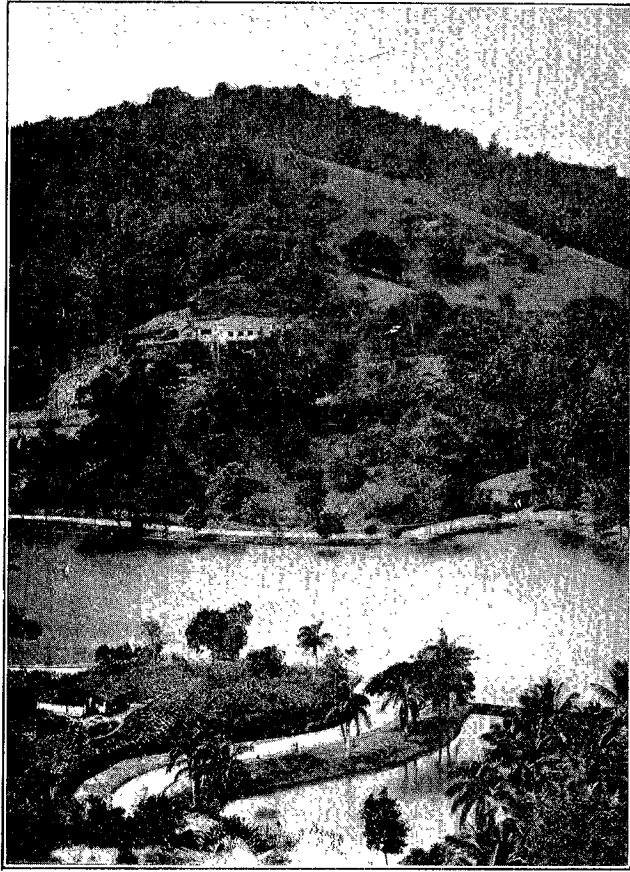


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A VIEW IN CEYLON

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THE REVIEW AND HERALD

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

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General Articles

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

Lessons From the First Epistle of John

MRS. E. G. WHITE

THE knowledge that men and women must have in order to be "followers of God, as dear children," is clearly defined in the Holy Scriptures. "That which was from the beginning," writes John, the beloved disciple, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The apostle here refers to that which every soul may experience. "These things write we unto you," he declares, "that your joy may be full."

What is sin? John tells us in plain, decided language: "Sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever

sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of man was manifested, that he might destroy the works of the devil."

The apostle thus refers to our union and communion with God. Communion with God is the life of the soul. It is not a something which we can interpret, a something which we can clothe with beautiful words, but which does not give us the genuine experience that makes our words of real value. Communion with God gives us a daily experience that does indeed make our joy full.

Those who have this union with Christ, will declare it in spirit and word and work. Profession is nothing unless, in word and work, good fruit is manifest. Unity, fellowship with one another and with Christ,—this is the fruit borne on every branch of the living vine. The cleansed soul, born again, has a clear, distinct testimony to bear. With unflinching accents he bears the message, We "declare unto you, that God is light, and in him is no darkness at all."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

He who lives a cold, selfish, half-hearted life, reveals that he is not walking in the light. He knows not the truth; he does not practise its principles. Deceived by the enemy, he leads others out of the right way. If the truth interferes with the promptings of an unsanctified heart, he does not hesitate to disobey it. He does not make it his rule of conduct in all his dealings. Kindness and unity and love are not the fruit that he bears. His defects are plainly condemned in the Word of God. Plain reproofs come to him, but he justifies his course of action, and denies his wrong. Such a man lies against the truth. He will not humble his heart to confess his sin.

This is the course that Satan followed in the heavenly courts. He justified every movement that he made. There are those who, though they know that they are wrong, will throw over themselves the robe of righteousness. Such ones use Scripture when they see a possibility that it will cover up misleading statements.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of

God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God."

To know God is, in the Scriptural sense of the term, to be one with him in heart and mind, having an experimental knowledge of him, holding reverential communion with him as the Redeemer. Only through sincere obedience can this communion be obtained. Where this communion is lacking, the heart is not in any sense a temple of God, but is controlled by the foe, who is working out his own purposes through the human agency. Such a man, whatever his profession or claims, is not a temple of the Holy Spirit.

The experience is perfected by fruit-bearing. He who does not bear good fruit in words and deeds, in the strength of elevated, ennobling principle, is like a bad tree. The fruit that he bears is unpalatable to God. His professed knowledge of Christ is a falsehood, a deception.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

The light is all contained in the great commandment of love. In the light of the love of Christ, the gospel is an open book. This is the true light, which Christ came to bring to the world. The Saviour's true disciples have received this love, and they do not perform one deceptive action. They do not, to gain advantage for themselves, make movements that would place others in a position of sore trial.

From the light that God has given me, I know that one great danger of those who claim to be followers of Christ, is in being self-deceived. Satan is watching his chance. He will come to men in human form, and will speak to them most entrancing words. He will bring against them the same temptations that he brought against Christ. Unless their minds and hearts are filled with the pure, unselfish, sanctified love that Christ revealed, they will fall under Satan's power, and will do and say and write strange things, to deceive, if it were possible, the very elect.

"He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Not long before his crucifixion, Christ said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all

men know that ye are my disciples, if ye have love one to another."

Why was this called "a new commandment"? The disciples had not loved one another as Christ had loved them. They had not yet seen the fullness of the love that he was to reveal in man's behalf. They were yet to see him dying on the cross for their sins. Through his life and death they were to receive a new conception of love. The command to "love one another" was to gain a new meaning in the light of his self-sacrifice. In the light shining from the cross of Calvary they were to read the meaning of the words, "As I have loved you, that ye also love one another."

Following Christ's example of unselfish service, trusting like little children in his merits, and obeying his commands, we shall receive the approval of God. Christ will abide in our hearts, and our influence will be fragrant with his righteousness.

Funeral Sermons

C. L. TAGGART

It is certainly fitting, just before our friends are carried to their last resting-place, not only out of respect for them, but for the sake of the bereaved, that we have Scripture reading and a short service. This is not simply to follow custom, but for real benefit. Lay brethren as well as ministers are often called to conduct these services. The grief-stricken hearts seem ready to break: comfort is what is needed in this trying hour. That which is said, we believe, should be of a nature to console. We would far better be on the road to the cemetery than spending the time calling attention to the fact that there will always be a vacant chair, a voice which will never be heard again, no more caresses from those arms, etc. Nothing is needed to call these things to remembrance.

The Saviour spoke words of consolation upon such occasions. What could be more comforting than, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep"? It would seem as if Christ purposely avoided using the word "dead,"—a word that has its true meaning when applied to the "second death." That our Lord so understood it is shown in the words, "Whosoever liveth and believeth in me shall never die." In other words, this present death is a sleep; but of those who reject salvation it will one day be said, in the true sense of the word, that they are dead.

Paul also desired to turn the attention from the dismal tomb. He told the believers to comfort one another with these words: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the

Lord in the air: and so shall we ever be with the Lord."

In conducting a funeral service, we shall do well if, as far as possible, we bridge over the grave. We can point the loved ones to the bright morning of the resurrection, but we should remember that we have never been delegated to tell who is coming up in the first and who in the second resurrection. Often we are called to comfort the sorrowing where there is little hope for the future of the deceased. The immediate friends know more about the deceased than any one else. If we undertake to tell his history, we may make a sad mistake. It has become altogether too customary to spend time eulogizing the dead. If one has lived a long and useful life or a long and wicked life, what can be said, one way or the other, will not help matters in the least. Those who are listening to our words are the ones we want to help, and what they need just now is comfort. Whether, therefore, it be in a sermon or in a conversation with those who have been bereft of loved ones, let us point them to the "God of all comfort." "God is our refuge and strength, a very present help in trouble." The troubled soul can come boldly to the throne of grace, "and find grace to help in time of need." "The Spirit itself maketh intercession for us with groanings which can not be uttered." Heaven takes cognizance of us. We can remember, when we are sorrowful, that Christ has "borne our griefs and carried our sorrows." When the load of grief seems heavier than can be borne, the burdened heart can cast its burden on the Lord, relying on the certainty of his promise, "He shall sustain thee." As far as it is possible to do so, think of that which will give comfort. There is a bright time to which we can look, a time when "God shall wipe away all tears," and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The Two Thrones—No. 4

J. N. LOUGHBOROUGH

IN our search for Bible truth it is as important that we start right as in working out an arithmetical problem. In the case of figures, if I start by saying that twice two is six, I am bound to have a wrong conclusion, even if my after-figures are correct. So in the matter of Christ's kingdom, if a wrong position be taken in relation to the nature of that kingdom, our after-conclusions in reference to it will be incorrect.

Those who claim that there will be a priesthood and a period of probation for sinners during the first thousand years of the eternal kingdom, take as their starting-point and basis of reasoning two Scripture texts, and combine them as one. The first of these is what is said of the Lord's people who are resurrected at the beginning of the one

thousand years: "And they lived [came to life] and reigned with Christ a thousand years." Rev. 20:4. The second is what is said by the four and twenty elders: "And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:10. These two texts they combine as one, as if it read, "We shall reign on the earth a thousand years."

Let us see, by the connection, *when* and *where* those who sing that song are priests. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:8-10.

This scene represents what John saw occurring in heaven, when he had his vision, in the year A. D. 96. These twenty-four elders, like the twenty-four courses in the Levitical priesthood (1 Chron. 24:1-19), act a part with Christ in his priestly reign upon his Father's throne. They have the crowns upon their heads; therefore they are there reigning jointly with him in his priestly kingship. Of course when that reign of Christ upon his Father's throne ceases, their priestly service—the position they now occupy—will end. But they speak of what will be, "We shall reign on the earth." It does not say we shall be priests on the earth. Of their position at that time they did say, "Thou hast made us unto our God kings and priests." That was their work, in which they were *then* and *there* occupied. When Christ's kingdom is established, he comes as King of kings. Then they will reign, not as kingly priests, but simply as kings.

Of the thousand years' reign it is said, "They lived and reigned with Christ a thousand years." What is the nature of this reign of one thousand years in the beginning of Christ's kingdom? Of it we read, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. This marks the first work of the reign of Christ. It is a work of judgment. Not of judging righteous Israel; for their cases were decided in the cleansing of the sanctuary service, and they are made immortal at Christ's appearing. It must, then, relate to the ungodly of those twelve tribes.

Again we read of it: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:29, 30. Of this work we read in the psalms: "Let the saints be joyful in glory [after they have

got into heaven]: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints." Ps. 149:5-9.

With this also agree the words of the apostle Paul, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels [fallen angels]? how much more things that pertain to this life?" 1 Cor. 6:2, 3. Again, he says: "Judge nothing before the time, until the Lord come [showing that when he shall come, they will enter upon a work of judgment. Then they can do it effectually, because it is said], who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4:5.

Of this judgment we read: "I beheld till the thrones were cast down [some translations read, "Until the thrones were set"], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10. These books contain a record of men's lives, and as these books are opened in the judgment of the ungodly, how appropriate that those of God's people who lived on earth contemporaneously with such individuals should have a part in the judgment work.

Lodi, Cal.

"HEALTH and happiness" are terms that are often closely linked in our speech and in our literature. One is almost a synonym for the other. Perhaps the true significance existing between the two would be more correctly stated were we to reverse the form in which they are usually set forth, and say "happiness and health" instead. All observers of human nature and its many complex attributes are convinced that happiness is the fountain spring of health. One of the keenest students of life tells us that "small annoyances are the seeds of disease. We can not afford to entertain them. They are the bacteria, the germs, that make serious disturbances in the system, and prepare the way for all derangements. They furnish the mental conditions which are manifested later in the blood, the tissues, and the organs, under various pathological names. Good thoughts are the only germicide. We must kill our resentment and regret, our impatience and anxiety. Health will surely follow."—*Selected.*

Proper Sabbath Observance

R. M. GARTON

1. WHICH day is the Sabbath?

"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

2. When does the Sabbath begin and end?

"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

3. What is said about the edges of the Sabbath?

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."—*"Testimonies for the Church," Vol. VI, page 356.*

4. From what should the mind and the body be free?

"Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business."—*Ib.*

5. What should be the attitude of the family as the Sabbath approaches?

"Before the setting of the sun, let the members of the family assemble to read God's Word, to sing and pray."—*Ib.*

6. How should we mark the close of the Sabbath?

"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours, and invite God's presence through the cares of the week of labor."—*Id., page 359.*

7. How much time has God given us to do our own work?

"Six days shalt thou labor, and do all thy work." Ex. 20:9.

8. What day is especially the preparation day?

"While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. Through Moses the Lord said to the children of Israel: 'To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe.'"—*"Testimonies for the Church," Vol. VI, pages 354, 355.*

9. What other duties should be attended to before the Sabbath?

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight."—*Id., pages 355, 356.*

10. How do some regard the Sabbath?

"When your temporal circumstances seem to require attention, you violate the fourth commandment without compunction. You make the keeping of God's law a matter of convenience, obeying or disobeying as your business or inclination indicates."—*Id., Vol. IV, page 248.*

11. Does God accept such worship?

"A partial observance of the Sabbath

law is not accepted by the Lord, and has a worse effect upon the minds of sinners than if you made no profession of being a Sabbath-keeper."—*Ib.*

12. In what other way have some broken the Sabbath?

"And while their minds were all occupied with things of earth, and serving themselves, they could not serve the law of God. The Sabbath has not been kept. By some the work of six days has been carried into the seventh. One hour, and even more, has often been taken from the commencement and close of the Sabbath."—*Id., Vol. I, page 150.*

13. How will others look upon our example?

"Many excuse themselves for violating the Sabbath by referring to your example. They argue that if so good a man, who believes the seventh day is the Sabbath, can engage in worldly employments on that day when circumstances seem to require it, surely they can do the same without condemnation. Many souls will face you in the Judgment, making your influence an excuse for their disobedience of God's law. Although this will be no apology for their sin, yet it will tell fearfully against you."—*Id., Vol. IV, page 250.*

14. For what purpose does God give us the Sabbath?

"He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!"—*Id., page 249.*

15. Should we spend the sacred hours in bed?

"Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath-school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath thus desecrated becomes a weariness, and its coming is dreaded rather than loved."—*Id., Vol. VI, page 357.*

16. How should we relate ourselves to church services on the Sabbath?

"Wherever there are as many as two or three believers, let them meet together on the Sabbath to claim the Lord's promise. The little companies assembled to worship God on his holy day have a right to claim the rich blessing of Jehovah."—*Id., page 360.*

17. How should we dress on the Sabbath?

"Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The chil-

dren of God should be pure within and without."—*Id.*, page 355.

18. What should be the character of our conversation?

"Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

19. What precaution should be taken in the matter of eating on the Sabbath?

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating defiles the brain. The most precious words may be heard and not appreciated because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God. . . . In cold weather let the food prepared the day before be heated, and let the meals though simple be palatable and attractive."—*Id.*, page 357.

20. Should each one take part in the religious services?

"Every one should feel that he has a part to act in making the Sabbath meetings interesting. . . . Never think you can be Christians, and yet withdraw yourselves within yourselves. Each one is a part of the great web of humanity, and the experience of each will be largely determined by the experience of his associates."—*Id.*, page 362.

21. How should the children be taught to observe the Sabbath?

"If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example."—*Id.*, page 359.

22. If children are left to themselves, what are they apt to do?

"In many families younger children are left to themselves, to find entertainment as best they can. Left alone, the children seem to become restless, and begin to play or engage in some kind of mischief. Thus the Sabbath has to them no sacred significance."—*Id.*, page 358.

23. How may parents instruct their children on the Sabbath?

"In pleasant weather, let parents walk with their children in the fields and groves. Amid the beautiful things of nature, tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation."—*Ib.*

After reading the foregoing, let us read the whole chapter in Volume VI of the Testimonies, and we shall find many valuable suggestions in regard to Sabbath observance.

Hastings, Neb.

THE pessimist and hard luck are inseparable companions. As a business proposition, optimism is the surest, safest, and best-paying investment. Therefore, cultivate optimism—be cheerful, not gloomy, and you'll be surprised what a good old world this is to live in.



Rachel Mourning for Her Children

DELWIN REES BUCKNER

How futile, Herod, was thy cruelty
When in thy heart thou thoughtst to
rid from earth

That Child — though lowly-born of
noble birth —

Whom thou didst fear might wrench
thy throne from thee.

