

# The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., March 16, 1911

No. 11



## The One Book

There is but one Book that is full of God, or that can fill us with all His fulness. Read it. Ponder it. Not Plato, nor Bacon, nor Addison, but He that spake as never man spake, speaks there. Go up with Him to the mount, and hear His sermon. Sit with Him at the table, and listen to His words. Walk with Him in the fields, and read His paragraphs syllabled in flowers and tares and fig trees. Take David's harp, and sweep its strings to the music, "The Lord is my shepherd." Sit at Isaiah's feet, and bow and adore, while he unveils the glorious greatness of Him who "weighed the mountains in scales, and hills in a balance." . . . God's utterance through the pens of all the inspired writers is like the breath of spring to winter's blasted herbage. The soil freshens and blooms under it, and he who bears the best and noblest fruit of a devoted Christian life is he who is most devoutly conversant with the divine Word.—

*E. H. Gillett.*

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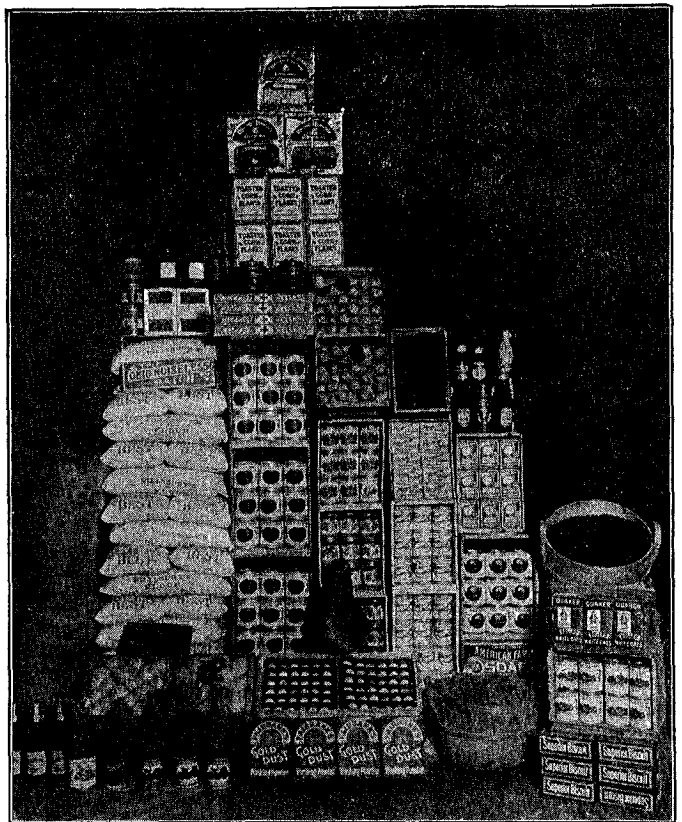
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# The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 16, 1911

No. 11

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

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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.

### From Persecutor to Disciple—No. 1

MRS. E. G. WHITE

FOLLOWING the death of Stephen, the Jewish leaders sought by every means possible to check the spread of the gospel. In the most positive terms the members of the Sanhedrin forbade the disciples to preach in the name of Jesus. But every effort to put down the new religion seemed only to increase its strength, till it threatened to destroy the rites of the temple and the customs of ages.

Prominent among the Jewish leaders who now became thoroughly aroused was Saul of Tarsus. A Roman citizen by birth, Saul was nevertheless a Jew by descent, and had been educated in Jerusalem by the most eminent of the rabbis. "Of the stock of Israel, of the tribe of Benjamin," Saul was "an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." He was regarded by the rabbis as a young man of great promise, and high hopes were cherished concerning him as an able and zealous defender of the ancient faith. His elevation to membership in the Sanhedrin after the death of Stephen, placed him in a position of power.

The trial and conviction of Stephen, at which Saul took a prominent part, had created a sensation. The faith of

many of the Jews had been terribly shaken. The striking evidences of the presence of God with Stephen had led even Saul himself to doubt the righteousness of the cause he had espoused against the followers of Jesus. His mind was deeply stirred. In his perplexity he appealed to those in whose wisdom and good judgment he had full confidence. The opinions and arguments of the priests and rulers finally convinced him that Stephen was a blasphemer, that the Christ whom the martyred disciple had preached was an impostor, and that those ministering in holy office must be right.

Not without severe trial did Saul come to this conclusion. Finally, however, his education and prejudices, his respect for his former teachers, and his pride of popularity, braced him to rebel against the voice of conscience and the grace of God. After having once entirely settled in his mind that the views of the priests and scribes were right, Saul became very bitter in his opposition to the doctrines taught by the disciples of Jesus. His activity in causing holy men and women to be dragged before tribunals, where they were often condemned to imprisonment and even death, solely because of their faith in Jesus, brought sadness and gloom to the newly organized church, and caused many to seek safety in flight.

Driven from Jerusalem, "they that were scattered abroad went everywhere preaching the word." Among the cities entered was Damascus, where the new faith gained many converts.

The priests and rulers had hoped that by vigilant effort and stern persecution the heresy might be suppressed. Now they saw that decided measures must be taken, not only in Jerusalem, but elsewhere. For the special work that they desired to have done at Damascus, Saul offered his services. "Breathing out threatenings and slaughter against the disciples of the Lord," Saul "went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Thus "with authority and commission from the chief priests," Saul of Tarsus, in the strength and vigor of manhood, and fired with mistaken zeal, set out on that memorable journey during which the whole current of his life was changed.

#### A Great Light

On the last day of the journey, "at midday," as the weary travelers neared Damascus, they came within full view of broad stretches of fertile lands, beautiful gardens, and fruitful orchards, watered with cool streams from the surrounding mountains. After the long, wearisome journey over desolate wastes, such scenes were refreshing indeed. While Saul, with his companions, gazed

with admiration on the fruitful plain and the fair city below, "suddenly," as he afterward declared, there shone "round about me and them which journeyed with me" "a great light,"—"a light from heaven, above the brightness of the sun,"—too glorious for mortal eyes to bear. Saul fell prostrate to the earth.

While the light continued to shine about them, Saul heard "a voice speaking . . . in the Hebrew tongue," "saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

Filled with fear, bewildered, almost blinded by the intensity of the light, the companions of Saul heard a voice, but saw no man. But Saul understood the words that were spoken; and to him was clearly revealed the One who spoke—even the Son of God. In the glorious Being who stood before him, he saw the Crucified One. Upon the soul of the stricken Jew the image of his Saviour's countenance was imprinted forever. The words spoken struck home to his heart with appalling force. Into the darkened chambers of his mind there poured a flood of light, revealing the ignorance and error of his former life, and his present need of the enlightenment of the Holy Spirit.

Saul now saw that in persecuting the followers of Jesus, he had in reality been doing the work of Satan. He saw that his former convictions of duty and the right had been based largely on his implicit confidence in the priests and rulers of the Jewish church. They had caused him to believe that the story of the resurrection was an artful fabrication of the disciples of Jesus. Now that Jesus himself stood revealed, Saul was convicted of the truthfulness of the claims made by the disciples.

In that hour of heavenly illumination, the mind of Saul acted with remarkable rapidity. The prophetic records of Holy Writ were opened to his understanding. He saw that the rejection of Jesus by the Jews, his crucifixion, resurrection, and ascension, had been foretold by the prophets, and proved him to be the promised Messiah. The sermon of Stephen was brought forcibly to his mind. Now Saul knew that the martyr had indeed beheld "the glory of God," when he had "looked up steadfastly into heaven," and had said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Those words that the priests had pronounced blasphemy, now appeared to Saul as truth.

What a revelation was all this to the persecutor! Now Saul knew for a certainty that the promised Messiah had come to this earth as the Redeemer of the race, and that he had been rejected

and crucified by those whom he had come to save. Saul knew also that the Saviour had risen in triumph from the tomb, and had ascended into the heavens. In that terrible moment of divine revelation, Saul remembered that Stephen, who had borne witness of a crucified and risen Saviour, had been sacrificed by his consent, and that later, through his instrumentality, many other worthy followers of Jesus had met their death by cruel persecution.

The Saviour had spoken to Saul through Stephen, whose clear reasoning could not be controverted. The learned Jew had seen the face of the martyr reflecting the light of Christ's glory,—appearing as if "it had been the face of an angel." He had witnessed Stephen's forbearance toward his enemies, and his forgiveness of them. He had also witnessed the fortitude and cheerful resignation of many whom he had caused to be tormented and afflicted. He had seen some yield up even their lives with rejoicing for the sake of their faith.

All this testimony had appealed loudly to Saul, and at times had thrust upon his mind an almost overwhelming conviction that Jesus was the promised Messiah. At such times he had struggled for entire nights against this conviction, and always he had ended the matter by avowing his belief that Jesus was not the Messiah, and that his followers were deluded fanatics.

Now Christ had spoken to Saul with his own voice, saying, "Saul, Saul, why persecutest thou me?" And the question, "Who art thou, Lord?" was answered by the same voice, "I am Jesus whom thou persecutest." Christ here identifies himself with his suffering people. In persecuting the followers of Jesus, Saul had struck directly against the Lord of heaven. In falsely accusing and testifying against them, he had falsely accused and testified against the Saviour of the world.

No doubt entered the mind of Saul that the One who spoke to him was Jesus of Nazareth, the long-looked-for Messiah, the Consolation and the Redeemer of Israel. And now Jesus, who during his earthly ministry had often spoken in parables, likened the work of Saul, the persecutor, to kicking against the pricks. "Saul, Saul," he inquired, "why persecutest thou me? . . . It is hard for thee to kick against the pricks." Every effort to stay the onward progress of the gospel results in injury and suffering to the opposer. Sooner or later his own heart will condemn him; he will find that he has, indeed, been kicking against the pricks.

"Trembling and astonished," Saul inquired, "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

#### The Entry Into Damascus

When the glory was withdrawn, and Saul arose from the ground, he found himself totally deprived of sight. The brightness of Christ's glory had been too intense for his mortal sight; when it

was removed, the blackness of night settled upon his vision. He believed that this blindness was a punishment from God for his cruel persecution of the followers of Jesus. In terrible darkness he groped about; and his companions, in fear and amazement, "led him by the hand, and brought him into Damascus."

On the morning of that eventful day, Saul had neared Damascus with feelings of self-satisfaction because of the confidence that had been placed in him by the chief priests. To him had been entrusted grave responsibilities. He was commissioned to further the interests of the Jewish religion by checking, if possible, the spread of the gospel in Damascus. He had determined that his mission should be crowned with success, and had looked forward with eager anticipation to the experiences that were before him.

But how changed from that which he had anticipated, was the scene of his entrance into that ancient and opulent city! Instead of being welcomed with honors, he entered as one dependent on the guidance of his companions. Stricken with blindness, helpless, tortured by remorse, knowing not what further judgment the Lord might bring upon him, he sought out the home of the disciple Judas, where, in solitude, he had ample opportunity for reflection and prayer.

#### Days of Heart-Searching

For three days, Saul was "without sight, and neither did eat nor drink." These days of terrible agony of soul were to him as years. Again and again he recalled, with anguish of spirit, the part he had taken in the martyrdom of Stephen. With horror he thought of his guilt in allowing himself to be controlled by the malice and prejudice of the priests and rulers, even at the time when the face of Stephen had been lighted up with the radiance of heaven. In sadness and brokenness of spirit he recounted the many times he had closed his eyes and ears against the most striking evidences, and had relentlessly urged on the persecution of the believers in Jesus of Nazareth.

These days of close self-examination and of heart-humiliation were spent in lonely seclusion. The believers, having been given warning of the purpose of Saul in coming to Damascus, feared that he might be acting a part, in order the more readily to deceive them; and they held themselves aloof, refusing him their sympathy. He had no desire to appeal to the unconverted Jews, with whom he had planned to unite in persecuting the believers; for he knew that they would not even listen to his story. Thus he seemed to be shut away from all human sympathy. His only hope of help was in a merciful God, to whom he now appealed in brokenness of heart.

During the long hours when Saul was shut in with God alone, he recalled many of the passages of Scripture referring to the first advent of Christ. Carefully he traced down the prophecies, with a memory sharpened by the conviction that had

taken possession of his mind. As he reflected on the meaning of these prophecies, he became astonished at his former blindness of understanding, and at the blindness of the Jews in general, which had led to the rejection of Jesus as the promised Messiah. To his enlightened vision, all now seemed plain. He knew that his former prejudice and unbelief had clouded his spiritual perception, and had prevented him from discerning in Jesus of Nazareth the Messiah of prophecy.



### The War Spirit Conquered

JOHN N. QUINN

MEN of thought, men who have the best interests of the race at heart, are striving earnestly to suppress the war spirit so prevalent among the nations. Sermons are preached, peace congresses are held, articles portraying the insanity of war are published in magazines, and even leading financiers are urged to refrain from lending money for war purposes. Every moral and intellectual force is appealed to in the interest of peace, and yet the preparations for war continue.

There is but one remedy for the war spirit, and it is found in the gospel of the Prince of Peace. That the gospel of Jesus Christ eradicates the war spirit from those who accept it, is shown by the following incident, related by a missionary from Madagascar:—

"The Kora tribe had been converted from heathenism to the worship of the true God. The neighboring Sakalava people began to fight them. It was the first time the Koras had gone to war since their conversion to Christianity; and their prime minister reminded them that it must be carried on in a Christian manner. There must be no needless bloodshed, no carrying off of slaves, no stealing nor like wrong things that are usually the rule in war. A fund of money was raised that the soldiers might honestly buy from the enemy whatever they might need. Children held prayer-meetings, and prayed for the speedy end of the war.

"The Sakalava villagers were astonished at such queer warriors. 'What strange enemies are these?' they asked: 'they will not take even an egg without paying for it.' When the two armies faced each other, the Kora commander asked for parley. He explained to the opposing chief why he wished to avoid bloodshed, if possible. The heathen chief sneered openly, accusing him of being afraid to fight. In reply the commander said, 'What is your price for yonder bullock?' The amount was paid, and the general aimed his gun at the animal. 'You can't kill it at that distance,' sneered the other. The shot rang out, and the bullock fell dead. 'Now,' said the Kora chief, 'all my soldiers can shoot as well as I. What would be your chance against us?' 'We should all be dead men,' was the frank reply. The parley was followed by an agreement for peace. The heathen chief asked,

'Can not some of your men stay and teach us the religion that makes enemies into friends?'

