's vineyard needs to be cultivated, and resolve that they will put forth their best capabilities to make home attractive and to deal patiently with younger minds.

There are young persons in our homes whom the Lord has qualified to give the knowledge they have to others. Let these strive to keep spiritual lessons fresh in the mind, that they may impart the knowledge they have gained. If these older members of the family would become learners with the children, new ideas would be suggested, and the hours of study would be a time of decided pleasure as well as profit.

The tender years of childhood are years of sacred responsibility to fathers and mothers. Parents have a sacred duty to perform in teaching their children to help bear the burdens of the home, to be content with plain and simple food and neat and inexpensive dress. The requirements of the parent should always be reasonable; kindness should be expressed, not by foolish indulgence, but by wise direction. Parents are to teach their children pleasantly, without scolding or faultfinding, seeking to bind the hearts of the little ones to them by the silken cords of love. Let all, fathers and mothers, teachers, older brothers and sisters, become an educating force to keep up every spiritual interest, and create a wholesome atmosphere in the home and school life that will train the younger children in the nurture and admonition of the Lord.

Our children are the Lord's property; they have been bought with a price. This thought should be the mainspring of our labors for them. The most successful methods of assuring their salvation, and keeping them out of the way of temptation, is to instruct them constantly in the Word of God. And as parents become learners with their children, they will find their own growth in a knowledge of the truth more rapid. Unbelief will disappear; faith and activity will increase; assurance and confidence will deepen as they thus follow on to know the Lord. Their prayers will undergo a transformation, becoming earnest and sincere. Christ is the head of his church, the dependence of his people; he will give the needed grace to those who seek him for wisdom.

I speak to fathers and mothers. You can be educators in your home churches; you can be spiritual missionary agencies. Let fathers and mothers feel the need of being home missionaries, the need of keeping the home atmosphere free from the influence of unkind and hasty speech, and the home school a place where angels of God can come in and bless, and give success to the efforts put forth.

Let parents unite in providing a place for the daily instruction of their children, choosing as teacher one who is apt to teach, and one who, as a consecrated servant of Christ, will increase in knowledge while imparting instruction. The teacher who has consecrated self to the service of God will be able to do definite work in missionary service, and will instruct the children in the same lines. Let fathers and mothers co-operate with the teacher, laboring earnestly for the salvation of their children. If parents will realize the importance of these small educating centers, co-operating to do the work that the Lord desires to be done at this time, the plans of the enemy for our children will be frustrated.—Mrs. E. G. White.

### Delegates to the Educational Convention, Notice!

WORD has just been received from Prof. O. J. Graf, president of Emmanuel Missionary College, at which place the convention will be held, that it will be necessary for all delegates to bring quilts for their beds, as the school does not have them to furnish. This will be in addition to the list of requirements noted last week.

F. G.

### To Those Interested in Elocution, Music, and Art

At the coming General Conference Educational Convention, to be held at Berrien Springs, June 10-20, there will be one section, meeting daily, devoted to the discussion of questions pertaining to the teaching of elocution, public speaking, music, and art in the schools of the denomination. Since the time is all too short to prepare a suitable program, and also because we desire to secure as wide an expression of opinion as possible, the committee having this section in charge would earnestly and cordially invite all persons who may be interested in the above-mentioned subjects, whether teachers or not, to write their views freely to the undersigned upon any phase of the question of the relation of these subjects to the work of the denomination, and how to accomplish the best results and avoid danger. Please write at once, before you forget, addressing me at College View, Neb., until June 7; afterward, until June 15, at Berrien Springs, Mich.

C. C. LEWIS.

### Williamsdale (N. S.) Academy

THE Heavenly Father has blessed us and sustained us in this work, and we feel certain that his Holy Spirit has been present in the school. As questions or matters of discipline have come up, we have tried to take this burden to the Lord, and receive of him the necessary wisdom. We feel confident that in a definite and marked manner God has helped us in this respect, and we thank him for these evidences of his power and Spirit.

We have enrolled a much larger number of students than we hoped at the beginning of the year, and they are an earnest class of young people.

At the close of this year two of our students will finish the course of study offered. Both are capable, I think, of filling some position in our work.

J. L. STANSBURY.



## Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

### Serving and Waiting

Is it hard, dear, to wait by the side of the road,

You, who yearn to be out in the throng  
On the highway of life, where the busy ones are—

The fearless, the brave, and the strong?

Is it hard to rejoice when the others attain,

And the laurels on them are bestowed,  
While, too feeble to run and a-weary with pain,

You must wait by the side of the road?

Do you fancy the battles of life could be fought

And its victories won by the throng,  
That its splendid achievements could ever be wrought,

If it were not for you and your song?

Is it hard, dear, to wait by the side of the road,

While the busy ones press toward the goal;

To bid them good cheer, and to lighten each load,

By that sympathy sweet to the soul?  
Is it hard, dear, this being a blessing to man,

And pointing his pathway above;  
When you know you're a part of God's infinite plan,

A link in the chain of his love?

Be glad in your heart for your humble abode,

And your mission of peace in the strife,

Be glad, dear, to wait by the side of the road,

As a spring, on the highway of life.

—Molly W. Anderson, in *New York Observer*.

### Nurses' Bureaus

For many years there has been growing among us a sentiment that better care should be taken of the nurses who are graduated from our various sanitariums from time to time. We have always been more or less careful to provide for the graduates from our educational institutions, but little thought has been given to providing avenues through which our nurses could secure entrance to denominational work.

The idea of nurses' bureaus has been advanced many times. This plan, if carried out, would enable us to provide employment for these nurses, who are almost always desirous of connecting with denominational work, and would be a great help to the denomination in carrying forward its work. The fact that from two to three hundred young people are graduated from our sanitariums every year, is sufficient reason for our giving special attention to this subject.

If we could establish nurses' bureaus in such a way that our nurses could be

associated with the conference work, laboring as nurses where necessary, as Bible workers, or as medical evangelists, a great work could be accomplished. A movement of this kind has for some years been in operation at Loma Linda. The entire country about that institution has been thoroughly covered by nurses who are taking their course at Loma Linda. No special organization has been perfected, but the work has been done.

Of late a praiseworthy organization has been started in connection with the New England Sanitarium at Melrose, Mass. This is known as the Greater Boston Medical Missionary Bureau. It is established for the purpose of carrying forward the work in Boston, as outlined in the Testimonies.

The following is quoted from resolutions passed at a joint meeting of the Central New England Conference Committee and the sanitarium board:—

"That this joint session select an executive committee of seven persons, three representing the New England Sanitarium, three the Central New England Conference, and one at large to conduct and manage this organization.

"This executive committee shall organize itself to select its own officers and agents to carry forward its work.

"This executive committee shall be elected yearly by a joint meeting of the Central New England Conference Committee and the board of managers of the sanitarium, at the time of the annual meeting of the New England Sanitarium. This executive committee may have power to fill vacancies in its executive board.