Loud wails ascend from bleeding Beth-
lehem,

As mothers mourn for babes thy hand
hath slain,

Refusing words of comfort,—yet in
vain

Didst thou inflict, O king! this pain on
them;

For Mary, whom thou soughtst, still
clasps her Child,

All nestled safely at her beating breast,
Which all the while she views with
loving smile,

As through the dismal desert waste so
wild

She flees with Joseph to some haven-
rest

Among the fruitful palms that grace
the Nile.

Ambato, Ecuador.

*Sunshine*¹

MRS. A. SWEDBERG

SUNLIGHT is one of the most important elements in nature as well as in every-day life; it energizes everything that has life and activity. The sun is the great source of sunlight, and also of sunshine in its broader sense; for where there is no sunlight, sunshine is also likely to be lacking.

The value of light as a therapeutic agent is now universally recognized by the medical fraternity. Its importance as a remedial agent in the cure of disease is shown by its use in the sun-bath, the electric-light bath, the Finsen cure, etc. Among the inhabitants of the low, narrow ravines, or gorges, of Switzerland, we have many striking illustrations of the effects of lack of sunshine. The people are puny and sickly, and troubled with scrofulous diseases; but if they move to a higher altitude, where there is plenty of sunshine, a change for the better is quickly apparent. They are soon restored to health, and become more active and bright in the various occupations of life. This is one of many illustrations that might be given of the great importance of sunlight.

In general, people seem to realize the value of sunlight, yet, whether from

carelessness or negligence or indifference, they do not make the use of it that they should. Many shut up their houses, and even pull down their window-shades, lest the sunlight fade their pretty carpets and upholstery, when the blessings of health and happiness which would result from living in rooms flooded with sunlight are of far greater importance and value than the carpets and furniture. All are familiar with the fact that mold and mustiness thrive in rooms and cellars from which the sunlight is shut out; and to live in an atmosphere of that kind is very injurious, not to mention its danger to life. This fact ought to warn us against shutting out the sunshine from our homes.

Sunlight is a most effective germ-destroyer. If a room should be shut up for any length of time, and germs of any kind should obtain access to it, they would multiply with great rapidity, billions upon billions of them being produced in a single day. But no germs can live in sunlight; hence if you desire to keep your homes free from germs and maintain a healthful atmosphere, throw open the windows and doors, and allow the pure and life-giving sunshine to fill every nook and corner.

Sun-baths are very beneficial, and one need not go to a sanitarium in order to take them; they can be taken in any room so located that one can expose one's body to the direct rays of the sun, care being taken, however, not to allow the more tender portions of the body to be exposed for too long a time. Those who can afford it, can construct an enclosed bathing pool in the back yard, and put a load of sand beside it, on which, after bathing, one can bask in the sun as well as in the invigorating outdoor air.

Sunlight, used as indicated above, is closely related to another kind of sunshine, of which we will now briefly speak. We often talk about sunshine in the home, when we refer to the spirit of cheerfulness and happiness which should constitute the real atmosphere of home life. We speak also of sunshiny people, meaning those who are always cheerful, whose faces are lit up with a smile, ever ready to help those in need, and to say an encouraging word to the despondent and discouraged. Such persons are indeed a blessing to the community in which they live, and their very efforts in this direction develop and increase the sunshine in their own lives. O, that we all might truly sense the great blessing of a cheerful, sunshiny life! Such a life pulsates with health and vigor, while a person who is inclined to mope and feel sour and discouraged, thereby

¹ Read before the Mothers' Association of College View, Neb., May 4, 1910.

produces a physical condition which makes him an easy prey to disease. A discouraged person, whose life is filled with darkness and evil forebodings, can never accomplish anything very great in life. On the other hand, one who is cheerful and happy produces thereby a physical and mental condition which makes him strong, active, alert, and aggressive; such a person can much better cope with difficulties, and make a success of whatever he undertakes.

There is sunshine in the Christian life. Christ is the Sun of Righteousness, from whom proceeds all light, not only the physical light which pervades all nature, but also that spiritual light which is the essence of true religion and Christianity. The spiritual light we receive from him we receive through his Word. No true and lasting happiness and Christian cheerfulness can be had unless we live in this light. May we, then, diligently study this Word, until our hearts are filled with this blessed light which alone can make us dispensers of sunshine in our homes, in the church, and in the communities where we live, and which will always enable us to have a cheerful and happy disposition, and to scatter sunshine wherever we go.

The Passing of Halley's Comet

HALLEY'S great comet has doubled the cape of the sun, and has begun its long journey through the sky. For over thirty-eight years it will rush through trackless space at a rate of speed past our comprehension. It will stop at no way stations. After this long journey it will swing about in its celestial pathway toward our sun again. Its return will consume another thirty-eight years, provided it shall return at all. Should it have attained sufficient momentum in its present visit to carry it beyond the confines of our solar system, it may be seized upon by the attractive power of another sun, and may never return to us again. It is very probable that many comets have left our system forever, and that many comets from other systems have come to us. The journey which this comet is to make is a perilous one. It is attended with many dangers. Planets are scattered through the sky. They are sending out their attractive forces across the comet's path. They are dangerous highwaymen. They may draw the comet into themselves, or may convert it into a satellite to revolve around some primary.

Comets are common visitors to our solar system. Over eight hundred have been recorded. Only a part of this number come to our sun. Many do not come inside the orbits of our outer planets. The inter-solar spaces are the comets' playgrounds. The great Kepler once said that comets are more numerous in the heavens than are fishes in the ocean. They are harmless wanderers in the skies. Photography and spectroscopy are now employed with profitable results in the study of these peripatetic wanderers of the sky. But, after all,

this study is principally confined to the comets that visit our sun.

Until about 1680 little scientific effort had been made to determine the laws governing the movements of comets. In 1682, when the comet recently in our sky made its appearance, Halley, a co-laborer with Sir Isaac Newton, undertook to compute the orbits of about two dozen comets. The appearance of this one in 1682 determined him to direct his attention to it. He first identified it with the one of 1531 and 1607. After much labor in a field then new, he determined its path among the constellations, and computed its period, and the date of its return, late in 1758, or early in 1759. He had no hope of being alive at this date, but made his computation for the benefit of men yet unborn. In honor to him his name has been given to the comet. It was a complex problem to solve. The path of the comet would be in the midst of planets whose disturbing influences would assail the traveler. It was a new field. No one had attempted its solution. Yet so accurately did he master the problem, that he was only a few days from its actual appearance, seventy-seven years in the future. The comet passed its perihelion on March 25, 1759. Considering the fact that Uranus and Neptune had not then been discovered, the result was wonderful indeed.

The discovery by Newton of the law, which has been formulated into the theorem, that all matter attracts in proportion to its amount and in inverse ratio to the square of its distance, enabled him to estimate the influences correctly. He determined when the comet would appear, if it met with no delay; and having ascertained that Saturn would delay it 100 days, and Jupiter 518 days, making its period 618 days longer than he had calculated, he was enabled to fix its date of coming. No scientific prediction ever excited so much curiosity and wonder. The comet came, and traversed the course among the stars mapped out by him, and reached its perihelion on March 13, 1759, only a few days from his indicated time.

This daring prophecy opened a new field in astronomy. The history of this act invests Halley's comet with an especial interest. Astronomers now calculate the movements of comets, though to the public the process has lost much of its exciting interest. From such labors and results men get a broader and clearer view of the universe. They learn that everywhere is a perfect balance; that "all are but parts of a stupendous whole;" and that a law, once discovered, applies to all manifestations of matter, regardless of time or space. The Infinite Mind that planned the universe placed all of its parts in perfect balance. Harmony prevails everywhere; and when once we see a part, we can calculate all other parts, and can catch glimpses of the harmonious system in its entirety.—*Samuel Phelps Leland, A. M., Ph. D., LL. D., in Christian Herald.*

A Child's Faith

A LITTLE boy of eight years, who was converted and joined the church about a year ago, accompanied his mother on a visit to a Western city. A few days after they reached their destination, the mother became suddenly ill, and was taken to a hospital. Here she continued to grow worse until the physician lost all hope of her recovery. He told her if she had any message to send to her family, or any business to settle, she should attend to it at once. This word went to the home of the child's uncle.

When the uncle, who was an unconverted man, told the boy that his mother must die, he said: "No, mama will not die. I will write a card to our pastor and his wife, who will pray for her to get well; I will pray, too, and when two or three pray, the Lord will hear them, and mama will get well."

This wonderful faith of the child so moved the heart of the uncle that he was converted. He went to the hospital, and told his sister-in-law that he was a saved man, and that he would give anything in the world for such faith as her little boy had. The mother recovered, and came back to her home in less than four weeks from the time she had left it. The uncle now enjoys the blessing of a Christian life, and the mother is well and at home with her family. Beautiful was the simple faith and trust of this little boy!—*Selected.*

To Nervous Women

AVOID haste and hurry; these are the things that confuse the brain and make clear judgment impossible. The besetting temptation of the nervous woman is to hurry from one duty to another in breathless haste, attempting many tasks, yet achieving none of them with dignity or freedom. When such a temptation arises, call a halt. Remain quiet for a few minutes; summon back your self-possession, and refuse to do, in one hour, work that should be spread over two.

Habituate yourself to the control of the emotions. Nothing makes such havoc of the nervous system, nothing disorganizes the inner life, like anger, fear, worry. These forces must be quelled if the soul is to maintain its supremacy, and peace of the nerves is to be enjoyed; and this is done, not, indeed, by a fiat of the will, but by substituting for these destructive emotions such constructive ones as love, aspiration after some ideal, and faith in God.—*Dr. S. S. McComb, in Harper's Bazar.*

For Cleaning Windows

FOR cleaning windows and mirrors, there are several proprietary articles on the market, but a little soda or kerosene and a little thin starch spread over the glass and allowed to dry, will give excellent results when rubbed off, and polished with newspaper or cloth that leaves no lint. In very cold weather a little alcohol on a cloth is effectual.—*Harper's Bazar.*

THE WORLD-WIDE FIELD

A Tiller of the Soil

THIS is the place where thou didst bid me stand,

And work and wait;
I thought it was a plot of fertile land
To tend and cultivate:
Flower and fruit, I said, are surely here
In rich earth stored,
And I will make of it a garden fair
For thee, my Lord!

Lo! it is set where only bleak skies frown,

With rank weeds sown,
And over it the vagrant thistle down
Like dust is blown;
Long have I labored, but the barren soil
No crop will yield:
This have I won for all my ceaseless toil —

A bare, plowed field!

“Nay, even here, where thou didst strive and weep,

Some sunny morn
Others shall come with joyous hearts,
and reap

The full-eared corn:
Yet is their harvest to thy labor due;
On Me 'twas spent —
Are not the furrows driven straight and true?

Be thou content!”

— Christian Burke.

Sherbro, West Africa

D. C. BABCOCK

FORMERLY Sherbro was separate and distinct from the colony of Sierra Leone, but a few years ago they were united and brought under one government. Bonthe, the chief town of Sherbro, is about one hundred miles from Freetown, and up the Sherbro River from the coast fifty miles. The country is low for many miles around Bonthe, and with sandy soil the dry season becomes exceedingly hot. For more than two years we have been planning for a tent effort at this place, but the work there has been thwarted.

Brother W. W. Randell [in the picture standing at the extreme left], our faithful canvasser, whose hair is white with years, went to Sherbro in September, 1909, and has sold many of our books and papers. He has also distributed several thousand pages of our small tracts. Thus the field was prepared for us. On February 17, Brethren Harding and Buah, Sister Bidwell, Mrs. Babcock, and the writer, left Freetown for Bonthe, to begin work in our forty-by-sixty-foot tent.

Our steamer lifted anchor at midnight, February 17, and early next morning we learned that the ship was out of her proper course. The steamer was moving slowly, when suddenly we felt a severe shock, and the vessel came to a standstill, perched upon a rock about ten miles

out at sea. At ten o'clock we shifted from the rock to a sand-bank, and there remained for two days, which seemed very dreary to us.

We were thankful to our Heavenly Father the following Monday morning, on reaching Bonthe, to set our feet once more on land. We were soon located, and began at once to pitch and seat our tent. Friday evening, March 25, our meetings opened with a crowded tent, and many were unable even to get near enough to hear. Everything was ripe for the message. In the very first meeting, while I was outlining the subjects to be taken up, a gentleman arose and asked for the Sabbath question. We were forced rapidly from point to point

woman came down four days' journey, and visited us twice at our home. She urged us to start our work up the river where she lives. On another river a sister seventy-four years old from the Freetown church has been canvassing. She returned last week, and told of a good interest there. From all these rivers there are urgent calls for this message. Where are the men to answer them? They must be workers who can speak the Mendi.

My heart aches when I look at our boys in school, and think how long it will be before they will be ready to fill these places. May the Lord raise up mature men, who will be able to take up the work now. We must have men and means from some source.

One young man has accepted the truth at Bonthe, and I hope he may soon be able to answer one of these calls. The expense will not be large to open a station in the interior, if we use native help, which we must do. It means hard work, and strong faith in God, to enter such



TENT COMPANY AT SHERBRO, WEST AFRICA

in the message, and in a little over three weeks the principal points of the truth had been given to the people. The message was largely presented from questions handed in.

Very little opposition was offered except by the Catholics. The Lord blessed the effort. We formed two visiting companies, and each day visited from house to house, and distributed tracts and papers. It will take some time to learn just how many will be faithful to the message. More than fifty expressed their confidence in the truth at one of our meetings. We are confident that a good company will be raised up at Bonthe.

This is an excellent point from which to enter the hinterland, five navigable rivers emptying into the Sherbro River at Bonthe. These rivers extend far into the interior, and all the territory is thickly populated by the Mendi and Sherbro tribes.

Urgent invitations were given us to open stations up these rivers. At the close of one of our meetings, an old, white-haired man came up to me, and said, “My heart is touched with this message. Won't you come to my village and tell us these things?” A

fields. Heathenism is on every hand, and with it cannibalism. We ask again, Shall Africa wait? We appeal to our brethren and sisters to send us help. Do not let the millions in West Africa wait longer.

We are in great need of medical aid. Our workers need rest and rational treatment. The Lord has marvelously preserved the health of our people, but at times some tremble on the brink. We earnestly appeal to our people for medical help before it is too late. While you enjoy your pleasant homes, with sanitariums all around you, we ask for only small treatment-rooms for all of West Africa.

Freetown

On our return to Freetown, we were glad to find the work moving along nicely. The Lord continues his blessing to this company. Last Sabbath the church was well filled, and several new faces were noticed in the congregation. Brother R. P. Dauphin is holding special meetings for the Yimni tribe each Sabbath afternoon. Good results are already realized, and some are preparing for baptism. Brother W. H. Lewis and family have suffered some with fever, but they are up again.

Waterloo

Prof. T. M. French sends us good word from the work there. The school is moving on successfully, and new students are added weekly. Several are awaiting baptism. We hope to complete the church and school building early in April, and that will add much to our work at Waterloo, and also reduce expenses. A minister has accepted the truth there.

Gold Coast

Good word comes to us from the work on the Gold Coast. Brother C. E. F. Thompson writes that others have accepted the message at Axim; While they have many difficulties to encounter, their courage is good. Brother A. C. Ackah sends encouraging reports from the Apollonian coast. Two more villages are erecting school buildings, and they ask us to come and help them. In one of these villages, the chief has accepted the Sabbath. We are all of good courage in the Lord.

*Freetown.***Solusi Mission**

R. C. PORTER

ONE would scarcely think he was in the heart of heathenism in Africa, should he awaken at the Solusi Mission without having had the experience of traveling across country fourteen hundred miles from Cape Town to reach the place. The appearance at the mission is quite like an American farmer's home.

They are just now harvesting their crops. They have two hundred acres of good mealies (corn). I measured three ears, picked as I passed through the field, and they averaged nearly nine inches around and a foot in length. They have but thirty acres of this variety. The other fields are of a smaller-eared variety, but very productive. At one time it looked as if the whole crop would wither and die for want of rain. After earnest prayers had been offered by the mission family, the rain came in time to save the entire crop. They also have about forty-five acres of Kafir peas, with peanuts, potatoes, sweet potatoes, beans, and other garden produce. On the farm are 145 head of good cattle, four mules, a driving horse, one mule-wagon, two ox-wagons, two carts, one double and three single cultivators, one iron harrow, one breaking plow, two disk plows, one two-horse corn-planter, one mowing-machine, a steel hay-rake, a milk-separator, and a corn-sheller. With this equipment the mission is prepared to do good work in the line of agriculture.