Not alone in Madagascar, but in Britain and Germany, France and Prussia, the United States and Japan, to the extent that the principles of the gospel are received and practised, peace invariably follows. The enmity of the carnal heart is conquered, and heaven's spirit of peace on earth and good will to men prevails. The day of the gospel's universal triumph at the second coming of Christ draws on apace. May its approach be hastened by the earnest and consistent endeavors of the followers of Christ.

Takoma Park, D. C.



## A Study of Principles—No. 2

D. E. ROBINSON

DURING the period from 1895 to 1897, Mrs. White wrote several communications, warning our brethren engaged in the advocacy of religious liberty against the danger of manifesting harshness in their teachings and writings. The following is a letter written from Australia, Jan. 30, 1895, prefaced by three paragraphs from "Ministry of Healing," pages 489, 490:—

"If we have a sense of the long-suffering of God toward us, we shall not be found judging or accusing others. When Christ was living on the earth, how surprised his associates would have been if, after becoming acquainted with him, they had heard him speak one word of accusation, of fault-finding, or of impatience. Let us never forget that those who love him are to represent him in character. . . .

"The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God. Christianity will make a man a gentleman. Christ was courteous, even to his persecutors; and his true followers will manifest the same spirit. . . .

"A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ springs an unselfish interest in his brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the whole being."

"I am very much pained as I see how readily those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way, and hinder us from doing the work that we should to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies.

"All sharp thrusts will come back upon us in double measure when the

power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble such as never was will come upon us, of which we have but little idea.

### Learn in the School of Jesus

"Writers and speakers among us will have to learn that the highest obligations of the Christian life involve the giving of careful attention in heeding the messages that God has sent to us. It is essential that we have a knowledge of our own motives and actions in order to have constant self-improvement. I long to see men in responsible positions feeling the burden in regard to themselves, so that they will exercise Christian politeness, and speak and write in a courteous manner. The Lord wants his workers to represent him, the great missionary worker. The manifestation of unchristlike zeal and rashness always does harm.

"The proprieties essential for Christian life must be learned daily in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into the world, is disqualifying himself to be entrusted with the sacred work that devolves upon Christ's followers at this time. Those who practise giving hard thrusts are forming habits that will have to be repented of. To discharge every duty that devolves upon those who are entrusted with sacred responsibility, in the right manner, calls for humble prayer, and a close study of the life of Christ.

"A surgeon, a physician, a teacher, a guide, needs to study carefully and attentively the way in which to do the work which is entrusted to his hands; and how much more should those who are entrusted with the sacred responsibility to watch for souls as they that must give an account, study to work in harmony with the truth, and in accordance with the wisdom which is from above, which 'is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.'

### Our Obligation

"I am pained when I see the sharp thrusts which appear in the [*American Sentinel*]. I speak to my brethren who are communicating with the people through that paper: It is best for you to be as wise as serpents, and as harmless as doves. We should carefully and severally examine our ways and our spirits, and see in what manner we are doing the work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them

to unite with evil men, and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered by our brethren will be treasured up by the prince of darkness.

"How dare finite human intelligences speak careless and venturesome words, that will stir up the powers of hell against the saints of God, when Michael the archangel durst not bring against Satan a railing accusation, but said, 'The Lord rebuke thee, O Satan?' It will be impossible for us to avoid difficulties and suffering. Jesus said, 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!' But because offenses will come, we should be careful not to stir up the natural temperament of those who love not the truth, by unwise words and by the manifestation of an unkind spirit. The truth works by love, and purifies the soul.

"It is the privilege and duty of every child of God to have spiritual apprehension. If we are children of the light, we should walk in the light as Christ is in the light, and testify before the world, before angels and men, that the truth has power to transform human character, and to cause men to represent Christ. With David our testimony should be, 'Thy gentleness hath made me great.' O that we might have divine perceptions, and be able to appreciate the holy, sacred efficiency of the truth which fell from the lips of Christ! O that a permanent impression might be made upon the hearts of all!

"The words Christ has spoken, the spirit he has revealed in all his lessons to his disciples, are as the bread of life, the flesh and blood of the Son of God. He said, 'The words that I speak unto you, they are spirit, and they are life.' But all he has said is contested by the confederacy of evil; nevertheless precious truth must be presented in its native force. The deceptive errors that are wide-spread, and that are to lead the world captive, are to be unveiled. Every effort that is possible is being made to ensnare souls with subtle reasonings, to turn them from the truth to fables, and to prepare them to be deceived by strong delusions. But while these deceived souls turn from the truth to error, do not speak to them one word of censure. Seek to show these poor, deluded souls their danger, and to reveal to them how grievous is their course of action toward Jesus Christ; but let it all be done in pitying tenderness.

"By a proper manner of labor some of the souls who are ensnared by Satan may be recovered from his power. But do not blame and condemn them. To ridicule the position held by those who are in error will not open their blind eyes, nor attract them to the truth. The followers of Christ may receive divine illumination daily, and have clear conceptions of the great mercy and love of God toward us poor sinners. As we behold the love of Christ, we shall begin to reflect it. 'God, who commanded the

light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' In Christ are hid all the treasures of wisdom and knowledge. How are they hid?—Under the veil of humanity and deep humiliation. The abundance of his knowledge covers all the treasures of wisdom; for in Christ all fulness dwells.

#### The Example of Christ

"When men lose sight of Christ's example, and do not pattern after his manner of teaching, they become self-sufficient, and go forth to meet Satan with his own manner of weapons. The enemy knows well how to turn his weapons upon those who use them. Jesus spake only words of pure truth and righteousness. It was he who inspired prophets and holy men of old, and they spake as they were moved upon by the Holy Spirit. But Christ was superior to the prophets, in that he is the Author of eternal salvation, the Originator of all that they have written and spoken, and in his example, he has left us a perfect model for faith and practise.

"If ever a people needed to walk in humility before God, it is his church, his chosen ones in this generation. We all need to bewail the dulness of our intellectual faculties, the lack of appreciation of our privileges and opportunities. We have nothing whereof to boast. We grieve the Lord Jesus Christ by our harshness, by our unchristlike thrusts. We need to become complete in him. It is true that we are commanded to 'cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.' This message must be given; but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf.

"Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibilities, are in great danger, and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others, corresponding to the light which they have. Do not censure others, do not condemn them. As free moral agents under the government of God, our responsibility and obligation are not limited by the knowledge we actually possess, but by the knowledge we might and ought to have had if we had advanced in faith, and obtained the rich Christian experience that would have corresponded with our advantages. We should improve our faculties, and we shall be held accountable for their improvement. They are a sacred trust,

and if we do not use them properly, if we do not educate ourselves to trust in God, to believe and practise his word, we shall be held accountable. If we allow selfish considerations, false reasonings, and false excuses to bring us into a perverse state of mind and heart, so that we do not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious, in order that we may not condemn those who before God are less guilty than ourselves."

*Sanitarium, Cal.*

#### Calvary

MRS. P. ALDERMAN

I'VE read the story o'er and o'er,  
The choicest of my Bible lore,  
How Jesus died for you and me  
In pain and shame on Calvary.

I seem so slow to understand  
A truth so wonderfully grand;  
Sometimes I get a little view,  
And then it thrills me through and through.

No other picture charms me so;  
With holy, radiant light aglow,  
It brings the ruined sinner up  
From helpless doom to cheerful hope.

Go tell the story o'er the world,  
The banner of God's love unfurled,  
Till all the sin-sick nations see  
There's life for all through Calvary.

*Mount Vernon, Ohio.*

#### The Crimean War in Prophecy and in the Eastern Question

P. T. MAGAN

THE next great event in the theater of the Eastern question after the failure of the czar to "persuade" England, was the Crimean war. There are many men still living who remember that Titanic struggle, in which the Anglo-Saxon and the Frank helped Turkey against her old enemy, the Muscovite. It ranks as one of the first wars in importance in the last century, and it was wholly waged and settled on the lines of the prophecy.

From all his negotiations with Sir Hamilton Seymour, the czar concluded that nothing was to be expected of England, and that she was standing her ground as the helper of Turkey. He therefore decided, on his own responsibility, that "the time had come to divide," or rather to help himself to the property of, the Sick Man. Therefore it was not to be expected that he would remain long without seeking an opportunity of quarreling with any one who stood at the side of the Sick Man's bed, and seemed to constitute himself a protector of the Sick Man's interests.

The desired opening presented itself over the interpretation of a clause in the treaty of Kutchuk-Kainardji, which treaty had been forced upon the Ottoman Porte by the empress Catherine II of Russia on July 10, 1774. On sea and on land the armies of the great empress had been victorious. Turkey was over-

thrown, and compelled to give up Azov and Taganrog to Russia, and to declare the Crimea independent of the Ottoman empire. The seventh clause of this treaty read as follows:—

"The Sublime Porte promises to protect constantly the Christian religion and its churches, and also to allow the minister of the imperial court of Russia to make, on all occasions, representations as well in favor of the new church in Constantinople, of which mention will be made in the fourteenth article, as in favor of those who officiate therein, promising to take such representations into due consideration, as being made by a confidential functionary of a neighboring and sincerely friendly power."

It does not seem that there was room for misunderstanding in regard to the meaning of these words, or that they were capable of misinterpretation by any man in his right mind. Turning to the fourteenth article alluded to, we find that "it is simply permitted to the court of Russia to build a public church of the Greek rite in the Galata quarter of Constantinople, in addition to the chapel built in the house of the minister; and it is declared that the new church 'shall be always under the protection of the ministers of the [Russian] empire, and shielded from all obstruction and all damage.' Here, then, we seem to have two clauses of the simplest meaning, and by no means of first-class importance. The latter clause allows Russia to build a new church in Constantinople; the former allows the Russian minister to make representations to the Porte on behalf of the church and of those who officiate in it. What difference of opinion, it may be asked, could possibly arise?"—*McCarthy, "History of Our Own Times," Vol. I, chap. 25, par. 17.*

Clear as the language may be, the czar construed it as "amounting to nothing less" than giving him "protectorate over all the sultan's subjects professing the Greco-Russian worship; that is to say, the great majority of the inhabitants of Turkey in Europe."

This monstrous claim was urged by the czar because he could not believe that just then "the western powers were in a position to come to an understanding and to act in common," and he "hoped to triumph over the divan by audacity." He argued that if audacity should not be victorious, and if Turkey should go to war unaided, the end would be the certain "conquest of Constantinople, the deliverance of Jerusalem, and the deliverance of the Slavonic empire." But the czar had not calculated aright. Turkey, seeing that these Russian demands meant nothing more nor less than stripping her of her empire, resolved on "making a supreme effort to sell her life dearly, if it were impossible to save it."

Then it was that the Sublime Porte declared war, and in desperation the "king of the north" went "forth with great fury to destroy, and utterly to make away many." Dan. 11:44.

The Russian government had been of

the opinion that when it came to the last ditch, the Sublime Porte would yield rather than appeal to the supreme arbitrament of war. But as already stated, Turkey not only showed fight, but went forth to fight Russia with great fury. The real reason for this lay in the fact that *some one* (England) was telling her all the time to stand her ground, and that she would *help* her.

For "by an almost miraculous course of circumstance, an alliance was formed between France and England, those two ancient and ardent rivals." "Nicholas flattered himself that he could persuade, and carry away the English; but it did not enter into his calculation that Napoleonic France could ever form an alliance with the England of Waterloo, of St. Helena, and of Hudson Lowe. The imprudent confidence to Seymour rendered the strange alliance possible. England took fright, and it was now her turn to urge France with energetic measures. The invasion of the principalities appeared to her to be the first step toward the execution of the schemes of dismemberment."—*Rambaud, "History of Russia," Vol. II, chap. 14.*

But worse things were yet in store for Russia. Great Britain made public Seymour's report of the interviews with the czar in the ballroom and at the imperial palace. Of course this revelation greatly angered the other powers. They saw in an instant that Nicholas had intended to sacrifice them, "and were stunned by his contempt for all that the others might think or do."—*Id.*

Consequently, the "almost miraculous alliance" for the purpose of aiding Turkey was immediately sanctioned by both Austria and Prussia in a "protocol signed at Vienna by the four powers." "Nicholas had found means to unite the whole of Europe against himself."—*Id.*

The astonishment of the czar knew no bounds; but things had set hard against him now, and he could not turn back. In order to gain the sympathy of the Russian people by proclaiming that the war was a religious one with Russia, he published, as the champion of Christianity, an extraordinary manifesto against England and France, in which he said: "Against Russia fighting for orthodoxy, England and France enter the lists as champions of the enemies of Christianity; but Russia will not fail in her sacred vocation. Fighting for our oppressed brothers who profess the faith of Christ, Russia will have but one heart and voice to cry, 'God, Our Saviour! Whom have we to fear? Let Christ arise, and let his enemies be scattered.'"—*"Historians' History of the World," Vol. XVII, pages 562, 563.*

The result of the war was altogether disastrous to Russia. The Crimea was the principal scene of hostilities, and gave its name to the struggle. The British and French first won the fight of the battle of Alma. The Russians had boasted that the banks of the Alma should be the graves of the invaders. But "the blended vehemence and ob-

stinacy of the English and the French" was too much for the Muscovites. Turkey herself was no mean foe, and Omar Pasha proved himself a leader of remarkable ability and military sagacity.

Later came the charge of the six hundred at Balaklava, which will be famous as long as there is a memory left of English military history. Then followed the battle of Inkerman, and the siege and capture of Sebastopol. Everywhere the allies were victorious, till the Russians were obliged to sue for peace. Once more Russia was humiliated and Turkey was victorious, partly because of her own good fighting qualities, and chiefly because, just as the Bible said, somebody helped this power.

*Madison, Tenn.*



### His Own With Interest

DELWIN REES BUCKNER

O CHRISTIAN, would you dare to bear the shame

A martyr's death would certainly entail?

But more the shame should you recant or quail,

Beholding the advancing tongue of flame.

Rise high within the murky air, and higher,

Devouring fagots, piled about the stake,

Full eager, too, for human blood to slake

Its thirst,—a conscienceless and greedy fire.

God in fair Eden garden gave us breath;

Should we be loath to willingly return

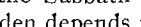
The gift he gave us unto him again,

Although he ask it through a martyr's death?

Christ, honored King of heaven, did not spurn

To give his life to ransom fallen men.

*Ambato, Ecuador.*



### Spiritual Sabbath-Keeping

WHETHER the Sabbath becomes a delight or a burden depends upon the spirit with which a man meets it. Indeed, the spirit of the man settles the question as to the benefits to come from any duty he may perform. One man can not understand why his neighbor should prefer the park or the ball-ground to the church, simply because his spirit is different. He has cultivated the higher nature until he loves spiritual things above all others, and to him the Sabbath is indeed a delight. It comes to his weary soul as a reminder of God, and brings him nearer to heaven in heart and mind than does any other day.

