

The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C., June 23, 1910

No. 25

CONSIDER HIM

Go to dark Gethsemane,
Ye that feel the tempter's power;
Your Redeemer's conflict see,
Watch with Him one little hour.
Turn not from His grief away,
Learn from Him to watch and pray.

See Him in the judgment-hall,
Beaten, bound, reviled, arraigned;
See Him meekly bearing all;
Love to man His soul sustained.
Shun not suffering, shame, and loss,
Learn of Christ to bear the cross.

Calvary's mournful mountain view,
There the Lord of glory see;
Made a sacrifice for you,
Dying on the accursed tree.
"It is finished," hear him say;
Trust in Christ, and learn to pray.

—Selected.



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Among the contributors are Dr. James P. Warbasse, of New York, with an article on "Outdoor Schools." George Wharton James, the famous lecturer, continues his series of stirring discussion of "The Spontaneity of God's Great Out-of-Doors." Dr. LeRoy J. Otis has an article on "Hot-Weather Suggestions," while Herbert M. Lome, well known to the readers of "Life and Health" as a writer on physical culture topics, tells how to make camping easy for the unaccustomed.

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THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 23, 1910

No. 25

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year.....\$1.75 Six Months.....90
Three Months.....50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

General Articles

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

The Test of Faith and Sincerity

MRS. E. G. WHITE

RIGHTEOUSNESS is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make him our personal Saviour. It is not enough to believe the theory of the truth. It is not enough to make a profession of faith in Christ and have our names registered on the church-roll. "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "Hereby we do know that we know him, if we keep his commandments." This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.

In the sermon on the mount Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The test of sincerity is not in words, but deeds. Christ does not say to any man, "What say ye more than others?" but

"What do ye more than others?" Full of meaning are his words, "If ye know these things, happy are ye if ye do them." Words are of no value unless they are accompanied by appropriate deeds.

Saying and Doing

This is the lesson taught in the parable of the two sons. In the parable the son who said, "I go, sir," represented himself as faithful and obedient, but time proved that his profession was not real. He had no true love for his father. So the Pharisees prided themselves on their holiness, but when tested, it was found wanting. Of them Christ declared, "Do not ye after their works: for they say, and do not."

Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception. Many to-day claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with him in his work for the saving of the world, but they content themselves with saying, "I go, sir." They do not co-operate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church, they have pledged to receive and obey the Word of God, to give themselves to God's service; but they do not do this. In profession they claim to be sons of God, but in life and character they deny the relationship. They do not surrender the will to God. They are living a lie.

In the command, "Go work to-day in my vineyard," the test of sincerity is brought to every soul. Will there be deeds as well as words? Will the one called put to use all the knowledge he has, working faithfully, disinterestedly, for the Owner of the vineyard?

The Heavenly Ladder

The apostle Peter instructs us as to the plan on which we must work. "Grace and peace be multiplied unto you," he says, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

If you cultivate faithfully the vineyard of your soul, God will make you a laborer together with himself. And you will have a work to do not only for yourself, but for others. In representing the church as the vineyard, Christ does not teach that we are to restrict our sympathies and labors to our own numbers. The Lord's vineyard is to be enlarged. In all parts of the earth he desires it to be extended. As we receive the instruction and grace of God, we should impart to others a knowledge of how to care for the precious plants. Thus we may extend the vineyard of the Lord. God is watching for evidences of our faith, love, and patience. He is looking to see if we are using every spiritual advantage to become skillful workers in his vineyard on earth, that we may enter the paradise of God, that Eden home from which Adam and Eve were excluded by transgression.

Service to Our Father

God stands toward his people in the relation of a father, and he has a father's claim to our faithful service. Consider the life of Christ. Standing at the head of humanity, serving his Father, he is an example of what every son should and may be. The obedience that Christ rendered, God requires from human beings to-day. He served his Father in love, with willingness and freedom. "I delight to do thy will, O my God," he declared; "yea, thy law is within my heart." Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work which he came to do. At the age of twelve he said, "Wist ye not that I must be about my Father's business?" He had heard the call, and had taken up the work. "My meat," he said, "is to do the will of him that sent me, and to finish his work."

Thus we are to serve God. He only serves who acts up to the highest standard of obedience. All who would be sons and daughters of God must prove themselves coworkers with Christ and God and the heavenly angels. This is the test for every soul. Of those who faithfully serve him, the Lord says, "They shall be mine, . . . in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Opportunity to Develop Character

God's great object in the working out of his providences is to try men, to give them opportunity to develop character. Thus he proves whether they are obedient or disobedient to his commands. Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be

received into the soul, and from love to him we shall delight to obey his commandments.

There are only two classes in the world to-day, and only two classes will be recognized in the Judgment,—those who violate God's law, and those who obey it. Christ gives the test by which we prove our loyalty or disloyalty. "If ye love me," he says, "keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The Two Thrones—No. 3

J. N. LOUGHBOROUGH

HAVING called attention to the throne of the Father, the reign of Christ upon that throne, and the termination of that reign of grace, we will now note what is meant by Christ's own throne. In the announcement made to Mary respecting the birth of Jesus, we read: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33. Surely this kingdom can not be the one that he delivers up to his Father; for that rule comes to an end, as was shown in our last article.

Respecting Christ's kingdom and reign upon his own throne, we read in the Psalms: "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89:27-29, 36, 37.

As to the time when he takes his own kingdom, we read in Matt. 25:31-34, 41: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Surely there is no intimation in this scripture that when

Christ takes his kingdom, there is to be a greater ingathering of sinners to his fold than ever before. The language speaks of "all nations;" and they are grouped in two classes, here represented by sheep and goats. Is there some other class to find special favor who are neither sheep nor goats — neither righteous nor wicked?

In the book of Revelation we have presented to us another view of Christ's second coming, in these words: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. 19:11-16. As expressed in Ps. 2:8, 9: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This scene surely gives no intimation of a continuance of Christ's priesthood after his coming.

In the symbolic view given to the prophet Daniel respecting the setting up of Christ's kingdom, the stone smote the image upon the feet. Then the image was broken to pieces, and became as the chaff of the summer's threshing-floor, and no place was found for it. The material of that image, representing the governments of earth, is composed of the people. They are not converted into stone, but swept away like chaff in the wind. This is explained to the prophet to represent the setting up of the kingdom of Christ. It does not say, as a world's-conversion minister professed to quote it for his theory, "The stone smote the image, and rolled, and rolled until the whole image was converted into stone."

Concerning the situation when Christ, having finished his priesthood, shall finally appear, we read: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12. This language shows that just before Christ's actual appearance, the mandate goes forth in heaven that there is no more opportunity for securing pardon. Christ will then have closed his reign as a

priest upon his Father's throne. Of that time we read, in Luke 13:25, 27: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are: . . . depart from me, all ye workers of iniquity."

The kingdom of Christ is first organized in the New Jerusalem. He has gone to prepare a place for his people, and, as expressed to his disciples, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. In old Jerusalem there was a temple where a service was performed, shadowing forth Christ's priestly work in the heavenly city; but, in contrast with that, when the New Jerusalem kingdom is established, we are plainly told, "And I saw no temple therein." Rev. 21:22. No work as priest will be carried on by Christ in that city; for his mediatorial work ceases when he resigns his priestly position on his Father's throne.

Lodi, Cal.

The Ordinance of Humility

E. W. WEBSTER

THERE are many who wonder why the instruction in the thirteenth chapter of John is not obeyed by the churches to-day, while other honest souls have never had their attention called to it. Still others reject it entirely, because it is not agreeable to the natural heart, excusing their disobedience on the ground that all that is necessary, and all that the Lord requires, is merely that his children be humble enough to do it, but that the act itself is not really commanded.

Just preceding the occasion on which this instruction was given, the disciples had been disputing about which should have the highest place in the kingdom; they were not clean of heart, nor fit to receive the bread and the wine which Christ was about to give them, emblems of true communion,—a thing they were not really enjoying. Instead, there was alienation and dissension. Jesus desired to wash all this away, and at the same time establish an ordinance for the church that would always take away similar feelings and conditions, and prepare the participants for the communion service.

It was the custom of the Jews to have the service of feet-washing performed before partaking of the passover supper. But because of the feeling in their hearts toward one another on this occasion, each apostle refused to perform this duty. Jesus waited a while, to see if they would do it. Then he, their Lord and Master, did what was their duty. He washed the feet of Judas first. This act of humility and love nearly melted the heart of Judas; but soon his feelings rebelled as he saw the Saviour so humble himself, and he decided not to own him

longer, and immediately gave himself over to Satan.

When Jesus came to Peter, that disciple said, proudly, "Dost thou wash my feet?" Jesus answered, "What I do thou knowest not now; but thou shalt know hereafter." From these words it is plain that the Saviour was doing something more than merely washing the feet of his disciples; there was more in it than the outward menial act involved. "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." Jesus did not say, "If I wash not thy feet, thou hast no part with me;" but, "If I wash thee not." Then the washing of the feet is emblematic of a higher spiritual washing and cleansing. Peter saw it, and surrendered his pride and self-will, saying, "Not my feet only, but also my hands and my head." He might have said, "And my heart, too;" for that was what was really done. This yielding to the Lord's way in this matter was a surrender of heart on the part of the disciples which enabled the Saviour to say of them, "Ye are clean." All were clean but Judas, who would not yield his heart to be cleansed.

After he had washed their feet, Jesus said, "Know ye what I have done to you?" Certainly they knew he had washed their feet. His question implies that something more had been done,—there had been a cleansing of heart from pride and self-importance. He was their Lord and Master, the Creator of heaven and earth, yet he did not esteem himself too high and important to do an act of humble service. Should they? Should we? What a rebuke to pride, jealousy, and arrogance!

Now come the words that establish this act as an ordinance of the church: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Ought is a command, an obligation. "For I have given you an example, that ye should do as I have done to you." Verse 15. If here is something we should do, how can we comply with the instruction without performing the act? An example is something for us to follow.

Notice the statement of the blessing that is in this ordinance: "If ye know these things, happy are ye if ye do them." Not, Happy are ye if ye think or say ye are humble enough to do them, but, "Happy are ye if ye do them." How many blessings and joys are lost because this soul-cleansing, heart-melting ordinance is not observed more generally in its true spirit and meaning! Of this it might truly be said, "I will show thee my faith by my works."

Though the disciples had before been perfectly cleansed physically, it was necessary now to cleanse away the lesser uncleanness of dust, that they might be fit bodily for the holy service they were about to engage in. Even so, they had once been cleansed from the great life-sin, when they accepted the Saviour; but there had been many lesser defilements since then, and before they were pre-

pared for the bread and the wine,— emblems which typified a unity with one another and with Christ's Spirit,— they must be cleansed again.

So we were once cleansed by Jesus in baptism (Acts 22:16; 1 Peter 3:21), when we accepted him; but since then we have committed sins and are defiled thereby, many times finding ourselves unclean. However, we are not thereby entirely separated from God and cast off forever from being his children; but we need cleansing again before we are prepared to take the emblems that typify a perfect unity with his holy, sinless life. The ordinance of feet-washing, coming before the communion service, gives time and opportunity to have everything cleansed from the heart and life that would unfit us for the latter holy service; and if rightly used, it is a great blessing to those who engage in it. Hearts are melted, lives and interests united.

But the ordinance of feet-washing was given to the church for another purpose also. Paul exhorts the believers thus: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself." Phil. 2:5-8, A. R. V. After he became a man, he still further humbled himself,—he stooped so low as to become a servant of sinful men, and to wash the feet of servants, who were too proud and haughty to do that humble act themselves.

His coming to this earth, becoming a man, and suffering for us was as much a part of the work of salvation as his death on the cross, or his burial and resurrection. Why not as worthy of a memorial as the other two events? He gave us memorials of his death in the bread and the wine (1 Cor. 11:23-26), and of his burial and resurrection in baptism (Rom. 6:3-6); why not one also for his great humility? The ordinance of feet-washing is a constant reminder of this very important part of his work.

If all Christians in all churches had always followed this instruction, and practised this ordinance with its real significance continually in mind, how could pride and worldliness, jealousy and faultfinding, variance and alienation, arrogance and love of supremacy, ever have come into the church, and driven out so largely the meekness, humility, love, and unity that should ever mark the followers of Christ, and keep them separate from the world and its contaminating, blighting influences? It never could have been done. And as God's people accept and practise this ordinance again, it will bring back the graces and virtues that will make them a peculiar people, and will fit them for a home of love and harmony, joy and peace. May each of us have a part in this joy here and hereafter.

Seventh-day Adventists do not believe in or practise promiscuous washing of feet in the observance of this ordinance. They separate the congregation, the men washing the feet of the men, and the women the feet of the women, each class in a room by themselves. Wherever this sacred ordinance is observed, proper decorum, decency, and order should characterize the proceedings. With carefulness and circumspection let us serve the Lord in every ordinance of his house, being careful that we give none occasion for our good to be evil spoken of.

Orlando, Fla.

It Biteth Like an Adder

DELWIN REES BUCKNER

SHAME on thee, boy, a-leaning over there,

Unsteady, propped against the public bar!

Thy straying feet indeed have wandered far

If from thy mind hath slipped thy mother's prayer,—

That prayer one evening, years ago at home,

When thou didst promise on thy word that thou

Wouldst not pollute thy lips with drink; yet now

Thy mouth is lowered to drain the bubbling foam.

Recall thy vow, for conscience' sake, and dash

The scarlet glass upon the polished floor.

There is no loss, but gain. It is no sin

E'en though the fragile vessel fall and crash

Into a hundred jagged bits or more;

For poison lurks — and speedy death — within.

Ambato, Ecuador.

A HAPPY person is a better thing to find than a five-pound note. He is a radiating focus of good will, and his entrance into a room is as if another candle had been lighted. We need not care whether he can prove the forty-seventh proposition: he does a better thing,—he practically demonstrates the great theorem of the livableness of life. —*R. L. Stevenson.*

WE are going to be through this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long. They will swing to behind some of us soon, but behind all of us before long. The important thing then will not be what appointments we had, or what rank in the conference, or anything of that sort — not what men thought of us, but what God thought of us, and whether we were built into his kingdom. And if, at the end of it all, we emerge from life's work and discipline, crowned souls, at home anywhere in God's universe, our life will have been a success.—*B. P. Bowme.*



How to Destroy Cockroaches

"SCAVENGERS of the household" is the name given to cockroaches in a recent number of *Good Housekeeping*. However, in homes that are neatly kept, their good offices are not desired; and it is well to know a sure way to rid the premises of their unwelcome presence. Pyrethrum powder, a dark-yellow powder made from daisies raised in California, is recommended as an excellent exterminator.

"The powder is not poisonous, and can be purchased in any drug-store at from ten to fifteen cents a pound in bulk. The best way to rid a kitchen of roaches is to take out all articles that might be soiled by the powder, and then throw handfuls of it into the cracks and crannies where the roaches hide. In a minute or so they will be seen stumbling out of their retreats. They will tumble about and fall drunkenly. As a matter of fact, they are suffocating. Since they breathe through spiracles, or holes, along their sides, and not through their mouths, the powder enters into these spiracles when they attempt to run through it. After the kitchen has been well powdered, the doors and windows should be closed overnight. In the morning the dead roaches will be found lying scattered everywhere."

Another excellent way to destroy cockroaches is to sprinkle the sink, shelves, and all cracks and corners thickly with powdered borax.

A. E.

How to Be Happy To-Day

IF you were going to run a Marathon race, would you prepare for it by sleeping until the last minute, then tumbling out of bed in a hurry, throwing on anything that came handy, and starting off at your highest possible speed? If you did, you would certainly fall by the wayside before you had reached the half-way mark.

To every housewife each day is a little Marathon race with time. It is of the utmost importance how we get ready for that day, how we begin the race.

Man is threefold in being; woman, likewise. To live a successful day, the home-keeper must get her threefold being ready for her work. To begin well is half the race. To begin well is to make a successful day. To begin every day well sets a habit — *the habit of success*. Every human being desires to live a successful life, but we are too likely to forget that the successful life is made up of a succession of successful days.

It is very easy to make one day suc-

cessful; and if you can make one day successful, you can make every day successful, with very few exceptions. Remember this, and take time to start your day aright.