When Mrs. Porter and I visited this mission one year ago, there were thirty-two students at the main station school, and an average attendance of twenty-five at each of the four out-schools. They now have ninety-two at the main station, and seven out-schools, with about the same average attendance. They expect to open another out-school soon. The students are mostly a mature class, their ages ranging from

twelve to twenty-five, with the average age above sixteen.

When we began mission work in Africa with small children, who must be grown as well as educated and trained for the work, it looked like a slow way to enlighten Africa with the message. But from that first class have developed our staunch and reliable teachers, who have given character to the work; and they have gained the confidence of the natives, so that now our schools stand in the foreground of native mission schools, both as industrial training-schools and as places to obtain a thorough education.

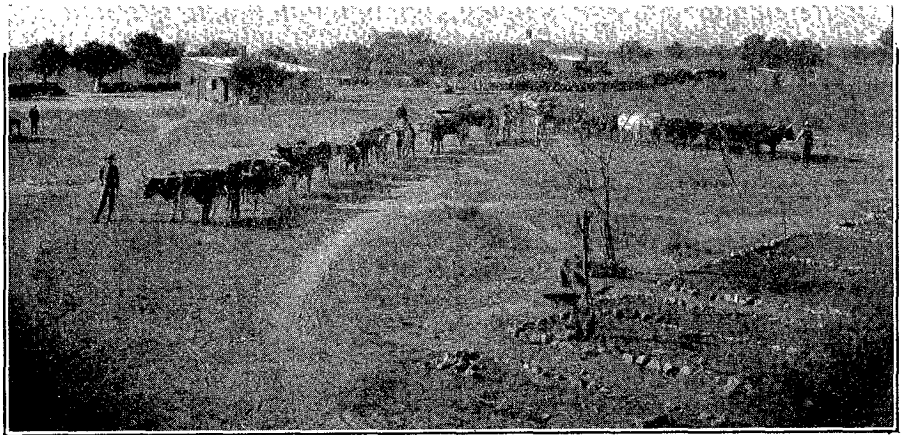
As the result of the work of this mission we now have a church of eighty-eight members, including the three white teachers. Their tithe last year was £76 9s.; annual offerings, £10 3s. 6d.; Sabbath-school offerings, £8 13s. 9d. This makes a total of \$372.37 tithe and \$91.80 offerings.

Twenty teachers at Solusi and nine at other places have been trained at this

in opening a new mission among the Zulus. Grandma Ntaba has always been called "the mother of the Solusi Mission." She is a mother in Israel, and Thomas is one of our best teachers. They will be greatly missed at Solusi, but all were willing to part with them in the interests of the Zulu work.

Elder M. C. Sturdevant and wife expect soon to move to a place near Um-tali on the Beira Railroad, where they have selected a new station. They have asked for Mark, one of our best teachers at Solusi, and six other boys to accompany them. The Solusi Mission workers have granted their request, and offered them a donation amounting to about \$500 to aid in starting the new station. It is a pleasure to see this spirit prevailing in our mission fields.

It may seem to some that it is unwise to make so much preparation for farming on a mission station; but when one can see that with the preparation made at this station, they are enabled to support twenty native teachers and nearly



STARTING OUT FOR MARKET FROM SOLUSI MISSION

mission. Thirty-six others who have been students and are members of the Solusi church are engaged in other work. Twenty who live in their kraals are keeping the Sabbath, though they have not united with the church. Another class is preparing for baptism.

One of the older boys now at the school came from Chinde, a distance of over nine hundred miles, and another came a distance of over eight hundred miles. They had not heard of the school before starting; but on reaching Bulawayo they learned of it, and refused good wages in order to attend. They think that the Lord led them to Bulawayo, that they might learn of the school, and become acquainted with the message.

To see the marked change that has taken place in this family of students so recently come from heathenism, and to hear them engage with such fervor in songs of praise to God and in intelligent testimonies and prayers, can not but touch one's heart. I could not refrain from weeping at the thought of what God has done and is doing for the darkened heathen of Africa.

Thomas Ntaba and wife, with his mother, have recently gone from Solusi to assist Elder F. B. Armitage and wife

a hundred students from the proceeds of the farm, without calling for any funds except for the salary of the white teachers, it must appeal to all that it is wise to make thorough preparation to make the industrial work a success. They expect soon to be able to support the white teachers also. Brother and Sister Sturdevant and Brother Victor Wilson have labored hard and managed their work well. Brother Wilson will soon have a new book of hymns ready for the press in the Centibela language.

We have been greatly cheered by what we have seen of the prospering hand of God in the work at Solusi during the past year. Our prayers will ever be for its continued prosperity.

Solusi.

IN Buenos Aires, Argentina, an Italian sister, unable to read or write, asked for a supply of *La Verdad Presente*, and started out selling them from house to house in the city. An Austrian lady on whom she called became very much interested in the paper, and asked for other reading-matter. Later, Brother and Sister O. Opegard gave her Bible readings, and she accepted the truth, and is now matron of our missionary training-school in Pua, Chile.

Progress in Haiti

W. J. TANNER

THE first quarter of the year has witnessed very material progress in our work in Haiti. During this time I have baptized twenty-four believers, all but three or four of whom were Roman Catholics. Our baptism of sixteen at Grande Riviere on New-year's day excited no little comment on the part of the other missionaries, and some of the oldest Protestants here have told me that they never before heard of such a large number being baptized at one time in Haiti. Nor is this all; for since this baptism at Grande Riviere, between sixteen and twenty more have accepted the message and joined a second baptismal class. These are all from the Catholic Church.

At Port-au-Prince our native worker, Mr. Nord Isaac, is holding up the banner of truth against great difficulties. About two years ago over a third of the city was destroyed by fire, and at the present time it is almost impossible to rent a suitable place for meetings. At first the young brother was permitted to hold meetings in one of the Protestant churches; but as soon as he reached the Sabbath question, he found that his preaching was no longer desired in the church. Our worker was, however, able to make arrangements to carry on his work in an empty storeroom, which he rented for two months. During these meetings the daughter of the bishop of the Episcopal Church in Haiti began the observance of the Sabbath.

A brief account of how this lady learned of the truth will be interesting. Ten or twelve years ago, while she and her father were visiting friends in Brooklyn, N. Y., they were invited to attend some Bible readings held by the late George A. King. As a result the daughter was convinced that the seventh day is the Sabbath, and began to observe it, yet, however, without leaving the Episcopal Church, of which she has always been an active member. But it is difficult for one to remain in a nominally Protestant church, and at the same time observe all the law of God. Either the Sabbath or the church will be given up, and in this case it was the former. Nevertheless, the conviction that she had heard the truth relative to the Sabbath question never left her, and this and other circumstances worked together to cause her to be well prepared to hear and accept all the message when our worker opened meetings at Port-au-Prince.

As this lady is a person of some talent, the only daughter among eight or nine brothers, and has always been an effectual worker in her father's church, her acceptance of our faith has caused no little comment in the different Protestant missions. Her aged father, the bishop, while not approving of the change, has manifested a most charitable and generous attitude toward her and toward us.

I have just now returned from a trip

to Port-au-Prince, where I not only baptized this sister, but also three other persons, all of whom are from a good class of people. Others will follow in a later baptism.

This progress of the work at the Haitian capital is very encouraging; for besides being the political center of the republic, it is also the largest city in the island, and it is but appropriate that our work should gain a foothold there. We are greatly handicapped, however, for want of a suitable meeting-place. At present our meetings are conducted in a small room behind a cake shop. It seems impossible to rent anything that would be suitable to our needs, and even for very inferior rooms the rents are exorbitantly high. The only way out of this difficulty is to build. I do not know how we are going to do this; but as it is evidently the necessary and right thing to do, I doubt not that means will be forthcoming for this purpose.

Cape Haitien.

Japan

H. F. BENSON

A SHORT time ago Elder H. Kuniya and seven canvassers from the school came to Hiroshima to begin a three months' effort here. The canvassers immediately began a systematic canvass of the city. At first there was some doubt as to the possibility of selling the papers; some thought that but few people would be reached in this way, and advised lending the papers for two weeks, and then replacing the old paper with the next issue. The first day's work demonstrated clearly that the papers could be sold, and, more than that, that a large number could be sold. Brother Y. Seino sold 215 of the *Owari No Fukuin*, our Japanese paper, besides a number of tracts, in one day, working about six and one-half hours. The general average for the whole company has been about ten to twelve papers an hour. Taking into account the purchasing power of the Japanese, this would be about equal to the same number of ten-cent magazines if sold in the States. The first day Brother Sato secured a subscription for the paper, and since that time a number of yearly subscriptions have been taken.

The Lord has greatly blessed in the work, especially in enabling us to secure a house for meetings in the very heart of the city. This house is on a side street, the first door from the corner of the principal thoroughfare, and will comfortably accommodate fifty or sixty persons, besides the rooms upstairs, in which part of the workers live. It has taken some time to alter and furnish this building. The floor of two rooms was taken out, and a cement floor laid. This makes it possible for the Japanese to enter without leaving their wooden shoes at the door.

We are having so many encouraging experiences that it is difficult to pick out the most interesting. One or two, how-

ever, will indicate the way in which the Spirit of God is working on the minds of the people. From the very first, many have asked where we held meetings, and expressed an intention of attending as soon as we opened our meeting-hall. The first subscriber secured by our canvassers has, after being visited several times, expressed a desire to keep the Sabbath. One day Elder Kuniya stopped at a barber shop, and while awaiting his turn, picked up a bunch of tracts and papers carefully bound together, and placed on the table for the use of the customers. They proved to be literature which the barber had bought of one of our canvassers. This man told Elder Kuniya that he wanted to know more of our belief. Later he placed a sign in his shop that stated that the shop would be closed on every Saturday, and last Sabbath he attended Sabbath-school and the preaching service. A young man who had purchased a paper from one of the canvassers said that he was going to give up the use of tobacco. He had read in this paper a short article on tobacco and its evil effects. One worker secured a trophy the other day. He saw a man filling his pipe, and thinking it a good opportunity, began to tell him about the poisonous nature of the weed. The man, after listening a short time, handed the worker his filled pipe and pouch, at the same time stating that he intended to give up tobacco forever.

During the first part of May there will be two large festivals in Hiroshima, and we are planning to get out a large special edition of our paper, to sell to those who attend. This will enable us to get the paper in the hands of people from all parts of Japan. Thousands from the small islands and from the other provinces on this island are expected. The canvassers have promised to sell one thousand copies apiece; this will make eight thousand in all.

There is no question but God is preparing the way for his work in Hiroshima. This city is regarded as one of the most difficult places in Japan for Christian work, but our canvassers have done better here than in any other place in Japan. The western part of the city has hardly been touched by other denominations in their twenty-five years of work here, on account of the seemingly insurmountable opposition of the Buddhists. Our young people sold more literature there than in any other part of the city. On Temple Street, a street with nothing but temples on both sides for several blocks, they sold from one to three papers in nearly every temple. We have covered the whole city once, and have begun on the second round. It is too early to make a comparison, but in one district more papers were sold on the second round than on the first.

We do not feel elated over the success that has attended the work in Hiroshima. We know that every soul gained must be the fruit of earnest, prayerful effort.

Hiroshima.



WASHINGTON, D. C., JUNE 30, 1910

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Editorial

Choosing the Name.—As the cause of the third angel's message spread forth, and believers and churches multiplied, and associated effort began more and more to be required for the conduct of the work, it was increasingly apparent that a uniform denominational name was needed by which this specific body of believers could be intelligently referred to or described. Some had opposed the choosing of a name, but there was practical unanimity reached in the conference held at Battle Creek in 1860.

THE REVIEW of October 23 reports the action taken. After much discussion, Brother Stephen Belden remarked that going without a name was "like publishing books without titles, or sending out a paper without a heading." Then Elder James White spoke a word for those who had at first felt opposed to having a denominational name:—

He had been in the same position once. In times past, when we were comparatively few, he did not see the necessity of any such step. But now large bodies of intelligent brethren are being raised up, and without some regulation of this kind will be thrown into confusion. He then gave a review of the past, mentioning the opposition which had been manifested by some all the way along, first against publishing a paper, then against issuing pamphlets, then against having an office, then against the sale of publications, then against church order, then against having a power press. It had been hard to bring the minds of some of the brethren to the necessity of these things; but they had all been essential to the prosperity of the cause.

It was then voted that a name should be chosen. The report continues:—

Having voted to adopt a name, the discussion now turned on what that name should be. The name Church of God was proposed, and zealously advocated by some. It was objected that that name was already in use by some denominations, and on this account, was indefinite, besides having to the world an appearance of presumption. Brother White remarked that the name taken should be one which would be the least objectionable to the world at large. The name Seventh-day Adventists was proposed as a simple name, and one expressive of our faith and position.

After some further discussion, it was,—

Resolved, That we call ourselves Seventh-day Adventists,—

and the name was recommended to the churches, as expressive of the faith and mission of the body of believers. And all the subsequent history has furnished ample evidence that the brethren made a wise decision.

Cheering Tokens and Providences

Go where you will, and wherever believers in this third angel's message are devoting themselves to the work, you will hear testimonies that show that the Lord makes bare his holy arm in behalf of those who trust him, and go forth in his service.

The good Swedish conference session is just closing, as I write. From first to last the manifest influence of the Holy Spirit has been with these Swedish brethren and sisters, about two hundred assembled. It is blessed to find this everywhere, and to know that God is preparing the hearts of his people as one, for the finishing of the work.

There is a great work to be done in this northern land. Eight hundred believers in a country with six million people have a great responsibility. Three tents are to be put into the field this season, and our general workers in Europe are cheered to see the tokens of a revival of yet more aggressive work in Sweden.

It is my first visit; and this I see, that our brethren and sisters here love the Lord and the message. I hear testimonies of confidence and joy and penitence, and of courage and determination. Here are believers grown gray in this faith, thanking God for the hope of soon seeing the triumph; young people, and students from the school, giving voice to their devotion as they go out into the field, and, in fact, just the same coming into line for the finishing of the work that we hear of in all lands.

The book work has gone with special strength in Sweden. This morning the committee on credentials and licenses read the names of forty-six colporteurs, mostly sisters. And as I hear of the experiences of these pioneer workers, I thank God that everywhere he is sending his angels before the faithful laborers.

Some Providences on the Swedish Frontier

Why should we not place on record some of these special providences? Some might call them fortunate experiences; but the workers who go out for the love of Christ to meet experiences that no other motive could constrain them to encounter, believe that the Lord Jesus does fulfil his promise, "Lo, I am with you alway."

The Bible, tells of deliverances and overshadowings of divine care, and says: "Whoso is wise, and will observe these

things, even they shall understand the loving-kindness of the Lord." Ps. 107: 43. The same divine watch-care and the same angels of God's providence are with the workers to-day.

During the conference, Brother E. Lind, of the Swedish publishing department, has told me several incidents of the book work in Sweden.

Our sisters have done loyal service even on the wild frontiers in this land. They have taken orders away beyond the railway lines, carrying books on their backs and placing the truth before those who have few religious privileges.

In the northern part of Sweden, a sister had a delivery of "Great Controversy" to make, fourteen miles from the railway, far back in the mountains. She carried about fifteen books on her back. The Swedish "Great Controversy" is a large book, and fifteen of these volumes is a heavy burden for a long mountain journey. But she said she seemed to make that fourteen miles, with her burden of message-filled books, scarcely feeling weary under the load. So marked was the strength she received, that she said she felt sure that an angel must have helped her to carry the books up into the mountains; and in the simplicity of her faith, she praised God for sending her special help.

Why should it be thought a thing incredible that God should send an angel to strengthen a struggling child of his to carry a burden? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

When this sister reached the mountain district with her books, the people joyfully received them, and declared that the Lord had surely sent her up there with the truth that their souls needed. Weary paths these are over the mountains; but, as it is written, How beautiful upon the mountains are the feet that bring good tidings!

