

The Advent Sabbath
Review and Herald

Vol. 87

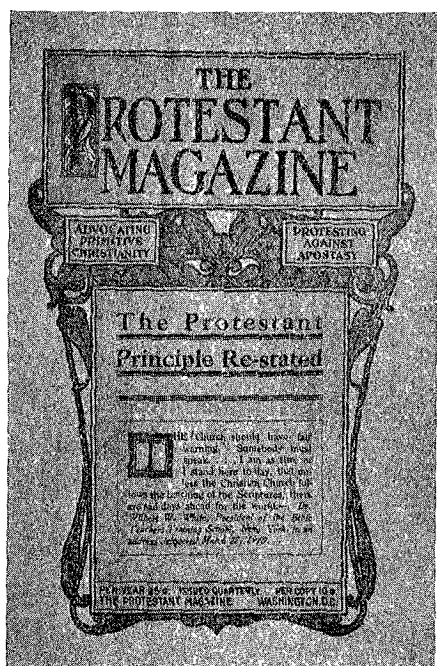
Takoma Park Station, Washington, D. C., June 9, 1910

No. 23



RONA FALLS, PORT MORESBY

Roosevelt and the Vatican



NO incident in years has so stirred both the secular and the religious press throughout the world as the recent episode at Rome, when former President Roosevelt was denied an audience with the Pope, except upon conditions which Mr. Roosevelt felt he could not accept without compromising his personal freedom. The threatening aspect of present-day Roman intolerance was plainly betrayed.

In making this Vatican affair the leading feature of its second issue for 1910, the PROTESTANT MAGAZINE avoids personalities, but deals in a dignified yet forcible manner with the underlying principles of Catholic intolerance which are involved. For this feature alone, the PROTESTANT MAGAZINE should be in the hands of every true Protestant in the land.

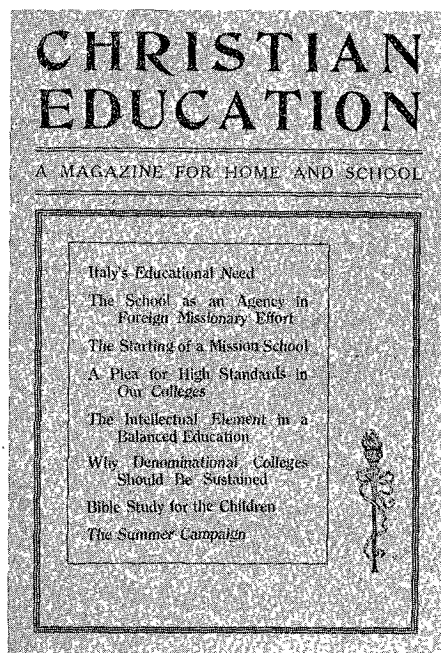
ENGLAND'S NEW KING AND THE PROTESTANT OATH

Coming on top of the Vatican incident, the religious controversy which arises in England with reference to the taking

of the King's Oath, by the new king, George V, is of unusual significance. The light thrown upon the situation by this number of the PROTESTANT MAGAZINE will be appreciated by all readers.

OUR MISSION SCHOOLS IN FAR-AWAY LANDS

The May-June number of CHRISTIAN EDUCATION is a strong missions number, bearing interesting messages from a number of distant mission fields, written by those who are in direct charge of important phases of the educational work. There are articles from Rome, South Africa, Japan, Korea, China, and other foreign lands. All the departments in this issue are especially helpful, showing evidence of painstaking care on the part of the editors. This number of CHRISTIAN EDUCATION is deserving of a large circulation.



EARN A SCHOLARSHIP

There is no better way for a young man or a young woman to lay the proper foundation for a successful, useful life than by taking a thorough course in one of our Christian schools or colleges. These schools are not open to the rich or well-to-do alone. Any one who will, may readily earn his way. The best way to earn a scholarship is by selling such publications as those described above, together with LIFE AND HEALTH and the Temperance INSTRUCTOR. Many are also earning scholarships by selling our subscription books. Publications and books are supplied by the State tract societies, and inexperienced workers are trained to the point of success by field missionary secretaries.

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Review and Herald Publishing Assn., Washington, D. C.

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 9, 1910

No. 23

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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.

Christ Our Helper

MRS. E. G. WHITE

THE only begotten Son of God came to this world to redeem the fallen race. He has given us evidence of his great power. He will enable those who receive him to build up characters free from all the tendencies that Satan reveals. We can resist the enemy and all his forces. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right.

Our divine Lord is equal to any emergency. With him nothing is impossible. He has shown his great love for us by living a life of self-denial and sacrifice, and by dying a death of agony. Come to Christ just as you are, weak, helpless, and ready to die. Cast yourself wholly on his mercy. There is no difficulty within or without that can not be surmounted in his strength. Some have stormy tempers; but he who calmed the stormy Sea of Galilee will say to the troubled heart, "Peace, be still." There is no nature so rebellious that Christ can not subdue it, no temper so stormy that he can not quell it, if the heart is surrendered to his keeping.

He who commits his soul to Jesus need not despond. We have an all-powerful Saviour. Looking to Jesus, the author and finisher of your faith, you can say, "God is our refuge and strength, a very present help in trouble. Therefore will

we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Do not think that the Christian life is free from temptation. Temptations will come to every Christian. Both the Christian and the one who does not accept Christ as his leader will have trials. The difference is that the latter is serving a tyrant, doing his mean drudgery, while the Christian is serving the One who died to give him eternal life. Do not look upon trial as something strange, but as the means by which we are to be purified and strengthened. "Count it all joy when ye fall into divers temptations," James admonishes, "knowing this, that the trying of your faith worketh patience."

In the future life we shall understand things that here greatly perplex us. We shall realize how strong a helper we had, and how angels of God were commissioned to guard us as we followed the counsel of the Word of God.

To all who receive him, Christ will give power to become the sons of God. He is a present help in every time of need. Let us be ashamed of our wavering faith. Those who are overcome have only themselves to blame for their failure to resist the enemy. All who choose can come to Christ and find the help they need.

There stands among you the mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn away from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we fallen so far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Let us have more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Trustful dependence on Jesus makes victory not only possible, but certain. Though multitudes are pressing on in the wrong way, though

the outlook be ever so discouraging, yet we may have full assurance in our Leader; for "I am God," he declares, "and there is none else." He is infinite in power, and able to save all who come to him. There is no other in whom we can safely trust.

A More Effective Ministry¹

A. T. ROBINSON

"He that winneth souls is wise." Prov. 11:30.

THE demand of the hour is for specialists in every department of life. He who attempts several lines of effort is sure to excel in nothing, and more than likely to make a failure of everything. The work of the gospel ministry is no exception to this rule. He who thinks he can drift into that sacred and holy work, after failing in almost everything else undertaken, places a woefully low estimate upon that high calling.

The only way a man can reasonably hope to make a success of any worldly profession is by throwing every energy of his being into it. No lawyer, banker, merchant, or other professional man ever attained success, influence, or wealth, except by making his chosen work the one dominating idea of his life. Every man who has reached any degree of greatness in his life-work has started out by placing before himself a difficult task, a high ideal to be reached. "This one thing I do," has been the motto of every truly successful life.

That which made the apostle Paul great in his profession — that made his testimony an authority on the work of the gospel ministry — was the fact that he set his mark high, and made it the one effort of his life to reach it. Here is his life motto, a good one for every minister of the gospel: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "Give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all." These are among the admonitions of the great apostle to every man who dares assume the solemn responsibility of the gospel ministry.

My brother in the ministry, I invite you to critically review your work for the past year. Have you kept the "mark for the prize of the high calling" ever

¹ Paper read by Elder A. T. Robinson at the Nebraska Conference workers' meeting, Hastings, Neb., April 17, 1910.

before your eyes? Have you worked for definite results? I will venture what I believe would be the answer that many preachers would give to their own hearts in this matter: "Well, I went where the conference committee asked me to go; I thought I would try it. If souls were converted to the truth, well and good; but if not, of course I could not help that. It is the Lord who must give the increase; and if he does not see fit to give any increase, of course I am not responsible. The Lord says that if a man does not provide for his own house, he is worse than an infidel; but I drew my salary each month, and this enabled me to provide for my family: so I did not have anything to worry about. Of course I must live, and my family must live. The Lord says that a man who plants a vineyard has the right to eat of the fruit of the vineyard, and that 'the husbandman that laboreth must be first partaker of the fruits.'" True, brother, but the Lord's plan for the support of his ministers is based on the supposition that there will be fruit as the result of their labor. How many preachers would go out in the work during the coming season if some definite arrangement was made by which their salaries would be dependent upon actual returns from their labors?

Sometimes I wish we had some way of applying Gideon's army test to ourselves. Gideon had raised a little army of thirty-two thousand men, to go out against the Midianites, who were "as grasshoppers for multitude; for both they and their camels were without number." But the Lord, looking at Gideon's army, saw a feeling of pride and self-sufficiency in their hearts. "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." A proclamation was made in the camp: "Whosoever is fearful and afraid, let him return, and depart early from mount Gilead." Many were glad to avail themselves of this permission. "And there returned of the people twenty and two thousand; and there remained ten thousand." "The people are yet too many," said the Lord, and another test was given. When the number was reduced to three hundred men, each one of whom was so true to God and to the task before him that he would not take his eyes off the enemy, even while quenching his thirst, God said, "By the three hundred men that lapped will I save you."

I would like to see every worker in the employ of the Nebraska Conference, including the conference president, settle it in his heart — in some way get his soul fired with the conviction from God — that he is going out to win souls for the Master; and that unless he can go from this workers' meeting with a fixed and unconquerable determination to see definite results from his labors during the coming season, he will turn his attention to some other occupation. Better, a hun-

dred times over, make a success of some honorable worldly calling, than to be dabbling in other things while engaged in the work of the ministry. The gospel minister must "endure hardness, as a good soldier of Jesus Christ," remembering that "no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

I would rather see two thirds of this company of workers decide at this meeting to turn their attention to some worldly occupation, and ten of our number go out from this meeting with their souls fired with a zeal for God which would consume their very being if they could not see results of their labors, than to see what I fear we shall see,—what we have seen year after year,—this company, after spending ten days here, at conference expense, go out into the field, and at the close of the season come up to our camp-meeting and report one or two churches, made up mostly of old Sabbath-keepers, added to the conference.

Among those who labored in the earlier days of this message, we have some noble examples, worthy of our emulation. I knew a young minister in the earlier days who was counseled by the conference not to pitch his tent in a certain locality, but who insisted that he felt a burden to go to that place. The committee finally consented, but told him that they were impressed that he would not meet with success. The tent was pitched, and meetings began with a small interest, which gradually grew less, until at the close of the first week, there was almost no attendance, in spite of everything that could be done to interest the people. What was to be done?—Only one thing seemed left,—to confess his mistake in not following the counsel of the committee, take down the tent, and go to another place. But that would mean to disregard his conviction of what he had felt the Lord was calling him to do. A whole night was spent in pleading with God for victory. Something like the spirit that led John Knox to plead, "Give me Scotland, or I die," took possession of the heart of the young man and his associate; and that God who proves his people at the waters of Meribah, and answers in "the secret place of thunder," gave them the assurance of victory. The next day they went out as usual, and invited the people to come to the meeting. Somehow they felt sure the people would come; and they did come, and an interest was aroused. The Spirit of God set its seal to the word spoken, and a good church was raised up.

O that the Lord will baptize his servants with the baptism of the Holy Spirit, and give us a victory at this workers' meeting, the results of which shall be seen and felt by us in all the days of service that are to come!

Hastings, Neb.

HUMANITY is never so beautiful as when praying for forgiveness, or else forgiving another.—*Richter.*

The Awakening

L. D. SANTEE

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

A SOUND from Jehovah's trumpet
Wakes the dead who are lying low,
And swift to unnumbered mounds of earth

Will the guardian angels go.
At the Master's call the saints shall rise;
They have slept through seasons long;
But now they're caught to the radiant skies

To join the eternal song.

Room for the white-robed column,
Where the pavements are of gold!
Room for the tried and faithful ones
In the tender Shepherd's fold!
Room for the weary pilgrim band,
In the heavenly courts above,—
For the hands that did the Master's will,
And the hearts that beat with love

Room for the resurrected ones,
From the woes of earth set free!
In the city bright, where is no night,
Will they keep their jubilee.
A sound from Jehovah's trumpet
Has broken their slumber deep;
Their joy is long with the white-robed throng,
From the peace of a dreamless sleep.

At a sound from Jehovah's trumpet
Will the sea give up its dead,
And up through the wondrous pearly gates,
Will the soldiers of Jesus tread.
They awake to their home eternal,
Where no foot of sin has trod,
By a sound from Jehovah's trumpet,
And the voice of the Son of God.
Moline, Ill.

Relation of Our Sanitariums to the Third Angel's Message

D. H. KRESS, M. D.

THE sanitarium idea is the outgrowth of the health principles which have been associated with the proclamation of the third angel's message from its beginning. In 1821 Joseph Bates, then a sea captain, witnessing the evils resulting from strong drink, gave up the use of alcoholic liquors. Wine and cider were then regarded as household necessities by the majority because of their supposedly strengthening properties. In fact, about that time a Quaker in England who applied for a policy in a life-insurance company was rejected when it was ascertained that he was a total abstainer, although he was considered a good risk in other respects. Later the company consented to take the risk, provided an extra payment of ten per cent was made for his policy. It is now established that the total abstainer lives longer, and has fewer days off on account of illness during each year, than the moderate user of these milder alcoholic drinks; and total abstainers are considered much better risks by all insurance companies.

That which it has taken years for science to establish, Captain Joseph Bates advocated in his day. He abandoned all

alcoholic drinks about the year 1823. This was not the end of reforms with him. A few years later tobacco was given up for the same reason that alcoholic beverages were abandoned; and, still later, in 1832, he gave up the use of tea and coffee. In 1843 flesh foods were added to the list of undesirables; and from that date to the time of his death, which occurred thirty years later, Captain Bates remained an abstainer from flesh food.

Science to-day upholds every one of the steps in reform taken by Captain Bates. So strong is the feeling against alcohol, even by medical men, that it is seldom prescribed as a remedial agency. Its supposedly beneficial effects are known to be due to its paralyzing influence. Alcohol renders the patient unconscious of his real condition, just as it makes a man exposed to cold unconscious of the fact that he is cold, and perhaps in serious danger. Thus the science of the Bible now stands vindicated—"wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

The search-light of science is now being turned on tobacco, tea, and coffee. These, too, are narcotics, and lessen the feeling of fatigue, sorrow, and business or home perplexities, by deadening the sense of consciousness. Flesh foods have concealed within their fibers subtle poisons which exert a similar influence. No man can afford to be made unconscious of his real condition, either physical or moral; he can not, therefore, afford to introduce into his body, poisons which benumb the only medium through which God, by his Spirit, can communicate with man, and convict of sin and of righteousness; for such an act may result in the loss of the soul.

After the bitter disappointment of 1844, many forsook the advent doctrine altogether, giving no further thought to it. But not so Captain Bates. God had prepared this man, unconsciously to himself, to start a still greater reform. His mind was directed to the latter part of Revelation 10, "Thou must prophesy again before many peoples and nations and tongues and kings;" to the temple of God in heaven, as mentioned in Rev. 11:1, 2; and to the ark and its contents—the ten commandments. Light came into his mind especially upon the fourth commandment, which was then ignored; and this light he at once proceeded to communicate to the world.

This great health and temperance reformer was the man whom God selected to call attention to the Sabbath reform, as connected with the heralding of the second coming of Christ. Captain Bates was the first Seventh-day Adventist. So, in the providence of God, our sanitariums have been established to give special prominence to, and to teach, these reforms, and thus prepare minds (as God prepared the mind of Joseph Bates) for the reception of the Sabbath truth and other truths connected with the proclamation of the second coming of Christ.

A little over forty years ago, at Battle

Creek, Mich., our first sanitarium was established. It was an unpretentious beginning. Our facilities for doing sanitarium work were very meager. We had no physicians, no nurses. The ministers of the gospel were the chief advocates of these reforms. Articles on health were written by them; and, in fact, they are responsible for the impetus given to this great reform movement, which has resulted in the establishment of over eighty sanitariums, with an investment of more than three million dollars. At present two thousand workers are engaged in sanitarium work, and we have more than one hundred physicians. In these institutions a thousand earnest young people are in training as medical missionaries for foreign and home fields. Foreign missionary work can not be carried on without missionaries, and missionaries can not be developed without schools of training. To the medical missionary, doors will open which remain forever closed to the ordinary missionary. In our sanitariums, young men and women have an opportunity to receive a training for this double ministry, at little or no expense to themselves. Twenty-five thousand persons pass through our sanitariums as patients or guests each year, remaining, on an average, five weeks each. The good accomplished by their stay, the far-reaching effect of their being brought under these influences even for this brief time, the books of heaven alone will reveal.

But there is another side to the picture. Many of our sanitariums have their usefulness crippled because of their burden of debt. The managers find it impossible to keep up the service, equipment, and repairs of the institutions, because of lack of means. Unfavorable impressions may thus be made of those who should in every respect be models of neatness and order. Our sanitariums also desire to do much more for a class that have none to help them, especially for our own sick poor; but here again the burden of debt prevents.

The plan of relief proposed—that each member of our denomination sell two copies of "Ministry of Healing" and five copies of *Life and Health* each year for three years—will, if carried out, do much to place our sanitariums in a position to do the work which at present they are unable to perform. The plan itself does not call for an impossible effort on the part of any one (to sell two books and five magazines a year is not a great task); but if it is faithfully carried out, it will mean much to our sanitariums, enabling them to reduce their indebtedness one half in three years.