When you wake up, wake *up!* Take a few physical exercises to set your blood circulating. You need not use over one or two minutes for these exercises. Select a few easy movements, which tend to correct the stooping which comes naturally to persons who are always working with their hands, and perform them in a room with raised windows:—

1. Bend your body backward and forward as far as you can, and sidewise.

2. Rotate it, hands and head limp, and hanging as far as possible.

3. Raise your arms above your head, inhaling as you do so, then bend downward at the waist and neck, knees straight, until your fingers touch the floor. See that your head bends downward with your arms, as far as possible. Exhale slowly as your body droops forward. This is a splendid exercise, but can not be done the first time, and should be practised with discretion by stout persons, and those who are delicate.

4. Stand in the corner, toes about sixteen inches out from the corner, hands on the two walls and level with your shoulders, one foot in advance of the other. Lean forward, arms level, chest just as far in the corner as possible without touching the walls, head and abdomen as far back as possible. As you lean forward, take a good, *easy*, full breath. Exhale as you step back. Repeat anywhere from five to ten times with the right foot forward, then five to ten times with left foot forward. The idea is to throw the chest out and upward as far as possible, bending head and abdomen back to correct the tendency to round shoulders.

Then bathe expeditiously, dress your hair neatly, and don a neat working dress, made for the purpose. See that your dress is fastened at the neck, your apron clean and whole. No woman can live a successful or wholly happy and useful day in rag-tag clothing.

Now, if you have put your attention and will into the minute or two of physical culture exercise, and have been expeditious and sensible in your bathing and dressing, you have occupied about fifteen minutes in getting your body ready for the day. The next step is to get mind and soul ready.

In doing well for your body, you have already done much to give mind and soul the right trend. Now take eight or ten minutes more to finish the work. Sit down quietly with your Bible, and open your spirit to God. Remember that you

are getting ready to live a successful day in the most successful way, and that in order to do this you must have new realization of power and wisdom for every emergency as it arises. God is ready to help you; it is for you to place yourself in an attitude to receive his blessing.

It is God in whom "we live, and move, and have our being," and by whom we consist, by whom we are held together. As you sit quietly with him in the silence, think of him as directing your thoughts and your hands to something which will arouse and direct your inspiration for the day. Then open your Bible, and read for five minutes, either at random or where you left off last. Read leisurely, meditate, remembering that it is God's thought which you are breathing into your soul and mind, to cleanse, regenerate, and direct you.

After your soul and mind are tuned for the day, the next thing is to plan your work.

Don't plan too much.

Divide your day's work up into three sections: First, absolute necessities; second, things that are almost necessary; and third, things that could go over to another day.

Put the fewest possible things in the first division, which of course includes your every-day household routine, getting the meals, etc. If you would live a successful day, this first division must contain, above all, several rest periods, which you should get in at certain intervals, no matter what happens; for you can no more live a successful day without breathing spells for the mind and soul than without breathing spells for the body.

Be very careful that you do not include as absolute necessities any of the things which can be turned over into sections two or three. These necessities are the things which you are going to do during the day, no matter what else goes undone.

In the second division of your day put the things that "really ought to be done," but which *could* go undone.

In the third division put the frills which you want to do if you have time. This will give you a sense of proportion which will enable you to be satisfied with your day, even though many items of the second and third divisions go undone.

Make up your mind that the items in division one are to be done beautifully before you touch anything in divisions two or three.

In order to do a thing beautifully, you must have, first, time to do it in, all the time there is; second, power and wisdom to do it with; third, an ideal to work by. These things all belong to you inherently, and to every moment of your time. Decide what to do, and then do each one thing as if it were the only thing of importance in the world.

Put your whole interest and heart and soul into that one thing, and get all the fun out of it that you possibly can.

Unless you can enjoy doing each piece of your work, you are not doing it beau-

tifully and successfully. You are robbing yourself, and you are robbing those around you, who live upon your radiance as the planets live upon the radiance of our solar center. You are not only the housewife or home-keeper, you are a sun of light. Whenever you are grumbling or hurrying at your work, you are not shining.

To get joy out of the thing you are doing is the proof that you are doing it right.

That joy which you get out of doing is the reward of doing; and if you rob yourself of it, by hurrying or fretting, you are robbing also those you love.

Now you are ready to begin your day. Remember the Marathon runner who won, and begin easy. Concentrate upon getting ready for fifteen or eighteen minutes before breakfast, then begin your day easy until ten o'clock, and you have done three quarters of the work toward making a happy and successful day. The balance of the day will almost take care of itself. If you are doing your own housework, be sure to make your first duty after breakfast that of "tidying up." Stack your dishes neatly, brush up your kitchen, put everything in place. Then begin with your living-room, and go clear through your house, putting everything in its exact place, dusting, using your carpet-sweeper.

Until you have made this little tidying up a habit, you have no idea what an amount of friction and unpleasant feeling it will save you. It is like having a clean new dress on! All day you carry in your subconsciousness the satisfaction gained from a sense of things being in order.

For years I followed this habit, and it took me not over ten or twenty minutes to go clear through my eight-room home, and put everything in order. I scanned everything again after the noon meal, and again before I went to bed. My children were taught to put things where they belonged, but in spite of that there was always a little tidying up to do after each invasion. No time spent on my housework was more satisfyingly remunerative than these little tours of tidying up. Hundreds of times I have thanked God and myself for the order of things when something unexpected has arisen. A sense of order is inherent in all life, and unless it is satisfied, one carries about a sort of guilty subconsciousness, which saps enthusiasm and power for whatever work one may be doing. Order is heaven's first law, and every woman is happy while making a little heaven at home.

Lastly, remember to be thankful! Take a little quiet time for thanksgiving just before you go to bed; and as you go off to sleep, remember to be grateful, and to give yourself over completely to the care of Him who slumbers not nor sleeps. Tell yourself that you will sleep soundly and well, and that you will wake bright and full of interest.

These suggestions, faithfully carried out, will go a long way toward making every day a happy day in your home.—
Elizabeth Town, in Good Housekeeping.



Christ in Me

WORTHIE HARRIS HOLDEN

SPRING eternal, endless day,
Life immortal and for aye,
Radiant glory, joy divine,
Waiteth for this soul of mine.

Hope secure and peace serene,
Faith that views the yet Unseen,
Love unfailing, grace divine,
Strengtheneth this soul of mine.

Guide unerring, Saviour true,
Who redeemed my birthright, too,
Christ my Lord, and Friend divine,
Dwelleth in this soul of mine.

Through him strengthened for the fray,
By him guided all the way,
With him waiting for the day,
Lives this soul of mine.

Portland, Ore.

Our Life-Saving Fund

T. E. ROWEN

THIS may be a new name for the \$300,000 Fund, but in very fact this is what it is. It is a fund for saving the lives of our missionaries, who are struggling at great odds where conditions are such that really it seems a miracle of God's protecting grace that they live at all.

That you may have a living picture before you, I wish to give the space of any appeal I could make to a description given by one missionary out in the Bombay district in India, Elder Geo. F. Enoch. What he writes might be said, with slight variation, by many others working in other fields. Read what Brother Enoch says of the actual conditions he faces in hot India, and try to place yourself in his or his wife's or child's place:—

"After it was decided that we should locate near Indapur, there were some vexatious delays; but we finally succeeded in making our forward move on February 1. Unfortunately, an attack of the gripe, which affected all of us, coincided with our date of moving. But the rapidly approaching hot season made it imperative that no time be lost, so we bade farewell to Poona, where we had spent a pleasant year studying the language and becoming acquainted with the customs of this new field.

"Our journey was sixty-five miles by rail. After that we were ferried over the Bhima River. From here to Indapur was fourteen miles. For that part of the trip we were to enjoy(?) the questionable pleasure of a ride in a springless bullock-cart. Unfortunately, all the bullock-carts were gone for that day. I will not write concerning that difficult journey,—of the hot sun, the lack of water, the hard dung floors on

which we had to sleep,—but will only say we finally reached Indapur at three one afternoon, completely exhausted.

"At this time of year the country in these parts is all parched and burned; the heat is great, and water is very scarce. We dare not drink unboiled water. As there was no well connected with the bungalow, that first afternoon we were compelled to use the water the people brought us. They assured me it was all right. 'It is the same as we use every day of our lives,' they said, thinking that what was good for them should be all right for sahib. However, our native boy brought us water from what he assured us was a superior well.

"As early as possible the next morning we set out to investigate our water-supply. The first well was in a garden, and the people were busy drawing the water by bullock power for irrigation. This well was a little turbid, so our native boy urged us to investigate a second well. We found it near by, right in the center of a Mohammedan graveyard, and filled with dead leaves and semistagnant water. We turned back to the first well. It was a large well, twenty feet in diameter, with steps going down into the water. Imagine our surprise to find a man down in the well busily washing the dirty clothes which he had just removed from his body. Our expostulations were met with the all-sufficient reply, 'But, sahib, he is a Brahman.' Somehow we consider a Brahman's dirt no better than any one's else, so we inquired about other wells.

"The people, seeming willing to aid us in spite of our peculiar prejudices, told us of a well near the town dispensary, which had a notice board on it forbidding the washing of clothes in it. So we hastened there, hoping our troubles were over. We found it a well with great wide steps all the way down to the water. As it was early morning, the women were coming for their morning water-supply. A group of half-clad, dirty-looking women from the out-caste quarters near by came while we were watching. They descended into the well, and calmly proceeded to make their morning toilet. They were barefooted, so first of all their dirty feet and legs were well washed, then their hands, arms, and face. After thoroughly washing out their mouths, the contents were ejected back into the well. It only remained for them to wash their dirty water-jugs before dipping up water from the same place to bear happily away full vessels for drinking and cooking purposes. Truly the notice board was there forbidding the washing of clothes; but we wonder how much boiling our medical friends would recommend to make such water fit for human consumption.

"Further inquiry disclosed a good well without steps, well protected; but alas, it was in the caste quarters, and we could not draw water from it, for we would defile it! The irony of the situation amused us in spite of our difficulties. But as it happens that water is one of the most necessary things in this climate, we finally settled the matter by employing a high-caste man at rather an exorbitant rate to bring water for us. What sort of philosophy can settle the questions arising in my mind as I sit on my veranda watching my half-clad (or less) water-carrier, not too clean, bringing with impunity water from the well I can not touch for fear of defiling it?"

"Well, such was our entering into Indapur. The people have made us welcome in their way. We have started a school for the low-caste children. There are three native workers with us, two of whom have their families. Our daily program is something like this: Marathi morning worship, 7 A. M.; Marathi Bible class at noon for native workers; preaching in high-caste quarters at 7 P. M. We are getting nicely settled in our work, and are glad we are here. For one hundred miles to the south, and forty miles in all other directions, lies village after village where the name of Jesus has scarcely been heard.

"Next month the thermometer will register close around 115° F. in the shade, and we have only the uncertain tenure of a government bungalow, in which we can not properly protect ourselves from the heat. Do you wonder that we are very much interested in that big fund for missions, and will watch with anxiety the way our people respond to the call for it?"

"It will take perhaps a thousand dollars to build the cottage and the well. If you were in our places, would you not pray for a cottage and a well? We have faith that our prayers will be answered, and will try to conserve our strength as best we can until help arrives."

Is not the \$300,000 Fund truly "Our Life-Saving Fund"? Every dollar sent in helps to relieve just such situations as described above. Who will be first in throwing out a life-line to some missionary?

Takoma Park, D. C.

The South American Union Conference

N. Z. TOWN

THE second biennial session of the South American Union Conference was held, according to appointment, in the college at Entre Rios, Argentina, February 25 to March 12. The twenty-two delegates began to arrive several days before the appointed time, and at the opening meeting every field was represented except Ecuador, Elder W. W. Wheeler being detained at home by the serious illness of a lady for whom he and his wife were caring. Besides these there were eight delegates to represent

the medical, educational, young people's, publishing, and canvassing departments of the work.

One of the interesting features at the beginning of the meeting was the visit of Brother F. G. Penzotti, the general agent, for Spanish-speaking South America, of the American Bible Society. He has spent thirty-three years in the Bible colporteur work in Central and South America, and has distributed Bibles in every republic in these two fields. The interesting talks he gave us on the Bible, and on the experiences he has had as Bible colporteur, were inspiring. The persecutions through which he has passed in some of the South

would; but the reports from the different fields showed that the work is onward in the South American Union. The state of Parana, Brazil, which had been organized into a new conference, was received into the union at this meeting, and Peru was changed from an unorganized to an organized mission field. The states of Rio and Espirito Santo were separated from the North Brazil Mission, to form a separate unorganized mission. The South American Union Conference now has five organized conferences, two organized mission fields, and six unorganized mission fields.

The next step in organization in this field will probably be to divide the union

conference itself.

This was one of the live questions at this session of the conference. All the delegates, as well as the union conference president, felt that the time has come when Brazil should be organized into a separate union. With the present growth of the work, and so many different interests to look after, in a territory twice as large as the United States, and with traveling facilities very poor in many parts, it is impossible for one man to oversee all. It was therefore recommended that as soon as it can be arranged, probably next year, Brazil be organized into a union conference,



RIO DE LA PLATA SANITARIUM AND COLLEGE, ARGENTINA.
THE UPPER BUILDING IS THE SANITARIUM

American republics, especially in Peru, have done much toward bringing about a greater degree of religious freedom. At one time he was imprisoned eight months in Callao, Peru, for selling Bibles; he was finally released through the influence of the United States minister.

During the year 1909 the agents of the American Bible Society distributed over sixty thousand Bibles, Testaments, and Bible portions in the Spanish republics of South America, an increase of about fifteen thousand copies over the previous year. We thank God for this good work. At the close of the last talk given by Brother Penzotti, the brethren took up a collection for the Bible Society, which amounted to about sixty-four dollars, gold. He was very much surprised to see so large a collection from so few. Another collection was taken later, which raised the total to about one hundred dollars.

Owing to the illness of Brother G. E. Hartman, the union secretary, the president was unable to give as exact statistical reports of the work as he otherwise

and that the General Conference take into favorable consideration a further division of the remaining portion of the field. The general sentiment of the delegates was in favor of organizing Argentina, Uruguay, Paraguay, and Chile into another union conference, setting off Bolivia, Peru, and Ecuador into a union mission.

When Elder J. W. Westphal first became connected with the work in South America, before he learned the Spanish, I often translated for him from German to Spanish, and I enjoyed the good meetings we held. The second Sabbath of the union meeting I was glad of the privilege of standing beside him once more as translator while he gave a stirring talk on our duty to South America. The hearts of the brethren were touched as they saw the debt they owe to the dark lands south of the equator. At the close of the meeting a collection was taken for the Indian work on the west coast, which amounted to \$535, Argentina paper.

One who had been connected with the work in this field almost from its be-

ginning could not but rejoice to see the progress that has been made. In October, 1899, Brother F. H. Westphal, two or three of the German Russian brethren, and the writer drove up to the spot on the open prairie where the Argentine school now stands, and there knelt down in the grass, asking the Lord to direct us in staking out our school plot, and in planning for the school enterprise. From the small beginning then made, the school has grown until last year the attendance reached 124.

The accompanying views show the new school building and the sanitarium near by. These two institutions now have property worth not less than \$35,000 gold. The sanitarium is crowded to its utmost; every few days, for lack of room, people have to be turned away who would like to come for treatment. "The Lord hath done great things for us; whereof we are glad."

When one of the delegates was taken ill, how glad we were to see stalwart young men, natives in nurses' uniform, come for him, and take him over to the sanitarium, where he could be properly cared for. Such an institution as this means much more to our brethren in South America than in the home land, where capable physicians are easy of access.

The publishing work, and the proper organization of the book work in the union, received careful attention. Several recommendations were passed, which, when carried out, will result in putting the book work in South America upon a solid basis. Brethren Max Trummer and T. H. Davis gave most encouraging reports of the work already done in their respective fields. These two brethren are "field" men in reality. During the week before the conference opened, they went into the city of Rosario, and spent some time canvassing together, in order to get points one from the other. In fifteen hours, working together, they took sixty orders for the Spanish edition of "Patriarchs and Prophets." They returned to their fields from the conference determined to organize their forces well, and push the work as never before.

Another important action affecting the publishing work was the recommendation that the printing plants in Argentina and Chile be united. After Jan. 1, 1911, all Spanish printing in South America will be done in Argentina. This unites the two Spanish missionary papers. It is planned to bring out a thirty-two-page paper in magazine form. The new Spanish health journal, *Salud y Vida*, launched at the beginning of this year, is well received. It started off with an edition of 7,000. The editor of one of the leading dailies in Valparaiso has spoken very highly of this journal in his paper.