At another time, in this same wild region, the sister had run out of money, and for two days had had nothing to eat in her travels by foot. She turned aside into a wood, and in her need prayed the Lord to help her to get something to eat. Then as she came down into the road, immediately a man met her with a loaf of bread. Holding it out, he said, "Do you want this?" With thanks she took the bread; and turning aside again into the wood, she sat down to eat by a mountain stream, and gave thanks to God for his answer to her cry, sending her bread and water in her sore need. As for the man who brought the help, she had never seen him before, and never saw him after. Whether man or angel, she could not tell; and it mattered not. The answer and the deliverance had come from God.

Another sister was canvassing close to the Norwegian border, in the north central part of the Scandinavian peninsula. She lost her way in the forest. Farther and farther she wandered, wading rivers above her waist. Night came on, and she was in distress, and cried to God for help. Just as she felt it impossible to go farther, she saw a light, and came upon a hunters' camp. They treated her with kind hospitality. She received food, dried her clothing by the fire, and with blankets loaned her, slept at one side of the camp in peace and thankfulness. Next morning a hunter led her to the road leading to a settlement, gave her the name of a family to inquire for, and said, "Stay there until we come home." Next day the hunters returned, and told the story of the sister's wandering and deliverance. The story passed from lip to lip through the whole region, and awakened so great an interest in our sister that, as she went about, the people would ask, "Are you the woman who was lost in the forest?" And nearly every family was eager to order one of her books.

"So getting lost," said Brother Lind, "really was the means of leading her to the right place in which to sell books."

But this must suffice. During the last year, \$25,482 worth of our books have been placed in the homes of Sweden. Pray for the work in this prosperous-looking land of the Baltic and the Bothnia, and for Elder S. F. Svensson, the president, and all his fellow workers and believers as they face a new year of service. Sweden is interested in the regions beyond, and is already represented in the Abyssinian Mission by two workers. For this mission an offering of over one hundred dollars was taken up on Sabbath afternoon, and several strong young people volunteered for the mission fields.

W. A. S.

Linköping, Sweden.

The Danger of This Time

THE great religious world is drifting away from the fundamentals of true Christianity. Many who consider themselves Christians are free to admit that they do not believe now in the Christianity which they embraced at conversion; that they have discarded as non-essentials those things which they then considered fundamentals. This is not simply a broadening of view, but a departure from very first principles in such matters as the atonement of Christ, salvation through him alone, the fall of man, the personality of God, and the penalty for sin. These are Scripture truths; yet there has crept into the popular church theories that are steadily undermining belief in these truths. Souls are drifting away from these saving truths to pin their faith to theories that

are of human invention — theories that leave Christ out of the plan of salvation.

Because of this condition, which God knew would exist in the last days, he caused these words to be written: "We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation?" Heb. 2: 1-3.

Here is brought to view something that is in danger of drifting, and something that is steadfast. God designed that we should cling to that which is steadfast, and so become established ourselves. His injunction to us is: "Be ye steadfast, unmovable." And again: "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving. Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily."

Outside of him there is none of that fulness which makes for eternal life; and outside of him are all those philosophies and vain deceits, inventions and traditions of men, and rudiments of this world — all those subtle powers that are working together to cause souls to drift away from the foundations of faith. So the Word admonishes us to give heed to the truths of the gospel, lest we drift away from them, and allow ourselves to become spoiled through human schemes, which are to-day being put in the place of the truths of God. A ship is in grave danger when it begins to drift away from its course. It is in greatest danger when, near its journey's end, it begins to drift. With propeller and rudder gone, with the rocks at hand, and the wind and waves urging it on, its doom is sealed. We are warned of a time when there will be a form of godliness in the world, but destitute of vital power. That time is now. The powerless and rudderless ship of many a soul is surely drifting upon the rocks of ruin, because the admonitions of the Word have not been heeded. While there are still many souls anchored to the steadfast Rock, the great church body is surely drifting. It is a time to "give heed" and "watch unto prayer," to examine ourselves whether we "be in the faith," to put no trust in the arm of flesh or the philosophies of men, but rather take the Word of God as the "man of our counsel," and put our trust in that Name through which alone we must be saved.

C. M. S.

Go to Work

WORK is the panacea for a multitude of spiritual as well as physical ills. Stagnation and death result from inactivity in both realms of operation. Exercise is life. Work takes the mind away from self and self-centered interests. It leads one to forget his woes and worries. It drives away his pessimism, and makes him hopeful and happy. No Christian can thrive without maintaining an active state of existence. The Christ life was a life of earnest, active, persistent labor. The record of Christ is that he "went about doing good." Those possessing real spiritual power are always earnest workers in the Master's vineyard.

And the reverse is also true. In every church the men and women who are sour and critical, who are narrow-minded and pessimistic, are those who do nothing. If this class could but realize the sweetness of labor, could enter into this spirit of earnest work for others, it would bring a joy into their experience which perhaps they never knew before, and certainly a joy which far surpasses anything which they now feel.

Work for others not only does the recipient good, but it returns with tenfold reactive power to bless the participant. As we seek to help others, our own souls are lifted out of the clouds of darkness and discouragement. We are elevated from the lowlands of doubt and uncertainty to the highlands of faith, praise, and joyfulness.

Poor, discouraged one, would you seek relief from your depression, go to work for some one else. Cease to turn your eyes inward, forget self, forget your own pains and unfavorable environment, consider the less favorable surroundings of some poor unfortunate. Do not wait for a flight of feeling, for some mighty impulse which will take you out of yourself. This may never come. Do what you know God wants you to do, what your own judgment tells you you ought to do. Reach out to help others. Talk faith, and faith will come to your own heart. This is our hope in the times of darkness thickening around us. Amid the enshrouding gloom we must fix our eyes upon God, and look upward instead of downward. There is a rift in the cloud overhead. By faith our eyes can catch the gleam that comes from the open door of God's grace; and by reaching out the hand of helpfulness to our unfortunate fellows, we may be enabled to draw their gaze to the great Source of power. Let us find in work for others the remedy and solace for our own spiritual ills.

F. M. W.

"As Thou hast sent Me into the world, even so have I also sent them into the world."

Lifting Up a New God

THE present condition of this world is as true a fulfilment of prophecy as any fulfilment of prophecy that has ever come to pass. Even men of the world realize that a climax is approaching, though they may not believe that climax has been long foretold in the Word of God.

The words, "This know also, that in the last days perilous times shall come," are intended to prepare a people now living to stand in the times of deception that now exist. Those "perilous times" are not simply times when it will be dangerous to walk abroad for fear of robbers, or of those who would take life; but, rather, days in which the very soul itself is in danger through the falsehoods, deceptions, and soul-snares that will be everywhere prevalent; a time when Satan will be working with "all deceivableness of unrighteousness in them that perish." He will be using human instrumentalities; for the words, "them that perish," refer to human beings, as well as to Satan and his fallen angels. So human beings, who are themselves deceived, will in turn become the deceivers of others, "blind leaders of the blind," who will "fall into the ditch" together.

We are seeing more and more of this very work as we draw closer to the end of the age. Men are taking up the work of advancing the most subtle deceptions that have ever been promulgated in the earth—deceptions designed by the great deceiver himself, and intended to undermine, in the minds and hearts of men, all respect, reverence, and regard for, and all trust in, the Holy Scriptures. With that accomplished, it would be—and so far as it has been accomplished it has become—a much easier matter to introduce all kinds of specious reasonings, all kinds of deceptive doctrines, all kinds of groundless plans of salvation, until the whole world should become a confused whirl of speculation, doubt, deceit, and vaporings of "science falsely so called"—a babel indeed. Looking down through the ages upon the conditions that now exist and will increase to the end, our Saviour exclaimed, "When the Son of man cometh, shall he find faith on the earth?" It would seem as if that were an impossibility; that the great flood of deception and false doctrine would sweep over and submerge the last vestige of the true faith; that the mists of doubt and "science" would quench the last spark of true Christian belief.

But no; in spite of all the enemy has done or can do, there will still be found in the earth a people doing the will of God, reverencing the Word of God, and refusing to yield to any of the commands, or to heed any of the threats, of

that power which is defying God and his work, and setting up himself and his work in the hearts of the people—and doing so much of it, too, in the name of God and Christianity. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. This is what the prophet sees after looking upon the great host of this world's inhabitants, who have forsaken the true God and the true faith, and have yielded to the commands of the "beast" power, doing its will and receiving its mark. At the time when the prophet sees this small company standing for God, the whole world has made its decision; the whole world has decided which power it will obey. The line is clearly drawn. The one company is marked; the other is sealed. Following this there is seen in the heavens "a white cloud." Upon that cloud sits the Son of man, "having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:14. To that One a voice from heaven cries, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

That is the second coming of Christ and the judgment of the earth. The great work of the deceiver on the one hand, and the great work of the last threefold message on the other, have brought out these two classes,—the one sealed to God and eternal life, the other marked with the mark of God's enemy, and destined to go with him into perdition.

Now, at the present time, both of these great works are going on in the earth. The closing work of the gospel is calling out the people who will "keep the commandments of God, and the faith of Jesus." At the same time Satan's work is progressing in and through those who have forsaken the commandments of God and the faith of Jesus. As already stated, this work of the enemy will be carried on in the name of Christianity—in the name of God. It is now being so carried on. Men standing in Christian pulpits are heaping discredit upon the Holy Scriptures, the plan of salvation, the commandments of God, and faith in Christ as man's Redeemer, and are setting up in their place a god of their own conception, their own plan of salvation, their own redeemer; and this is not confined to one pulpit, or to the pulpits of one country, but has become the popular teaching of these times.

A popular preacher has given his estimate of Jesus of Nazareth. He was condescending enough to admit that Jesus was a good man, and probably the greatest teacher the world had known up to that time, but stated that there were defects in his ethical conceptions; and then this popular preacher declared:

"In these matters I could have given him some important pointers myself." While extolling "the manliness of Jesus," this blind leader of the blind went on to speak of the mistakes which Jesus made in his ministry. Another such preacher laughs at the idea of asking people to come to Jesus, stating that all that is required of Christians is to do the best they can in their own circumstances, and that this is all that Jesus did. Add to such work as this the destructive work of the higher critics, and the preachers and teachers who are declaring the law of God null and void, and then can we wonder that the Word has warned us of these times as "perilous times," times when the souls of men are in peril? A new god is being held up before the people. It is the god of self, and its worship is self-worship. Its commandments are simply the dictates of human desires, and obedience to them is obedience to him who first set up his own selfish desires against the word and will of the Most High. The service of self is the service of Satan, who is the god of selfishness. Every instrumentality not yielded to God will be impressed into the service of his enemy. They are being so impressed now, and soon the line will be drawn between "him that serveth God and him that serveth him not." It is a time of peril. It is also a time of great privilege for the faithful child of God.

C. M. S.

Note and Comment

Modern Revivals

IN these days of sensational stir many preachers have adopted the methods of the world in seeking to secure a hearing. Leaving the simplicity of gospel methods, they employ some of the strenuous, spectacular plans of the sensational advertiser and traveling showman. Dr. Thomas E. Green, in the June number of *Hampton's*, discusses the methods of some of these strenuous preachers, and speaks of some of the after-effects of their revival work. He cites a recent spectacular parade in the city of Chicago, where a revivalist led his followers on a midnight march through the tenderloin of the city. Of the results of this unusual performance, he says:—

All Chicago flocked early to see the show. Five thousand marchers, four abreast, many of them boys and young women, devout old men and grandmothers, inspired by an earnest notion that they were doing something heroic, marched through the section where the worst dregs of Chicago's vice are segregated. The streets were jammed with multitudes of the curious, from theater parties in evening clothes and automobiles, to boys and girls for whom it was an astounding lark. All the other resorts were closed by order of the police, but

the morbid throngs filled the saloons. Barkeepers were exhausted with the effort to serve their patrons. Cafés were thronged with men and women drinking at the tables. Young men and girls everywhere showed the effect of undue indulgence during the long wait for the show. The instant the marchers had passed beyond the district, the resorts threw open their doors, and police and dive-keepers gave unanimous testimony that there never had been a night of such business as was transacted from that hour until daylight.

The estimate of some of the onlookers of this performance was given by a veteran policeman, who said: "It drew a lot of people to the tenderloin who never saw it before, but I haven't yet heard a word about religion." In closing the recital of this Chicago effort, Dr. Green justly raises the question, Was it worth while? Did it pay? We do not believe that the best results can follow the preaching of the gospel by such methods, nor do we believe that the influence of the tenderloins of our cities can be counteracted, or their residents or patrons particularly helped, by exposing the young and innocent to direct contact with their influence. We need, in the preaching of the present day, greater simplicity, simplicity of faith and simplicity of method. These, accompanied by the power of the Holy Spirit, will convict men of sin in a way that can not be done by the blare of trumpets.

Hastening to Armageddon

WITH feverish excitement the nations of earth are vying with one another to-day in the increase of their army and navy equipment. During 1908 Great Britain spent upon her army and navy nearly three hundred fifty million dollars, Germany spent approximately two hundred forty million, and other European nations in like proportion. We have not at hand the figures for 1909, but they will show a material increase over those given. All this means an increase of national debt, and greatly increased burdens of taxation, which fall with double weight upon the poorer classes. In consequence a condition of unrest and discontent is created, which of itself, even without other predisposing causes, in order to afford relief to the overburdened people, tends to precipitate war. Says the *Washington Post*:—

Russia is resolved to expend \$1,000,000,000 for the army and navy as fast as the work can be accomplished. Of course that means that Japan must prepare to strengthen her army and navy correspondingly, as must Germany and Austria and also England and France; and thus does every laborer of Europe have a soldier or a sailor on his back.

The *Post* argues that if these great armies could be disbanded, and the rank and file return to their homes, and engage in commercial and industrial pur-

suits, the cost of living, the world around, would be decreased one half. In view of the situation confronting us, the editor suggests: "Maybe Armageddon is just ahead of us." In this he suggests only that which the prophet of the Bible declares to be true, and which the political situation confronting the world requires us to believe. We have reached a time in this earth's history when the nations are angry. This also is the time when the dead are being judged, and the wrath of God is about to be poured upon a guilty world. The symbolic stone of Nebuchadnezzar's dream, which was cut out without hands, is soon to smite the nations of gold, and silver, and iron, and clay, and they are to be broken in pieces, and become like the chaff of the summer threshing-floor; but the stone is to become a great mountain, and fill the whole earth. These are the thrilling times in which we live to-day. From the strife of men and the war of nations may we turn our minds to the eternal kingdom of peace.

Decay of the Moral Sense

A WRITER in a recent number of the *Christian Work and Evangelist* sees many indications of what he terms "signs of decay of the moral sense." He feels that the great need to-day is "a sweeping revival of just common, decent honor and honesty," and a "sweeping sense of sin and its horror." He sees signs of this moral decadence in the conditions prevailing in the great Christian church. He says that men and women profess Christianity and unite with the church, they pledge themselves to support the church activities and ministries, they assume solemn obligations to manifest the Christ life in all their relationships; but they signally fail in carrying out these pledges.

And not only are vows to serve the church broken, but vows to moral and ethical laws; vows to live Christ's life as far as in them lies; vows to purely serve the country they have made their own; vows they have made to wives and husbands,—these seem to be very loosely held in our day. But the sense of obligation to vows is the mark of all true, strong, worthy, and worthwhile men. Let us get back this mark of true manhood.

Proceeding further, the writer discusses the corruption which has crept into national, state, and municipal administration. He cites the wholesale bribery which has been carried on in connection with the city administration of San Francisco, Philadelphia, Pittsburgh, and other centers, and says:—

The horror of all this is that many of these men have not moral sense enough to realize that they are both dishonest and dishonorable! They are surprised that such a turmoil is aroused over the mere giving and receiving of

bribes. Now, these men are our so-called respectable men. They are the men who wear high hats and frock coats, and go to church, and have boxes at the opera or symphony concert.

The writer recites how this moral degeneracy is pervading all classes, and is affecting mercantile dealings, and even the relationship of the young in their service to their employers. He inquires:—

If this goes on much longer, where can we issue except in moral chaos? We need a new sense of honor; we need a new generation of men, with such a sense of honor that they will despise and turn from anything that deprives them of pure hands and clean hearts,—men who will hate a lie in any form.