The world needs the truths found in "Ministry of Healing;" and few who read it will be led astray by Christian Science, the Emmanuel Movement, the hypnotic-suggestion theory, or other false mind-cures, which are at present deceiving multitudes: our people need the experience they will gain in this work; and our sanitariums greatly need the help that can come to them in this

way. May we not expect God's blessing to rest richly upon those who will put earnest effort into this work of placing our sanitariums in their proper setting in the third angel's message?

Takoma Park, D. C.

The Two Thrones—No. 2

J. N. LOUGHBOROUGH

THAT there was to be a limit to the rule of Christ as a priest upon his Father's throne, is made definite by the prediction made by David concerning it: "Sit thou at my right hand, *until* I make thine enemies thy footstool." Ps. 110:1, 2. This language would surely lead us to conclude that when his enemies should be made his footstool, his position as priest at his Father's right hand would cease. This is intimated also in the statement in Rev. 3:21 that the time would then come when his throne and kingdom would be established, and his people be associated with him as joint rulers in that kingdom.

While Christ is seated upon his Father's throne is the time when grace is manifest in behalf of penitent sinners. Of this we read as follows: "For 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, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. That priestly service of Christ in our behalf is confined to his work in the sanctuary above. That service which was shadowed forth in each year's service of the earthly sanctuary was first a service for all those who humbly confessed their sins on the head of the beast whose blood was conveyed into the sanctuary, and then blotted out in the closing work of the year, on the day of atonement.

The "mystery of God"—the gospel work—is "finished" under the sounding of the seventh angel, when he begins to sound. Rev. 11:7. When that angel sounds, the apartment of the temple in heaven is opened which contains "the ark of God's testament." Rev. 11:19. That service, as set forth in the typical sanctuary, was when the high priest blotted out the sins of Israel, no longer bearing them, but placing them upon the head of the scapegoat [a type of Satan], who, when Christ blots out the confessed sins of his people, and puts them upon his head, bears them into a land uninhabited.

Of the termination of the priestly work of Christ upon his Father's throne, we read definitely in Paul's letter to the Corinthians, in the following words: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all

authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15: 22-28.

Some have attempted to apply this language to Christ's own throne and his kingdom, saying that the delivering up of the kingdom means that he simply submits it to his Father for his inspection, to see if it is in harmony with the Father's mind. Such reasoners make Christ the one who puts all enemies under his own feet. Surely such construction makes only confusion in the language used; for in the end it would make Christ become subject to himself.

The language is a clear fulfilment of the Father's prediction, "Sit thou at my right hand [as a priest], until I make thine enemies thy footstool." Ps. 110: 1. It clearly sets forth the time when Christ yields up that priestly position on the Father's throne. We will quote the scripture again, inserting the names meant by "him" and "he:"—

"Then [at the resurrection of the righteous, at Christ's second coming] cometh the end, when he [Christ] shall have delivered up the kingdom [the kingdom of grace, his position on his Father's throne], to God, even the Father; when he [the Father] shall have put down all rule and all authority and power. For he [Christ] must reign [on his Father's throne] till he [God] hath put all enemies under his [Christ's] feet. The last enemy that shall be destroyed is death. For he [God] hath put all things under his [Christ's] feet. But when he [God] saith all things are put under him [Christ], it is manifest that he [God] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [God] that put all things under him, that God may be all in all."

That Christ's work as a priest ceases when he leaves his position on his Father's throne, is further made clear from Paul's statement respecting his work as a sin-bearer. Writing to the Hebrews, he compares the work of Christ with that performed in the temple service. And that service he calls "a shadow of good things to come, and not the very image." Heb. 10: 1. In order that the service of the high priest on the day of atonement should be the very image, the priest himself must have shed his own blood, died, been raised from the dead, and offered his own blood. Instead, he died in symbol, as represented in the death of the victim, over which he had confessed the sins of Israel. Of this service Paul says: "And as it is ap-

pointed unto men once to die. [in figure, by the slaying of the goat], but after this the judgment [the typical judgment, on the day of atonement, in the cleansing of the sanctuary]: so Christ was once offered to bear the sins of many [he "bare our sins in his own body on the tree." 1 Peter 2: 24]; and unto them that look for him shall he appear the second time without sin unto salvation."

This language clearly states that when Christ comes the second time, he is no longer a sin-bearer. That work for sinners is then done. The confessed sins of his people are blotted from the books of record in heaven, and laid on the head of the scapegoat. The sinners are to meet the penalty of their own sins. Having done his work for sinners while ruling as a priest upon his Father's throne, he comes "without sin;" that is, his work for those in sin is done. Strange is the theory now taught by some,—that when he comes again, there will be a better chance for sinners than ever before!

Lodi, Cal.

Boldness

J. S. WASHBURN

HE who fears God will have no fear of demons or men, of wild beasts, of tempests, of fire, or of flood. The fear of the Lord is not only the beginning of wisdom, but it is the beginning of boldness and true courage. "There is forgiveness with thee, that thou mayest be feared." Ps. 130: 4.

The ground of forgiveness is the ground of boldness. All have sinned. No man can be bold on the ground that he is better than another. Sin brings torment and fear, a certain fearful looking for of judgment; but when we fear God as he would have us fear him, and confess our sins, we are forgiven; and then, while we fear God, we no longer fear the judgment.

A man whose conscience is clear, and who knows that God is a present help in every time of need, need have no fear. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Courage, boldness, to-day and in the day of Judgment, are given to God's people, not because of our goodness, but because of his righteousness, his faithfulness. When we have committed all to him, we cease to fear any earthly or satanic power.

The boldest, bravest man who ever lived was Jesus. He faced the combined power of all the fallen angels and of evil men. He met temptation, suffering, mockery, scorn, yea, even death. "Because," he could say, as we may also say, "he is at my right hand, I shall not be moved." "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

A Christian is not timid. He is not a coward. Weak girls and children were true to Christ, meeting a fearful death in the arena by wild beasts. They endured torture. They stood fastened to the stake while the tide slowly rose about them, and did not quail nor yield. Because the Lord is with us, we may boldly stand, endure, fight the good fight of faith.

Men who have accomplished anything in this world have been men of bravery. Look at Elijah, who faced Ahab and the prophets of Baal, yea, all Israel, saying, "As the Lord God of Israel liveth, before whom I stand." Look at the boldness and intrepid courage of the apostle Paul. Hear the ringing words of Martin Luther:—

"And though this world, with devils filled,

Should threaten to undo us,
We will not fear, for God hath willed
His truth should triumph through us."

Brother, sister, let us lift up our heads. Let us look the world, the danger, yea, all that would cause us to tremble, boldly in the face. Let us cast fears and discouragement to the winds. He who is unconquerable is our friend. He is with us all the days; he will never forsake us. Even in the day of danger and of death he gives perfect assurance.

Facing death, the Christian sings his triumph. He has come boldly to the throne of grace. He has found grace to help in time of need. He has known the experience that perfect love casteth out fear. He has sinned, but O, the blood of Jesus Christ has cleansed from all sin! He has thus, and thus only, a clear record and title to a throne and a kingdom. His love has been made perfect, and he thus has "boldness in the day of judgment." Even in that awful day when before the face of the Judge heaven and earth flee, he stands purified, cleansed, complete, fearless. Glorious experience! Dear reader, may this be yours now and in the great and terrible day of the Lord just before us.

"Bold shall I stand in that great day,
For who ought to my charge shall lay,
While, through His blood, absolved I am
From sin's tremendous curse and stain?"

Nashville, Tenn.

"WHEN you rise in the morning, say that you will make the day blessed to a fellow creature. It is easily done. A left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the dejected,—trifles in themselves as light as air,—will do it at least for the twenty-four hours. If you are young, depend upon it that it will tell upon you when you are old; and if you are old, rest assured that it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person away happy through the day, that will be three hundred sixty-five in the course of a year."



Send Them to Bed With a Kiss

O MOTHERS! so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss,—
But, mothers, whatever may vex you,
Send the children to bed with a kiss.

The dear little feet wander often,
Perhaps, from the pathway of right;
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers,
Who'd give all the world for your
bliss,
And, as thanks for your infinite blessing,
Send the children to bed with a kiss.

For some day the noise will not vex you,
The silence will hurt you far more;
You will long for the sweet, childish
voices,
For a bright, childish face at the door;
And to press a child's face to your
bosom,—
You'd give all the world just for this.
For the comfort 'twill give you in sor-
row,
Send the children to bed with a kiss.

— *Advocate and Guardian.*

Shall We Tell Fairy Stories to the Children?

GRANT PRIDDY

WHEN I speak of "fairy stories," I wish to include all such stories as "Jack and the Bean-Stalk," "The Three Bears," "Little Red Riding-Hood," etc., as well as those untruths which are sometimes told about "Santa Claus" and the new baby.

A child's mind is easily impressed, and we can not be too careful in regard to his teaching. When we repeat to him wierd and fanciful stories about fairies, ghosts, and goblins, we are not only filling his mind with that which will be a positive injury, but we are losing a precious opportunity to teach important truth, which will help him to form a righteous character. One is taking upon himself a fearful responsibility when his teaching is such as to give the youthful mind a wrong mold. "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." Luke 17:2.

Fairy stories unduly excite the imagination, affect the nerves, and tend to make children timid. I once knew of a little girl who had a serious illness, and had to leave school, because her teacher made it a part of her program to tell the children fairy tales. The nerves of

the child gave way, and in her illness she imagined that the room was inhabited by horrible creatures.

The tendency of the fictitious tale is toward skepticism and superstition. When the children become older, they discover the fact that they have been deceived, and they learn to doubt things that are really true. To doubt everything will be found as disastrous as to believe everything. There are many who count themselves Christians, whose religion is really little more than superstition. It consists of a rigid observance of forms, and a dread of transgressing church rules, for fear that ill luck will follow. It appears much like the fruit of the seed planted in childhood, when some waving of a fairy wand, or some absurd incantation, wrought magical success or dire disaster. There is no genuine faith or heart-transformation in such religion.

As the first glass of wine taken by a young man is a step in a downward course, which may lead to degradation, pauperism, and eternal death, so the repetition and belief of the fairy story may prove to be a step that leads far away from God. Not all who drink the first glass become drunkards, but the tendency in that direction is so strong that it is unsafe to touch the deceptive draft. It is true that some whose intellectual diet has not been what it should be afterward become Christians; but these exceptions do not prove that there is no danger.

Ellesmere, Ontario.

The Fly Pest

THE fly season is on, and it now behooves every one to fight these disease-carriers vigorously. Of all pests, the common house-fly is now recognized as the worst in the way of carrying disease. It breeds in filth, it lives on filth, and it carries filth. It spreads disease germs on the meats, the milk, and the vegetables which the people eat. It is one of the most prolific causes of typhoid fever, tuberculosis, dysentery, etc., in that it carries the germs of these diseases to the food and the bodies of the people. The fight against these is being vigorously waged on all sides, especially by boards of health. Flies should be kept out of the house by means of screens, and in case some should slip in when the doors are temporarily opened, they should be caught on fly-paper or killed with fly-poison. The Merchants' Association of New York City has issued the following rules for dealing with the fly nuisance, which it would be well for every one to observe:—

Keep flies away from the sick, especially those ill with contagious diseases. Kill every fly that strays into the sick-room: its body is covered with disease germs.

Do not allow decaying material of any sort to accumulate on or near your premises.

All refuse which tends in any way to fermentation, such as bedding, straw, paper, waste, and vegetable matter, should be disposed of or covered with lime or kerosene oil.

Screen all food, whether in the house or exposed for sale.

Keep all receptacles for garbage carefully covered, and the cans cleaned, or sprinkled with oil or lime.

Keep all stable manure in vault or pit screened or sprinkled with lime, oil, or other cheap preparations, such as are sold by a number of reliable manufacturers.

See that your sewerage system is in good order; that it does not leak, is up-to-date, and not exposed to flies.

Pour kerosene into the drains.

Burn or bury all table refuse.

Screen all windows and doors, especially in the kitchen and dining-room.

If you see flies, you may be sure that their breeding-place is in near-by filth. It may be behind the door, under the table, or in the cuspidor.

If there is no dirt or filth, there will be no flies.

If there is a nuisance in the neighborhood, write at once to the health department.—*Boulder (Colo.) Daily Herald.*

Getting the Most Out of Life

WHAT do I get out of life? This question confronts each one of us. Many are living in the past, brooding over losses and the death of loved ones, considering their lives failures because their high ambitions have not been realized. We should live in the present and prepare for the future; let the past be buried if it prevents us from reaching the summit of success and happiness.

"Take the lesson to thyself, loving heart and true;
Golden years are passing by, life is ebbing, too.
Learn to make the most of life, lose no happy day,
Time can never bring thee back chances swept away.
Leave no tender word unsaid, love while life shall last,
The mill will never grind again with waters that are past."

These beautiful thoughts should make every one feel like getting a new grasp on life, doing all that is possible to get the most out of life for the present and for the future.—*Success.*

PRIVATE devotions and secret offices of religion are like the refreshing of a garden with the distilling and petty drops of a water-pot; but, addressed from the temple, are like rain from heaven.—*Jeremy Taylor.*

THE WORLD-WIDE FIELD

Thy Will Be Done

COULD I but know each step that I
Must tread unto the end;
Were I to have life's devious chart,
Complete, placed in my hand,
With every burden there portrayed,
And every task well planned,
The joys to know, the griefs to bear,
The causes to defend,
How automatic life would be!

Thy way is best, hold Thou the chart,
Permit me but to know,
Each day, the duties to perform,
Each hour, the way to go;
And I thy will shall strive to do,
As faith e'er stronger
grows,
And knowledge into wis-
dom blends,
As stream to river
flows,
Until at last I meet with
thee.

—Frank L. Connor.

China

WM. A. WESTWORTH

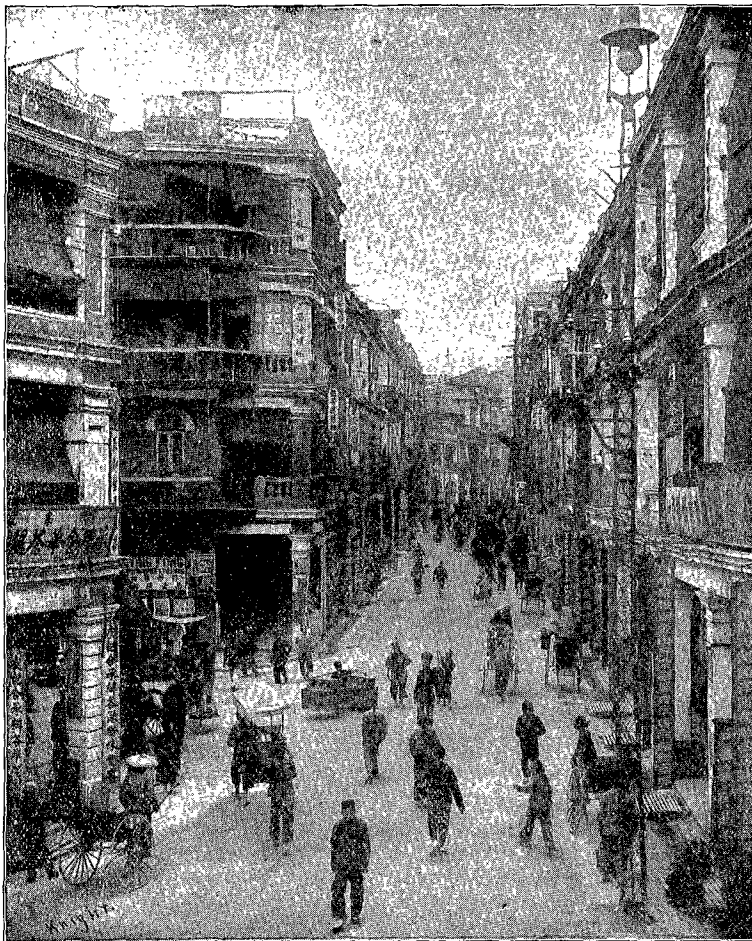
HAD not past experience shown us the necessity of being ready for any call that might come, we would have to confess to some degree of surprise at the request of the General Conference Committee that we make China our field of labor. But having determined to be ready to make any necessary sacrifice of personal desires essential to the progress of God's work, we heartily responded to the call to this dark country. Although the experiences have thus far been different from anything in the past, we can not but testify to the goodness of our Heavenly Father in caring for us since we left the home land, and praise him for the privilege of working here in the land of Sinim.

Leaving the United States the latter part of December, we had a very good voyage, considering the time of year. After short stops at Yokohama, Kobe, and Nagasaki, at which places we were met and entertained by the brethren there stationed, we reached Shanghai just in time for the annual council meeting, which had been arranged for the date of our arrival.

We were soon busy in the study of the situation in this vast mission field, which presents the greatest of all missionary problems. Day by day the magnitude of the work in China has grown upon us,

until we are overwhelmed with the situation confronting us. Were we not confident that God will finish the work, and cut it short in righteousness, we would have to give up in despair; for, from a human view-point, the task is greater than we as a people can ever hope to accomplish.

Still on every hand we can see how the Master is opening up the way, and evidences abound that nothing but victory awaits each honest effort to spread the light of this message, which will bring, as nothing else possibly can, relief to the people here. They are calling



QUEEN'S ROAD EAST, HONGKONG, CHINA

for the message on every hand. As we pass through the land from station to station, our hearts ache to hear the calls for help and for light about Jesus and his love. How sad to be compelled to tell them that we can not answer the cry! Had we a thousand workers where now we have one, or had we ten thousand where now we have one who is master of the language, we still could give every worker ten thousand souls to labor for, and yet have tens of millions unwarned. Does this mean anything to you? Brethren, it means something to us who are here, with this unspeakable need staring us in the face day after day;

and we can not but wonder when the tension will be lessened.

Our workers, though few, are working the best they can. We are still trying to divide our forces, and press out, so that centers for the training of native workers can be established. This year we open up work in three more provinces,—Szechuen, with a population of over sixty-eight million; Hupeh, with over thirty-five million; and Chekiang, with ten million. Think of it!—one hundred thirteen million heathen to five workers! Surely our ways are not "equal," when the demands of humanity on us in relation to this message are considered. But we thank God that even this small start can be made to begin to "throw a line" to these who are sinking to eternal despair.