"The primary object of this bureau shall be to promote and carry forward work in Greater Boston in the line of nursing the sick, giving Bible readings, scattering literature on health and religious topics, conducting schools of health, and by such other methods as may seem best to the executive committee. All workers connected with this organization shall be under the direction of its executive committee.

"We would recommend, (1) That the New England Sanitarium, the Central New England Conference, and the Atlantic Union Conference each advance the sum of \$150 to the treasurer of the bureau to begin this work.

"(2) That the executive committee arrange a thorough course of Bible and other instruction as may be needed for this bureau.

"(3) That all graduate nurses employed by the bureau receive a monthly salary of \$20, with room and board, and car fare or railway fare to and from their field of labor." W. A. R.

### A Month at the Sydney Sanitarium

WHILE on a visit to Sydney over three years ago as a delegate to our Federal Assembly, I stayed with a Presbyterian family that had a relative undergoing treatment at the Sydney Sanitarium. These friends were so much pleased with their dear one's treatment that they urged me to visit the sanitarium as one of the "sights" of Sydney. I went; I saw; I was conquered. So warmly was I drawn to Dr. D. H. Kress, and so full of admiration at the beautiful surroundings, that I resolved to spend a holiday

there as soon as it could be managed. At the end of last winter I suffered from a poisoned leg; the run-down condition consequent on this led to the carrying out of my resolve.

I spent four weeks at the sanitarium, beginning from the first week of last September. My highest expectations were realized, and in some respects surpassed. The food was above the criticism of the most fastidious, though I soon found that here, as elsewhere, one has to make as wise a choice as possible. To do this, we were helped by lectures from the doctors, and hints from the attendants and menu cards. By experience I found what best agreed with me, and so derived most benefit during the latter part of my stay.

The treatment in the bath-rooms I found to be not only very beneficial, but also exceedingly pleasant. The massage was most skilfully done by young men who always looked bright, and never apparently lost their temper. Any extra service asked for was rendered with invariable cheerfulness. My experience of the bath-room is one of the brightest memories I retain of my visit.

The nurses, male and female, formed part of the benignant atmosphere of the place. They looked pleasant; their manners were pleasant; their service was pleasant. Such nurses are forthcoming only when their hearts are warmed by divine love to God and man.

To Dr. F. H. Richards I felt myself closely drawn. The doctor is singularly approachable; the most nervous, shrinking patient can speak freely to him. He is particularly free from professional mannerism.

The morning worship at 7 A. M. I attended with scarcely a break, and received much comfort and strength from it. The service was generally conducted by Pastor E. H. Gates, and two of his prayers in particular gave me such an uplift as I shall not soon forget. I had the privilege of many conversations with Pastor Gates, and frankly and gladly confess that some of the traits I had been repelled by in a number of Seventh-day Adventists were completely absent from him. He is a sincere, self-denying, enthusiastic missionary of the cross, and has given proof of his quality by years of arduous labors in foreign mission fields. In his broken health he bears branded on his body "the marks of the Lord Jesus."

I paid a flying visit to Avondale, where there is a great industrial settlement of Seventh-day Adventist students. Avondale is between the Hawkesbury and Newcastle. There I saw the process of preparation of some of the famous sanitarium health foods, notably "granose flakes." The printing-presses and book-binding rooms were interesting in such an out-of-the-way place. At dinner I had a good look at the students,—a fine, healthy set of young people. Occasionally they get a "black sheep" among them; but either his color is changed, or he is turned into outside pastures. Avondale College is giving technical education that I am sure the government technical institutions can not surpass, and, withal, imparting to its students a moral and spiritual training the government institutions can not even attempt to do.

I was privileged to visit the homes of

several of the Wahroonga Seventh-day Adventists, and received in them much unaffected hospitality. All showed me much kindness. I was thus enabled to see how the principles of food reform are being carried out by the Seventh-day Adventists in their own homes.

The surroundings of the Sydney Sanitarium are exceedingly attractive. There are some beautiful walks in the vicinity, along tree-embowered roads or through sylvan glades. I know, as I must have walked, on an average, about five miles a day, and I never grew tired of the scenery. While I was at the sanitarium, the waratah was in gorgeous bloom, and there were lovely wild flowers everywhere carpeting the ground, the exquisite native rose being particularly striking. The large estate of the sanitarium is really a sanctuary for native birds, a large variety of which may be found in the season by any one who will keep his eyes and ears open. Being an enthusiastic bird lover, I spent some delightful times among these sylvan haunts watching the birds. I saw birds there, such as the active little tree-creeper, that I have never seen about the city gardens.

Such an institution as the Sydney Sanitarium can rest and be worked only on a religious basis, and by men and women who are themselves genuinely religious. The devotion of the sanitarium staff could not be bought with money. The doctors, nurses, electrical engineer, and manager could all command much larger salaries "outside." They feel, however, a "call" to this work, and having all they actually need, but no wealth, they are content and happy.

Though I am by no means a Seventh-day Adventist, I am in the most complete accord with their methods at the sanitarium. Strongly seized of the fact that the gospel of Christ is for men's bodies as well as for their souls, they are putting their faith into practical operation, with splendid results. Their methods appealed to me as rational and scientific. They are not faddists — unless aversion to a flesh diet, tea, alcohol, and other drugs constitute them such. And in their treatment of the sick they manifest much of their Master's sympathy and compassion. Their ordinary methods are not those of "faith healing," though they believe in, and habitually practise, prayer for blessing on physicians, nurses, and patients. The atmosphere of the sanitarium is one of prayer and works — man working together with God. Nevertheless, prayer only, apart from physical means, is occasionally used by some of the pastors when they feel led to it, and used not in vain.

I have no hesitation at all in recommending "outsiders," such as I am, to undergo treatment at the sanitarium, if Dr. Richards advises them to do so. They will be charmed with the place and the people. A lady visitor, whom I have known from my boyhood, and whose lot it has been to travel much, was telling me one day about some of her experiences, not very pleasant, of first-class hotels. Then she suddenly said, with emotion, "What a beautiful place this would be to end one's days in, among these happy, kindly people!" That expresses much — a "beautiful place," "happy, kindly people." No wonder I feel physical and spiritual benefit from my holiday at the Sydney Sanitarium! HUGH JONES, M. A.,  
Presbyterian Minister, Victoria, N. S. W.

## Sanitarium Relief Campaign

### The Secret of Joy

O, THE birds will sing throughout the day  
With never a touch of sadness,  
If only you let your own heart sing,  
And ring with a song of gladness!

There's music a-plenty in the world,  
If your ears are a-tune for hearing;  
There's always a smile for a merry laugh,  
And ever a cheer for cheering.

There's much of joy on this sunlit earth,  
And much that can yield you pleasure;  
But you'll find its voices answer back  
To your own heart every measure.

'Tis the song within that helps you to hear  
The song that the birds are singing;  
'Tis the joy that you give to another heart  
That home to your own is winging.

O, the birds will sing throughout the day  
With never a touch of sadness,  
If only you let your own heart sing  
And ring with a song of gladness!