The last Sabbath of the meeting was a good day. At the close of the afternoon service Brother Luis Rojas, a native of Chile, Julio Ernst of Uruguay, and Ignacio Kalbermatten of Argentina, were ordained to the gospel ministry.

Brethren Ernst and Kalbermatten are both of German-Swiss parentage. Brother F. W. Spies offered prayer in German, Brother J. V. Maas in Spanish, Elder J. W. Westphal gave the charge, and the writer the welcome. It was an impressive service. It was good to see these young men, natives of the country, added to the force of ministers in this needy field.

After having been connected with the cause in South America twelve years, and taking an active part in every general meeting during that time, it seemed rather strange to be present at a conference as a visitor. But I was glad to be present, even as such, and my heart was cheered as I listened to the reports of progress. The Lord has gone out before the workers in the South American Union, and the outlook never was brighter than now. The brethren all returned to their fields with renewed courage, and we expect to see good reports from them in the future.

Takoma Park, D. C.

The Marathi Country, India

GEO. F. ENOCH

THE problems which confront pioneer workers in heathen lands are many and varied. Among these the new worker finds that of his relation to other missions and mission workers. We recognize as from God the great world-wide advance into the unevangelized lands beginning with the time of Carey. God has sent out into these dark places true-hearted, loyal soldiers of the cross, who have successfully planted the banner of Jesus at great sacrifice. No more delicate question faces our workers than that of our relation to this work already started.

Again, it is manifestly impossible to carry forward work along the same lines in heathen countries as in Christian lands. The preacher who depends on the notes on doctrinal subjects which he has been using for years would find himself dumb before a heathen audience. Our workers in these lands must blaze out a new trail, and should have the prayers and sympathy of all in the home land.

Not Where Christ Was Named

After careful consideration our India committee decided that in the Marathi country some unoccupied field should be selected, where the resources of the third angel's message could be measured up against raw heathenism, there forming a center from which the light could shine forth into all the Marathi country. "Yea, making it my aim [being ambitious] so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but, as it is written, They shall see, to whom no tidings of him came, and they who have not heard shall understand." Rom. 15:20, 21, A. R. V.

Prospecting for a Location

In carrying out this plan, the preliminary work was left to the writer. Later,

Elder J. S. James and Dr. H. C. Menkel joined in a trip through the section which seemed most favorable. A little later our committee selected the field.

We had many interesting experiences during these prospecting tours. In one village during our customary short service, in which I was assisted by our native evangelist, we were interrupted by the inquiry, "Does this Jesus live in Poona?" Further inquiry proved that those people in all their lives had never heard of Jesus or Christians. No Christian had ever before visited their village. This experience was repeated again and again.

At another important town we were waited on by a deputation representing the Mahar caste, asking us to start a school for their boys. They promised to build us a schoolhouse, give free a house for the master, and allow Mang boys, a lower caste, to sit with their boys. From these two castes the majority of the Christians of the Marathi country have come. "Kindly grant our petition; for no one takes an interest in us, no one cares for us," were their parting words.

We have no desire to represent these people as waiting for Christianity; for they are not. This territory is a stronghold of Hinduism. Panderpur, the largest town in the territory, with a population of twenty-three thousand, is rightly called the Benares of western India. At the time of our visit some eighty thousand pilgrims were attending a religious festival there. But their great need appeals to us; for they are without hope and without God in the world.

The Territory

You will find the territory selected between the Bhima River and the Western Ghats, or mountains. There is here an unoccupied field about one hundred miles long and from forty to eighty miles wide. Roughly speaking, it has a population of about seven hundred thousand, living in about eight hundred fifty villages. We have entered the northern part of this field.

For the most part the country is semi-arid, and except along the river-banks, crops are uncertain. The people live almost constantly under the shadow of threatened famine, but somehow they manage to pull through year after year. At one point north of the Nira River there is a large canal, which makes the crops certain there. As our work develops, we should have a foothold on this canal.

We entered Indapur in the northern portion of this territory on February 1. Indapur is a town with a population of about six thousand, the county-seat of a *taluka*, or county, of the same name. This taluka has a population of about seventy thousand, living in nearly one hundred villages.

We earnestly request an interest in your prayers in behalf of this new work. Mr. and Mrs. A. G. Kelsey are busy in Poona studying Marathi, and will be able to join us as soon as funds for our buildings arrive.

Indapur.



WASHINGTON, D. C., JUNE 23, 1910

W. A. SPICER - - - - - EDITOR
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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

"FOR yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back." Heb. 10: 37-39.

A Straight Path.—The prophecy of Rev. 14: 6-14 reveals a straight pathway of divine truth leading from the judgment-hour cry, in verse 6, to the coming of Christ in the clouds of heaven, in verse 14. It is one complete prophecy. As the pioneers in our work saw the light of the third angel's message, and took their stand for "the commandments of God, and the faith of Jesus," they could plainly see the straight path, and pressed joyously along it to carry the warning cry to all the world.

Time's Vindication.—The mass of the First-day Adventists, instead of accepting the third message, and pressing on in the path of fulfilling prophecy, practically repudiated even the path along which they had come up to the final judgment-hour cry, in 1844. Their experiences, and that of our own people, were thus referred to by Elder U. Smith in the number of the REVIEW closing the year 1870, when for twenty years this paper had been pointing out the straight, undeviating pathway to the city of God:—

The REVIEW is the only paper advocating the third angel's message of Revelation 14, the message that immediately precedes the second appearing of the Son of man. It alone, therefore, of all the advent papers published, occupies a consistent position on the advent question. During the comparatively long period of its publication, how many ignoble theories of men have we seen crushed into their mother dust by the stately tread of Time! Men, groping in blindness, have set time after time for the Lord to appear; they have marked out certain revolutions to transpire at a certain time; they have set up an insignificant personage as the man of sin, the Antichrist, the destined monarch of the world, etc., and have pathetically appealed to Time to prove them correct. But he, as it must seem to them, like a careless, blundering Jehu, has passed right over their daintily-constructed theories, and trodden them out of sight in his onward

march. The past history of these interpreters is but an accumulation of misapplied prophecies and demolished theories. Under no such incubus of multiplied failures does our cause labor. On the contrary, every passing year confirms and strengthens our positions. With tenfold more confidence can the great features of present truth be now set forth than they could even a few years ago.

AND since 1870, what a revelation of fulfilling prophecy has been spread before us! Then our enemies scoffed at the interpretation which saw the rise of a Sunday-law movement in this country. People said it would never come. We have been fighting it, face to face, these recent years. In 1870 not a messenger of ours had crossed the sea. Now the representatives of the message are found in nearly every land, and year by year new tongues are praising God for the truth that transforms the life, and gives hope of soon seeing the Lord Jesus coming in power and glory.

The Ever-Conquering Message

I WRITE from Christiania, where the Scandinavian union and Norwegian conferences are just closing. Others will report the Scandinavian meetings in the Field department. I shall not attempt here to go into the figures and statistics which show that the message is onward in these northern lands.

But it is a cheering message that we can send from Christiania. Ten years ago, "the situation in Christiania" was a phrase that brought anxiety and depression. To-day the suggestion is only of good courage and a strongly developing work. The brethren in America, in those years, and the brethren everywhere, came forward in the time of disaster, and by their gifts saved the good name of this people in Scandinavia. The brethren in charge of the work in Europe and Scandinavia have worked like heroes at the post of duty. And now the old headquarters at Akersgaden 74 is the center of a vigorous work, which is reaching out to all the Scandinavian-speaking world.

Thus there is never any permanent backward movement in this work. It is always onward, out of difficulty and seeming disaster, into greater strength than ever. The Lord is ever giving us even "the valley of Achor," or of Trouble, "for a door of hope." Hosea 2: 15. Look over the whole sixty-five years of our history, and we shall see this at every stage of the journey.

If those who helped the Christiania institution in the day of its trouble could have seen it during the meetings of the last week, their hearts would have been cheered as mine has been. Akersgaden 74 is splendidly situated in the heart of the city. From just across the street

one may look down St. Olaf's Street to the royal palace, only eight minutes' walk distant.

In the high basement of the conference building is the printing-office, with the presses running off the pages of printed truth. And the publishing work is showing good financial gains.

On the first floor are well-equipped treatment-rooms, with a vegetarian restaurant; and this department is bringing good returns financially, and proving a strength to the cause. On the second floor are the office of the conference and tract society, and the large meeting hall where our conference was held.

It was the first time I had ever met with the Scandinavian brethren in conference. Day by day I witnessed the rich blessing of the Lord among them. Delegates were present from Denmark, Sweden, Finland, and from various parts of Norway, though a large proportion of the congregation was from Christiania. On the Sabbath over four hundred persons filled the hall, and the Lord filled their hearts with the joy and blessing of his good Spirit. The truth is dear to the hearts of these believers, and they are a united band, dedicating their lives and their means to the work.

Only a few years ago the Mission Board was making appropriations to Scandinavia. Now this union is not only carrying its own work, and with a fresh vigor that is bringing increase of membership in every part, but is pouring a liberal and increasing stream of money into the mission fields beyond. Daily it did me good to meet with these believers. They are heart and soul with us for the finishing of the work. Sabbath afternoon, after a talk on Abyssinia, by Elder L. R. Conradi, one hundred dollars was dropped into the collection bags for Abyssinia. And at the closing meeting, Sunday evening, the brethren and sisters united in commending to God a young brother, Emory Lorenz, who is to go to the new mission on the Abyssinian border. His father, Brother John Lorenz — whom workers in the old Review and Herald bindery will remember — said that some had thought he ought to hold his son to help in his large bookbindery, in the city; but that both father and mother had dedicated their son to the cause of missions, and they thanked God they could give him to Abyssinia with glad hearts.

There is a strong, hearty band of young people in Norway, and the brethren are seeking to give them a training for the work. These must carry the message into every far corner of the land. I was glad to meet among them Brethren Gulbrundsen, Olsen, and Wasley, students from Union College, Neb., who have come to Norway for study and service.

There was a delegate present from Tromso, far within the arctic circle; and I was told of believers in Hammerfest, the northernmost city of the world. The message has also rounded the North Cape, and raised up witnesses in Vadso, on the shores of the White Sea. Beyond lie only the silent polar wastes of water and ice. The message is reaching to the world's extremes.

East of Tromso, they told me, is the region where we have some Laplander believers, and we hope to see the message spreading among these people, who are found through northern Norway, Sweden, and Finland. The Norway Conference appointed Brother O. J. Olsen to go up into the Northland Mission to lead the work. Elder N. C. Bergersen, recently of Iowa, is president of the Norway Conference, and is thoroughly enjoying his work. This local conference has had a good year. One hundred forty-six souls were baptized during 1909, and book sales rose from \$7,029 in 1908, to \$12,162 in 1909. The tithes and offerings are increasing.

But this is designed not as a report of the conference, but as a word to our brethren declaring the encouraging outlook in this northernmost union. Elder Conradi and Dr. A. B. Olsen, of England, and myself were the general laborers present from outside the union, and we thoroughly enjoyed the meeting. Needless to say, Christiania is a beautifully situated city. Still more beautiful, I was told, is the country farther round the coast, and in the mountains to the northward. No one can blame the sons of the old Norsemen for singing:—

"Ay, we love this land of ours,
Crowned with mountain domes;
Storm-scarred o'er the sea it stands,
With a thousand homes."

But with all its rugged beauty, sin and suffering and darkness are here; and our brethren have resolutely set themselves to carry this message of hope and comfort and power into every one of its thousands of homes.

W. A. S.

Christiania.

Roman Purpose and American Liberties—No. 2

CARDINAL GIBBONS, in his monograph, "The Faith of Our Fathers," declares that he abhors and denounces "every species of violence, and injustice, and persecution of which the Spanish Inquisition may have been guilty."—Page 284. He then sets forth the position of Catholicism in these words:—

When I denounce the cruelties of the Inquisition, I am not standing aloof from the church, but I am treading in her footprints. Bloodshed and persecution form no part of the creed of the Catholic Church. . . . In all my readings I have yet to find one decree of hers advocating torture or death for conscience' sake. She is indeed intolerant of error; but her only weapons against error are those pointed out by St. Paul to Timothy: "Preach the word; be instant in season, out of season; reprove, entreat; rebuke with all patience and doctrine."

These declarations sound good; and how good it would be if the facts would substantiate them. But let us place by their side the teaching of Thomas Aquinas, the most renowned theologian of the Catholic Church:—

It is much more grievous to corrupt faith, which is the source and life of the soul, than to corrupt money, which but tends to the relief of the body. Hence, if coiners and other malefactors are justly put to death by the secular authority, much more may heretics not only be excommunicated, but even justly put to death.—*St. Thomas, 2d. 9:11. Art. 3.*

This is going considerably farther than St. Paul admonished Timothy to go; but it is not an isolated example. The following from "Libro Necro," quoted by Dr. Achille in his work, "Dealings with the Inquisition," page 82, is corroborative testimony:—

With respect to the examination, and the duty of the examiners — either the prisoner [this word "prisoner" sounds ominous when we recollect Cardinal Gibbons's declaration that he is opposed to "every species of violence," and raises his "voice against coercion for conscience' sake"] confesses, and he is proved guilty on the evidence of witnesses. . . . And as the respect due to the glory of God requires that no one particular should be omitted, not even a mere attempt, so the judge is bound to put in force not only the ordinary means which the Inquisition affords, but whatever may enter into his thoughts as fitting to lead to a confession. Bodily torture has ever been found the most salutary and efficient means of leading to spiritual repentance. Therefore the choice of the most befitting mode of torture is left to the judge of the Inquisition, who determines according to the age, the sex, and the constitution of the party. He will be prudent in its use, always being mindful at the same time to procure what is required from it — the confession of the delinquent. If, notwithstanding all the means employed, the unfortunate wretch still denies his guilt, he is to be considered as a victim of the devil, and, as such, deserves no compassion from the servants of God, nor the pity or indulgence of holy mother church: he is a son of perdition. Let him perish, then, among the damned, and let his place be no longer found among the living.

That is a sentence of death upon persons brought before the Holy Office, and refusing to acknowledge error and guilt, or words are meaningless. With the cardinal's statement still in mind, to the effect that in all his reading he had found no decree of the church "advocating torture or death for conscience' sake," let us read the letter of Pope Martin V to the king of Poland:—

Know that the interests of the Holy See, and those of your crown, make it a duty to exterminate the Hussites. . . . While there is still time, then, turn your forces against Bohemia; burn, massacre, make deserts everywhere; for nothing could be more agreeable to God, or more useful to the cause of kings, than the extermination of the Hussites.—*Cormenin, Vol. II, pages 116, 117.*

It is barely possible that the cardinal will not consider these citations as touching the question which he raised; but it would seem that such a document, prepared by an infallible Pope, ought to settle the question of the church's attitude toward heretics. If the church of Rome is opposed to the coercion of conscience; if she is opposed to the torture of the body for the salvation of the soul; if she is opposed to the execution of the death sentence upon those who will not yield to her authority in spiritual matters; then she ought to repudiate such teachings. Instead of doing so, however, she says:—

Her [the Catholic Church's] creed is now identical with what it was in past ages.—"Faith of Our Fathers," page 29.

Cardinal Gibbons then declares (*Id.*, page 30) that St. Augustine preached in Hippo and in England the same doctrine as that to which the church holds now. It will, therefore, be interesting to learn just what St. Augustine taught then on this matter of compulsory conversion, in order that we may know what the Catholic Church teaches now upon the same point. He says:—

It is indeed better that men should be brought to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development.—"Schaff's Church History," Vol. II, Sec. 27.

It is permitted neither to think nor to teach otherwise than the court of Rome directs.—*Pope Marcellus's Decrees, "Corpus Juris Canonice," part 2, chapter 18.*

The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not, they shall be anathema.—"Decretals of Gregory IX," book 5, title 7.

A heretic merits the pains of fire. By the gospel, the canons, civil law, and custom, heretics must be burned.—"Directory for the Inquisitors," part 2, chapter 2.

All persons may attack any rebels to the church, and despoil them of their wealth, and slay them, and burn their houses and cities.—*Ib.*, pages 176, 177.