To the one who sees not the spiritual character of true Sabbath-keeping, and who does not love the sacred communion it brings between the soul and God, the Sabbath is only a burden. If one has never known the higher and more spiritual aspirations after a worthy and noble life, the Sabbath will be to him only a day for a good dinner, and for lounging lazily about amusement parks,

or visiting his neighbors. But to him who hails it as God's own appointed time for special spiritual blessings, for rich communion with the Heavenly Father, and renewing of the divine life of the soul, the Sabbath has a deeper meaning. It brings God near, and gives man a foretaste of heaven.

Can you imagine the reign of heaven upon earth that would surely come if everybody loved the Sabbath, and kept it in the spirit in which God meant it should be kept? We need a revival of true spiritual Sabbath-keeping more than anything else in this world. This would do more to make us a godly people, more to hold our own children true to the Sabbath, and more to convince the world of the truth of our cause, than any other thing we could do.—*Sabbath Recorder.*



### Do It When It Needs Doing

THE time to do a thing is when it needs doing. After a plant has died of drought, it is useless to water it. While it needed water, perhaps a little water would have sufficed; now even a deluge would be utterly useless. The time to do a thing is, also, when we are able to do it. The time may come when opportunity will appeal to helplessness, and will necessarily appeal in vain. The ability to do may not long be ours. Perhaps the saddest pictures we can gaze upon are the visions of what might have been; but no tears can blot out our blunders, and no vain wishes can put life into the bloodless limbs of the deeds we did not do. The time to do good is when opportunity appeals to ability; when God and humanity call us to do our best.—*Selected.*



IT calls for more real heroism to be true to Christ and his standards in our ordinary, every-day life, than to stand the test of physical martyrdom for Christ in a foreign mission field. To be confronted with the opportunity of dying for our faith is a challenge that usually calls out the best in us. Merely to face the opportunity of living for our faith, and that in what seem to us the commonplace, uninteresting circumstances of a humdrum home or business life, year after year, with no great change in prospect, does not seem like a challenge to heroism at all. For this very reason, it is the more a challenge. Endurance is more heroic than a spurt; it takes endurance to live the Christ-life for thirty, forty, sixty years of uneventful service.—*Baptist Recorder.*



THOUGHTS become words, words become deeds, deeds become habits, habits become character, and character becomes destiny. Therefore watch the thoughts of your mind with the sleepless eye of your mind.—*R. T. Edwards.*



Too high an appreciation of our own talents is the chief cause why experience preaches to us all in vain.—*Colton.*



### Arbutus

GEORGE E. TACK

FROM hills that slope down through the  
brown-limbed woods,  
Which catch and toss the roaring wind  
a-bounding far afield,  
But gently sway to let the gold ray fall,  
that broods  
O'er dead brown leaves that heap o'er  
spots that yield  
An odor rare, I brush the leaves aside,  
And stoop to breathe the fragrant life,  
Renewed from frozen earth's and sun-  
ray's warming strife.

The dead shall live! When in the win-  
try hour of despair  
Thou stoopest o'er the heaps of flowers  
perished long,  
Know that the lives now hid in One  
whose tender care  
Doth guard, in spring he'll bring them  
forth with song,  
All fragrant with the new life's odors  
rare,  
And lovely tinted by the sun's warm  
ray,  
To blossom on the many sheltered,  
verdant hills of day.  
*Baltimore, Md.*

### The Proper Care of the Hair

EULALIA S. SISLEY-RICHARDS, M. D.

THE hair grows from the skin somewhat as plants grow from the soil. Each hair springs from a single follicle, or root, which is nourished by tiny blood-vessels passing through the deeper structures of the skin. In connection with the hair-roots there are also small glands, secreting an oily substance, which makes the hair glossy, and keeps the skin soft and pliable.

As the gardener would not expect fine plants to grow from a poor soil, so we must not expect beautiful hair to grow from an unhealthy skin. Again, since a healthy skin is dependent upon a healthy body, the person who would have fine hair must first of all give attention to the general health. Fresh air, sunshine, nourishing food, abstinence from stimulants and narcotics, proper dress, exercise, sufficient sleep, personal cleanliness,—none of these essentials must be neglected.

Then, too, some attention must be given to the hair itself. Those who are so fortunate as to possess good hair, are not infrequently apt to neglect it, one charm after another departing, until what was once their "crown of glory" becomes only a source of annoyance and anxiety. In order to keep the hair beautiful, the circulation of the scalp must be rendered active by the daily use of comb and brush. It is also an excellent prac-

tise occasionally to dip the fingers into cold water, and rub the scalp vigorously, until it is all aglow with a healthy flow of blood. This one measure, if faithfully employed, will make hair-tonics unnecessary. Cleanliness of the scalp must also be maintained. Persons with short hair will experience little difficulty in doing this, but not so those whose hair is long and heavy. It is impossible to say just how frequently a woman's hair should be washed; often enough to keep it clean, is the only rule that can be given. One shampoo a month may be sufficient in some localities; but in dusty, smoky cities, once a week or once a fortnight is none too often. Whenever the hair becomes oily, so that it clings together, one may be quite safe in resorting to soap and water, knowing that oily hair always catches and retains whatever dust may be flying in the air.

In the ordinary cleansing of the hair and scalp, it is best not to use borax, ammonia, or other similar substances frequently advised. Good soap and plenty of water are all that are required. Always rinse the hair thoroughly, so that all the soap is removed. Have two or more soft linen towels, and dry the hair as well as possible with these. Complete the process in the sunshine or before an open fire. Shaking the hair occasionally will hasten the drying. The busy woman, who feels impatient of delay, may improve the time of waiting by reading, writing letters, or even darning stockings. No attempt should be made to comb or brush out tangles until the hair is dry, as the effort only breaks the hair, and makes the tangles more obstinate.

#### Falling Hair and Baldness

Dandruff, though such a common condition, should never be neglected; for if unconquered, it is certain in the course of time to cause falling of the hair, or even permanent baldness. Dandruff is now recognized as a parasitic disease, the parasites thriving upon an unhealthy scalp. As the disorder progresses, the nutrition of the hair-follicles is interfered with. The hairs become harsh and dry, and if the disease is not arrested, they subsequently die and are shed. The treatment of dandruff must be both general and local. Careful attention must be given to the bodily health. The patient usually has some digestive disorder, in which case every effort should be made to improve the general nutrition, and that of the skin in particular. As a tonic for the scalp, nothing is better than frequent cold salt-water frictions. Since the disease is a parasitic one, a disinfectant lotion of some kind should be used on the scalp.

#### Remedies for Dandruff

One most effective remedy is crude petroleum in alcohol (one teaspoonful to the ounce). Use sufficient to thoroughly wet the scalp, rubbing it well into the roots of the hair. A soap wash may follow, as the lotion has rather a disagreeable odor. This treatment should be employed twice a week, until the condition is relieved. After two or three applications there is often marked improvement. In order to insure a permanent cure, the treatment should be continued once a week for some little time after the disease has apparently disappeared.

Many persons fail because they discontinue treatment as soon as the unpleasant symptoms disappear.

Resorcin in alcohol is another excellent remedy for dandruff, and may be used in place of petroleum. Fifteen to twenty grains of resorcin to the ounce of alcohol is the correct strength. A few drops of olive-oil or castor-oil may with advantage be added to the solution. Two or three times a week, after washing the hair, rub the lotion thoroughly into the scalp.

It seems almost needless to say that heavy non-ventilated hats are not conducive to a healthy condition of the scalp, and should not be worn.

Hair-dyes or so-called "hair-restorers" or preservatives should under no circumstances be used by those who desire really beautiful hair. These preparations frequently contain substances which are very injurious not only to the hair itself but also to the scalp. In some cases constitutional symptoms have followed the use of poisonous hair-dyes.

*Wahroonga, New South Wales.*

### The Odd Man

HE was brought into the ward by the orderlies, and not a man in the barracks was sorry he had "gone sick." In a few hours there was not a patient in the ward who did not wish he had been taken somewhere else.

He was an "odd man," without any friends outside the barracks; and he never tried to make any inside. No one ever knew him to do a comrade a good turn, but there were a number to whom he had done many bad ones.

In the ward, the hospital nurse was prepared to treat him more kindly than she did the other patients; knowing his character, she thought to alter it by kindness, but she soon found out her mistake.

In oaths and curses he took delight; believed in neither God nor devil; knew he was dying, and that no one would be sorry when his end came; and yet he lay there in his cot doing his utmost to make all within his reach as miserable as he could.

He would watch the chaplains come and go, listen to their talks with a leer on his face, fling aside the books and papers left on his cot with a contemptuous laugh, and make himself so disagreeable that one and all dreaded coming near him.



But one day a new chaplain came to the ward where the odd man lay,— a chaplain with a bright, cheery smile and face; one who knew nothing about this patient; who spoke to him just a word as he passed between his cot and the next, the cot of a man who had gone sick the day before. The chaplain sat down, and began to talk to the man he had come to see; and the patient whom he had not come to see listened to the conversation, trying, out of sheer curiosity, to hear what he had to say about religion. Certain words fixed themselves on his memory: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Those words haunted him; they kept him awake that night, and the next day he was so quiet that the others thought he was dying. They asked him, "What's up?"

The odd man looked at them, and demanded the name of the new chaplain.

"O, he's the one at the Soldiers' Home down in the town! They always look up their men when they're sick. It doesn't matter what's your religion, it's all the same; if a man goes to the home, he's looked after."

"Belongs to the home, does he?" the odd man said; then he relapsed into silence again, and they could get nothing more out of him, except that he wanted to be quiet and think.

Suddenly, in the night, the orderly found him so much worse that he sent for the surgeon, who, on seeing him, thought he could not live until morning.

They listened while his words came slowly and painfully, and found he wished to see the chaplain who belonged to the Soldiers' Home. In great astonishment they heard the request and granted it.

In the dead of night the chaplain was aroused from his sleep by a loud knocking at his front door, and descending he found two orderlies waiting on the doorstep.

"There's a man in the hospital wants to see you, sir. The surgeon is afraid he won't last till morning, and he wants to see *you*," emphasizing the "you."

As soon as he was satisfied that he really was the man wanted, the chaplain started with them for the station hospital. He arrived about two in the morning, and was straightway taken to the odd man's cot.

Then the man who the day before had been thinking, began to express his thoughts in words:—

"You said God loved— God sent his Son to die — for the world. Does that mean me?"

When assured that the words certainly meant him, he went on talking, slowly and painfully, but very distinctly: "I never knew any one — who loved me. My mother I don't remember — my father died in penal servitude. I have no relatives or friends. I want you to tell me — what love means — and why God loves *me*. I have been longing — for some one — to show me — what love

means. I have had a hard life — and I have hated, and been hated in return — but I have never loved or been loved before."

So there, in the hospital ward, in the stillness of the night, with the screen drawn around the cot, the chaplain told the man the old, old story of Jesus and his love; and he told it with such power that the sick man burst into tears.

"God loves me," he repeated, over and over; "and all my life I have fought against him. Now I am dying; I can do nothing for him — nothing for him who loves me. God loves me. God loves me."

And then he lapsed into unconsciousness. The chaplain stood waiting with the others to see the end. But the end did not come. After a little time the man roused himself, and, looking straight at the chaplain, he asked, "Are you quite sure God loves *me*?" with an emphasis on the "me," which all the listeners noticed.

"Quite," was the reply.

Suddenly the odd man seemed to receive a new lease of life. He rallied; the crisis had passed for a time.

"I'm going to live," he said. "I'm going to show I love him. I'm going to do something here, in this hospital, for him who loves me. God loves me. God loves me."

And when the chaplain left, the odd man was still repeating, "God loves me."

"You have given him the spur for a time," the surgeon remarked, as he and the chaplain left the ward together; "but he is a doomed man; he can't live very long."

"I'm glad you gave me the opportunity of giving him the spur," said the other.

The surgeon added: "Just a gleam of happiness in an otherwise unhappy life, and seemingly the only gleam which has come his way at all. What a life! How terrible to go through life unloving and unloved!"

The two shook hands, and parted to go their separate ways. "No wonder," thought the chaplain, as he unlocked his door, "no wonder that verse took hold of him,— 'God so loved the world.'"

Next day, the men in the ward noticed a great change in the odd man. Each oath and murmur was broken off short, — for however ill this patient was, he could always swear and grumble, — and as the days passed, and he seemed to grow stronger, he was on the watch to do little deeds of love and kindness for the others.

He offered to read aloud to the man in the next cot, whose eyes were too painful to allow him to read. The odd man read well too; he had the rare gift of reading as if he really felt an interest in the article read. He had learned to read in an institution for the sons of men and women in prison, and his reading delighted his comrades. That was one thing he could do for Him who loved him, and he did it well.

The patients asked one another, "What's up with him?" but each could only shake his head and wonder.

The days came and went, and so did

the men in the hospital. The chaplain from the home came and went, too; and the odd man, the unloved one, was the helper of all, the brightest and happiest man in the ward.

As he grew weaker, the men's eyes grew dim with sorrow; for the odd man had become the odd man from quite another standpoint. He was the man every one loved, and who seemed to love every one.

He told the secret of his changed life and the story of God's love; and some, who had once tried to be Christians, and had given up in despair, because they had tried in their own strength, thought that if God could help and keep him true, he would help and keep them; and so they turned about, and they were kept, because they trusted in him who is able to keep from falling. One or two others saw in the odd man a genuine Christian, and, thinking there must be something in religion to change a man as he was changed, began to look at God's love for themselves.

After a time the end came; and suddenly, as he had done once before, the surgeon sent for the chaplain from the home. But although the chaplain came in haste, he was too late.

"He had just a smile on his face, and he stretched out his arm, and raised his hand," the orderly who was attending him said, while the tears glistened in his eyes. "I thought he wanted something, so I went up, and I caught the words, 'God loves me. God loves me.'"

"Yes," said the chaplain, "those were his favorite words. I am not surprised they were his last." And then he waited; for the orderly, although he had ceased speaking before the chaplain began to talk, seemed from his manner to have more to say. However, the orderly said not a word. The odd man had been in his care; he loved him; he had been led to Jesus through the dead man's influence, and he could not trust himself to speak.

After a moment or so of silence, the surgeon quietly said: "I think I never saw a more peaceful ending to months of fearful pain. He must have suffered agonies at times, and yet, since that first time when I sent for you, he has never grumbled nor complained. I can almost think that in him was the spirit of some bygone martyr forefather."