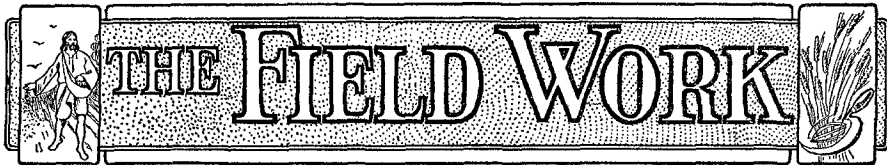
This side of the coming of the Lord, conditions will not be bettered. "Evil men and seducers shall wax worse and worse." But out of these unfavorable environments there will be gathered "a new generation," even those who, through the work of divine grace, will hate a lie, and stand with clean hands and pure hearts to welcome the Prince of Peace and his reign of righteousness. His coming will prove the only remedy for these malefic influences.

Church Federation

THE question of church federation is a living one, and is eliciting much discussion throughout the world at the present time. In the *Baptist Standard* of June 2, the editor, while favoring church unity, is filled with some concern over the direction which this sentiment is taking just now. In concluding he says:—

A vapid, doctrineless, compromising church is worse than worthless. It will cumber the ground, misrepresent Christ, and die for the want of life. In the present situation, so full of possible good or of evil, what is the duty of every thoughtful Christian? The answer is easy: Seek the right ways of the Lord, and walk in them. A religion without authority is no religion. The world confronts two propositions touching authority in religion. One is the Catholic contention that supreme authority is in the Pope. The other is that supreme authority, undelimited, is in Jesus Christ, and the Holy Scriptures are the law of his kingdom. All who would get together must accept one or the other of these propositions. The constitution of Christianity is in the great commission. The message for this generation is a faithful preaching of the Word, and the highest service we can possibly render the world is to stand by the form of sound doctrine in the spirit of Him whose we are and whom we serve.

He who takes the Scriptures of truth as the law of his life will seek for no unity save such as is found in the Lord Jesus Christ and in conformity to the standard of his divine Word. The unity which requires the sacrifice of faith in, and practise of, essential doctrines of the Word, is wrong in its conception, and only evil results can follow in its path.



THE FIELD WORK

He Leads

In pastures green? — Not always; sometimes He

Who knoweth best, in kindness leadeth me

In weary ways where heavy shadows be.

Out of the sunshine warm and soft and bright,

Out of the day into the scowling night,—
I oft could faint, with sorrow and affright,

Only for this: I know he holds my hand;
So whether in a green or desert land,
I trust, although I may not understand.

And by still waters? — No, not always so.

Ofttimes the heavy tempests round me blow,

And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry

Aloud for help, the Master standeth by,
And whispereth to my soul, "Lo! it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;

In every path of thine I lead the way."

So, whether high upon the hilltop fair
I dwell, or in the sunless valley where
The shadows lie — what matters? He
is there.

And more than this — where'er the path-
way lead,

He giveth me no helpless, broken reed,
But his own hand, sufficient for my need.

So where he leads me, I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.
— Selected.

Porto Rico

It has been some time since anything has appeared in the REVIEW in regard to the work in this field. We desire to say that our courage is good, and our hope grows brighter day by day. We thank God for a part in his work; there is nothing that gives one spiritual life like working for the souls of others. Six weeks ago our hearts were made glad by the arrival of the two brethren who have come to take up the canvassing work; we believe they will make efficient workers. At present, they are studying the language, in which they are making progress; they have also sold something like forty-five copies of *Senales de los Tiempos*. Yesterday they met a man who has known some of our people in the Hawaiian Islands, and has been favorably impressed; he promised to come to Sabbath-school. While we do not as yet see any immediate results, the seed is being sown, and here and there we see slight evidences that it may produce fruit. Our trust is in Him who

has promised that his word shall not return unto him void, and we believe that in his own good time he will give the increase.

Mr. Steele is away almost continually, looking after the interests of *El Centinela*. He is having good success. I also have done a little in the way of selling the *Spanish Life and Health* (one morning I sold twenty-two copies); but as I have no suitable person with whom to leave my little girl, I can not work very regularly. However, I often find opportunities for sowing the good seed here and there. The more we talk of Jesus and tell of his wonderful love, the warmer our hearts grow toward him, and the more we desire his presence. Who among us longs more earnestly for his coming than the foreign missionary? O, that all might have just one taste of foreign mission life! Then would the work soon be finished. The needs are so great, the work before us is so vast, and the time so short! How eagerly we ought to improve our opportunities! A world is to be warned. This is no time to surround ourselves with luxuries, and sit comfortably in the midst of them. What value have words, when actions deny them? It will take all to buy the field.

MRS. WM. STEELE.

Korea

SEOUL.—After a six weeks' absence from home, I found, on my return to Seoul, that Brother and Sister Howard Lee had arrived. We were glad indeed to welcome them to Korea, and the Koreans also rejoiced that some one has come to look after the school work. The first thing the Koreans call for, after they become believers, is a school for their children.

While at Chinnampo this last time, I wished some of our people at home could see how the girls who come to this school have to live. Some are there whose parents are not Christians, and therefore they have very little or no money from home. They can not work to earn their living, as no work has as yet been provided for them. All are anxiously waiting for the time when we can have some industrial work connected with the girls' school.

One mother, who is a widow and works very hard to make a living, sent her thirteen-year-old daughter to the girls' school in Chinnampo. I was there when a friend brought the girl, with her belongings, and gave instruction to the teacher about her money. Besides her bundle of clothes, she brought twenty sen (ten cents) for her food, and forty half-sen (four half-sen equal one cent) to be used only for Sabbath-school donations. She also brought two silver rings, and asked the teacher to sell them for her, so she could buy food. The value of these two rings, when new, is two yen, or one dollar. Many others come to school with less than this girl brought.

Our two Korean teachers are doing well, but have many perplexities in help-

ing the students to get along financially. I hope we may soon have a dormitory for our girls, so that we can see that they live as they ought while in school. From two to three dollars would pay one student's entire expenses in school for one month. The girls are very willing to work, and anxious that a way may be provided for them to have some employment.

One fourteen-year-old girl who desires to be a Christian ran away from home to attend school. Her father died, and the rest of the family, taking part in ancestor-worship, tried to compel her to partake of the food offered to idols. This she refused, and ran away. She is a bright little girl, and studies her Bible well. I was surprised at all the questions she asked me about the different points of truth.

Another little girl of about the same age attended the women's institute at Chinnampo last month. Her father is dead, and she is faithfully helping her mother with the farm work. It is said that every Sabbath morning she visits the neighbors' houses and invites them to come to Sabbath-school. In one meeting I asked that some one should tell me a verse that spoke of Christ's second coming. This little girl kept on quoting scripture after scripture, together with the references, on the subject of Christ's coming. She was never idle; when she had nothing else to do, she was studying her Bible. Her prayers and testimonies are always full of real experiences.

These younger girls are the ones who grasp the truth most readily. The older ones have to be taught over and over again before they understand, and often we think they are making progress when they are not. Still, the honest in heart will be gathered out here in Korea, and I am glad to have a part in this work.

MIMI SCHARFFENBERG.

A Call From the Blind

OF the many calls now coming to us from the dark corners of the earth, there is none more urgent or more important than the call from the blind. We are face to face with the problem of giving the message to the blind. This problem can be solved in just one way,—by raising money with which to meet the demands made upon us by this neglected class. Many of our people know but little of the work now being done for the blind. A small publishing house has been established by the General Conference, and the *Christian Record*, printed monthly, is carrying the message of life and peace to hundreds of those in double darkness.

Our work as a people at this time is to go out in the byways and hedges, and bring in those who are starving for the gospel. We are urged to go forward and proclaim the message to a dying world—and the blind are among the dying ones. They are appealing to us for the gospel. When a call for funds comes from distant lands, our hearts go out in sympathy, and we respond with our means, not as liberally as we should, perhaps, but the call is answered. Now we are called upon to answer a call from the blind. Nearly a hundred thousand helpless souls are perishing within our reach, and to save them means a sacrifice of but a few dollars. Are you not willing to make a

little sacrifice for the blind? If we are willing to answer this call, God will give us the means. He has already given us enough so that we may give to those in need. These unfortunate ones are among us, within our reach. What is our duty to them? In the Testimonies we read: "God places upon us the responsibility of caring for the unfortunate, the blind, the lame, but many make no effort to regard it." This shows that we have a duty to perform toward the blind as well as many others who are helpless.

This year began with some interesting events. Many encouraging letters have been received from our blind readers by the editor, Chas. N. Miller, promising us a successful year. Among the inspiring letters is one from a blind brother in the East:—

"NEW ROCHELLE, N. Y., Feb. 28, 1910.

"I have been reading the *Record* for about four years. I am not a subscriber, but Mr. Hicks gives me his copy to read. I have read it to my sister who lives in New Rochelle, and both she and her daughter have accepted the truth. I have accepted, but not fully decided on all points. The *Record* gives me a great deal of pleasure and profit. I am glad to find that you have tracts printed in the New York Point, also in the American Braille, as I read them both. Please send me all the tracts you have; that is, send one each month.

"Wishing the blessing of God upon you and your work, I remain,

"Your friend,

"S. A. BROOKS."

Since receiving the foregoing letter, we have word that this brother has fully taken his stand on the side of present truth. This is a source of encouragement to the management and to those connected with the *Record* work. We believe that it is a signal for us to press forward as never before. Not only has this blind man read the *Record* himself, but he has read it to his sister and her daughter, and they have accepted the truth. Let us not give sparingly to the cause of the blind.

We have a number of energetic blind men and women working hard to carry the message to the blind. In Seattle are two men in feeble health who have sold our literature in more than half of that city. Brother and Sister Smith, of Iowa, both blind, are engaged in similar work. Brother and Sister A. O. Wilson, who started the work, have given the best of their lives for the blind. In Los Angeles, Cal., we have a blind sister, who is actively engaged in scattering present truth. At times she busies herself by knitting, and again by reading her Bible of raised print. Hundreds of persons pass the busy street corner where she works. Some pause to toss her a coin, in return for which she promptly hands out a tract on some phase of the message. Who can measure the influence of this work in scattering literature? She will some day be permitted to see the fruits of her labors.

Those wishing to answer this call should send their gifts to Miss Mettie E. Cornell, College View, Neb., secretary of the *Christian Record*, and all funds will be placed in the hands of B. M. Emerson, treasurer.

L. N. MUCK,
Financial Agent.

West Indies

PORTO RICO.—Elder Wm. Steele and I left Santo Domingo on February 15 for Mayaguez, Porto Rico, where we landed the morning of the seventeenth. Elder Steele has been in Porto Rico a little over six months. After visiting Santo Domingo it seems evident that the best way to push forward the work in this mission is by the use of our literature. Having gone into the field, and proved what could be done by the sale of books himself, he called for some one to help him. Two young men have been sent from the States. Brother Steele, who learned the language in South America, will be able to train these workers and lead them on to successful labor.

There are one million people in Porto Rico who must have this message. To reach them the workers must cover nearly four thousand square miles of territory. This will keep them busy for some time; and when the work is done there, other fields must be entered.

After enjoying the Sabbath at the home of Brother and Sister Steele, we took the train for San Juan, where we arrived Sunday morning. We spent two days looking about the city for a favorable location for a worker; for we felt that after working the western part of the island more thoroughly, work should be begun in San Juan. We were unable to lay any definite plans, but trust that when the time comes, some opening will present itself.

Elder H. C. J. Walleker came over to San Juan, from St. Thomas, for me, in the new mission boat "Rest," and we sailed away February 22. May the Lord bless the workers in Porto Rico.

U. BENDER.

Western Washington Camp-Meeting

THE annual conference and camp-meeting of the Western Washington Conference was held May 26 to June 5, at Vancouver, a town of ten thousand inhabitants, just across the Columbia River from the city of Portland, Ore. Though the meeting was not very centrally located in the conference, the attendance of our people was quite good. Most of the churches were represented by delegates. The business of the conference was characterized by the utmost unity, and a good spirit of freedom was seen in the consideration of plans for the extension of the work both at home and abroad. Elder S. W. Nellis was re-elected as president. A revival spirit was carried through the meeting; a number gave their hearts to God, and over twenty were baptized in the Columbia River the last day of the meeting.

This conference, like others in this union, is blessed with many mature, consecrated young people who have been educated in our schools, and are available for workers; encouragement was given to a number of these to enter the work. Several young men were granted a license to preach, and Brother W. J. Boynton was ordained to the work of the gospel ministry.

The conference had been giving the \$300,000 Fund consideration in the local churches before the meeting, and a large part of their share had been arranged for. About one thousand dollars

was raised at this meeting, and it is planned by the conference to have the whole amount raised this year, if possible.

I enjoyed meeting the Sabbath-keepers in this conference. The outlook is encouraging. The field is filled with a thrifty, enterprising class of citizens, many of whom are waiting for the message. The reports of the various departments indicated progress. A vote was passed appropriating \$1,500 from their surplus tithe to the work in foreign fields. Elders E. W. Farnsworth, C. W. Flaiz, president of the North Pacific Union Conference, other union conference laborers, and the writer, attended the meeting, and, with the local workers, shared the blessing and burdens of the meeting.

The outlook for the work of God is very encouraging. There are men and money sufficient to man and operate the work in the world. What we all need is more consecration, and spiritual discernment to perceive the available resources within our reach.

G. B. THOMPSON.

East Michigan

THE outlook for East Michigan is encouraging. Although our work has been hindered the past few weeks by sickness and bad weather, we are starting in for the June campaign with renewed determination to accomplish all we can. We have about ten canvassers whom we can count on for faithful work this summer. With prayer and diligence on the part of each worker, good will be accomplished during the coming months. Four canvassers were developed from Adelpian Academy. These four are the right material, and will stay by their work.

The writer has had some refreshing experiences in the field recently. It is truly inspiring to see how hungry people are for our books. As I witnessed the tears of joy come to the eyes of several upon receiving their books, I felt to cry out, "O that God would raise up more laborers, and fulfil Isa. 61:1 in them!"

J. H. McEACHERN,
Field Missionary Agent.

The Graduating Exercises of the Lornedale (Ontario) Academy

ON the evening of May 30, 1910, the graduating exercises of the Lornedale Academy, located at Lorne Park, Ontario, were held in the chapel, which was prettily decorated for the occasion. Notwithstanding inclement weather, there was a good attendance. An appropriate musical program had been prepared, and the writer gave the address, emphasizing the importance of having a definite aim in life, and then with perseverance seeking to attain it.

This school, which is under the supervision of Prof. H. T. Curtis, is not a large one, but it is faithful in its effort to impart the right kind of education and training to those who come under its influence. The question of locating the school elsewhere is being considered by officials of the Canadian Union and Ontario conferences. It is thought that if it were located nearer the center of the Canadian Union Conference, it might

serve as an educational center for the whole union, instead of restricting its field of operation to the territory of the Ontario Conference.

It was a source of encouragement to those present at the closing meeting of the faculty and students on the morning following the graduating exercises, to listen to the testimonies given by the students, expressing their love for, and devotion to, the cause of God, and their determination to seek a preparation that will fit them to be efficient workers in carrying the third angel's message to those in darkness.

K. C. RUSSELL.

Georgia

MACON.—We are glad to report our tent-meeting here, and its success. Truly we can say that God is blessing our effort in this city. Our tent is too small for the attendance. We believe that our time to work is short, yet God has said that this gospel of the kingdom must be preached in all the world for a witness to all nations.

Brother R. E. William, from Atlanta, Ga., and the writer began meetings on Friday night, May 20, with about forty persons present. We are thankful that the number is increasing every night. We have five Sabbath-keepers here, and we trust that others will take their stand for the truth of God. Pray for us.

C. G. MANNS.

The Campaign in Greater New York

THE readers of the REVIEW have doubtless heard of the special efforts being put forth in New York City this summer to bring the truth prominently before the people. Eight aggressive tent efforts are to be conducted among the English, German, Danish-Norwegian, Swedish, and Afro-American nationalities. Efficient workers have been secured as leaders in these various languages.

The Bible Workers' Training-school, which opened in April, is being successfully conducted, and is filled with a promising class of students, who are taking the special instruction.

An important council will be held in New York City, July 7-11, to consider the great city problem, and the most effective methods of labor. Many of our leading brethren are planning to attend this council, among whom will be Elders A. G. Daniells, O. A. Olsen, W. B. White, G. B. Starr, B. G. Wilkinson, Dr. Kress, and the presidents of many of the conferences on the Atlantic Coast. We believe this meeting will result in a movement toward more aggressive evangelistic work in the important centers of population.