During a discussion in the German Parliament in the year 1902, a Protestant senator made the charge that the Catholic Church advocates the death penalty upon heretics. The charge was denied by a Catholic senator; but the Protestant

senator's charge was substantiated by the following from a work by the Jesuit priest De Luca:—

The secular power, upon the church's order and authority, must inflict the death penalty upon heretics, from which penalty they may not be exempted after having been handed over to the secular arm. This penalty is incurred not only by those who abandon the faith when adults, but even by those who are baptized, yet grow in heresy with their mother's milk and persist in it. This penalty, where received, is to be extended to all the lapsed, or, if they wish to return to the faith, then to all who are pertinacious after an admonition.

The *Kalnische Volkszeitung*, which gives this excerpt from De Luca, declares that this Catholic authority "advocates the death penalty for heretics even in our day, as he emphatically states in another place (page 142)."

Yet Cardinal Gibbons declares, "Bloodshed and persecution form no part of the creed of the Catholic Church." He says, further:—

In raising my voice against coercion for conscience' sake, I am expressing not only my own sentiments, but those of every Catholic priest and layman in the land.—"*Faith of Our Fathers*," page 284.

It is difficult to understand a declaration of this kind when we have such declarations before us as the foregoing. But of similar import is the following from the *Shepherd of the Valley*, published at St. Louis, Mo., in 1876, under the supervision of Archbishop Kendrick:—

We confess that the Roman Catholic Church is intolerant; that is to say, that it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority,—which will certainly be the case by and by, although the time may be long deferred,—then religious liberty will have come to an end in the republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our church, and in what concerns this, her history is open to all. They know, then, how the Roman Church dealt with heretics in the Middle Ages, and how she deals with them to-day wherever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters.

This plain statement of principle and purpose is much more in accord with the facts of history than are the statements of Cardinal Gibbons. We could earnestly wish that the cardinal had correctly represented the matter; but he is

contradicted through every epoch of his church's history.

This, then, is the institution that has set for itself the task of transforming this country into harmony with its purpose, bringing the nation into obedience to its mandates; the institution that has commanded its agents to do all in their power to shape the Constitution and legislation of the nation into "harmony with the principles of the true church,"—in short to "make America Catholic." And it is this institution with which the great Protestant bodies of the land propose to unite in taking the first step into the quagmire of religious legislation.

C. M. S.

Does It Make a Difference?

Does it make a difference what one believes? Does one's faith make him acceptable to God? This is the question which the editor of the *Independent* considers in his issue of June 2. The occasion for his remarks is found in the question of discipline before the recent General Assembly of the Presbyterian Church. An appeal was taken against three young men who had been recommended by the New York Synod for ordination, on the ground that they did not believe in the virgin birth of Christ, in the supreme authority of the Holy Scriptures, and the bodily resurrection of Lazarus and Christ. Speaking of the attitude of the Assembly toward these questions, the *Independent* says:—

They generally believe in the virgin birth, but they do not care so much about it. And why should they? What is its importance? Let us come down to the radical, essential, basic essence of religion. What is it? Is it anything whatever that a man believes which will make him acceptable to God? Is it anything that a man believes *about* God, or about Jesus Christ, or about the atonement, or about heaven or hell?

If the Word of God be taken as the divine moral standard, it surely makes all the difference in the world what one believes, or whether he believes at all. We are abundantly assured of this in the Scriptures of truth. Faith in the death, resurrection, and mediation of Jesus Christ is set forth as absolutely necessary to salvation. "Without faith," says the apostle Paul, "it is impossible to please him [God]." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "For ye are all the children of God by faith in Christ Jesus." There is "one Lord, one faith, one baptism, one God and father of all." "Neither is there salvation in any other: for there

is none other name under heaven given among men, whereby we must be saved."

But this record the *Independent* does not accept as final authority. It claims that "the sixty-six books of the Bible must be tested just as much as any other good book, and by that test they must stand or fall."

What is to be the standard of test? Shall we submit the Bible to the test of the ages? In the world's literature it stands unique. Says the apostle Peter, "The word of the Lord endureth forever." For long centuries it has stood the fiercest assaults of fanatical zealot, of carping critic, of ranting infidel. It still stands as an impregnable fortress, a monument of its Author's infinite power.

Shall we submit it to the test of historical research and archeological discovery? The ruins of ancient Babylon and Egypt, of Tyre and Sidon, give silent witness to its authenticity. The tablets of clay and the monuments of stone confirm its historical setting. All the delvings of men in the chronicles of the past declare the Word of the Lord to be true in every detail.

Shall we submit it to the test of practical Christian experience, of simple, childlike trust and faith? Here its potency is manifest in a marked degree. It has ever wrought effectually in him that believeth. Its benign influence has softened savage natures, transformed ferocious cannibals into humble children of peace, thrown down strongholds of ignorance and superstition, broken the shackles from the enslaved, and in a greater or less degree raised the whole human family to higher ideals of thought and living. Thousands in every age have demonstrated its power and shared its consolation. Beyond the ken of human reasoning, or the logic of cold philosophy, the Bible has proved its truthfulness and demonstrated its living power.

Shall we submit it to the test of human judgment? Here it must fail. The carnal heart is at enmity with the pure principles of the Word of truth. The natural man knoweth not the things of the Spirit of God. This is the test to which the *Independent* would invite us, the same as we test the current literature of the day.

As to the necessity of the acceptance of the virgin birth of the Lord Jesus, if one believes in the Scriptures of truth, in the record which God has left of the earthly experiences of his Son, there can be absolutely no question. Says Isaiah, in speaking of Christ's birth: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Of Christ's birth by Mary it is declared, "Now all this was done,

that it might be fulfilled which was spoken of the Lord by the prophet."

Regarding this Scriptural truth, the *Independent* inquires:—

Now what will happen to him as a religious man, or a Christian man, if he lacks assurance as to the virgin birth? Certainly it need not make him love the less the character of Jesus Christ or the less follow his teachings. To us, as bearing on our character and life, it is perfectly indifferent whether Jesus had or had not a human father.

It makes all the difference in the world as to whether Jesus Christ was the divine Son of God or only the son of Joseph. As the first, he is the divine Saviour of men; as the second, he would be but a man. As man alone he would be to the human family only a great moral teacher. While presenting a higher code of moral ethics than Buddha or Socrates, like them, he would be utterly powerless to enable his followers to reach the standard placed before them. Cheerless indeed the outlook for the human family with such a Saviour as this. Awakening to higher ideals would be but sad mockery without the power to attain to a realization of the hope created. His view destroys the whole mediatorial scheme of the gospel, and makes of none effect all the statements of Holy Writ concerning the worth of the atonement. It makes of the faith of apostle and prophet and of the church of God in all ages but idle dreams and vain imaginings. It makes of Christian believers blinded dupes, and of Christian teachers base deceivers.

But in what a different character is the Lord Jesus Christ presented in the Word of truth! Man by disobedience had separated himself from God. Christ in infinite love comes to pay the penalty of man's rebellion. His death bridges the gulf between the finite and the infinite. His Holy Spirit awakens desires after a new life of righteousness. He knocks at the heart's door, and pleads for admission. Simple faith in his atoning sacrifice opens the door and bids him enter. His imputed righteousness covers the dark record of the past, and the impartation of his own divine grace and life enables the believer to meet the standard of righteousness for the future.

This is the Christ of the Scriptures of truth. Not a great moral teacher, by the example of whose life only we are saved, but the God-man, combining in himself both humanity and divinity, one arm encircling the throne of the Highest, the other reaching down to the depths to raise man up to sit in heavenly places. "Christ in you the hope of glory,"—this is the very essence of the gospel he came to proclaim. "They shall call his name Emmanuel, which

being interpreted is, God with us." And this is the Saviour of which higher critics of the Scriptures of truth would rob us to-day. What have they to offer in his place? What would they erect to take the place of the pillars of truth which they seek to tear down?—Nothing but a savior of their own vain imagination, a man like unto themselves; nothing but a Bible mutilated by the caprice of human reasoning, a vain hope without foundation.

Until these self-constituted judges of the Infinite can present something better than we now possess, we do well to remain steadfast in the simple faith of our fathers. Their simple, childlike trust in the Lord Jesus Christ as a divine Saviour gave them strength for Christian living and grace for the dying hour. That Word accepted by us in the same spirit will do for us what it did for them, and what it has done for the saints and martyrs of every age. The vaporings of the higher critics can not afford us this sweet assurance and blessed experience.

F. M. W.

One Reason for Making a Large Offering on Sabbath, July 2

THE one great reason which I wish to urge in this appeal for a large Fourth-of-July offering for missions, is that by it the finishing of our work may be hastened. Every well-informed Seventh-day Adventist believes that the generation now living is the last one that will occupy a place in the history of this world. This is so serious a position to hold, and to proclaim to the world, that it should be supported by the best of evidence from the Scriptures, and by the most consistent lives of those who make the claim.

No truth set forth in the Scriptures is more clearly and positively declared than that relating to the return of Christ to this world. "I will come again," is his positive promise to his people. That promise will be fulfilled. He will as surely come the second time as he came the first time. And the generation to whom he will come will be the last that will live on this earth in its present sin-cursed condition.

I repeat, Seventh-day Adventists believe and teach that the generation now living is the one to whom Christ will come, and for this reason they believe that this is the last generation of human history. This view is based upon what the Bible says regarding the signs of his coming. The great lines of prophecy recorded in the Scriptures furnish the most reliable evidence respecting the time of the second advent. Each great line, after giving more or less relating to the affairs of this world, terminates with the second coming of Christ, and

the establishment of his kingdom in the place of the kingdoms of this world.

Now it is not at all difficult to find the place of the generation now living in these lines of prophecy. Beyond all question, we are now, to-day, at the end, the terminating point, of every line of prophecy that reaches to the end of time. All the events pointed out by the symbols of the prophecy of the second chapter of Daniel are in the past, save the very last one, and that is the smiting of the image by the stone which will dash it to pieces. That event represents the setting up of Christ's kingdom. It is yet to come, but it will as surely come as any of the events of the prophecy that have already been fulfilled.

The same general statement may be made with reference to the seventh chapter of Daniel. The symbols of the earthly kingdoms end where the prophecy of the second chapter ends; but the symbol of the Papacy brings us down to 1798, thirteen hundred years nearer our own time. Here this prophecy leaves us with but one event yet to come, and that is the setting up of Christ's kingdom.

By the twenty-three-hundred-year period of the prophecy of chapter eight, we are brought to 1844, half a century nearer our own time, or to the beginning of this generation. This brings us to the last definite period of prophetic time. At this point the Judgment began. All prophecies relating to events to take place after the termination of the two thousand three hundred years in 1844, deal with the affairs of the generation now living. The church of Christ living in this generation is to proclaim to all the world the solemn truth that in 1844 the hour of God's judgment began. To this same generation the signs of Christ's coming and of the end of the world are to be proclaimed by the people of God. And in this generation, before it passes from the stage of action, the kingdoms of this world are to become "the kingdoms of our Lord, and of his Christ." This will mark the close of probation and the end of the world. Thus we are forced by the Word of God to the belief that the generation now living must witness the end of all things.

That which stands between us to-day and the coming of our Lord is the unfinished work of his church on earth. That which we should pray for most devoutly, and work for most earnestly, is that the finishing of his work may be hastened.

Now it is for this that a large offering for missions should be made in all our churches on Sabbath, July 2. The work the Master has given us to do can not be hastened as it should be in all

parts of the world without means to send and support messengers. We are not at this time beginning to answer, as we should, the very definite, reasonable, pressing calls that are coming to us from every land. We are paralyzed for lack of funds.

Brethren and sisters, just in proportion as we long to see our blessed Saviour, just to the extent that we desire to see the end of the reign of sin and sorrow and death, to just that degree should we put forth all our powers in service and sacrifice for the finishing of the work yet to be done. This is why a large offering is called for and should be made at this time.

A. G. DANIELLS.

Bible Finance

"AND they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

"And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered an offering of gold unto the Lord.

"And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

"Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. . . .

"And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense.

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses."

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

"And Moses gave commandment, and caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing."

Note and Comment

Lowering Ministerial Dignity

A RECENT number of the *Christian Advocate* speaks of the temptations presented to clergymen to lower the dignity of their sacred calling, and to conform to worldly standards, particularly in the matter of speech-making. It quotes a judge connected with a legal club as saying:—

Preachers, as a rule, have proved a disappointment when invited to make after-dinner speeches before our club. They have invariably assumed that the more they conformed their sentiments and speeches to the standards of the world, the more certain they would be of winning favor and applause of men.

Commenting upon this remark, the *Advocate* says:—

Unfortunately, it is too often the much-advertised minister—the man who is on intimate terms with newspaper reporters—who is invited to attend functions. The minister who does his work quietly and conscientiously, and dreads to live in the limelight of public notice, is not generally the type of man who is sought out for such functions. We need not wonder, therefore, that those men who have lofty ideals of what a minister should be are so frequently disappointed when they call upon sensational preachers to make after-dinner speeches.

The minister of Christ has a sacred calling; and no desire to please, or to become popular with, certain classes should lead him to descend from the dignity which belongs to his work. This does not indicate by any means that the preacher of the gospel should be long-faced or solemn-visaged. Above all men, he should be cheerful and joyful; but it should be a cheerfulness which does not descend to cheap witticisms, and a joyfulness which does not find its exercise in frivolity.

The Danger of Pantheism

SOME there are in every church who recognize the dangerous errors that are seeking to overthrow Christian faith to-day. Invasion of pantheistic ideas is causing uneasiness to those who still believe in the simplicity of Bible teaching regarding the personality of God. Naphtali Luccock, D. D., in an address before a general convention of the Methodist Episcopal Church South, sounds a warning note, as published in the *Northwestern Christian Advocate* of May 25:—

The church is threatened, at least among us, with a subtle invasion of pantheism. It comes in the guise of a benevolent philosophy, that would open our ark, and explain its contents to us. It starts out with the principle of monistic idealism, and would from this explain the universe. When it is through, we are robbed of a personal God. Atonement, we are told, is a splendid illustration of the altruism of a tremendously good

man; conversion, a bracing of the will for moral endeavor; sanctification, progressive ethical culture; immorality, to be investigated by the psychological society; the resurrection, a harmless dream. Alas, the fire is out! It is said that a progressive philosopher of this sort, a theological professor, was explaining to an audience the conversion of St. Paul on the theory of a sunstroke. A Scotchman, who had gotten through at a Methodist altar and knew it, arose, and asked the privilege of making a suggestion. It was granted, and this was the suggestion: "When you return, professor, take your faculty and the students out in the sun, and leave them there a good while. This old world needs nothing so much as Pauline sunstrokes, when you consider all that has come out of that wonderful experience."

It may be said of these theorists, in the words of the Lord Jesus: "Ye do err, not knowing the Scriptures, nor the power of God." He whose heart has been touched by the power of divine grace, whose own soul has felt the influence of the Holy Spirit, knows that there is something more in conversion than the bracing of the will, and in sanctification than ethical culture. The gospel of the Lord Jesus still works effectually in the lives of those who will receive it in simple faith; and those who follow on to know the Lord Jesus Christ in the simplicity of that faith, after the revelation of his Word, will experience the power of the resurrection, and share the glories of immortality at last. The vain philosophies of men furnish a poor standard to live by, small solace in the hour of need, and will prove ineffectual as a passport to the life beyond.

Like Unto Sodom

IN Colonel Roosevelt's speech at Oxford, England (June 7), were some statements which should be of special interest to students of Bible prophecy. He said:—

Forces that we can see, and other forces that are hidden, or that can but dimly be apprehended, are at work all around us, both for good and for evil. The growth in luxury, in love of ease, in taste for vapid and frivolous excitement, is both evident and unhealthy.

These "evident and unhealthy" conditions are not confined to the United States, but are found all over the world. It was said of Sodom that her iniquity was "pride, fulness of bread, and abundance of idleness;" and because of this she came to an untimely end. There is a striking similarity in these respects between Sodom and the world to-day. Mr. Roosevelt also stated that "no man is more apt to be mistaken than the prophet of evil." He then gave several examples of men who have made pessimistic predictions, only to have them fail of coming true. But a greater than man has written the future of this world; and as surely as Babylon fell before the

Medo-Persian army, so surely will the wicked kingdoms of this world soon pass away, and Christ's everlasting kingdom of righteousness be set up. Men who view the world with an unprejudiced eye, acknowledge that conditions are far from satisfactory. In his warning concerning the last days, Paul says that "men shall be lovers of their own selves," and "lovers of pleasures more than lovers of God." These predictions are shown to be correct by Mr. Roosevelt's own admissions. C. E. H.