"No," said the chaplain; "in him was the Spirit of God, sent by our Father who loved him, and whom he loved."— *Bombay Guardian*.



As you move through life, let your influence be felt and your voice raised in behalf of dumb animals. They suffer like you, they hunger and thirst and wish for kinder treatment. They are helpless in the hands of man. God gave us dominion over animals that we might protect them, and be aided and made happy by them. Be lovers of animals, and help to protect them.— *Our Dumb Animals*.



# THE WORLD-WIDE FIELD

## In Northern China

W. A. WESTWORTH

(Concluded)

FROM Peking we went to Tientsin. Here Dr. Miller left us to return to his school work, while we pressed farther north for two more days to Mukden, the capital of Manchuria. In China the trains do not run in the night, except on special occasions, so we had to stop continually at Chinese hotels. As we went to our rest upon beds of brick, or upon a few loose boards laid on wooden horses, with floors of dirt and with no heat, and as we did our best to eat some of the questionable viands which were set before us, we could hardly be blamed for thinking of the warmth and comforts of the home land; but amid it all the great need of the poor souls about us made us glad we could be here.

Mukden is a bright and thriving city. The climate reminded us of that of New York State. A fertile country, business interests developing, up-to-date methods being introduced, and a certain sprightliness in the manners of the people,—all seem to urge that our work shall be started soon in this important center. Already we have applications for workers to go to this place, and we only wait the arrival of men and means, when we shall gladly begin our work in Manchuria, the most northerly province of China.

Here the Japanese are pressing forward their business; here is seen a Japanese colony with modern homes and buildings being erected rapidly; here is the terminus of a short line connecting with the seaports and with Korea by a modern railroad. Here, alas, we also see large factories making cigarettes, and quite a modern display of rum-shops. But we are behind; there is no representative of the message here.

We now turned south toward the Korean border, this way home being by far the quickest route back to Shanghai; and after a ride of one hundred eighty-five miles, reached An-tung, a seaport town on the river Yalu. Crossing the river on small sleds,—for the ice was very thick,—we started the next day for Soonan, where the Korean brethren were gathered for their annual committee meet-

ing, combined with a general meeting for their workers. Here we were glad to meet the greater part of the foreign workers of this mission field, and to see the hearty interest and zeal manifested. We visited their school, conducted by Dr. Riley Russell, and could not but long to see them provided with better facilities for their work. Elder Evans remained here, while I returned to Shanghai by way of Seoul, Moji, and Nagasaki.

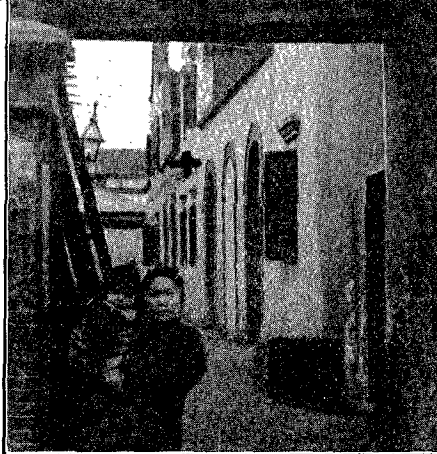
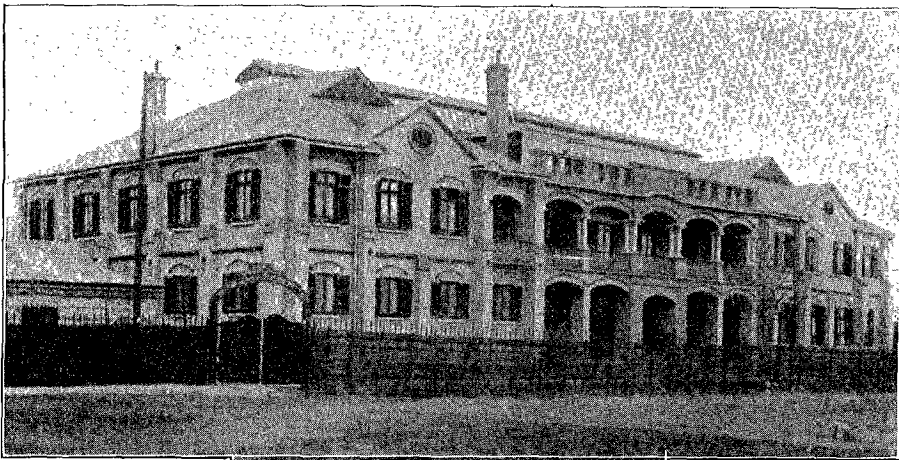


Photo by F. E. Stafford

### A CONTRAST

The upper picture shows the Presbyterian China Mission Press. The cross indicates where our printing is done for the Chinese.

I feel I should not pass Seoul without speaking of the great need of better facilities with which to get out our life-giving literature. Our Korean brethren have a press similar to the ones used in George Washington's time,—a model of that on exhibition in the old Statehouse in Boston as "Benjamin Franklin's press;" and with this they are expected to reach twenty million souls. Think of it, brethren! you who sit down calmly week by week and read the REVIEW, printed by up-to-date machinery in a modern building, who enjoy the reports and the pictures from all over the world,—think of the kind of ammuni-

tion given to these brave soldiers, who are sent from home to carry forward the work of God.

After four more days' travel I reached home, where was found plenty of work waiting to be done. The press was running from early morning till late at night, trying to get out, not something to lay on the shelves as "stock," but just our regular paper. Our New-year's edition calls for fifty thousand copies, and we dare not even think of the numerous tracts, pamphlets, and large books in preparation or ready for the press. Calls for our literature are coming from all parts of the country. Some of these calls are from men of learning and position, men in colleges and churches, who long for books and light. These calls we can not supply, because we have not the money to build and print. And here we must add that it is impossible for us to hire the work done, because of the fact that such work here is very uncertain, and the prices asked would prevent our handling the books except at a heavy loss.

[It is but just to state here that when this is read, about nine thousand dollars of the \$300,000 Fund will be on the way to China, for them to use in establishing their printing-plant at Shanghai. Further than this, the Pacific Press Publishing Association, at its last meeting, voted to purchase with one tenth of its net profits a printing-press for the Orient, probably for Shanghai. This gift will supplement by about two thousand dollars the amount sent on from the Mission Board out of the \$300,000 Fund, making eleven thousand dollars in all. This will give them a good start, to say the least, and will bring great joy to the hearts of the workers over there. Further, we have recently sent on to Korea about sixty selected cuts, suitable for use in their paper. These were kindly donated by the Review and Herald, the Pacific Press, and the International publishing associations. But they need their press right away. So far as we know, no provision has been made to supply Korea with its much-needed printing-press.—Ed.]

In this entire trip I traveled about four thousand miles. In all this territory we have but two stations where the truth is established,—and these two tell a plain and forcible story of need. We could travel three thousand miles straight west, and still be in our field. O, that men and means, consecrated to the service of the Master, would come! Brethren, those who have seen the pitiful conditions which here prevail; who have heard the cries of China's poor, benighted souls; who have been brought to know what Satan's rule for four thousand years can do,—these long for the time when it

shall all end. "How long, O Lord?" is our cry. The answer is not withheld: "This gospel of the kingdom shall be preached in *all* the world for a witness unto *all* nations; and then shall the end come." Who will help hasten the coming of our Lord and Master?

Shanghai.

### It Is by Way of Sacrifice

Not all the sacrifice necessary to fulfil Christ's invitation to take the gospel to the uttermost parts of the earth, is found in supplying the means. To furnish the sons and daughters to fill places in mission fields and sometimes in making up the gap at home in our schools, our conferences, our sanitariums, when workers are chosen out and passed on, forms the most important part of the continuous chain of sacrifice necessary to meet the demand. How this works is illustrated by the following item clipped from the *Northern Union Reaper*. Elder C. M. Babcock, president of the South Dakota Conference, writes:—

"Ever since the release of Brother and Sister Bolton [who came on last fall to attend the Foreign Mission Seminary] from their connection with the academy at Elk Point, we have been looking for a man to fill the place made vacant. When the action was taken by the board, it was taken with the conviction that if the Lord was calling Brother Bolton to other work, he surely had a man somewhere to fill his place, and the board placed upon the writer the responsibility of finding the man. I am glad to be able to report that Brother R. M. Dillworth has been secured to take this place, and the writer believes that God has been calling him to this work. Brother Dillworth is one of those who accepted the truth last summer. He is a practical farmer, and we look for the farm at Redfield to bring good results under his able management. He expects to move to Redfield as soon as he can close up his business at Alpena, and dispose of his holdings there. We are convinced that sharing with others is a right principle, and the South Dakota Conference has become a recruiting ground. 'Give, and it shall be given unto you.'"

And now Brother and Sister Bolton have been selected to go on to West Africa at once, to help in answering calls from this waiting field, emphasized somewhat by the sudden death of Sister T. M. French in that field. It is thus that workers are secured to answer the calls, and truly God works to supply them by the way of sacrifice, fulfilling the promise, "Give, and it shall be given unto you."

HE who gives more than he is paid for giving, finds himself paid twice over; first by a crowning sense of freedom, of owing no man anything; then by a strange new vigor of self-respect and self-determination, stirring him to achieve his utmost, regardless of the world's estimate told in the world's pay. Giving more and better service is the clue to "getting on."—*The Center*.

### Kolo Mission, South Africa

M. E. EMMERSON

WE are greatly encouraged by what is being done in Basutoland. The Lord has shown in a special manner that the work is taking deep root.

The attendance at our Sabbath meetings is not large, but those who do come are deeply interested in the studies. They listen closely to the explanation of the prophecies of Daniel, and ask many questions at the close of the service on what has been told them. This shows they are interested.

Often people come long distances to secure the books. They always inquire for the book telling about the Sabbath and the second coming of Christ. We were made glad a few weeks ago when several young men from central Basutoland called at the mission, saying they had seen some of our books which had been sold in South Bald. They mentioned especially "Sabbath Restored" and "Second Coming of Christ." We sold several small books to each. Some returned home, and some went to work in the mines; but they carried with them the silent messengers, which we trust will do good in many different parts of this country. This is only one of many similar instances.

People come for miles to be treated for bodily ailments, and we are glad it is our privilege to follow in the Saviour's steps by caring for the sick and suffering. A few days ago, when I returned from mission duty to the station, a woman came down with a sick child, who had been suffering from a boil on the arm, as large as a man's fist. After lancing the affected part, I washed it carefully with a solution of permanganate of potash, and then did it up neatly with a bandage. The mother said: "I am so thankful, but why do you leave the mission station? We don't know where to go to get help when you are away." I explained to her that I had work elsewhere as well as here. I told her that sometimes as I ride along the road, I am called in to help the suffering. When I am called away to care for the sick, I take one or the other of the mission helpers along, so they can gain a practical experience in giving treatments. Both my native helpers can give good fomentations, sweats, and also know how to care successfully for sores. The number of persons who come to the mission to be treated for bodily ailments has increased steadily during the past two years.

The school is another encouraging feature of the work, though it was rather hard to get it started. One year ago we felt greatly encouraged when the roll registered twenty-five. This year when we began the vacation, there were fifty-five in attendance. Many of these children attend Sabbath-school, and are learning of Jesus, who died for their sins.

For some time, mission help has been scarce. Much work has been done on the place. The old wall had fallen down, and the barn caved in; and the necessary

repairs on these, with other things, have taken so much time that it has been impossible for me to pursue my wagon work. Now we have more help, and soon I expect to go south with books again.

This year we are doing a little farming in connection with the mission. Seven and one-half bags of mealies has been put in, and is doing well. Ten and one-half bags of forage has been sown, and three bags of potatoes planted. The produce all looks well, though the ground is in need of rain.

We are of good courage in the work of sowing the gospel seed, and praise God for his guiding hand. Pray for the work in Basutoland.

### Doctors Recommend Medical Missions

Two hundred five doctors in the diocese of Oxford, England, recently signed an appeal in behalf of medical missions, on the following grounds:—

1. The example and authority of Christ.
2. The teaching of the Bible in the miracles of healing and their results.
3. The relief of suffering through medical missions in regions where ignorance and quackery prevail.
4. The need for lady physicians to the secluded women of the East.
5. The need of medical service to missionaries themselves.
6. The history of medical missions is its best justification.—*Missionary Review*.

### A Year of the Bible Society

"For the first time the British and Foreign Bible Society has issued over 6,000,000 copies of the Scriptures in one year. Of these 843,784 were Bibles, 1,198,226 were Testaments, and 4,578,014 were Portions. Nearly 6,500,000 more were circulated by the Scottish, Hibernian, American, German, Dutch, and Scandinavian societies; and if we add to these those sold by ordinary publishers, it raises the total circulation of Bibles or Portions to 15,000,000 in one year. The popular report of the British and Foreign Bible Society may well say that no book can compete with it in the number circulated. Over 3,500,000 copies were sold by the different societies in China, mainly Gospels or Psalters."

### South African Statistics

THE population of Africa is estimated to be 175,000,000 and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants 221,156; for whom 4,790 places are provided. In the 4,000 schools, 203,400 pupils received instruction. Nearly 100 hospitals minister to the sick and suffering. Sixteen printing-presses are kept busy; and the Bible is supplied in all the principal languages. In Uganda, one half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.—*Selected*.



WASHINGTON, D. C., MARCH 16, 1911

W. A. SPICER . . . . . EDITOR  
 F. M. WILCOX  
 C. M. SNOW . . . . . ASSOCIATE EDITORS  
 W. W. PRESCOTT

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

## Editorial

THE pioneers in this advent movement saw clearly, from prophecy, that this new country of Protestantism would be the scene of the making of an image, or likeness, to the Papacy; that religionists would lay hold of power to enforce religious observances, particularly the Sunday institution.

THEY were met, however, with the assertion on every hand that no such movement as they talked of could ever come. But there stood the prophecy, and the pioneers preached it with all assurance. In the first volume of the REVIEW (May 19, 1851), Elder J. N. Andrews wrote on the developments to be expected in fulfilment of Rev. 13: 11-17. He showed that the United States, in the time of its rise "out of the earth," in this new world, and in its championship of the principles of civil and religious liberty, met the opening specifications of the prophecy. "Was there ever a development of civil power so lamblike before?"

