



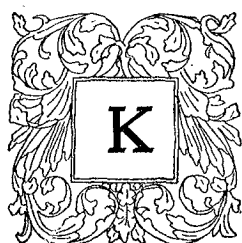
The Advent Review and Herald Sabbath

Vol. 87

Takoma Park Station, Washington, D. C., May 12, 1910

No. 19

Evil Speaking



KEEP clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*Selected.*

Behold
He
Cometh

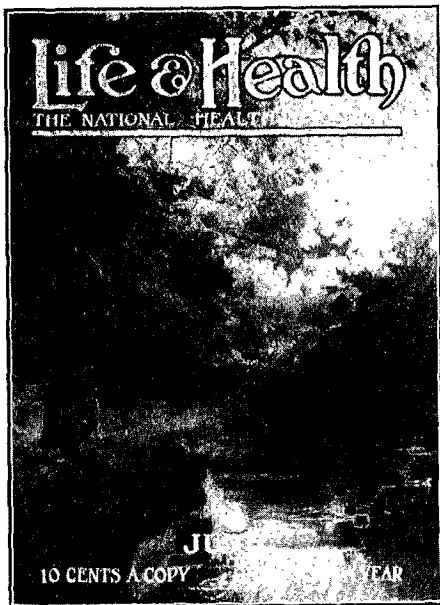
Go to the
Lag and
the Ceremony

The First of Three Big Summer Numbers

The
June

LIFE & HEALTH

THE NATIONAL HEALTH MAGAZINE



No pains have been spared to make the June LIFE AND HEALTH in every respect the most strikingly handsome publication ever issued from the Review and Herald presses. The beautiful three-color cover design is the most attractive LIFE AND HEALTH has ever had. The one-color reproduction here fails to do it justice. The contents are in keeping with the striking appearance of the magazine.

EARN A SCHOLARSHIP

Last year, student workers sold nearly 80,000 copies of one summer issue. This year, in giving them a vastly better magazine to work with, we hope the circulation of one or all of these summer issues will pass the 100,000 mark. Note the features for June:—

SENATOR OWEN

The leading feature for June is a personal expression from a United States Senator, Robert L. Owen, of Oklahoma, author of the pending bill for a national Department of Health. Senator Owen writes on "The Conservation of Life and Health." The nature of Senator Owen's bill, and the speech he recently delivered on the floor of the Senate in support of it, are also discussed.

LOOKING BACKWARD

There is an engaging romantic touch about Henry Waldorf Francis's article on "Early Twentieth Century Civilization." The writer imagines himself in a state of civilization in which all the necessary health reforms have been accomplished, looking back upon the conditions of to-day. The article gives a careful survey of the health field from an odd view-point, and will be read by many to whom dry facts and statistics would make scanty appeal.

PROFESSOR CROMIE

"The Results of Physical Training" is the subject of Prof. W. J. Cromie's June article in LIFE

AND HEALTH. Professor Cromie, as physical instructor in the University of Pennsylvania, brings a valuable personal experience to bear upon the subject. The article is illustrated with practical examples.

THE OUTDOOR LIFE

Dr. George Wharton James makes his appeal for the outdoor life in the June number under the title, "The Perfection of God's Great Out-of-Doors." The June instalment of the series will not be disappointing.

DR. WARBASSE

"Open-Air Schools" is a timely subject for discussion in June, and no one could treat it more intelligently than has Dr. James P. Warbasse, author of "Medical Sociology" and former editor of the NEW YORK STATE JOURNAL OF MEDICINE. The subject is one of practical interest, and should receive careful consideration from LIFE AND HEALTH readers.

Dr. Henry R. Harrower, editor of the MEDICAL STANDARD, Chicago, writes on the subject, "The Elimination of Disease."

THAT BOY OF YOURS

Dr. Musselman's article in this issue is on the subject, "The World the Boy Lives In," and he will doubtless introduce many of his readers into strange scenes in an unfamiliar country. The introduction will do them good.

THE PICTURE SHOW

A vast danger looms up before the American people in the growth of the moving-picture show business. It is pointed out clearly in the June LIFE AND HEALTH under the caption, "The Death-Dealing Picture Show." Some striking facts stand forth with startling clearness.

ON TYPHOID FEVER

Alfred B. Olsen, M. D., D. P. H., discusses a very important subject in a lucid manner in his article on "Prevention of Typhoid Fever." His article has a practical value for every reader.

Send ten cents to-day for a sample copy, and get one of the first numbers off the press.

Address Your Tract Society

REVIEW & HERALD PUB. ASSN.
Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 12, 1910

No. 19

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

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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General Articles

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

The Gift of Speech

MRS. E. G. WHITE

SPEECH is one of the great gifts of God. It is the means by which the thoughts of the heart are communicated. It is with the tongue that we offer prayer and praise to God. With the tongue we convince and persuade. With the tongue we comfort and bless, soothing the bruised, wounded soul. With the tongue we may make known the wonders of the grace of God. With the tongue also we may utter perverse things, speaking words that sting like an adder.

The tongue is a little member, but the words it frames have great power. The Lord declares, "The tongue can no man tame." It has set nation against nation, and has caused war and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many hearts. And when words are spoken because God says, "Speak unto them my words," they often cause sorrow unto repentance.

Of the unsanctified tongue the apostle James writes: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Satan puts into the mind thoughts which the Christian should never utter. The scornful retort, the bitter passionate utterance, the cruel, suspicious charge, are

from him. How many words are spoken that do only harm to those who utter them and to those who hear! Hard words beat upon the heart, awaking to life its worst passions. Those who do evil with their tongues, who sow discord by selfish, jealous words, grieve the Holy Spirit; for they are working at cross-purposes with God.

The apostle, seeing the inclination to abuse the gift of speech, gives direction concerning its use. "Let no corrupt communication proceed out of your mouth," he says, "but that which is good to the use of edifying." The word "corrupt" means here any word that would make an impression detrimental to holy principles and undefiled religion, any communication that would eclipse the view of Christ, and blot from the mind true sympathy and love. It includes impure hints, which, unless instantly resisted, lead to great sin. Upon every one is laid the duty of barring the way against corrupt communications.

It is God's purpose that the glory of Christ shall appear in his children. In all his teaching, Christ presented pure, unadulterated principles. He did no sin, neither was guile found in his mouth. Constantly there flowed from his lips holy, ennobling truths. He spoke as never man spoke, with a pathos that touched the heart. He was filled with holy wrath as he saw the Jewish leaders teaching for doctrines the commandments of men, and he spoke to them with the authority of true greatness. With terrible power he denounced all artful intrigue, all dishonest practises. He cleansed the temple from its pollution, as he desires to cleanse our hearts from everything bearing any resemblance to fraud. The truth never languished on his lips. With fearlessness he exposed the hypocrisy of priest and ruler, Pharisee and Sadducee.

Guard well the talent of speech; for it is a mighty power for evil as well as for good. You can not be too careful of what you say; for the words you utter show what power is controlling the heart. If Christ rules there, your words will reveal the beauty, purity, and fragrance of a character molded and fashioned by his will. But if you are under the guidance of the enemy of all good, your words will echo his sentiments.

The great responsibility bound up in the use of the gift of speech is plainly made known by the Word of God. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," Christ declared. And the psalmist asks, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with

his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

"Keep thy tongue from evil, and thy lips from speaking guile." The wild beast of the forest may be tamed, "but the tongue can no man tame." Only through Christ can we gain the victory over the desire to speak hasty, unchrist-like words. When in his strength we refuse to give utterance to Satan's suggestions, the plant of bitterness in our hearts withers and dies. The Holy Spirit can make the tongue a savor of life unto life.

Independence of Simplicity

PHILIP GIDDINGS

WE are cumbered with too much. From the condition of upright simplicity in which God made man, sin and "civilization" have sought out many inventions, and wrought out as many complications. There are multitudes of things which we think we can not get along without. Our cultivated whims have become wants that bind us. And there are those who glory in the number of things they must have, rather than in their fewness, and seem to rate their own importance accordingly. You would laugh at the swimmer who prides himself that he can swim in a one-thousand-dollar buoy suit, but can't swim at all without! There's a lightness, a freeness, to him who is not weighted with trappings. He feels that pleasure analogous to what those feel who need no crutches.

The writer can picture no scene so lovely as Adam and Eve in the garden under bowers; nothing so peacefully scenic as the river, going out of Eden to water the garden, meandering through meadowy embankments. Civilization's artificial rose may be admirable for execution, but it lacks life and freshness and fragrance.

When Diocletian was recalled to his seat in the government which he had resigned, he replied, "If you could see the cabbages I raise in my garden, you wouldn't ask me to take a throne."

"Back to the land!" "Back to the country!" is a refreshing reactionary cry of some of the weary multitudes, who are sensible, at least, of part of what's the matter.

The time will come (and with some, now is) when people will take pride in what they can do without, rather than in what they must have. A man, boast-

ing against a poorer man, once said: "Look here: I have just paid the doctor five dollars for medicine, but you don't have a cent." But better be *well* than only *well-off*. Better is he who can sleep on Bethel's hard ground, with harder stone for pillow, and dream of angels, than he who can't do so even on a spring mattress. Of all men that should be free from encumbrances, is the soldier — the Christian soldier. "No man that warreth entangleth himself with the affairs of this life." He has to strip off many of those things called "conveniences." It has been a strange observation that some think themselves first-class soldiers because they need a soft place. But Paul's description of "a good soldier of Jesus Christ" is that he "endure hardness." The worldly soldier should not outbrave the heavenly soldier, though we fear he has often done so. A bishop, on returning to England, being asked in a meeting if the aborigines in the forest land had been evangelized, answered: "I am sorry to say, ministers are not so willing to fight Christ's battles as the king's soldiers are to fight the nation's battles. We can not get men who are willing to go where the comforts of life are not easily accessible"! What a shame!

But Paul, next to the Master himself, has left us a noble example of this independence of things. We can well imagine the once lofty position of this Jewish master, who profited in the Jews' religion above many his equals, and who, as for the flesh, had more than any other man wherein he might trust; education and culture had given him the right to as fine a taste as any other; but all these he was willing, if necessary, to forego; not because he was a cheaper man, but because God's cause was *dearer*. Lawfully pleasant things were due to him as to any other, but if they were not expedient to running his errand, they must go. He knew how to abound, as well as how to be abased: everywhere and in all things, he was instructed both to be full and to be hungry, both to abound and to suffer need. Phil. 4:12. With lawful claims on "all things," he would "not be brought under the power of any." 1 Cor. 6:12. "For the gospel's sake," unto the Jews he would become as a Jew to gain the Jews; to the weak he would become as weak to gain the weak; he would become all things to all men, that he might by all means save some.

As I read of the systematic benevolence and personal economy of Wesley, parting with his salary as he did, and contenting himself with necessities, I saw a man who had the master-key to missionary expediency,—a man who had unfettered himself so as to be fleetier in running his race.

And as I notice some of our own missionaries,—men who have foregone things dear to them at home, to line themselves up to a situation in foreign lands, adopting primitive methods as long as necessary to pioneer through the missionary jungle,—I observe they have achieved a success and left an influence corresponding to their zealous hardihood.

These are men who have not simply contented themselves as "war correspondents" at some safe distance from the firing, writing about other men's fights, but who, dashing themselves into the midst of the fray, with their swords in action, record again "acts of the apostles."

"John was a type of the last-day messengers of God. . . . They will not be concerned about wearing soft raiment, nor will they live luxuriously. They will be content to be voices of God, crying in the wilderness of sin."

Many things men boast of as marks of superiority might be, after all, only badges of our shame, evidences of the loss of our first estate. Let us not glory in our shame, nor introduce our conceit into the gospel. Let us fear, lest by any means, as the serpent beguiled Eve through his subtilty, so our minds should be corrupted from the simplicity that is in Christ. 2 Cor. 11:3.

Roseau, West Indies.

Our Home Port

DELWIN REES BUCKNER

THE wave-lashed, weather-beaten bark that brings

Its fragrant spices, woven silks, and gold,

Piled on its decks and stored within its hold,

Rich treasures that would gladden any king,

Is glad to anchor in some friendly bay
And leave the blinding mists and heaving swells;

Is glad to hear again the sweet-toned bells

That call God's faithful to his house to pray.

But gladder far than any homesick crew,
That plant their feet upon their native beach

And tread familiar, tree-flanked streets once more,

I'll be, if rich in faith, if tried, but true,
In God's own time it be my lot to reach

That golden city on the distant shore.

Ambato, Ecuador.

Attending Church

WILLIAM COVERT

THE apostle Paul says we should not neglect the religious assemblies of God's people, and that this injunction should be heeded so much the more as we see the great and final day approaching. Heb. 10:21-25. No amount of reading or devotion at home will compensate for the lost meeting, for the Lord attends the meeting at the appointed time, but he has not made an arrangement to meet with the one who might be there but acts the part of a truant. On the other hand, he requests that all members who are so situated that it is possible, should meet him at the house where the congregation assembles, for he is in the midst of the congregation thus assembled, and his blessing is poured out there.

You who willingly stay away from the church are making a twofold failure.

You fail to get what the Lord had intended you to receive, and you fail to impart what the Lord had asked you to give away. By remaining away you missed the Sabbath-school lesson which was recited, the sermon that was preached, the prayers which were offered, and the songs which were sung. Your absence was noticed, your place was vacant, and the whole church was robbed of what was its due. And besides, if you do not change for the better, you are in danger of sliding back until you are lost forever.

But why do you stay away if it is not because of the darkness of your mind? And if this is the reason, then certainly you would do well to go to church, and seek for the light which the Sun of Righteousness could shed on your path.

Do you know that your way in absentsing yourself from the church is like the way of the wandering, shepherdless sheep, that tries to shelter apart from the flock, and to feed outside the pasture, but finally dies of fear, of thirst, and of hunger? You can not elevate the cause of Christ, nor build up its missions, if you habitually lose the benefit of its assemblies. The services and the fellowship of the congregation, which are a great solace and strength to those who do attend, are all lost to you who remain away. And barrenness of soul, with loss of appetite for spiritual things, must inevitably come to all such persons. Therefore, reform before it is too late. Please do not allow your seat to be vacant another Sabbath.

Chicago, Ill.

Wonderful Counselor

JOHN HOFFMAN

"I COUNSEL thee to buy of me gold tried in the fire, that thou mayest be rich." Rev. 3:18. These words are spoken by the faithful and true Witness after he has told us how poor and wretched we are. But how shall poor people buy? and where shall the means be found? The Lord himself tells us: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy . . . wine and milk without money." Isa. 55:1. When the poor may buy for nothing, they must be foolish to continue in their poverty. Let us therefore accept this invitation!

What is this gold which we are counseled to buy? "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire." 1 Peter 1:7. The Lord always wants us to have the best, and here is something that is much more precious than perishable gold, though it be tried in fire. A tried faith is the gold the Lord counsels us to buy. That such a faith is precious we learn from Rev. 3:10, where the Lord says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." A faith that keeps God's word through trials and difficulties, as-

sure its possessor of God's protecting care, of a home in God's everlasting kingdom, and of a place in the heavenly city, where the streets are paved with imperishable gold like transparent glass.

Where shall such a faith be found? — In the school of experience; in the adversities and trials the Lord allows to come in our way. In such furnaces the quality and purity of our faith are tried. They are the crucibles where the dross is burned away, and the gold is cleansed till the Master can see his own image therein. No wonder then that Paul cries out: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. Peter, setting forth the same thought, says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4:12. When Job had passed through the fiery trials, he was a better man than before. The three worthies in the fiery furnace and Daniel in the den of lions were given opportunity to buy the gold which the Lord counsels us to buy. Do we have such a trust in God as those men had? And do we hold fast to God's promises in hours of trial? If we do, we are joint heirs with Jesus Christ to the imperishable inheritance.

Life affords many opportunities for the purchase of the precious gold which we are counseled to buy. Remember that the God of Israel is still alive; that the God of Daniel and the three worthies has the same power to quench the fire and close the lions' mouths as in olden time. The waters of the Red Sea and the billows of overflowing Jordan are just as ready to obey his will to-day as they were three thousand years ago. Hold on to the anchor chain of the sure promises of God, and when the storm has passed over, you will find your little craft safely anchored in the peaceful harbor of eternal life.

Stockholm, Sweden.

The Overcomer's Reward

J. A. HOLTON

How many and varied are the promises held out to the saint that overcomes! Yea, in God's Word there are many scriptures which are as strong searchlights throwing their luminous light far across this sea of turmoil and strife, to the borders of eternity. How they make the mansions of the ransomed sparkle! How near the land looks! As one stops to admire the beauty of those celestial shores, he can imagine that he hears the music. But no, we are not permitted to hear a single strain from those golden harps as the skilled hands of angels sweep over them, fairly making heaven ring. The Testimonies tell us that we would be unfitted for life should we hear one of those melodies.

As one travels in this world, he sees sights which seem unmarred by the traits of sin. But grander than any sight to be seen to-day will be the earth in its new Edenic state. Then the most humble child will be infinitely wiser than earth's wisest men of to-day. We may not be able to mingle in the high society of earth, but then we shall be among the noblest and highest. We shall be with Moses, Abraham, and Isaac, with Paul and with John, even with Jesus, the great King of kings and Lord of lords. Glorious thought that such lowly ones as we should be permitted to enjoy such bliss!

Then through the ceaseless ages of eternity the loved of earth from every age and clime will come to Zion with songs and everlasting joys upon their heads. Our joy will not be lessened by the thought of having to leave it soon. No, for after being there ten thousand years, we shall have no shorter time to stay.

Ought we not to be content, then, whether in sickness or health, whether in tribulation or prosperity? Our trials can not last long, for life is short at its best. Then, too, we have the glorious promise that all things work together for good to them that love God. The sufferings of this present world are not worthy to be compared with the glory which shall be revealed in us. Rom. 8:18. Think of it, not worthy of comparison!