At the council meeting already referred to, plans were made to strengthen every branch of the work. With confidence that our brethren and sisters at home would stand by us and God's work, we have taken steps to open up these new fields, and expect much of the blessing of God, who is everywhere giving us evidence that he stands at the helm.

The Southern Division was divided into two distinct missions, to be known as the Southern and Southeastern China missions, with populations of about thirty-seven million and twenty-five million respectively. This was necessary on account of the distances to travel, the variance in language, and the inaccessibility from a central headquarters. J. N. Anderson takes the Southern China Mission, and W. C. Hankins the Southeastern, as superintendents. R. F. Cottrell was asked to take the Eastern Division, which has a population of fifty million; and J. J. Westrup the Central Division, with one hundred million. In a few weeks F. A. Allum expects to enter the Western Division, with its population of eighty million. Dr. A. C. Selmon will come to Shanghai to labor as editor of the paper; and N. P. Keh was called from Amoy to act as Chinese editor, and is now at work in that capacity.

Progress has been made as far as funds would allow in establishing the press work on our own land, and till this can be accomplished, our hands are practically tied. Calls for literature abound. Every little while we hear of souls who are coming into the truth through reading, and the demands for our papers, tracts, etc., are far in excess of what we can supply. To hire the work done means great expense, and at the same

time this very work might be given to our own believers, who, with hearts in love with the message, would render far better service than is possible by those who know not the truth.

Shanghai.

The West Indies—Cuba

U. BENDER

OUR local conference meetings began this year at Jamaica, January 1-10. We were very fortunate in having Prof. F. Griggs present at this meeting. He has already reported the meeting, so I will only say that, so far as human judgment goes, the conference was a profitable one in every respect.

On January 8 Professor Griggs and myself sailed from Kingston for Cuba. The sea was very rough; it was not long until nearly all the passengers were seasick. After thirty hours of fasting and nausea, we landed at Santiago, leaving by train the next morning for Havana, five hundred forty miles distant. On the way, we stopped one day at Omaja to visit the brethren. The church at this place is composed of believers from the States who have come to Cuba to help the cause in whatever way they can. They greatly desire to see a school established at Omaja, not only for the benefit of their own children, but also for Cuban children.

We stopped overnight in Camaguey, the largest city in central Cuba. This enabled us to make the entire trip by day, and so get a good look at the country all along the railroad. The eastern part of the island is made up of lofty mountains. After leaving the mountains, we passed through about two hundred miles of heavily timbered country. To the west, the country is more open, with savanas, or cleared land, till one reaches the mountains at the west end of the island.

On Sabbath, January 15, the church at Marianao, near Havana, had an all-day meeting. Sabbath-school began shortly after 9 A. M., and was followed by examination of candidates and baptism, seven believers taking this step. On returning from the river, quarterly meeting services were held, which lasted till sunset. All the talking was done in Spanish, or interpreted. This church is almost entirely composed of Cubans. It has grown during the past year; I do not know its exact membership.

The next day we went out about fifty miles west, to visit the church at San Claudio. Like the church at Omaja, this company is composed of believers who have moved here from the States. Among them are S. H. Carnahan and wife, who are conducting a school for American and Cuban children. As the boat was soon to sail for New York, Professor Griggs hurried back to Havana, E. W. Snyder and I remaining with the church a few days longer.

In order to sail to Santo Domingo, I returned to Santiago. On the way I spent one Sabbath with Brother Guy Holmes and family at Minas. Here I

was joined by B. E. Connerly, and after visiting Brother and Sister Anderson at Las Tunas, where they have a good school for the Cubans, we spent the following Sabbath with the church at Omaja. Here Sister E. C. Gray, Prof. E. A. Sutherland, and E. W. Synder met us; and after a short counsel with reference to the work in Cuba, we went on to Santiago.

Cuba is a Spanish field. The people are mixed in color, and know little of religion outside of the leading of the Roman Catholic Church. The work of the third angel's message will grow in this island, but it will require much effort. We thank God that it is making headway. May the Lord give abundant increase to the seed sown.

Jamaica, West Indies.

An Industrial School in the Orient

R. B. THURBER

WE are happy to sound a note of courage from Meiktila, Burma, in our first report to the readers of the REVIEW. At the last General Conference, Elder H. H. Votaw made a strong plea for a teacher



ROYAL PALMS, CUBA

to start an industrial school at this place in central Burma. We were sent in answer to this call, and arrived in Meiktila on January 11 of the present year.

We believe God has opened the way for a good work to be done here among the Burmese. Seemingly by accident the truth came here, one influential man accepting the message, and telling its principles to all whom he met. The people were especially impressed with our health and educational principles. They urged that we start a school, and have worked enthusiastically in its behalf. They believe that eight thousand dollars can be raised here in the field to erect buildings. Several hundred dollars has already been contributed. A grant of seventeen acres of land has been secured from the government, adjoining which is

much low rice-land, which can be purchased at a low rate, and irrigated.

Elder R. A. Beckner is with us for a time, also David Hpo Hla, our Burmese worker, who is also our Burmese teacher. According to the general plan, we settled down to study the language, that we might be better able to work for these people. We expected no interruption for the first year; but the Burmese urged us to begin our work, even in a small way, to show the people that we were in earnest, so that more money would come in. Besides, their children had been taken out of other schools, and were waiting. After considering the matter carefully, it seemed the Lord's leading, so we consented to give them three hours a day for the present. They rented a large store in the center of the town, and we began school on March 15, with fifteen boys, ranging from ten to twenty-five years of age. We are discouraging a large attendance, but many want to come. The school is held from seven to ten in the morning, thus being over before the heat of the day, and we have the rest of the day for language study.

Not the least of our troubles is in the line of discipline. The time-worn habit of shouting their lessons aloud still clings to them, and they can not be made to understand that comparative quiet must be preserved. We have only crude benches and tables, and not enough of them. But we are purchasing some tools and lumber, and, with the help of the boys, will make properly shaped seats and desks.

The Burmese desire to have the work started on a right basis, so we have better facilities in the way of maps, etc., than many schools in America. A signal victory was gained in persuading them to introduce our "True Education Series" of school readers. The system of correlation taught in them is excellent for our work here. More and more schools are destined to be established beyond the seas.

We have heard that some of the parents object to our teaching the Bible in the school, but we made it plain that such teaching is a part of our plan. However, we told the boys at first that they need not enter the Bible class unless they wished. Then we endeavored to make the wonderful story of creation and salvation interesting to them, and now all are glad to stop everything and listen intently.

We are fitting up the schoolroom for meetings, and soon will begin to proclaim the truth from the pulpit. Brother Hpo Hla will speak himself, or will interpret for us. We find it well to begin with the health principles; for the Buddhists feel that we have special light in that line.

The language is hard to learn, and not easily picked up, like the Hindustani, which latter tongue is spoken by the servant classes here. Yet the Burmese can be acquired, and we hope by the close of the year to be doing some work in the vernacular.



WASHINGTON, D. C., JUNE 9, 1910

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

Editorial

Our First French Work.—In the REVIEW of May 1, 1856, was a letter from Augustin C. Bourdeau, pastor of a little French church in Vermont, announcing that he and his wife and his parents had accepted the third angel's message, through reading the REVIEW. The following February he reported a visit he had made to Canada, to carry the light to his brother, Daniel T. Bourdeau, who was in the French Institute of the Grand Ligne Mission. The ordeal of meeting the learned professors of the institute weighed heavily upon the young convert:—

Satan tried for a while to put snares in my way to prevent me from going to Canada: I was unlearned, and too young (twenty-two years of age) to appear before such learned and mighty men. "But," said Paul, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." These words of the apostle banished all my fears; and I felt that if God was for me, I had nothing to fear.

DISCUSSING with the leading professor, his brother Daniel was surprised at the professor's endeavor, first, to show that there was no Sabbath at all, and then to build up a Sunday sabbath from nothing. His final position was, "It is better to cover a truth, rather than to offend." This line of controversy drove Daniel Bourdeau to take sides with his brother in the argument. Brother A. C. Bourdeau was greatly strengthened by the interview, and his brother was convicted. That night, says the report,—

We prayed till he felt that his sins were forgiven. Then he prayed the Lord to guide him in the truth concerning the Sabbath. We continued in prayer till break of day. Of a truth the Lord was with us in our little prayer-meeting, and that to bless. Praise his ever-blessed name!

A FEW Sabbaths later Brother D. T. Bourdeau wrote to his people that he had fully accepted the light, adding: "I this day retrace my steps. I come within the circumference of the Bible. I enlist in the army of the Almighty." By De-

ember, 1857, he was in Battle Creek, studying and preparing to translate. Elder James White printed that month the first call for help to bring out literature in the French language:—

God in his great goodness has brought Brethren Augustin and Daniel Bourdeau to love and obey the present truth, and they most ardently desire to teach it to the French people. Brethren, they need tracts as well as we. It is for you to say whether they shall have them. I wait to hear from you, and shall go forward in this work if I am sustained by my brethren.

In April, 1859, the REVIEW began to advertise a French tract on the Sabbath, and one on the prophecies of Daniel 2 and 7.

Commissioned by a Vision

BETWEEN the years 1840 and 1850, Dr. Thomas E. Bond was editor of the Baltimore *Christian Advocate*, at that time one of the leading Methodist organs in America. After his death, in 1856, that paper published a memoir of his services and work. The writer of this memoir related the following experience, which we find reprinted in an early volume of the REVIEW:—

He very rarely mentioned it, and never ventured to designate or explain it. Its truth is, however, beyond question. The circumstances forbid the supposition of optical illusion or temporary hallucination. There are those living who testify to such of the facts as were subject to observation, and the memorials of the transaction are yet distinctly preserved in the religious character of sons and daughters of some who were immediately affected by it.

Being on a visit to his father, he was deeply grieved to find the church, which he had left in a state of prosperous activity, languishing, lukewarm, and weak. His thoughts were much occupied with the subject, and of course it was the matter of earnest and frequent prayer. In this state of mind, one morning he was walking over the fields to a neighboring house, when suddenly he seemed to be in a room where a number of people were assembled, apparently for worship. The room he recognized as an apartment in the house of a neighbor, where a prayer-meeting was to be held on the evening of that day. Had he stood in the midst of it, he could not have been more conscious of the scene. There was nothing of the dim, or shadowy, or dreamy about it. He recognized the people, noticed where they sat and stood, remarked his father near the table, at which a preacher was rising to give out a hymn. Near the middle of the congregation he saw a man named C—, for whose salvation he felt considerable anxiety, standing with his son beside him. While gazing with astonishment upon the scene, he heard the words, "Go and tell C— that he has an offer of salvation for the last time."

Naturally supposing that the too great concentration of mind upon one subject had induced some hallucination of the senses, Dr. Bond fell down on his knees, and besought God to preserve his reason.

The scene, however, continued; it would not disappear or change in any of its particulars. In vain he struggled to dispel it; the voice yet repeated, with indubitable distinctness, "Go tell C— that he has an offer of salvation for the last time." Yet how would he dare to deliver so awful a message!

For a great length of time he struggled for deliverance from what he still considered an illusion. At length an expedient occurred to him, which he adopted. He had never been in the room in which he was apparently present, when it was used for a public religious meeting. He, of course, did not know how it was commonly prepared for such occasions. He therefore noted with great care the particulars of the scene. He saw where the little table for the preacher, the benches and chairs for the people, were placed. He noticed his acquaintances, and where they sat and stood; and when he was satisfied that he had possessed himself perfectly of these details, he said, "I will go to this meeting; and if I find all things there to correspond with what I now see, it shall be a sign from the Lord, and I will deliver the message." Immediately the scene vanished, and he was alone in the green fields.

With a spirit indescribably agitated, he returned home, where he found ladies, who required him to escort them a long distance; and it was somewhat past the hour fixed for the meeting, when he reached the place. During the day he had freely indulged the hope that on his entrance into the room, his trouble would disappear. He thought he had been the subject of an illusion, the fruit of an excited brain; and that a want of correspondence, immediately to be detected, between the real scene and the one presented to his disordered fancy, would at once satisfy him as to the morbid character of his morning vision, and release him from the obligation of delivering the terrible message, with which he was conditionally charged.

When he opened the door, however, he saw again, in all its minuteness of detail, the morning scene. In vain he searched the room for a variant particular. There sat his father in the designated place. The preacher at the table was rising to give out the hymn. In the midst of the room stood C—, with his son beside him. Everything demanded that the message should be delivered.

After the preliminary exercises, he rose and stated the circumstances as we have related them; and then, going to C—, he laid his hand upon him, and repeated the words he had heard. The effect was indescribable. C— and his son fell down together and called upon God. An awful solemnity rested upon all present. Many cried for mercy, and from that time began a revival which spread far and wide, the fruits of which are yet seen, after many days.

In these last days, with unbalanced temperaments all about, and fanaticism running wild, disregarding the Word of God for fancies and impressions, we need more than ever to emphasize the things of the Word. However, in many an experience, we see that God bears testimony at the moment of need, even if by unusual means.

W. A. S.

Camp-Meeting Hints

ANOTHER camp-meeting season is opening before us. In various places throughout the world, plans and preparations are going forward for these annual spiritual feasts. It is desirable that each one who attends these meetings should receive that help which God is anxious to bestow. A few suggestions may be helpful to some of our readers in the realization of these blessings:—

1. Make early temporal preparation. Prepare to be at the first meeting and to remain until the close of the gathering. Arrange matters at home so that the mind may be at rest, and all the energies given to the development and realization of the desired blessing.

2. Make spiritual preparation. You are going to the encampment to unite with your brethren in communion with God. Prepare your heart for the reception of his Spirit. Confess to him every wrong in your life. If differences have entered into your family relationship or into the church of God, remove these stones of stumbling. These differences may prevent you from receiving the desired blessings; they may stand as obstacles in the way of others.

3. Arrange if possible to take your entire family. Let parents and children, a united band, go up to meet with God and seek his special help.

4. Induce your friends and neighbors to accompany you to the meeting. This will add zest to your attendance. In sharing with others your privileges and opportunities, your own soul will be doubly refreshed and strengthened.

5. Reach the camp the day before the opening meeting, in order that you may have your tent pitched, may become rested from your journey, and be in readiness to partake of the beginning of the feast.

6. As far as possible be in regular attendance at all general services. Do not absent yourself from the business meetings. Acquaint yourself with the working of the various departments of the cause, so that you may be intelligent as to what this movement is doing in the world, and the means and methods by which it is seeking to accomplish its purpose. Make note of all plans for the prosecution of the work, in order that you may co-operate intelligently in the future.

7. Take time for personal devotion. Remember that if you do not reach out personally after God, you may backslide even at a religious meeting. Take time every day for the study of the Word, time for private devotions and for family prayer.

8. Be a missionary worker. Judiciously and wisely labor for the members of your own family. See that each one

has a living experience in the things of God. Labor for your brethren and sisters. You will find many poor, discouraged souls on the camp-ground who need a kindly word of encouragement, a smile of cheer. Be sociable. Labor also for your friends and neighbors; watch your opportunities to show courtesy and kindness to strangers who may attend the meeting.

9. Co-operate with the spirit of the meeting and with the regulations of the grounds. Remember that while you have rights, others have rights as well; therefore do not disturb the quietness of the sleeping hour. Observe faithfully the regulations of the camp with respect to the daily program, sanitation, order, etc.

10. If you have children, be exceedingly watchful for their interests. These younger members of the flock sometimes go away from the camp-ground in a much worse condition than before the meeting. Do not allow them to drift, to come and go at will, but enter into their confidence and companionship. Remember that although they are at a religious meeting, they are not sedate old people; and they should be afforded proper exercise. A brisk walk once or twice a day, or other suitable physical exercise, will do much in affording relief to their pent-up spirits, and better enable them rightly to relate themselves to the religious services.

11. Keep sweet, and do not grumble or complain. Sometimes there are unpleasant things in camp life. The wind may blow, the rain may come down in torrents, and everything may not be to your liking. Consider these things as opportunities for the exercise of Christian grace. Refuse to express a word of complaint or criticism.

12. Avoid the spirit of pleasure-seeking. Many temptations will assail those gathered at our camp-meetings. Satan will devise ways and means to divert many from their purpose of seeking God. The spirit of sightseeing often robs many of the very meeting where they would receive the most help. Particularly should the young be guarded in these matters, and wise counsel and right direction should be afforded them in times of need.

13. Take care of the physical health. In the changed conditions of living, proper attention must be given this matter. Take with you suitable clothing for rainy weather or cold nights. Plain, healthful food should be served. Avoid cold lunches and highly seasoned food. In this period of physical inactivity many become sick through improper eating or overeating; and even if sickness does not result, the sensibilities are benumbed, and the mind is clouded to that which God desires them to obtain.

14. If possible, appear before God

with an offering for his work. Many needy enterprises, representing both local and general interests, will be presented. Respond to these calls, not alone to meet their requirements, but as an expression of love and gratitude for the mercies and benefits you have received. Give a helping hand to any necessary work, on the grounds, and, if needed, assist in clearing the encampment at the close of the meeting. Returning home, carry with you the fire and enthusiasm of the occasion to bless and gladden the lives of those who could not attend.

These suggestions are by no means exhaustive, but the observance of even these will do much in making our camp-meetings during the coming summer rich spiritual feasts to those who attend them. Let us co-operate with God and heavenly agencies in seeking to obtain that which he has in store for us. He is waiting to be gracious; let us open our hearts to receive the proffered blessing.