Interest in Missions

THE following suggestion is made in the June number of the *Homiletic Review* as a means whereby interest in missions may be created:—

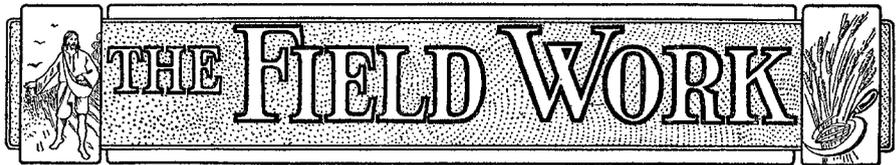
General statements of the number of unevangelized heathen or of the shortcomings of ethnic faiths have lost much of their power. Comparisons between the amounts annually spent for chewing-gum and missions are not very convincing. Mere reiterations of Christ's great missionary command, though they may convict, rarely inspire. But to show the inherently missionary nature of the gospel is likely to awaken and win some of your hearers; for men's hearts warm to the spirit of adventure: while to acquaint young men and women with the lives of those who have been not only self-sacrificing and devoted but effective, will bring recruits to the missionary societies as scarcely anything else can. Mazzini used to say that there was one appeal which never failed. It was the invitation, "Come and suffer."

Source of Effective Reform

MULTITUDINOUS are the voices urging as a remedy for Sunday desecration the enactment and enforcement of protective laws by State and national government. It is refreshing when occasionally a voice is heard annunciating correct methods, as witness the following by a speaker at the recent World's Sunday-school Convention in Washington:—

The enemy and avenger are abroad in Christian lands. The desecrators of the weekly rest day and purveyors of noxious literature, the obscenity of the low place of amusement, and the relaxation of the marriage tie,—these are the enemies that prey upon the vitals of Christian nations. How is their influence to be neutralized?—Gather the coming generation into Sunday-schools. Cause them to become Christians in the deepest sense. Let them receive the Christ nature. Imbue them with tastes so pure that they shall abhor that which is evil and cleave to the good. Thus you will solve many of the most pressing problems of the age.

The Christ nature truly is the remedy. This comes by faith in the promises of God; and no power other than the Holy Spirit can impart it. Reliance upon the power of the Spirit of God of necessity means to confess the uselessness of any other agencies in the work of moral reform. J. N. Q.



If We Had But a Day

We should fill the hours with the sweetest things,

If we had but a day;
We should drink alone at the purest springs

In our upward way;
We should love with a lifetime's love in an hour,

If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do.

We should waste no moments in vain regret,

If the day were but one;
If what we remember, and what we forget,

Went out with the sun,
We should be from our clamorous selves set free

To work or to pray,
And to be what the Father would have us be,—

If we had but a day.

—Mary Lowe Dickinson.

Visit to Loma Linda and Other Places on the Pacific Coast

EARLY in May it was my privilege, in company with a number of men representing the General Conference, the North Pacific, Lake, Central, Northern, Southwestern, and Pacific union conferences, and the Southern California Conference, to meet in council regarding the establishment of a medical college at Loma Linda, Cal. This was my first visit to this place. Some years ago I spent two years on the Pacific Coast, laboring from San Diego to British Columbia. At that time a portion of the present Loma Linda Sanitarium building was standing, and was known as the Mound City Hotel.

I entered the State at Needles. Here I was happy to meet Elders A. G. Daniels and W. C. White, with Prof. H. R. Salisbury, who also were on their way to attend the council. Together we continued our journey, reaching San Bernardino on Friday morning, May 6. This city, an old Spanish settlement, is the county-seat of San Bernardino County, the largest county in California. It is famous as the "city of mineral springs." In later years the city has grown to large railroad importance, on account of its many machine- and carshops, notably those of the Santa Fé. It is also the distributing and outfitting point for mining districts to the north and east, and has a commodious and well-equipped county hospital. The population of the city, now estimated at fifteen thousand, is rapidly increasing.

We were met at San Bernardino by friends from the sanitarium, and driven across to Loma Linda, five miles distant.

Of easy accessibility, and within reach of a large population, yet remarkably isolated, Loma Linda is favored as to location. Situated upon an eminence

about two hundred feet above the surrounding valley, and at an altitude of over thirteen hundred feet above sea-level, Loma Linda lies in the midst of the San Bernardino valley, sixty-two miles east of Los Angeles, on the main line of the Southern Pacific Railway running from San Francisco and Los Angeles to El Paso and New Orleans.

One visitor has written thus concerning the surroundings of the Loma Linda Sanitarium: "In the foreground, orange groves spread northward to the mountains; to the left, Colton glistens in the sunlight; to the right, Redlands reposes green against the upland; while nine miles across the foothills is Riverside. It is thus in the heart of the famous citrus belt of Southern California. Hundreds of acres of orange and lemon orchards are to be seen for miles up and down the valley; while still farther beyond, stretching from the extreme east to the west, tower the majestic mountains of the San Bernardino range, which for a part of the year lift their snow-capped peaks above the smiling verdure of the lower landscape — the land of perpetual summer."

Loma Linda is not a town, or even a village, in the ordinary sense of the term. The sanitarium has its own railway station and ticket-office, post-office, bakery and food factory, cannery, stables, dairy, and gardens. For two miles round about there are only ranch-houses, surrounded by orange orchards and fields of grain; but a little farther on are several centers of population, connected with one another and with Loma Linda by well-kept roads; while at the foot of the hill is a Southern Pacific railway station, giving direct and frequent communication with Los Angeles and all other points. At night the electric lights of eleven towns and cities are in plain view from the verandas of the main building.

In order to give us a better knowledge of the surrounding region, the managers of the sanitarium arranged with friends who have automobiles to take us on a trip to Redlands, Colton, and Riverside. On this ride we were shown a rich district lying within a radius of ten miles from the sanitarium, with a population of fully one hundred thousand.

We first visited Redlands, four miles eastward. Twenty years ago this district was but "a waste of sage-brush and cactus." To-day it is a beautiful little city of about twelve thousand, with an assessed property valuation of upward of twenty-five million dollars. Redlands is preeminently a city of homes. No saloons are permitted within its borders. Close by Redlands is "Smiley Heights," a natural park, beautified by upward of twelve hundred varieties of shrubs and plants brought from many lands across the seas. As one visitor has testified: "Flowers are everywhere — a limitless wealth of color, fragrance, and beauty. This park, with the scenery which it commands, is one of the most fascinating of all the beautiful places made possible by the fertile soil and balmy climate of Southern California."

From Redlands we returned to Loma Linda for dinner, and then went on to Colton and Riverside. Colton is a growing town of about six thousand inhabitants, situated within four miles of Loma Linda, on the main line of the Southern Pacific Railway into Los Angeles. It is the center of the honey industry of Southern California, and is also an important fruit center.

From Colton we went on to Riverside, lying in the midst of what is perhaps the most noted orange district in the United States. In the Riverside valley there are

evergreen trees, with flowering shrubs and spreading lawns; while along the shaded walks and graded driveways flowers of many varieties bloom the entire year. A portion of the hill is covered with groves of orange, lemon, grapefruit, plum, apricot, and olive trees. The accompanying cut, showing the main sanitarium building in the midst of the various trees, will give the reader a good idea of the appearance of the place as one approaches Loma Linda.

A feature of the institution that is daily appreciated by patients and stu-

and all our brethren in attendance came to see eye to eye. Plans were laid for the development of a well-equipped medical school without incurring a large debt. The consolidation of the sanitarium property with the medical college places the college on vantage-ground at the very beginning, and minimizes the additional expense that must be incurred in providing adequate laboratory and other facilities and appliances. The visiting brethren were pleased with the general outlook, and are hopeful regarding the future of the institution.

No great undertaking that has proved a blessing to the cause of God, has been developed without continued sacrifice and much labor. No doubt the Loma Linda College of Medical Evangelists will have the same experience; but we believe that it is destined to prove a blessing to those who may have the privilege of availing themselves of its training. Plans have been laid for its faculty; and the courses of study, in science as well as Bible, are strong and well balanced, and calculated to prepare our youth to pass with credit the examinations required by the State boards throughout the land.

At the close of the council, our brethren from the East separated, in order to visit various other institutions and churches in the State before returning to their home fields. It was my privilege to visit the Pacific Press, at Moun-

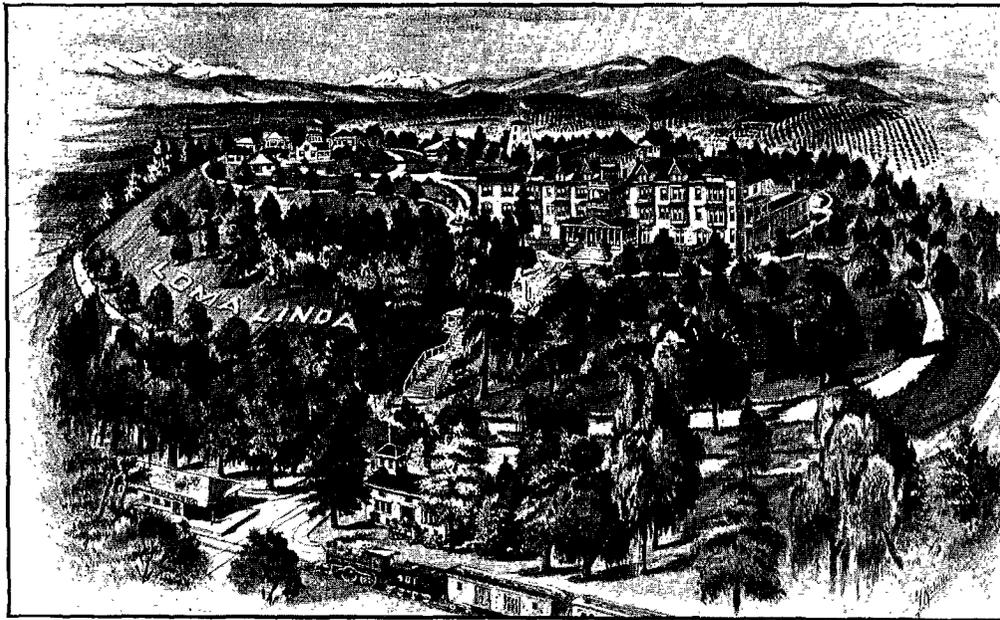
tain View. I was greatly pleased to see their simple, inexpensive, and remarkably economical system of conducting business in unpretentious quarters.

I spent Sabbath, May 14, in Oakland, where I met Elder S. N. Haskell and wife and a goodly number of old associates, including several former members of the old North Bloomfield church in Ohio, representing the Chinnock family. On Sabbath day I spoke to acquaintances and to those whom I had never before met, in their new church building on Twenty-fifth Street, near Telegraph Avenue. It was a great pleasure to meet here Miss Flora Jones

Fulton, whom I took when but a little child of about four years, soon after the death of her father and mother, across the continent to our home in Mesopotamia, Ohio, where she was a member of our family for several years.

Monday, May 16, I reached the St. Helena Sanitarium, where I met, among others, Elder H. A. St. John; also Elder W. C. White and family. The St. Helena Sanitarium has grown to large proportions, and is enjoying a good patronage.

From the sanitarium I was taken up the mountain-side about five miles to the Pacific Union College, which is about seventy miles northeast of San Francisco. Here I met Prof. C. W. Irwin, the principal of the school, Elder G. A. Irwin and wife, Miss Hattie Andre, and Elder A. O. Tait, all native Ohio people. I spent two days with these old friends at the Pacific Union College. This school has the largest resources for developing a great educational institution in practical industries of any school the



THE LOMA LINDA SANITARIUM

over twenty thousand acres of orange groves. The product of these groves nets the growers over two and one-half million dollars annually, and nearly seven thousand cars are required to haul the fruit to market.

Just at the edge of the town is a rocky elevation known as Rubidoux Mountain. From the base of this mountain there has been constructed a broad road circling round to the top. The view from this road, as it winds for three miles up the sides of the mountain, is magnificent beyond description. From the top of the mountain one may behold a pleasing panorama of orchards and ranches, with their fruits and flowers; of beautiful cities and country homes; of the broad valley below, extending westward to the Pacific; while beyond, to the northward and eastward, rise snow-capped mountains to a height of more than two miles above the level of the sea; and to the southward tower in the distance the mountains of Old Mexico. My eyes never beheld a view more grand and inspiring, in any land, than that presented from the summit of Mount Rubidoux.

Returning to Loma Linda, we were the better able to appreciate the advantages of its location in the heart of this populous district. Five miles distant is Highlands, a town of about three thousand inhabitants.

The Loma Linda property now consists of 166 acres of land, including considerable valley land at the foot of the hill. All this is in cultivation, and under irrigation. The grounds on the hillside were laid out several years ago by a landscape artist, and are covered with pepper, eucalyptus, and other ornamental

dents alike, is the system of gardens under cultivation. Several acres are devoted to the growth of vegetables and small fruits. During our sojourn at Loma Linda, we had the pleasure of eating strawberries three times a day, oranges picked fresh daily from the trees, vegetables from the gardens, and olives from the orchard. Butter, milk, and cream were supplied in abundance from their modern dairy, while bread, crackers, and canned goods were supplied by the food factory and cannery owned by the institution, and located near the railway station at the foot of the hill. The patients, numbering about seventy-five, and the large family of students and helpers, were liberally provided with the bounties that were daily spread before us.

The main building of the sanitarium contains one hundred rooms. The ceilings are very high, and in many portions of the building the floors are double. The treatment-rooms are amply large for present demands.

Some distance from the main building, on the crown of the hill, is a group of cottages, half a dozen or more in number, and an assembly hall. These buildings have been utilized as quarters for the medical students and nurses. In the immediate future additional facilities must be provided in order to accommodate all who may come. Of this, others will speak in the REVIEW.

A neat chapel, with seating capacity of nearly seven hundred, has been erected near the main building. It is soon to be dedicated.

Our council-meeting was greatly favored by the presence of the Holy Spirit,

denomination operates. At present it owns over seventeen hundred acres of land. Considerable of this is mountainous.

There is estimated to be on this tract of land several million feet of saw timber, consisting of white pine, redwood, fir, and oak, besides an almost inexhaustible supply of fire-wood. There are about thirty acres of orchard and vineyard, so situated as to produce the best quality of fruit. The elevation at this point is seventeen hundred feet above the sea-level, making it especially adapted for raising a good quality of fruit. There are two thousand apple trees, over two hundred peach trees, ten acres of prune orchard, besides pears, cherries, blackberries, and some English walnuts.

They have thirty acres in alfalfa and a number of acres in garden and vegetables. This is all under irrigation from their own water-system, supplied with the purest mountain water. The farm is stocked with nineteen head of horses, two yoke of oxen, and about fifteen milch cows. There are eight or ten buildings on the ranch. The original cost of the buildings and the water-plant, including water-piping, etc., for the irrigation, was over forty thousand dollars. This does not include the price of the land. All of the buildings and equipment are now utilized for school purposes.

I took a trip over the school ranch with Prof. C. W. Irwin and his father, traveling with a team from fifteen to twenty miles to get a good view of the entire school plant. I should judge that five hundred acres or more of the land now unimproved can be utilized for orchard purposes, which would be especially adapted to raising apples and peaches. This property, including the farm, tools, stock, and buildings, which are in excellent repair, was bought by the Pacific Union Conference for \$60,000, which I consider a very low price for a property of this character. The school has recently put in a saw-mill, and has just contracted for the sale of two thousands dollars' worth of fire-wood.

Each student is required to work two and one-half hours daily in addition to paying a tuition of eighteen dollars a month. The teachers and students are doing all the work, and managing the ranch. One student has charge of the blacksmith shop; this enables the school to shoe its own horses, etc. While I was there, teachers and students were sawing lumber for a new dormitory, to be erected the present year. They say they have a good market, right at their yard, for all the lumber they can saw.

Leaving California, I took the shortest route, the Union Pacific Railroad, for Salt Lake City. Just before reaching Ogden, we crossed Salt Lake on the train, a distance of a little more than thirty miles, giving one the impression of being at sea. This "cut-off" saves seven hours' time in crossing the desert, and takes one over Salt Lake on the longest bridge in the world. Aside from the long miles of trestlework, the bridge for twelve miles rests on piling, each pile representing a tree standing on end. Some of these trees are said to be 110 feet in length. By this new route, three hundred sixty miles of the old railroad bed have been abandoned.