The most inventive mind can not picture upon the canvas of imagination the glories of that celestial abode. The most versatile mind fails when trying to depict its grandeur. The curtains were drawn apart, as it were, so that John caught a glimpse of the New Jerusalem, and he, in turn, wrote for us what he saw, as recorded in Revelation 22.

Then as letters of diamond in a setting of gold, we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Behold, I come quickly." God help us to be ready.

McIntosh, Minn.

Hiding From God

A TEACHER once held up a vase of water in which a goldfish was swimming about, and said to the children before him: "See the fish hide. Do you see him now?"

"Yes, sir," the children shouted.

And as the fish moved in all directions, the question, "Do you see him now?" was repeated, calling forth the same eager reply: "Yes, sir."

"Can't he hide from you?" asked the teacher.

"No, sir," was the reply.

"Why?"

"Because we see through the glass."

"So," said the teacher, "God sees right through our hearts. We can not hide from him."

A Question

MARY L. HANLEY

"WHY is it that a returned missionary can think of, talk of, and plan for, little else than his mission field?" was the question asked me recently by a brother whom I was trying to interest in the needy fields of Mexico, our sister republic.

Why? The reason is very simple. The Lord says the harvest is great, and the laborers few, but we can not fully realize what that means in this land where every one may possess a Bible, and is free to study and worship as he pleases. But go to a foreign field where the Word of God is strictly forbidden; see the ignorance, depravity, and sin which hold dominion over the people; teach them of the lowly Jesus, of his love and mercy toward them, and of his soon coming; and mark the transformation wrought in their lives when they accept this same Jesus,—then you will understand why we love our mission fields, and why they fill our minds to the exclusion of almost everything else.

Thousands upon thousands of people are waiting to be told of the power of God to save them from their sins. And we—we who have the light—are the ones to do this; but how many are asleep!

Here in our own loved States our church-members listen calmly to an appeal from a foreign missionary, and remark rather petulantly: "Of course I believe in foreign missions. Why, I gave a dollar last year!" View the beautiful homes provided with every modern convenience and luxury, acres added to acres, and hear the echo—"A dollar last year!"

It is easy to sit comfortably at home and read the reports of the faithful workers, but how many are trying conscientiously to help them?

After we have once seen the soul sickness and longing after a better life, an impression is made upon our hearts which we can not soon forget. "Out of the abundance of the heart the mouth speaketh." And that is the reason we think of, talk about, and plan for our work.

A thousand dollars a day is necessary to carry on the work in our foreign fields; besides many are engaged in self-supporting missionary work.

When I see money being freely spent for adornment and useless articles, a thought like this always flashes through my mind: "O, if we only had that much to finish paying for our little school-house, and to buy our tracts and periodicals for the coming month, and the many other articles needed to carry on our humble work for the Master!"

Argo, Kan.

It is vain for you to expect, it is impudent for you to ask of God, forgiveness on your behalf, if you refuse to exercise this forgiving temper with respect to others.—*Hoadley.*



There's Never a Night

THERE'S never a night but is followed
by day,
And the darkest to dawn must give
place:

There's never a sorrow that crosses our
way

But is sent with a message of grace.
It comes to the peasant, it comes to the
king,

It comes in our pleasures and pain;
It comes from the Father of mercies, to
bring

To his fold his own stray ones again.

O soul! is thy burden too heavy to bear?
Does the load seem too weighty for
one?

There's a Helper at hand all thy sorrows
to share,

'Tis thy Father's own well-beloved
Son.

Then cast every burden on Jesus thy
Lord,

And thy troubles will quickly depart;
Make every sweet promise in his pre-
cious Word

An entrance to his loving heart.

—Rev. John Williams.

The Power of Song

G. B. THOMPSON

ANGELS around the throne of God
sing. The redeemed will sing in eter-
nity. Singing is an important part of
worship, and may be a great factor in
the salvation of sinners. Many have
been reclaimed from a sinful life through
impressions made by a song. The fol-
lowing story, taken from an exchange,
illustrates the power of a well-rendered
song:—

"When we were on the Pacific Coast,
thirty men, red-eyed and disheveled,
lined up before a judge of a San Fran-
cisco police court. It was the regular
morning company of drunks and dis-
orderlies. Some were old and hardened;
others hung their heads in shame. Just
as the momentary disorder attending the
bringing in of the prisoners quieted
down, a strange thing happened. A
strong, clear voice from below began
singing:—

"Last night as I lay sleeping,
There came a dream so fair;"

"Last night? It had been for them
all a nightmare or a drunken stupor.
The song was such a contrast to the hor-
rible fact that no one could avoid the
sudden shock at the thought the song
suggested.

"I stood in old Jerusalem,
Beside the temple there."

"The song went on. The judge had
paused. He made a quiet inquiry. A
former member of a famous opera com-

pany was waiting trial for forgery. It
was he who was singing in his cell.

"Meanwhile the song went on. Every
man in the line showed emotion. One
boy at the end of the line, after des-
perate effort at self-control, leaned
against the wall, buried his face in his
folded arms, and sobbed: 'O mother!
mother!'

"The sobs, cutting the weary hearts
of the men who heard, and the song,
still welling its way through the court-
room, blended in the hush. At length
one man protested:—

"'Judge,' he said, 'have we got to
submit to this? We're here to take our
punishment, but this ——.' He, too, be-
gan to sob.

"It was impossible to proceed with
the business of the court, yet the judge
gave no order to stop singing. The po-
lice sergeant, after a surprised effort to
keep the men in line, stepped back and
waited with the rest. The song moved
to its climax:—

"'Jerusalem! Jerusalem! Sing, for the
night is o'er!
Hosanna in the highest, Hosanna for-
evermore.'

"In an ecstasy of melody the last
words rang out, and then there was
silence.

"The judge looked into the faces of
the men before him. There was not one
who was not touched by the song; not
one in whom some better impulse was
not stirred. He did not call the cases
singly — a kind word of advice, and he
dismissed them all. No man was fined
or sentenced to the workhouse that morn-
ing. The song had done more good than
punishment could have accomplished."

The power of this song, however, lay
in the fact that the words could be un-
derstood. While sweet and harmonious
strains of music may please the ear, that
which really touches the heart is the
words of the song. Yet how many there
are, counted as singers, who are so im-
perfect and indistinct in their pronun-
ciation that the words of the song can
either not be understood at all, or only
partially so. The writer has heard solos,
duets, quartets, etc., sung in churches
and at camp-meetings, of which only a
few of the words could be understood.
Such singing is a failure; it neither
helps nor edifies any one, and the writ-
er marks it down at zero, no matter how
melodious the strains or how noted the
singer. What influence would the har-
monious tones of the "Holy City" have
had over the drunks and disorderlies in
the illustration given above, if the words
had been pronounced in an indistinct,
unintelligible manner?

An inspired writer speaks of singing
not only "with the Spirit," but "with
the understanding also." Such singing
will be intelligible to the hearers. Those
who are blessed with the gift of being
able to sing, should prize the gift, and
use it to the glory of God.

Takoma Park, D. C.

Things Money Won't Buy

How many homes there are where
poverty's pinch has never been felt,
where sickness has never paid a visit, and
yet where a skeleton, more grim than
death, haunts the hearth, and an ache
sharper than consumption's tooth gnaws
at the heart. In many a palace there are
sneers where there should be smiles, and
the press of business and social duties
makes short answers necessary where
there should be loving-kindness.

You can not build your happiness upon
mere social position. Many women are
unhappy because their homes are not so
fine as they would like them to be, and
think if only by some stroke of what is
called "good luck" they could live in a
finer house and move in what is called
"higher society," they would be com-
pletely happy.

What a mistake! It takes more than
palaces to bring happiness. Any one
familiar with the stories of marital mis-
eries as reported in the daily divorce
proceedings of our country can readily
believe what is a fact, that in many a
palatial mansion there have been more
scalding tears shed than rolled down the
cheeks of Josephine.

If the sobs of unhappy womanhood
could break through the twenty-thou-
sand-dollar tapestried walls, those sobs
would come along like the simoon of
the desert. You can hear in the rustling
of the silks over the ten-thousand-dollar
rugs the hiss of adders that follow in
their wake.

Have you not, as you have looked up
at some of the great houses of your more
prosperous neighbors, wished that you
could live there, and imagined how
happy you would be? And yet, perhaps,
at that very moment, within those houses,
there may have been the wringing of
hands that made the bones crack.

I have now in mind a young woman
who was happy in her father's plain
house. She married into what the world
calls "a fine family," moved in a brilliant
sphere, and all her girl friends envied
her upon her grand prospects. The
home she left was humble but happy.
Her father and mother daily, upon
bended knees, invoked God's blessing.
The Sabbath light flooded the room with
the peace of heaven. In the great resi-
dence revelry reigned, and God was de-
throned. The orange blossoms of the
marriage feast lost their fragrance, and
the night of discontent soon cast its
shadow. Unkindness changed all the
splendid trappings into a hollow mockery.

This is the story of many a woman
who sought her happiness in social life
and worldly splendor. No matter how
much money you have, it will only bring

you nearer to some wealthier neighbor's sneer. No matter how fine things you have, there are others who have them finer, and the woman who marries for money only will find that her life will be one of gilded misery, and her old age will be like a crag on the bleak side of a desert mountain, where cold moonbeams sometimes glitter, but no sunshine ever falls, no flowers bloom, no birds sing, but wild storms howl, and hoarse thunders roar. And through the sweeping storm shall be heard God's stern voice: "Your riches are corrupted, your garments are moth-eaten, your gold and silver are cankered, and the rust of them shall be a swift witness against you and eat your flesh as it were fire."—*Dr. Madison C. Peters.*

A Clean Mouth

Now and then one hears incredible stories of persons otherwise apparently intelligent and cleanly, going round for months, and even years, with their mouths full of germ-laden, aching, decaying teeth.

These persons will give the most ridiculous reasons for their unclean folly. They are too busy, or they have an insane dread of the dentist, or some such nonsense. In the very poor and very ignorant all this may be understood and forgiven, but in other classes it is unpardonable.

Very few of those who are children to-day will be able to say by and by that they suffer on account of neglect of their teeth in youth, but many adults can honestly say so now. The science of dentistry, and the mechanics by means of which that science is applied, have made enormous strides of late, and will undoubtedly continue to advance in the future.

It is universally accepted that a clean surface does not decay. All decay is caused by germs, and the germs can not multiply and work evil unless particles of food are left on, under, or between the teeth. When these particles are so left, they become softened by the saliva, and then afford lodgment for certain germs which excite an acid fermentation. The acid so formed attacks the enamel of the teeth, and this is finally perforated.

Now the door is opened for the germs of decay to enter. In this minute opening in the enamel they find a sheltered spot where they can increase, and by their action cause the destruction of the vulnerable dentine.

This whole process of the formation of the destructive acid may take place within a single day, if the toilet of the mouth is neglected.

Seeing how easy it is for this destructive work to be started, one should make trips to the dentist very regularly, that damage already done may be repaired, and that the deposits which settle on the teeth in the form of tartar may be cleaned away. This tartar does serious damage as long as it is allowed to stay, and it can not be removed by any home treatment.—*Selected.*

THE WORLD-WIDE FIELD

Little Russian Mission

W. J. FITZGERALD

THE report of the Middle Russian annual meeting was written while making the trip from Moscow to Kief. The distance between the two cities by railway is about six hundred miles. It required over twenty hours by what is considered a fast train in Russia to make the trip. We traveled through great stretches of forest and only partially developed country. Had the masses of the people a fair degree of enlightenment, and did the government provide a just and liberal administration, the country would provide ample resources for a vastly larger population than it now possesses. The villages contain anywhere from a few hundreds to many thou-

lightened lands. Though the millions of priests boast that their church possesses the true faith, yet scarcely any attempt is made to render it possible for the masses to read the Word of life.

As we approached Kief, the country looked somewhat richer, and, to a little greater extent, subdued by the efforts of the inhabitants. We entered the fertile valley of the River Dnieper. There we saw many signs of considerable commercial activity.

Kief is regarded as Russia's holy city, or Jerusalem. It possesses many large churches, but that which gives to it special distinction is the famous Lavra, which is a sacred shrine for all Russia. There is a beautiful spot of ground enclosed just outside the city on the bank of the river. Within this enclosure is

one very costly church, besides several others less imposing. There is also a cloister where many monks reside. Foods and many other articles are manufactured here. There are a number of shops where many things appertaining to the Greek Catholic Church may be obtained at rather high prices. There are under-



MARKET AMONG THE "LITTLE RUSSIANS"

sands of people, whose condition is little better than serfdom. The houses, which, are very low, one-story structures, are scattered about with little apparent attempt to place them in orderly arrangement. A large percentage are covered with very heavily thatched roofs. The windows are very few, as are also the smoke flues. Many of the houses have no chimneys whatever, the smoke from large stoves or ovens contributing to the warmth for the occupants of such houses.

Scattered throughout the country near the villages are many old-fashioned windmills. These provide the only means to the millions of country people in Russia for grinding their grain. Naturally, the product of such mills is not of the finest quality, but the peasants are accustomed to very coarse bread.

There is one striking feature to be seen in every village—the orthodox church. A very wretched-looking village is almost sure to have a beautiful church. For many miles the gilded and painted domes and pinnacles can be seen by travelers. Another feature, just as striking as the ever-present church, is the never-present school. None of the villages has a school. This fact seems incredible to the inhabitants of more en-

ground passages somewhat similar to the catacombs at Rome. In these passages may be seen many open coffins containing the supposed remains of dead saints. Whatever may be in a coffin, it is always thoroughly concealed from view by thick mantles. To the Lavra there come annually hundreds of thousands of pilgrims from all parts of the great empire. We were informed that about twenty-five thousand visit the place daily during the summer season. The pilgrims are lavish in their exhibitions of idolatrous worship of saints and "holy" things.

The attendance of our people at the Little Russia meeting in Kief, held March 2-6, was good, and many people of the city attended the afternoon and evening services. It was in Kief that Elder J. T. Boettcher had the privilege of presenting some of the leading points of our message to a large company of Greek Catholic priests about two years ago. The city has been much agitated over the matter ever since. For a month before our meeting opened, the newspapers had been printing articles regarding the coming conference. Scarcely had we entered our room in a hotel, when a leading newspaper representative came

to interview us. During the entire time of the meeting, this man, with others from other papers, attended our services. Several papers printed long reports of our meetings daily. Almost without exception the reports were fair and favorable.

From the first, a high official from the ministry of religion (government department) at St. Petersburg was with us, to observe our meetings. The government at Kief also had its special police officer present at all services. Besides these, a special missionary of the Greek Church, from St. Petersburg, honored all the meetings with his presence, and he seemed to be attended by a local man of similar character. These men seemed to watch closely for some point on which they might bring a charge against us. From day to day there were also in attendance from three to six priests. They manifested a very keen interest in all that was said and done, and it was evident that these priests had a considerable number of their partizans in the hall. Such circumstances, and such observers, place those acting a leading part under a severe strain.

The priests almost daily challenged Brother Boettcher to hold a public debate with them. Finally, on the Sabbath, they presented a formal written challenge, and desired an immediate reply. This was given in writing, by calling their attention to Neh. 6:3, and they seemed to accept this as final. Their evident purpose was to divert the efforts of Elder Boettcher from our regular meetings, where we studiously avoided doing or saying anything which could possibly offend the government officials. Had the challenge to debate been accepted, great confusion would have characterized the debates, with the possible result of closing our important annual meeting.

There was some attempt to disturb the Sunday afternoon service, when one of our younger brethren spoke, in the absence of Elder Boettcher and the writer. When we arrived for the double evening service, the police officer expressed fear of trouble in that, the final meeting. He took the precaution to secure the services of eight additional police officers. The writer spoke the first hour, on "The Home of the Redeemed." A few minutes after the sermon began, about twenty young students, who had entered the place of meeting for the purpose of making a demonstration, arose and tramped heavily out of the hall. Doubtless they were deterred from any further demonstration by the presence of the extra police who were distributed about the hall. The places of the students were at once taken by persons anxious to gain admittance. Every foot of standing room was occupied. Elder Boettcher devoted the second hour of the service to a very interesting lecture on health and temperance.

In spite of the surveillance and opposition, the annual meeting of the Little Russian Mission ran well from the beginning, and closed most encouragingly.

The believers were encouraged to press forward in the conflict, and their confidence in the movement was much strengthened. Apparently many people not of our faith received favorable impressions, for the very manifest influence of God's Spirit was with us.

Just as we arrived in Kief, we received the sad news of the arrest and conviction of Brother J. Pilkewitsch, a licentiate in the employ of the Little Russian Mission. His wife resides in Kief, but he had been working among the villages. He was charged with having spoken against the orthodox religion of the country. Fifty witnesses were permitted to bear false witness against him, while his witnesses were not permitted to testify. As the result, he was convicted, and sentenced to two-years' imprisonment. Elder Boettcher sent this brother's wife to investigate the matter, as he could not go himself, but he will exert every possible influence to bring about Brother Pilkewitsch's release. We should all pray that our dear brother may not be required to serve out the full time of this unjust sentence.