Preparatory to the opening of the campaign, joint meetings are being held for prayer and counsel, and the hand of faith is being extended higher and higher for the outpouring of the Holy Spirit for service. These meetings are seasons of great spiritual refreshing, and the workers are going forward strong in faith, believing that the hour has come when the warning message is to go in power to the cities. The most advantageous locations are being secured for the meetings. Elder O. O. Bernstein

has erected a large quarter-pole tent in one of the most important centers in New York.

We earnestly solicit the prayers of our people everywhere for the success of this campaign, and we shall be glad to report from time to time the progress of the work.

R. D. QUINN.

Convention at Madison, Tenn.

THE writer had the pleasure of attending a quarterly convention of self-supporting workers, beginning May 6, at the Nashville Agricultural and Normal Institute, at Madison, Tenn. Representatives from several of the outpost schools were in attendance, including Brother and Sister Kinsman, from Cuba.

We were very glad to meet Elder A. O. Burrill, and with him recall the pleasant associations of nearly forty years ago. On Sabbath morning, May 7, he gave an instructive discourse, based on Prov. 31:30 and following verses. On Sabbath afternoon the writer gave, by request, a brief review of the first steps in establishing schools among our people. Following this, the relation of self-supporting work to our regular organized work was freely discussed.

A very interesting feature of the convention was the report of successes and failures in the industrial enterprises in the different self-supporting schools. It was gratifying to note the spirit of consecration and courage manifested in these reports. Never have I seen a more earnest, enthusiastic company of workers in the third angel's message.

Elder C. F. McVagh, president of the Southern Union Conference, and Elder A. J. Haysmer, secretary of the educational department for our colored brethren, were present, and by their counsel and active participation added much to the success of the convention.

It was voted to hold an annual convention lasting ten days for the purpose of bringing all the workers in the self-supporting schools together. Besides this, quarterly local conventions were planned for.

The effect of this meeting will be to inspire all the workers with a greater zeal and devotion, and give a new impetus to the self-supporting work.

S. BROWNSBERGER.

Progress in Natal

IN a letter recently received from Elder H. J. Edmed, president of the Natal-Transvaal Conference, comes word of the way in which they keep pace with the advance movement of the work in that far-away field. Their experience should be an encouragement to others in undertaking the same work.

"We have adopted the recommendation of the General Conference that nurses spend three months each year in the field as a part of their training. I am conducting a large city mission at Johannesburg at present, with twelve workers, most of whom are self-supporting; and I take the nurses, in turn, for three months, for the field work. They take the classes also. Nurse Irene Fourie has the honor of being the first in our field to demonstrate that nurses can do acceptable self-supporting field work. Her record for the ten weeks

she was with us is as follows: Treatments given, 106; books and papers sold, 931; value, \$151. Her work brought in sufficient funds to entirely support her. We gave her the profits on her sales, and she is now continuing the same work in connection with the institute at Pietermaritzburg. Since Miss Fourie's return, Sister Janie Strachan has been with us, taking her turn at the field work with acceptance, though her time is more fully occupied giving treatments. We have a treatment department in our mission, which, with the rest of the work, is self-supporting. So far we have not drawn upon the conference funds for any financial help."

Bible and Medical Missionary School

THE managers of the Hinsdale Sanitarium, near Chicago, have lately remodeled the old building at 28 Thirty-third Place, now 526 East Thirty-third Place. It has been repainted, repapered, and otherwise improved; in fact, it has the appearance of a new building.

The intention is to establish, for women workers, a training-school that shall furnish instruction in Bible and the simple principles of nursing. Room and board will be furnished at from three to four dollars a week; and the workers will support themselves by selling our magazines. The Northern Illinois Conference is planning to put an experienced lady Bible worker in the institution to give Bible and evangelistic instruction to all who come for training, and it is hoped that in this way a large number in Chicago will be reached by the third angel's message.

A nurses' course of six months, with Bible five days in the week, will be given to those who take the training; other lessons necessary to carry out the plan under advisement will also be given. An adequate number of experienced helpers will be secured for the opening of this work, which will begin about the middle of July.

WM. COVERT.

North Carolina

MAPLE GROVE CHURCH.—This church was organized near Cleveland, N. C., Sabbath, May 28, by Elders G. W. Wells and J. O. Johnston, and the writer. It starts out with a membership of twenty-two, all but three of this number being new in the truth. On May 28 the new church building was dedicated to God's service. Ten months and eighteen days from the opening meeting, the organization was complete, and the church and school building was dedicated. A number are keeping the Sabbath who have not yet united with the church.

The church building is a neat frame structure twenty by thirty feet, with an ell sixteen by eighteen feet for school purposes. Folding doors separate the two rooms, which can be used as one room should occasion arise.

Elders Wells and Johnston helped in holding a two days' meeting, at which time the organization was completed, including the ordination of its officers. The ordinances were also celebrated.

As the work here is now organized, I feel free to go to High Point, where I have been called to help in a tent effort.

R. T. NASH.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

Eastern Pennsylvania Religious Liberty Day

ONE of the most interesting days during the Eastern Pennsylvania camp-meeting was Monday, June 6, when the religious liberty program was carried out. The services were in charge of Elder A. R. Bell, the religious liberty secretary of the Eastern Pennsylvania Conference. A paper on "The Fundamental Principles of Religious Liberty" was read by the chairman, and ably discussed by Elder H. Meyer, who impressed his remarks by well-chosen illustrations.

The afternoon session was also an inspiring one. A paper on "A False and True Theocracy," was read by Elder C. S. Wiest, and enthusiastically discussed by Elder R. E. Harter and Prof. B. G. Wilkinson. Following the reading and discussion of this paper, there was a symposium on the methods of religious liberty work. Brother B. M. Heald gave an excellent address on the question, "How to Increase the Circulation of the Magazine *Liberty*," after which nearly one hundred subscriptions were taken for this magazine. Some time was also devoted to answering questions regarding practical features of this important work. The interest manifested by those in attendance is an assurance that this department of the work of God in the Eastern Pennsylvania Conference will be taken up with new life and interest.

In the evening the writer gave a stereopticon lecture on the question of religious liberty. This, with appropriate music, completed the program for the day. Space for a column report of the evening lecture was secured, free of charge, in the leading daily in Allentown, which was accompanied by the cartoon entitled, "Religious Legislation Darkening the World."

We hope that programs of a similar character may be carried out at all of our camp-meetings this season. The Religious Liberty Department of the General Conference will render any assistance possible to make these camp-meeting religious liberty days a signal success.

K. C. RUSSELL.

Religious Liberty Notes

BISHOP MORRISON (Protestant Episcopal), of Iowa, plainly sees the inevitable along lines of church federation. At his diocesan convention a few days ago he said: "The great ship of the Protestant churches of the world is caught in a current which is carrying it to an inevitable union. . . . Our church will either lead or be lost in the union. If there is anything true or vital or effective in our church beliefs, it will be God's will that it shall live. . . . I foresee an apportionment of the foreign mis-

sion fields among the various Protestant churches, and the teaching of all will be the same." According to the bishop, the world is to become a great brotherhood commonwealth, Christianity supplanting all other religions.

A BILL permitting amateur baseball throughout the State was introduced into the New York Assembly recently, and in spite of the outcry against it on the part of many ministers and church workers, it passed that chamber. In the senate, however, the bill was defeated.

OUR North Carolina Conference brethren are planning an unusually aggressive religious liberty campaign, in which they aim to reach the officials of State, city, and county, school boards, teachers, ministers, and the influential in different walks of life. Elder G. M. Brown has been secured by the conference to lead the State forces in this endeavor.

MAYOR FITZGERALD, of Boston, announces that he is in favor of an open Sunday for that city, as far as harmless sports are concerned, and declares he will submit a bill to the legislature next year providing for the legality of Sunday baseball, golf, tennis, etc. He also says he favors keeping all the playgrounds of the city open on that day.

THE New York *Indicator* informs us that six hearings on Sunday bills have been given by the Assembly during the present session, at every one of which Elder A. J. Clark, religious liberty secretary of the New York Conference, has been given his full share of time. These hearings have evidently been fruitful of good, as not one of the numerous bills has passed, except the one permitting amateur baseball on Sunday. Our good fortune has not been owing to any inactivity on the part of the National Reform forces, but possibly to their overactivity, as not a few assemblymen have freely expressed their dislike for the tactics employed by those who have been urging Sunday legislation.

AGITATION for state support of Catholic schools is again on. The *Western Watchman* (Catholic), in an article headed, "Renewing the Agitation," reports what was said and done at the meeting of the Pittsburg section of the American Federation of Catholic Societies, and credits the secretary of Bishop Canevin as saying that the Catholic schools of Pittsburg have 22,000 children; that they are willing to support their schools, but not willing to save Pittsburg that enormous amount, and in addition be taxed to support the public schools, "to which in conscience they can not send their children." Further, "The time is now coming when it is no longer expedient to submit to such conditions. . . . How long will we submit to this? . . . Just so long as we neglect to cast our votes at the polls for men who will give us a full measure of justice." The *Watchman* then suggests: "The proper way to place the question before the American people is the so-called Fairbault plan, which contemplates making our parish schools state schools in everything but the teaching of the catechism. . . . If we want state money to support our schools, we must."—and here, after detailing many unwelcome changes which must be made, the *Watchman* goes on to say that "Rome has decided

that such a plan can be accepted by Catholics as a compromise; and it may be the American people may one day accept it." Note the phrase, "as a compromise"!

ACCORDING to Congressman J. M. Graham, of Illinois, in a lecture delivered here a few nights ago, America has no other such guaranty for "civil liberty" and the perpetuation of a republican form of government as is afforded in the strength and development of the Catholic Church. "The submission to authority exacted by the church," declared the lecturer, "does not in any sense restrict civil freedom." "The so-called Dark Ages of the Old World, the outcome of a prolonged invasion of Europe by barbarians, is most unjustly laid at the door of the Catholic Church, which alone had accomplished all the work and borne all the burdens and martyrdoms of proselytizing in those gloomy and troublesome days—and emerged victorious." This gives us an interesting view of the Catholic Church by one of her votaries now in Congress.

"THE theocracy that we are pleading for," says Rev. Dr. William Parsons, conductor of the "reformer's portfolio" department of the *Christian Statesman*, "is one that will make a republic a real integer of the kingdom of God, without impairing any man's liberty, forcing his conscience, or infringing upon his inalienable rights. Hard?—Yes, and that because it has never yet been done. It is a new task." The doctor evidently sees plainly enough that it never has been done, but does not seem to understand that the reason lies in its utter impossibility. He is for still experimenting on that line, though it would seem he could hardly fail to see that never were experiments so fraught with torture, blood, and ruin. "No man is a truer reformer," he goes on to say, "than he who is trying to cultivate the ideas that will make the United States a Christian nation in its organization [in Constitution and statute of course] as it is now in sentiment and precedent."

REV. S. F. SCOVEL, in a recent plea for the Bible and religion in the public school, quotes a prominent educator as reminding his fellows at a teachers' institute that "the attendance on Sunday services and mid-week meetings is growing steadily less. The Sunday-schools fail to reach as many of the children in proportion to the population as they did in former days, and the scholars remain under their care a shorter time. The authority of pastors and religious teachers is not what it used to be; and even the Bible, for some at least, has lost much of its wholesome influence." For this deplorable state of things neither Dr. Scovel nor the educator quoted sees any remedy outside of the dangerous and inefficient expedient of the introduction of religion as a part of class-room work in the public school. Strange they can not be brought to reliance upon more Bible religion in the home, the church, and the Sunday-school! With so much Higher Criticism undermining the influence of the Bible, it is not to be wondered at that the Sunday-schools are no longer able to attract the young people; but state-taught and state-enforced religion is the worst possible remedy that could be devised.

FREDERICK BLISS.

Sanitarium Relief Campaign

At the Iowa Camp-Meeting

At the recent meeting held at Sigourney, Iowa, the relief campaign received substantial encouragement. The manner in which the matter was dealt with was indicative of the readiness of this conference to unite in forwarding the interests of the cause in all its phases.

The president of the conference, Elder M. N. Campbell, led out in the presentation of the matter. He showed a familiarity with facts concerning the sanitarium work and its growth that enabled him to speak with assurance as to its usefulness in the cause and the prospects before it. He urged that those present acquaint themselves with the progress of this branch of the work. He presented also the specific purposes of the campaign in that conference, and the disposition of the funds received on the same.

A note of special progress was sounded when he stated that in his estimation three years is too long a time to occupy in the relief campaign work. He thought one year sufficient time in which to sell six books and fifteen journals. The congregation expressed itself, by vote, as in favor of his suggestion that the campaign be closed up within a year.

The union conference president, Elder R. A. Underwood, presented the great good that can be accomplished by our people in this campaign. He dwelt on the value of the book, "Ministry of Healing," and the blessing that would follow placing it in the homes of the people. He also mentioned the material aid that would be given to needy institutions by the financial assistance coming directly from the campaign, and by the interest that would be awakened on the part of the public in the work of our sanitariums.

Prof. P. T. Magan, who had charge of the "Object Lessons" campaign, and who opened that campaign in Iowa, and received in that State the first material assistance, told of the blessing that came to our educational work as a result of that campaign. A great load of debt was lifted from the schools, and the interest awakened in our school work brought a resultant attendance that has nearly filled these institutions ever since. At that time there were those who thought they could not sell books; but they were persuaded to try it, and found they could sell them. We now have the advantage of the experience gained at that time. Many persons learned how to do the work then, and these can now show others how to work. Professor Magan thought three years too long a time to require for finishing the work of this campaign, especially in view of the fact that we have the experience of our former work. He also gave the Bible presentation of the consequences that come to those who will not help a needy work.

The president of the conference then made a call for those who would help in the work. He said that it was but proper that he should lead in this, so he gave his name for the allotment of books for himself and his wife, for the

entire campaign period. His three children are not members of the church, but there are names of persons on the church-books who are either in a position where they can not do their part or whose whereabouts are unknown, and inasmuch as the conference is expected to give returns on its entire membership, he pledged to take books for his three children to help make up the quota of those from whom no returns could be expected. There was a ready response on the part of the audience, many persons pledging for their full share, and a good list was made up in a few minutes. An excellent spirit prevailed throughout the meeting, and the work was taken up rather as a privilege, which indeed it is.

L. A. HANSEN.

The Oakwood Sanitarium

For a number of years, different ones have planned to have a sanitarium in connection with the Oakwood Manual Training School. Nothing was done, however, until two years ago last January, at which time it was the writer's privilege to help plan a small sanitarium to be erected on the east side of the Oakwood campus. Last year the school erected the building. It is only thirty-two feet by fifty feet, with a basement for the hot-water tank, students' bathrooms, and a general treatment-room. The first floor has a parlor, two medical rooms, a dining-room, a kitchen, and a matron's room. The second floor has seven rooms for patients.

Owing to lack of funds, the sanitarium was not finished last year. The brethren were very anxious to see the building completed, so just as soon as I arrived, plans were laid to finish the building. We are now fixing up the basement for treatment-rooms, putting in the sewer and connections. We bought an old hot-water heater, and ordered a tank for the treatment-rooms. We have also ordered an equipment for heating the building. As soon as we can get these in, we hope to open the institution for patients, and treat them medically and surgically. We hope to draw patients from all over the South. We not only expect to have patients, but we want to get in touch with bright young colored people who will make good nurses, and with the aid of the school and the sanitarium we shall be able to give them a valuable training.

One brother has given us a set of parlor furniture, and another has given money to furnish a room nicely. Some have helped on our treatment outfit, but we need much more, and anything that will make such an institution homelike will be thankfully received.

Last year the Oakwood Manual Training School graduated five nurses, who are all out in the field, and, so far as we can ascertain, are doing well. The senior class this year consists of four girls and one boy, and the junior class of four girls and two boys.

On the first of June the summer school will open, and the workers from the Southern field will be here. Some of the main studies will be anatomy, physiology, and health reform. We hope to give some health studies, thus meeting the people where they are, and enlightening them in regard to the principles of health reform.

M. M. MARTINSON.

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

Notes From the Field

As a whole, the summary for May is very encouraging, is it not? Notwithstanding the great success last year, and the transfer of strong leaders from the United States to new fields, the summaries are steadily climbing upward every month. While there is a decline in the reports from the unions in the Northern States, where the sacrifice in leaders for foreign fields has been greatest, yet the gain in the foreign fields and in the South more than makes up the loss.