BUT this lamblike development was to witness a change; and in place of religious liberty there was to spring up a movement making an image to the Papacy. Of this, Elder J. N. Andrews wrote:—

An image to the beast that received the deadly wound must be made. That beast was, in truth, a church clothed with civil power and authority, by which it put to death the saints of God. Rev. 13: 5-8; Dan. 7: 23-26. An image to the beast, then, must be another church clothed with civil power and authority. . . . This can be nothing else but the corrupt and fallen Protestant church. . . . Should it be objected that this world is too much enlightened to submit to such deception, or to unite in such a work of persecution, we answer that the Word of God gives us this prophecy in clear language; and it is with reference to this sign of danger that the third angel addresses his solemn warning.

So our brethren preached the warning message. In the meeting that inaugurated the definite National Reform move-

ment, held in Xenia, Ohio, in 1863, our brethren saw events definitely shaping for the rise of ecclesiastical combinations aiming to force their way upon the government. Other conventions followed, the movement growing in strength. Concerning a convention held in Cincinnati, in 1872, urging a religious amendment to the constitution, Elder J. V. Himes, the First-day Adventist, wrote in the *Advent Christian Times* (Feb. 27, 1872):—

The whole movement is absurd and uncalled for, and will amount to nothing. Our seventh-day friends fondly hope it is the beginning of a movement which is to culminate in a Protestant ecclesiastical despotism. But we assure them there is no rain in this cloud. However, they will do well to make the most of it.

WE take this from the REVIEW of March 12, 1872. The REVIEW then held that Mr. Himes and the multitudes who believed with him were the ones mistaken as to the meaning of that movement. And time has proved it to the full. That evil work has gone on with increasing power, and societies and federations are hoping very soon to secure the control of governmental power to carry out their aims. That which our pioneers saw in the prophecy, and which objectors said would never come, we see swiftly working out before our eyes to-day.

### The Presbyterian Alliance and Sunday Observance

STRONG words were spoken by Justice Harlan, of the Supreme Court, at a banquet of the Presbyterian Alliance, February 28, in Washington. His words have called forth some criticism, and on the other hand have helped to strengthen the forces working for Sunday laws. He said:—

I believe that the sabbath day should be observed and kept holy by all classes of people; that only such labor as is necessary should be performed, and that the delivery of mail should be dispensed with.

There are a lot of snobs who have come down here from New York and other cities where wealth is paramount, and have set up customs which are injurious to the people of this community. Sunday afternoon teas, musicales, and other social functions are, in my mind, a desecration of the sabbath. The power of the Presbyterian Alliance is great, and it should be exerted toward the correction of these evil practises. I am much pleased with the great work the alliance has done in this city so far, but I believe its influence should extend further. Something must be done to stem the tide of depravity which will otherwise sweep over us.

We honor the spirit that would rebuke selfishness and sin in high places. The trouble with society, high and low, is that

it does not sufficiently fear God and revere his Word. But we know, too, that reform unto godliness will never come by setting aside the Sabbath of the Lord, and making Sunday observance the test of the proper religious life.

As a matter of fact, the Presbyterian Alliance view of Sunday observance is not the original view of Presbyterianism. Speaking of the use of Sunday in Scotland, in the days of the Scottish Reformers, Professor Gairdner, of Scotland, quotes the following from Joseph Robertson:—

Sunday, indeed, in that age was the day generally chosen for mirth and revel. . . . It was on a Sunday that the Reformed municipality of Edinburgh gave its grand banquet to the queen's French kinsfolk. Knox traveled on a Sunday, wrote letters on a Sunday, and had the duke of Chatelherault and the English ambassador to supper with him on a Sunday. The Gaelic translator of Knox's "Forms of Prayers," the Reformed superintendent of Argyle, and the bishop of the isles, feasted the queen and the ambassador of Savoy on a Sunday. For more than twenty years after Knox was in his grave, Robin Hood plays were acted on Sundays, and the king of May held his gambols on Sundays in Scotland.—*Gairdner and Spedding's "Studies in English History," page 293.*

It was in later times that men began to attach to Sunday all the sanctity that belongs only to God's Sabbath, the seventh day.

Wherever churchmen talk of Sunday observance, they are unable to appeal to the authority of the Scriptures to maintain the institution. And thus comes the demand for civil authority to enforce it. It is in the face of the stern warnings of history, and in contradiction of the principles of the gospel, however, that the churches are making their campaign for legislation in the supposed interests of religion. One lesson to the point comes from the days when Presbyterianism was the controlling power in the British Parliament.

It was in the time of the civil war in England, in 1648. On May 2 of that year an act was passed, entitled "An Ordinance of the Lords and Commons Assembled in Parliament, for Punishing Blasphemies and Heresies." It provided that any one teaching that there is no God, or denying the divinity of Christ, or denying the resurrection, or holding that the Holy Scriptures are not the Word of God, etc., should be held guilty of felony; and,—

In case the indictment be found, and the party upon his trial shall not abjure his said error, and defense and maintenance of the same, he shall suffer the pains of death, as in case of felony, without benefit of the clergy.

The act continued:—

Be it further ordained by the authority aforesaid, that all and every person

or persons that shall publish or maintain, as aforesaid, any of the several errors hereafter ensuing; viz., that all men shall be saved; or that man by nature hath free will to turn to God; or that God may be worshiped in or by pictures or images; or that the soul of any man after death goeth neither to heaven nor hell, but to purgatory; or that the soul of man dieth or sleepeth when the body is dead; . . . or that the two sacraments of baptism and the Lord's supper are not ordinances commanded by the Word of God; or that the baptizing of infants is unlawful, or such baptism is void, and that such persons ought to be baptized again, and in pursuance thereof shall baptize any person formerly baptized; or that the observation of the Lord's day, as is enjoined by the ordinances and laws of this realm, is not according, or is contrary, to the Word of God—

Thus the act ran on. "In a word," says Crosby, the Baptist historian, "all England, save rigid Presbyterians, are expressly condemned." And the penalty provided was that the person convicted should be required to "renounce his said errors in the publick congregation;" and in case of refusal,—

he shall be committed to prison by the said justices, until he shall find two sureties . . . that he shall not publish or maintain the said error or errors any more.

Thomas Crosby, who quotes this act entire in his "History of the English Baptists" (London, 1738), says:—

I may challenge any one to produce a more cruel and bloody law in the times of popery, except the act *de heretico comburendo* [for burning heretics].

And he adds the warning for all religionists that this act shows "that the governing Presbyterians in those times would have made a terrible use of their power if it had been supported by the sword of the civil magistrate."

Those men were as sincere as other men. Many a good deed they did. But the record of this shameful act is left as a witness to show how dangerous it is for any body of religionists to want civil power or to get it. It is all absolutely a denial of the principles of Jesus Christ. Those men lived when still the long period of papal supremacy had not passed, and they had not the light that men have now. Thus, while they protested against papal tyranny over conscience, they sought to set their own religious views into power in very likeness to the Papacy.

Now it is different. Those who now seek civil power to enforce the supposed interests of religion are turning from the light to darkness. Yet here are associations, federations, and leagues, all professedly Protestant, uniting in efforts to compel the recognition of the Sunday, which they set forth as the badge of the religious life, and which has ever stood as really the mark of the assumed authority of Rome.

The Sunday provision in that old act of Parliament was aimed to compel Sabbath-keepers to cease teaching that Sunday sacredness was "contrary to the Word of God." That is exactly what witnesses to God's Sabbath were then teaching. And all the history of religious legislation shows the thing ultimately aimed at is to silence the witnessing for the truth. The crisis is nearing; and while the forces are working to exalt the Sunday institution as the badge of religion, and to compel its recognition, there is spreading from nation to nation the message foreshown in Rev. 14:6-12, calling men to fear God and keep his commandments, and warning them from God not to worship the Papacy and its image or receive its mark.

Truly, the end of all things is at hand, and the last witness is being borne.

W. A. S.

### Forces in Training

If Satan can convince men that this world never was destroyed by a flood, he will be able to convince them also that it never will be destroyed by fire. If he can convince them that the world never will be destroyed by fire, he can and will convince them that it never will be destroyed at all, and that all our Lord has said concerning his second coming is untrue.

We see thus how vital, how fundamental, are the truths of creation and the records of God's dealings with men; and we can see also what the purpose of the adversary is in attacking the declarations of Holy Writ upon these points. It is his effort to induce every man and woman in this world to believe that this gospel, which means so much to mankind, is based upon a falsehood, that with one grand sweep he may hurl every vestige of foundation from beneath their feet, and plunge them into the abyss of eternal ruin.

The work of the Higher Critic we must not pass. He poses as a religionist, but he works as a valiant soldier in the ranks of those forces that are being laid hold on by the powers from beneath. With a scalpel of satanic designing, sharpened and furbished by a shrewd human intellect, he lays hold of the printed Word of God in an attempt to dissect it, and find out by that process the hidden source of its life and power.

His experience is somewhat similar to that of the Indian who found a watch on the body of a murdered immigrant. He could see the second-hand going around, and he could hear the watch ticking; but he wanted to see what was making the noise. He took his hatchet, and pried off the case, and pried out the works, but he could not by that process find out what was making the noise. Then when he tried to put it back to-

gether again, the hands wouldn't go, the wheels wouldn't work, and the watch wouldn't tick any more. He came to the conclusion that it was some sort of bewitched thing that had fooled him into thinking he saw and heard what he had not seen and had not heard, and he threw it away. So with the Higher Critic, when he has finished his dissection, and tries to put the fragments back together again, he finds that it has lost its power,—for him,—and he comes to the conclusion that it was only a human thing, after all, and tosses it aside. He doesn't even give it a place on "the minister's five-foot shelf." To him as literature it is more or less faulty; as science, it contradicts what he terms the "known laws of the evolution of nature;" as history, he challenges it; and this in spite of the fact that hardly a month passes in which the spade of the archeologist does not turn up some ancient record written in stone confirming the history written ages ago in the blessed Book of God. In the dissecting process, he has lost his reverence for the Book, and it has lost its hold upon his soul. That is what Satan intended when he projected the scheme. Then that power from beneath lays hold upon his soul, and he goes forth to the world making a gospel of his doubts, that he may turn away a multitude after him.

One prominent clergyman, with a bent toward the Higher Criticism, and yet with a friendly feeling for the Bible, attempts to help the divine record out by explaining some of the miracles on a *rational* basis. Concerning the animals going into the ark, he holds it should not be difficult to believe they did so, inasmuch as animals will usually take to cover when they see the lightning and hear the thunder and the roar of the approaching tempest. But his explanation is more embarrassing than helpful. In the first place, the storm did not begin until seven days after the animals were safely housed in the ark. In the second place, what an embarrassing situation it would be if the Almighty, after directing the construction of an ark to save his creatures, could not with certainty induce those creatures to enter it, but must be dependent upon the uncertain happening of some natural phenomena to accomplish his purpose! God is more dishonored than glorified by such a defense as this.

Dr. McIntosh declares that the Higher Criticism "would bury an expired Christianity with an incredible Bible beside a dead Christ in a hopeless grave, from which there is no resurrection; and bury along with them the only consolation of a sorrowful humanity amid the desolations of death and the darkness of futurity, without one ray to alleviate the eternal gloom; and would turn mankind

backward millenniums, and convert the dawn of a new century into a midnight darkness and a world's despair."

It is not generally known that Higher Criticism was conceived and brought forth in the Catholic Church; but such is the case; and like many another child of that mother, it has been widely adopted into the Protestant portion of Christendom. It was originated by Richard Simon, a Catholic priest, in the year 1678. In 1753 another Catholic, Jean Astruc, took up the work, going far beyond what Richard Simon had accomplished, and others have carried his work still farther, until the movement has now become insidious, wide-spread, and alarming. It is one of those forces from beneath, with which the Christian forces of this generation must earnestly contend.

That misinterpretation of the work and purpose of God which will have it that God will provide an age of one thousand years wherein there is to be no sin, wherein men and women who have failed to perfect a Christian character in this life under the handicap of trials, troubles, poverty, and sin, will have a second chance, free from the temptations of the devil and evil men, to work out a character of which God can approve, is another of those disintegrating forces of which we must speak. That misinterpretation puts a libel and a stigma on God's dealings with men in the past, and puts a premium on sin in the present, while it relieves men and women now of the necessity of exerting themselves in the work of God. It is in truth a plan of the deceiver to palliate sin in the minds of men, and take the vitality and the zeal and energy out of the souls of men, and that, too, at the very time when every faculty ought to be running under full head, the heart zealous and courageous, and every purpose of the soul focused unwaveringly upon the goal of victory.

Our work is not done when we have simply saved ourselves from such deception. It is our business in this last great battle of this six-thousand-year campaign to warn others of the same dangers from which we flee. We are to remember that Jesus Christ came into this world to dwell in human flesh, that he might, through his example and the power of the Holy Spirit, enable men to live the Christ-life in spite of temptations and trials and conflicts within and without. He is able to keep men from falling and save them from sin now. It is our business to make men understand that fact, and to understand that the miasma of eternal ruin lurks in the idea of another chance beyond the grave.

We have heard of Christian Science, a system that would nullify some of the most fundamental principles of Christianity, and turn science upside down;

a system that stands pyramids on their heads instead of on their bases, makes unrealities of those things that are most real, and is chiefly conspicuous because of its utter unlikeness to anything represented by the two words from which it takes its name. A child of the philosophies of the heathen world, it has named itself after that which most quickly appeals to the child of God on the one hand, and to the imagination of the philosopher on the other; and then it opens a crusade against that which is truly Christian on the one hand and truly scientific on the other, proving itself an enemy of both, and therefore one of those forces from beneath. The sickness and pain which Jesus Christ spent so much of the time of his earthly ministry in relieving, is declared to be a figment of a disordered imagination, an "error of mortal mind."

That system puts our Saviour in the position of one who was fighting shadows for three and one-half years. In permitting his life to be sacrificed on Calvary to pay, on man's behalf, the penalty for sin, our Saviour must again be in error, if that system be true; for sin, as an actuality, does not exist in the teachings of Christian Science. The very name of our divine Master becomes a misnomer to those who accept such a doctrine. "Thou shalt call his name Jesus; for he shall save his people from their sins." If Satan can erase from the minds of men and women everywhere a belief in the actuality of sin, while the thing itself is eating into the soul like a cancer into human flesh, he has accomplished a master-stroke in the snaring of souls for ruin.

The germs of this soul-sickness are spreading through the earth more swiftly than the germs of the great white plague, and the death that follows in their wake is that death on which the seal of the eternal God is fixed to stay fixed forever.

The world must be warned against these insidious teachings. God has his forces in training to do that warning work. We are a part of those forces. We must let the world know the truth of God, which is the only shield against the deceptions of that system.