F. M. W.

Roman Purpose and American Liberties—No. 1

THE greater religious bodies of the country are courting the smiles of the Roman Church in spite of her designs against the country, against its purposes, and against its institutions. Rome's legitimate jurisdiction, as viewed by her, "is limited only by the boundaries of the world." The Pope is reckoned a "domestic prince" in every nation of the world. It is the purpose of the hierarchy that the Pope shall be king over all kings; that all people and all religions shall ultimately be brought into subjection to him, and that by the use of bodily punishment if necessary. Protestants have long considered themselves outside the papal jurisdiction. Rome does not so regard them, as the following Catholic statement of the case will show:—

Baptized infidels, such as heretics and apostates usually are, also baptized schismatics, may be compelled, even by corporal punishment, to return to the Catholic faith and the unity of the church. The reason is, because these by baptism have become subject to the church; and therefore the church has jurisdiction over them, and the power of compelling them through appointed means to obedience, and to fulfil the obligations contracted in baptism.—*Dens, Vol. II, No. 51, page 80.*

It may be news to many Protestants to learn that they are considered subjects of the man-made spiritual king of the world—the Pope; but the foregoing is too plain to be misunderstood, and is corroborated by the following teaching of St. Augustine:—

In all points in which they [heretics] think with us [Catholics], they are also in communion with us—are severed from us only in those points in which

they dissent from us. What they have retained of the teaching of the church, they do not lose by severance from her; hence the power of conferring baptism may be found outside the church. Moreover, it is Christ himself who baptizes. The grace of the sacrament is wholly independent of the qualification of him who administers it.—*Universal Church History*, *Alzog*, page 424.

Through such reasoning does the Catholic Church claim the fealty of all who have acknowledged their Lord's claims by taking part in the sacred ordinance of baptism. She does not even wait for the performance of that rite by individual preference or by Protestant clergymen, if the following from Hogan's "Auricular Confession" (page 130) be true:—

I baptized more children than any clergyman in Philadelphia; among these were hundreds of Presbyterians, Episcopalians, Methodists, and Baptists, brought to me for that purpose by their Roman Catholic nurses, without the knowledge of their Protestant mothers.—*Quoted in Cathcart's "Papal System,"* page 163.

How many other Catholic priests are doing the same thing may never be known; but to some such unwarranted mode of procedure as this must be attributed the wide discrepancy between the seventeen million adherents which they claim in this country, and the eleven million seven hundred ninety-five thousand which the statistician, Dr. H. K. Carroll, allows them. The moral obliquity revealed in such a transaction as that boasted of in the foregoing quotation is sufficiently apparent without further comment.

Claiming jurisdiction over all the world, claiming the unflinching fealty of all who have been baptized in any church, a necessary step to the recognition and enforcement of her claims is the rehabilitation of the Inquisition. Many Protestants delude themselves with the idea that the Roman Church would not use that right-hand supporter of her sovereignty in the present enlightened age, even if she felt herself sufficiently powerful to protect herself in its use. Such persons are not conversant with the facts, and have become Rome's apologists for an institution which she herself does not apologize for.

In a work entitled, "Plain Talk About the Protestantism of To-day," by Monsignor Segur, published originally in France, translated into English, and published in both England and the United States, we find these words in reference to the Spanish Inquisition:—

That institution you may value as you choose; you are at liberty to condemn the abuses and the cruelties of which it has been guilty through the violence of political passions and the character of the Spaniard; yet one can not but acknowledge, in the terrible part taken by the clergy in its trials, the most legiti-

mate and most natural exercise of ecclesiastical authority.—*Part III, proposition VII, page 186.*

Monsignor Segur does not hesitate to declare that the Inquisition was established by Roman Catholic governments as an "ecclesiastical institution," thus plainly indicating that it had the sanction and approbation of the Catholic Church; and this work is circulated in the United States with the approval of the bishop of Boston, whose "imprimatur" appears on its title-page. It will be noted that he does not give Catholics permission to condemn the Inquisition as an institution, nor even the Spanish Inquisition as such. It is only the cruelties and abuses which he charges to "political passion" that they are at liberty to condemn. Of the institution itself there is no word of disapproval.

In a work entitled "Letters on the Spanish Inquisition," by Comte Le Maistre, we find the following glowing tribute to that institution:—

The Inquisition is, in its very nature, good, mild, and preservative. It is the universal, indelible character of every ecclesiastical institution; you see it in Rome, and you can see it wherever the true church has power.—*Page 22.*

This writer, whose work is approvingly referred to by Cardinal Gibbons ("Faith of Our Fathers," page 291), frankly admits that the Inquisition existed in Spain "by virtue of the bull of the sovereign pontiff." Nevertheless, the cardinal, writing of the same institution, says:—

It was conceived, systematized, regulated in all its procedures and judgments, equipped with officers and powers, and its executions, fines, and confiscations were carried out by the royal authority alone, and not by the church.—*"Faith of Our Fathers,"* page 291.

Le Maistre was much nearer, both geographically and in point of time, to the institution of which he wrote than was the cardinal, Le Maistre's work appearing in 1815. In view of the fact that Le Maistre's book is recommended by the cardinal as "an impartial account of the Inquisition," we must give credence to his statement of the case. The cardinal declares the Catholic Church should not be held accountable for the atrocities of the Spanish Inquisition because it was conducted by the state and not by the church. If this were true, it is also true that that state was a Catholic state, and the Inquisition in it could have been abolished by one word from the Pope. But no Pope ever uttered that word; no one was ever excommunicated for taking part in its cruel practices; and even to the present time the bishops of that church are required to take oath to "observe the laws of the Inquisition."—*"Dealings With the Inquisition,"* Dr. Giacinto Achilli, page 74.

C. M. S.

"Is Ours a Christian Nation?"

THIS is the heading of an article in the young people's department of the *United Presbyterian* of May 19. The writer answers this question in two ways—Yes and No. The affirmative answer recites that Christianity underlies all our laws and institutions; that the American people have been animated by the teachings of Christianity, as shown in their oaths of office, their courts of justice, their schools and homes; that wherever any religion is recognized, it is the Christian religion; etc. Thanksgiving proclamations, the fact that legislative bodies open with prayer, and the laws against Sunday desecration, blasphemy, etc., are cited as further proof.

Then, too, every city, village, and hamlet from the Atlantic to the Pacific has its church spires pointing heavenward as mute witnesses to the truthfulness of the declaration, by the highest judicial authority in our land, "This is a Christian nation."

This last is a beautiful peroration to a specious and very deceptive argument, the absurdity of which is abundantly shown by the arraignment of the nation, as given in the same article by the *Presbyterian* itself.

In its negative answer it says:—

"Nevertheless I have somewhat against thee, because thou hast left thy first love." The practices of thousands of our citizens are far from that which the principles of Christianity call for. As an evidence of this we need only glance at the growing disregard for everything that is enjoined in the teachings of Sinai. Other gods have come in to take the place of the only living and true God, the name of the Holy One of Israel is most shamefully taken in vain, and with many God himself is ignored. The distinctive feature of the family altar, once so prevalent in all Christian homes, is fast disappearing. In many homes it has gone altogether, and because of this, the current of many a life is corrupted at the fountain. The sabbath law is everywhere disregarded. From the Sunday papers, with their tremendous influence as lawbreakers, down to the petty sneak-thief, who, strolling through forbidden fields, climbs the fence and steals the fruit in the orchard, sabbath authority, and even reverence for the day, is lightly regarded. Sunday baseball, horse-racing, automobiling, golf-playing, etc., have turned the day which God set apart for man's good into a day of sport and pleasure. Instead of being a holy day, it is fast becoming a holiday, which shows that the principles of Christianity have little force over the consciences or conduct of those who do these things.

If this is the spirit in which our so-called Christian heritage is recognized by the men and women composing the citizenship of the nation, we might be left to infer that even if Christianity was not regarded in the lives of the people, it was still considered a Christian nation in fact as well as theory, and that

formal profession itself constituted it such without the possession of the virtues for which that profession stands; but the *Presbyterian* does not take even this favorable view of the situation. We quote further:—

It is not outward acknowledgment of certain formulas that makes one a Christian. Formal recognition of God in law, or even in usage, does not constitute Christianity. Where the life of a nation is at variance with its profession, the root of the matter is wanting. Action that does not tally with profession is strong evidence that the profession has no depth. There must be the religious spirit, the outward evidence of an inward conviction. All the laws of Congress can not change the hearts of men; but the renewed hearts of men can change all the laws of Congress. The evidence that we are a Christian nation will show itself in our willingness to be obedient to the divine law, in our readiness to choose men for public office who fear God, and who are willing to enact laws in conformity with the will of God. It will show itself in our civil and political life, in our commercial institutions, in the way we do business, in our respect for the rights of all, for the day laborer as well as the employer of labor. A Christian nation will follow Christ's teachings in its public administration of affairs as well as in its private belief.

Some excellent principles are enunciated in the foregoing words. It is indeed true that "formal recognition of God in law, or even in usage, does not constitute Christianity," and that "all the laws of Congress can not change the hearts of men." This is a truth which many religio-political reformers would do well to ponder. The recognition of God in the Constitution, the more stringent enforcement of the Sunday sabbath law, will not add one whit to the Christianity of the nation, or to the piety of its individual units. The enforcement of religious forms only makes of men hypocrites, not saints. The evidence of our Christianity, as the *Presbyterian* observes, will be found "in our willingness to be obedient to the divine law." But if we are obedient to the divine law, we shall seek to exalt the true Sabbath of the Lord, and not the counterfeit; for that law declares, "The seventh day is the Sabbath of the Lord thy God." If we are obedient to the divine law, as its principles were exemplified by our blessed Saviour, we shall have nothing whatever to do in seeking to bind the consciences of men, or to enforce religious dogmas or doctrines upon our fellows, whether those doctrines or dogmas are right, or whether they are wrong. He plainly declares that we should "render to Cæsar the things that are Cæsar's, and to God the things that are God's," thus clearly establishing a line of separation between the province of the church and the province of the civil government, and declaring, in effect, that the state has no right whatever to legis-

late regarding religious questions, and that the church should not concern itself with the affairs of the state.

The justice and the wisdom of this truth are demonstrated by all the history of the past. Consequent upon moral degeneracy in the church has ever been the desire to seek affiliation with the civil government to supplement its waning power with men. But the call of God to the church is to a different mission. It is not to seek through legislation to enforce its principles, but rather to go forth with the power of the Spirit of God, clothed with the panoply of divine truth, to teach men the way of life. With these weapons it will become a power against evil-doers and a terror to the unrighteous.

The power of the gospel is the power of love, of persuasion, not of force. Its language is, "We entreat," "We exhort," "We beseech." These are the terms employed by the great apostle to the Gentiles. The church of God to-day truly needs to lift up a standard against evil-doing. Iniquity, like an overwhelming flood, is assailing the state, the church, the home, and the individual life; but let the church occupy its legitimate sphere, and seek by Heaven-appointed methods to meet this tide of evil through the preaching of the gospel and the power of the Spirit of God, and not through human enactment.

The *Presbyterian* says truly that the evidence of Christianity "will show itself in our civil and political life, in our commercial institutions, in the way we do business, in our respect for the rights of all, for the day laborer as well as the employer of labor;" but the change of heart by which these principles will be exemplified, must be worked out in individual lives through the power of the gospel. In its efforts to save the mass, the church will accomplish the most by seeking to save each individual composing the mass. The nation can be Christianized to the extent, and to the extent only, that each man, woman, and child composing its citizenship is regenerated and transformed by divine grace. Let the church apply itself to this much-needed labor, leaving the state to regulate its own affairs. By thus doing, it will accomplish the most in its divine mission for men. F. M. W.

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"AND when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men."

The Midsummer Offering

SABBATH, July 2, has been set apart by the General Conference Committee as the time for our regular midsummer offering. It is planned that on that day there shall be read in all the churches the regular missionary reading for July. Previous to this there will have been issued, under date of June 16, our special Story of Missions number of the REVIEW AND HERALD. This number will contain items from the correspondence of our brethren in almost all the mission fields, telling of their experiences; it will thus serve to inform the readers of the progress of the work in these distant lands, will show some of the opportunities God is giving to expand the work, and will be of great interest to all lovers of the truth.

The officers of the General Conference have for months looked forward to this midsummer offering with considerable anxiety and expectancy. In this rapidly developing work, each year's progress not only brings us great encouragement and rejoicing as we witness its marked progress, but also a greater sense of our responsibility to keep pace with its development.

In 1909 the work went forward with great strides. This forward move was made possible by the liberality of the people, our receipts being increased for the year from \$270,000 to \$371,000, a gain of more than \$100,000 in a single year. This generous gain enabled the General Conference to care for a deficit that had existed in its treasury for some years, and to enlarge its missionary operations to such an extent that the disbursements were increased from \$272,000 in 1908 to \$351,000 in 1909,—an increase of nearly \$80,000.

In the work of this message there is no such thing as taking a backward step, or even standing still. The decided advancement of last year calls for further progress and larger disbursements for 1910. The leadings of God in many fields have been so marked, and the calls for assistance so imperative, that we can not ignore them, and the plans thus far adopted by the General Conference Committee call for remittances of funds increasing with each succeeding month, and an outlay of many thousands of dollars for transportation to mission fields of laborers who are now prepared to leave America. But we are confronted each month with an empty treasury and our inability to forward our regular appropriations to all the fields. The reason for this condition is that during the spring and summer months the regular income of the Mission Board is insufficient to meet the requirements of the work, and thus far we have not been able to accumulate sufficient funds to carry us over this season of the year.

To meet this condition the midsummer offering was established. In 1909 the offering amounted to \$19,960.03, and was a great help in a time of urgent need. In planning for the offering this year, the General Conference Committee decided to ask for an offering of \$25,000. If this amount were doubled, it would be none too much in view of the greatly increased demands upon the treasury.

This is a time of year when the people of America spend great sums of money in noisily celebrating their liberty and the birth of the nation, in pleasure-seeking and worse; and is it not an opportune time for us to show our appreciation of God's goodness to us, of the liberty we have in Christ, and of our privileges as his children, by a generous contribution to extend these great blessings to others still in darkness and the bondage of sin?

The necessities of the situation are sufficiently urgent, and our responsibilities so great, that we feel warranted in earnestly requesting very liberal offerings from all. W. T. KNOX.

Note and Comment

Modern Sorcery

THE practise of sorcery is by no means confined to bygone ages. It has many modern exponents, who may be found in nearly every community, preying upon the credulity of the people as did the sorcerers of old. Speaking of the modern form of this evil, the *Christian Herald* of May 25 says:—

To-day, the sorcerer has his antitypes in many American communities. We are living in a time that surpasses all others in the number and boldness of its spiritual impositions. On every side, we see or hear vulgar offers to impart "the gift of God" for money. . . . All over the country the Holy Spirit is made a subject of trade and barter like worldly merchandise, and the divine power of healing body and soul is trafficked in as one would sell meat and drink. Moreover, these spiritual traders have a tariff of their own, by means of which they undertake to sell salvation at fixed rates. There is sharp competition among them, and they do not scruple to cry down one another's wares, after the manner of peddling tradesmen. Those who conduct these businesses, in advertisements that bear all the earmarks of the auctioneer, describe their power in the cure of blindness, deafness, deformities, etc., "just as the Master did." This reference to the world's Redeemer in a catchpenny advertisement is the last limit of impious mendacity. It is difficult to understand how any sane and well-balanced person could be deceived by such transparent quackery; yet the business is apparently profitable. Like Simon of Samaria, they prey upon the ignorant and the superstitious; but they fairly outclass "the sorcerer" at his own game in their wildly extravagant claims and their spiritual pretensions. . . . The

worst feature of it is that good, simple, but overcredulous people are frequently found among the victims; and these have to pass through a bitter experience before their eyes are open, and they come back to their right bearings.

We are living in an age of great delusions. Satan will deceive all but the elect of God, those whose faith is founded on the sure Word of truth. Let us take heed to the counsel of God for these perilous times.

American Influence

THE influence of the United States outside of its own territory was powerfully illustrated recently in a Slovak village in Hungary. Baron Levay, giving an address at a political meeting, began to speak in Magyar. He was interrupted by the audience, who told him that the majority did not understand that language, although their native tongue, and asked him to address them in English. Four fifths of the three thousand persons composing the village were those who had returned from America. The vote of thanks at the close of the meeting was in English. Would that this growing, world-wide influence might ever be exerted in leading the nations upward toward higher ideals of government. But the prophetic Word predicts the very reverse: He "causeth the earth and them which dwell therein to worship the first beast." Already do we see abundant indications of the working of this retrograde movement. While we may not save the nation from taking finally this fatal step, let us labor to save the individual units composing the nation from committing themselves to the evil principles which seek to lead the nations of men on to the overwhelming flood.

Rome and Toleration

RECENTLY Wm. T. Russell, pastor of St. Patrick's Church (Roman Catholic), Washington, D. C., spoke before the Knights of Columbus, a Roman Catholic organization, on "Catholic Toleration in America." The following citations are from the *Washington Herald*:—

Tolerance is the product of religious indifference. The state can not afford to permit religious liberty. Absolute religious liberty does not exist; and to legalize tolerance would mean to encourage crime.

We hear a great deal about religious tolerance, but we are only tolerant in so far as we are not interested. A person may be tolerant toward a religion, if he be not religious, or liberal toward a political party, if he be not a partizan; but he is not tolerant toward a thief, because he is interested. Intolerance means fervor and zeal. The best the state can do is to establish a limited religious liberty, but beyond a certain degree of tolerance the state can not afford to admit the doctrine. No church

has been so liberal in speech, attitude, and doctrine as the American Catholic Church. It was George Calvert, the first Lord Baltimore, who first conceived the idea of establishing a colony where man might worship God according to the dictates of his own conscience. It was his son, Cecilius Calvert, who first formed a government under which every man might worship as he chose. From Massachusetts the persecuted Puritan came to Maryland, from Pennsylvania came the Quakers, and even the Jew came from afar to find protection in Maryland, where the Catholic Church had planted the principle of religious liberty.