The special missionary from St.

reached Mitau, Russia, March 14. Mitau is a city of about forty thousand inhabitants, and the seat of the governor of Courland, and there the Russian Union Conference meeting was to be held, from the fifteenth to the twenty-first. This city has quite a large German population; the rest are Lettonians, and there are but few Russians. The population being Protestant, everything was quite favorable to the holding of the union conference gathering. The brethren had secured a large empty house in which to care for most of the delegates, but so many came in from abroad that they were obliged to lodge the union conference committee in a hotel, and board them at this house. There is a church here of fifty-four members, and the brethren have fitted up a meeting-hall holding about two hundred people. For the meetings in the evenings and Sabbath and Sunday they had secured one of the best halls in the town, with a seating capacity of about five hundred. The general meeting of the Baltic Conference, which has now a membership of 755, was also to be held, and from the very first it was evident that our small local hall was entirely

inadequate to seat the people, and so our meetings had to be transferred to the large hall. The Russian government had sent a special officer from St. Petersburg, and he with one to three of the police officers of the city, attended every meeting, and took careful notes of all our proceedings and sermons.

Elders W. J. Fitzgerald and J.



THE RUSSIAN POLICEMAN

Petersburg, supported by the priests, conducted a three-nights' meeting in opposition to us, immediately following the close of our conference. Before we left Kief, at twelve o'clock Monday night, a Russian brother reported to us fully of the first meeting, which had been held that evening in a very large hall crowded with people. The St. Petersburg man's speech was a most bitter attack upon us. We believe God will overrule for the furtherance of his cause, not only in Kief, but also in all Russia.

The membership of the Little Russian field is now 502. A net gain of 100 was made last year, and the tithe for the year amounted to \$1,325. Brother J. Perk, and his small force of coworkers in that field, are full of courage for the future. They greatly need the aid of our prayers of faith.

The Russian Union Conference Meeting

L. R. CONRADI

AFTER the union conference committee meeting in western Europe, the writer left Hamburg on March 10, and

T. Boettcher, who had attended together three of the local gatherings, came from Riga the same night that I arrived. We at once began our auditing, and thus this was fully out of the way before our meeting commenced. Though we were not allowed to advertise, yet there was a large outside attendance at all the services. We had several Bible studies during the day, at 7 p. m. a sermon translated into Lettonian, Esthonian, and Russian, and at 8:30 a straight German sermon. The truth had a telling effect on the many hearers as they came from night to night, though the speakers had to be very careful in what they said. No collection or gathering of funds was allowed in any of the meetings: thus our people were entirely deprived of the privilege of giving. On Thursday night the writer had a well-attended meeting in the city of Riga, which is about an hour's ride from Mitau.

The great size of the present Russian Union Conference is apparent when we say that some of its delegates had to be longer on the cars than it would take to go from Europe to America. Several came from central Asia and central Si-

beria. And not only the vastness of the territory appeals to us, but also the immense population, of over 150,000,000, which increases faster by natural growth than the United States by all its immigration.

Last year not less than 748 were added to our membership in this union conference, bringing up the membership to 3,668, while the tithe increased from \$11,400 to \$15,600. The appropriations called for were \$5,700, but when we finished the audits, we found that \$6,700 was needed; and this need would have been still greater had not the Baltic Conference nobly stepped forward and paid a second tithe of \$400. Putting these figures together, we find that \$22,000 was spent last year in Russia for gospel work, and the results were over 700 members added: surely a rich harvest for the money spent. There are only 24 ordained ministers and licentiates, and 23 Bible workers employed, making an average of nearly 15 members gained by each worker. These figures speak volumes. Though the Russian Union Conference was organized only two years ago, yet, in view of the vastness of the field and the work to be done, it was evident to every one that a division into two union conferences in the near future would greatly facilitate the carrying on of the work, and aid in the proper supervision.

From the experience gained in holding the seven general meetings in the winter of 1909 and 1910, it was very evident that we could not, under the liberty now granted, make the success of the work that we could under ordinary circumstances. We could not consider our needs—to create suitable institutions, and to provide the necessary means; we could not consider the financial support of the conferences and union conferences; we could not even conduct a good social meeting; so all felt that as the laws concerning such general meetings are still pending, it would be wiser to drop our fall meetings for 1910, and to spend the time in building up the old churches and in raising up new ones. It was also apparent that our next step must be the securing of a suitable building for the publishing work in Riga, as all were unanimous that Riga was the most convenient place in Russia for such purposes, from every standpoint. Thus the Hamburg house was invited to secure property for its branch office there.

The Russian Union Conference is now composed of three conferences and six mission fields, and if proper attention is given, several new conferences can be organized this year; as the Little Russian Mission field has 500 members, and the East Russian 388. If this is done, the West Russian Union Conference will still have three good conferences and several large mission fields, and include all of European Russia as far as the Caucasus and within 100 miles of the Volga; while the East Russian Union Conference will have the Caucasian and the East Russian conferences, and three or four mission fields in Siberia and central Asia. The first will

probably have a population of 100,000,000, with about 2,150 members; the other, of 50,000,000, with over 1,500 members.

As to the institutions: we are glad that there are over thirty students from Russia now in Friedensau, and that the school has a fully equipped Russian department, and that the educational work can thus go on until a suitable place is found and the necessary liberty is obtained to locate the educational and medical work in convenient places for both union conferences.

We had excellent Sabbath services. The Lord indeed came near to his people. Two promising men were ordained to the ministry. Additional workers were also secured for Siberia, and arrangements were made for the union conference president to visit that field during this year. As we heard our German, Russian, and Lettonian choirs singing alternately their beautiful hymns in praise to the Lord; as we listened to the speakers in these tongues, and also in the Estonian as they gave the message to the people; and as we noted the hundreds of members present from all parts of this vast empire, representing Europe and all of northern and central Asia, the tears in their eyes testifying to the presence of the good Spirit of God, we felt that there was no question but that a strong united work was developing, which had indeed a wonderful future.

The careful supervision of our work by the highest authority, as well as by local officers, secures for the government a better understanding of our work than it would ever have gained if it simply had listened to the distorted reports of some of the priests. Thus we have cause for thankfulness to God in this respect. As our people parted, they not only expressed their thanks to God for all his blessings, but also to the workers who had ministered unto their spiritual wants, and all sent most cordial greetings to our brethren in Europe and America who assisted their work by their prayers and their means.

THE Pan-American Railway is getting nearer and nearer to actuality. By next July, when a bridge shall have been completed across the Suchiate River in Central America, it will be possible to go from New York to Guatemala City all the way by rail. In a few more years through trains for Panama should be running out of New York.

OPTIMISTIC Chinese are talking as if foot binding were given up in China, but the fact is that in the interior no improvement is yet to be noticed. Dr. Morrison, of the *London Times*, estimates that in the whole empire only one out of twenty of the women and girls over eight is blessed with natural feet. But the Chinese government is in earnest in the crusade against foot binding, and within three months the ministry of education has forbidden any girl to be admitted to school who dresses in foreign clothes or has unnatural feet.

The Prisons of New Guinea

EDITH M. CARR

ONE would scarcely recognize the prisons in Papua, for they have no high walls, prison bars, or sentries such as are seen in other countries. They are simply surrounded with a small wire fence. Prisoners are all working during the day, making roads or helping in the various government workshops; some are used at times as messengers. Many of those working on the roads have their feet chained, but only those who have attempted to escape or the dangerous criminals are treated in this way. They work nine hours each day, and at sunset are locked up for the night.

There are twelve prisons in the territory, with about four hundred prisoners in all, one hundred of these being at Port Moresby, of which only a small proportion are women. On the imprisonment of a native, all personal effects are taken from him, to be returned at the expiration of his sentence. As a rule discharged prisoners are eagerly sought for by European employers, as they know something of the English language and have learned how to use horses, tools, etc. They are therefore preferred to the raw recruit. Long-sentence prisoners are generally sent to work at the various government nurseries, while some who have proved trustworthy are employed as wardens. Prisoners receive one and one-half pounds of rice daily, and each week one pound of biscuits, half a pound of meat, half a pound of sugar, one-quarter pound of soap, and one stick of tobacco. This is varied by the use of cocoanuts and other native food grown by the prisoners, which they prefer to imported food. Friends are allowed to visit the prison on Sunday afternoons.

The crimes for which these individuals are imprisoned are cannibalism, murder, adultery, sorcery, desertion, and breaking various laws made by the government especially for the natives.

Although one might expect to see a hardened lot of criminals, with the exception of one or two they are no different in appearance from the ordinary natives.

Papuans have at different times been hanged for the murder of white men, but seldom suffer the death penalty for killing other natives, from two to ten years in jail generally being the punishment. One boy, who is cook to the head jailer, is serving a long sentence for killing his mother. On being asked why he did it, he replied, "Because she was too old to work in the garden, and would be better out of the way."

Preaching service is conducted every Sunday morning at the prison by a teacher of the London Missionary Society, and attendance on the part of all is compulsory. While we give of our means to missions to help these darkened people, let us not forget to pray for them also, that some may accept the message of salvation which proclaims "liberty to the captives, and the opening of the prison to them that are bound."



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Editorial

A Critic in Error Over an Interesting Piece of History

AN opponent of our work goes into hasty print as criticizing "Thoughts on Daniel" for placing the vision of the 2300 days of Daniel 8, and the explanation by the angel, of Daniel 9, in the same year.

The critic finds that the marginal dates in the common version place the third year of Belshazzar, of Daniel 8, in B. C. 553, and the first year of Darius, of Daniel 9, in B. C. 538 — with an intervening period of fifteen years. Moreover, he says Josephus and other ancient authorities so place it.

But some things have taken place in historical study since the days of those ancient authors and the printing of the marginal dates in King James's Version.

The length of time between these two chapters is not essentially material to the interpretation of the prophecy. In fact, in all the editions of "Thoughts on Daniel" up to recent years, the same chronology as that of the marginal dates was followed, and the comments on Daniel 9 opened with the explanation that "a period of fifteen years is consequently passed over between these two chapters." But later editions have placed the dates in harmony with the well-established facts of modern researches in Babylonian history.

The facts in this story are of interest, though doubtless pretty well known to most of our readers. Inasmuch as no trace was found in secular history of this King Belshazzar, it was concluded that the Belshazzar of Daniel must have been the Nabonadius of Greek and Persian history, the last king of Babylon. This Nabonadius assumed the throne in B. C. 553, and reigned seventeen years. And as Belshazzar was assumed to be only another name used by Daniel for the same king, "the third year of the reign of King Belshazzar" (Dan. 8:1) was placed in 553, fifteen years before the fall of Babylon. This satisfied friends of the Bible story. But all along unfriendly critics discounted the book of Daniel for bringing in the name of Belshazzar, a character unknown to secular history. This apparent discrepancy

in Daniel encouraged the critics in their effort to make out this prophetic book a partly fanciful compilation of later times.

But about the beginning of this last generation, when light from the prophetic word was to shine forth, men began to explore the ruins of old Chaldea and Assyria. Books of clay and libraries were unearthed, that had been buried under the sands of over two millenniums. And lo, the very stones spoke out in confirmation of the words of Inspiration. The books of clay told what the Greek and Persian historians had failed to tell — of a Belshazzar who was not Nabonadius at all, but the son of Nabonadius, associated with his father as king in the last years of Babylon.

This has been one of the A B C's of history, at least since the publication of Rawlinson's "Ancient Monarchies." In chapter eight, of his "Fourth Monarchy," Rawlinson tells of this kingly association of Belshazzar with his father, and in a foot-note adds: —

The proof of this association is contained in the cylinders of Nabonadius, found at Mugheir, where the protection of the gods is asked for Nabu-nadid and his son Bel-shar-uzur, who are coupled together in a way that implies the co-sovereignty of the latter. ("British Museum Series," Vol. I, Pl. 68, No. 1.) The date of the association was, at the latest, B. C. 540, Nabonadius's fifteenth year, since the third year of Belshazzar is mentioned in Daniel (8:1).

Here is one of the various inscriptions telling of Belshazzar: —

Myself, Nabo-nid, king of Babylon, in the fear of thy great divinity preserve me.

My life unto distant days abundantly prolong, and of Bel-sar-ussur, my eldest son, the offspring of my body, the awe of thy great divinity fix thou firmly in his heart, that he may never fall into sin

and that his glory may endure.

—"Records of the Past," Old Series, Vol. II, page 148.

The note quoted from Rawlinson places the date of Belshazzar's joint kingship with his father in 540. This would make his third year 538, the year of Babylon's fall; and the same year was the "first year of Darius" the Median. Therefore the historical probability is that the vision of the 2300 days of Daniel 8 was in the year that Babylon fell, and that the explanation by the angel of the time prophecy in Daniel 9 was the same year, possibly but a few weeks or a few months later. The exact time, however, can not be positively settled.

These facts of history fit the Bible narrative exactly. In that last stand, Nabonadius was in the field, while Belshazzar held the capital. When the doom of Babylon was hastening to overtake the young ruler the very night of his sacri-

legious feast, and the invisible hand wrote the divine sentence in fiery letters on the wall, Belshazzar promised Daniel that if he read the writing he should be "the third ruler in the kingdom." Dan. 5:16. Belshazzar himself was second ruler, and the highest place he could bestow was that of third ruler.

Again, in the vision of Daniel 8 the prophecy begins with Medo-Persia, leaving out Babylon altogether. This would seem strange if, according to the old view of chronology, Babylon's course had yet fifteen years to run. But now that it is established beyond question that the vision of Daniel 8 was in the last days of Babylon, it seems most natural that the view given should begin with Medo-Persia, just at hand.

Still again, it is interesting to note that the eighth chapter closes with the angel's explanation of the vision, making all clear up to the long prophetic period of the 2300 years, reaching to the cleansing of the sanctuary. This time prophecy, which was a most important feature, was not explained. And Daniel said of the vision that "none understood it." This was in the third year of Belshazzar, evidently his last year. Chapter nine opens with the first of Darius, just a little later, and the angel appears to Daniel, saying, "Understand the matter, and consider the vision."

Then was given the explanation that forever fixes the date of the beginning of the great prophetic period that reaches to 1844, when the time of the cleansing of the sanctuary was to come, the opening of the judgment hour in heaven. And true to the sure word of prophecy, as the days of 1844 drew near, there arose the great advent movement proclaiming the judgment hour at hand; and following close came the third angel's message, which is rapidly spreading from land to land with its call to reformation and its cry of the coming of the Lord.

This movement arose at the right time; it is bearing the very message of the prophecy, bringing out a people keeping the commandments of God and the faith of Jesus. Not one thing has failed in the fulfilment. Things like this do not come by chance. As Daniel told the unbelieving scoffers at Belshazzar's feast, the Most High ruleth in the kingdoms of men; and in these last days also he is carrying out the purposes of his own will. Let those who turn from this work to criticize it and lead off in factional movements, remember that if this be not the right advent movement of the prophecy, it is forever too late for the right one to arise. But this movement bears all the stamp of the genuine, and we are hastening on into the time of shaking and of the latter rain that is to see the finishing of the work.

W. A. S.

The Christian Amendment to the National Constitution

ON April 11, last, the subcommittee of the judiciary committee of the House of Representatives granted to the representatives of the National Reform Association a hearing on what is popularly known as the "God-in-the-Constitution amendment" to the Constitution of the United States. A bill had been introduced in Congress by Mr. Shepard, of Texas, providing that the national Constitution should be so amended as to begin with the words "In the name of God," etc.

The form of the proposed amendment did not suit the National Reform Association. While not opposing Mr. Shepard's proposed amendment, they are proposing one of their own which shall, in their own language, "declare the nation's allegiance to Jesus Christ and its acceptance of the moral law of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." It was to advocate such an amendment that the National Reform Association sought the hearing before the subcommittee to which had been referred Mr. Shepard's proposal for a Constitutional amendment. There was no general announcement made of the hearing, and, so far as we are aware, no one was notified of it save those known to advocate such a measure. The reason for this may be gathered from the attitude of the chairman of the subcommittee, as set forth by himself. He declared at the opening of the hearing, as reported by the general superintendent of the National Reform Association, that no argument was needed in behalf of Mr. Shepard's proposed amendment, "as he was sure he voiced the sentiment of the entire committee when he said that he had oftentimes wondered why a Christian nation did not have some such acknowledgment in its national Constitution."

Mr. Shepard, who was at the hearing, did not press his own measure, but gave way to the representatives of the National Reform Association, who, he said, wanted to go further than he had proposed to go. He had simply proposed that the nation, in its Constitution, recognize God's existence, whereas they propose to establish in the nation a religion, which establishment would provoke civil war within the very Constitution itself, which now declares that Congress shall make no law respecting any such enterprise.

Attorney William Alexander Brown, of Philadelphia; Rev. J. S. Martin, general superintendent of the National Reform Association; and Rev. T. P. Stev-

enson, editor of the *Christian Statesman*, argued before the subcommittee for what they term the "Christian amendment." The "Christian nation" dictum of the late Justice Brewer of the Supreme Court again "gave aid and comfort" to the enemies of the nation's great purpose. That dictum, so often and so erroneously termed a "decision" by those who fain would have it so, was brought to the fore by Attorney Brown, in order to give a foundation to his plea for the religious amendment. In spite of the fact that there can be no remodeling of the fundamental law of the nation upon a religious basis without establishing the religion upon whose tenets the remodeling is done, the attorney declared to the committee that they did not "seek the furtherance of any sectarianism or anything that would violate either the letter or the spirit of that portion of the First Amendment to the Constitution which states that 'Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.'"

How this statement can be made to harmonize with the declared purpose of the National Reform Association, and with the declared purpose of the gentlemen above named in appearing before the subcommittee, is beyond our comprehension. If it were granted for the moment that their purpose was not directly to establish religion, it is proved by the very arguments produced before this committee that the open purpose is to bring about a condition of affairs that is *bound to result* in an establishment of religion.