Our warfare is not with individuals but with systems of untruth, and our weapons are shaped and furnished for us in the armory of heaven. The sword of truth is our weapon, and we aim its blows at systems that deceive, enchain, and enslave the souls of men. Moving in the ranks of the forces of God, girded with his strength, and armed with his weapons, we face these forces in the final struggle.

C. M. S.

(To be concluded)



"HE that shall endure unto the end, the same shall be saved."

## Report of the \$300,000 Fund

WITH this issue of the REVIEW, we are presenting a report of the receipts on the \$300,000 Fund, showing the total amount of money received in the General Conference treasury up to Feb. 28, 1911.

This report shows that we have now received \$78,237.95. Something over sixty thousand dollars of this amount has already gone forward to the different mission fields, and we expect that during the month of March the entire amount will be in the hands of those fields that are ready to use the money.

In comparing the present standing with the showing at the close of the year 1910, \$14,433.53 is discovered to be the amount of receipts for January and February. While this is greatly appreciated, yet, with the urgent need in the different mission fields of the work that is to be established and the homes that are to be built with this fund, and with the encouragement that has been given to them that fully a third of this large fund would be available by the beginning of the present year, it is evident that much disappointment must be experienced by our brethren in seeing the money come in no faster than is indicated by this report.

The sad cases of sickness and death that are reported from some of the mission fields should stir our hearts and energies to renewed activity in our effort to send forward to the fields sufficient money so that all our brethren can be placed in at least safe surroundings.

### Statement of the \$300,000 Fund to March 1, 1911

<b>Atlantic Union Conference</b>	
Central New England .....	\$ 2612.30
Greater New York .....	1449.63
Maine .....	243.00
New York .....	1263.58
Northern New England ....	916.88
Southern New England .....	418.99
Western New York .....	1103.31
Total .....	8007.69
<b>Canadian Union Conference</b>	
Maritime .....	218.35
Ontario .....	1052.75
Quebec .....	317.50
Total .....	1588.60
<b>Central Union Conference</b>	
Colorado .....	260.15
East Kansas .....	1675.51
Nebraska .....	6345.68
North Missouri .....	651.67
Southern Missouri .....	373.94
Western Colorado .....	514.86
West Kansas .....	331.89
Wyoming .....	958.39
St. Louis Mission .....	18.00
Total .....	11130.09
<b>Columbia Union Conference</b>	
Chesapeake .....	529.05
District of Columbia .....	682.50
Eastern Pennsylvania .....	693.08
New Jersey .....	1319.80

Ohio .....	\$ 1672.99
Virginia .....	355.05
West Pennsylvania .....	496.06
West Virginia .....	277.00
<b>Total .....</b>	<b>6025.53</b>
<b>Lake Union Conference</b>	
East Michigan .....	2704.23
Indiana .....	2747.46
Northern Illinois .....	1205.37
North Michigan .....	509.65
Southern Illinois .....	782.45
West Michigan .....	3182.90
Wisconsin .....	1574.80
<b>Total .....</b>	<b>12706.86</b>
<b>Northern Union Conference</b>	
Iowa .....	2445.26
Minnesota .....	4286.94
North Dakota .....	2069.13
South Dakota .....	1578.25
<b>Total .....</b>	<b>10379.58</b>
<b>North Pacific Union Conference</b>	
Montana .....	1412.31
Southern Idaho .....	1437.23
Southern Oregon .....	662.32
Upper Columbia .....	2340.81
Western Oregon .....	2576.48
Western Washington .....	2387.66
Alaska .....	2.15
<b>Total .....</b>	<b>10818.96</b>
<b>Pacific Union Conference</b>	
Arizona .....	384.16
California .....	2176.31
Southern California .....	4676.87
Utah .....	113.30
<b>Total .....</b>	<b>7350.64</b>
<b>Southeastern Union Conference</b>	
Cumberland .....	1223.73
Florida .....	1615.81
Georgia .....	591.45
North Carolina .....	350.04
South Carolina .....	212.55
<b>Total .....</b>	<b>3993.58</b>
<b>Southern Union Conference</b>	
Alabama .....	135.40
Kentucky .....	208.50
Louisiana .....	143.25
Mississippi .....	303.53
Tennessee River .....	368.67
Southern Union Mission .....	5.00
<b>Total .....</b>	<b>1164.35</b>
<b>Southwestern Union Conference</b>	
Arkansas .....	65.34
New Mexico .....	84.18
North Texas .....	341.27
Oklahoma .....	1327.53
South Texas .....	116.18
West Texas .....	77.90
<b>Total .....</b>	<b>2012.40</b>
<b>Western Canadian Union Conference</b>	
Alberta .....	465.20
British Columbia .....	335.55
Manitoba .....	597.75
Saskatchewan .....	634.25
<b>Total .....</b>	<b>2032.75</b>
<b>Miscellaneous Union Conferences</b>	
India .....	29.72
West Indian Union .....	1.00
European subtreasury .....	2.43
New Zealand .....	102.27
England .....	490.00
Canal Zone .....	13.00

Germany .....	\$ 5.00
Miscellaneous .....	383.49
<b>Total .....</b>	<b>1026.91</b>

Grand total .....\$78237.95  
 W. T. KNOX, Treasurer.



**Knoxville (Tenn.) Ministerial Institute**

WE are now in the midst of our first ministerial institute arranged to be held this year. As this is the first institute of this kind that has been held by us for a number of years, many will doubtless be interested to read a brief report of its progress.

The Southern and Southeastern union conferences had arranged to hold this institute at Knoxville, Tenn., for the benefit of all their ministers and Bible workers. The attendance consists of the two union conference presidents, all the local conference presidents, except one, who is sick, and nearly all the ministers and Bible workers in the two unions. Nearly all came in time to take part in the opening meeting, and they have devoted themselves to the work with commendable zeal. Every meeting begins on time, and almost every member of the class is in his seat when the opening hymn is sung. We have no trouble whatever about members absenting themselves from the classes.

The following is the daily program:—

**A. M.**

9:00-10:15 .....	Bible study
10:15-10:45 .....	Intermission
10:45-12:00 .....	Bible study
12:00-12:30 .....	Dinner

**P. M.**

2:00-3:00 .....	Bible study
3:00-3:15 .....	Intermission
3:15-4:15 .....	Bible study
6:00 .....	Evening lunch
7:30 .....	Public service

Very pleasant and satisfactory arrangements have been made for this institute. Exclusive use was secured of the central Presbyterian church, which accommodates the institute very nicely. There is a large basement, well lighted, in which meals are served. The building is carpeted, has a fine pipe-organ, and everything connected with the arrangement is very satisfactory. I can not imagine how arrangements could be made more convenient and pleasant. Meals are served on the cafeteria plan, each one paying for what he gets. Sleeping-rooms in the neighborhood of the church have been secured for all.

We are holding public meetings each evening, for the benefit of the citizens of Knoxville. These meetings are fairly well attended, and are reported daily in the city papers. The meetings seem to be making a good impression, and the brethren living here are greatly pleased with what is being accomplished.

Now, a word with reference to the subjects we are presenting: Prof. W. W. Prescott is giving a series of studies on our message. He is now presenting the different features of the great threefold message, giving special attention to the subjects of the sanctuary, the Sabbath, and the coming of the Lord.

During the first week Elder G. B. Thompson gave a series of studies on the Holy Spirit; and the writer is giving lessons on the work of the ministry. All these studies have been greatly appreciated by the workers. Wherever we go, we find a longing in the hearts of our ministers and other workers for a clearer knowledge of the responsibilities that rest upon them as ministers of the gospel, and for a larger measure of the blessed Spirit to help them in doing the work committed to them.

We have had some precious prayer and social meetings in connection with these lines of study. I believe that before the institute closes, there will come upon these workers a new baptism and infilling, which will enable them to go back to their fields with new courage and new power to proclaim the message.

Elders C. F. McVagh and Chas. Thompson, the presidents of these two unions, tell me that the workers are pleased beyond expression that they have this privilege. I am sure this institute will mark a new era in the history of the work in the South.

There are many interesting features in the development of the work here, which I may be able at another time to report through the REVIEW. We thank God from our hearts for the spirit of strength and devotion and sound organization which is entering into the work all through the South. May the Lord greatly bless his ministry with power to proclaim the Word, and to bring in the sheaves which should be garnered in this harvest-time.

A. G. DANIELLS.

Knoxville, March 6.



WHEN the members of the church appreciate the blessings of a union with Christ, and the privilege bestowed upon them of being coworkers with him, the question of raising funds for church work and gospel evangelism will not appeal so largely as a stern duty. In the building of the sanctuary of old, the people of God gave so liberally that it was necessary to restrain them from giving. When the same spirit of consecration possesses all the disciples of the Lord today, there will be seen the same fruits in their use of material things. True giving must be preceded by the spirit of real surrender and genuine consecration. It is this that turns benevolence from stern duty to blessed privilege.



### Maryland

BALTIMORE.—We have taken up work in Baltimore in the form of a Sunday-school and gospel mission at 1104 Paterson Avenue. We began by going out in the streets and lanes near the hall, and canvassing for pupils for the school. Last Sunday we had sixteen children present.

We have a kindergarten department, with a table and small chairs, where a faithful teacher instructs the little ones. The larger children are divided into three or four classes. We also have a senior class to accommodate the parents of the children if they will come. Thus you see we have made a beginning in dealing our bread to the hungry, and bringing the poor that are cast out to our house. We ask an interest in the prayers of all for this blessed work.

HARRY S. WEAVER.

### Texas Missionary Volunteer Convention

THIS meeting was held at Keene, Tex., February 23-28. From the very first, yes, even before the date of the meeting, many earnest souls began to pray that God would visit us by his good Spirit, to awaken those who believe and to convert the unbelieving. Our prayers were answered in a remarkable manner. What a pity it is that we pray so little. Several of the conference presidents in this union were present, and these, with other ministers and with the teachers in the school, met daily for special prayer. This not only brought us nearer to God, but we are sure that God heard and answered in behalf of others.

Prof. C. Sorenson will give a detailed account of the convention; but I wish to thank the General Conference Department of Missionary Volunteers for the good help sent us. We regret that Prof. H. R. Salisbury could not be with us, but God greatly blessed the labors of Elder Meade MacGuire and Sister Matilda Erickson.

G. F. WATSON.

### A Word to Some Sabbath-Schools

At the last session of the General Conference, held in 1909, the following resolution concerning the Sabbath-school donations was passed:—

"Whereas, Our Sabbath-schools need the blessed inspiration of a real burden for mission fields, while opportunities to spread the message in foreign lands are multiplying faster than their means; therefore,—

"We recommend, That our Sabbath-schools give all their donations to missions, providing for their expenses in some other way."

This recommendation of the General Conference has been followed by similar

recommendations in all the union and local conferences. There is no exception, so far as we know. In addition to this, all the officers and leading workers in the union and local conferences are in favor of the plan, and are doing all in their power to see that the recommendation is carried out in their territory. Every Sabbath-school secretary, so far as we know, heartily favors the plan, and is working faithfully and untiringly to have the recommendation carried into effect.

As a result of this we have over fifty local conferences in this country giving all their donations to missions, and these have been placed on the Sabbath-school "Honor Roll." Six union conferences are on the union conference "Honor Roll."

That all the conferences are not on the "Honor Roll," is not the fault of the conference officers. The principal reason why they are not is because local schools here and there fail to pay heed to the resolutions that have been passed. Is your school one of these? If so, why?

In every recommendation passed by the General or local conferences, each church is left free to decide whether it will follow the suggestion, be in harmony with the organized work, or adopt some plan of its own, or have no plan. There is no desire on the part of any conference to force any church or individual to follow a plan which has been proposed. Having sent out the best plan it knows how to formulate, after mature and prayerful consideration, it is for the church to say whether or not it will push the matter. The responsibility is left with the members. It is the same in the matter of giving all the donations to missions. The members of each school must decide whether they will follow the recommendation of the organized work, or take the responsibility of setting it aside.

But let me kindly ask, Is it wise to deliberately refuse to follow the plan, and, as has been done in a few instances, work against the plan? Why should a local Sabbath-school refuse to follow a recommendation which has been passed by the General, union, and local conferences? Are the opinions and ideas of a local church or Sabbath-school on methods of work, and church government to be considered of greater value than the plans of the whole body? Should we not be slow to refuse to follow recommendations which come down to us from the highest body of counsel we have among us, because the plans do not suit our ideas? Is this true organization? Suppose all plans were treated in this way, would it not entirely destroy organization, and substitute general chaos instead?

We would like our schools that are not giving all their donations to missions to think seriously of this. Why not follow the recommendation which has been passed by the General Conference? The

moment this is done, all our Sabbath-schools will be giving all their donations to missions. The most of our Sabbath-schools, not only in the United States and Canada, but in all the world, are doing this. Why should your school be an exception? Why should other schools follow the organized plan, and your school not follow it? Let Sabbath-school officers think seriously of this. In unity there is strength, and this is true here as well as in other things. We would be glad to see a clear record in the matter of giving all to missions in every school. This will come sooner or later; why not begin now? Do you want your school to be the last one to fall into line?

The crying needs of the great mission problem before us call for increased Sabbath-school donations. One way we can increase the amount is by turning all our donations into the mission treasury, as recommended by our entire organization, General, union, and local. I earnestly appeal to schools that have not seen their way clear to do this in the past to prayerfully consider the matter. Why not follow the recommendation of the organization, and thus bring unity into the work on this point?

G. B. THOMPSON,

Secretary General Conference Sabbath-School Department.

### Java

ALL the signs warn us that the end is very near. Our day of opportunity is nearly done. The harvest is great, but where are the reapers? Who will gather in the sheaves?

If the thirty-two million inhabitants of Java were to march past us, five abreast, day and night, beginning Oct. 1, 1910, the last day of February, 1911, would pass before the last man had gone by. Let them march in single file during daylight only, and March 1, 1915, would arrive before the last one had passed. During those fifty months, 3,200,000 births and 2,200,000 deaths would have taken place. Every year at least half a million are dying without Christ. Think of 43,800 funerals every month, 1,400 every day, 60 every hour, one every minute, in Java.

The people here are very poor. Many toil for fifteen shillings a month, or sixpence a day, and keep a family. Millions exist, thousands are destitute, hundreds starve. Cholera kills its thousands, superstition its tens of thousands. Like a mountain, superstition stands in the way of good sanitation, sane medical treatment, and real advancement.

The people say the government wants human heads to lay under the foundations of new bridges and public buildings, and the inspectors, with the convicts employed to do the work, are employed in this task of garnering human heads, infants as well as adults. No reasoning, no argument, avails to change their opinion. Nothing will convince them. Mohammedan *hajis* and priests work on the ignorance, stupidity, and superstition of the people to the advantage of Islam. Riots and bloodshed often result, for the government must maintain order, even at the cost of human life.