Rome very adroitly makes use of one of her adherents, who, had he been true to the doctrines of his church, would not have made the State of Maryland a refuge for the persecuted. Because Lord Baltimore established religious liberty in Maryland, therefore the Roman Church is the author of liberty in America! But Roger Williams, in 1631, "three years before the ships of Lord Baltimore left England," proclaimed religious liberty, which was established in Rhode Island in 1636. By parity of reasoning, the Protestant church must be the author of liberty, as Roger Williams was a Protestant! Rome never changes; her intolerant spirit still lives, and awaits but the opportunity to manifest itself.

J. Q.

A True Forecast

IN 1844 George Junkin, then president of Miami University (Ohio), published in his lectures on the Bible prophecies, the following comment on the third angel's message (Rev. 14:9, 10):—

The ministry symbolized by this angel shall exhibit the lion-like spirit of the Protestant Reformers—"saying with a loud voice." Clear and decided language will they utter. No timid, doubting state of mind, hesitating whether to say hard things against the beast and his image, or to speak smoothly and fawningly. . . . Their language will be the fearless and honest exposure of their thoughts.

In answering the inquiry as to when the ministry so symbolized would arise, and who they are, he continues:—

We must look for them subsequently to the Protestant Reformation of the sixteenth century. . . . The fulfilment is yet future, but confining upon the present. The alarm is just beginning to be sounded; and the manifest growth of numbers and of zeal for pure Christianity in Geneva, Lyons, Montauban, Paris, and other parts of France, in Britain and Ireland, in some parts of Germany, and especially in America,—these are the beginning of great events. . . . Catholicism is manifestly waking up for a last desperate effort; and the unblushing effrontery of her emissaries is arousing, and will arouse, the Protestant world to a sense of its danger. The present movement on the subject of popery will continue; the prophecies that bear on it will be studied more and more. The fearful consequences of adhering to the despotic system will be still more clearly

exhibited before the eyes of mankind, and the essential hatefulness and tyranny of the system be held up to the execration of the race, until the day of anti-christ's destruction shall come, and the vengeance be poured out that is written in the Word of God.—“*Lectures on Prophecy*,” pages 237-240.

What this writer has predicted, based upon the revelator's word, has been remarkably fulfilled. Since 1844 until the present time there has been an increased study of the prophecies, and a flood of literature pointing out the Papacy as the antichrist has been poured upon the world.

C. E. H.

A Well-Timed Warning

IN view of the advances of atheism and the danger of its finding an entrance into its own church, the *Christian Advocate* (Methodist), in its issue of May 19, sounds the following timely warning:—

When the Methodist Episcopal Church allows its ministers to deny, or to imply a denial of, the deity of Christ, to teach that Joseph was his father, and that Christ did not rise from the dead, but that the resurrection was merely a spiritual presentation which deceived the apostles and others into believing it was his body, and that the future life is a probationary state exactly as is the present state, its *well-constructed system of government will not prevent its rapid decay*.

The Only Regenerating Power

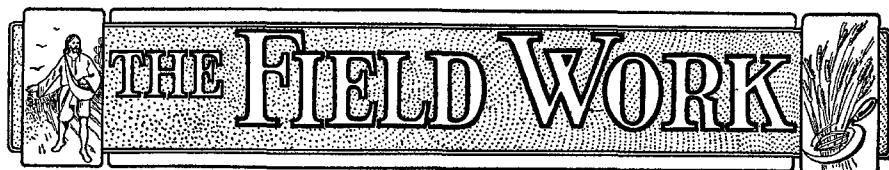
MAN has devised various methods to bring about the regeneration of his fellows, but all of these human devices have been without adequate results. Says Mr. Begbie in his book, “*Twice Born Men*”:—

Religion alone among all the forces at work for the improvement of humanity has power to alter the character and regenerate the soul of evil people.

This is a statement of vital truth. In harmony with this are the words of Holy Writ. Says the apostle John, in his Gospel:—

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Man can not be born into the kingdom of God through the flesh, or by the will of man, but only through the regenerating power of the Lord Jesus Christ. The operation of this power can not be explained. Neither the physiologist nor the psychologist can determine the process by which the unregenerate heart is transformed, and the human soul is created in the image of Christ Jesus. This is the mystery of godliness, and will be one of the sciences of the universe throughout eternity. But while reason can not analyze it, faith may accept it, and rejoice in it, to the salvation of the soul.



Little Things

ONE little grain in the sandy bars;
One little flower in the field of flowers;
One little star in a heaven of stars;
One little hour in a year of hours —
What if it makes, or what if it mars?

But the bar is built of little grains,
And the little flowers make the meadows gay,
And the little stars light the heavenly plains,
And the little hours of each little day
Give to us all that life contains.

— Ernest Whitney.

An Important Council

THIS council was held at Loma Linda, Cal., May 6-12. It was composed of three representatives from the General Conference; one each from the Central, Lake, Northern, North Pacific, Southwestern, and Pacific union conferences; and two from the Southern California Conference, besides the executive committees of the Southern California Conference and the Pacific Union Conference, and the incorporators of the Loma Linda Sanitarium and of the College of Medical Evangelists. The council was the outgrowth of an invitation extended by the Pacific Union Conference, at its session in January, to these conferences to join with it in establishing, suitably equipping, and making provision for maintaining a denominational medical school at Loma Linda.

In 1905 a meeting was held in Los Angeles to consider the advisability of purchasing this property. At this meeting Sister E. G. White was present. Among other things, she said:—

“With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made.”

In the communications that came from time to time to those who had charge of the work, the thought of a school where persons would receive an advance training in medical missionary lines was prominent; and in one the thought that it would develop into a medical school was strongly implied, as the following sentences indicate:—

“Some of the students are to be educated as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all that is essential to perform the work for this time.”

“It will take some time to get a right understanding of the matter; but just as soon as we begin to work in the line of true reform, the Holy Spirit will lead us and guide us, if we are willing to be guided.”

From a careful reading of all the communications that were received relative to this work, it seemed clear that at least three classes of workers were to be educated in the school: (1) Well-qualified nurses to work as evangelists; (2) a large number of persons, qualified with the ability of physicians, to labor as evangelists; (3) a few fully accredited physicians to stand at the head of the work.

The brethren in charge of the work at Loma Linda made an effort to present the importance of this enterprise to the General Conference held in Washington in May, 1909; but, from lack of time, the brethren failed to get a hearing. However, after the Conference was closed, the General Conference Committee took the matter up, and passed the following resolution:—

“Resolved, That we recognize the Loma Linda College of Evangelists as a special training-school for medical missionary workers for the world-wide field, and encourage it to maintain and strengthen its efforts to provide a course of study for the training of workers combining the qualifications of the highly trained nurse with those of the practical evangelist; and, further, that before giving counsel as to the suggested plan of adding to their facilities and equipment so as to give one or two years of medical study that would be accepted by a recognized medical college as a part of a regular medical course, we request definite information concerning the changes involved in adapting their courses of study for this purpose, the requirements of such colleges as would affiliate on this basis, and what such a plan would involve financially.”

The matter was again considered at the fall council of the General Conference, held in College View, Neb., in October, 1909, and the following additional resolution was passed:—

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

In harmony with this resolution, a charter was obtained by the incorporators of the Loma Linda Sanitarium, under the title of the “College of Medical Evangelists,” which charter provided for the granting of medical degrees to those who graduate. This action was another advance step in the history of this enterprise.

The question not yet being fully understood, the Pacific Union Conference, at its recent fifth biennial session at Mountain View, Cal., January 25-30, by request of the Loma Linda brethren, took the question under consideration. A committee consisting of Elders I. H. Evans, E. E. Andross, and H. W. Cottrill, was appointed from the conference committee on plans and recommendations, to interview Sister White relative to the meaning of the counsel received.

The communication addressed to her,

and her reply thereto, were published in the REVIEW of May 19, pages 17, 18. Her statement that a school should be established where physicians as well as other workers could be trained was so definite that the committee on plans and recommendations reported, and the conference passed, recommendations outlining a plan for the establishment of a medical school on a broader and firmer basis. These recommendations were also published in the REVIEW of May 19, page 18, and need not be repeated here.

The action of the Pacific Union Conference was communicated by the committee appointed for that purpose to the conferences mentioned in the recommendation. Each of these union conferences took the matter up, gave it favorable consideration, and appointed a person to represent them on the board. The General Conference Committee, at their spring Council in Washington, in April, 1910, took the following action on the invitation of the Pacific Union Conference:—

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

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

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

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

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

The foregoing is a brief history of the successive steps that led up to the assembling of these representative brethren at Loma Linda for the purpose of considering this question more fully, and making provisions for a denominational medical school. The latest communications in regard to this enterprise were so clear and explicit that all doubt as to their intent was removed from the minds of the members of the council; and hence, from the very beginning, the meeting was characterized by a spirit of earnestness and determination. This enterprise being a new thing, the brethren had to feel their way along step by step. While each proposed move was discussed freely, an excellent spirit prevailed; and when an action was passed, it was by the unanimous vote of all the delegation.

Early in the progress of the council, it was made very clear to all that it would be unwise to have two corporations operating upon the same ground, and doing a work that the Testimonies clearly implied should be one. For this reason, one of the first definite actions was the passage of a resolution to consolidate the sanitarium corporation and the college corporation into one, to be known as the College of Medical Evangelists, thus making the medical school the main feature, and the sanitarium work a branch, or auxiliary, of the same. By this action, the whole of the sanitarium plant, with its facilities and equipment, would become of great service to the medical college, thus making it pos-

sible for us to begin at once to operate a medical school, allowing the other appliances to follow later, as necessity should demand.

By resolution of the council the constituency of the new corporation is composed of (1) the members of the executive committee of the Southern California Conference of Seventh-day Adventists; (2) the members of the executive committee of the General Conference of Seventh-day Adventists resident in the United States; (3) members of the executive committee of the Pacific Union Conference of Seventh-day Adventists; and (4) the original incorporators.

The consolidation of these two corporations entailed some minor changes in the articles of incorporation, and made it necessary for the election of a board of twenty-one members, composed of the following persons: A. G. Daniells, Allen Moon, R. A. Underwood, E. T. Russell, C. W. Flaiz, G. W. Watson, G. A. Irwin, E. E. Andross, W. C. White, Luther Warren, J. R. Leads-worth, J. J. Wessels, H. W. Lindsay, W. A. Ruble, J. A. Burden, G. K. Abbott, Julia A. White, T. J. Evans, R. S. Owen, H. F. Rand, and H. G. Lucas. One third of this number will serve for one year, one third for two years, and one third for three years; so that at each annual election, the members elected will serve for the term of three years. This board was organized by the election of the following persons as officers: G. A. Irwin, president; John A. Burden, vice-president; Dr. W. A. Ruble, secretary; S. S. Merrill, treasurer; John J. Ireland, auditor.

After its organization, the board spent some time in considering the needs most imperative at the present time in order to operate the school. These were found to be a moderate-sized hospital building, with the necessary equipment and appliances, and a dormitory for the young men. The total estimated cost of these improvements, with the amount necessary for special laboratory equipment and instruments, etc., amounted to twenty-five thousand dollars, which sum it was voted to raise by contributions the coming season. The original suggestion that each of the conferences mentioned in the enterprise contribute one thousand dollars was sustained, and the amount thus raised will apply on the sum mentioned.

A curriculum outlining the entrance requirements and fees, and the courses of study, was, after very careful consideration, adopted, and a faculty of teachers selected. A calendar containing full information relative to the school is now in press, and can be had on application to the dean, Dr. G. K. Abbott, Loma Linda, Cal.

Since others of the brethren will, no doubt, feel a burden to write upon this subject, I will close by expressing the conviction that the movement inaugurated by this council, if carried forward in a spirit of sacrifice and in harmony with the instruction received from Sister White relative to the enterprise, will prove to be the most important move made by us as a people since the removal of our headquarters to Washington; for it provides a place where hundreds of our young men and women can receive a training not only as physicians, but as medical missionary evangelists, without their faith and spirituality being endan-

gered by coming in contact with the skepticism and infidelity that are met in other institutions of learning. I bespeak for this enterprise not only the prayers of God's people, but a share in their liberalities consistent with the importance of the enterprise and the needs of the work in other lines.

GEO. A. IRWIN.

Printing Work in Shanghai, China

As we have received several letters from brethren in the home land since they saw the account of the fire which burned part of our office last December, asking if we were still printing literature, we thought it would be well to make a statement regarding our present situation. We have our presses all running again, and have bought new type. We are still in rented quarters, which are very unsatisfactory, but we are prepared to supply all orders for our Chinese *Signs of the Times* or any of the other literature which has been advertised in our paper. We thank our brethren at home for the interest manifested in our work.

B. A. ROBERTS.

Utah

SALT LAKE CITY.—The loss occasioned by fire in our treatment-rooms a few weeks ago has been fully repaired, and our work is again going forward, with a better prospect for success than ever before. We are receiving an excellent class of patients, and with more and better facilities, we feel sure that the Lord will add his blessing to our perseverance. Thus what seemed to us as loss will prove to be gain; for our work is now, by reason of the fire, better known than ever before.

We are thankful for the efficient help of Sister Marie L. Guerne, a graduate nurse and Bible worker, whom the California Conference Committee asked to come to Utah and help in our work. We also expect an experienced health food man and his wife here from California in a few days, to take up the food and restaurant work. With an efficient corps of experienced and consecrated workers, we feel confident that the health work in Utah will go forward to greater success.

W. L. AND EVA M. GARDNER.

Maryland

BALTIMORE.—Just after the Columbia Union conference held last December, thirty new converts were admitted to membership in the united church here, twenty-four of whom came in by baptism. In February the writer began a series of meetings in a large hall, continuing until the middle of April. As a result, ten accepted the message, among them a preacher from the United Brethren Church. Six of these have united with the church, subject to baptism. This brings our present membership up to one hundred twenty.

The union of the two churches in this place has been a great blessing to the work. Since the organization of the new church, everything has moved along very smoothly. About five hundred dollars a quarter is being paid in to the conference in tithes, and generous offerings are made.

Through the appropriation of \$1,500

for city work in Baltimore, we have been able to procure a new quarter-pole tent, twice as large as any used in the city heretofore. Arrangements are now under way to secure a good corps of workers to connect with the tent effort this summer, and we feel that God will go before us, and give us a harvest of souls. We are praying that he will enable us to secure a good location upon which to pitch the tent, as the city regulations are so stringent that it takes very earnest effort to get a suitable lot.

CARLYLE B. HAYNE.

Michigan

BATTLE CREEK AND BERRIEN SPRINGS. — Sunday evening, May 22, I spent in Battle Creek, Mich., and had the pleasure of listening to a missionary program presented in the Tabernacle by the students of the Battle Creek church-school. The main auditorium was well filled, with quite a number in the galleries. In all the exercises, which were under the supervision of Prof. Clifford Russell, principal of the school, the missionary feature was made prominent. Such a training can not fail to result in molding the minds of the children in harmony with the self-sacrificing principles of the gospel of Christ. At the conclusion of the exercises, a missionary offering was taken up. There is an enrolment in this school of about one hundred, with four teachers employed. We shall expect to see recruits for the mission field, from this school, who will help to carry the third angel's message to those who sit in darkness.

While in Battle Creek, I spent the night at the hospitable home of Elder G. W. Amadon, who has been in very poor health for some time. It is a satisfaction to meet the pioneers of the work of God, and to see them as firm and loyal to the principles of the truth as they were in earlier days, when they were young and vigorous. Even in his advanced years, Brother Amadon finds plenty to do in the way of imparting counsel, speaking encouraging words, and praying for those who are sick or in trial,—work that is spoken of as "pure religion" by the Lord through the apostle James. Let none who are advancing in years feel that their days of usefulness are over; for the exhortation given under the influence of the Holy Spirit, "In the evening withhold not thy hand," evidently refers to those who are in the evening of life, or old age.

Elder J. M. Wilbur, who has been faithfully serving as the pastor of the Battle Creek church for the past year, is soon to connect with the work in the East Michigan Conference. He will reside in Saginaw, Mich.

The church at Battle Creek is anxiously awaiting the time when Elder E. W. Farnsworth will enter upon his work in that place. The members seem greatly encouraged at the prospect that the annual camp-meeting of the West Michigan Conference will be held in the vicinity of Battle Creek.

On the evening of May 23 the graduating exercises of the Emmanuel Missionary College were held in the college chapel at Berrien Springs, Mich. The chapel was appropriately decorated for the occasion, and stretching above the platform was the significant class motto, "Forward, Come

What May!" The address was delivered by the writer, on the subject, "The Resultant of Spiritual Forces." The exercises were well attended by our people who reside in the vicinity of the college and by the parents and friends of some of the students. The graduating class numbered nineteen, representing the collegiate, advanced normal, commercial, and academic courses.

One of the most encouraging features in connection with the closing of this term of school was the spiritual victory gained. During the term nearly every student has taken a firm stand on the Lord's side.

This college is soon to be incorporated, so that degrees can be granted to its students. Its prospects for the future are bright. The location makes it especially desirable, as it is away from the evil influences of a large city. Our people in the Lake Union Conference who have children should place them in this school, where they can be speedily trained to become efficient workers in the cause of God.

K. C. RUSSELL.

North Pacific Union Conference

MAY 9 I left Washington to attend meetings in the North Pacific Union Conference. My first stop was at Walla Walla College (Wash.), where I had the privilege of giving the baccalaureate sermon to the graduating class on Sabbath, May 14.

This was my first visit to this school, and I appreciated the opportunity of meeting the faculty and students during the closing days of another successful year of work. I found a large number of strong, earnest students attending the college, most of whom are preparing for a place of usefulness in the message. An excellent spirit pervaded the institution. Including the normal departments, about three hundred sixty students have been enrolled during the year. The graduating class numbered twenty-five, some of whom are already under appointment to foreign fields.