Said Attorney Brown: "The adoption of this amendment is a bowing of the knee by the American nation to him who is its divine Ruler, an acknowledgment of his almighty sovereignty." Now, when this nation has, in its corporate capacity, taken an action which can be called, even in outward form, a bowing of the knee in worship to Jesus Christ, it has established Christianity as the religion of the nation. It has, in that act, done that which the Constitution, in its First Amendment, declares the nation shall not do; and to put into the Constitution a provision which makes such a thing possible, is to set the Constitution against itself, and make it the laughing-stock of the world, instead of what Gladstone called it, "the most wonderful work ever struck off at a given time by the brain and purpose of man." He who bowed the knee to Baal, did it only after he had established the religion of Baal in his soul. He who to-day bows the knee in the Mosque of Omar or in the temples of Buddha, does so only after and only because he has established Mohammedanism or Buddhism as his religion. And he who does that sincerely excludes all other religions from any recognition

or any standing whatsoever in the sanctuary of his soul.

Just so must it be with this nation. When by corporate act of its own it bows the knee in worship of Jesus Christ, it establishes the religion of Jesus Christ as its religion, and must exclude every other religion from its sanctuary. What then becomes of our boasted claim as an asylum for the oppressed of every land? What becomes of our claim that in this land every man is free to worship according to the dictates of his own conscience? What becomes of religious liberty and the equality of man before the law? If the nation has a right to establish a religion, then those things were wrong and ought to be abolished. Our "asylum for the oppressed of every land" ought to be turned into a torture chamber for the "heretics" of our own land. Instead of granting freedom to worship God, we should scourge and imprison every one who dares to worship anything other than what the state prescribes. Instead of religious liberty and the equality of men before the law, we should adopt the spiritual tyranny of the Dark Ages and put into the hands of the priesthood the liberties and the lives of the people.

Said Attorney Brown: "We appear before you, gentlemen, to present the demand of the Lord Jesus himself that this nation acknowledge his righteous authority." The attorney did not state where the Lord Jesus ever made, or caused to be recorded, any such demand. If he had sought for any such statement or demand of our Saviour, he would have found something like this: "My kingdom is not of this world;" "Who made me a judge or a divider over you?" "I am among you as one that serveth." Luke 22:27. The statement of the attorney is striking chiefly for the great authority which it contradicts — that is, the Lord Jesus Christ himself, whose spokesman he professes to be. No authority is adduced for his declaration — because there is none to adduce.

Equally striking statements were made before the committee by Rev. J. S. Martin, who claimed to represent "an organization of Christian patriots;" and yet this gentleman, with others of the same organization, frankly admits being so completely out of harmony with the principles of the nation that he does not vote, and will not vote until the Constitution of the nation is altered — changed from the principles of the nation's founders to the principles of the National Reform Association. Such an organization may be Christian, but it has no rightful claim upon the title "patriot."

Dr. Martin's statements also proved that his organization was in reality seeking to obtain what it professed to be endeavoring to avoid; that is, a union

of church and state. He said: "The will of God as revealed through Jesus Christ and contained in the Scriptures, in so far as that will relates to nations, is the rule for national conduct." Who will interpret that will? — Manifestly, the clergy; and who are the clergy but the leaders and spokesmen of the church?

Mr. Martin further declared: "In this amendment there is no recognition of the Holy Spirit, for the all-sufficient reason that it is not proposed to acknowledge theological formulas, but the actual facts with which the nation has to do. The nation as such does not sustain any relation to the Holy Spirit." But is the Holy Spirit merely a theological formula? Our Saviour did not so regard the matter. He said: "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. Is it possible that the National Reform organization is advocating that "form of godliness" concerning the possessors of which it is said that they are "denying the power thereof"? To set up a form of religion and deny it a connection with the Holy Spirit, is to set up something very different from the religion of our Lord and Saviour Jesus Christ. We are willing to admit that the Holy Ghost has no part in the program. We are willing to go farther, and earnestly profess that such an enterprise will have as little connection with the purpose and true work of our Lord as they admit the transformed "Christian nation" would have with the Holy Spirit.

One of the most novel propositions advanced by Mr. Martin was a proposition by which the nation would be permitted to do what the Constitution says it shall not do. The Constitution says, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." Mr. Martin, in explaining to the subcommittee how his organization would prevent a union of church and state, said: —

This they would do by having the state clearly and explicitly recognize, acknowledge, and practise for itself that religion which is confessedly essential to its welfare, yea, even its perpetuity, and not be in any sense dependent upon the church for it. Let the state for itself, and not through any church, acknowledge its divine Ruler and the moral principles of his law, as revealed both in nature and in Scripture, that apply to its distinctive sphere and functions. This is its own religion. This is national Christianity.

What would be the difference between such a system as this and the monstrous church-and-state systems of the past? Simply this: in those systems the state was joined to some particular church. In this proposed system the state would itself become a church, and would tolerate nothing within the walls of its sanc-

tuary (which would be coextensive with its boundary) that did not conform to its creed. State religions have always been productive of two things — martyrs and hypocrites; and such a state as the representatives of the National Reform Association advocated before the sub-judiciary committee would be abundantly equipped for such results.

The members of the subcommittee seem to have been favorably impressed with the arguments of the National Reform representatives, but what their report will be to the main committee it is yet too early to say. C. M. S.

The Enchanted Ground

THE time of test is the time of waiting. "Hope deferred maketh the heart sick." When month after month, and year after year, we have sought the fruition of our hopes, the time begins to drag wearily, and it is natural for us either to turn from our pursuit, or to pursue our quest with less eagerness. This is as true in spiritual things as in other questions of life. The Scriptures of truth recognize this, and warn us against this danger: —

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

In the progress of this great movement we have reached, as it were, a tarrying time. For long years fulfilling signs and prophecies have indicated the speedy coming of the Lord. We have seen the special gospel message for this generation spread from a small beginning to earth's remotest bounds; and believers are rejoicing in it in nearly every nation, kindred, tongue, and people. We have seen evil influences marshaling themselves against the truth in fulfilment of prophetic prediction. From an unknown and obscure people, our church has so increased in membership, and particularly as an active, progressive force in the propagation of truth, and in withstanding the evil combinations seeking for a union of church and state, that our name is respected by many, and our influence feared by those who are seeking to commit the nation to wrong principles. Still, notwithstanding this onward march of events, and the fulfilment of the prophetic word, the Lord delays his coming.

This is the time of greatest danger to the church of God. And this period of waiting, this time of apparent peace and prosperity, this time when men speak well of us and of the work we are

doing in the world, is the time above all others when we need to guard closely our religious experience. We are passing now over the enchanted ground. We may well beware of the miasma of sin, which in an unguarded hour may creep in upon us and benumb our sensibilities.

Satan cares not what means he employs to draw us from our allegiance to God, so long as his efforts are successful. He will employ the means best suited to the individual. He knows the weak points in each character, the vulnerable place at which to aim his fiery darts. He will gain entrance to this citadel of one soul through the pleasures of the world, the follies and excitement of society, love of dress, indulgence of appetite, or the pride of life. Another will be ensnared by the spirit of money-making. The value of gold will be magnified above the value of truth, and the soul will be bartered for the material things of life.

It stands us in hand in this time to be vigilant and constantly on our guard, lest through the deceitfulness of sin we lose our connection with God and fall into the snare and thralldom of the enemy of our souls. "In a little while he that shall come will come, and will not tarry." In a little space from this the opening heavens will reveal the glory of our coming King. Let us be patient. Let us lift up our heads and rejoice, for our redemption draweth nigh. We should arouse our energies for the sharp and decisive conflict which is just ahead.

While a power from beneath is springing up and fast taking hold of satanic agencies, marshaling them for the last final conflict, God is waiting graciously to send from above that power which will energize his people and prepare them to stand stiffly for his truth in the hour of trial. Long have we waited for the fulfilment of the promise made unto our fathers. Eagerly have we longed for the baptism of the Spirit of power. If we are faithful, that longing will one day be satisfied, but let us emphasize here again, as has been emphasized many times before, that before the day of power must come the day of complete consecration.

The seal of God will not be placed upon the unholy or impure; the power of God can not be imparted to the world-loving and unconsecrated. God can entrust his spirit to, and use efficiently, only those possessing clean hands and pure hearts. God to-day calls upon his people to forsake their idols, to remove from the highway the stones of stumbling, to clear away from the door of their hearts the rubbish of sin and selfishness, and let the Lord Jesus Christ come in and take full and complete possession.

This little time of waiting affords opportunity for this work, opportunity for heart-searching, for the confession of

sin, for the righting of every wrong. Who this day will consecrate himself anew to God? Who in this waiting hour will place his all upon God's altar for sanctified service in connection with this closing work? The consecration must begin in the individual life, it must be manifest in the home, in the church, and from there go out into all the world as a savor of life, and a blessing unto men.

May God grant that the senses of none of his people may become bewildered, or their hearts gross and heavy, as we pass over the enchanted ground toward the eternal city. Earnestness and faith on our part will bring corresponding peace and blessing and power through the Spirit of truth. He is waiting to be gracious. This is the day of his power. May we have a part in the refreshing.

F. M. W.

Appreciating American Principles

WHEN Mr. Roosevelt had definitely decided not to accept the conditions laid down by the officials of the Catholic Church at Rome, he at once cabled a message to the American people advising that they regard the incident as a personal one, and that there be no bitter controversial strife in this country over the matter. In that message occurs this significant statement:—

The more an American sees of other countries, the more profound must be his feelings of gratitude that in his own land there is not merely complete toleration, but the heartiest good will and sympathy between sincere and honest men of different faith.

He had seen the fruits of the other system, and it made him appreciate all the more the principles of this nation in the matter of religious freedom. The spirit of intolerance in matters of religious faith and practise—a spirit inseparably connected with the "religious state" idea—refused to permit the head of a religious system to grasp the proffered hands of two men whom one of the greatest nations in the world had seen fit to honor with the two highest offices within its power to bestow upon them, and whom the rulers of other nations had delighted to honor. The system which stands upon a union of religion and the state did that. And yet Jesus Christ never rebuffed any man who sought an audience with him. The difference between the course of the Vatican in this matter and the course of Jesus Christ makes painfully apparent the antichristian policy of the Papacy. It is a striking coincidence that but a very few days after Mr. Roosevelt's message to the American people appeared in print, Mr. W. J. Bryan returned from a trip through Latin America. Soon after landing at New York, he said:—

I have come back with an increased

gratitude that a kind Providence has cast my lot in this land.

It is certainly remarkable that two such prominent Americans, one from each of the great political parties, with their experiences and observations in Catholic lands distinctly in mind, should utter sentiments so nearly alike and so nearly at the same time. It ought to cause Americans to think and to ponder well. It ought to cause those in this country who are advocating a union of religion and the state here to reflect soberly upon the propositions they are advocating. Rome acted consistently with her premise; but her premise is un-American and wrong in itself. Any organization in this country which advocates a union of religion and the state is advocating the Roman premise, which must result in the conditions Mr. Roosevelt and Mr. Bryan found in other lands, which made them glad America was not founded upon that basis.

C. M. S.

The Needs of the Missions

AT the Spring Council, recently held, plans were laid to greatly strengthen the different mission stations and to extend our field of operations as well. To do this seems imperative on account of the rapidly developing work. To send the many additional laborers to their distant fields and properly sustain them necessitates a large increase in the mission funds. The work dependent upon the treasury of the General Conference has now reached a point where in order to meet its demands our daily receipts must largely exceed one thousand dollars a day; in fact, according to conservative estimates, we shall require four hundred thousand dollars for the year 1910.

No one can now consent to see the work of God stand still. Rather we are looking, praying, and working for its rapid progress. Imbued by this spirit, the local conferences have not withheld their workers when called upon to release them to these more needy fields, but have generously responded to these requests. Some of these workers must wait until the condition of the General Conference treasury will warrant sending them on their way.

While there is no other thought than that the work will go steadily forward during the year, yet now, just now, the liberality of the people is called for. At the General Conference session of 1909 a considerable sum of money was donated and pledged for the interests of the work by those in attendance. A good portion of this has been realized on, but there yet remains unpaid about five thousand dollars. If those interested in this could make settlement on their pledges during the next thirty days, it would be appreciated very much.

W. T. KNOX.

Work for All

A FEW years ago the book, "Ministry of Healing," was donated by its author, Mrs. E. G. White, to the noble work of helping our sanitariums. Many of these struggling institutions had long been burdened with a heavy indebtedness, incurred in operating, or in the original expense of erecting and equipping. The time came when it seemed wise to endeavor to free these institutions from their indebtedness. When other available means were lacking with which to accomplish this noble work, the author of "Ministry of Healing" sent the cheering word that all the proceeds from the sale of this book should be used to help our sanitariums that were struggling under a burden of debt.

In the past some efforts have been put forth to make the sales of "Ministry of Healing" bring relief to our institutions. However, the lack of a well-organized policy to push the relief campaign so that all could share in its blessings, made the results meager, and the work discouraging to those who were trying so hard to do their best, in comparison to what it might have been, had all taken hold in one strong, united effort to push the sale of this valuable book.

The book will prove a real blessing to all who read and follow its instructions. Those who purchase the book will have no cause for regrets, and those who sell the same are certainly doing the Master's bidding. There are many lonely hearts that will find much comfort from reading the gracious words of love and mercy found in this little volume. The sick, as they listen to its message of divine forgiveness and healing, will turn with longing hearts for that better portion which comes by a full surrender to Christ. The young and the old alike will find in this little volume instruction which will do them good. Those who sell the book can not but be doing the Master noble service.

Then, too, many of our sanitariums must have financial help. Most of these institutions were started with a heavy indebtedness. As a people we have never donated largely to these institutions. Too often they have been built from funds borrowed at a high rate of interest. Without a constituency, it has been the duty of those managing these institutions to make them pay from the start. In many cases this has proved impossible, and the result has been that the institution has gone deeper and deeper in debt. These financial responsibilities prove most discouraging to those who are asked to manage and superintend the work of these sanitariums. The spirit of prophecy has indicated a way to free ourselves from some of these heavy financial burdens. The question is, Will we as a denomination take hold

of the plan given us, and do our best? An army of sixty thousand soldiers marching on a common foe will certainly do far more than a few straggling men without any plan for general co-operation. United, sixty thousand men and women will accomplish much for the Lord. When we go forth in his name to do service for him, we may reasonably hope for large returns.

Surely the plan as adopted by the General Conference Committee concerning the sale of "Ministry of Healing" for the relief of our sanitariums is as safe and as good a plan as any that we ourselves could have devised. Then, why should not each one fall into line and do his best in pushing the sale of this good book? That is all that we can ever do, simply do our best. But with the Lord blessing our efforts, and each doing his share, there will surely be much accomplished in this united effort. Many thousands of dollars will come to our needy institutions which will be a great blessing to them; for they need financial aid. The workers who take hold of this will also be greatly blessed, for the Lord's blessing always follows the performance of duty. And those who read the book will surely be blessed, for it will bring to them life, comfort, and hope. The campaign ought to be opened in each conference soon, and be persevered in till each has done his whole duty.

I. H. EVANS.

Quarterly Report of the Mission Funds

BEGINNING on this page appears a statement of the donations to the Ten-cent-a-week Fund for the first quarter of the year 1910. The report is quite complete, and will show what has been accomplished by all the conferences. Taken altogether, it is a very encouraging showing, and without doubt represents many sacrifices on the part of the people of God, none of which have passed unnoticed by our Heavenly Father, and he alone knows the results that will be attained in the saving of precious souls for his kingdom.

This report is of special interest, taken in connection with the General Conference Council just closed. At this meeting there were presented from the mission fields many urgent calls for additional help. These were all given consideration and provided for to the extent of the Committee's ability to find the necessary laborers and means.

The appropriation to foreign missions for 1910 is by far the largest in the history of the denomination. When finally adjusted to the increased demands for laborers, it will mean something over three hundred thousand dollars. This, with the year's appropriation from the \$300,000 Fund for institutional development and homes for our workers, will, without doubt, give a great impetus to the message in other lands.

The successful carrying forward of the progressive plans that have been devised must depend upon the individual effort and devotion of the members of the denomination. Upon this those at the General Conference Office are depending, and it will constantly be our aim to give full information concerning the needs and progress of the work, in order that the people may intelligently donate of their substance.