— Robert Brown.

### Some Reasons for Sanitarium Debts

THE causes for the indebtedness on our sanitariums are traceable to conditions that may be easily understood. While each institution may have its own peculiar situation, there is a general situation affecting all more or less alike. As we call upon our people for assistance to meet the needs of this work, they should be made acquainted, as far as possible, with all the details of the situation.

#### Original Indebtedness

Several of our larger sanitariums came under full denominational ownership and control a few years ago, with a total indebtedness of nearly half a million dollars. While these institutions as a whole have since succeeded in making a very favorable gain, having doubled their present worth, this has been with an outlay of considerable means. Pressing obligations have been met, necessary repairs and improvements made, and running expenses paid. Varying conditions of prosperity have existed, and there have been many trying experiences. It must be evident that the struggle has been a hard one. On the whole, however, much has been gained. Men and institutions have really done well, not only holding their own, but making headway under most trying conditions.

#### Initial Indebtedness

A number of our newer sanitariums have been established, with an initial indebtedness resting upon them; that is, they have not been fully paid for when started. It is very much the same in establishing sanitariums as in starting any other enterprise, such as a publishing house, a school, or even a church building. The demand seems positive, and those concerned feel it their duty to do the best they can to meet the demand. The conditions may seem to warrant that they even go in debt, in order to secure

what is so greatly needed and desired. Sometimes there is no idea of creating an indebtedness in the launching of the new enterprise. Perhaps the cost is underestimated. There may be necessary changes in the original plans, which require a larger outlay. Various disappointments may come, or unexpected conditions arise, that prove costly. Very often the cost of an enterprise far exceeds the first estimates. So in the erection of several of our sanitariums, debts have been created for which those connected with their establishment can hardly be blamed. The conference membership has generally authorized the proper boards and committees to go forward, and these have acted according to their best judgment. Circumstances over which they have had no control have arisen, resulting contrary to the expectations of all concerned. Or, as already suggested, the indebtedness may have been duly considered at the start.

Whether the indebtedness is justifiable some may question; but there is no doubt on the part of any one as to the desirability of getting rid of it. As these institutions have been started with denominational sanction and support, we have a responsibility in bearing the burdens connected with their establishment.

#### Paying Interest

It will be readily seen that the interest on the original indebtedness already spoken of must have been an item of no small consequence. At five per cent, it has meant the outlay of about twenty-five thousand dollars a year. The interest on the initial indebtedness mentioned amounts to about the same. So our sanitariums are paying out, in interest money, about fifty thousand dollars a year. Interest works day and night, the year round. The constant drain to meet this continual demand must be a very material factor in determining the financial condition of our sanitariums. This one item is sufficient in itself to cover all the deficits of all the sanitariums that come short in their operating earnings. How can we get rid of this interest obligation? — Only by disposing of the interest-bearing debts.

#### Insufficient Constituency

There is another feature — but, happily, one for which there is a remedy — that we can reasonably regard as partly to blame for the condition of our health institutions, — our sanitarium constituency has not been developed in proportion as we have developed sanitariums. During the past eight or ten years there has been on our own part a large increase of interest in sanitarium work. During this time we have established more sanitariums than ever before. But we have not kept pace with this work in the matter of interesting and educating the public so that these institutions would all have the necessary patronage.

At one time we had but few sanitariums, rather widely separated. Our people as a whole took an interest in their support. They were active in recommending others to patronize them. In general a live interest was shown in the health work, and much educational effort was put forth. As interest in this work increased, and a good patronage developed, there came a demand for more sanitariums, and within shorter distances. These were established, sometimes several in a territory that had previously supported but one. The cost of sanita-

rium support was thus considerably increased, but the existing patronage was divided.

It takes more than beautiful sites, lovely views, or roomy buildings to make a sanitarium a success. There is not a large company of sick people waiting to go into a sanitarium as soon as it is opened. The people must be educated, and the foundation laid in a good, substantial demand, in order to secure a suitable patronage for such an institution.

The outlook at the present time is encouraging. There has been a natural growth in the local patronage of our sanitariums. Results are being seen of such effort as has been put forth by these institutions in educational work, of their legitimate advertising, and of their satisfactory service. Their work is becoming better known. Great care is also being exercised in the establishment of new institutions.

#### Opportunity of Relief

The conditions herein presented are such as can be met, as far as the future is concerned. For this we should be grateful. The means of relief should be gladly taken up. The relief campaign will enable us to secure the money to meet interest-bearing accounts, and thus dispose of a heavy burden. The work of our people in visiting their friends and neighbors with "Ministry of Healing" and *Life and Health* will result in a great increase of interest on the part of the public in our sanitariums, and thus bring to them a much larger patronage. And this will be still further augmented by placing in the hands of the people three hundred sixty thousand books and nine hundred thousand journals.

L. A. HANSEN.

## 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

### Vast Possibilities of Systematic Work

THE writer recently attended a meeting of one of our churches in a large city, where the special topic under discussion was how it would be possible to collect sufficient means to purchase a church building. The amount desired to be raised was in the vicinity of \$5,000. He proposed several plans to the members whereby this amount could be easily raised. Among the plans suggested were the following:—

#### Plan No. 1

From the 109 members, let five workers be trained who shall sell on an average 40 ten-cent magazines a day, giving their entire profits to the church fund. The profit on the sales of these five workers would amount to \$288 a month, or \$3,456 in one year. Let another five workers be developed who would sell only 20 magazines a day. The monthly

profit on these sales would be \$144, or \$1,728 a year. Let still another group of five be trained who would sell only 10 magazines a day. The profit on these sales would amount to \$72 a month, or \$864 a year. Thus the profits on the magazine sales of these 15 workers would amount to \$6,048 in one year, or an amount beyond that required for the purchase of the church.

#### Plan No. 2

Let five workers be found who can be trained to sell 20 magazines a day, the monthly profit on these sales being \$144, or \$1,728 a year. Let 10 workers be developed who will sell 10 copies a day, the monthly profit on these sales being also \$144, or \$1,728 a year. Again, let 20 workers be developed who will sell only five copies a day, the monthly profit on these sales also being \$144, or \$1,728 a year. Thus this little company of 35 workers would be able to donate a total profit on their sales of \$5,184 in one year.

#### Plan No. 3

Train 10 workers to sell 10 magazines a day; their monthly profit would amount to \$144, or \$1,728 a year. Train 10 others to sell only five copies a day, the monthly profit being \$72, or \$864 a year. Let another 10 be trained to sell three copies a day, the monthly profit being \$43.20, or \$518.40 a year. Finally, let 10 more be found who can sell only two copies a day, their monthly profits being \$28.80, or \$345.60 a year. The total profits from one year's work, by these 40 workers, would thus amount to \$3,456.

#### Plan No. 4

Let 50 workers be found who shall be able to sell only 10 copies each a week. The monthly profit on these sales would be \$120, or \$1,440 a year. Subtracting from this amount the \$240 interest that would have to be paid if the amount were borrowed, there would be left \$1,200 to apply on the principal of \$5,000, which could thus be paid in a little over four years.