I was glad to meet with the members of the Salt Lake church, and to speak to them on Sabbath, May 21, in their comfortable church building in that growing city. Salt Lake has made rapid growth since I was permitted to preach in that city something like twenty years ago. At the close of the service I assisted the president of the conference, Elder S. G. Huntington, in the ordination of H. G. Gjording to the gospel ministry. Elder Gjording is to work in South Dakota, taking the place of Elder N. P. Neilsen, who goes to New York City. Salt Lake City is controlled by Mormons, fully three fourths of the city being of that faith. It is said that many of the Mormons still practise polygamy, and the city being under their control it is very difficult to enforce the law against this practise.

Leaving Salt Lake City near the close of the Sabbath, I reached Omaha on Monday morning. As I stepped from the Union Pacific train, in company with a gentleman who had been traveling in California for nine months, I was somewhat amused to hear him ask some railroad men the following question: "Can you tell me the road and the train that will take me to the best city in the United States? If I can find that city, I want to go to it." A conductor, standing by, said: "Take the Northwestern Railroad and the train that stands on track No. 4. That will take you to Minneapolis. I think you will find what you are looking for." I boarded the same train, and Monday night reached Minneapolis after an absence of a little more than three weeks.

R. A. UNDERWOOD.

Northern Wisconsin

I MADE a brief visit in northern Wisconsin recently to acquaint myself with matters relating to the Foreign Department of the General Conference. My first appointment was at Bethel, where I had interesting meetings with the church and the school. This was my first visit to that place. The school seemed to be running well and making good progress. I met a number of our people whom I had known in the message many years ago, and was glad to find them faithful, and rejoicing in the blessed hope.

Passing on from Bethel, I stopped one evening at Grand Rapids, and spoke to the church there. The following day, in company with Elder P. C. Hansen, I went on to visit the Oneida Indian reservation. Here I found quite a large company, and held a number of meetings with them. Some not being able to understand the English, Brother Israel, the elder of the church, served as interpreter. I was much interested in this visit, and our meetings were greatly appreciated by our Indian believers. There are other reservations and communities of Indians where the truth ought to be taken. I was glad to find a church-school among them. Brother William Kloss and his family have done much to help on the work among the Indians, especially in their church-school effort. The Lord will surely bless them for their sacrifice and labor of love.

I spoke one evening to our church at Green Bay. Many years ago we lived and labored in this city, and it was a

pleasure to meet many who took their stand for the truth at that time, and to find them faithful, and rejoicing in the blessed hope.

At Green Bay I was joined by Prof. Paul Shepler, and together we went on to Robinson to visit our French-Belgian church at that place. One of the special objects of this tour was to acquaint myself with the condition of the work among the French here in the North.

We were glad to find the church at Robinson holding its own. Since I last visited them, thirty years ago, many changes have taken place. Some have died, and others have moved away; but their places are taken by new believers. Some from here have moved to Wilson, in Northern Michigan, where there is quite a large church.

There is a large French-speaking population all through Michigan and northern Wisconsin, and with faithful labor many more could be gathered in. I am glad to say that the prospects are brightening, and I hope that before long we shall be doing active work among the French both in the East and in the Central West.

At our late council meeting of the General Conference Committee in Washington, it was voted to request the Latin Union Conference in Europe to send us a French laborer. To this call they are cheerfully responding. It would seem more fitting for us to send help to Europe, instead of calling their laborers to come here; but in the present instance we are glad they can supply the needed help.

I can now appreciate as never before the blessing that has resulted from the German, Swedish, and Danish-Norwegian departments in Union College, where young people of these tongues have received a training for labor among these nationalities. We ought, years ago, to have had a French department in some school, where young people from the French nation could have had the same opportunity as the Germans and Scandinavians have had. Something must be done in this line very soon. The time has come when we must make a definite forward move among the millions of foreigners in this country. I much enjoyed our visit with the Robinson church, and also my association with Professor Shepler, who is of French birth. I trust that from this time on he will give his whole interest to the development of the work among the French.

One evening was spent with the church at Sturgeon Bay, where I labored thirty-two years ago. Here also we found the believers faithful, and pressing forward. In company with Elder C. McReynolds and Professor Shepler, I enjoyed an afternoon and evening with the church at Lena, where we had some interesting meetings. The whole visit was both interesting and profitable, and I trust will contribute to the advancement of the message.

O. A. OLSEN.

Western New York

I RECENTLY spent a few days in western New York, in the vicinity where I was born and spent my boyhood days, and also where I first received the knowledge of the third angel's message.

Many changes have taken place during the years that have intervened. It was a great satisfaction, however, to meet so many who were believers in the truth at the time I accepted it, and to know that they had remained loyal and true through all these years. On the other hand, I was made sad to learn that some, who were once apparently firm and zealous in the cause of Christ, have drifted back to the world. Various reasons might be given why they have lost their hold on God, among which might be the imperfect lives of those who make a high profession of the truth; others have failed to make the sacrifices which are involved in being true disciples of Christ; and still others have failed to endure the opposition and trials that they would have been obliged to experience in standing uncompromisingly for the truth. All these things might have been easily overcome had the words of Christ been borne in mind: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Thursday, May 19, I had the pleasure of visiting for the first time the headquarters of the Western New York Conference in Salamanca, N. Y., where I met Elder H. B. Carr, president of the conference. I also enjoyed a pleasant visit at the hospitable home of Brother F. H. Hicks.

Sabbath, May 21, I spoke to the church in Jamestown, N. Y. There was an excellent attendance of the members, and also of brethren and sisters from other places near Jamestown. We spoke on the "Keeping Power of God in Preserving From Sin," and exhorted all to be kept in the love of the truth, and not allow themselves to be led away by the errors of the wicked one.

K. C. RUSSELL.

Highland School Missionaries

THOSE engaged in self-supporting missionary work for the highlanders of the South realize more and more, each time they meet, how great is the importance of the conventions held at the Nashville Agricultural and Normal Institute, both to them, as self-supporting teachers, and to their work.

These teachers meet all the problems common to the average school; they also do active evangelical work by holding meetings and distributing literature; and, moreover, they earn their living by tilling the soil and doing other things that naturally belong to farm life. Teachers who succeed in these rural self-supporting schools are, therefore, a very sturdy and independent class; and to meet with them in a convention called to study their problems is both interesting and profitable. It is little wonder that those who listen to the words of encouragement and counsel from these practical, fearless teachers find awakened in their hearts a desire to work for those in this long-neglected field. Victories are related in these meetings to encourage fellow workers, and defeats are sometimes told in order that others may avoid similar mistakes. Thus these quarterly conventions become a sort of clearing-house, where useful knowledge is exchanged to the benefit of all interested.

Brother Calvin Kinsman and his wife, former students of the institute, led out

on the program at the recent convention, giving a report of their work in Cuba during the past four and one-half years. When they went to Cuba, there were no Seventh-day Adventist schools of any description on the island. Now Cuba has four schools, manned by self-supporting missionary teachers. Fruit is appearing as the result of this school work. In one school six natives have been baptized. The work started hard, but the foundation has been laid, and during the next few years much will be done for Cuba by schools of this type.

Prof. E. A. Sutherland gave an account of his visit to Cuba, and the great need of the establishment of a training-school for workers in that field. Elder C. F. McVagh, president of the Southern Union Conference, and Elder A. O. Burrill, president of the Kentucky Conference, also contributed to the success of the convention.

Ex-governor McMillan, who has done so much to advance the cause of education in Tennessee, attended the convention; and his practical talks on this subject were exceptionally good. He spoke highly of the education in the farm school, the ideal school to his mind. The teachers will not forget his statement, so familiar to us from another source, that children should not be urged to the schoolroom before eight or ten years of age.

Limited space will not permit me to give the subjects studied during the convention, but the workers were greatly benefited, and it was a universal expression that it was the best convention of its kind ever attended.

One real treat to the convention was the presence of Prof. Sidney Brownsberger, the first president of Battle Creek College and of Healdsburg College. Professor Brownsberger and Prof. Arthur Spaulding, with Sister Ram-bough, are now establishing a school in North Carolina. To listen to the timely instruction of one who is so well acquainted with our educational work when the practical was not exalted to its proper position, was encouraging. Professor Brownsberger is entering heart and soul into the industrial school work.

The Lord's blessing attends the humble efforts of these earnest teachers. We trust many of our people will have opportunity, sooner or later, to become better acquainted with this work.

M. BESSIE DE GRAW.

Field Notes

EIGHT new members have recently been added to the church at Concord, N. H.

AT Rapson, Mich., on May 8, seven young people were buried with their Lord in baptism.

A NEW church of forty-nine members has been organized at East Los Angeles, Cal., by Elder E. E. Andross.

ELDER F. G. WARNICK reports three additions to church No. 2 at Richmond, Va., and one addition to the church at Danville, Va.

ELDER A. V. OLSEN reports the baptism of eleven persons at Duluth, Minn. Two of these will unite with the Scandinavian church at that place.

A MINISTER at Cedar Lake, Mich., has recently accepted the truth.

A SISTER has recently taken a stand for the truth at Bondville, Vt.

BAPTISM was administered to two persons at Marion, Ind., recently.

A FIRM stand for the truth has been taken by two persons at Sparta, Wis.

A MAN and his wife have just taken their stand for the truth at Houghton, Mich.

AT Las Cruces, N. M., four persons have been baptized by Elder W. A. T. Miller.

Two new converts were baptized recently by Brother G. W. White, at North Platte, Neb.

EIGHT persons have recently been baptized at La Junta, Colo., by Elder G. W. Anglebarger.

ON Sabbath morning, May 7, another believer followed her Lord in baptism at Milwaukee, Wis.

Two young men have united with the church at Brownstown, Ill., and will soon be baptized.

ELDER H. E. REEDER reports the organization of a Sabbath-school of sixteen members at Kaycee, Wyo.

A LETTER just received from J. W. Boynton states that he recently baptized three persons at Bellingham, Wash.

BROTHER G. B. F. UNGER, elder of the church at Shimerville, Pa., reports one person awaiting baptism at that place.

AS the result of work done by Sister J. A. Lauter in Zion City, Ill., twelve new Sabbath-keepers are ready for church organization.

AT Watsonville, Cal., three young people were baptized recently, making an addition of two members to the church, one being rebaptized.

ELDER C. H. MILLER reports five awaiting baptism at Hartington, Neb. Ten others have been added to the church there this year.

A REPORT from Elder Morris Lukens states that he recently baptized two persons at Terre Haute, Ind., and that three have united with the church.

A NUMBER of persons have recently accepted present truth as the result of cottage meetings and Bible work done on the South Side, Chicago, Ill.

Two new members were added to the church at Englewood, Ill., on a recent Sabbath. They were baptized by Elder E. F. Collier at the Forty-Sixth Street church.

FOLLOWING some special evangelistic services just held at Nashville, Tenn., two persons were admitted to church-membership by baptism, and a third upon profession of faith.

A CHURCH of twelve members has been organized at Prescott, Wash., by Elder Oscar Hill.

Six young persons have received baptism and united with the Scandinavian church at Cedar Home, Wash.

ON Sabbath, May 14, Elder Wm. Covert baptized three candidates at the 46th Street church, Chicago, Ill.

FOUR precious souls were baptized at the North Philadelphia church, Sabbath, May 14, Elder B. M. Heald officiating.

THE company at Marshfield, Ore., was organized into a church on Sabbath, May 7. Twelve went into the organization.

AT Carlton Center, Mich., seven have been baptized, and eight have united with the church. Another will be baptized soon.

As the result of work done in Martinsville, Ill., three are keeping the Sabbath, and others are expected to take a stand for the truth soon.

A BAPTISMAL service was held at the Swedish church, in Chicago, Ill., on Sabbath, May 14. Elder C. Meleen administered the ordinance to two persons who had accepted the truth. These have united with the West Side church.

Current Mention

— Sir Charles Hardinge has been appointed viceroy of India, to succeed the earl of Minto, the present viceroy.

— Premier Asquith announced in the House of Commons, June 13, that the government proposed to bring in a bill to modify the king's accession oath, which has been the cause of much bitter feeling among the Catholics of Great Britain.

— A meeting of representative men in Washington, D. C., was held on June 6, at which preliminary steps were taken in the formation of an organization having for its object the erection, in the capital city of the nation, of a fitting memorial to Abraham Lincoln.

— While an aviator was attempting an exhibition at Worcester, England, on June 9, his aeroplane became unmanageable, and descended upon a crowd of spectators. One woman was killed and several persons were injured. A similar accident occurred in Budapest on the same day, six men being injured. In both cases the aviators were unhurt.

— A serious accident occurred in Montreal on June 13, when the supports of the sprinkling-system tank, on the roof of the Herald building, gave way; and the great mass of metal and water crashed through the building to the basement. Fire broke out immediately, and spread with such rapidity as to render the rescue of the injured a perilous task. Twenty-nine persons are known to have lost their lives, a search of the ruins showing that the victims were crushed, drowned, or burned. There were three hundred persons in the building at the time of the accident, which occurred without warning.

— A stinging rebuke was administered to Winston Churchill, the Home Secretary, by King George of England last week. At a reception of the cabinet officers' held at Marlborough House, to discuss the political situation, the secretary interrupted the king to say, "I do not agree with your majesty there." He was instantly ordered from the royal presence.

— Charles R. Heike, secretary of the American Sugar Refining Company, was convicted, June 10, on an indictment charging conspiracy to defraud the government of customs dues on sugar. E. W. Gerbracht, a former superintendent of the refinery at Williamsburg, was also declared guilty. Sentence was suspended, pending an appeal, until August 30, and bail was fixed in each case at \$25,000. Minor officers of the company, also found guilty, were sentenced to short terms of imprisonment. Large sums of money out of which the government has been defrauded by this company have been refunded.

— At three o'clock on the morning of June 7 the province of Avellino, in southern Italy, was visited by an earthquake shock of considerable severity. Many small towns and villages were wrecked, a number of deaths occurred, and many persons were injured. A party of American clergymen, who were in the province at the time of the earthquake, had a narrow escape. "Some of the panic-stricken populace believed that the calamity was due to the presence of the clergymen, and attacked the latter with the avowed purpose of lynching them. The police rescued the ministers, afterward escorting them to a safe distance from the village."

— Heavy storms in the region of the Arh River valley, Germany, culminating in a cloudburst on the night of June 12, caused the river to overflow its banks, and resulted in enormous financial damage and great loss of life. It is estimated that more than 150 persons were drowned, and fully 1,000 are homeless. The greatest loss of life occurred in the barracks of foreign laborers employed on the railway. These were surprised in their sleep by the onrushing flood, and were unable to escape. The Prussian Diet has authorized an appropriation to relieve the sufferers. Unprecedented floods in other regions of Europe have caused many deaths and serious damage to property.

— On June 13 Charles K. Hamilton flew from New York to Philadelphia and return, making the round trip of 172 miles in an actual flying time of 209 minutes. The flight from New York to Philadelphia was made without a break in 1 hour and 51 minutes; but an accident on the return trip caused a delay that hindered the making of a new record for long-distance flight. In several ways, however, his flight is regarded as a wonderful achievement. "Carrying, as he did, letters between the two cities, Hamilton created the first fast mail by the overland route to Philadelphia and return, and demonstrated that an aeroplane can deliver mail from one city to another with the punctuality of government service. During the whole of his first lap he never varied more than two minutes from his time-card, and came down on the handkerchief laid to mark his landing-spot with the precision of a

homing pigeon settling on its perch." On the same day, at Indianapolis, another aviator reached a height of 4,384 feet in a Wright biplane, thus breaking the world's record for altitude.

The Missionary and Publishing Work

Notes, Plans, Reports, Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature.

Conducted by the Missionary and Publishing Department of the General Conference.

E. R. PALMER - - - - - Secretary
N. Z. TOWN - - - - - Assistant Secretary
A. J. S. BOURDEAU - - - - - Missionary Secretary

The Summary

THE Columbia Union and the South-eastern union conferences show a substantial increase in their May sales.

Now that our schools are all closed, many of the students will be selling our magazines to earn their scholarships. Their efforts will doubtless mean a large increase in the next summary of magazine sales.