W. T. KNOX.

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


Statement of the Ten-Cent-a-Week Fund for Three Months, Ending March 31, 1910

	ANNUAL OFFERING	FIRST-DAY OFFERING	MID-SUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERINGS	HARVEST INGATHERING	TOTAL
Atlantic Union Conference							
Central New England	\$733.94	\$ 227.69	....	\$ 88.54	\$ 531.46	\$ 646.28	\$ 2227.91
Greater New York	1028.98	....	....	399.28	409.72	1005.13	2843.11
Maine	179.75	18.08	....	6.16	105.64	93.71	403.34
New York	333.40	27.99	....	27.82	271.37	458.30	1118.88
Southern New England ...	375.74	187.89	....	14.00	202.60	501.43	1281.66
Northern New England ...	225.91	105.41	....	13.26	142.65	191.54	678.77
Western New York	586.20	50.29	....	52.15	447.80	532.96	1669.40
Totals	3463.92	617.35	....	601.21	2111.24	3429.35	10223.07
Canadian Union Conference							
Maritime	113.96	29.50	....	....	76.79	189.93	410.18
Newfoundland	50.00	5.59	....	....	30.40	53.39	139.38
Ontario	357.92	269.50	....	244.61	353.96	582.66	1808.65
Quebec	91.30	12.14	8.00	6.00	114.65	201.65	433.74
Totals	613.18	12.14	\$ 8.00	6.00	575.80	1027.63	2791.95
Central Union Conference							
Eastern Colorado	543.05	157.53	5.00	231.83	510.48	294.20	1742.09
Kansas	1346.02	196.92	....	1198.37	943.32	829.42	4514.05
Nebraska	5.25	....	....	31.05	....	21.95	58.25
North Missouri	442.86	62.55	2.30	35.59	159.49	130.57	833.36
Southern Missouri	163.11	26.84	5.53	102.62	192.30	258.73	749.13
Western Colorado	151.12	57.13	....	519.63	155.60	220.81	1104.29
Wyoming	244.28	21.29	....	161.23	148.17	113.20	688.17
Totals	2895.69	522.26	12.83	2280.32	2109.36	1868.88	9689.34
Northern Union Conference							
South Dakota	762.90	52.07	....	617.28	443.75	500.66	2376.66
North Dakota .....	....	....	....	....	....	38.05	38.05
Minnesota .....	....	....	....	653.76	328.41	600.52	1582.69
Iowa	1514.97	315.58	....	2480.65	819.65	1503.35	6634.20
Totals	2277.87	367.65	....	3751.69	1591.81	2642.58	10631.60

	ANNUAL OFFERING	FIRST-DAY OFFERING	MID-SUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERINGS	HARVEST INGATHERING	TOTAL
Columbia Union Conference							
Chesapeake	\$ 173.58	\$ 54.27	....	\$ 15.00	\$ 140.72	\$ 140.47	\$ 524.04
District of Columbia	827.79	6.65	\$ 55.15	246.59	521.20	266.48	1923.86
Eastern Pennsylvania	606.69	147.96	....	6.62	466.83	1081.45	2309.55
New Jersey	388.50	36.49	....	19.73	275.90	1206.93	1927.55
Ohio	909.59	207.27	....	444.89	762.16	1051.32	3375.23
Virginia	89.86	18.78	....	54.92	63.75	202.04	429.35
West Pennsylvania	203.31	77.59	3.25	42.44	305.70	361.90	994.19
West Virginia	20.80	....	....	2.00	31.84	19.92	74.56
Totals	3220.12	549.01	58.40	832.19	2568.10	4330.51	11558.33
Lake Union Conference							
East Michigan	411.77	60.03	....	194.87	318.51	316.41	1301.59
Indiana	227.09	153.22	....	11.93	264.34	472.37	1128.95
Southern Illinois .....	....	....	....	85.31	69.41	123.06	277.78
Northern Illinois	120.60	31.85	....	107.79	289.95	267.76	817.95
West Michigan	238.72	....	....	335.61	671.15	....	1245.48
North Michigan .....	....	....	....	....	....	....	....
Wisconsin .....	....	....	52.42	1015.09	361.37	....	1428.88
Totals	998.18	245.10	52.42	1750.60	1974.73	1179.60	6200.63
North Pacific Union Conference							
Alaska .....	....	1.35	....	....	6.25	24.00	31.60
Montana	273.62	187.45	....	306.50	244.39	315.77	1327.73
Southern Idaho	360.81	34.75	....	....	212.39	138.34	746.29
Upper Columbia	1608.38	131.56	9.00	319.66	1158.65	767.74	3994.99
Western Oregon	1104.48	97.20	....	1192.85	743.06	623.25	3760.84
Western Washington	773.04	235.62	....	729.45	617.77	819.88	3175.76
Totals	4120.33	687.93	9.00	2548.46	2982.51	2388.98	13037.21
Pacific Union Conference							
Arizona	196.46	....	1.50	71.11	120.36	86.46	475.89
California	3515.43	....	....	1388.81	1901.80	2077.83	8883.87
Southern California	2326.16	....	....	1116.75	840.88	1560.97	5844.76
Utah	50.35	....	....	10.40	54.31	176.48	291.54
Totals	6088.40	....	1.50	2587.07	2917.35	3901.74	15496.06
Southeastern Union Conference							
Cumberland	386.55	....	....	75.44	165.84	111.78	739.61
Florida	190.65	22.00	....	73.00	191.17	80.05	556.87
Georgia	37.07	16.86	....	26.80	118.73	71.00	270.46
North Carolina	95.54	6.30	....	58.54	36.77	101.11	298.26
South Carolina	44.37	13.38	....	1.50	59.50	76.15	194.90
Bahama Mission .....	....	....	....	....	1.98	....	1.98
Totals	754.18	58.54	....	235.28	573.99	440.09	2062.08
Southern Union Conference							
Southern Union Mission ..	9.06	13.72	1.57	18.97	105.99	27.00	176.31
Alabama	35.30	7.16	....	.25	62.53	108.41	213.65
Kentucky	42.72	7.81	....	....	56.56	163.98	271.07
Louisiana .....	....	....	....	50.00	....	....	50.00
Mississippi .....	....	16.61	....	27.60	62.85	21.85	128.91
Tennessee River .....	....	28.30	....	....	80.27	10.25	118.82
Totals	87.08	73.60	1.57	96.82	368.20	331.49	958.76
Southwestern Union Conference							
Arkansas	70.46	14.48	....	55.51	106.75	136.58	383.78
Oklahoma	945.90	31.80	8.00	500.89	886.02	636.55	3009.16
New Mexico	137.20	10.71	....	169.12	131.78	181.90	630.71
Texas	440.75	50.00	....	43.73	241.73	475.84	1252.05
West Texas	31.95	....	....	....	85.02	70.25	187.22
Totals	1626.26	106.99	8.00	769.25	1451.30	1501.12	5462.92
Western Canadian Union Conference							
Alberta	188.05	1.00	....	61.55	212.43	251.55	714.58
British Columbia	118.15	1.65	....	41.31	135.32	138.85	435.28
Manitoba	92.39	....	....	73.90	85.02	39.10	290.41
Saskatchewan	111.90	....	....	446.55	123.70	81.05	763.20
Totals	510.49	2.65	....	623.31	556.47	510.55	2203.47
Miscellaneous							
England .....	....	....	....	....	....	32.87	32.87
India .....	....	....	....	....	....	6.00	6.00
Canal Zone .....	....	....	....	....	....	20.60	20.60
Switzerland .....	....	....	....	12.38	....	....	12.38
West Indian Union Conf... ..	....	....	....	5.00	....	....	5.00
West Australia .....	....	....	....	48.70	....	....	48.70
Miscellaneous .....	....	....	....	1034.15	....	5.45	1039.60
Totals .....	....	....	....	1100.23	....	64.92	1165.15
Grand totals	\$26655.70	\$3547.81	\$151.72	\$17427.04	\$19780.86	\$23917.44	\$91480.57



THE FIELD WORK



"Mine Hour Is Not Yet Come"

Jesus' "hour is not yet come;"

Let this word thine answer be,
Pilgrim asking for thy home,

Longing to be blest and free:

Yet a season tarry on—

Nobly borne is nobly done.

While oppressing cares and fears,
Night and day no respite leave,
Still prolonged through many years,
None to help thee or relieve;
Hold the word of promise fast,
Till deliverance comes at last.

Every creature, hope, and trust,
Every earthly prop or stay,
May be prostrate in the dust,
May have failed or passed away.
Then when darkest falls the night,
Jesus comes, and all is light.

—Selected.

Report From Elder J. N. Loughborough

My last report was dated January 4. From that time to January 22 I was in Lodi and Sacramento; spoke four times, and made also a careful search of many hundred pages of the printed Testimonies. From January 23 to 30 I was in attendance at the excellent Pacific Union conference at Mountain View. I was present in twenty of the meetings. In this conference more business was transacted of value to the whole Pacific Coast than was comprised in the whole business of a General Conference twenty-five years ago.

From January 31 to February 6 I attended the annual session of the California Conference at Lodi. I was in fifteen of the meetings and spoke once. It was truly refreshing to see Sister E. G. White strengthened to be with us, and speak with vigor and power in both of these conferences.

From February 7 to March 7 I gave twenty talks to the church and normal school at Lodi. During the same time I revised the book "Last-Day Tokens." From March 11 to 20 I was with Brother S. N. Haskell and wife in a book and periodical institute at Oakland. I attended twenty-six meetings, and spoke in eight of these meetings. As the result of this institute many are now engaged in the book, tract, and periodical work in the cities around San Francisco Bay.

From March 22 to April 2 I was at the Pacific Union College, near St. Helena. Here I gave thirteen talks to the students. This industrial school is indeed an ideal place. I fully indorse all that has been said by others respecting this rural location for a college. As I saw the hundreds of fruit trees in blossom, the growing grain, and the various industries of the farm, I could but say, "The Lord has truly guided in the selection of this location."

From April 5 to 15 I was in Lodi, engaged in painting a new set of charts of "wonders seen in the heavens in fulfillment of the prophetic word." This be-

came necessary as Brother R. C. Porter, of South Africa, prevailed upon me to sell to him the set of charts I had with me there. While in Lodi this time, I spoke once to the church.

To-day, April 18, I have given the first of a series of talks to the students of the Fernando Academy, in Southern California. I see many improvements have been made on these grounds since my last visit, over three years ago. I am greeted by a large force of earnest students who were not here at the time of my last visit.

J. N. LOUGHBOROUGH.

Brazil

ESTACAO SAO BERNARDO, SAO PAULO. —We have had our conference meetings in Rio Claro, an interior town, where Brother J. C. Kroeker and I have been following up the interest with considerable success. This, being my first series of meetings in Portuguese, marks the beginning of my regular evangelistic work for these needy people. I praise God for his great help, and for the signal manifestation of his power toward us. It seems good to be back at my old work again, for there is a pleasure, enthusiasm, and depth of experience that goes with service for souls that nothing else in this world can bring, and the event is doubly joyous, as it liberates me from the enforced idleness of language study of the past year. However, I tried to improve my time in canvassing, and along with other books and periodicals, I shall have disposed of 150 copies of "Christ's Object Lessons," at \$1.50 each. This has cleared our book shelves a little. But, as we have no schools here at present, the sale of the books does not help educational institutions in this part of the field.

This has been our hottest month, and, I am sorry to say, Mrs. Prener does not improve in health. Because of this, the brethren have thought it best that we spend a month or so where conditions will be more favorable. If this does not serve to build her up, it may be necessary for her to go to our sanitarium in Argentina.

H. S. PRENER.

Mexico

IN San Luis Potosi I have been preaching the threefold message just one year. I am glad to say that, although I feel so incapable, God has delighted himself in touching the hearts of a few here and in Mexquitic, my other place of labor, fifteen miles distant. To this latter place those who love the truth come from a distance of three miles, walking, and bring their wives and children. When I am to be with them on Sabbath, they generally go Friday, and remain at the meeting place until Sunday, when they all get up about three o'clock in the morning, and start for their homes.

Last Sabbath I acted as superintendent of the school. We began at ten o'clock, and got through at twelve. Then

they said to me: "Go right ahead, and tell us all about every symbol on the chart. We will not have dinner to-day." I began to explain from the great image of Daniel 2 down to the New Jerusalem in Revelation 21. It took me three hours and a half to go over the subjects.

Since I have been here, I have had the privilege of seeing twenty persons follow Christ in baptism.

Although I am a Mexican, I do not know all about Mexican ways, as I spent twenty-one years in California, and came here last April. During the holy week here, I went to Roman Catholic churches and observed some of their ways, and learned some of their beliefs. The bishop here washed the instep of the right foot of twelve men, dried them with a towel, and then bowed down so as to come very near to kissing them. The same day they hung on the cross a big image, and at 4:30 P. M. took it down. While they were doing this, many persons, especially women, began to howl, some like women, and some like cats, some feignedly and some really shedding tears. There was such a noise as would be equal to that made by five hundred people clamoring at the same time.

I am glad to read the experiences of my coworkers everywhere. May God keep us faithful until the end, in my prayer.

JUAN ROBLES.

Fruitful Labor in Japan

IN response to an urgent request by letter from Brother Seino, I recently joined him in labor at Yamato, a mountain village about twenty miles from Wakamatsu. Last summer during the Wakamatsu tent-meetings, I visited Yamato and vicinity, and found a good interest among those simple country people. This winter Brother Seino has made an effort to develop this interest. He held three public meetings in as many different neighborhoods, with good interest in every case. At one place the Buddhist temple was opened for his meeting, the priest being in attendance—quite an unusual concession to Christianity.

As some seemed on the point of decision, I decided to go to Brother Seino's assistance. At Shiokawa I stayed overnight at the home of Sister Ichiju, the young lady mentioned in Elder Field's recent report. Her mother did not make me very welcome at first; but as I presented some of the simple truths of the gospel, she became somewhat interested, and invited me to come again.

The last seven or eight miles to Yamato has to be made afoot; and at this season there is much snow in those parts, and the weather is quite cold. I spent three days in the neighborhood of Yamato, visiting the people in their homes and holding meetings. We had a meeting each evening, and two during the day. The interest shown in the simple gospel story was very good, and reminded me of my work in Korea. At one evening meeting, about twenty young ladies were present; and all expressed their interest, and their willingness to become Christians. Surely there is a great work to be done there.

My last meeting was held at the home of Brother Sato, a man who has a good influence among the people. Years ago, though not a Christian, he organized a temperance society among his neighbors,

which continues to the present time. They pledge themselves against the use of tobacco as well as strong drinks. At this meeting Mr. Sato and another middle-aged man, and two young ladies, earnestly requested baptism. As I was to return to Wakamatsu early next morning, at the close of the meeting at eleven o'clock at night, we had baptism in a little pond but a few feet from the house.

We plan to follow up this interest by locating one of our earnest young men in those parts, and with the help of the Lord, we ought to see a church organized there this year. The two brethren who were baptized are already talking about having a church building erected. And as both are fairly well-to-do, and as the interest among the people is so good, the realization of this seems reasonable.

Returning to Shiokawa, I called again at the home of Sister Ichiju. Her mother warmly welcomed me, and called in her relatives and neighbors to hear the gospel. I stayed till evening, and held another meeting with them. Then the mother urged me to stay all night, saying she would like to attend our meeting in Wakamatsu with me next day, which was Sabbath. She expressed her decision to keep the Sabbath, and her desire to be baptized. Evening after the Sabbath her daughter was baptized, and I trust the mother may soon be ready to take this step.

At Wakamatsu the mother of one of our brethren has been much opposed to him. On a previous visit I called on her, and presented the simple gospel story, and her mind was completely changed. So on this latest visit she called on me, and expressed her joy in the gospel. Surely now is the time that we should be going into the hedges as well as the highways, to gather out a people prepared for His coming.

H. KUNIYA.

Nebraska Conference Workers' Meeting

PURSUANT to appointment, the Nebraska Conference spring workers' meeting was held in the Seventh-day Adventist church at Hastings, Neb., April 14-24. With one or two exceptions, every worker on the conference list was present, and nearly every one from the beginning to the close of the meeting.

The united testimony of all was that it was the best meeting of the kind ever held in the Nebraska Conference. From the beginning to the close we held before ourselves a picture of the small results that have been seen in our home work and the great dearth of workers and means in foreign fields. The Spirit of the Lord witnessed to our study of this subject, and every worker who goes out from this workers' meeting goes with his soul afire with a determination to see greater results of his labors the coming season, or step aside and give place to others. The conference committee felt called upon to give a very searching study to the revision of the list of conference workers, and as the result five persons were retired to make room to take in young persons who have been trained in the ministerial class in Union College.

A carefully prepared program had been previously arranged, and different

ones had given special study to subjects assigned them. These topics were presented in a most striking manner, and many of the papers presented were followed by an interesting and profitable discussion. Several of the evening services were devoted to a strong revival effort, when large numbers in the congregation renewed their consecration to the service of God. Backsliders were reclaimed, and six young people gave their hearts to God for the first time. We look forward with bright hopes to the coming season's work.

A. T. ROBINSON.

Sabbath-School Convention in Chile

ENCOURAGED by the good results of the convention held in our mission school in Pua, in southern Chile, the conference committee decided that others should be held, and the next one was in the city of Santiago, central Chile. Sabbath, Dec. 17, 1909, representatives from several Sabbath-schools, and a goodly number of conference laborers, came together for a two-days' convention. From beginning to end, we had a blessed time. The great possibilities of the Sabbath-school were made clearer than ever before to all.

Papers dealing with different subjects were read. Of great interest also were the several poems recited by children, and the stanzas sung by the little ones. And one of the things that awakened the greatest interest was a practical demonstration of how thoroughly even kindergarten classes can be interested and kept attentive.

When finally the question was presented to those present as to whether they thought it worth while to have such conventions, notwithstanding the expense in time and money, the whole congregation stood to testify to the fact that the good obtained more than repaid for the expenditure of funds and of time spent in traveling to attend. We are sure that future sessions will be appreciated.

The following resolutions passed unanimously:—

"We recommend, 1. That each member of the Sabbath-school have his lesson pamphlet.

"2. That both teachers and pupils study the lesson so well during the week that they will be able to dispense with lesson pamphlet and the reading of the Bible text in the class.

"3. That the Sabbath-school always be opened and closed at the fixed hour, to induce all to be present on time."

ED. W. THOMANN.

Self-Supporting Schools in Cuba

ABOUT four years ago Brethren Calvin Kinsman and Oren Wolcott, with their wives, all students of the Nashville Agricultural and Normal Institute, opened a mission school near Nuevitas, Cuba, on the self-supporting plan.

These four young people pioneered this kind of work in Cuba. They have had many experiences during these four years, some of which have been trying indeed. Many of their hardships were due to conditions which might have been overcome more easily had they been trained in Cuba before attempting the establishment of the school. But the

Lord has greatly blessed their efforts, and now Cuba has four mission schools, which are all in a good, healthy condition.

Elder E. W. Snyder, president of the Cuban Mission field, has manifested a deep interest in these schools, and is taking an active part in their establishment and development. He and the teachers on the island have long felt the need of a small training-school in which American teachers can take a brief course upon entering the island. They appealed to the Nashville Agricultural and Normal Institute to send some one to visit their schools and to help them establish this much-needed training-school. These appeals were read to the faculty of the Madison school, and it was decided that I should visit the island to assist them in this matter. Last January I went to Cuba, accompanied by Mrs. Emma Gray, formerly of California, now business manager of the Madison school. We spent about four weeks in the island, visiting among the schools.