Other propositions were advanced, calling for the church-members to donate a certain number of magazines each month to the cause, thus enabling the agents to make a small margin of profit, sufficient to support them while engaged in this work. These suggestions are here produced simply to show the vast possibilities wrapped up in the sale of our ten-cent magazines. Several of our churches in different parts of the country have already adopted the plan of selling the ten-cent magazines for the purpose of raising means to carry forward various church enterprises.

A. J. S. B.

### Home Again

AFTER an absence of eight and one-half months, visiting Spain and Spanish South America, I reached home on May 19. It has been especially cheering to see how the Lord is blessing the canvassers in the Spanish-speaking fields. Three years ago there were practically no canvassers at work in these countries; but at present our large subscription books are being sold with remarkable success, not only in Mexico, but also in Peru, Chile, Argentina, Uruguay, and the West Indies.

Never in the history of our denominational subscription-book work have our

canvassers been able to meet the wealthy and educated classes as successfully as they have in these Spanish-speaking fields. Not only has this been true with health books, but also with religious books.

In a recent letter from Brother Max Trummer, in Argentina, he says: "The work still goes well with 'Patriarchs and Prophets.' I think I wrote you about taking twenty-six orders in two days in a little town of from 1,500 to 2,000 people. Then I went to San Nicolas. There, working with Brother Silva, I took nine orders the first forenoon, and twelve the second. This was among bankers, lawyers, etc., but we also sold to two Catholic priests. While canvassing in the city of Santa Fe, we secured, among others, an order from the ex-governor of the province, received eleven orders in the government building in two hours, and sold to two directors of banking houses. To the dear Lord be all the praise. I like to work among this class of people. I enjoy immensely seeing one banker canvass another, as I look on through the golden guards [brass rods]."

Brother E. T. Wilson, who has charge of the work in Peru, also writes: "I have just returned from a trip with the new book, '*Salud y Hogar*' ["Home and Health"]. In six days I took \$187.75 worth of orders. By God's help, I took \$55.25 worth in less than an hour. The Lord is blessing the faithful canvassers here in Peru."

Not only has Brother Wilson been successful in taking orders from the head men in manufacturing establishments, mines, etc., but these men often send a man with him also to the heads of departments and others who they think might buy. This man not only accompanies Brother Wilson, but soon learns the canvass, and describes the book to the people, Brother Wilson having very little to do except to book the orders.

The outlook for the book work in the Spanish-speaking world is encouraging. May the Lord bless the faithful workers in these fields.

N. Z. T.

### South Africa

It is interesting indeed to watch the canvassing thermometer rise, also to go out with these workers, and see how the Lord is blessing them. They are faithful, and love this blessed message. I am now with Brother Van der Molen for the first time. For five months he has reported every week except holiday week, when he visited his family. Every week except five he has reported five days a week. The average number of hours put in each week has been 34½. He has taken \$1,250.55 worth of orders, delivered \$681.56 worth, and has about \$300 worth to deliver two weeks from now.

I am very grateful that the work is being organized, and that no serious delays have occurred in getting books. God has wonderfully blessed whatever has been pleasing in his sight. I have just spent two weeks with Brother Tickton, the converted Jew, who is just re-entering the work, after several years absence from it.

I am looking to the Lord to lift our periodical work to a higher plane of success, and am confident he will do so.

G. H. CLARK.

Notes

Canvassers' Summary for April, 1910

BROTHER F. H. HENDERSON, field missionary secretary of the Ohio Conference, writes: "I am putting in all of my time among our churches, and find the members responding heartily." With such a strong field policy we may confidently look for a still greater distribution of our literature in that conference.

Word just received from Elder S. N. Haskell, president of the California Conference, informs us that since the transfer of the tract society office to Oakland, their counter sales the first month were \$149.58. If kept up at this rate, their yearly sales over the counter will amount to \$1,794. The profit on these sales alone will enable the tract society to pay a large part of its office rent.

One of our sisters in the city of Montreal, Canada, succeeded so well in selling her first supply of the *Dominion Sentinel* magazine that she has just ordered five hundred additional copies. If seventy-five thousand copies of our ten-cent magazines can be sold in one year in the city of San Francisco, a large number ought surely to be sold in Montreal and other large cities in Canada. Who will volunteer to enter this new field?

We feel sure that our periodical agents will look forward with more than ordinary interest to seeing the forthcoming annual "Story of Missions" issue of the REVIEW; for, among the many illustrations it will contain, will be found one or two of our Russian sisters, who are selling our Russian paper. The quaint Russian cart given them by some of the farmers to carry on this work, also appears in the picture. Prepare to give this special REVIEW a wide circulation in your vicinity.

On her way home from the Western Canadian Union conference recently held at Lacombe, Alberta, Sister Dale Bonde sold one hundred copies of the *Dominion Sentinel* in Leduc and Edmonton, working only six hours. After selling these, she wished for more. She has just placed an order with the Alberta Tract Society for 1,000 copies of the *Temperance Instructor*. These are to be sold in two places, Edmonton and Isaly. This is the largest order for magazines ever received by the Alberta Tract Society.

Speaking of his recent visit to our church in Phoenix, Ariz., Brother H. H. Hall says: "I was greatly pleased by the missionary spirit manifested there by the members and officers of the church. I found one thousand packages of tracts in the rear of the church, ready for distribution the following Sunday to the homes of the people in Phoenix and vicinity." Some of our other churches are following the plan of distributing one of the Signs of the Times Leaflets (sixteen in number) to each home in their city or town, for sixteen consecutive weeks. Others prefer to use the twenty-eight leaflets found in the Family Bible Teacher series. The effect of such continuous work, week after week, in a systematic way, is simply tremendous. It leads to many calls for other literature, invitations to hold Bible readings or cottage meetings, etc. Let all of our churches adopt a simple plan of house-to-house work such as this at once. Then let us have your experiences, to encourage others to do likewise. A. J. S. B.