THE Kansas City branch of the Pacific Press Publishing Association handles 2,500 copies of the *Signs Monthly* on consignment each month. This enables the tract societies in that territory to be served very promptly.

WE regret to report 16,131 fewer magazines sold during May than during the previous month. This is accounted for by a heavy fluctuation in our "miscellaneous" column; also by the losses reported in ten of the twelve union conferences.

THIS summary completes our report for twelve months. The sale of 1,688,827 magazines during that time means an average of 140,136 copies a month, — a high average indeed for the year. It should be remembered that this does not by any means represent the total sale of periodicals by the denomination. Thousands of unreported sales are made each month, both at home and abroad.

THE apparent drop in the sale of the *Watchman* is explained by the fact that through a misunderstanding the publishers reported the total number of copies sold during the month of April, instead of the total sale of the April edition, which would have been about nineteen thousand instead of 26,325 copies. That is to say, practically 7,000 of the May number were ordered and sold during the month of April.

THE development of our magazine work outside of America is again demonstrated by the report from our West Caribbean Conference, located in the Canal Zone. In a letter dated June 2, Brother C. F. Innis, the field missionary agent, says: "At present every town and camp on the Isthmus of Panama is being reached by our canvassers. Last month this conference used 2,600 copies of the *Caribbean Watchman* and 860 of *El Centinela de la Verdad*. We expect to increase these amounts each month." He states that their list of canvassers is now twenty-four, as against sixteen during the month of April.

A. J. S. B.

Summary of Magazine Sales for May, 1910

	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
Atlantic Union Conference												
Central New England...	454	250	1046	1452	50	600	...	10	30	..	3892	\$ 389.20
Maine	102	136	858	397	...	100	...	...	1	..	1594	159.40
New York	494	71	365	467	8	235	...	...	9	..	1649	164.90
Greater New York	700	349	1174	447	...	710	200	110	1128	..	4818	481.80
Western New York	166	71	1191	258	55	725	...	...	25	..	2491	249.10
Southern New England..	140	22	635	211	25	222	...	...	2	10	1267	126.70
Northern New England..	131	19	177	58	...	415	...	...	51	..	851	85.10
May totals	2187	918	5446	3290	138	3007	200	120	1246	10	16562	1656.20
April totals	2962	956	6573	2135	295	4129	1010	1008	..	..	19268	1926.80
Canadian Union Conference												
Maritime	157	12	86	10	...	310	...	...	..	..	575	57.50
Newfoundland	20	8	...	...	...	...	...	...	..	..	28	2.80
Ontario	433	53	459	24	...	380	...	...	1	..	1350	135.00
Quebec .....	...	4	75	9	...	...	...	...	..	..	88	8.80
May totals	610	77	620	43	...	690	...	...	1	..	2041	204.10
April totals	256	94	658	42	...	1100	...	...	..	..	2050	215.00
Western Canadian Union Conference												
Alberta	189	11	277	14	...	1065	12	...	141	..	1709	170.90
British Columbia	239	210	26	12	...	160	...	50	6	..	703	70.30
Manitoba	72	57	76	12	...	100	...	100	12	..	429	42.90
Saskatchewan	68	9	10	5	...	...	4	...	84	..	180	18.00
May totals	568	287	389	43	...	1325	16	150	243	..	3021	302.10
April totals	589	108	613	37	...	3085	67	110	..	..	4609	406.90
Central Union Conference												
Colorado	398	188	258	280	...	450	...	...	19	..	1593	159.30
Western Colorado	102	56	77	60	...	132	...	65	..	..	492	49.20
Kansas	582	205	728	481	...	505	5	30	114	..	2650	265.00
North Missouri	1226	194	158	215	5	347	...	...	10	..	2155	215.50
Southern Missouri	237	546	430	529	50	722	...	...	139	..	2653	265.30
Nebraska	764	454	446	373	...	180	5	20	257	..	2499	249.90
Wyoming	90	6	13	170	...	300	...	...	5	..	584	58.40
May totals	3399	1649	2110	2108	55	2636	10	115	544	..	12626	1262.60
April totals	2491	1466	2990	2208	134	9036	542	348	..	..	19215	1921.50
Columbia Union Conference												
Chesapeake	187	415	136	247	...	300	...	...	278	..	1563	156.30
District of Columbia ...	109	103	337	1091	25	35	...	...	..	..	1700	170.00
New Jersey	312	513	772	443	13	1460	75	50	126	..	3764	376.40
Eastern Pennsylvania ...	331	161	307	105	...	832	...	...	82	..	1818	181.80
West Pennsylvania	403	601	405	1077	...	1982	...	...	155	10	4633	463.30
Ohio	928	2829	1060	638	10	3225	...	...	215	..	8905	890.50
Virginia	132	1060	336	224	...	45	...	...	..	..	1797	179.70
West Virginia	18	7	21	21	...	420	...	...	2	..	489	48.90
May totals	2420	5689	3374	3846	48	8299	75	50	858	10	24669	2466.90
April totals	2486	3316	4086	2216	184	7506	37	385	..	..	20213	2021.30
Lake Union Conference												
Indiana	476	1562	1617	1172	...	880	...	...	53	..	5760	576.00
East Michigan	1438	496	1675	515	200	640	...	...	29	..	4993	499.30
West Michigan	251	210	1570	238	...	406	2	...	2	..	2679	267.90
North Michigan	110	48	937	168	...	733	...	100	2	..	2098	209.80
Northern Illinois	1051	1578	1336	405	...	630	50	10	374	..	5434	543.40
Southern Illinois	141	587	70	85	...	515	...	...	2	..	1400	140.00
Wisconsin	600	158	231	215	10	285	7	25	198	..	1729	172.90
May totals	4067	4639	7436	2798	210	4089	59	135	660	..	24093	2409.30
April totals	3290	5666	6065	2273	...	5426	832	1064	..	..	24616	2461.60
Northern Union Conference												
Iowa	2147	948	1249	236	...	1865	20	...	149	..	6614	661.40
Minnesota	677	131	1025	444	55	2992	85	30	70	10	5528	552.80
North Dakota	199	111	62	327	50	922	65	10	548	..	2294	229.40
South Dakota	123	45	74	251	...	290	6	50	53	..	892	89.20
May totals	3146	1235	2410	1258	105	6069	176	90	829	10	15328	1532.80
April totals	2938	1569	3744	1658	5	6791	1395	1005	..	10	19105	1910.50
North Pacific Union Conference												
Montana	924	131	140	298	...	345	2	...	1	..	1841	184.10
Southern Idaho	160	117	259	110	...	270	...	...	9	10	935	93.50
Upper Columbia	680	653	212	290	...	245	...	...	195	..	2275	227.50
Western Oregon	1094	38	635	900	...	1610	...	...	89	..	5266	625.60
Western Washington ...	852	416	1700	1314	...	5	...	125	6	..	4418	441.80
May totals	4610	1355	2946	2912	...	2475	2	125	309	10	14735	1473.50
April totals	5885	1655	4289	4089	...	5763	450	400	..	..	22531	2253.10

	Signs Monthly	Watchman	Life and Health	Liberty	Protestant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
Pacific Union Conference												
Arizona	131	11	131	81	...	...	...	...	..	..	354	35.40
Northern California	1583	1070	3831	2363	...	7020	...	...	218	..	16085	1608.50
Southern California	1445	299	1111	330	...	1000	...	...	72	..	4257	425.70
Utah	12	2	25	5	...	...	...	...	..	..	44	4.40
May totals	3171	1382	5098	2779	...	8020	...	...	290	..	20740	2074.00
April totals	2571	1655	5256	2073	...	10307	136	123	..	650	22718	2271.80
Southern Union Conference												
Alabama	20	666	135	267	...	100	...	...	10	..	1198	119.80
Kentucky	122	374	652	25	...	175	...	...	65	..	1413	141.30
Louisiana	252	251	492	103	...	610	...	...	..	..	1708	170.80
Mississippi	285	251	116	67	...	...	...	...	..	..	719	71.90
Tennessee River	38	523	237	55	50	120	...	...	..	..	1023	102.30
May totals	717	2065	1632	517	50	1005	...	...	75	..	6061	606.10
April totals	324	3041	2447	409	...	572	...	2	..	..	6795	679.50
Southeastern Union Conference												
Cumberland	...	335	117	33	...	...	...	...	..	..	485	48.50
Florida	244	135	775	19	...	655	...	...	..	..	1628	162.80
Georgia	391	1219	1130	307	50	345	...	...	..	..	3442	344.20
North Carolina	554	1583	123	88	25	375	...	...	..	..	2748	274.80
South Carolina	209	136	19	21	...	...	...	...	..	..	385	38.50
May totals	1198	3408	2164	468	75	1375	...	...	..	..	8688	868.80
April totals	492	3843	1739	415	50	1843	...	4	..	..	8386	838.60
Southwestern Union Conference												
Arkansas	16	223	144	21	20	570	...	...	..	..	994	99.40
New Mexico	...	6	179	92	...	160	...	...	4	..	441	44.10
Oklahoma	990	342	707	297	...	605	...	...	370	..	3311	331.10
Texas	400	762	180	209	25	175	...	...	54	..	1805	180.50
West Texas	81	339	15	...	...	50	...	...	4	..	489	48.90
May totals	1487	1672	1225	619	45	1560	...	...	432	..	7040	704.00
April totals	1614	2801	580	664	25	4540	1	10	..	..	10235	1023.50
Miscellaneous												
Foreign	498	271	6390	192	...	266	20	350	1111	..	9098	909.80
Miscellaneous	960	...	...	...	...	...	...	...	..	3460*	4460	273.00
Grand totals	29038	24647	42260	20873	726	40816	558	1135	6589	3500	169122	\$16763.30

* Sale of 2,600 copies of the *Caribbean Watchman* and 860 copies of *El Centinela de la Verdad* by West Caribbean Conference during May, at five cents a copy.

Comparative Summary for Twelve Months

	Signs Monthly	Watchman	Life and Health	Liberty	Protestant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
June	27607	15501	58185	35352	10308	101050	...	...	..	..	248003	\$24800.30
July	48011	15891	79400	15161	1549	2918	...	...	..	..	162930	16293.00
August	54689	18500	65537	20233	10945	4232	...	...	..	..	174136	17413.60
September	34302	16335	46845	2217	1584	750	...	...	..	..	102030	10203.00
October	30483	13035	37812	22171	2819	1126	...	...	..	..	111577	11157.70
November	28327	20221	37700	3473	14904	225	...	...	..	..	106860	10686.00
December	20495	20624	36200	2509	1528	290	...	...	..	..	90741	9074.10
January	18881	13996	32800	15374	1302	710	...	...	..	..	84332	8433.20
February	29305	11410	36098	3116	14513	220	8242	5036	3098	..	111068	11106.80
March	28667	15101	34223	5824	2397	38063	558	535	252	..	141775	14177.50
April	27269	26335	40662	18357	693	60804	4537	5324	..	22896	186253	18625.30
May	29038	24647	42260	20873	726	40816	558	1135	6589	3500	169122	16912.20
Grand totals	416074	201596	547728	164720	63268	251204	1895	12030	9939	26396	1688827	\$168706.70

News and Notes

OWING to an unexpected demand for the edition, the publishers of *Life and Health* have printed 60,000 copies of the June number.

BROTHER A. A. CONE, field agent of the Pacific Union Conference, has just returned from a trip through Southern California. He reports that Brother Ernest Lloyd, missionary secretary of the Southern California Conference, recently developed six magazine agents as the result of one week's work in one of the large churches. There are many in our churches who might thus be encouraged to enter the work.

ONE of our brethren in Switzerland recently wrote to the publishers of our German magazine, *Zeichen der Zeit*, expressing his high appreciation of the same. This he did not only in words, but also by ordering 600 copies to sell among the people.

ONE of our German workers in California writes: "*Zeichen der Zeit* finds just as kind reception as the *Hausfreund*, and is loved and appreciated by its readers. In proof of this, when I explained some matters to a German sister the other day, she handed me, at the close of our conversation, \$100 to be used especially in behalf of *Zeichen der Zeit*."

"We feel encouraged in the periodical and tract and missionary work in our conference," writes Mrs. H. W. Carr, secretary-treasurer of the Western New York Tract Society. "As we visit the different churches, we find our people willing to assist in this work when it is placed before them. We are selling large numbers of the one-dollar tract packages, and our people seem pleased to get them. A good interest is also being taken in the Temperance number of the *Instructor*. During a two weeks' trip I took orders for papers and tracts to the amount of fifty-five dollars. We purpose to continue this work in every way that we can in the future."

A. J. S. B.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

ATLANTIC UNION CONFERENCE

Maine, Waterville June 23 to July 3
Northern New England, Burlington.....
..... Aug. 25 to Sept. 4
New York Sept. 1-10
Western New York, Rochester..... Sept. 9-

CANADIAN UNION CONFERENCE

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

CENTRAL UNION CONFERENCE

Nebraska, York Aug. 25 to Sept. 4
Western Colorado, Grand Junction, Sept. 15-25
North Missouri, Hamilton, July 28 to Aug. 8
Southern Missouri, Springfield.... Aug. 1-14
Kansas, Ottawa Aug. 18-28

COLUMBIA UNION CONFERENCE

New Jersey, Trenton June 23 to July 4
Virginia, New Market Aug. 4-14
Ohio, Marion Aug. 11-21
West Virginia Aug. 18-28

LAKE UNION CONFERENCE

North Michigan, Ishpeming June 20-26
East Michigan Aug. 11-21
West Michigan Aug. 18-29
Wisconsin Sept. 1-11
North Michigan, Traverse City
..... Aug. 25 to Sept. 4
Indiana Aug. 25 to Sept. 4
Southern Illinois Sept. 8-18

NORTHERN UNION CONFERENCE

North Dakota, Jamestown.. June 23 to July 3
North Dakota, Dickinson (local), July 13-18

PACIFIC UNION CONFERENCE

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

SOUTHEASTERN UNION CONFERENCE

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

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria 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
Arkansas (local), Ravenden July 20-24
Texas July 21-31
West Texas Aug. 4-14
New Mexico Aug. 18-28
Oklahoma Aug. 25 to Sept. 4
Arkansas Sept. 1-11

WESTERN CANADIAN UNION CONFERENCE

Manitoba June 23 to July 3
Saskatchewan (South) July 6-12
Alberta July 15-24
Saskatchewan (North) July 26 to Aug. 1
British Columbia (Western).... Aug. 12-21
British Columbia (Eastern), Vernon.....
..... Aug. 24-31

European Division

BRITISH UNION CONFERENCE

British Union, Watford.... July 28 to Aug. 2
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

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.*

Louisiana Conference Association of Seventh-day Adventists

THE regular annual meeting of the constituency of the Louisiana Conference Association of Seventh-day Adventists will be held on the Seventh-day Adventist camp-ground near Alexandria, La., July 24, at 10 A. M., for the election of a board of trustees, and for the transaction of such other business as may come before the meeting.

All delegates to the Louisiana Conference of Seventh-day Adventists (unincorporated) are members of this constituency.

E. L. MAXWELL, *President.*

Virginia Camp-Meeting

THE annual camp-meeting for Virginia will be held at New Market, Va., Aug. 4-14, 1910, on the campus of the Shenandoah Valley Training Academy. We shall have good ministerial help from both the General Conference and the Columbia Union Conference. A dining-hall will accommodate those who wish to board. Tents will be pitched upon the grounds, to be rented at the usual rates; we shall also have a few rooms in the academy, which can be rented by those who prefer them. We expect a feast at this meeting, and we hope that all, as far as possible, will plan to attend it. Further particulars will be given later in the REVIEW.

H. W. HERRELL, *President.*

Louisiana Conference

THE annual meeting of the Louisiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Alexandria, La., July 21-31, 1910. At this meeting, officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference.

Every effort will be made to make this conference the spiritual uplift that it should be. "Hymns and Tunes" will be used in the song services. Bring all the children and youth, and come praying for the blessing of God on his ever-expanding work.

There will be a dining-tent on the grounds. Family tents may be rented at the usual prices.