Cuba impressed me most favorably. I had a good opportunity to see the island, as I traveled by rail from the extreme western part to Santiago, which is located in the eastern end of the island. I was surprised to find such great advantages in climate, soil, and cheap land, and such unusual productiveness. With scientific cultivation of the soil Cuba will far surpass California and Florida in producing grapefruit, oranges, lemons, and limes. Its production of bananas, pineapples, sugar-cane, etc., shows what can be done even with land that has been tilled without proper care for several hundred years.

Two conditions exist which have given many a wrong impression of Cuba. The first is the lack of adaptation to Cuban conditions by people who have gone there from the United States. Many of these persons are having experiences similar to those of the children of Israel in the wilderness. Israel was never satisfied with the things God gave them, but constantly longed for the old life in Egypt. Likewise some of the people from the United States, instead of being happy, and instead of feeling thankful for the excellent fruits and vegetables so easily produced in Cuba, reject native foods, and import a large part of their food from the United States in tin cans, and in various other ways make their living expensive and unsatisfactory.

It calls for more money than the average person from the United States can make in Cuba to provide all the Irish potatoes necessary for a family, at a cost of five to eight cents a pound. But they may have other tubers, just as wholesome, for the digging. I found more people wrecking their happiness over Irish potatoes and Elgin creamery butter than over any other one thing. Both of these articles are expensive and hard to obtain, and the valuable elements found in both of them can be obtained from native products with very little trouble or cost.

Missionaries should never go to Cuba for financial gain, and every missionary who would have success must learn the lesson of adaptation. I greatly appreciated learning of the experiences of the teachers in the self-supporting schools in Cuba. I found them in harmony with the idea that they should continually study to make use of the

native resources, and not depend upon articles of diet to which they have been accustomed, but which are a luxury in Cuba.

After visiting these schools, and then meeting many Americans who are dissatisfied, I felt that the success of the missionary work in Cuba will depend largely upon the kind of training given to the new workers at the beginning of their stay in Cuba.

The second supposed difficulty is the lack of proper facilities for transporting native products to the United States markets. There are two reasons for this difficulty. The United States is protecting California and Florida citrus fruit-growers by putting a high tariff on Cuban citrus fruits.

Again, most of the land is held in very large estates. Only about one tenth of it is under cultivation. As these large estates are broken into small farms, better facilities for transportation will be developed. No portion of the South is so far behind in material progress as Cuba. Ten years ago it was unlawful to import a Protestant Bible or to hold a Protestant service. Cubans were forbidden to raise grape-vines or olive trees, by the unjust laws favoring the mother country and the Catholic Church. During the last ten years wonderful progress has been made, and the time is ripe for our people to press into this island to hold up the light of the third angel's message in hundreds of places.

Brother Kinsman is now well established at San Lucia, near Nuevitas. He has about forty acres of land, with a good cottage, and a new schoolhouse in process of building. He intends to take a number of boarding students in connection with his day-school.

Brother Guy Holmes is located near Las Minas. He has twenty acres of land, and sufficient house room to enable him to take in a number of boarding students, besides his day students. Brother Holmes has been very active in distributing papers and tracts and in giving Bible readings. I met six natives who are keeping the Sabbath as a result of his work. Some of them are young men who are anxious for a training to become missionaries.

Brother J. E. Anderson is now located at Las Tunas. He and his wife are conducting a fine school, and are doing much paper and Bible work. They are beginning to see results of their efforts.

Brother and Sister Henry Carnahan are conducting a school at San Claudia. Sister Carnahan also has a private school for Cubans at Cabanas, which she teaches in the afternoon. She has had a long experience in Porto Rico and Cuba, and carries a great burden for the natives.

Elder Snyder showed his deep interest in the work by accompanying us practically all the time in our travels. I had the pleasure of being with Elder U. Bender for several days at Omaja and Santiago. This gave us an opportunity to talk over many things concerning the work in Cuba.

We all felt that a training-school should be established. We are now praying that the Lord will put it into the hearts of the proper ones to undertake this enterprise. The Lord has already sent us a Spanish teacher who has been engaged in self-supporting work for several years, and who is ready to enter the training-school as a self-supporting

teacher as soon as it is opened. We feel that the prayers of workers in Cuba and those here have been heard, and Cuba will soon have a training-school where teachers from the United States can receive a special training to fit them for their work among the Spaniards.

God calls for consecrated young men and women to enter Cuba. We wonder who has heard this call and answers, "Here am I."

E. A. SUTHERLAND.

The Baker Mountain Home

THE Baker Mountain Home for Orphans is located seven miles west of Hickory, N. C. Here we have eighty acres of land. When this is paid for, and the home furnished, we expect to obtain the living for the family from the products of this farm, thus making it a self-sustaining work. At present we are putting in our first crop, but it will require much work to bring the land up to produce a full crop. We have a nice young peach orchard, and we are expecting some of the trees to bear this year. Some strawberry plants have also been put out, and it is our desire, by the help of the Lord, to make this a model home.

This home is dedicated to the orphan work, and is under the charge of Brethren Charles Maples and A. W. Sanborn, and their wives.

It is my intention to spend my time in raising money by selling our magazines and books to finish paying for the land, and I would be glad to have some of our young people who are interested in this project and the sale of our magazines, join with me in sending the profits to the Baker Mountain Orphan Home, R. F. D. 5, Box 26, Hickory, N. C., to help pay for this land between now and January, 1911. You will be placing precious reading-matter in the homes of the people who need it, and will also be helping us pay the debt of the home.

D. T. SHIREMAN.

New Jersey

NEWARK.—Sabbath, April 9, was a day of rejoicing among all our people in this part of the field. I had the pleasure of burying eighteen souls in the watery grave. Quite a few others are keeping the Sabbath, two of whom were prevented from being baptized because of sickness. The others were not quite ready, but these will doubtless be baptized the next opportunity. Four of the above were not of the Newark company. This makes, in all, forty-four baptized in Newark within the last ten months.

Sabbath, April 16, was another memorable day for the company here. Fifteen were received into the church, by the right hand of fellowship, after which all took an active part in celebrating the ordinances of the Lord's house. We all felt that we had great things for which to thank the Lord. The one all-pervading sentiment of the entire company was a desire for a deeper consecration to God for service.

We are looking forward to our summer's work with great expectation. We earnestly ask all who read these lines to remember us at the throne of grace, that God may continue to bless, until the last honest soul has been sought out of the city of Newark.

W. H. SMITH.

Among the Churches

SINCE February 27 I spent two Sabbaths at Minatare, Neb., and held meetings, in which a good degree of interest was manifested, and visited from house to house.

From there I went to Lincoln, and spent a profitable Sabbath with the church. The good testimonies borne in the social meeting gave witness that those present had been greatly encouraged by the words spoken. From there I went to Cortland, and held quarterly meeting with the church. The service was one of interest, and all the new members, as well as the old, were greatly encouraged.

March 29 Brother L. N. Muck and I went to St. Joseph, Mo. We spent ten days soliciting funds from those not of our faith to furnish reading-matter for the blind people in Missouri. We spent two Sabbaths with the church at St. Joseph, and held four successful meetings. A good interest was manifested by all, and we enjoyed our visit at this place very much. We found a friendly welcome at the home of Elder H. L. Hahn and at other places.

At all these places I was pleased to meet with old and tried friends, and also to form some new acquaintances.

J. S. HART.

The Largest Book for the Least Money

As a rule, mankind is on the lookout for good bargains. The largest amount for the least cost, is the maxim; however, this is not a safe rule in all cases, for often the largest value is not in quantity, but in quality. When one is so fortunate as to get both of these, quality and quantity, for a small sum, he usually thinks it strange that others do not make an investment. Now, reader, what do you think of getting over twenty-five hundred pages of the size of an ordinary book, of the choicest and most helpful reading-matter, for the small sum of \$1.75?

I now have seven volumes of such a work. It is issued annually, and you can not procure back volumes, but the present issues are just as good, and of increasing interest to all who are looking for the second coming of Christ. You inquire the title of this work? It is called the REVIEW AND HERALD, and is fresh every week, not only from the press, but, in a large measure, from the throne of God, as much of its contents is heaven inspired; and no believer in the soon-coming Saviour can afford to be without this work at hand.

As a reference work it never becomes obsolete. Most of the matter is not procurable in any other work published. For instance, the editorials and contributed articles can not be found elsewhere, and they are an inspiration to all.

Again, take the reports of the rise and progress of the work in the different parts of the world; these reports, when first read, were present occurrences; now those same reports have become history to us. Another very important point that should be noticed is the articles from the pen of Mrs. E. G. White that appear in the REVIEW. Most of these are not procurable elsewhere.

My first subscription to the REVIEW, about twenty years ago, cost two dollars,

and I have always considered it the cheapest paper on earth because of the message it bears. The value of these messages can not be counted in dollars and cents.

As I reread the articles that appeared after the burning of the Review and Herald Office at Battle Creek, and the earnest appeals that followed, my soul is fired with zeal to push to my utmost the triumphs of this message. It seems to me that we have not correctly valued the good old REVIEW.

How shall we get these volumes? First, subscribe for the paper; then write to the Office for a binder, which will cost only twenty-five cents, and each week carefully place the paper in the binder, and at the year's end you will have a volume that you would not let go for far more than it cost you. Try the plan, brother, and I feel sure you will not miss your subscription to the REVIEW, and the price will look smaller as you see the volumes accumulating. As we near the end, the heaven-sent messages will grow more precious. O. E. DAVIS.

West Africa

BOUTHE SHERBRO.—From the beginning of our effort at this point, it seemed that Satan hindered us. There were many obstacles in our way. And just when we were ready to start, news reached us that Brother W. H. Lewis and family would be here by the next boat. We spent a few days with them, and left them to care for our home for six weeks. It seemed a little hard to leave so soon after their arrival; but the Lord's work must come first. Thursday morning we boarded the steamer, but we did not sail until midnight. They would not sell us second-class tickets, so I bought a first-class ticket for Mrs. Babcock, and I took deck. Things went pretty hard with us, and finally I frankly told the steward that I never had met such treatment aboard a steamer in all my life. He told the captain what I said, and that officer sent for me. He was a tough old Englishman; but we entered into conversation calmly, and I was frank with him. It worked like a charm, and when we left the ship, they gave us food, and our little boy was loaded with presents.

Our ship lifted anchor on Thursday, at midnight. On Friday morning, a little after daylight, about ten miles from shore we struck a rock, and stuck fast. About noon we got off the rock, but soon found we were on a sand-bank, with only six feet of water. There we stopped until Sabbath evening about four o'clock, when we were freed again. When in good water, we anchored until Sunday morning. At daybreak we started up the Sherbro River. Bouthe is an inland town fifty miles up the river.

We have many difficulties to encounter, but my courage was never better. We have received kind treatment since our arrival, and the prospects are bright. Every night the tent is crowded, and many have to stand outside. The first night the Sabbath question was called for.

D. C. BABCOCK.

TEN have begun keeping the Sabbath at Adamson, Okla., through the labors of Brother W. F. Talburt. There are others who evince good interest in this truth.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Bearing the Cross

THE heavies cross, the stronger faith;
The loaded palm strikes deeper root;
The vine juice sweetly issueth

When men have pressed the clustered fruit.

And courage grows where dangers come,
Like pearls beneath the salt sea foam.
The heavier cross, the heartier prayer;

The bruised herbs most fragrant are;
If wind and sky were always fair,

The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

—Selected.

Behavior in the House of God

THAT there is a growing tendency on the part of many to regard the house of God with less respect and reverence than formerly, has been remarked many times. But God is as holy now as in ancient days. His name demands the same honor. His people will soon stand in his presence, and be at home in his courts. Surely, then, instead of slackness there should be a more earnest seeking of God for that solemn reverence and faith with which angels come into his presence.

God has not left us untaught in this matter. Paul says: "These things write I unto thee, . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 14, 15.

While this text refers to more than the behavior of a person in the church building, it evidently embraces this also. In "Testimonies for the Church," Vol. V, page 491, we read: "From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with his people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. . . . The reverence which the people had anciently for the sanctuary where they met with God in sacred service, has largely passed away."

This is how God regards these matters. It is a serious condition. We hear some boast of their liberty and freedom to speak and do as they choose. If they would choose God's way, it might be a safe guide, but a man's own way invariably leads downward. From the text quoted above it is plain that God would have order in his church.

Please study the following quotation from the Testimonies on this subject:—

"There should be rules in regard to the time, the place, and the manner of worshiping. . . . When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshiped. . . . Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others can not pass out. . . .

"Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God. . . . Brethren, will you not devote a little thought to this subject, and notice how you conduct yourselves in the house of God, and what efforts you are making by precept and example to cultivate reverence in your children? . . . God gave rules of order, perfect and exact, to his ancient people. Has his character changed? Is he not the great and mighty God who rules in the heaven of heavens? . . . Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence."

—Id., pages 491-496.

One serious feature that leads to the disrespect shown by many children in the house of God, is found in the statement, "They are too often found in groups away from their parents, who should have charge of them."

And ministers need to exercise care. "There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected."—Id., page 499.

The lack of respect that is so often manifested by both parents and children, as indicated in the above Testimony, produces results even beyond the days of meeting and character building in this world. I will quote another most solemn Testimony:—

"In heaven there is perfect order, perfect obedience, perfect peace and harmony. Those who have had no respect for order or discipline in this life would have no respect for the order which is observed in heaven. They can never be admitted into heaven; for all worthy of an entrance there will love order and respect discipline. . . . When Christ shall come, he will not change the character of any individual."—Id., Vol. IV, page 429.

When we see a child quiet and orderly in the house of God, choosing a place by his parents, rather than by those of his own age in some back part of the building, we say, "If that child is not led off by later associations, he will be found in the active work of God." On the other hand, when we see a child loud, violent, and coarse in the sacred place of worship, resenting the interference of church officials, sometimes upheld by parents in the same spirit, seeking out a place where he will be encouraged by others, inexperienced like himself, to disturb and annoy, we can but say, from the light God has given, "If that child is not changed, made over new, as surely as the message came to Eli that his sons were lost beyond pardon, so surely the message must come to such parents that the order of heaven can never be marred with such as these."

Some parents may be tempted to feel that they have delayed too long in taking up the burden, but let them remember that God's resources are infinite; that the love of his heart for the wayward child, be it son or daughter, is boundless; and that abiding faith will accomplish all things.

"All things are possible to him that believeth." CLARENCE SANTEE.

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
W. A. COLCORD - - - - - Corresponding Secretary

Teaching American Principles in Rome

IN an editorial explaining "what Methodists are doing in Rome," the New York *Christian Advocate* of April 14 says: "The Methodists in Rome are in the vanguard of that section of the Italian people which demands perfect liberty of conscience for every man and woman in Italy; that the public schools shall be absolutely free from clerical interference and from ecclesiastical control; that no taxes shall be levied upon the people for the support of any church, of any bishop or priest, or of any ecclesiastical institution. . . . In short, the Methodists stand firmly with those who demand the separation of church and state in Italy."

As every one will readily recognize, these are strictly American principles of civil government (and Christian as well), quite at variance with ancient, medieval, and Old-World ideas. It is to be hoped that our good Methodist friends in this country will be as true to these principles as this showing represents them as being in Rome. If they are, they will not be demanding of either city, State, or national government laws compelling people to keep Sunday as the Sabbath; for such laws are an interference with "perfect liberty of conscience," and are not in accord with the principles of "the separation of church and state."

Civil government has no more right to tax the people one seventh of their time to support or show respect to some religion or ecclesiastical institution than it has to tax them one seventh of their means for the same purpose. Let all who desire to keep a day do so; but let there be no compulsion.

At a hearing on a Sunday bill before the House District committee, Feb. 15, 1909, Representative McMillan, of New York, spoke wisely when he said, "I would rather have a love and a respect for the Sabbath day implanted in a man's heart than all the laws you could put on the statute-books." This is the true American and Christian idea of religion and religious observances—love, not law; faith, not force; conviction, not coercion. W. A. C.

Reason for the First Amendment

THE Ralston (Pa.) *Herald* of April 28, contains the following editorial:—

"We wonder how many of our readers have read the history of New England's colonial times? of the persecutions, the whipping of the Baptists and Quakers, and the banishing of Roger Williams, by the Puritans? The Puritans were not worse than other people; in fact, they were honest, hard-working people. You ask, Then how could they persecute inoffensive people?—Simply because they were following wrong principles in government. They failed to make any separation between the church and the state. They thought that the

stability of the state depended on the people's observing certain religious forms, and as the Baptists and Quakers would not conform to the religio-political order of government, they were punished, or rather persecuted. It was to prevent a repetition of such persecutions that the First Amendment to the Constitution was added. Did our forefathers make a mistake in separating the church from the state? If not, let us keep them separate. Liberty—both religious and civil—is safe only so long as the people understand the principles on which it is based."

It is refreshing in these times when men are departing from the true principles of religious liberty to know there are newspapers that dare to defend freedom of conscience. K. C. R.

A Burlesque on Sunday Legislation

THE May number of *Collier's Magazine* contains an illustrated article entitled "The Law-Abiding Man." The article seems to be a burlesque on many of the provisions in our State and municipal codes.

Some six columns, strikingly illustrated, are devoted to different phases of the subject. The leading character described in the article is a man who sought to instruct every violator of the Sunday ordinances. He is represented as a typical detective of violators of Sunday laws, who is seeking to spy out the liberties of his neighbors who do not observe the Sunday laws according to his interpretation of them. K. C. R.