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
<b>Atlantic Union Conference</b>						
Maine .....	1	...	1	\$ 4.90	\$190.75	....
Northern New England...	4	309	50	229.32	65.50	\$ 2.00
Central New England ...	3	448	57	738.20	1113.50	902.45
Southern New England...	1	75	24	110.10	400.50	39.00
New York .....	2	295	153	460.75	631.50	1454.60
Western New York .....	5	417	236	517.90	250.00	483.85
Greater New York .....	..	...	...	....	181.00	673.75
Totals .....	16	1544	521	2061.17	2833.25	3555.65
<b>Columbia Union Conference</b>						
Ohio .....	16	1324	485	1150.15	1603.79	792.25
West Virginia .....	5	150	122	364.25	257.00	394.10
Virginia .....	5	593	168	463.35	39.70	381.05
Chesapeake .....	4	302	93	261.35	1100.70	527.25
Eastern Pennsylvania ...	8	782	256	533.25	207.00	1371.45
West Pennsylvania .....	10	591	259	638.92	536.55	249.95
New Jersey .....	4	373	133	266.00	559.20	160.75
District of Columbia .....	..	...	...	....	....	....
Totals .....	52	4115	1516	3677.27	4303.94	3876.80
<b>Lake Union Conference</b>						
East Michigan .....	9	248	86	319.15	307.95	71.40
West Michigan .....	..	...	...	....	....	....
North Michigan .....	12	640	57	271.35	550.55	....
Wisconsin .....	5	528	128	485.40	428.90	233.55
Northern Illinois .....	5	421	135	215.30	672.20	215.90
Southern Illinois .....	11	392	182	533.85	334.75	531.30
Indiana .....	..	...	...	....	257.60	213.85
Totals .....	42	2229	588	1825.05	2551.95	1266.00
<b>Canadian Union Conference</b>						
Ontario .....	3	249	112	250.65	316.80	....
Quebec .....	1	20	4	8.00	124.85	....
Maritime .....	..	...	...	....	....	....
Newfoundland .....	..	...	...	....	....	....
Totals .....	4	269	116	258.65	441.65	101.75
<b>Southern Union Conference</b>						
Louisiana .....	6	655	321	612.55	1258.65	869.07
Alabama .....	11	963	627	981.35	588.20	893.04
Kentucky .....	8	979	451	693.90	756.90	72.45
Mississippi .....	17	1336	931	1470.95	604.00	171.30
Tennessee River .....	7	600	300	500.00	930.50	584.75
Totals .....	49	4533	2630	4258.75	4138.25	2590.97
<b>Southeastern Union Conference</b>						
Cumberland .....	9	323	200	493.05	606.45	476.60
Georgia .....	12	903	352	995.55	1353.30	845.15
North Carolina .....	11	889	436	320.07	1273.90	323.45
South Carolina .....	8	530	316	600.50	1421.00	985.95
Florida .....	12	795	871	1149.05	411.55	307.60
Totals .....	52	3440	2175	3558.22	5066.20	2938.75
<b>Southwestern Union Conference</b>						
Texas .....	18	2459	1238	4131.75	2619.55	1773.10
Arkansas .....	13	1362	366	946.50	798.45	1557.00
Oklahoma .....	20	2151	993	3512.35	1685.15	2052.75
West Texas .....	4	415	139	541.97	267.75	439.50
New Mexico .....	4	344	138	203.15	320.85	146.15
South Texas .....	7	592	359	1189.70	....	....
Totals .....	66	7323	3233	10525.42	5691.75	5068.50
<b>Central Union Conference</b>						
North Missouri .....	8	333	142	520.85	89.35	1177.70
South Missouri .....	9	823	165	506.20	753.55	....
Kansas .....	15	1701	404	1572.60	1413.50	1081.90
Colorado .....	..	...	...	....	....	....
West Colorado .....	..	...	13	58.71	268.95	275.45
Nebraska .....	5	239	45	234.60	....	341.80
Wyoming .....	1	12	6	24.20	....	25.75
Totals .....	38	3108	775	2917.16	2525.35	2902.60
<b>Northern Union Conference</b>						
Iowa .....	13	835	330	817.45	301.50	191.20
Minnesota .....	1	126	11	45.00	96.60	250.50
South Dakota .....	3	207	66	243.00	820.50	403.30
North Dakota .....	2	180	61	252.37	308.35	....
Totals .....	19	1348	468	1357.82	1526.95	845.00

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908	
<b>Pacific Union Conference</b>							
Arizona .....	5	265	143	\$733.55	\$ 38.25	....	
California-Nevada .....	...	...	...	....	143.25	\$2727.72	
Southern California .....	...	...	...	....	1149.50	....	
Utah .....	...	...	...	....	....	....	
Totals .....	5	265	143	733.55	1331.00	2727.72	
<b>North Pacific Union Conference</b>							
Western Washington .....	4	121	48	134.95	742.55	111.10	
Upper Columbia .....	5	214	89	352.00	425.00	250.25	
Western Oregon .....	6	289	130	420.25	200.00	392.15	
Southern Idaho .....	...	...	...	....	90.00	700.00	
Montana .....	1	10	4	15.00	75.00	44.85	
Totals .....	16	634	231	922.20	1532.55	1498.35	
<b>Western Canadian Union Conference</b>							
Alberta .....	1	70	67	263.40	....	....	
British Columbia .....	1	69	38	144.00	169.60	....	
Manitoba .....	2	51	50	202.00	....	....	
Saskatchewan .....	...	...	...	....	137.55	....	
Totals .....	4	190	155	609.40	307.15	445.75	
<b>Foreign Union Conferences and Missions</b>							
British .....	57	4520	1873	5206.03	4904.09	1882.92	
Scandinavian .....	56	9767	5796	4444.41	4241.68	....	
East German .....	124	11162	...	2848.53	7176.45	7207.41	
West German .....	104	10752	...	3145.06	1216.98	....	
Russia .....	...	...	...	....	237.00	1241.05	
Latin .....	13	2039	4606	1029.25	237.00	1241.05	
South African .....	21	1643	677	3047.58	494.87	....	
Australasian .....	57	4003	1108	4348.78	4047.21	4669.25	
Mexican Mission .....	7	462	241	903.65	541.27	139.82	
West Indian .....	30	1091	399	4078.03	....	....	
Korean .....	2	...	89	19.64	....	....	
Philippine Islands .....	...	...	...	27.14	....	....	
Levant Union .....	3	...	...	45.89	....	....	
India Mission .....	1	...	461	570.00	....	....	
Brazil .....	11	1335	...	576.97	....	....	
Argentina .....	5	370	336	518.30	....	....	
Peru .....	7	...	...	526.47	....	....	
Totals, North American union conferences,				\$32706.66	\$32249.99	\$28170.34	
Totals, foreign union conferences and mission				fields	31335.73	22859.55	15687.95
Grand totals .....				\$64042.39	\$55109.54	\$43858.29	

#### Comparative Summary

	1905	1906	1907	1908	1909	1910
Jan. ....	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23
Feb. ....	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ..	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39
May ....	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	....
June ....	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34	....
July ....	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	....
August ..	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	....
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	....
Oct. ....	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	....
Nov. ...	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	....
Dec. ...	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	....
Totals	\$237,000.00	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	.....

## Current Mention

— A gift of \$10,000,000, left to Princeton University as a memorial of his "lasting affection," was made in the will of Isaac C. Wyman, who died recently in Salem, Mass.

— On Friday, May 20, the final ceremonies in the funeral of King Edward VII occurred, and his body was entombed in St. George's Chapel, Windsor, where also rest the bones of Edward IV, the sixth and eighth Henrys, Charles I, the third and fourth Georges, and William IV.

— May 22, 23, a series of severe storms, accompanied by terrific winds, swept over France. Several lives were lost, buildings were washed away, and considerable damage was done to railroads. The famous vineyards of Epernay, in the department of Marne, were destroyed.