The following items are gathered from letters which accompanied these reports:—

Mexico

Brother J. E. Frazee, one of our pioneer canvassers who recently joined the young men in Mexico, writes, under date of June 6: "I have now been in Mexico nearly three months, and have canvassed nearly a month in addition to the time spent in learning the language. I enjoy the work very much. With the help of the Lord, I am taking from forty to sixty dollars' worth of orders a day in the heart of the City of Mexico. I club the two periodicals, *Life and Health* and the *Signs of the Times*, with 'Home and Health,' and sell them at a price which gives me a little profit on the papers, besides the regular commission on the book. I think it is easier to sell the book and papers together than the book alone. This plan introduces the third angel's message directly to the people, and helps to solve the problem of keeping up the subscription list on these periodicals. My heart goes out in sympathy to this people. They are very polite, affectionate, and generous-hearted."

Brethren J. A. P. Green and John L. Brown are now taking subscriptions for *Life and Health* in Spanish, which is published in Buenos Aires, Argentina. They report 223 subscriptions in 28 hours. Brother Green writes: "You can rest assured that the workers in Mexico will circulate many thousands of copies of this good magazine. The people need it, and better still, they want it."

A letter from Texas brings us the good news that Brother Phillips of Fort Worth, and Brother Martin, a member of the 1910 graduating class of Keene Academy, have accepted the call from the Mission Board to enter the canvassing field in Mexico. They are ready to start for their new field as soon as the money for their transportation reaches them. Our prayers will follow these workers as they join the brave little band in Mexico.

Porto Rico

The Lord has indeed blessed us in working for our Spanish paper. During

the past three months I have taken 1,000 annual subscriptions at fifty cents each, besides assisting the other workers, holding meetings, and attending to many other general duties. I divided the time about equally between my general work and taking orders for the paper.

WILLIAM STEELE.

Orders for Spanish Books

It is truly wonderful the way our Spanish work is developing. It keeps the Pacific Press hustling to fill orders. During 1908 we sold about \$15,000 worth of Spanish publications; during 1909, \$25,000 worth; and during the first five months of this year the sales have already amounted to \$43,000. A recent order from Argentina calls for 1,000 copies of "Patriarchs and Prophets," 1,000 copies of "Home and Health," and about 5,000 Spanish tracts. An order from Bolivia calls for 300 copies of "Home and Health."

C. H. JONES.

Great Britain

You will be pleased to learn that there are about twenty-five young men now in the canvassing field who were attending our college last year. Twenty of these are working for a scholarship. One young man in eleven days took orders for ninety-seven copies of "Great Controversy." He has delivered all but five copies, which gives him a scholarship in full during the eleven days.

International Tract Society,
W. W. WHITE, Secretary.

Seminary Students

One student from the Foreign Mission Seminary earned his scholarship in ten days, and another from the same school sold \$107 worth of books in one week. We feel very grateful for this good beginning, and sincerely pray that every canvasser will do his part.

E. R. NUMBERS.

Southwestern Union

You will observe that our report falls just a little short of the one for May last year, but you will also remember that our students were in the field one month earlier last year than this. They were all canvassing during the month of May. These sales have been made this year without student help.

W. W. EASTMAN.

Southeastern Union

We are very grateful for what the Lord is doing for us in this part of the field. This report for May is the largest we have ever sent in. The largest previous report was for April of last year, which amounted to \$5,066.20. May the Lord help us to continue faithful, that we may triumph with his work.

V. O. COLE.

SOME one was thoughtful enough to send one of our brethren in Baltimore, Md., a complimentary copy of *Liberty* for the second quarter of 1910. After reading it through, he became so enthusiastic over its contents that it took him only half an hour to secure thirteen yearly subscriptions.

Canvassers' Summary for May, 1910

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Atlantic Union Conference						
Maine	3	144	18	\$ 76.75	\$409.50	\$541.07
Northern New England ..	6	338	46	212.47	335.25	666.30
Central New England	3	390	57	371.05	834.75	649.17
Southern New England ...	1	90	26	105.00	184.20	60.75
New York	4	439	199	676.55	643.00	672.07
Western New York	13	487	196	544.50	675.00	724.70
Greater New York	1	13	9	31.00	91.25	929.05
Totals	31	1901	551	2017.32	3172.95	4243.42
Columbia Union Conference						
Ohio	19	1587	649	1351.15	2589.80	689.45
West Virginia	7	312	65	281.90	418.10	432.30
Virginia	8	383	133	441.30	49.10	338.05
Chesapeake	6	346	117	359.55	539.95	498.55
Eastern Pennsylvania	8	351	255	481.75	556.75	840.55
West Pennsylvania	8	881	546	1033.35	582.00	418.58
New Jersey	6	541	190	478.85	707.70	1494.36
District of Columbia .....	..	..	..	..	..	..
Totals	62	4581	1955	4428.05	5493.40	4711.84
Lake Union Conference						
East Michigan	5	333	161	359.05	260.70	100.95
West Michigan	2	26	13	24.50	177.95	150.75
North Michigan	6	728	75	352.85	718.85	529.80
Wisconsin	5	410	148	504.40	953.80	277.35
Southern Illinois	10	1123	477	1482.65	203.10	520.30
Northern Illinois	4	506	177	554.35	1103.80	581.60
Indiana	3	357	61	199.55	647.80	481.45
Totals	35	3483	1112	3477.35	4126.00	2642.20
Canadian Union Conference						
Ontario	2	69	49	83.30	419.70	..
Quebec	1	20	4	8.00	162.40	..
Maritime .....	..	..	..	..	..	..
Newfoundland .....	..	..	..	..	..	..
Totals	3	89	53	91.30	582.10	183.00
Southern Union Conference						
Louisiana	9	638	577	506.75	1279.25	1499.95
Alabama	11	1332	646	1076.55	539.20	1437.15
Kentucky	9	926	954	676.35	981.00	261.20
Mississippi	17	1493	771	1481.55	1038.10	384.70
Tennessee River	9	1408	701	1267.00	1001.90	1089.75
Totals	55	5797	2849	5008.20	4839.45	4672.75
Southeastern Union Conference						
Cumberland	12	777	260	522.50	904.13	1047.35
Georgia	14	944	333	979.07	1013.20	986.40
North Carolina	16	1822	1015	1797.10	838.85	673.10
South Carolina	9	763	252	634.85	1150.65	1149.50
Florida	15	1315	1235	1903.10	251.55	591.41
Totals	66	5621	3095	5837.25	4158.38	4477.76
Southwestern Union Conference						
Texas	17	2131	1412	4875.90	6260.60	1773.75
Arkansas	12	1043	349	1031.70	2137.55	2936.25
Oklahoma	26	2360	1004	3729.55	3202.00	3085.47
West Texas	6	640	271	1064.90	271.00	645.30
New Mexico	4	461	183	257.85	295.20	64.55
South Texas	10	770	320	1053.45	..	..
Totals	75	7405	3539	12013.35	12166.35	8505.32
Central Union Conference						
North Missouri	8	697	274	1031.75	..	..
Southern Missouri	13	7999	217	588.05	1043.65	994.40
Kansas	19	1168	332	1278.40	1645.45	3085.80
Colorado	13	630	179	843.30	..	..
West Colorado .....	..	..	..	..	245.95	486.25
Nebraska	5	411	101	335.35	1210.05	564.85
Wyoming .....	..	..	..	..	744.00	198.65
Totals	58	3705	1103	4076.85	4889.10	5319.95
Northern Union Conference						
Iowa	9	778	175	607.45	1058.10	574.70
Minnesota	4	446	147	427.25	789.90	340.50
North Dakota	9	1105	357	1265.75	1324.75	196.75
South Dakota	10	1152	321	1135.75	1498.50	832.02
Totals	32	3481	1000	3436.20	4680.25	1944.07

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Pacific Union Conference						
Arizona	...	...	...	....	147.65	....
California-Nevada	...	...	...	....	654.15	344.60
Southern California	...	...	...	....	1641.00	....
Utah	...	...	...	....	....	....
Totals	...	...	...	....	2442.80	344.60
North Pacific Union Conference						
Western Washington	7	177	166	565.30	1839.10	53.00
Upper Columbia	6	578	263	1011.35	1947.80	320.25
Western Oregon	10	490	144	537.25	75.75	737.00
Southern Idaho	...	...	...	....	330.30	....
Montana	4	116	42	147.50	1612.55	532.25
Totals	27	1361	615	2261.40	5805.50	1642.50
Western Canadian Union Conference						
Alberta	4	221	85	340.70	322.00	917.65
British Columbia	2	221	99	453.65	44.55	753.70
Manitoba	3	357	195	752.60	1345.90	860.75
Saskatchewan	4	604	379	1104.00	917.40	454.65
Totals	13	1403	758	2650.95	2649.85	2986.75
Foreign Union Conferences and Missions						
British	59	5744	2173	5275.53	5319.34	5827.85
Scandinavian	69	9316	6787	4909.68	6000.00	5842.42
East German	260	14311	12940	6269.08	812.75	7797.10
West German	233	13655	12195	6772.72	....	....
Russia	55	3112	...	2260.31	938.33	....
Latin	13	2287	3626	679.25	204.00	400.05
South African	22	2038	585	2536.16	....	....
Australasian	61	4688	1527	5843.87	5721.82	5032.79
Mexican Mission	7	407	269	563.57	569.57	213.07
West Indian	30	307	729	3856.49	....	....
Levant Union	3	...	...	29.73	....	....
Indian Mission	2	285	856	104.18	....	....
Brazil	12	920	...	407.04	....	....
Peru	...	...	...	....	400.00	....
Argentina	7	430	240	1517.75	....	....
Totals North American union conferences...				\$45298.22	\$55006.13	\$41642.16
Totals foreign union conferences and mission fields				41025.36	27965.81	25803.28
Grand totals				\$86333.58	\$82971.94	\$67445.44

Comparative Summary

	1905	1906	1907	1908	1909	1910
Jan.	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23
Feb.	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ..	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34	....
July	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	....
August .	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	....
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	....
Oct.	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	....
Nov. ...	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	....
Dec. ...	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	....
Totals	\$237,000.00	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	.....

Current Mention

— The report of the cotton crop shows that the present planted area exceeds that of last year by 904,000 acres.

— Professor Vincent has announced before the Academy of Medicine, Paris, France, his discovery of an effective anti-typhoid vaccine.

— June 20, by a collapse of a section of the timber work in the underground passages of a mine in Nova Scotia, 35 miners were entombed.

— On June 20 the Statehood bill, providing for the admission of Arizona and New Mexico to the Union, was signed by President Taft. Two more stars are thus added to the flag.

— A revolutionary movement has developed in the northern part of Mexico. The leaders have been arrested, and a quantity of ammunition seized.

— King George V, who was 45 years old on June 3, has announced that the official celebration of his birthday will occur hereafter on June 24, the same date on which his father's birthday was celebrated. The coronation will take place in May, 1911.

— A daring attempt at bank robbery was made in Friedburg, Hesse, on the afternoon of June 22. A bomb was exploded in the city hall, and in the confusion following, the robber entered an adjoining bank, shot the manager, secured a quantity of bank-notes, and fled. Pursued, he shot himself.

— June 20, near Huntington, Ind., a party of seven children, the oldest a girl of seventeen, taken for an automobile ride by a twelve-year-old boy, met with a serious accident. The boy was making the car "wobble" from one side of the road to the other, when the machine overturned. One girl was killed instantly, and the rest of the party received serious injuries.

— The long-continued heavy rains caused a rise in the Potomac River, which, on June 18, reached a height 6 feet above high-water mark. This is the highest point since 1889, when the waters of the river flooded Pennsylvania Avenue, and rowboats were used for the transportation of travelers and sight-seers. Considerable damage has been done to property and shipping on the District side of the river.

— Bread is now made from cottonseed-meal, or flour; and a series of experiments is being carried on by the War Department looking to the adoption of the new bread as an army ration. Those who favor it declare it to be both wholesome and cheap, the chief objections to its use being matters of "palate and prejudice." Attention is called to the familiar fact that a liking for many common and some delicious articles of food, among which are celery, olives, bananas, tomatoes, okra, cantaloupes, etc., must often be acquired.

— Activity marks the customs offices in New York City. Passengers returning from travel or a longer or shorter residence abroad are held strictly to the law for paying customs duties; and all attempts to evade or disassemble are promptly met with arrest and imprisonment. Many prominent persons have, during the past few weeks, suffered arrest and trial, and have paid heavy fines in addition to the regular import duties, for attempting to bring into the United States clothing, jewels, etc., purchased abroad. Federal officers have recently started a crusade against a prominent firm of importers in New York City, charged with attempting to defraud the government. For the quarter ending March 31, approximately \$2,400,000 had been received in duties, fines, etc., as against \$106,000 the previous year.

— What is regarded as the most practical performance in aeronautics so far realized occurred on June 22, when the "Deutschland," a giant dirigible of the Zeppelin type, made its first voyage in regular passenger service. The "Deutschland" carried twenty passengers, and covered the 300 miles from Friedrichshafen to Dusseldorf in nine hours, cutting the fastest railroad time more than one third for a part of the distance. The "Deutschland" has a luxurious cabin, and is furnished with a regular dining service. Its length is 485 feet; width, 46 feet. "Its gas capacity is 24,852 cubic yards, and it carries three motors, having a total of 330 horsepower. It was designed to maintain a speed of 35 miles an hour. Its lifting capacity is 44,000 pounds, of which 11,000 pounds cover the crew, passengers, and express. It is expected to be able to accomplish a continuous trip of 700 miles." Regular trips will be made, and a number of tickets for the first few days have already been sold at from \$25 to \$50 each.

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

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

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

East Michigan Aug. 11-21
 West Michigan Aug. 18-29
 North Michigan, Traverse City
 Aug. 25 to Sept. 4
 Indiana, Indianapolis.... Aug. 25 to Sept. 4
 Wisconsin Sept. 1-11
 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
 Utah, Salt Lake City (conference only)
 Oct. 4-9
 Arizona, Phoenix (conference only), Nov.

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, Fort Worth 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

Cumberland Conference Address

THE office of the Cumberland Conference has been moved from Graysville, Tenn., to 1217 Duncan Ave., Chattanooga, Tenn. The secretary and treasurer of the conference is Annie Kimlin. P. G. STANLEY, President.

Texas Conference Association

THE annual meeting of the Texas Conference Association of Seventh-day Adventists will be held on the camp-ground in connection with the camp-meeting at Fort Worth, Tex., July 21-31. Officers will be elected for the ensuing year. L. W. TERRY, President.

Texas Camp-Meeting

THE annual session of the Texas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Fort Worth, Tex., July 21-31, 1910. It is earnestly desired that a full delegation be present from all the churches in the conference at the first business meeting, which will be held at 9 A. M., Friday, July 22. Officers will be elected and other business of importance to the work in the Texas Conference will be considered. L. W. TERRY, 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. I. MAXWELL, President.

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.

A New Opportunity for City Workers

To meet an urgent demand for a short medical missionary training to fit consecrated women to engage in self-supporting missionary nursing among those of moderate means in our large cities, the Hinsdale Sanitarium and the Illinois Conference have organized, in the city of Chicago, a special six months' training-school, which will open July 10. The old branch sanitarium at 28 Thirty-third Place has been secured for this purpose. It has been thoroughly renovated, and will be used as a home for the students.

The Illinois Conference will supply the Bible and general missionary instruction; the faculty of the Hinsdale Sanitarium will give the medical training. Mature, substantial women who feel a call of God to carry the gospel to our large cities, should write at once for full information. Address Dr. David Paulson, Hinsdale, Ill., or Elder Wm. Covert, 324 Dearborn St., Chicago, Ill.

Business Notices

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.

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.

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.

WANTED.—Graduate nurse, who is married; must give good recommendations. For further information regarding wages, etc., write to Dr. C. P. Farnsworth, Chamberlain, S. D.

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

FOR SALE.—8 acres good for grain or garden; small orchard and berries; good 4-room house; small outbuildings; ¼ mile to church-school and church. Price, \$500 if taken soon. Address Abe Rasmussen, R. F. D. 1, Genesee, Idaho.

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.—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.

WANTED.—Strong young brother and sister to assist in sanitarium. Must know how to give treatments. Wages, besides board, room, and washing: For the woman, \$20 a month; for the man, \$15 for two months, then \$20. Address the Jared Sanitarium, Logansport, Ind.