Religious Liberty Notes

SUCH has suddenly become the exclusiveness of the Vatican in these modern stressful days that even Bishop Paret, of the Protestant Episcopal diocese of Maryland, was a few days ago refused an audience with "His Holiness," and this in face of the fact that he went armed with a letter of introduction and recommendation from "His Eminence," Cardinal Gibbons. The papal secretary, Cardinal Merry Del Val, by note informed the bishop that "His Holiness is neither a picture nor a statue to be inspected and criticized."

The Chicago *Israelite* (Jewish weekly) quotes the following extract from Ex-Governor Folk's article in the *Saturday Evening Post* of February 12, on "The Limitations of Reform:" "The Sunday laws of various States have been the subject of warm controversies during recent years. As to whether a thing should be prohibited on Sunday is, from the standpoint of government, a question of public morals and good government, not of religion. We are devoted to our religious faith that enjoins the observance of the Sabbath, but the law can not compel such observance on religious grounds. As individuals we can be controlled by the religious aspect, but the law can not recognize any religion, for the bars would then be down, and the next step would be religion by law, which is the thing our forefathers escaped. The law can not know either Baptist, Methodist, Catholic, Protestant, or Jew. It can not fix fast-days or feast-days. Separation of church and state must ever be one of the cardinal tenets of free government."

Sanitarium Relief Campaign

Institute Work

A SERIES of institutes has just been held in the Columbia Union Conference, one in each local conference. This is in line with the recommendation of the recent General Conference Committee Council, although this union has the credit of having led out in the plan. The recommendation was as follows:—

"That where it is practicable, institutes be held at an early date, for the instruction of workers, who shall, in turn, visit the various churches to instruct the members concerning the campaign and how to engage in it."

The conference workers are called together for two or three days, to spend the time in a careful study of the relief campaign and methods for carrying it on. Ample time is allowed for a full consideration of various questions that may arise. A clear understanding is obtained of the general situation of our sanitarium work and its relation to the cause. Among the subjects considered are the following:—

General Outline of Campaign, Reasons for the Campaign, Prospective Results, Causes of Sanitarium Indebtedness, Hopeful Indications and Prospects, Development of Sanitarium Work, What Sanitariums Are Doing, Place of Health Work in Our Cause, How We Can Help, Definite Plans, Canvassing Methods.

These subjects are considered in detail. Statistics and figures are given, interesting items of progress are presented, experiences that show the attending blessing of God upon this branch of the work are related, and there is given a drill in canvassing methods. Instruction is given on gaining entrance to homes, approaching people, and so forth.

After spending a short time in this way the workers feel better prepared to present the campaign work to others and to give instruction as to how to proceed with it.

We have been favored with the help of the union conference president, Elder B. G. Wilkinson, as his time would permit; the full co-operation of all the conference presidents, and the very efficient assistance of the missionary field secretary, I. D. Richardson.

Our people are usually willing to engage in any worthy line of work presented to them, if they only know how to take hold. There are many, however, who feel that they do not know how or where to begin. They are honest in their belief that they can not do this or that. While this is often greatly exaggerated, it is well to provide such instruction and training as may be possible and practicable. Effort in this direction is well spent.

Further information regarding the conduct of institute work will be gladly given to those desiring the same.

L. A. HANSEN.

To be humble to superiors, is duty; to equals, is courtesy; to inferiors, is nobleness; and to all safety; it being a virtue, that, for all her lowliness, commandeth those souls it stoops to.—*Sir Thomas More.*

Current Mention

—In three cities arrests have recently been made of men concerned in one of the greatest jewelry frauds ever perpetrated in this country. The loss to jewelers is estimated at from \$500,000 to \$2,000,000.

—A recent decision of the Louisiana court at New Orleans lays down the principle that where the law of the State for the separation of white and colored races specifies Negroes, it does not apply to octoroons or quadroons.

—A report from Cheyenne, Wyo., states that a number of commercial concerns operating in that State have been charged with fraudulent transactions amounting to several million dollars. Suit has been brought in the United States Court at Cheyenne against the promoters of these concerns.

—A despatch from Pittsburg, Pa., states that the attorney who is prosecuting the Pittsburg grafters openly charges that a large sum of money has been raised by some of those who have been indicted, the intention being to use this money in bribing jurors not to convict. Thus does fraud aid fraud, and set the law at naught.

—"A new use has been found for aluminum in the making of books for the blind — books which are read by passing the fingers over the embossed letters printed upon the pages. It is said that these books are much easier to read than the best paper books, especially by those who have become blind late in life, and whose fingers are not very sensitive."

—There is threat of open war between the anticlericals of Italy and the Catholic Church. The anticlericals are protesting vigorously to the government against religious services in the army, and against soldiers taking any part in religious exercises anywhere. They propose, if possible, to prevent soldiers even attending church. The despatch states that religious tolerance is unknown in Italy by either the clericals or anticlericals.

—A new building in Washington, D. C., known as the Bureau of American Republics, was dedicated on April 26. Twenty-one American republics were represented at the dedication. The principal speakers at the dedication were President Taft, Andrew Carnegie (who had given \$750,000 toward the erection of this one-million-dollar structure), Secretary-of-State Knox, former Secretary-of-State Elihu Root, and the ambassador of Mexico.

—One of the greatest disasters that has befallen the agricultural interests of this country in many years came as a result of the recent cold wave and snow-storm throughout the Middle and Southern States. It is difficult to estimate the loss to the fruit and cotton crops. Some place the loss at \$50,000,000, while others estimate it at several hundred millions. In large sections all the young cotton plants have been killed and the land must be replanted, while it is questionable whether sufficient seed can be obtained to replant the cotton fields.

—The State of Minnesota has led the way in very radical statutory legislation against the cigarette, making it penal to sell or give away cigarettes or cigarette-papers. Iowa, Missouri, Wisconsin, Michigan, and Indiana have had laws against this obnoxious and deleterious practise, which is especially destructive to the young. The medical examiner for West Point applicants has publicly stated that of candidates refused many were cigarette smokers.

—Few States, if any, in the Union are better governed than Kansas. It is a progressive commonwealth. It keeps pace with its neighbors in the matter of public improvements. Yet, while Missouri property owners pay in taxes seventeen cents on the one hundred dollars, and Iowans forty cents, the total levy for all State taxes in Kansas is only twelve and one-half cents on the one hundred dollars. Missouri and Iowa are mentioned in comparison only because they are neighboring States. Both are well governed, and both are probably making satisfactory returns to the taxpayers. But the point is that Kansas, which for a number of years has strictly enacted prohibitory liquor legislation seems to be doing particularly well.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

ATLANTIC UNION CONFERENCE

Central New England	June 9-19
Southern New England	June 16-26
Maine	June 23 to July 3
Northern New England	Aug. 25 to Sept. 4
New York	Sept. 1-10

CANADIAN UNION CONFERENCE

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

CENTRAL UNION CONFERENCE

Nebraska, York	Aug. 25 to Sept. 4
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COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Allentown	June 1-12
Chesapeake	June 9-19
West Pennsylvania	June 16-26
New Jersey	June 23 to July 2
Virginia	Aug. 4-14
Ohio	Aug. 11-21
West Virginia	Aug. 18-28

LAKE UNION CONFERENCE

East Michigan	Aug. 11-21
West Michigan	Aug. 18-29
Wisconsin	Aug. 24 to Sept. 4
North Michigan	Aug. 25 to Sept. 4
Indiana	Aug. 31 to Sept. 11
Northern Illinois	Sept. 8-18
Southern Illinois	Sept. 8-18
North Michigan (local)	June 20-27

NORTHERN UNION CONFERENCE

Iowa	June 2-12
Minnesota, Hutchinson	June 9-19
South Dakota, Chamberlain	June 9-19
North Dakota, Jamestown	June 23 to July 3

NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Payette	May 19-29
Western Washington, Vancouver	May 26 to June 5
Western Oregon, Portland	June 2-12
Upper Columbia, Garfield, Wash.	June 9-19
Montana	June 16-26

SOUTHEASTERN UNION CONFERENCE

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

SOUTHERN UNION CONFERENCE

Louisiana	July 21-31
Alabama	Aug. 4-14
Tennessee River	Aug. 18-28
Kentucky	Aug. 25 to Sept. 3
Mississippi	Sept. 8-18

SOUTHWESTERN UNION CONFERENCE

South Texas	July 7-17
Texas	July 21-31
West Texas	Aug. 4-14
New Mexico	Aug. 18-28
Oklahoma	Aug. 25 to Sept. 4
Arkansas	Sept. 1-11

WESTERN CANADIAN UNION CONFERENCE

Manitoba	June 23 to July 3
Saskatchewan (South)	July 6-12
Alberta	July 15-24
Saskatchewan (North)	July 26 to Aug. 1
British Columbia (Eastern)	Aug. 4-11
British Columbia (Western)	Aug. 12-21

European Division

BRITISH UNION CONFERENCE

British Union, Watford	July 28 to Aug. 2
South England, Southampton	May 13-17
Scotland	June 16-19
Wales	Sept. 29 to Oct. 2
North England	Oct. 6-9

SCANDINAVIAN UNION CONFERENCE

Norway, and Scandinavian Union, Christiania	May 16-22
Sweden, Nonkoepping	May 25-30
Finland, Bjoernneborg	June 1-5
Denmark, Copenhagen	June 7-12

EAST GERMAN UNION CONFERENCE

East German Union Committee, Friedensau	July 25, 26
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WEST GERMAN UNION CONFERENCE

West German Union, Friedensau	July 15-24
German-Swiss	July 5-10
Holland	Aug. 4-7

LATIN UNION CONFERENCE

French-Swiss Conference, Gland	Aug. 10-15
Southern France	Aug. 17-21

North Dakota Conference Association

THE annual session of the North Dakota Conference Association of the Seventh-day Adventists will be held in connection with the annual camp-meeting at Jamestown, N. D. The first meeting will be called June 23, 1910, at 10 A. M., for the election of officers and the transaction of such business as may come before the association.

C. J. BUHALTS, *President*,
J. F. SIMON, *Secretary*.

Special Notice!

THE fifth annual meeting of the Northern Illinois Medical Missionary and Sanitarium Association will be held May 26, 1910, at 3 P. M., in connection with the annual meeting of the Northern Illinois Conference of Seventh-day Adventists, to be held on the academy grounds at Sheridan, Ill., May 24-29, for the purpose of presenting annual reports, for the election of three trustees for three years, and for the transacting of such other business as may properly come before the meeting.

W. C. FOREMAN, *Secretary*.

Northern Illinois Conference

THE seventh annual meeting of the Northern Illinois Conference of Seventh-day Adventists is hereby appointed to be held May 24-29, 1910, at Sheridan, Ill., for the purpose of electing conference officers for the ensuing year, and for the transaction of such other business as may properly come before the assembled delegates.

The delegates to the conference will consist of the executive committee, the accredited laborers of the conference as delegates at large, and delegates to be elected by the churches, upon the basis of one delegate for every fifteen members. The first meeting of this session is to be opened at 3 P. M. Tuesday, May 24, 1910.

WM. COVERT, *President*.

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

THE Illinois Conference Association of Seventh-day Adventists is hereby appointed to convene in its annual meeting at 2 P. M., Thursday, May 26, 1910, at Sheridan, Ill. The legal voters of this association are the accredited delegates from the churches in the Northern Illinois Conference, the executive committee of the conference, and such other persons as may be delegates in attendance at the annual session of the Northern Illinois Conference to be convened at that time, for the purpose of electing a president, vice-president, a secretary, a treasurer, an auditor, and two councilmen to serve for the period of one year, and for the transaction of such other business as may properly come before delegates in annual session.

WM. COVERT, President.

North Dakota Conference

THE annual session of the North Dakota Conference of Seventh-day Adventists will convene at Jamestown, N. D., June 23 to July 3, 1910, for the election of officers and the transaction of such other business as may properly come before the conference. First meeting to open at 9:30 A. M., June 23. Let the churches elect their delegates at once, and send a list of them to the conference secretary, at 402 First Ave., South Jamestown, N. D. Each church is entitled to one delegate regardless of its membership, and one additional delegate for every ten members.

C. J. BUHALTS, President,
B. C. HAAK, Secretary.

Pennsylvania Sanitarium and Benevolent Association, Notice!

NOTICE is hereby given to the constituency of the Pennsylvania Sanitarium and Benevolent Association that the fifth annual meeting of the said corporation will be held at 9:30 A. M., Thursday, June 9, 1910, at Emmanuel Grove camp-grounds, near Allentown, in connection with the annual camp-meeting of the Eastern Pennsylvania Conference of Seventh-day Adventists.

The membership of the constituency is composed of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Eastern Pennsylvania Conference of Seventh-day Adventists, and the executive committee of the New Jersey Conference of Seventh-day Adventists, the physicians employed by the corporation, the ordained ministers of the Eastern Pennsylvania Conference of Seventh-day Adventists, the ordained ministers of the New Jersey Conference of Seventh-day Adventists, and twelve persons elected for the purpose at the last session of the Eastern Pennsylvania Conference of Seventh-day Adventists.

Officers will be elected, and such other business will be transacted as may properly come before the meeting.

W. H. HECKMAN, President.

Publications Wanted

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

Z. S. Arey, Tecumseh, Okla., desires a continuous supply of *Little Friend* and *Youth's Instructor* sent to his address.

Tom C. Hege, Newberne, N. C., desires any of our denominational literature for street-meeting work during May and June only.

W. A. Rochambeau, Wilnot, Kan., wishes copies of *Life and Health*, *Liberty*, *Signs of the Times*, *Protestant Magazine*, and any of our other denominational literature.

Charles Downey, Box 35, Rock Hall, Md., desires sent to his address, copies of *REVIEW*, *Little Friend*, *Youth's Instructor*, *Signs of the Times*, *Liberty*, *Life and Health*, *Bible Training School*.

W. S. Cruzan, Semmes, Mobile Co., Ala., desires copies of the *REVIEW*, *Signs*, *Watchman*, *Instructor*, *Liberty*, *Protestant Magazine*, and other denominational literature.

T. L. Payne, care Paradise Valley Sanitarium, National City, Cal., desires a continuous supply of *Signs of the Times*, *Watchman*, *Instructor*, *Life and Health*.

"My Lodge Experience"

ELDER GEORGE O. STATES, Paonia, Colo., wishes to state to the *REVIEW* readers that he has received word from the publishing house at Nashville, Tenn., that there has been some delay in getting out his booklet, but all orders will be mailed as soon as possible.

Business Notices

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

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

Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

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

WANTED.—To correspond with competent and reliable persons for positions of head nurse and cook. In answering, please state experience, qualifications, etc. Send references in first letter. Address Tri-City Sanitarium, Moline, Ill.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.90; 10-gal. can, \$7.70; ½ bbl. (30 gal.), 69 cents a gal.; 1 bbl. (50 gal.), 68 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—Good eight-room house, about ¼ acre of land set to fruit, and part ownership in excellent artesian well. Beautiful lawn. Owned by minister about to leave. Price, reduced from \$4,000 to \$3,000. Westcott and Turner, College Place, Wash.

WISHING to be a more efficient worker, I entered the medical school here, and to help defray expenses have agency for Sanitas Cooking Oil. Thankful for all orders. 5 gals., \$3.80; 10 gals., \$7.25; ½ bbl. (30 gals.), 69c per gal. Address J. M. Irving, 227 E. Madison St., Louisville, Ky.

WANTED.—At Long Beach Sanitarium, fifteen first-class graduate lady nurses. Seventh-day Adventists preferred. State school from which you were graduated, experience you have had, and how soon you could come. Permanent position. Address Dr. Winegar Simpson, Long Beach, Cal.

HYGIENIC VEGETABLE COOKING OIL.—Most healthful food-fat America affords. Sent to any State east of Mississippi River. Two 5-gal. cans in one crate for \$7.80; west of the river, \$8.50; North Dakota, Rocky Mountain and Coast States, \$10. You pay freight, then deduct the amount from your next order. Write for cook-booklet and prices on other quantities. Prices subject to market changes. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED.—Hygienic cook at once for small sanitarium. Unmarried woman preferred. Give reference. Thirty-three dollars a month. Board and room. Address Sanitarium, North Yakima, Wash.

TREATMENT AND INVALID SUPPLIES.—As circumstances prevent the Drs. Otis continuing their work at Lake George, they are offering their apparatus at bargain prices,—office, laboratory, treatment, and hospital supplies. Write at once for lists. Address Dr. E. F. Otis, care Sanitarium, Lake George, N. Y.

FOR SALE.—262 acres in Lassen County, California; 50 acres meadow, 60 acres grain land, 80 acres good pine timber. Rest in pasture. A number of good springs on the place. 6-room house and barn. For particulars, address H. E. Lysinger, Cabool, Mo., or M. C. Lysinger, Madison, Wis., care Madison Sanitarium.

FOR SALE.—Twelve acres; forty miles south of Tampa, Fla., three from Brandentown. Spruce, pine; yellow subsoil. Tropical fruits do well. Soft water. Twenty-three-room hotel building in good repair, also dental office and practise,—would take associate. For price and particulars, address Box 441, Brandentown, Fla.

WANTED.—Experienced stenographer, gentleman or lady, competent to act as private secretary. Must take dictation rapidly and transcribe accurately. Must be Sabbath-keeper or willing to do Sunday work. Permanent position. State experience, references, etc. William S. Sadler, M. D., 100 State St., Chicago, Ill.

Obituaries

SMITH.—Charles C. Smith, the little son of O. M. Smith and Lillie Castle Smith, was born Aug. 24, 1903, and died April 4, 1910, at the age of 6 years, 7 months, and 10 days. The funeral was held at the home, where the writer spoke to a large audience of relatives and friends.

W. E. VIDETO.

KING.—Sister Jessie King died March 24, 1910, of heart trouble, at Corozal, British Honduras, Central America. She was a faithful member of the Seventh-day Adventist Church until her death. She leaves a husband and an only daughter to mourn their loss, but not without hope.