— Machines have been installed in the United States Treasury at Washington for the purpose of cleansing soiled silver certificates. These will be placed in sieves, run through water, and thoroughly sterilized. Afterward they will be dried, burnished, and reissued. It is estimated that \$1,000,000 a year will be saved to the government by this process.

— May 20-22, earthquake shocks of varying degrees of severity occurred in several places. Sunday morning, May 22, a sharp quake lasting thirty seconds was felt at Salt Lake City. The tremor was confined to a radius of fifty miles. On the same day shocks of considerable violence were felt in southern France, throwing down walls and terrifying the inhabitants.

— On May 25, fire, caused by a short-circuited wire, broke out in the cotton stowed in the lower hold of the North German Lloyd liner "Prinz Friedrich Wilhelm," lying at her pier in Hoboken, N. J. After a hard fight by the ship's crew and the local fire company, in which a number of sailors and firemen were overcome by the fumes from the burning cotton, the flames were subdued.

— Rev. Charles Stelzle, superintendent of the department of commerce and labor of the Presbyterian Church, in an address at a mass-meeting for labor held in Atlantic City, May 22, made the statement that 30,000 industrial workers are killed every year in shops, factories, mines, etc. He declared that the railroads of America alone kill nearly 12,000 persons annually, and injure 120,000 more.

— A few years ago a widely known millionaire of Chicago built an art gallery in New York City, and filled it with famous and costly pictures and other art treasures drawn from all over the world. After his death, the contents of the gallery were sold at auction; and now the building itself is to be torn down at the whim of another millionaire to make way for an Italian garden adjoining his home.

— May 26, at the aviation meeting at Verona, Italy, a remarkable flight was made by Paulhan, who ascended to a height of 1,463 meters, 200 meters better than his American record. On the same day an aviator was fined twenty marks in Berlin, for flying over that city a few days before. It was held by the authorities that the art of aviation is not yet sufficiently perfected to allow aviators to fly over populated areas.

— May 26 the French submarine "Pluiose," maneuvering in the English Channel, collided with the Calias-Dover packet "Pas de Calais," and immediately sank in many fathoms of water. Efforts to reach the submarine were made, with the hope of saving the lives of the twenty-seven men on board; but a strong undercurrent balked the efforts of the divers, and the work had to be abandoned till the following day.

— The last few weeks show a marked increase in foreign immigration. In March there were more than 108,000 arrivals, the majority of whom were Italians, and less than one half of whom could read or write. Second on the list were Austrians, then Russians, Greeks, and Germans. Recently 8,000 immigrants were landed on Ellis Island in one day, 3,000 were compelled to remain on board ship, and word was received that 30,000 more would arrive in a week. The present accommodations on Ellis Island are already inadequate to the demands made upon them. "Surely we are becoming the melting-pot of the nations!" was the involuntary exclamation of one who recently came to view the incoming flood of aspirants to American citizenship.

# 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

Wyoming, Alliance, Neb. . . . . June 16-26  
 Nebraska, York . . . . . Aug. 25 to Sept. 4  
 Western Colorado, Grand Junction, Sept. 15-25  
 North Missouri, Hamilton, July 28 to Aug. 8  
 South Missouri, Springfield . . . . . Aug. 4-14

### 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

### PACIFIC UNION CONFERENCE

California, Sacramento (local) . . . . . May 26 to June 5  
 California, Napa (local), June 23 to July 3  
 California, Humboldt County (local) . . . . . July 21-31  
 California, About the Bay (general) . . . . . Aug. 18-28  
 California, Visalia (local), Sept. 29 to Oct. 9  
 Southern California, San Diego (general) . . . . . Aug. 4-14  
 Arizona, Phoenix (conference only), Nov.  
 Utah, Salt Lake City (conference only) . . . . . Oct. 4-9

### 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

## Change of Addresses

ELDER O. MADSEN states that his address is now 2906 Dubuque St., Davenport, Iowa.

George L. Sterling states that his address is now changed from Papeete, Society Islands, to Rarotonga, Cook Islands.

## West Pennsylvania Conference Association

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

## North Missouri Conference and Camp-Meeting

THE second annual session of the North Missouri Conference of Seventh-day Adventists will be held at Hamilton, Mo., in connection with the camp-meeting in the city park, July 28 to Aug. 8, 1910. Officers will be elected, and other business pertaining to the advancement of the work will be considered. A well-shaded park and other accommodations promise convenience and comfort to all who come.  
 A. R. OGDEN.

## North Missouri Conference Association

THE annual meeting of the North Missouri Conference Association of Seventh-day Adventists, a corporation, will be held on the camp-ground in connection with the camp-meeting at Hamilton, Mo. The first meeting of the association is called for Monday, Aug. 1, 1910, at 9 A. M., at which time officers will be elected for the ensuing year, and such other business will be transacted as may pertain to the interests of the association.  
 A. R. OGDEN, *President*.

## 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*.

## Union College Calendar

THE annual Union College Calendar will be ready for mailing as soon as you can write for copies after reading this announcement. Those who are interested in the plans for the coming year, or who wish to secure rooms before all are taken, should write at once to The President, Union College, College View, Neb.  
 C. C. LEWIS.

## New Jersey Camp-Meeting

THE annual camp-meeting for New Jersey will be held on the beautiful grounds which we have secured in Cadwallader Heights, Trenton, N. J., June 23 to July 4, 1910. This location is very central for all parts of the State, being easily accessible by railroad, trolley, and boat, and we expect a large attendance of our people. We have been promised the best of ministerial help. Special attention will be given to spiritual interests, and practical methods of church and missionary work. Church officers should make an effort to attend, as considerable time will be given to a consideration of their work. Special meetings for young people and parents will be held each day. Every effort will be made to make the expense as light as possible. Orders for tents should be sent at once to Clarence Lawry, 1635 S. Broad St., Trenton, N. J. Tents for the meeting will be rented at the following prices: 10 x 14 ft., \$2.75; 12 x 16 ft., \$3.25.

Pray for the success of this meeting; then bring your children and interested friends, and do all you can to help make this camp a place of blessing for them.

B. F. KNEELAND, *President*.

## Business Notices

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

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

### Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

WANTED.—A hygienic cook, man or woman. State age, experience, and give references. Address Meade MacGuire, Sanitarium, Boulder, Colo.

FOR SALE.—Good five-room house, four blocks from the Boulder-Colorado Sanitarium. Sold at a sacrifice, if taken at once. For particulars address Alta Nesmith, Florence, S. D.

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.

WANTED.—Work by the month on farm for Seventh-day Adventist. Willing to do any kind of labor. State wages. Address William Hipkins, R. F. D. 42, Ada, Mich., care Orin Evans.

WE want every Seventh-day Adventist family to know about Clyro Antiseptic Salve. It is a carbolated, highly antiseptic ointment, excellent for sores, bruises, burns, sunburn, scalds, chaps, scrofulous, rough skin, etc.; also makes skin soft and velvety. Send 25 cents for large-size box, post-paid, Ashley Chemical Co., Takoma Park, D. C.