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

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.

FOR SALE.—Fifty acres of choice land just out of Ft. Myers, Fla. Especially adapted to the growing of oranges, grapefruit, pineapples, etc. A splendid opportunity for winter gardening for Northern markets. No frost. Good shipping facilities. Ideal climate. Several Adventist families will locate there the coming fall. Will sell in 10-acre tracts at a very low price. For further particulars address H. P. Buzzell, 501 South Fourth St., Hamilton, Ohio.

FOR SALE TO ADVENTISTS ONLY.—Two 10-acre tracts across the road from an Adventist academy, in the famous Skagit Valley dairy region in northwest Washington. Each tract is half under cultivation, with balance in pasture. The land is level, and lies 6 or 8 feet above the highest known floods; no dike or ditch taxes. The soil is a rich loam, clay sub-soil, no rock or gravel. Healthful climate, no blizzards, cyclones, or electrical storms, seldom above 85° F., or down to freezing. Good markets, cheap lumber. For further information address T. W. Soules, Mt. Vernon, Wash.

Addresses Wanted

ANY one knowing the address of Brother Eddie Taylor will confer a favor by sending the same to J. F. McIntyre, Box 67, Inland, Neb.

Any one knowing the address of Miss Phoebe Ellwanger, Mr. Sanford Nelson, or Miss Marie Jones will confer a favor by sending such information to Mrs. G. F. Williams, church clerk, 958 Louis Ave., Milwaukee, Wis.

Publications Wanted

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

Mrs. Lizzie Manjer, Childress, Tex.

Thos. De Moulpied, Central Lake, Mich.

Charles Clifton, Roscommon, Mich., a continuous supply of papers, periodicals, and tracts.

J. M. Alexander, 406 South Vine St., Urbana, Ill., *Signs, Instructor, Watchman, and Protestant Magazine.*

Mrs. James F. Woods, 322 South Detroit St., Warsaw, Ind., *Signs of the Times, Watchman, Life and Health.*

E. J. Harvey, Box 851, Winnipeg, Manitoba, any of our denominational periodicals and tracts in English and foreign languages.

Mrs. Iza E. Clement, Griffin, Ga., *Signs of the Times, Youth's Instructor, Liberty, Life and Health, Protestant Magazine, and Watchman.*

Mrs. Alice Cole, Ringgold, La., desires to express her thanks for papers already sent to her, and would appreciate a further supply of all our periodicals.

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

Obituaries

HINGSON.—Fell asleep in her home at Nocatee, Fla., June 5, 1910, Mrs. James Hingson, aged sixty-seven years. Sister Hingson, with her husband and three daughters, accepted the truth at Fort Ogden, Fla., in the summer of 1898. She leaves a husband, six children, and a number of grandchildren to mourn. No minister being present, words of comfort and admonition were spoken by Prof. B. D. Gullett, at the Fort Ogden Cemetery. W. F. MARTIN.

FREDERICKSON.—Died near Ruthven, Iowa, May 12, 1910, Christopher Frederickson, aged 81 years. On May 22, 1848, he was married to Johanna Peterson. To this union six children were born, five of whom survive him. In 1876 he accepted the Seventh-day Adventist faith, under the labors of Elder J. G. Matteson, and he ever remained a faithful Christian. His aged companion and his children look forward with hope to the resurrection morning. J. C. CLEMENS.

(Danish paper, please copy.)

OMWAKE.—Jeremiah Omwake was born in Pennsylvania, April 20, 1829, and died April 22, 1910, near Napoleon, Ohio, where he had lived forty-five years. At the call to defend his country, he was quick to enlist, and to that cause gave the vigor of his early years. Later in life he heard the call of the Saviour, and entered his service, becoming his faithful follower, and rejoicing in the promise of his soon coming. The bereaved wife, with sons and daughters, are left to mourn. Words of comfort were spoken at the funeral by the writer. A. C. SHANNON.

WOODELL.—Died May 24, 1910, Enoch Claude Woodell, aged 40 years, 1 month, and 23 days. He accepted present truth in 1895. The funeral service was conducted by the writer at the residence of the deceased in High Point, N. C. He leaves a wife, an aged father, three brothers, and two sisters to mourn. W. L. KILLEN.

KELLEY.—Died at Cincinnati, Ohio, May 30, 1910, Amelia Kelley. She was resigned to her lot, and died peacefully. She had been a member of the Seventh-day Adventist church at Cincinnati for about eight years. The only survivor out of her family is a grandson two years of age. The body was taken to New Richmond, Ohio, for interment. JOHN P. GAEDE.

AMICK.—Miss Ida Welsh was born in McConnellsville, Ohio, June 9, 1854, and died May 8, 1910. In 1881 she was united in marriage to Alexander Amick. She united with the Seventh-day Adventist Church in 1887. Notwithstanding the last fourteen years of her life were passed under severe affliction, she lived a consistent Christian life. Two children are left to mourn the loss of a mother. JOHN F. STEELE.

JEFFCOTT.—E. Maude Jeffcott (née Ball) was born in Indiana, afterward living in Kansas and Colorado, where she died at Hayden, May 29, 1910. In 1896 she attended Union College, and although never connected with us as a people, the truth and those who believed it were dear to her, and she kept the Sabbath, although for several years separated from those of like faith. On May 30 she was laid to rest, just one year from her marriage to W. D. Jeffcott. J. T. SPRIGGS.

GAGE.—Died at the home of her parents, near East Richford, Vt., May 4, 1910, Pearl Lena, youngest daughter of John and Alice J. Gage, aged 12 years, 10 months, and 3 days. Pearl was a sincere little Christian. She leaves to mourn their loss a father and mother, two sisters, and one brother. The funeral services were held at the M. E. church at Richford, where words of comfort were spoken by the pastor, W. E. Douglas, from 2 Sam. 15:24. E. J. MILLER.

HARDING.—"I am trusting." Having thus expressed her confidence in the Saviour she had loved and served, Sister Phoebe Elizabeth Dickerson Harding fell asleep at her home in Marion, Ohio, May 29, 1910, aged 66 years, 5 months, and 8 days. She was married to Dr. George Tyrone Harding, May 7, 1864. They have been the parents of eight children, two of whom died in childhood. She bore her extended illness without complaint, being sustained by the Christian's hope. H. M. JUMP.

SAUNDERS.—Died at Corning, N. Y., June 4, 1910, Sister Henrietta Saunders, aged 46 years, 3 months, and 16 days. About twelve years ago she heard the truths of this message, and joined the Adventist Church, of which she has since been a faithful and consistent member. Her husband, father, three brothers, and four sisters are deeply grieved by her sudden death, but they sorrow not as those who have no hope. Remarks at the funeral were made from Mark 14:8. H. W. CARR.

COLEMAN.—Charles Coleman was born at North Currey, Summersetshire, England, Sept. 20, 1841, and died in Steuben, Ohio, April 20, 1910, aged 68 years and 7 months. At the time of the Civil War he enlisted, serving his adopted country faithfully for three years and two months. June 6, 1867, he was married to Tryphena C. Haynes. To this union were born nine children, six of whom died in infancy. At the age of forty-three he was converted under the labors of Elder L. A. Hoopes, and united with the Seventh-day Adventist Church. He leaves a wife, three children, eight grandchildren, a brother, and a sister to mourn. The funeral services were conducted by Elder R. G. Patterson. MARTHA COLEMAN.

PRICE.—Sister Minnie Myrtle Price, daughter of Brother and Sister L. D. and C. S. Night, was born in Harvey County, Kansas, Oct. 20, 1879, and died May 27, 1910, aged 30 years, 7 months, and 7 days. She leaves a husband, father, three brothers, and many other friends to miss her and to mourn. R. D. BENHAM.

HENRY.—Died on the Six Nations' reservation, in Ontario, Canada, Brother Isaac Henry, aged sixty-seven years. He came into the truth about twelve years ago, under the labors of Elder Wm. Simpson, and has remained faithful to the cause he loved. The funeral service was conducted by the writer. Text, John 17:3. MATT J. ALLEN.

SAXTON.—Cyrus Saxton was born Feb. 6, 1834, and died May 4, 1910, aged 76 years, 2 months, and 28 days. For some years he lived the message, then fell away for a time. A few days before his death, he began to seek the Lord, and found him precious to his soul. He died with the hope of eternal life, expecting a part in the first resurrection. G. MASON ELLIS.

POWERS.—Ida Mary Oleson was born in Richland County, Wisconsin, Feb. 10, 1868, and died at Sanitarium, Cal., May 15, 1910, in her forty-third year. At the age of twenty-three she was married to Jason D. Powers. She began the observance of the Sabbath five years later. She died in the triumph of the blessed hope. Her husband and two children mourn her loss. C. L. TAYLOR.

HUGH.—Sister W. M. Hugh was born in County Cavan, Ireland, and was married in 1863. In 1880, with her husband and six children, she came to Canada. For many years mother's hope has been in Christ as her Saviour and friend; her faith and confidence sustained her in her long and trying illness. Words of comfort were spoken at the funeral service by the Methodist pastor, J. W. Hollingrath. Text, Rev. 14:13. ELIZABETH M. HUGH.

MILLER.—Died at Monroe, Wash., Sister Elizabeth Miller, in the seventy-fourth year of her age. She was born in Ohio, in 1836. At the age of twenty-five she was converted, and joined the Methodist Church, in which she continued till about two years ago, when she accepted the views held by Seventh-day Adventists. She loved to dwell upon the blessed hope of Jesus' soon coming. A husband, two daughters, one son, five grandchildren, and numerous other relatives are left to mourn. WM. J. BOYNTON.

CHURCHILL.—Phoebe Jane Churchill (née Stoddard) was born at Defiance, Ohio, Oct. 29, 1838, and died at Goshen, Ind., June 5, 1910. In 1867 she was married to William W. Churchill. When a young girl, she gave her heart to God; and when the third angel's message came to her, she accepted the truth, and joined the Seventh-day Adventist Church about five years ago. Sister Churchill rejoiced in the blessed hope of a soon-coming Saviour, and was made happy to see her husband unite with the church last November. One son, one daughter, and the bereaved husband are left to mourn. A. L. MILLER.

BUSH.—Dr. Camillus Bush was born in Woodland, Cal., Feb. 4, 1878, and died from an attack of typhoid-pneumonia at San Francisco, Cal., May 28, 1910. It was a great pleasure to him both publicly and privately to confess his faith in the simple but enduring truths of the third angel's message. At one time he was asked to fill temporarily the office of medical superintendent of St. Helena Sanitarium, which he did with eminent success. At the time of his death he was engaged in private surgical practise in San Francisco, though still an active member of the sanitarium board of management. He died with a bright hope and firm trust in God. Funeral services were held in Woodland, conducted by the writer. A father, mother, and sister mourn his loss. C. L. TAYLOR.



WASHINGTON, D. C., JUNE 30, 1910

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THE *Signs Monthly* for July contains many excellent articles, which will be of interest to all. The articles dealing with the subject of religious liberty are alone worth the price of the journal.

WHILE making a tour among the churches in Korea, Elder C. L. Butterfield writes that he expected to be at Soonan, Sabbath, June 25, to attend the closing exercises of the school there, when twenty or more of the students would be baptized. This is certainly a very encouraging ending for our Soonan mission school.

ELDERS A. G. Daniells, G. B. Thompson, E. R. Palmer, H. R. Salisbury, W. T. Knox, and J. L. Shaw, who have been in attendance at the educational convention or other gatherings during the last few weeks, have returned to the General Conference Office to look after work pertaining to their respective departments.

THE editor of the REVIEW, W. A. Spicer, who is attending the European camp-meetings, reports excellent meetings in the various gatherings he has visited throughout Europe. In a personal note written from Finland, he says: "This is my first round in Scandinavia. I have had to speak in English, a brother putting it into Swedish, and then another from Swedish into Finnish; but the word of the Lord works just the same as if there were no translation. It has been a fine meeting." There are no limitations to the message of truth. It is going with power to-day to every nation, kindred, tongue, and people.

THE first school announcement for 1910-11 to reach us is that of the Washington Foreign Mission Seminary. This school occupies a unique position in our educational work, in that its chief purpose is to afford a short and as far as possible thorough preparation to young men and women who are planning to enter upon work soon in other lands. A large per cent of its students thus far have entered foreign fields, and the prospect for the enrolment of a large number of such students for the next year is most encouraging. It would be well for every one who expects soon to enter upon work in other lands, to plan to spend one or two years at the Foreign Mission Seminary. A copy of the announcement may be obtained by addressing the president, Prof. J. L. Shaw, Takoma Park, Washington, D. C.

EXCELLENT reports from the educational convention at Berrien Springs, Mich., are brought by those who attended that gathering. Prof. H. R. Salisbury, secretary of the General Conference Educational Department, said it was by far the best educational convention which the teachers of our schools have ever held. The attendance was larger than expected, fully 150, representing all our advanced schools in the United States, being present. Much hard, earnest study was given to educational problems, the excellent results of which will be seen in the future of our school work. Brother Salisbury will present a report of the convention in his department next week. Later the full proceedings, including the papers presented, resolutions discussed, and plans adopted, will be printed in permanent form.

BEING somewhat broken down physically as a result of Sister Prescott's sickness and death, Prof. W. W. Prescott finds it necessary to go aside for a short time in order to gain the needed rest, and has accordingly gone to Maine for the summer. Brother Prescott has been under a severe strain of work for many years, and has often labored beyond his strength in the discharge of the heavy responsibilities resting upon him. Particularly has this been true in the removal to Washington, with the consequent inconvenience and lack of proper help and facilities in building up the work in a new place. In all these changes, and in the trials through which this movement has passed during that time, our brother has stood as a faithful sentinel, loyal to the cause of this message. He deserves a rest from these burdens, and we only wish that it did not have to be taken under the cloud of a great sorrow. Let the prayers of all attend him, that he may soon be restored to physical vigor, and again take his place in the active prosecution of this movement to which he has dedicated his life. To all those who have written and telegraphed him so kindly, he desires us to express his appreciation of their sympathy, as he has been unable to answer the letters received. Any mail addressed to him as usual will be forwarded. As he finds time and strength, Brother Prescott will continue his contributions to the editorial columns of the REVIEW.

"DISHONORING the Flag," "The Causes of the Great War Between Russian and Japan," "What It Means for the President of a Republic to Visit Rome," and many other interesting articles go to make up the July *Watchman*. This magazine contains excellent matter, is well illustrated, and should meet with a hearty reception by all.

A Final Appeal in Behalf of the Midsummer Offerings for Missions

IN previous numbers of the REVIEW, we have already set before our people the great importance of this midsummer offering for missions, which is to be taken next Sabbath, July 2. Before this paper reaches its most distant readers, many will already have given liberally of their means in response to this call. But realizing to some degree what is involved in the success or failure of this offering, I am constrained to make an appeal directly to all who have not yet made a liberal offering.

There is much at stake over there in the dark lands where our missionaries have been sent, with no other earthly support than that which comes from our donations. Many of our faithful laborers are living where they do not enjoy the blessings and privileges of a Christian land like ours; many are laboring almost alone, struggling with the awfully depressing influences of heathenism; some are fighting the malignant diseases of the tropics; and all are dependent upon God and upon his people for their support.

At the General Conference Council held last spring, when appropriations were made to our mission fields, it was necessary either to stop our ears to many of the most urgent appeals for help from foreign lands, or to look forward by faith to a substantial increase this year in our offerings to missions. As our union conference presidents and other members of the General Conference Committee studied the situation together, they decided to launch out by faith, and supply the most urgent needs, trusting, as in the past, that the Lord through his people would supply the needed means for the workers.

In past years the midsummer offering has amounted to from eight to fifteen thousand dollars. It was believed that our people would cheerfully respond at this time with a donation of at least twenty-five thousand dollars, and the plans for foreign missions were laid accordingly. Many who read this appeal may not have given their donation, or may not have decided what it shall be. Some may not have had the privilege of meeting with their brethren and sisters on the day appointed, and so the opportunity may have passed by. Some through lack of means may have postponed their offering, and still others may not have had the needs placed clearly before them. To all such we would say that it is not too late. We invite you to give this question earnest and prayerful study at the family altar or in secret, and there decide what your part shall be in this offering. There is still time and opportunity for your gift to be sent in through your church or conference treasurer.

A. G. DANIELLS.