CLOTILDA LEWIS.

SHELDON.—Baby Robert Sheldon was born Dec. 20, 1908, in Battle Creek, Mich. March 10, 1910, he was suddenly taken with membranous croup, and for eight days all that medical skill could accomplish was done for the little sufferer, but to no avail, and death came to relieve his sufferings. In the absence of the pastor, the funeral was conducted by the writer.

CLIFFORD A. RUSSELL.

JOHNSON.—Died at her home in Decatur, Ala., April 15, 1910, Mrs. P. Johnson, forty-nine years of age. Sister Johnson accepted the truth of the third angel's message under the labors of Elder W. H. Sebastian and wife in the year 1909. She died in the hope of a soon-coming Saviour. Four children are left to mourn their loss. Funeral service was conducted by the writer.

C. G. MANNS.

RHYNE.—Died at Avinger, Tex., April 21, 1910, of congestive chills, Mrs. Susan Elizabeth Melvine Rhyme (née Greene), aged 52 years, 9 months, and 1 day. Sister Rhyme was born at Du Quoin, Ill., July 20, 1857, and was married to Brother Rhyme, Oct. 21, 1876. To them were born ten children, of whom four boys and three girls live to mourn the loss of a kind and loving mother. A short time previous to her marriage she joined the Baptist Church, and in 1889 she joined the Seventh-day Adventist Church, of which she was a faithful member until her death. Words of comfort were spoken by the writer, from Rev. 14:13, to a large congregation of sympathizing friends.

B. E. MILLER.

PULLMAN.—Mrs. Martha E. A. Pullman died Nov. 10, 1909, of dropsy and palpitation of the heart. She was born in Georgia, May 20, 1853, and was fifty-six years of age when she died. She leaves five children to mourn their loss. Words of comfort were spoken by Pastor Paine, of the First Baptist church.
ALEDA PULLMAN.

HAZEN.—Alfred Hazen was born in Geauga County, Ohio, Aug. 9, 1832, and died April 14, 1910, at the home of his son, at Akron, Mich. He was married to Hulda Perkins, Dec. 22, 1858, and three of the five children born to them are still living. Brother Hazen became a Seventh-day Adventist under the labors of Elder I. D. Van Horn over thirty years ago, and died rejoicing in the truth. Words of comfort were drawn from Heb. 9:28.
A. R. SANDBORN.

HUNT.—Reuben Hunt died at his home near Valley Junction, Wis., April 17, 1910, aged 89 years, 9 months, and 17 days. Brother Hunt was converted in early childhood, and years ago embraced the blessed hope of a soon-coming Redeemer. He was a member of the La Grange church. He leaves to mourn his loss three daughters and one son, also three sisters. The writer spoke words of comfort from Rev. 14:13.
W. W. STEBBINS.

OLMSTEAD.—Malissa Olmstead was born in Parma, N. Y., Oct. 8, 1828, and died April 15, 1910, at Bancroft, Mich. She was married to O. F. Olmstead, Jan. 31, 1849, and to them were born six children, five of whom are still living. In 1873 they accepted the third angel's message, and were charter members of the Bancroft church. Sister Olmstead was a faithful church-member, and died firm in the truth. Words of comfort were spoken from 2 Tim. 4:7, 8, the text chosen by her.
A. R. SANDBORN.

SCHOCK.—Sister Lucy J. Schock died at her daughter's home in Exeter, Mich., March 16, 1910, of Bright's disease, aged sixty-five years and eleven days. Her maiden name was Salyer. She accepted the views held by Seventh-day Adventists in 1891, and lived an earnest Christian life, and was respected by all who knew her. She was married to Joseph Schock, April 20, 1865. To this union were born eleven children, six sons and five daughters. She leaves nine children to mourn the loss of a loving mother. We laid her away, assured that she would have part in the first resurrection.
C. N. SANDERS.

INGERSOLL.—Cyrus Birtis Ingersoll was born at Ransom, Mich., Dec. 13, 1848, and died at West Olive, Mich., of ulceration of the stomach, April 11, 1910, aged 61 years, 3 months, and 28 days. Brother Ingersoll accepted present truth through a careful study of the Scriptures in 1876, and the hope of the Saviour's soon coming has ever since been a precious theme to him. He was married in 1872 to Ida Susan Nichols, and to this union were born three sons and two daughters. The mother and four children are left to mourn their loss, but they mourn not as those who have no hope. The funeral was held from the Congregationalist church at Pittsford, Mich. The writer, assisted by the pastor, Rev. Courter, spoke words of comfort, from Ps. 17:15.
C. N. SANDERS.

HACKWORTH.—Mrs. Rebecca Michael Hackworth was born Feb. 1, 1830, in Vermillion County, Illinois, and died Feb. 27, 1910, at Newellton, La. She was married to Matthew Hackworth in 1851. In 1859 they accepted present truth, and did all they could to spread the message. Sister Hackworth had been a widow since 1892, when her husband died at Marthaville, at his post of duty (preaching the truth), and was buried at Welch, La. During her last days she lived with a daughter, Mrs. S. A. Winterton, at Newellton. Her last days bore evidence of special victory and peace with God, and good will to all. She leaves three sons, two daughters, and thirteen grandchildren. Funeral services were held at the Congregationalist church in Welch, conducted by the local pastor.
S. B. HORTON.

RHOADES.—Carrie Marie, infant daughter of Elder and Mrs. A. V. Rhoades, was born May 8, 1909, and died in Minot, N. D., April 23, 1910, at the age of eleven months and fifteen days. Infantile paralysis was the immediate cause of her death. Funeral services were conducted in the home, where the writer was assisted by Rev. Eberle, of the Free Methodist mission. Text, 1 Thess. 4:13.
PHIL. C. HAYWARD.

BUTTERFIELD.—Died at Modesto, Cal., Sister Polly S. Butterfield (née Hall), of consumption and other complications, on April 5, 1910, at the age of fifty years. At the age of twenty she was converted, and remained loyal to this message until her death. She leaves a kind husband, two sons (one of them Brother C. L. Butterfield, of Korea), also her father, and six sisters. Words of comfort were spoken by the writer.
C. M. GARDNER.

CALKINS.—Sister Sally Calkins (née Colburn) was born Jan. 16, 1818, and died March 31, 1910, at Montavilla, Ore., at the age of 92 years, 2 months, and 15 days. She was married to E. David Calkins, April 26, 1832, and was the mother of fourteen children. She and her husband accepted the Sabbath in 1859, and they both remained faithful until death. She was a great sufferer during the last few years of her life, but through it all she was very patient and uncomplaining. We have confidence that we shall meet her in the first resurrection.
LOIS A. CALKINS.

VAN DYKE.—Mrs. Mary Van Dyke was born in Martinsville, N. J., Nov. 4, 1844. She was converted in early life at revival services conducted by the Methodists. In 1890, during a series of tent-meetings held at Morristown, N. J., by Elders Keslake and Patterson, she accepted the truths of the threefold message, and has since rejoiced in the hope of her Saviour's soon return. Sister Van Dyke died April 20, 1910, at her home in Morristown, N. J., of cancer of the stomach. She suffered greatly, but passed away in full hope of a part in the first resurrection. Funeral services were conducted by the writer, assisted by Brother E. E. Pennington.
B. F. KNEELAND.

RITCHEY.—Henry Patterson Ritchey was born in Warsaw, Ky., June 30, 1843, and died of heart failure in Phoenix, Ariz., April 22, 1910. For many years Brother Ritchey knew the third angel's message, and for a number of years was one of our faithful members. At the time of his death he was serving the Phoenix church as deacon. He had also occupied the position of elder in an Eastern church, and had been a member of our conference committee. His faithfulness had won the esteem and respect of his brethren. Although his death came very suddenly, he had just expressed himself as having a clear conscience, and not long after the hours of the Sabbath dawned, he fell asleep. He leaves a devoted wife and five children to mourn their loss, but they are cheered by the glorious promise of the soon return of our Saviour. Funeral text, Dan. 12:13.
H. G. THURSTON.

BOAZ.—Died at his home near Sulphur Springs, Ark., A. M. Boaz, April 7, 1910, of a complication of diseases. Brother Boaz was born in Hickory County, Missouri, March 14, 1857. On April 6, 1881, he was united in marriage with Mary McCloud. In 1882 he was converted, and two years later joined the Freewill Baptists. Four years later he accepted the views held by Seventh-day Adventists. In 1892 he moved to Polk County, Missouri, and there joined the Bolivar church. He was a faithful member of this church until it was disorganized. He was then one of the charter members of the Hiwassee (Ark.) church, of which he was a faithful member until his death. He leaves a wife and four children to mourn their loss. Words of comfort were spoken at the grave by some of the brethren, from 1 Thess. 4:13-18, Revelation 22, and other scriptures.
EDNA AND MELVIN BOAZ.

CUSHING.—Brother E. D. Cushing was born in Pembroke, Maine, Dec. 29, 1828, and died in Antigo, Wis., Jan. 29, 1910, at the age of eighty-one years and one month. He accepted this truth, with his wife, about twenty years ago and lived in the faith until his death. He leaves to mourn their loss one daughter and two sons. Words of comfort were spoken by T. G. Lewis and Brother Lathrop, of New London, Conn. "Precious in the sight of the Lord is the death of his saints."
W. E. VIDETO.

SASSAMAN.—Abigail Irene Sassaman (née Dunham) was born in Canada, Jan. 5, 1846, and died Feb. 15, 1910, aged sixty-four years and one month. She was married to Josiah Conklin in 1862. To this union were born two children: Wilbur A. Conklin, of Pipestone, and Mrs. Lenah Sutherland, of Pearl Grange. In 1893 she was married to David Sassaman, of Baroda, who survives her. She leaves to mourn her loss a husband and two children, besides six stepchildren. For several years she has been a member of the Seventh-day Adventist church at Benton Harbor, Mich. Funeral services were conducted by the writer at the home, where a large company of friends and relatives were gathered. Rev. 14:12-14 was the scripture used.
W. E. VIDETO.

VAN ESSEN.—Evert Van Essen was born in Holland, Oct. 24, 1852, and died at his home in Petoskey, Mich., April 19, 1910, at the age of 57 years, 5 months, and 25 days. Twenty-four years ago he came to America, locating in Oceana County, Michigan, where he became acquainted with the third angel's message, and accepted the Sabbath, with its kindred truths. Later he moved to Antrim County, and from there he moved to Petoskey, where he has since resided. April 19 he spoke of not feeling well, and after dinner went to his room, telling his wife to call him in a short time. When she went to call him, she found him sitting in his chair dead. He died in the hope of having a part in the first resurrection. He leaves a wife and one daughter to mourn their loss. Words of comfort were spoken by the writer, to a large circle of mourning and sympathizing friends.
J. J. IRWIN.

CAMPBELL.—Maudie Fisher Campbell was born in Williamsport, Pa., March 26, 1889, and died at the Williamsport Hospital, March 27, 1910, at the age of twenty-one years and one day. Her death was sudden, and was caused by uremic poisoning. She was baptized July 5, 1903, and on Jan. 22, 1910, was united in marriage to Mr. Walter B. Campbell. She was devoted to the truth and cause of God, and in the church was loved and esteemed by all. She leaves a husband, mother, three brothers, and one sister, also many relatives, to mourn their loss. The funeral service was conducted by the writer, in the Methodist church near her home. Words of comfort were spoken from Ps. 116:15.
W. F. SCHWARTZ.

WILCOX.—Fell asleep at Washington, N. H., Jan. 11, 1910, after a brief illness, our beloved brother, John Y. Wilcox. Brother Wilcox was born at Cromwell, Conn., Jan. 7, 1834, and lived in Connecticut until eleven years ago, when he came to Washington, N. H. He gave his heart to the Lord when young. Often did he witness to his conversion as the result of his mother's prayers. He became connected with the message when fourteen years of age. In his last sickness, caused by pneumonia, he manifested great patience and resignation to God, without a murmur or complaint, but in his unconscious wanderings, would talk of the saving of souls in different places, would repeat portions of Scripture, and even attempt to sing. And to those that cared for him the feeling came home, "Let me die the death of the righteous, and let my last end be like his." Num. 23:10. This text formed the basis of words of comfort spoken by Elder F. W. Stray. In the death of Brother Wilcox the church loses a faithful member, the family a devoted husband and father; but they sorrow not as others who have no hope.
E. G. FARNSWORTH.



WASHINGTON, D. C., MAY 12, 1910

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ON Tuesday, Elder W. A. Spicer sailed for Europe, to attend the season's camp-meetings, beginning with the Scandinavian Union Conference meeting, in Norway.

ON the eleventh, Elder W. H. Anderson sailed, with his wife, for South Africa, to resume his work in northwestern Rhodesia. He was united in marriage, at Wichita, Kan., May 3, with Miss Mary E. Perin, of the Foreign Mission Seminary.

DEATH enters the royal palace even as the cottage. Edward VII of Britain is succeeded by King George V. The press generally comments on the fact that the late ruler of the world's greatest empire was an influence for peace. We pray that his successor may be such also.

ELDER F. I. RICHARDSON returned to Washington last week from Jamaica, where he has been working a few months while seeking recovery from a catarrhal difficulty that affected his hearing. We are glad to find him well again, and able to resume work in this country.

WE have been glad to meet in Washington, Sister F. A. Stahl, who has come from Bolivia, South America, to accompany a patient, the wife of an official. She hopes in another fortnight to sail for

THIS week Elder George B. Thompson left for the West, to attend the closing exercises of Walla Walla College, and then to attend the camp-meetings of the North Pacific.

WE have received a copy of *Le Petit Journal*, of Paris, containing an account of a baptismal service by our people in France, illustrated by a full first-page view in colors of the scene by the River Marne.

WE have received from L. J. Burgess, of India, a 116-page book, in Roman Urdu, entitled "*Daniel Nabo ka Bayan*," being a brief exposition of the book of Daniel. It is printed on our mission press at Lucknow. It is well illustrated. We are thankful to see such a book going out with the message among the many millions of Urdu-speaking people in northern India. May such publications multiply in many languages; and they will multiply if only we can supply the necessary means.

Thanks to Our Missionaries

WE desire to acknowledge here the receipt from superintendents of missions in all parts of the world, of their most interesting reports of the mission fields for 1909. It is the most moving missionary story that has yet been told us. We shall print it in a special number of the REVIEW early in June. It is a document that our preachers and teachers will wish to keep with them. Therefore this special number of the REVIEW will be issued in magazine form.

As we have worked upon it, and heard field after field responding with reports of deliverance and victories and trials and blessings, our hearts have been stirred as never before. In sending us these reports you have borne witness to the mighty power of God in this message, round the whole circle of the earth. To our readers we say, Watch for the special number—"A Year in the Mission Fields, Told by Our Missionaries; The Story of 1909." It tells how our brethren work in lands of intolerance; of deliverances in many lands; of the wonderful development of mission school work in Africa; with photographs from many fields. No one can read this story of 1909 without feeling that indeed the Lord has made bare his arm for the finishing of the work in this generation.

Committee Actions

THE following further reports of actions by the General Conference Committee, recommending the transfer of workers, may be reported:—

S. B. Horton, of Nashville, Tenn., to the New York Conference.

Stewart Kime, of Southern California, to Virginia.

Roscoe T. Baer, of Wyoming, to the Chesapeake Conference presidency.

Dr. L. L. Andrews, of the George Washington University, to South America.

Mrs. E. M. Peebles, of Nebraska, to Mexico.

THE *Signs of the Times* monthly for May is a Commerce and Labor number, dealing in a very practical way with this subject in four special articles. Appropriate poems emphasize the thoughts that "the blessing of earth is toil," and that "all labor is noble and holy." A timely illustrated article deals with Halley's comet, giving its history, composition, effects, etc., and effectively answering the questions that agitate the public mind concerning this celestial visitor. The usual departments are well filled with a variety of helpful articles. This number is one that will appeal to working people everywhere, and it should have a wide circulation. Young people in our schools who are planning to use this magazine as a scholarship-earner should study this number, and if possible begin their work with it.

How shall the laboring man obtain a day of rest? The first paragraph in the May number of the *Watchman*, "Sunday Rest Without Legislation," presents an answer to this question that will appeal to every candid mind. And this paragraph is only a beginning of the feast this issue of the *Watchman* has in store for its readers. "The Policy of Japan" continues P. T. Magan's series on the Eastern question; "Colonial Expansion and Missionary Expansion," by B. G. Wilkinson, forcibly contrasts the results of the two, showing that colonial expansion leads to bloodshed and ruin, while missionary expansion will terminate gloriously in the second coming of Christ. On every page of this number of the *Watchman* there is something to claim the attention and to benefit the reader. Those who have not already received this valuable magazine should order a copy at once. A still better plan would be to take advantage of the club rates, and order several copies to distribute among neighbors and friends.

A Correction

UNDER "Our Literature Work," last week the total sales of our denominational literature during 1909 were reported as having amounted to only \$1,240,235.59, or \$180,000 less than the actual sales, which amounted to \$1,420,235.59, at retail value. Of this amount, \$747,286 (over 50 per cent) represents our subscription-book sales; \$500,519.10 (about 35 per cent) the periodical sales; \$129,798.30, trade-book sales; and \$42,632.19, our tract sales. Thus the sale of our periodicals, trade books, and tracts throughout the world amounts to practically 50 per cent of our entire literature sales. A. J. S. BOURDEAU.

Good Team Wanted

If any of our brethren has a good sound team of young horses for sale, or knows where such a team can be purchased at a reasonable price, please address as below. Heavy horses are not wanted, but those weighing about twelve hundred pounds each. It will be necessary that the team be within a reasonable distance of Washington, D. C., so that