The year just closed is perhaps the best in the history of the college, and the outlook for the future is excellent. Some changes are made in the faculty, some of its members being called to responsibilities elsewhere. Prof. M. E. Cady, however, will remain as president for the coming year.

The location of the college is certainly a beautiful one. The weather was fine, nature was at her best, and it seemed to me an ideal place for parents to send their children to receive a training for the work of God. An artesian well filling a six-inch pipe with a flow of clear, pure water, has recently been opened on the campus; this furnishes water for the buildings and farm, and is surely a great blessing.

The sanitarium, which is on the college grounds and closely co-operates with the school, is enjoying a good patronage, every room being filled when I was there. Dr. W. H. Warner is the medical superintendent.

From Walla Walla I went to Boise, Idaho, where I spent a day at the hospitable home of Dr. J. E. Froom. He and his family are engaged in medical missionary work at that place. Treatment-rooms have been established in the best block in the city, and they have all

the work they can do, and are exerting a strong influence in favor of the message. While here, I enjoyed a short visit with Harry Orchard, with whose history all are somewhat familiar. Though serving a life sentence in the penitentiary, he has found the peace of God, and is seeking to live a Christian life.

I am now at the Idaho camp-meeting, and an excellent meeting is in progress. From here I will go on to attend other meetings in this union conference.

This section of the country has great resources, and is filled with a thrifty, progressive class of citizens. The message is firmly established here, and its work is being carried forward in an enthusiastic way. G. B. THOMPSON.

The Organization of the Convention

It may be of interest to our people and to educators generally to learn a little more definitely of the plans outlined for the coming educational convention at Berrien Springs.

One prominent feature will be the department work. The teachers in our advanced schools have never before had the opportunity of meeting together to confer about the interests of their departments. Many problems confront them, upon which counsel and suggestions from others will be of great value. Accordingly, sections have been formed which will cover all the various branches followed in this grade of school. For instance, there will be Bible, mathematics, and history sections, in which the teachers of these special lines will meet together, and organize for a careful, detailed study of the special features of their work.

We hope to have some permanent form of organization established at this meeting for these sections; for without doubt such an organization, resulting in correspondence between the teachers of each department, with occasional meetings, can be made a source of inspiration and advancement, and a means of permanent good.

We have suggested various persons as temporary secretaries, and have asked these to outline a plan of procedure for their departments at the convention. This is necessary in order to insure a successful meeting of these sections. After there has been time to consider this question at the convention, the sections may be organized for permanent service.

It has been impossible for us to secure the names of all the teachers who will be connected with these schools the coming year, and some names may have been unintentionally overlooked. We trust, however, that all our teachers in the different departments, even though they have not received a notification from the secretary of the section to which they will naturally belong, will feel perfectly free to enter heartily into its organization and plans, and will contribute in every way possible to the success of the convention as a whole.

FREDERICK GRIGGS.

As a result of the labors of Brother Gaede at Loveland, Colo., among the German brethren, ten young persons expressed their desire to go forward in baptism and unite with the church.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL

Secretary

C. M. SNOW

Corresponding Secretary

Making a New Sabbath

THERE are certain organizations in the United States that are setting for themselves a gigantic task,—the creation of a sabbath adequate to the needs of the present day. The Catholic Church and certain branches of the professed Protestant church have agreed together to work for the exaltation of Sunday, and to bring that about by legislation.

But the Catholic Church repudiates the idea of a sabbath that shall partake in any sense of the nature of what it terms the Judaic Sabbath. The strictness of the regulations of the divine Sabbath are not to her liking. Said the Catholic Lay Congress at Baltimore, on Nov. 12, 1889:—

"We should seek an alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday."

Various Catholic priests have declared that it is not their purpose to put strict Sabbath-keeping into their Sunday observance. They propose to have a day of rest which shall be in harmony with their own desires and purposes. Members of that church who attend mass on Sunday morning may do about as they please for the remainder of the day, and there are no questions asked. A Catholic saloon-keeper, even, is not required by his church to close up his business on Sunday. A Catholic section-hand may work every Sunday through the year, and still be a good Catholic, provided he attends mass once during the year. Of course, as that church established that sabbath, it is but logical that she should determine the manner of its observance.

But when Protestants, who repudiate the idea that they are observing a man-made institution, and claim that the day they observe is divinely appointed, take a position similar to the Catholic Church in reference to the manner of observing the day, their position is a very inconsistent one. Having had nothing to do with the establishment of that rest-day institution, it is certainly not for them to say how the day shall be observed. But this is being done in more than one pulpit. In a sermon at Providence, R. I., on May 22, Rev. George Kent set the matter before his congregation in this manner:—

"I do not hesitate to tell you men whose outings will be almost limited to these few coming summer Sundays, that you have all the absolution I can give you from attendance at church service. I'm not afraid that you or your religion will be lost. The church has a better and vastly harder business than condemning a man's Sunday sport.

"This modern man must have a sabbath made for him radically different from the type adapted to the tropic Oriental world of long ago. And the church has no braver or harder task than to

make such a sabbath for man,—for the man that is in our civilized world today. Instead of opposing, it must lead him in a manly, wholesome use of Sunday out-of-doors. . . .

"To make a sabbath for man, with all the needed and blessed ends it can be made to serve, amid all the complex and conflicting conditions it has to harmonize, is indeed a problem to take the wisest, largest, and most patient handling."

And so the matter of legislating righteousness into mankind, regulating man's relation to God by civil enactment, enforcing a sabbath by human law, etc., has blossomed out into such a flower as this! We have always taken the position that to attempt to enforce a real religious institution by civil law would result in putting the religious institution on a level with human institutions; for by that process they are both made to appear to be standing upon the same foundation—human law. It has had, and is having, that result. They have come to look upon the Sabbath institution as something which they can manipulate according to their own ideas. And if they can do that, they can abolish the institution, and make one of their own, with requirements of their own, or without requirements. Such a foundation is no foundation at all. But it is the logical outcome of the idea that men have anything whatever to do with the enforcement of a divine requirement. As soon as they lay hold upon it to enforce it, they take it out of God's hands, so far as its effect upon them is concerned, and all the rest is bound to follow.

C. M. S.

The National Reform Association Before Congress

THE National Reform Association is not satisfied with the brief religious introduction to the preamble of the Constitution proposed in Representative Sheppard's joint House resolution, which runs simply, "In the name of God;" and at the recent hearing granted the association, Rev. T. P. Stevenson, their spokesman on the occasion, and editor of the *Christian Statesman*, gave them to understand as much by his very first utterances.

"When the nation undertakes to supply the defect which many statesmen and publicists have deplored ever since the Constitution was framed," said Dr. Stevenson, "the work should be completely done. Such an amendment ought to express the exact body of ideas which are involved in the relation of our nation and government to religion. . . . The ideas involved in our national character and institutions are not merely theistic but Christian; and only through a distinctly Christian amendment can they find expression in our fundamental law. . . . If it is our duty to acknowledge Almighty God, it is no less our duty to acknowledge his Son, whom he has made the moral governor of the world."

If the "exact body of ideas" of which he speaks were to find "expression" in our Constitution, that instrument would expand to most amazing proportions, and be the oddest thing of its kind ever yet seen.

The doctor presented these four propositions in his argument for the amendment: "This amendment is necessary to bring our national Constitution into har-

mony with other organic acts in the history of the nation; to fulfil a plain duty of the nation to God; required by the actual Christian character of the American nation; in order that the Christian purpose of the nation may be suitably expressed in our fundamental law." He further declared that "the national Constitution is an anomaly in American history, in that it is almost the only instrument of government framed on our soil which is wholly devoid of any religious acknowledgments." "The nation itself, as a moral being [italics ours to emphasize the iteration here of the old fallacy of national moral personality], lies under the obligation" to worship the Author of its being.

At one point Chairman Moon, of Pennsylvania, of the committee before which the hearing took place, ventured this remark: "We have no time at this late hour to enter into a discussion of the point; but you will allow me to suggest that you would probably be disappointed in the legal effect of your amendment if you should secure its adoption. Being only in the preamble, it would only be a declaration, not having the force of law." To this Dr. Stevenson replied: "Even so, it would still be the acknowledgment of the Christian principle that the moral laws of Jesus Christ are of supreme authority in the realm of national life, and that acknowledgment could not but effect powerfully all our legislation. Its educative power . . . would be incalculable."

It is a curious fact that the "defect" which Dr. Stevenson and his collaborators have found in the national Constitution is the very thing that has made this country the attraction it has been to the oppressed people of all lands. But so it is. Without that defect—which insures our religious liberty—this nation would be no more attractive to us than Spain, Portugal, Austria, Russia, or Bolivia, where no such defect exists in their fundamental laws. We prefer to see that defect remain where it is, and continue to insure the liberties of the people in religious things. The Constitution as it affords a guaranty of liberty; changed as proposed, it would be used as an instrument of oppression.

Dr. Stevenson sees more clearly than does Representative Moon the results of the "Christian amendment" which the National Reform Association is seeking. The Constitution now stands impartially meting out justice to all, irrespective of religious affiliations; but when that or a similar amendment is made, the very soul of the document is altered, and laws regulating the religious concerns of the people will then be as constitutional as laws regulating their civil affairs, and there will be nothing to prevent the state going to any lengths in its interference with the religious rights of men, even to the complete subjugation of the civil to the ecclesiastical.

FRANKLIN BLISS.

THE *Christian Statesman* congratulates Governor Harmon, of Ohio, for his veto of the recent Sunday baseball statute passed by the Ohio Assembly. It may be that Governor Harmon is among those who believe the state should come to the rescue of the First-day sabbath, but nothing in the text of his veto indicates such a state of mind. His objection was wholly upon constitutional grounds.

Sanitarium Relief Campaign

More Reasons for Sanitarium Debts

LAST week attention was called to some of the reasons for sanitarium indebtedness, such as the original and initial debts resting upon a number of our sanitariums when first secured or established, the heavy annual interest accounts, and the want of sufficient constituency to support. Other things have materially affected sanitarium finances, some of the most important of which are herewith given.

Recent Organizations and Difficulties

Our sanitarium work has not had the advantage of many years of organized effort on the part of the denomination as a body. While it is now a department of the organization, and receives attention as such, there is even yet much to do in perfecting plans for its oversight and conduct. Its present stage of organization has been reached only by much hard work on the part of men of responsibility.

As is known to us all, a peculiar situation surrounded the medical work a few years ago, the adjustment of which gave much perplexity, and demanded a great deal of attention. At that time our work in general was assuming new phases in its formation and relations. The medical work was at a point where large interests were involved. To place it in the position it now occupies in denominational interests, time and means were required, which, if spent in connection with its direct management and administration, would doubtless be evident now in the financial strength of our sanitariums.

A turn for the better has come in this respect, however; and men in charge of the work are now free to devote their time to supporting and fostering this branch along with the rest. Their counsel is available in questions involving matters of operation and conduct, thus insuring a success that could not be so well attained under other conditions.

Limited Experience

As already suggested, our denominational experience in the actual conduct of sanitarium work does not extend over many years. In assuming the responsibility of a number of large institutions, we took up a work for which we had at the time comparatively few men who were prepared, by training and otherwise, to manage it. The number of competent workers has at no time been equal, either at home or abroad, to the demands made by the rapid growth of our medical missionary work in the field and in institutions.

In manning our sanitariums it has at times been necessary to use workers who were new to institutional work. The weight of responsibility is usually laid upon the medical superintendent and the business manager. Sometimes they are the only ones of the entire board of directors who are at all acquainted with sanitarium requisites and methods of operation.

When, in order to strengthen the work or place workers to the best advantage, changes are made in the heads of insti-

tutions, there is incurred for the time being an expense and loss. The successful management of a large sanitarium, with its varied interests,—medical practise, business, religion, education, training, discipline, and other matters,—can be assured only by the most favorable conditions. The highest capabilities are needed, and the most sympathetic co-operation is required. Spiritual strength is of paramount importance.

It is little to be wondered at that in the beginning of our experience in these large enterprises we should have come short of doing all that needed to be done. But here, too, we are making progress, we are gaining experience. Men and women are being trained, greater co-operation is seen, economical methods are being learned, and, as a whole, greater efficiency is developing.

Success Not Immediate

It may be reasonably questioned if our sanitariums can be expected to make a success from their beginning. It is claimed by good authorities that institutions of this character require a few years to become self-supporting. Many hospitals and sanitariums are fortunate in having an endowment fund, or help from city or State, or assistance in some other way; but this is not the case with our institutions. They are dependent upon their earnings to meet running expenses, and the expenses can not always be made to fit the income. If for any reason there is a lack in the receipts, a deficit will result.

Financial Panic

Only those directly concerned can know how sanitarium patronage is affected by conditions in general. It fluctuates very much with the prosperity of the times. For example, the last financial panic had a disastrous effect on the business of these institutions. In some cases practically the entire patronage was lost, while in others a large portion of it went. This was not simply for a brief period, but extended over several months. Some of the sanitariums are only now recovering from its effect. As people find it necessary to curtail expenses, they begin with things they think they can least afford, and, strange as it may seem, the care of the health is one of the first items on which they usually try to save. This means the actual loss of income to health institutions while they are not in position to make a corresponding saving in their operating expenses.

Misfortunes

As most of our people are aware, our sanitariums have not been immune from disasters. Serious loss has been felt in some instances by fire, accident, or other misfortune, which may mean loss of patronage for a time, as well as property loss. In one or two instances an unfortunate location for the institution has been chosen, and it has been utterly impossible to make a success of the work.

Other items might be mentioned as affecting the financial condition of our sanitariums, but enough has been said to indicate that the matter may well be looked upon as one of cause and effect. Conditions that would affect other enterprises with a large volume of interests will more or less affect our sanitarium business. As we realize this, we shall be the better prepared to meet emergencies, and to provide against things that can be avoided.

As the matter now stands, we are all asked to put forth a little personal effort in a plan that is simple in its accomplishment, and yet effective in meeting the situation created by the adverse conditions presented. Having done all that we can, we may the more reasonably expect that God will add his special blessing.

L. A. HANSEN.

Current Mention

—Charles H. Treat, treasurer of the United States from 1905 to 1909, died suddenly of apoplexy, May 31, in New York City.

—A gale that swept the north Atlantic coast on June 1 resulted in the death of eight persons and the loss of a number of vessels.

—John Marshall Harlan, associate justice of the United States Supreme Court, celebrated his seventy-seventh birthday on June 1. He has spent thirty-three years on the supreme bench.

—Eight rear tenements owned by the Trinity Church corporation in New York City, which has been subjected to much criticism on account of the conditions of its tenements, have been ordered torn down. Their removal will result in more air and larger yards for the front tenements.

—Word was received May 30 of a cyclone off the coast of Mazambique, East Africa, which did immense damage to shipping, and resulted in the loss of many lives. Among the boats lost was a coasting vessel carrying 400 natives, who were on their way to work in the Rand mines. All were drowned. Extensive damage was also done along the coast, and many persons were made homeless.

—Probation officers connected with the juvenile court of Cincinnati are authority for the statement that "juvenile delinquency has increased alarmingly in that city since the multiplication of the cheap moving-picture shows." The increase is placed at fifty per cent. In many of the cities and larger towns, a strict censorship of all such amusement-halls is recommended. It is pointed out that in addition to the depraving influence of many of the pictures themselves, the associates, the late hours, and the often unsanitary surroundings can not but work harm to the boys and girls who are among their most enthusiastic patrons.

—On May 29 Glenn H. Curtiss flew from Albany to New York City in an aeroplane, thereby winning the prize of \$10,000 offered by the *New York World*. The distance of 137 miles was covered in 2 hours and 32 minutes, an average flying speed of a little more than 54 miles an hour. The Twentieth Century Limited train, running between Albany and New York, has an average speed of 49.6 miles an hour. This flight by Mr. Curtiss is said to "surpass any record ever made by an aeroplane in long-distance flight, and in its entirety his feat perhaps eclipsed anything man has attempted in a heavier-than-air machine."

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

West Pennsylvania June 16-26
New Jersey, Trenton June 23 to July 4
Virginia Aug. 4-14
Ohio, Marion 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

Minnesota, Hutchinson June 9-19
South Dakota, Chamberlain June 9-19
North Dakota, Jamestown, June 23 to July 3

PACIFIC UNION CONFERENCE

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

Upper Columbia, Garfield, Wash. June 9-19
Montana June 16-26

SOUTHEASTERN UNION CONFERENCE

Georgia, Griffin July 21-31
North Carolina Aug. 4-14
South 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, Enterprise 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 (local) Ravenden July 20-24
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
Scotland June 16-19
Wales Sept. 29 to Oct. 2
North England Oct. 6-9

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

The Best Yet

THIS is what many have said in regard to the June number of the *Signs of the Times Monthly*, and judging from the way the orders are coming in, this sentiment is almost universal. The mail one morning brought orders



for over 4,000 copies. One agent has already sent in her third order, and will doubtless call for more.

On May 26 the first edition of 35,000 copies was nearly exhausted, and preparations are being made to print a second edition. The beautiful cover design in three colors helps to sell the magazine, and the striking and timely articles, covering so large a range of subjects, make it intensely interesting. "It ought to have a 100,000 circulation," says one of our subscribers.

The July number will soon be ready, and in general appearance and subject-matter will not fall behind the June number. We say this with all confidence. Civil and religious liberty will be the leading theme in the July number. Agents wanted everywhere. Five to forty copies, 5 cents each; fifty copies or more, 4 cents each. Send orders through your tract society, or direct to the Signs of the Times, Mountain View, Cal.

The Summer School at Madison, Tenn.

THE summer term of the Nashville Agricultural and Normal Institute opens at Madison, Tenn., June 22, and continues ten weeks. A strong normal course is offered, with exceptional advantages to those who desire to prepare for active missionary work in the South.