E. L. MAXWELL, *President.*

Southern Missouri Conference and Camp-Meeting

THE second annual session of the Southern Missouri Conference of Seventh-day Adventists will be held at Springfield, Mo., in connection with the camp-meeting, Aug. 4-14, 1910. Officers will be elected, and other business pertaining to the advancement of the work will be considered. Plans are being laid to supply as many tents as needed. In order for us to secure tents for all, it will be well for each one to order early. Send all orders at once to E. R. Allen, 520 West Lynn St., Springfield, Mo. The tents will be in two sizes, 10 ft. x 12 ft. and 12 ft. x 14 ft., and will rent for \$2.50 and \$3 respectively. We are planning to have a dining-

tent for the convenience of those who prefer not to do their own cooking. The meals will be 5 for \$1. We are ordering a much larger supply of health foods than we had last year. Arrangements are already made for young people's meetings and children's meetings, and we hope to be able to arrange for mothers' meetings. Let all plan to attend this meeting, and do not leave the children at home.

D. U. HALE.

Southern Missouri Conference Association

THE annual meeting of the Southern Missouri Conference Association of Seventh-day Adventists, a corporation, will be held on the camp-ground in connection with the camp-meeting at Springfield, Mo. The first meeting will be held at 9 A. M., Monday, Aug. 8, 1910, 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.

D. U. HALE,
President.

The "Signs Monthly" for July

TIMELY messages of truth on liberty, civil and religious, and an equally strong presentation of other subjects of vital importance and thrilling interest, fill the July *Signs Monthly* from cover to cover. Our list of contributors alone should insure a careful reading and a wide circulation of this issue.

Following are the titles and a brief outline of some of the leading articles:—

"The Altar Fires of Liberty," by Mrs. John S. Wightman, whose article, "The American Birthright of Religious Liberty," was so acceptable in our last July number, presents some cardinal principles of religious liberty in an attractive and instructive way.

"The Work of Maximilian in Mexico," by Elder J. O. Corliss, presents in a forceful way some history not any too well known.

A new series on "Protestantism," from the pen of George A. Snyder, begins in the July issue.

A large portion of the thinking world has accepted evolution without any reservation, although evolution is a great unproved system of philosophy. It is deplorably misleading in many respects. George McCready Price's article on the "Development of the Evolutionary Doctrine," should be read by all, and given the widest possible circulation.

In "Current Topics" will be a graphically illustrated article on the "Naval Bill," and what it means to this country. Some very interesting points of unwritten history are set forth—points of interest between this nation and England, showing what prevented England from going to war with America at one time.

The fifth article of the Astronomy series, "Rolled Together as a Scroll," will appear in the July issue. It deals with the closing events of the great drama of the ages, when the great curtain of the skies will be withdrawn, and the startled inhabitants of earth will behold the thrilling sights promised by seers and prophets in ages past.

This issue is well illustrated, and made up with the object of attracting attention to the truths of God's Word, and encouraging the reader to further study along the same lines.

Subscription price, \$1 a year; 5 to 40 copies, post-paid, 5 cents each; 50 or more copies, 4 cents each.

Order through your tract society if its address is known; if not, from the Signs of the Times, Mountain View, Cal.

Business Notices

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

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

Conditions

Any person unknown to the managers of

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

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

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

WANTED.—A middle-aged man to work in a dairy. Good wages to right person. Address P. Hansen, R. D. 4, Kalamazoo, Mich.

WANTED.—Position in sanitarium or treatment-rooms by graduate gentleman nurse with several years' experience. Prefer bathroom work. Address Howard M. Nott, Bruce, Wis.

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.—Ripe olives. Small size, good quality, 55 cents a gallon in 5-gallon cans. Extracted honey, 6½ to 7½ cents in 60-lb. cans. Olive and cooking oils. Address W. S. Ritchie, Corona, Cal.

WANTED.—Competent farm hand by month. Steady work to a good man. Must be a Sabbath-keeper, and good with horses. State age, experience, and wages desired. Address Moody Bros., R. D. 3, Olathe, Kans.

FOR SALE.—42 acres, 1¼ mile from Clearwater Lake church and intermediate school; 6-room house, barn, 2 wells, 6 acres seeded, 16 acres ready for plow. Good roads, no stone. C. W. Coberley, Clearwater Lake, Wis.

If you want the best grade cottonseed cooking-oil, order "Sanitas," and help a medical student. 5 gals., \$3.90; 10 gals., \$7.70; ½ bbl., 72 cents a gal.; 1 bbl., 71 cents a gal. Address J. M. Irving, 227 E. Madison St., Louisville, Ky.

FOR SALE.—New, inspiring Scripture postcards. Beautifully embossed. Lead everything in the market. 200 assorted, post-paid, 90c per 100. Do not delay ordering, but write at once to the Waterbury Specialty Co., Brandon, Wis.

BIBLE MOTTOES.—Size 12 x 16. 1,000,000 Beauties. Special offer: 100, \$5; 200, \$9. (Father and mother, 200, \$11. These are world winners.) New Spanish mottoes ready June 15. Send stamp to Hampton Art Co., Hampton, Iowa.

FOR SALE.—New 4-room house, 1½ acre lot adjoining church property. Two miles from Henderson; population, 18,000. Low price. Good territory surrounding. For further information address Walter Jones, R. D. 4, Henderson, Ky.

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.

FOR SALE.—Five-acre fruit ranch, adjoining English and German Seventh-day Adventist church and school. Six-room house, fine lawn, good water, hydrant in house. Fruit of most all kinds. George J. Lowe, R. D. 1, Lyons, Colo.

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.

WANTED.—Young man to care for barn work, automobile, and garden, mornings; afternoons, work at office and laboratory. Must be a high-school graduate. Give your best references in letter of inquiry. Address Clarence F. Ball, M. D., Rutland, Vt.

FOR SALE.—720-acre ranch. Fine for horses, cattle, grain, and fruit. One-half million feet saw timber; 180 acres in cultivation; rich black soil. This is the cheapest land in Canada, considering quality and location; five miles from two steamboat landings; 9 miles from Vernon. Small orchard in bearing; 5 acres young trees (all kinds small fruit). Will subdivide. Terms, \$35 an acre; one third cash, balance on easy terms. Address A. D. Cook, Vernon, B. C., or Elder P. P. Adams, Armstrong, B. C.

Stereopticon Supplies

As the result of careful search and experiment, we are prepared to supply first-class, up-to-date stereopticon outfits at a very low price.

After seven years of experiment and careful practise, we are in position to furnish stereopticon views (slides) on Biblical topics equal to any made in the United States. Having systematized and perfected our methods of manufacture, we can supply perfect slides at prices within reach of all. Our colored slides are superb. Read what two well-known clergymen say of them:—

Two nights this week, Sept. 29, 30 [1909], our tent was packed to overflowing to hear Elder —, of Nashville, speak on the coming of Christ. His lecture was illustrated by stereopticon scenes of a high type. The views were simply perfect. That scenes of this character, illustrating Bible themes, will attract and draw, is demonstrated from the fact that all who were out the first night returned the second, and brought so many others with them that standing room could not be had inside the tent.

R. M. KILGORE, Dickson, Tenn.

The slides have come in perfect order, and I consider them the best I ever saw. In fact, they are simply perfect. I am sure that the use of the stereopticon adds greatly to the attendance in a meeting, and to the impressiveness of the discourses.

R. W. PARMELE, St. Petersburg, Fla.

Catalogue of stereopticon supplies, and more than 2,000 Biblical views, at reduced prices, sent free on application.

NASHVILLE BOOK CO.

1713 Cass St., Nashville, Tenn.

Obituary

The Death of Sister S. F. Prescott

THE many friends and acquaintances of Brother and Sister W. W. Prescott will be deeply pained by the sad news of her death, which occurred on the tenth of June. Sister Prescott was born in Penacook, N. H., a suburb of Concord, on Feb. 28, 1856. Her maiden name was Sarah F. Sanders, and she was the daughter of Jacob P. and Frances M. Sanders. The early part of her life was spent in her home town, where she obtained the most of her education. After finishing her work in the local academy, she entered Harvard University, Cambridge, Mass., as a non-resident student, taking a part of the woman's course.

When Sister Prescott was only two years old, her mother accepted the Sabbath and the third angel's message, and brought up her daughter in the faith. At the age of seventeen she herself was converted to the truth, and thus her whole life was identified with the cause of the third angel's message.

On July 8, 1880, she was married to Prof. W. W. Prescott at the home of her parents in Penacook, N. H. Their first home was at Biddeford, Me., where Professor Prescott was beginning business life as an editor and publisher. In 1882 they removed to Montpelier, Vt., where Brother Prescott continued his work on a larger scale.

In 1885 they responded to a pressing call from the General Conference Committee to

take the management of Battle Creek College, and removed to Battle Creek, Mich. During the nine years that Professor Prescott had charge of the college, Sister Prescott was closely associated with him in the educational work, sometimes as teacher, and always active in sharing the heavy burdens of the school.

In 1895, when Professor Prescott made his first journey around the world in the interests of the educational and evangelistic work in foreign lands, Sister Prescott accompanied him. In all the countries visited she had the privilege of meeting many former students of the college, who had gone to those lands to help proclaim the message of truth. Many new and lasting friendships were formed among our people in the countries she visited.

Soon after completing this important journey, they were called to take charge of our work in Great Britain. They located in London, where they remained until 1901, when they were called to Battle Creek, Mich., to take an active part in the administrative work of the General Conference. When the headquarters of our cause was transferred to Washington, in 1903, Sister Prescott came with her husband, and resided here the remainder of her life.

It was in the winter of 1908 that the disease which caused Sister Prescott's death first made its appearance. Fearing its dangerous, malignant character, the best counsel and aid were secured that could be found. An operation was performed by Dr. Howard A. Kelly, of Baltimore, in March, 1908. This brought great relief, and it was hoped that her health would be fully restored; but in the fall of 1909, the disease returned, and a second operation was performed in March, 1910. She never fully rallied from this operation, and in May there was a third operation. This gave only temporary relief, and early Friday morning, June 10, she passed away, at the age of 54 years, 3 months, and 13 days.

To Brother and Sister Prescott was born only one child, a son, Lewis William, Oct. 12, 1891. Father and son both survive to carry life's responsibilities together.

The funeral services were held at the home in Takoma Park, D. C. The casket was placed on the veranda, where Sister Prescott had spent many pleasant days while in health, and many peaceful, cheerful hours while life was slowly ebbing away. A large number of relatives and sympathizing neighbors and friends attended the service. The Review and Herald and General Conference offices were closed, so that all the workers connected with them might be present. It was a very sad occasion to all, and yet we were all comforted by that "blessed hope" which sustained her to the last.

From the time she was taken ill, everything that could promise help was done for Sister Prescott's comfort and recovery. Her surgeon, Dr. Kelly, who performed each of the operations, made a heroic effort to save her. And besides the efficient work of physicians and nurses, many earnest prayers were offered in her behalf. So general and important was the spirit of supplication for her recovery, that we feel sure she would have been restored had our wise and kind Father seen that it would have been best.

Sister Prescott greatly appreciated the kind, sympathetic ministry of the physicians and nurses, and also the deep solicitude of those who prayed so fervently for her recovery. At the time of my last visit and prayer at her bedside, she expressed complete resignation to the wisdom and will of God. While she expressed a desire to live and work for the Master, yet she said with a smile, "I can trust him."

Those who knew Sister Prescott will always remember her as a bright, cheerful, courageous Christian. Her confidence in God's wisdom and love and guidance was unwavering. Appearances did not frighten her. In the darkest hours of perplexity she constantly affirmed that "God lives and rules." This attitude she maintained until her triumphant death.

The writer, assisted by Elders W. T. Knox and F. M. Wilcox, conducted the funeral service.

A. G. DANIELLS.



WASHINGTON, D. C., JUNE 23, 1910

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FOUR young Santals were recently baptized by Elder J. C. Little at Simultala, India.

JUST preceding the July quarterly meeting, Elder E. W. Webster writes on "The Ordinance of Humility." This article, as found on page 5, may be read with profit by every one.

ELDER S. B. HORTON, for many years connected with the work in the South, passed through Washington last week on his way to the New York Conference, where he will labor in the city of Albany.

CHURCH elders will please notice that one of the readings for the midsummer offering service, mailed last week from the Mission Board office, is to be read Sabbath, June 25. The midsummer service is one week later, July 2.

MANY have followed with deep interest the steps leading to the organization of the School for Medical Evangelists at Loma Linda, Cal. In this number Elder R. A. Underwood presents some of the facilities and advantages already provided at Loma Linda for a school of this kind. There surely should be no question in the minds of any of our young people who contemplate taking a medical course as to where to obtain their training. It is wisest always in our general relationship to the work of God, and in all questions relating to our personal relationship to that work, to follow the indications of God's providence.

J. WOLFGARTEN, superintendent of the Austrian Mission, reports seventeen baptisms recently in that difficult field. One Italian was baptized near Trent, made famous by the Council of Trent during the sixteenth century.

ELDER GEO. F. ENOCH, who has made good progress with the Marathi language in the Bombay section of India, has translated "Steps to Christ" into that tongue. Type has been ordered, to bring out the book in this language as soon as possible at the Lucknow printing-office.

ELDER P. OHME, with his wife and two children, reached Hamburg, Germany, May 25, on a furlough from German East Africa. Brother Ohme has been in charge of the mission in German East Africa for several years. They hope to regain health and strength in Europe, and return soon to continue work in the fruitful East African field.

THE article by Elder A. G. Daniells in our Editorial Department regarding the midsummer offering could be profitably read in all of our churches, either on the day of the offering, July 2, or the Sabbath preceding, June 25. The demands of our work to-day in every land indicate the necessity of a liberal contribution to missions at this season of the year.

THE *Protestant Magazine* for the second quarter of 1910 is at hand. It contains some strong articles. The editor, in "The Consistent Intolerance of the Roman Catholic Church," shows how, in the recent attitude of the Vatican toward Mr. Fairbanks and Colonel Roosevelt, the Papacy stands for the same principles of intolerance that have been exhibited in its earlier history. The methods of this so-called vicegerent of Christ are contrasted with the ways of the lowly Man of Nazareth. "The Unanimous Consent Principle Applied to a Famous Test," "The King's Oath," "Molding Public Sentiment," "Rome's Aggressive Campaign," and "The Papacy and Prophecy" are other articles in the Editorial department. P. T. Magan writes on "Protestantism Versus Roman Catholicism," and Dr. Howard Kelly gives "A Physician's View of Christ's Miracles." Under the head of "The Vatican Incident" are brought together the comments of various papers regarding the question of Mr. Roosevelt's experience with the Pope. Altogether, this is one of the most readable numbers which has been issued, dealing as it does with questions of current interest in our own day. It should be read by every reader of the REVIEW.

ONE of our ministers, sending in an obituary of one of our sisters for publication, says: "It seems too bad we are losing so many of our members by death. May the Life-giver soon come." This is the cry coming up from many burdened hearts at the present time. We are in a land of sin and sickness and death. Our hearts long for deliverance, but let us draw courage from the knowledge that we have not long to wait. "Yet a little while, and he that shall come will come, and will not tarry." Let us bend our energies to the finishing of this work, faithful to the charge he has committed to us, and soon we shall share in the rejoicing of victory, the grand consummation of our longing hopes.

OUR general church paper, the REVIEW AND HERALD, should be in the hands of every Seventh-day Adventist. No one can truly keep alive to the importance of this movement, and the progress it is making in the world, who fails to read the reports of labor, the plans of operation, and the general information contained in this journal. If a canvass of our churches were made, many Sabbath-keepers would be found who are not regular subscribers. Will not the officers of our churches interest themselves in this matter? What better work for his church could any elder do than to induce every member of his company to become a regular subscriber to, and reader of, the REVIEW AND HERALD? The following good words from Elder A. R. Ogden, president of the North Missouri Conference, contain a valuable suggestion:—

We are glad to tell you that we are still interested in the good old REVIEW. A few Sabbaths ago twenty-seven subscriptions — most of them new — were received in one of our larger churches for the REVIEW. I believe a REVIEW missionary day in many of our churches would be a good thing. To my mind nothing so stimulates an interest in every department of the work in all the earth, among our people, as to receive and carefully read the denominational paper week by week. I am sorry that we can not succeed in getting every believer to take it. We are doing the best we can.

Canvass for "Ministry of Healing"

WE now have ready a canvass for "Ministry of Healing" and *Life and Health*, together with hints and suggestions. A number of these are being placed in the various tract societies for distribution. If there are those who for any reason can not readily secure this canvass, it may be had without charge by addressing the Sanitarium Relief Bureau, General Conference Office, Takoma Park, Washington, D. C.

L. A. HANSEN.