**WANTED.**—A good Christian home among Seventh-day Adventists for bright, healthy boy of six years. Dark hair, brown eyes. Address Mrs. E. E. McNett, Stockton, Ill.

**WANTED.**—Homes for six motherless children, two girls and four boys; ages from eighteen months to eleven years. Very bright. Address C. C. Brentlinger, Springfield, Mo., R. F. D. 6.

**WANTED.**—A housekeeper to take care of children in a family of one man and five children. Must be a Seventh-day Adventist, middle-aged preferred. For further information, write to H. B. Rorar, Jacob, Muntingdon Co., Pa.

**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.

**FOR SALE.**—Twenty acres of good land, five minutes' walk from church and church-school building, with eighty-four members and thirty-nine students. Also thirty acres, two miles from same building. Address D. M. Clouse, Avinger, Tex.

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

**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.

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

**WANTED.**—Position by mechanical engineering graduate, having fifteen months' machine-shop experience. Would prefer automobile, motorcycle, or motorboat construction, but not necessarily. Wish permanent position. Sabbath-keeper. Best of references. Correspondence solicited. W. E. England, 1923 Uber St., Philadelphia, Pa.

### Northern Illinois Medical Missionary and Sanitarium Association

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

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

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

the purpose of electing a president, a vice-president, a secretary, a treasurer, an auditor, and two councilmen to serve for the period of one year, and for the transacting of such other business as may properly come before delegates in annual session.

W. M. COVERT, President.

## Obituaries

**DYKE.**—Died in Toledo, Ohio, March 29, 1910, of cancer, Mrs. Emma Dyke, in the sixtieth year of her age. As the end drew near, and her suffering was more intense, she was able to take to herself the comfort of God's promises. With the assurance that all was well, she cast aside the burdens so cheerfully borne, and entered into rest, to await the call to everlasting life and joy. A husband and one son, with many other relatives and a large circle of friends, are left to mourn. Words of comfort were spoken at the funeral by the writer.

A. C. SHANNON.

**SCOTT.**—Died at Loma Linda, Cal., March 17, 1910, of cancer, Sister Mary Scott (née Fee), aged 57 years, 4 months, and 23 days. Sister Scott was born in Oskaloosa, Iowa, Oct. 24, 1852. She was married to Wallace Scott in Lewiston, Idaho, in September, 1874. She began the observance of the Sabbath in 1888, under the labors of Elder H. W. Decker, and was baptized in 1894. Her example of quiet Christian devotion was well worthy of imitation. The funeral took place at Lewiston, Idaho, March 22, Elders Hood and Latimore, of the Presbyterian church at that place, assisting the writer, who spoke from Rev. 14: 13.

F. D. STARR.

**PROVINCE.**—Anna Crowl Huey was born in Pennsylvania, Dec. 8, 1864, and died May 10, 1910, aged 45 years, 5 months, and 2 days. With her parents, she moved to West Virginia at the age of twelve years. When nineteen years old, she was married to P. W. Province. Eighteen years ago, she and her husband accepted the truths of the third angel's message, and joined the Seventh-day Adventist church at Kanawha Station, W. Va. She lived a consistent Christian life, and was an earnest believer in the soon coming of the Lord. A husband, two sons, two sisters, four brothers, and many relatives and friends are left to mourn their loss. Words of comfort were spoken by the writer, from Ps. 116: 15.

F. H. ROBBINS.

**GRAFF.**—Fell asleep, Sabbath, April 30, 1910, Sister Rosanna Graff, aged 64 years, 5 months, and 2 days. The cause of death was gastritis. She was born in Dearborn County, Indiana, Nov. 28, 1845, and on July 28, 1864, was married to John Graff. To this union were born two sons and one daughter. These, with three grandchildren and a host of other relatives and friends, are left to mourn. She was confirmed in the Catholic faith when quite young. In 1907 she accepted the truths of the third angel's message, being baptized in October of that year, and received into the Seventh-day Adventist church at Sunman, Ind., Oct. 10, 1908. The funeral services were conducted by the writer, assisted by the pastor of the Methodist church of Manchester, in which place the funeral was held.

E. C. TOWNSEND.

**ROBERTS.**—Lydia Chapman was born in Illinois, Oct. 1, 1849, and died in Polk County, Oregon, May 1, 1910, aged sixty years and seven months. At the age of seven, she went to Oregon with her parents, locating on a farm near Salem, where she resided until her marriage to A. G. Roberts, Jan. 13, 1869. Sister Roberts became a Christian at the age of thirteen. In 1876 she accepted the views of Seventh-day Adventists, and united with the church in Salem, Ore., of which she was a faithful member. During her last years she suffered much, but endured it all with patience and fortitude. A husband and eight children remain to mourn their loss, but with a bright hope that she will have a part in the resurrection of the just. The funeral service was conducted by the writer, from John 14: 1-3.

T. H. STARBUCK.

**APPLEGATE.**—Fannie M., wife of Harry L. Applegate, was born May 27, 1863, near St. Jacobs, Ill., and died April 9, 1910, at Peoria, Ill., of double pneumonia. About fourteen years ago she joined the Seventh-day Adventist Church, of which she remained a consistent member until her death. At the funeral service Elder C. H. Bliss, of Peoria, spoke to a large company of friends and relatives, after which the body was taken to Princeville, Ill., for interment.

HARRY L. APPLEGATE.

**KNICKERBOCKER.**—Darius Knickerbocker was born in Wayne County, Michigan, Dec. 16, 1838, and died April 23, 1910, near Nashville, Tenn. March 9, 1859, he was married to Clarissa E. Truesdel. Seven children were born to them, six daughters and a son. Through the labors of Elder Wm. Ostrander he accepted present truth in 1892, and united with the Seventh-day Adventist church of Allegan, Mich., to which place his remains were brought for burial. A large company of the brethren and sisters, with many prominent citizens of Allegan, were present at the funeral, which was conducted by the writer, from Job 19: 27.

JOHN W. COVERT.

**BYINGTON.**—Stella M. Allred was born in Rooks County, Kansas, April 14, 1883, and died in Lincoln, Neb., March 14, 1910, in the twenty-seventh year of her age. She was baptized and united with the Seventh-day Adventist church at Ladoga, Iowa, when she was twelve years old. She was a graduate of Union College, and a successful church-school teacher. July 31, 1905, she was married to C. S. Byington, and continued in church-school work as long as her health would permit. She leaves a loving husband, mother, father, one sister, three brothers, and a large circle of relatives and friends to mourn. At the funeral service, words of comfort were spoken by the writer, from Rev. 21: 4.