The institute has established a number of industrial schools, each located on a farm. Teachers from about twenty such schools,

many of them in highland districts, will meet in convention at the close of the summer school. Those who desire to make the South their future field of labor can not afford to miss this summer school and this teachers' convention.

Terms will be given upon application. An opportunity is offered some to make expenses by work. The strong, the brave, and the consecrated should answer the call of God to carry the message of present truth to the South. For information, address E. A. Sutherland, Madison, Tenn.

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.

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

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

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

Annual Meeting of the Manitoba Conference

THE annual session of the Manitoba Conference will convene at Gladstone, Manitoba, June 23 to July 3. The first meeting will be held Thursday, June 23, at 8 P. M. Each church is entitled to one delegate, irrespective of numbers, with an additional delegate for every seven members or fraction thereof.

We would urge a full attendance at this meeting of all members and interested ones. The election of officers and other business of importance to the work in this province will be considered during the early part of the meeting, and special attention will be given throughout to the importance of the message for these times.

WM. C. YOUNG, President.

Georgia Camp-Meeting

THE annual session of the Georgia Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Griffin, Ga., July 21-31, 1910. It is earnestly desired that a full delegation be present from all the churches. The first business meeting will be held at 9 A. M., Friday, July 22.

The great day of the Lord is near, and hasteth greatly. We should not, therefore, forsake "the assembling of ourselves together" as we see the day approaching. Plan to be on the camp-ground at the beginning of the meeting, and remain till the close.

Griffin is on the Central Railroad, between Atlanta and Macon. For tents apply to the writer, at 169 Bryan St., Atlanta. A dining-tent will be conducted as usual. Brethren and sisters, we need the spiritual uplift that our camp-meetings afford. Do not miss this meeting.

C. B. STEPHENSON, President.

Address Wanted

ANY one knowing the whereabouts of Elmer Prindle will confer a favor by sending such information to Mrs. Lottie Schreiber, church clerk, Fish Creek, Wis.

Publications Wanted

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

George O. States, Cedaredge, Colo.
Reginald Etheredge, Stapleton, Ala.
W. H. Cox, 424 Cooper Ave., Colorado Springs, Colo.
Elizabeth Smith, 1918 Albany St., Brunswick, Ga., *Signs*, tracts, Words of Truth Series, and Watchman Leaflets.

James M. Johnston, Hickory, N. C., *Little Friend*, *Instructor*, *Signs*, *Watchman*, *Gospel Sentinel*, and *Protestant Magazine*.

J. W. York, R. F. D. 7, Box 86, Paducah, Ky., would like any of our denominational literature. He especially desires tracts on the Sabbath.

Mrs. L. Campa, Corpus Christi, Tex., desires to thank those who have sent papers to her address, and would now be glad to receive copies of our papers printed in Spanish, for work among the Mexican people.

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

Year Book Revisions

THE following changes, relating mostly to conference officers and office addresses, have been made since the publication of the 1910 Year Book, and may be noted by those desiring to revise that publication:—

Alberta Conference: Secretary and treasurer of conference and tract society, F. L. Hommel.

Arkansas Conference: Secretary of Educational and Missionary Volunteer Departments, J. W. Norwood; corresponding secretary, W. I. Morey.

Atlantic Union Conference: Field missionary agent, C. J. Tolf, South Lancaster, Mass.

Australasian Union Conference: Cable address, Adventist, Sydney.

Brazil Publishing House: Cable address, Adventista, Sao Paulo, Sao Bernardo, Brazil, South America.

British Columbia Conference: President, J. G. Walker, with office at 1708 Maple St., Vancouver, British Columbia; assistant secretary and treasurer, and secretary of Sabbath-school and Young People's departments, Mrs. Birdie Conway; provincial agent, E. R. Potter.

California Conference: Office address, 601 Telegraph Ave., Oakland, Cal.; field and periodical agent, W. H. Covell; field missionary agent, E. S. Horsman.

Central American Conference: President, N. V. Willess.

Central New England Conference: Field missionary agent, D. W. Percy.

Chesapeake Conference: President, R. T. Baer, Baltimore, Md.

Colorado Conference: Missionary Volunteer secretary, C. S. Prout.

Columbia Union Conference: Office address, 1900 Seventh St., Baltimore, Md.; Missionary Volunteer and union missionary secretary, I. D. Richardson, Silver Spring, Md.

Cumberland Conference: President, P. G. Stanley, 1217 Duncan Ave., Chattanooga, Tenn.

District of Columbia Conference: Secretary and treasurer, Miss Matilda Earle, 1210 Twelfth St., N. W., Washington, D. C.; Field missionary agent, H. H. Johnson.

Eastern Pennsylvania Conference: Secretary of Sabbath-school and Missionary Volunteer departments, Miss M. A. Bristol.

French Conference: President, T. Nussbaum.

Hamburg Office: Cable address, Advent, Hamburg.

Indiana Conference: Field missionary agent, N. L. Taylor.

Iowa Conference: Field missionary secretary, F. F. Fry, Nevada, Iowa.

Japan Mission: Director, F. H. DeVinney.

Kansas Conference: Field missionary secretary, Miss Maggie Ogden.

Lake Union Conference: Medical secretary, O. R. Cooper.

Minnesota Conference: Field missionary agent, Floyd Stratton; missionary secretary, Leslie D. Trott.

Mississippi Conference: Treasurer, Beulah Callicott, Amory, Miss.; field missionary agent, H. G. Miller, Grenada, Miss.

New Jersey Conference: Secretary and treasurer of the conference and tract society, Clarence Lawry, with office at 1635 Broad St., Trenton, N. J.

New York Conference: President, J. W. Lair.

Northern France Mission: Superintendent, J. Curdy.

North Michigan Conference: Secretary and treasurer of conference and tract society, Ina Baird.

Northern Union Conference: Educational and Missionary Volunteer secretary, W. W. Ruble; medical secretary, Dr. C. W. Heald; missionary secretary, C. M. Babcock; religious liberty secretary, M. N. Campbell; union missionary secretary, W. L. Manful, 2718 Third Ave., South, Minneapolis, Minn.

North Dakota Conference: President, C. J. Buhalts, R. F. D. 4, Harvey, N. D.

Ohio Conference: Secretary of tract society, J. I. Cassell; field missionary agent, F. B. Numbers.

Oklahoma Conference: Field missionary agent, E. L. Neff.

Pacific Union Conference: President, G. A. Irwin; treasurer, J. J. Ireland; union field agent, A. A. Cone; missionary secretary, J. R. Ferren.

Roman-Swiss Conference: President, H. H. Dexter.

South Dakota Conference: President, C. M. Babcock, Box 686, Sioux Falls, S. D.; secretary, A. F. Schmidt, Elk Point, S. D.

Southern California Conference: Secretary tract society and missionary secretary, Ernest Lloyd.

Southeastern Union Conference: Religious liberty secretary, Charles Thompson; medical secretary, Dr. J. H. Neall, 247 Boulevard, Atlanta, Ga.

Southern Union Conference: Secretary and treasurer, W. A. Wilcox, with office address Room 55, Cole Building, Nashville, Tenn.

Southwestern Union Conference: President, G. F. Watson, Keene, Tex.

South African Union Conference: Secretary of Sabbath-school Department, R. G. Ryan; secretary of the Educational Department, C. P. Crager.

Southern Publishing Association: Branch office, 810 Jackson Ave., New Orleans, La.; E. H. Rees, manager.

Southern Illinois Conference: President, E. A. Bristol; field missionary agent, E. M. Fishell.

Southern New England Conference: Field missionary agent, H. C. Wilcox.

Tennessee River Conference: Secretary and treasurer of conference and tract society, Thomas E. Pavey, Hazel, Ky.

Texas Conference: Missionary Volunteer secretary, Mrs. Flora Watson, Keene, Tex.

Utah Conference: Office address, Rooms 6 and 7 Eagle Block, Salt Lake City, Utah.

West Virginia Conference: President, F. H. Robbins, 94 Winsley St., Morgantown, W. Va.; secretary and treasurer of conference and tract society, C. V. Hamer, with office at 1212 Seventh St., Parkersburg, W. Va.

West Michigan Conference: President, S. E. Wight, Otsego, Mich.; Educational and Sabbath-school secretary, Mrs. Flora H. Williams, 467 Hamblin Ave., Battle Creek, Mich.; missionary secretary, O. L. Denslow, Otsego, Mich.

Wisconsin Conference: Field missionary agent, Frank Halderson.

Western Canadian Union Conference: Union missionary secretary, Miss Bertha D. Shaw; union field agent, W. V. Sample.

West Caribbean Conference: Field missionary agent, C. F. Innis.

H. E. ROGERS, Secretary.

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.—Man and his wife to assist us on the mission farm. Any one interested should write for particulars to E. B. Van Dorn, R. F. D. 2, LaGrange, Ill.

WANTED.—A graduate lady nurse. Must be an Adventist. Write, stating experience and wages expected, to the Otter Lake Medical and Surgical Sanitarium, Otter Lake, Mich.

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

FOR SALE.—New, inspiring Scripture post-cards. Beautifully embossed. Lead everything in the market. 200 assorted, post-paid, 90c per 100. Don't delay a moment, but write at once to the Waterbury Specialty Co., Brandon, Wis.

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

TABLEWARE.—We have arranged to give a large number of fifty-piece dinner sets, with a beautiful gold and rose decoration, with small orders for our elegant 12 x 16 Bible mottoes. We pay the freight. Write for illustrated circular. Southern Bible Motto Co., Madison, Tenn.

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.

PROPHETIC CHARTS.—Complete sets, or separate pieces, painted in fast oil colors on heavy embroidery cloth; can be washed. These charts are similar to samples exhibited at the General Conference, in Washington, 1909. Samples may be seen at the General Conference Office, Publishing Department, Takoma Park. For information, sizes, prices, etc., write to G. S. Vreeland, Graysville, Tenn.

NOTICE.—The Otter Lake (Mich.) Medical and Surgical Sanitarium makes a specialty of the care and treatment of the insane, in addition to doing a general line of work. We have been very successful in all lines of our work. We do considerable surgical work, and excellent results have attended this effort. Our rates are low. Write for Sanitarium Blue Book. Address Otter Lake Medical and Surgical Sanitarium, Otter Lake, Mich.

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, \$4; 10-gal. can, \$7.90; ½ bbl. (30 gal.), 73 cents a gal.; 1 bbl. (50 gal.), 72 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

HAVING had an accident rendering me unable to labor, I offer my property for sale. One acre, with six-room house, abundance of fruit and garden truck; 1 mile from town. Price, \$1,500. Address Robert Sawyer, R. F. D. 2, Box 59, Pomona, Cal.

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

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.

Obituaries

HACKETT.—Byron Eugene Hackett, of Liberty Center, Ohio, passed to rest on March 30, 1910, having attained the age of sixty-one years. He is survived by his wife and one daughter, who seek comfort in their sorrow in the promises of John 14:1-3.

A. C. SHANNON.

BOLES.—Died at Dixie, Ga., May 18, 1910, Mrs. Navey Boles, aged 37 years, 9 months, and 27 days. A sorrowing husband, four small children, and many relatives and friends are left to mourn. She accepted the third angel's message when quite young, and continued faithful till death. Words of comfort were spoken at the funeral from Hosea 13:14.

C. P. STEPHENSON.

PRETTYMAN.—Vivian Edward Prettyman was born in Douglas County, Minnesota, March 29, 1901, and died in Batavia, Minn., May 27, 1910, aged 9 years, 1 month, and 28 days. Vivian was a Christian boy, and beloved by all who knew him. Shortly before he died, he said he knew Jesus would own him as one of his children. Words of comfort were spoken by the writer, from John 14:1-3.

S. A. RUSKJER.

MEREDITH.—Died at her home in Berea, W. Va., April 19, 1910, our dear mother, Elizabeth Bee Meredith, aged 65 years, 11 months, and 11 days. She has been a believer in the third angel's message for more than twenty years, and we look forward with bright hope to meeting her in the resurrection morning. The funeral was held in the Pine Grove church at Berea, the service being conducted by Rev. Mr. Ford, of the Seventh-day Baptist Church. Interment was made at the Pine Grove Cemetery.

JOHN E. AND BELLE MEREDITH.

TRUE.—William M., son of Frederic D. and Sarah E. True, was born near Knightstown, Henry Co., Ind., April 19, 1876, and died at the home of his brother, C. D. True, at Knightstown, March 29, 1910, aged 33 years, 13 months, and 10 days. In 1892, under the labors of Elder J. M. Rees, he accepted the faith of the Seventh-day Adventists, and united with the church at Kennard. By his death he, the youngest of the family, leaves his mother, three brothers, three sisters, and a host of friends to mourn. Words of comfort were spoken at the funeral by the writer.

MORRIS LUKENS.

BATES.—Mary E. Stewart was born in Canada in 1849; was married to Jonathan Bates in 1865; and died in St. Petersburg, Fla., May 21, 1910, aged sixty-one years. Sister Bates died in meeting, on Sabbath day, immediately after bearing her testimony. The husband and eight children survive her. Brother and Sister Bates have lived for some years in St. Petersburg, and are well known.

W. S. CHAPMAN.

GALEZ.—Sister Evangeline Gallez was born in France, Oct. 16, 1865, and died April 9, 1910, aged 44 years, 5 months, and 24 days. July 16, 1887, she was married to Isaac Gallez, who, with two children, a son and a daughter, remains to mourn her loss. In early youth Sister Gallez accepted present truth, and united with the Seventh-day Adventist Church. For fifteen years she has been a faithful, earnest child of the Lord.

E. W. CATLIN.

HOTCHKISS.—Ella Nora Hotchkiss was born May 4, 1860, in Atlanta, Ga., and died May 3, 1910, in Tampa, Fla. A husband and two children are left to mourn. She accepted the truth in Bartow about two years and a half ago, and ever remained faithful to its teachings. The funeral services were conducted in the Tampa church, by the writer. A large number of friends gathered to pay their last tribute to a life that was made fragrant by deeds of kindness and Christian love.

LRROY T. CRISLER.

DEAN.—Robert Leander, son of Leander and Mary M. Dean, was born March 1, 1908, and died May 24, 1910, aged 2 years, 2 months, and 23 days. His brief existence in this world was a source of great joy and happiness, but the cause of much sorrow when he closed his eyes in his last sleep. The funeral service was held in the Seventh-day Adventist church in La Grange, Ohio, where many friends came to express their sympathy. Words of comfort were spoken from John 11:25.

JOHN FRANCIS OLMSTEAD.

CLAPPER.—Eunice Ann Hanley was born July 22, 1857, and died near Hartford City, Blackford Co., Ind., March 31, 1910, aged 52 years, 8 months, and 9 days. Jan. 23, 1879, she was married to Theodore Clapper. Early in life she became a Christian, uniting at the age of seventeen, with the Methodist Protestant Church. Under the labors of Elders Lane and Henderson, she became a Seventh-day Adventist in 1886, and remained a faithful member of the Hartford City church until death. Sister Clapper leaves a husband, two sons, three daughters, one sister, nine grandchildren, and a host of friends to mourn. The funeral service was conducted by the writer.

MORRIS LUKENS.

LEE.—Died at Mascot, Harlan Co., Neb., W. H. Lee, aged 61 years, 7 months, and 27 days. He was born in Ohio. When a boy, his parents moved to Iowa, where he was married to Anna H. Buna in 1867. To this union were born eight children, four of whom are living. In 1890 the mother of the children died, and in 1896 he was married to Mary A. Bradshaw. In January, 1910, he was converted, and united with the Seventh-day Adventist church of Norwalk, Cal. He rejoiced in the truth, and bore his affliction patiently. He leaves a wife, three sons, one daughter, four sisters, one brother, and a large circle of friends to mourn.

O. E. JONES.

MORRILL.—William Morrill was born in Claremont, Ohio, April 14, 1822, and died near Watonga, Okla., May 21, 1910, aged 88 years, 1 month, and 7 days. He was twice married, and was the father of fifteen children, nine of whom are living. His first wife, Elizabeth Hollingsworth Morrill, died in 1855; and his second wife, Hester Brown Morrill, died in 1898. In his younger days he was a member of the Methodist Church, but in 1875 he united with the Seventh-day Adventist Church, of which he remained a member till the time of his death. A large number of friends were present at the funeral, which was conducted by Elder David Voth, assisted by the writer.

E. L. NEFF.

HUGHES.—Died in Gainesville, Ga., May 26, 1910, Sister L. J. Hughes, aged 55 years, 10 months, and 29 days. She was born in Jackson County, Georgia, June 27, 1854, and in 1873 was married to J. T. Hughes. Eighteen years ago the light of present truth came to her, and she gladly accepted it, and has since rejoiced in the blessed hope. The last eight years of her life were spent in Gainesville, Ga., where her husband, two sons, two brothers, three sisters, with a host of friends, are left to mourn. The writer spoke words of comfort to the bereaved ones, from Rom. 8:23.

S. T. SHADEL.

STEPHENS.—Died at Oelrichs, S. D., March 29, 1910, our dear mother, Caroline Stephens, aged eighty years and eight days. She was born near Ithaca, N. Y., March 21, 1830, and was married to John Jewell at the age of twenty-eight. Seven children were born to them, of whom the two youngest survive her. Father died twenty-two years ago; and four years later mother was married to Jesse L. Stephens, who died four years ago. At the age of sixteen, she was converted, and joined the Methodist Episcopal Church. Last year she was baptized at the camp-meeting held at Crawford, Neb., and united with the Seventh-day Adventist Church. Funeral services were held at Oelrichs, conducted by R. N. Rooks (Baptist), and afterward at Ithaca, N. Y., by B. F. Toby (Congregationalist).