Do you not pity the poor people of Java? Would you like to exchange places with them? Their spiritual as far exceeds their mental darkness as their moral destitution exceeds their temporal.



They are dying without God, without Christ, without hope.

Who will deny himself that Christ, in the person of these poor people, may be spiritually fed and clothed? Christ died for them; what have you done for them? For the love of Christ and in his dear name we plead with you to give and pray for Java.

R. W. MUNSON.

### Malamulo Mission

WITH the coming of Brother Ellingworth, on November 6, our work in Nyasaland gains in working strength what we have needed for a long time. We shall now be able to undertake some work which has before been neglected. In this country the village work and out-schools are, or should be, the strongest features of our work. Here we secure the confidence and interest of the people, especially of the children, who are to become our members. Very few old people change from their ancient habits and customs. In the youth lies our hope of teaching the message to the multitudes.

Mrs. Rogers has already planned to go personally into a group of villages about twenty miles away and open an out-school. She is greatly interested in this out-school work, and has spent much time at it intermittently for over two years. With our little mission tent she can be somewhat comfortable, notwithstanding the many deprivations. We feel burdened to get the truth before the people in view of the rapid increase of the plague of sleeping sickness. In the past year Europeans as well as natives have been stricken with it. One notable case of a minister visiting the Dutch Reformed Mission, who was suddenly found to be suffering from this dread disease, is now causing much stir here. We have heard of eleven other cases of the disease, and of deaths having occurred frequently during the last eighteen months.

Prosperity is attending the work of God in Nyasaland. All the workers are well, and for this we are very thankful. By forethought and care, Brother Ellingworth has reached us with strength to enter into the work at once. Heartily taking hold to share the responsibilities and cares of the mission, his help is being gratefully appreciated. We now hope to proceed with translating and printing reading-books, hymn-books, and tracts, a work too long neglected.

The number of our native teachers and pupils is at present larger than ever before—over fifty teachers and twenty-five schools.

Nothing has done me more good for a long time than my visit to two new schools among the real Nyanza people. Looking into the eager faces of a hundred children crowded into their grass schoolhouse, while teaching them to sing "Jesus Loves Me" for the first time, is about as inspiring an event as one can take part in. These two schools have an enrolment of over two hundred thirty. They are ten miles apart,—one at the foot of the mountains, and the other right up among them. I walked from one school to the other one evening, a heavy shower falling on the journey. Next day I walked eighteen miles to the mission station, with no worse results than the usual weariness.

J. C. ROGERS.

### The Division of the California Conference

THE fortieth annual session of the California-Nevada Conference was held February 9-19, in Fresno, Cal. It was one of the largest local conferences I have ever known among Seventh-day Adventists. Over two hundred delegates were seated.

Owing to the size of the California Conference, it was thought best to divide it into three conferences, that more thorough work might be done; but notwithstanding the fact that there were ninety-three churches and 5,206 Sabbath-keepers in the conference, a large proportion of the brethren and sisters did not wish to divide. They loved the associations, and had always looked forward to the annual gatherings with great pleasure; and they could not bear the thought of a separation of these ties which had been dear to them for many years. Some of the leaders felt that the prosperity and advancement of the work would be hindered if the conference was not divided. We all felt that if the Lord did not make the people see the need of division, it would be folly to attempt it.

The opening meeting was held Thursday evening, February 9. Friday morning the conference was organized, the delegates were seated, and the committees appointed, and no other business was brought before the conference. The entire time during the first two days was spent in seeking the Lord. Some who knew the large amount of business to be attended to became a little nervous for fear we would not have time enough to attend to the business; but we felt the most important business was to seek the Lord, and individually get a living connection with him.

Sunday morning a map of the proposed divisions, with a statement of the area, number of churches, membership, and tithe of each of the proposed divisions, was placed in the hands of every person in the conference. After giving two days for all to carefully consider the matter, the conference voted to divide into three divisions, as follows: (1) The Central California Conference, comprising the southern part of the San Joaquin Valley and Monterey and San Luis Obispo counties on the coast; (2) the North California-Nevada Conference, composed of the counties east of the Cascade Mountains, Merced and Mariposa counties being the limit on the south, this conference also including the northern half of Nevada; (3) the California Conference, including all the counties bordering on San Francisco Bay, and west of the Cascade Mountains and north of San Francisco Bay. The last-named conference is the strongest, numerically and financially, of the three, as the working of the large seaport cities will always be an expensive work, and will require more funds than are required to work inland territory.

The southern half of Nevada and Mono and Inyo counties of California were given to the Southern California Conference. There was only one small church of fourteen members in all this territory. It will require men and means to work it. The Southern California Conference is a strong conference. It needs more territory, and owing to geographical conditions, can reach this field much more easily than the other confer-

ences. The northern part of Santa Barbara County was also given to the Southern California Conference.

The election of officers went through with the same sweet spirit. Every one present felt that the Lord was surely with us. The remark was frequently heard, "We never attended a conference where the Lord's presence was more manifestly felt." Those who in the past had been in the habit of contesting all points (there are some such in most conferences), were in perfect harmony with each move. We all felt that we had learned the lesson that the larger the amount of business, the larger the amount of time that should be spent in seeking the Lord. In taking two days as a conference to seek the Lord, we had gained a great victory.

Elder J. H. Behrens, of California, was chosen president of the Central California Conference; Elder C. L. Taggart, of California, was elected president of the North California-Nevada Conference; and Elder E. W. Farnsworth, president of the California Conference.

Letters had previously been sent to be read in every church, stating that the division of the conference would be considered at this meeting, and it was interesting to see the class of delegates present. Some of our large churches, which were entitled to twelve or fifteen delegates, were represented almost wholly by business men, who made a sacrifice to attend. This showed that they regarded the interests of God's cause of more value than their own. From the beginning to the close of the conference there was not a word of contention, nor a discordant note.

The Sustentation Fund was presented, and all gladly voted to give five per cent of their tithe to the support of this fund. The foreign missionary work was also presented, and, although they were starting out into untried fields, and hardly knew the expenses they would meet in their new conference work, yet they very cheerfully voted to give fifteen per cent of their tithe for the support of the foreign missionary work.

We feel thankful to the Lord for the prosperity that has attended the California Conference in the past, and earnestly pray that the prospering hand of the Lord will ever be over the three new California conferences.

S. N. HASKELL.

### Field Notes

E. E. SMITH reports nine new Sabbath-keepers at Baker, Ore.

THREE persons have begun the observance of the Sabbath at Globe, Ariz.

EIGHT colored persons have taken a stand for the truth at Columbia, S. C.

SIX persons were recently baptized near Lisco, Neb., and at Broadwater, five.

BROTHER M. B. BUTTERFIELD reports two persons obeying the truth at Kezar Falls, Maine.

ELDER H. W. COTTRELL baptized three persons on a recent Sabbath at the Oakland, Cal., church.

## Christian Education

Conducted by the Department of Education of the  
General Conference

H. R. SALISBURY

Secretary

### Mandarin Union Training School, China

THE name of this school is doubtless new to most of our people at home, so we will offer a word of explanation. The word Mandarin is incorporated into the name of the school to designate the language in which its work is conducted, and the territory from which it expects to draw its students. Three hundred eighty-five millions of people, from fifteen provinces of China, besides Manchuria, speak the Mandarin language. While there are some changes in different parts of the Mandarin-speaking territory in the pronunciation of the language, they are not so marked but that it is possible for one having a command of the Mandarin of any part to make himself quite well understood wherever

While this method of training workers answered for a time, it had its drawbacks, among which might be mentioned a lack of uniformity in the subject-matter presented and in the methods of presenting it. There was also the almost certain impossibility of regularity, as other duties were sure to press in at the time of the study hour.

As the message is growing, and believers have increased, it was felt that our constituency was sufficiently large for the establishment of a union training-school in Mandarin-speaking territory.

At a meeting of the China Union Mission Committee held in Mokanshan in August, 1910, action was taken to the effect that a union mission training-school be temporarily located at Cheo Chia K'o, Honan, in connection with the mission there, until a permanent and suitable location could be secured in North China.

In harmony with this action, word was sent to the several mission stations announcing the school, and on October 7 about twenty men and women gathered here from the field to form the nucleus

system, of the past, the perplexities and difficulties connected with the establishment of a training-school will be apparent. However, the difficulties and the sad lack of education among them only emphasize the more the importance of such a Christian training-school in China. If we ever have successful leaders among the Chinese Christians, they must be trained, and receive a thorough knowledge of the message and its organization.

The students in the school range in age from seven years to sixty-one, and their capabilities for learning vary about as widely as their ages. Some who are above forty and fifty years of age have never been to school before, although they have considerable knowledge of the Scriptures and are quite capable. Others have been to school, but have received only a memory drill, and so as far as real knowledge goes, they are not in advance of those who have not gone to school, except that they can read more characters. Then there are about twenty young people who have had a training in our boarding-schools and in other Christian schools; these are able to do high-school work, and make good progress in their studies. An effort has been made to classify the students, so as to give them work that they can understand and that will be of the most value to them; this has at times been quite a problem with our limited number of teachers. We feel that the Lord has helped us in arranging their course, and that his blessing is upon the school.

The lack of suitable buildings and facilities for teaching has rendered discipline difficult, and has made it almost impossible for us to bring the standard to that which we desire to maintain. It has been necessary to place from six to ten students in a room, with a thatched roof and dirt floor, and having for furniture one small table in the center. This crowded condition, with each one studying in an audible tone, after the Chinese custom, has added to the confusion. I fear that if our students at home had to go to school under such conditions, their lessons would not be very well prepared from day to day. It is surprising to us to see how, under these conditions, the students do so well in their studies, and that we have so little difficulty in discipline. One reason is that they are a patient people, and have much respect for their teachers; but above all, they have an intense desire to learn and a sincere love for the truth, and are anxious to fit themselves to herald it to their countrymen.

The majority of the students have nothing to pay toward their support, so we furnish them with four hours' work a day. Some sell literature in the city; others make Chinese pens; some help in the kitchen; some do mason work, repairing the buildings; miscellaneous jobs around the mission compound are assigned to others. A number of the girls in Miss Schilberg's school do embroidery, and this gives promise of being a source of some income. These girls make mottoes that can be sent through the mail by post at little expense, and which can be procured by addressing the school.

The home training, which requires the students to be punctual to their classes, as well as to sit down and eat together as a family, is by no means of small importance to a people that have never



MANDARIN UNION TRAINING SCHOOL, CHINA

he may go. Calling this school a Mandarin school will serve to differentiate it from schools in the southeastern provinces, where the spoken language is decidedly different, such as the Shanghai dialect, spoken by some twenty millions, also the dialects of Amoy and Canton.

As the China Union Mission at present comprises eight mission fields, five of which and part of another are in Mandarin territory, this school, drawing its students from six of these mission fields, is called the Mandarin Training School.

It is the usual plan, in connection with mission stations in Mandarin, China, to have boarding- and day-schools for boys and girls; but this school just established has for its object the training of men and women to go forth as evangelists and colporteurs, also to give a medical training to those qualified.

We believe that the message must be carried to the towns and villages of China through the efforts of our Chinese brethren and sisters. All the training that our colporteurs and evangelists have had in the past is what they have received through Bible studies given by the workers at the mission stations, and some of these brethren are doing valiant service; but the work of training them has been a heavy strain on those in charge of the stations, whose time was more than occupied by the routine work, and answering the questions of inquirers.

of the first central training-school for workers.

Some of these were men who had been working as evangelists, but whose training was not considered sufficient for the work they were doing; some were Bible women; others were colporteurs; still others were those who had lately accepted the message, and who desired to obtain a knowledge of the truth and fit themselves for work. In addition to these were the children of believers, who were sufficiently advanced in their studies to enter the classes of the advanced school.

The announcement of the school being somewhat late, quite a number were enrolled after the first week who could not reach here by the date set for the opening. This gives us a total enrolment of thirty-two at this time of writing.

In addition to these, there are twenty-one boys and girls in the station, or boarding-school; these come under the rules of the training-school, attending chapel exercises and boarding in a common dining-room, thus giving us a total of fifty-three in training here at present.

Associated in giving instruction and looking after the work of the school are Elder O. A. Hall, Miss Pauline Schilberg, Mr. Henry Lam, and three native teachers.

To those acquainted with the opportunities for an education offered by China's educational system, or lack of

been used to any order or system in their homes.

From the results so far apparent, we feel encouraged, believing that the blessing of God has been and is resting upon the school.  
H. W. MILLER.

When we remember that it was only a decade ago that our missionaries first entered China, and that now the work has grown and increased until we have a union training-school for the native workers, we should thank God for the success which has attended the work there. May the Lord greatly bless this school, that from it may come forth an army of workers who will take the glad message of a soon-coming Saviour to the millions of their own people.

H. R. S.

## The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

### Colima, Mexico

THIS is my first winter in Mexico, and it is altogether the warmest winter I have ever enjoyed. I have spent winters near the Canada line, when the mercury went down to sixty below zero, and froze in the thermometer, but never before have I passed a winter when I could sit in my room in January, with doors and windows open, and read and write in perfect comfort.

My stay here has been a pleasant one. The people are kind and polite, and many of them thank me for selling them such a good book. Three weeks ago I delivered a book to the governor. This week I met his daughter at a Catholic college. She was very enthusiastic in praise of the book, and ordered another, which I delivered the next day. The governor, judge, and other prominent men seem to be interested in the number of books sold here. It seems as if I obtained, with the Lord's help, orders from nearly all the best citizens of this city. Twice men stopped me on the street to give an order. The people of Mexico are so cordial that I really enjoy the book work here.

J. E. FRAZEE.

### From the Clinton (Mo.) Seminary

OF his recent visit to the new German Seminary at Clinton, Mo., Brother H. H. Hall writes as follows:—

"Brother Cochran and I went to Clinton, January 30, and I gave a stereopticon talk there that night; but what occurred the next morning will perhaps be of more interest to you. The students were called together at nine o'clock, it being a holiday. Brother Cochran spoke of the great need among the Germans in Missouri, and especially in the St. Louis Mission Field. He also pointed out the opportunities for magazine work. I followed with a brief statement of our

plans for canvassers' bands in the schools, and the facilities that we have to give those who expect to enter the field this year. Professor Grauer gave a short talk, and asked those to arise who wished to take the band work, and go into the field this season. To our surprise, thirty-nine arose at once. Two young women who were not present gave us their names later. It was one of the finest looking groups of young people I have ever seen in a canvassing class. Before the meeting closed, Professor Grauer told them that he would like to see our next stereopticon lecture give not only the seminary (a slide for which I had presented the night before), but their first canvassing class as well. All those, therefore, who were actually going into the field, he invited to the front of the building, where a photograph was taken of them. We afterward selected leaders for the canvassers' bands, and had a good meeting with them, outlining the band work in detail. I believe we may expect great things from the Clinton Seminary in the book business."