J. S. HART.

**LANGDON.**—Died at Mendon, Mich., April 22, 1910, of cancer, Charles Gabriel Langdon, aged 75 years, 10 months, and 20 days. He was married to Emily McKenzie on Aug. 15, 1858. To this union two sons were born. About fifty years ago he and his wife, with other members of his family, accepted this message under the labors of Elder J. N. Loughborough. His first wife died firm in the faith, Feb. 24, 1870. On Jan. 29, 1877, he was married to Cynthia Hilliard, who died on March 30. In his last days the Lord came near in answer to prayer, granting him full acceptance in his sight, and relieving him of pain. The writer conducted the funeral service, April 26, speaking to an attentive audience in the Methodist church.

A. C. BOURDEAU.

**CALKINS.**—Died at his home in Rome, N. Y., Sabbath, April 16, 1910, of pernicious anemia, Brother John R. Calkins, aged sixty-one years and two days. Brother Calkins had been an ardent believer in the third angel's message for forty years. He accepted the truth under the labors of Elder D. M. Canright, and united with the church at Rome, N. Y., as one of the charter members. During his long membership in this church, he has held nearly every office in it. He was its elder for a long term of years. He was also prominent as an official in the conference, acting as member of the conference committee for a long time. He also held the office of State agent for six years, and often spoke of those years as the best of his life. Brother Calkins was sick for three years, and the end had been expected for a long time. At first it was hard for him to think of giving up life, but toward the last he felt resigned to go if it was the Lord's will. On the day he died, several of the brethren and sisters of the Rome church were in his room, engaged in a season of prayer, and without a struggle he fell asleep, to await the call of his Redeemer on the resurrection morning. The funeral service was conducted by the writer in the Rome church, and we laid him to rest by the side of his father and mother. He is survived by his wife, and by one sister, who lives in Nebraska; but they sorrow not as those who have no hope.

A. J. CLARK



WASHINGTON, D. C., JUNE 2, 1910

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FROM Canton, China, comes a postcard to the Mission Board, saying: "I wish to thank the Lord of the harvest, also the brethren, for sending missionaries to China to teach us the third angel's message."

REPORTS have just reached us of the week-of-prayer seasons in Australia and South Africa. These were held in March and April, late in their winter season, and wrought a real revival of spiritual interest in the hearts of the people.

A VERY damaging fire occurred about the St. Helena (Cal.) Sanitarium, May 16. Fortunately the buildings were spared. It originated from a clearing fire near by, and soon spread, enveloping the mountainside upon which the sanitarium is situated. By desperate fire-fighting the property was saved, which is considered very remarkable, in view of the extent of the fire, and the rapidity with which it traveled.

MISS LAURA BARR, formerly of California, who has been attending the Foreign Mission Seminary the past two years, left Washington last week, Wednesday, May 25, for Bolivia. She accompanies Mrs. F. A. Stahl, who is returning to her field from accompanying the wife of the American minister of Bolivia to Washington for surgical treatment. Miss Barr will teach at present, but later will engage in Bible work.

WE begin this week a short series of articles on the "Two Thrones," by Elder J. N. Loughborough. We are confident our readers will follow this subject with much interest.

A MISTAKE was made last week in announcing the dates of the meetings of the Illinois Conference Association of Seventh-day Adventists and the Northern Illinois Medical Missionary and Sanitarium Association. Note corrected dates on page 23.

IN the organization of the College of Medical Evangelists at Loma Linda, Cal., last month, Elder G. A. Irwin was elected president of the board of twenty-one trustees, and W. A. Ruble, M. D., president of the faculty. A report of the meeting of organization, together with a statement of the plans and purposes of the school, will be given later.

AT last definite arrangements are perfected for work to begin in Venezuela, South America. The West Indian Union Conference has invited Elder F. G. Lane, who has been laboring in Barbados, to enter this new territory, where nothing has been done in giving the message aside from a brief visit by B. E. Connerly about two years ago, who distributed some Spanish papers there.

WE hope all are following the information and instruction given in the Sanitarium Relief Campaign column week by week. In this number Brother Hansen gives some reasons for the sanitarium indebtedness which exists. What an excellent thing it would be if this burden resting on our medical institutions could be removed, and they sing the song of jubilee, as some of our educational institutions have been privileged to do. Let all take hold heartily of the plan which has been proposed to accomplish this result. Helping our brethren to bear their burdens, even if we had no part in creating them, is a precious Christian experience, and illustrates the gospel principle of burden bearing.

NEARLY all of our schools have closed their work for another year, and now comes the summer vacation, during which many of our young men and women will go into the field to put into practical exercise the principles and methods which they have learned. Some will earnestly work for scholarships, to enable them to return to school next September. Let these earnest young workers be remembered in our prayers. The earnestness and enthusiasm of youth are needed in this message; and we should be truly grateful to God that so many of our young men and women, through the influence of our good schools, are finding places in our denominational work. We hope that ultimately this may come to be the purpose of every young man and woman among Seventh-day Adventists, and that, more than ever, it may be the settled policy and purpose of every school, of whatever grade, to prepare its students for a part in this closing message. It is only when this is done that our schools meet the high calling which they have in connection with this movement.

EVERY Seventh-day Adventist family a subscriber for the REVIEW. Will you not see this accomplished in your church?

SEVERAL have written the Mission Board recently, asking for interesting items to use in young people's meetings, missionary conventions, and the like. We suggest that the special Story of Missions number of the REVIEW, containing the mission story for 1909, will provide the very material sought for. This issue comes out June 16. Watch for it.

ALL will be interested to read, in the World-Wide Field department, of the success attending our Japanese brethren in the sale of their Japanese paper. In the use of the printed page there has been placed in our possession a most valuable means of reaching the people with this message. In the distribution of our books and periodicals, every Seventh-day Adventist may become a messenger of truth. Many who can not devote all their time to the distribution of literature, can spare a few hours for work in their own neighborhoods. The sale of our journals, the loaning of tracts and books, following the interest which might thus be awakened by Bible studies in the home, are valuable means which all might utilize in some measure in the spread of the message of truth. Will you not consider what you can do in your own neighborhood?

THIS week marks the departure of two leading workers who have long been connected with the local work here in Washington, and in a general way with the work throughout the field. Elder I. H. Evans sails for the Orient to undertake direct supervision of the great field to which he was elected at the last General Conference, as vice-president of the Asiatic Division. His family will not go to the field until another year. Brother Evans's active connection with the work in the East will be heartily welcomed by our brethren and sisters in the various Oriental mission fields, who have long felt the need of the excellent counsel and help which he will be able to give. Prof. Frederick Griggs, for some years secretary of the General Conference Educational Department, is leaving for College View, Neb., where he will take the presidency of Union College. En route, he will attend the educational convention at Berrien Springs, Mich., and other gatherings through the summer. Brother Griggs's experience in the educational work will enable him to render excellent service to this large institution. Our prayers will go with these workers to their new fields.

### "Ministry of Healing" Now Ready

THE Review and Herald Publishing Association is now prepared to fill orders for "Ministry of Healing."

The Pacific Press Publishing Association announces that the relief edition will be ready for delivery by July 1.

Due care should be taken to give sufficient notice of future requirements, so that the publishing houses may have ample time in getting out future editions. This will save disappointment in securing books.  
 L. A. HANSEN.