F. BURTON JEWELL.

NEUCOMB.—Marilla Reeder was born in November, 1854, in Montcalm County, Michigan; was married to H. J. Neucomb, of Carson City, Mich., in November, 1872; and died in Lansing, Mich., May 20, 1910. When a young girl, she joined the United Brethren Church; but about 1875 she saw the light of present truth, and gladly accepted it, first becoming a member of the church at Carson City, and later transferring her membership to the church at Lansing. A short service was held at her home church, after which the remains were taken to Carson City, where the funeral was held. The service was conducted by the writer, assisted by Elder W. C. Hebner, after which the deceased was laid to rest in the village of Hubbardston.

L. G. MOORE.

(Lake Union Herald, please copy)

BARCUS.—Died at Sioux City, Iowa, May 22, 1910, Obedience Ann Barcus, aged 63 years, 5 months, and 22 days. She was born in Edgar County, Illinois, Nov. 30, 1846. At the age of twenty she was married to James T. Barcus. In 1871 she accepted present truth. Her life was characterized by a spirit of earnestness and devotion. She often crossed the Missouri River in wind and storm to attend meeting with isolated Sabbath-keepers in Nebraska. She is survived by her husband and five children. The funeral was held in the Seventh-day Adventist church at Blencoe, and was attended by almost the whole community where she had spent nearly forty-four years of her life. By request of the deceased, the writer preached the funeral sermon, using the text found in Eze. 18:22. Interment was made in the cemetery at Blencoe.

ARTHUR McCLINTOCK.

CLARK.—On May 25, 1910, in a runaway accident, Mr. Giles Deloss Clark received a blow on the head that resulted in his death on the following morning, May 26, at the age of forty-nine years and three days. The widowed wife, with five small children, an aged mother, two brothers, and one sister, live to mourn the loss of a kind husband, father, and brother. Although Mr. Clark had not fully accepted the truth, his sympathies were with us, and he willingly contributed to its support. Sister Clark has been in the message from her youth. May God's promises to the widow and the fatherless be her comfort now. The funeral services were held at Milton Junction, where the deceased lived at the time of his death, and a large audience testified to the sympathy extended. The words of 2 Cor. 4:17, 18, formed the basis of remarks by the writer.

W. W. STEBBINS.

WIESE.—Sister George W. Wiese (*née* Albert), formerly of Winona, Minn., died at her home in Paradise, N. D., May 2, 1910, aged 31 years, 5 months, and 28 days. Her husband and three children have firm faith that they will see her in that day when the Lord shall claim his own. As no Adventist minister was present, the undersigned spoke to the assembled friends and relatives.

WM. BORMANN.

WOODWORTH.—Mrs. Joseph Woodworth died at the home of her daughter, Mrs. S. A. Wilband, at Vancouver, B. C., Feb. 24, 1910, at the age of eighty-seven years. She heard present truth preached at Albert Mines, New Brunswick, about thirteen years ago, since which time she has kept the Sabbath. She was a cheerful, earnest Christian, and was beloved by all who knew her. We fully expect to meet her in the morning of the first resurrection.

F. H. CONWAY.

ROSE.—John Rose was born in Austria in 1844, and died April 16, 1910. He came to this country many years ago. Here he made friends, and formed ties that have been the comfort of his later years. About twenty-five years ago he accepted the truth of the third angel's message, which has been his source of rejoicing in every trial. The bereaved companion and a large circle of friends have comfort in the promise of the soon appearing of our Lord. The writer conducted the funeral service, which was held in Clyde, Ohio.

A. C. SHANNON.

SCRIBNER.—Died at Hildebran, N. C., May 13, 1910, J. L. Scribner, aged fifty-seven years. Brother Scribner was an earnest Christian, and his chief interest was for the advancement of the message. He was cheerful and patient during his entire sickness, and made friends wherever he went. A sorrowing widow, one son, and a daughter, with a large circle of friends, are left to mourn. He rests in the cemetery at Hildebran, in full hope of a glorious resurrection. Words of comfort were spoken by the writer, from Rev. 14:13 and Isa. 57:1, 2.

G. W. WELLS.

DENT.—Samuel G. Dent was born in Brunswick, Ga., Feb. 26, 1862, and died April 30, 1910. For ten years he was a Baptist minister. Through the efforts of the writer, Brother Dent, with his wife and children, accepted the truths of the third angel's message in April, 1907. He first entered the work as a canvasser, and later took up Bible work. He loved the truth, and had a burden for souls. A wife and eight children are left to mourn. Words of comfort were spoken at the funeral by W. A. Holmes, pastor of the M. E. church, from Acts 10:34, 35.

ELIZABETH SMITH.

FAST.—Washington Fast was born in Ohio, May 23, 1840, and died April 22, 1910, aged seventy years and eleven months. Early in life he moved to southern Michigan. Here he studied the Bible, became convinced that the seventh day is the Sabbath, and began to observe it before hearing a Sabbath preacher. Later he came to Wexford County, where he was married to Maria Kinney, Aug. 3, 1885. He was one of the first members of the Mesick church. He leaves a wife, two children, and twelve grandchildren to mourn. The funeral services were conducted by the writer, who spoke from Rev. 15:13.

L. G. NYMAN.

PIERCE.—Theodore Colburn Pierce was born Sept. 5, 1829, at Greece, Monroe Co., N. Y., and died in Charlotte, Mich., May 4, 1910, aged 80 years, 7 months, and 29 days. In 1844 he came to Michigan, settling at Lee Township in Calhoun County. Eight years later he was married to Charity M. Sebolt, who survives. One son, two grandchildren, and two great-grandchildren are also left to mourn. In 1870, under the labors of Elder D. H. Lamson, Brother Pierce accepted present truth, and united with the Seventh-day Adventist church at Charlotte, of which he was a member at the time of his death. The funeral service was held at the home on Sabbath, May 7. Text, Num. 23:10, last sentence.

S. D. HARTWELL.

MARACLE.—William C. Maracle was born April 3, 1819, and died May 10, 1910, at the home of his youngest son on the Six Nations' Reservation, Ontario, Canada. Brother Maracle was a Sabbath-keeper for about ten years before his death. The funeral service was conducted by the writer.

B. E. MANUEL.

KING.—Died March 10, 1910, at Molson, Wash., Mrs. Marietta King, in the fifty-fifth year of her age. She was born in Poyssippi, Wis., May 4, 1855, and was married in 1873 to J. H. King, who, with four children, survives her. She accepted present truth in 1874, under the labors of Elders Grant and Dimmick, in Minnesota, and has always been faithful to its teachings. Words of comfort were spoken by Elder Thompson (Methodist), from John 14:1-3.

J. H. KING.

SEVEY.—William C. Sevey was born in Potsdam, N. Y., July 14, 1825, and died May 18, 1910. He came to Michigan in the early forties, and enlisted in the Mexican War in 1846. At the close of the war he settled in Bowne Township, Kent Co., Mich., where he united his lot with that of Miss Mary Crandall, who survives him, with their son and two daughters. Brother Sevey accepted the faith of Seventh-day Adventists in 1856. In 1866 he moved with his family to the township of Wright. He helped to prepare the grounds for the first camp-meeting held by this people. The funeral was held in the Wright church.

S. E. WIGHT.

STILLMAN.—Mary E. Fairchild was born in West Winfield, Herkimer Co., N. Y., Aug. 18, 1839; was married to Dr. W. D. Stillman in January, 1865; and died March 11, 1910, in Granton, Wis. She accepted the third angel's message in 1872, and was baptized by Elder R. F. Cottrell. Sister Stillman was a zealous missionary, and placed reading-matter in the hands of all her neighbors and the strangers who came to her door. She was for many years a member of the Seventh-day Adventist church in Madison, Wis., but during her last years was a member of the church in Granton. Her husband brought her remains to Madison, where she was buried in the country near their former home. The funeral service was conducted by the writer, assisted by Elder W. W. Stebbins.

C. McREYNOLDS.

CAVANESS.—Charles Tanzey Cavaness was born in Morgan County, Indiana, Dec. 18, 1847, and died at his home in Chiles, Kan., May 29, 1910, aged 62 years, 5 months, and 11 days. He came to Kansas in 1857. In 1870 he was united in marriage to Mary Williams; both being graduates of the Kansas State Normal. To this union were born three children, two sons and one daughter, all of whom survive him, his death being the first break in the family circle. Until about fourteen years ago, the family resided in Lyon County, Kansas. The deceased served several years in the offices of county treasurer and superintendent of education of Lyon County. Early in life he was converted and was a member of the Christian Church until about sixteen years ago, when he united with the Seventh-day Adventist Church, of which he remained an active and esteemed member until his death. For several years past he has been auditor of the Central Union Conference, in the duties of which office he traveled extensively in Kansas, Missouri, Nebraska, Colorado, and Wyoming. He also held offices of trust in the Kansas Conference. His kind and genial disposition won for him many warm friends wherever he labored. In his death the denomination with which he was officially connected, the community in which he resided, the church of which he was a member, and especially the family of which he was an exemplary head, sustain a loss which will be deeply felt. The funeral service, which was largely attended by neighbors and friends, was conducted by the writer in the Baptist church of his home town. Words of comfort and instruction were spoken, based on Rev. 14:13. We laid him away in the Wagstaff Cemetery, to await the call of the Life-giver.

A. T. ROBINSON.

CAREY.—Fell asleep, Jan. 19, 1910, Austin L. Carey, aged 74 years, 4 months, and 7 days. He accepted the truth in Wood County, Ohio, twenty-eight years ago, and became a member of the church near Bowling Green. Several subsequent years of his life were spent at Mount Vernon, Ohio, and the last eight years at Hildebran, N. C., where he had moved to assist a needy cause. Out of seven living children five have accepted the message, two of whom are in the ministry. Funeral services were conducted by Elders G. W. Wells and D. T. Shireman, at Pilgrim's Rest.

E. W. CAREY.

BOSWORTH.—Henry Hezekiah Bosworth was born in Hebron, Washington Co., N. Y. At the time of the Civil War, he enlisted, and served his country faithfully three years, contracting diseases from which he never fully recovered. June 12, 1867, in Lorain County, Ohio, he was married to Miss Sarah Hawley, who, with one son, survives him. June 3, 1886, he joined the Seventh-day Adventist church at Mt. Pleasant, Iowa, of which he remained a faithful member until his death. On account of his wife's illness, the Iowa Soldiers' Home at Marshalltown has been his temporary home since December, 1909. Here, April 2, 1910, he fell asleep, aged eighty-four years and one day. The funeral service was conducted by Elder E. G. Olsen in the chapel on the grounds, after which he was laid to rest in the Soldiers' Home cemetery.

SAMUEL U. BOSWORTH.

SISLEY.—Susannah Sisley, better known by her many friends as "Grandma Sisley," was born at Tunbridge Wells, England, Feb. 5, 1820, and died at Avondale School, Coorabong, New South Wales, Australia, March 29, 1910, of old age, being in her ninety-first year. Mother Sisley became connected with Seventh-day Adventists through her eldest son, who was afterward known among this people as Elder John Sisley. He came to the United States, and settled at Convis, Mich., near Battle Creek. Here he accepted present truth, and sent the message home to his parents in England. After years of careful investigation, mother accepted the truth. Her husband having died in 1859, and there being no Seventh-day Adventists whom she knew in England, she decided to move to America, where her children might be reared in the truth. God rewarded her earnest efforts in this direction, and one by one her entire family of seven gave themselves to the Lord, and five of the seven their entire lives to the work of the message. When the call came to move from Battle Creek into the regions beyond, she recognized this as the voice of God to her, and, at the advanced age of seventy-nine, made the journey of over ten thousand miles to Australia, to join the workers there. While here, she traveled over a large portion of New South Wales, Victoria, and Tasmania. Everywhere she carried a decided influence for the truth; her uniformly sweet, restful life bearing witness to her joyful trust in God, and to his sustaining grace. The last seven years of her life were spent in the Wahroonga Sanitarium and the Avondale School, Australia, where she was greatly beloved by all. She was a live missionary. An entry in her diary shows that since she was eighty-five years of age, she has earned with her own hands over two hundred fifty dollars, which she has given to the work in the South Pacific Islands. March 29 she drew her last breath, without a struggle. The funeral services were conducted at the grave, as is the custom in Australia, by Elder Robert Hare, in the presence of the entire church and school. It was evening when she was laid to rest in the Seventh-day Adventist grave-yard, on the Avondale estate, the resting-place of her own choice, to await the soon-coming morning of the resurrection. While she rests, her children and grandchildren continue in the work she loved. She retained all of her faculties of sight and mind, except a slight deafness, until within a few days of her death. To her the reunion with her scattered loved ones will be hastened by her short sleep.

G. B. STARR.



WASHINGTON, D. C., JUNE 9, 1910

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OUR issue for next week, June 16, will appear in the form of a 64-page magazine, about the size of *Life and Health*.

REACHING Washington from South Lancaster, Mass., last week, Mrs. W. C. Sisley, of London, England, spent several days, passing on to visit friends in Michigan. She will spend the summer in America.

ATTENTION is directed to the Year Book revisions, as furnished by H. E. Rogers, the General Conference statistical secretary, on page 21. It would be well for each worker to cut out this information, and paste it in his Year Book.

L. E. BORLE, who has been associated with the work in Mexico, passed through Washington last week on his way to Switzerland. He will connect with the Latin Union Conference to assist in the publishing work. He sailed from New York on June 8.

THE educational convention to be held in Berrien Springs, Mich., June 10-20, will bring together a large number of our leading educators, and with great profit we hope, to our educational work. On page 17 Professor Griggs makes further announcement concerning this convention.

READINGS for the Midsummer Offering service, appointed by the General Conference Committee for Sabbath, July 2, are now being prepared, and will soon be in the hands of church elders and other workers. It is none too early to begin to lay plans in all the churches for a liberal offering on that occasion.

ELDER A. G. DANIELLS returned last week from his visit to the Pacific Coast, spending a few days in Washington in necessary office work and council meetings. He left this week for Berrien Springs, Mich., to attend the educational convention.

EXCELLENT journals are the *Signs of the Times Monthly* for June, published at Mountain View, Cal., and the *Watchman* for June, published at Nashville, Tenn. Although devoted to the same grand object, the giving of the message of God for this generation, each has its own individual characteristics, and presents its message in its own way. Both cover a wide range of thought. These journals should be liberally used by our brethren and sisters throughout the field. Churches and individuals should take clubs of one or both, and use them either in personal distribution, or through the mails in the presentation of the truth they contain. Let the June number of these two magazines be given the large sale which their value and importance demand.

APPEALS are coming to the Mission Board from many of our missions for permission to launch enterprises demanding money that can be supplied only by the \$300,000 Fund. Advance in China depends almost wholly upon getting the publishing work more perfectly organized. W. A. Westworth, the superintendent, in a private letter mentions their needs, and says: "We are all waiting with no small interest to see what China's portion will be this year, and we are groaning at the very thought of having to wait any longer for the press work. *That must come.*" But the word "wait" is now on the way to them, forced by the lack of funds received on the \$300,000 Fund. Other fields are also anxious as to what they will receive. During the summer months all pledges that can possibly be paid on the \$300,000 Fund will help greatly to hasten on the message in these distant, waiting fields, and will bring much joy to the hearts of our faithful missionaries.

THE next issue of the REVIEW will be the special Story of Missions number, printed in magazine form. It will be the greatest missionary document we have ever published, containing the missionaries' own story of the interesting facts and experiences associated with our work during the year 1909. The purpose of this number of the REVIEW is more perfectly to acquaint our own people with the providential openings for the third angel's message in all the world, to reveal the spirit of our workers and the full power of the message, and to give all interested persons a broad view of the extent of our missionary work in foreign lands. It will be an excellent number to give to those who are more or less interested, but who have not taken a stand with us. This Story of Missions number will be sold to our people for missionary purposes at 10 cents a copy. Orders should be placed at once for extra copies, as only a limited number in excess of the subscription list will be printed. Every REVIEW reader should have a few copies of this special number to use in interesting others in our work.

EN ROUTE from Iowa to New York City, to connect with the work in that center, Miss A. Helen Wilcox spent several days in Washington last week.

THE thoughts suggested by Elder A. T. Robinson in his article on page 3, are worthy of a thoughtful reading by every worker in this cause. We trust the subject may be given careful consideration.

The Midsummer, or Fourth-of-July, Offering to Missions

WHAT has come to be well known among Seventh-day Adventists as "the Fourth-of-July offering to missions" is to be made in all our churches on Sabbath, July 2.

One reason for making a special offering to missions on the Sabbath preceding the Fourth-of-July is to devote to the cause of foreign missions the money usually spent for that which is worse than worthless in Fourth-of-July celebrations. We value as much as any one the blessings of civil government, but we believe there is a better and more consistent way of showing our appreciation than by spending money in the usual way on the Fourth.

Another reason for making a special offering to missions at this season of the year is to replenish our mission funds, which are always low at this time. This reason must appeal to all our people who are enjoying the blessings that are showered upon us in the home land. Our missionaries have gone from us to lands that do not have the light, liberty, and prosperity that God is giving us. They have not gone for any selfish purpose, but to carry to the people of those lands the gospel that has brought to us the blessings we enjoy.

They have left all to do this. They are trusting the Lord and his people to care for them. We have all encouraged them to go. We are praying for them, and we are supporting them.

The cheering reports they are sending back to us show that we are not making this effort and sacrifice in vain. We are not wasting the lives of our young people in sending them to these dark lands of heathenism. We are not squandering the means we are devoting to their support. In all those lands they find people longing for the very message they are bringing to them. As a result there are being raised up, in all parts of the world, bands of devoted believers in the third angel's message, who find the same comfort and hope in this message that we enjoy.

To-day our operations in mission fields are larger by far than ever before in our history. This is right. We all rejoice that it is so. Then let us make the coming midsummer offering the largest in our history. It is needed very greatly at this time.

May we not look to all our conference officers, ministers, and church officers to aid in making this offering what it should be? The plans now being carried out in behalf of foreign missions have been authorized by the General Conference in session, and the responsibility of their support rests upon all the people, but especially upon us who have accepted the responsibility of leadership. Let us do our best.

A. G. DANIELLS.