### Cochabamba, Bolivia

OUR work is making headway in this city. The Spanish book, "Home and Health," makes friends for us among the Catholics, and opens the way for doctrinal books. Several persons have already asked if I did not have other books for sale. One man has bought several books.

In one town I sold six copies of "Home and Health" in two hours, and took seventeen orders, which I delivered the next day. In one house I found a priest waiting to see me. The man of the house, who had ordered the book, said he would not take it until it had been examined by the priest, so I approached the priest, and gave him a canvass, after which he said it was all right. The gentleman who had ordered the book then took it, and I sold another in the same house.

The next morning I went to the early morning meeting in the church to hear what the priest would say, but his talk was in the Kechua language. (This was a priest to whom I had sold some tracts the day before.) Occasionally, I could hear the words, "Luther," "evangelist," "Protestant," etc. As he seemed to be talking to the Indians about me, I hurried out and began to sell books. I sold one copy of "Christ Our Saviour," one of "Home and Health," five of *Life and Health*, and one of "Best Stories" during the time the priest was talking to his flock in the church. An hour later I left that place in the mail-coach. The Lord gives the necessary courage and strength. A procession passed while I was there, but I succeeded in getting into a house until it had gone by.

At the next station, I sold seven copies of *Life and Health*, Spanish, but could not do more. The priest was standing in the park watching me. People wanted to buy the books, but he did not allow it. They would say to me, "Our father [the priest] will not let us buy." I approached him, telling him that the priests in Cochabamba had bought books from me, but he would neither speak to nor look at me. I was the only Protestant in town, so I soon left, as it would be dangerous to remain there overnight,

and no one would want to give me a shelter. Here, also, I saw a procession coming, and I had to get out of its way, as all are expected to kneel.

In one house the people wished to buy, but could not do so because they had no permission from the priests. I told them that I sold books just the same, permission or no permission. I also told them that the priest was only a man like me, and that no one is holy except God. They were very much astonished to hear such blasphemy.

My daily experiences are giving me strength for the work. I find great joy and happiness in scattering the printed page. May the seed sown bring forth fruit to the glory of God.

OTTO H. SHULTZ.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

### A Cause for Rejoicing

WE are confident that every Seventh-day Adventist will rejoice to know that the Johnston Sunday bill and all other religious measures that were pending in Congress died March 4, with the close of the Sixty-first Congress. This session came nearer to enacting a Sunday law than any previous session. At different times during the past two years, it has seemed to us that nothing could prevent the passage of one or more of these measures; but at such periods, when our work seemed most critical, we have, in a most special way, sought the Lord; and as a result these measures have failed to become law, and finally died with the close of the Sixty-first Congress.

It must be evident to those acquainted with the determined and persistent efforts exerted by the promoters of religious legislation, to secure the passage of the Johnston Sunday bill and similar measures, that the failure of these bills to become law was not simply a matter of chance, but rather the result of the direct influence of God's restraining power.

In view of the signal victory that the Lord has again given, how should we relate ourselves to the situation? Shall we lay down the weapons of our warfare, and retire from the conflict? or shall we regard this time of respite as another opportunity granted us in which to warn the honest in heart of the coming crisis?

It is evident from statements which are being made by prominent advocates of Sunday legislation in reference to a stricter observance of Sunday in the District of Columbia, that they purpose to continue their struggle for a Sunday law for the District. The *Washington Post* of March 6 contains the following statement from Dr. Wallace Radcliffe, chairman of the Sunday Observance Committee of the District of Columbia:—

"It is the general feeling among religious people of all classes that unless something is speedily done about the custom [of entertainments on Sunday], the religious life of the capital city may be threatened, and that of the nation become

undermined. . . . Another reason why Sunday is observed so little in Washington is that the laws here are not strict enough. We have been trying to get Congress to pass a bill for three years, which would prohibit barbers and others from working on Sunday, but so far we have been unsuccessful."

The foregoing statements from an influential source are sufficient evidence that efforts to secure a District Sunday law will not cease. Without doubt those who favor such religious enactments are laying deeper plans than ever for the accomplishment of their purposes. There is no doubt that one or more Sunday bills will be introduced into the extra session of Congress, which will convene Tuesday, April 4. Let us not slacken our zeal, but, instead, redouble our energies in this battle for truth and right.

K. C. R.

## Sanitarium Relief Campaign

### In the Ohio Conference

It was my privilege recently to spend a little time with some of the churches in the Ohio Conference in the interest of the "Ministry of Healing" campaign. The time of my stay was quite limited, but the willing and full co-operation of others helped me to make the most of the time spent. The president, Elder H. H. Burkholder, gave prompt attention and careful thought in arranging for the work.

At Columbus, a meeting was held on Monday night. Some of the members came six miles or more. Elder B. G. Wilkinson had met with this church the previous Sabbath, and presented the campaign work, securing a substantial order for books. Under the leadership of Elder J. F. Olmstead, and with the aid of other workers, this church is doing active missionary work. Different ones are enjoying good experiences in the sale of "Ministry of Healing." Dr. G. T. Harding is placing the book in the hands of his patients, with favorable results.

On Tuesday night the Springfield church was visited. Elder C. T. Redfield has only recently taken charge of the work at this place. He appreciated the meeting, and accompanied me to the next two places of meeting. The church showed a deep interest in the work presented, and may be depended upon for active service. A fair attendance was given a Bible study the next day.

At Dayton we held a meeting on Wednesday night, with a fair attendance. Elder F. M. Fairchild is in charge of the work here. Under his direction that church will doubtless do its full share.

On Thursday night, at Hamilton, a small but appreciative audience was present. A number living in the country could not attend. Good work is already being done at this place in the sale of "Ministry of Healing." The elder, George A. Keppler, reported an experience he had had a day or two before, when he sold six copies of the book in seven interviews, and one of these books made two more sales for him the next day. Brother A. R. Hasemeier conducts treatment-rooms here, and is thus able to place many copies of the book. He

is librarian of the church, and gives time and earnest thought to planning for, and helping other members to assist in, this effort.

At Mount Vernon an introductory talk was given Friday night to a good-sized audience. Sabbath forenoon, at the close of the talk on the sanitarium work, Elder J. E. Shultz presented the call for orders for books. After a start had been made, and the number of responses and the size of orders seemed to lessen, there was an evident working of a good spirit, as different ones began to give larger orders than were asked for, and others enlarged former pledges. Over two hundred books were taken.

After a meeting with the young people in the afternoon, and another with the sanitarium family in the evening, we left for Newark, reaching there in time for a night meeting. Elder Wilkinson had also met with this church the previous Sabbath afternoon, and the work was well under way. Good interest was shown, and hearty expressions of co-operation were given. Elder J. J. Marietta and Dr. W. J. Vernen accompanied me to this place.

Sunday forenoon the Marion church was visited, in company with Dr. Vernen. This company had pledged itself for a previous quota for one year. There were encouraging reports from those who had made even the least effort. The company took new courage, and the work will be carried forward. Dr. Maud L. Bull is doing good work as a missionary leader.

The Ohio Conference has been working in the campaign, and reports encouraging progress. Various workers are given charge of different districts, and give the campaign work attention with their other duties. Besides this, Elder Marietta will soon make the campaign his special charge throughout the State. The interest shown by the president, the workers, and the members in this large conference bids fair to be a great help in the effort now being made in the Columbia Union Conference.

L. A. HANSEN.

## News and Miscellany

Notes and clippings from the daily and weekly press

— In a fire at Center, Tex., March 4, six persons were killed, and two fatally injured.

— A special train on the Pennsylvania Railroad recently made a run from Altoona to Philadelphia, a distance of 245 miles, in 227 minutes, with one two-minute stop at Harrisburg.

— The Chinese government has agreed to an appointment of Russian and Chinese commissioners, with full power to reach an adjustment of the boundary question, which has caused more or less friction between the two governments.

— February 28 the California Supreme Court reversed its former decision in the case of Mr. Ruef, the noted San Francisco political boss. The last finding of the court declares Mr. Ruef guilty, and sentences him to fourteen years of prison servitude.

— A bridal party numbering 118 was attacked by a pack of ravenous wolves at Tashkend, Asiatic Russia, February 28. Only two persons escaped.

— The closing hours of Congress witnessed the recognition of the work of Capt. Robert E. Peary in his polar achievements by conferring upon him the rank of rear-admiral.

— The Sixty-first Congress expired by limitation at twelve o'clock Saturday, March 4. A large amount of unfinished business, including several important bills, was left without settlement. This was disappointing to President Taft, particularly so because no action was taken by the Senate on the Canadian reciprocity bill, which he earnestly desired should be passed by the old Congress. In consequence, he has issued a call for an extra session, which will convene April 4. The new Congress will contain many new men, who were chosen at the last State elections. A majority of the House will be Democratic, with a new speaker.

— The ravages of the plague in the Orient continue unchecked. The disease manifests itself in two forms,—in the ordinary bubonic form and in a later development of what is known as pneumonic, or lung plague. The latter is the more deadly form of the disease, one hundred per cent, it is claimed, dying from its effects. The extreme poverty and unsanitary conditions which exist, together with the superstition of the people, serve to offset in a large degree the efforts which are made by the government to check its ravages. With the passing of the cold weather, it is expected that the pneumonic form will have run its course.

— It is considered that the political situation between the Spanish government and the Vatican is approaching a critical stage, and it would seem that a complete rupture of friendly relations between the two is inevitable. The Vatican maintains its attitude of refusing to consent that any legislation providing for the expulsion of the religious orders from Spain, or dealing with other cardinal matters affecting the church, shall be discussed by the Spanish Cortes without first having been carefully considered and passed upon by the church authorities. The government, on the other hand, feels that it should have, in dealing with many of these questions, a free hand, unhampered by church restrictions.

— The uprising in Mexico during the last few weeks has passed through many varied experiences. At times it would seem as if order had been restored in the disaffected provinces, when some new outbreak would occur, starting afresh the flames of insurgency. The last report states that in a battle between the federal army and revolutionists at Corral, fifty of the federal troops were slain, and General Torres was taken prisoner. It is predicted by those who claim to know conditions that it will be some time before quiet is restored. By order of the War Department, 20,000 United States troops have been mobilized in Texas during the last few days, ostensibly for field practise and army maneuvers. Many feel, however, that this mobilization has some connection with the Mexican situation. Developments are anxiously awaited.

— According to the annual report of the Pennsylvania Railroad Company for the year 1910, its business has given a net income of more than \$37,000,000 for the year, an increase of more than \$2,500,000 over that for 1909. Nearly 70,000,000 passengers were carried over this line.

— Affairs in the French Republic have resulted in the resignation of M. Briand, the premier, and his fellow members. M. Monis was called to the premiership, and has formed a new cabinet. March 6 the Chamber of Deputies, by a vote of 309 to 134, declared its confidence in the new ministry.

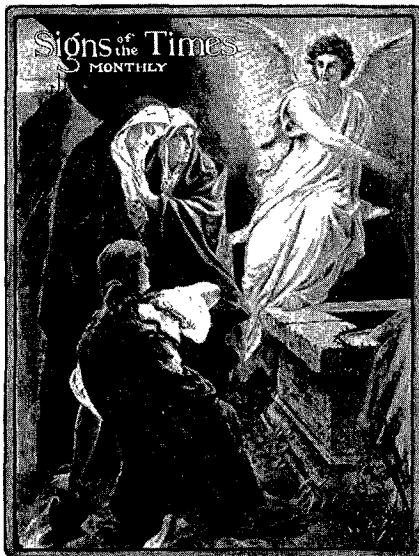
— The Barbers' Labor Union has introduced a Barbers' Sunday bill into the California Legislature. One hearing has already been held on this bill, at which Elders J. O. Corliss and W. M. Healey spoke. Their addresses were well received by the committee. It is hoped that another hearing will be granted before the bill is reported out of the committee.

— It is claimed by Dr. William F. Boos, an expert toxicologist of the Massachusetts General Hospital, "that ten per cent of the physicians of the United States are users of morphin through the hypodermic syringe." With reference to the conditions in Boston, he says, "There is more smoking than eating of opium, and great numbers of young women are smoking opium in this city."

— John Hays Hammond has been appointed special ambassador by President Taft to represent the United States government at the coming coronation ceremony of King George, of England. As an indication of the inflated prices which will prevail at that time, particularly in rents, it is stated that the house in London which will be occupied by Mr. Hammond for six weeks, costs him a rental of sixty thousand dollars.

**The April "Signs" Magazine**

APPEARS with a very pretty and appropriate front cover and an unusually good table of contents. There are three strong, timely articles on the Eastern question. The first will be extensive reprints from a recent issue of the Chicago *Tribune*, showing how delicately balanced the situation is. Then follow extracts from authorities showing the situation as viewed by them, with timely comments. The climax is not far off. Practically all students are agreed as to its imminence and location. Then the editor follows with an important and interesting Bible study on the subject, calling attention to the time, the place, the participants, the maneuvers of nations preceding the event, the leadership, the cause



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for the present seeming delay or prevention, the terrible events centering around the great event, and the conditions resulting from and following the awful crash,—“the deliverance of God's people and the wreck of this wicked world.”

Other strong leading features: An article on Astronomy, “The Infinitude of Space,” by the editor; “Transmission of Disease Through Milk,” by Dr. D. H. Kress; “The Birth of Isaac, or the Promise to Abraham,” by Wm. Covert; “Easter and the Resurrection, or Man's Condition After Death;” a Bible study, “What Shall Be the Signs of Thy Coming?” by Mrs. E. J. Hilton; “The Advancing Apostasy,” by Frank S. Weston; “The Decay of Protestantism,” touching on the Reformation in Germany, by E. E. Andross; and “The Divine Call” in behalf of missions. Also a good, interesting Current Topics department. Our people should be glad to secure a few copies of this excellent number for distribution among their townspeople. Order 10 or 20 from the tract society. 5 to 40 copies, 5 cents each; 50 or more, 4 cents each.

**Business Notices**

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

No advertisements of “agents wanted,” or “partners wanted,” and no “promotion” nor “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.* The fact that one is a subscriber does not necessarily make him “known” to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer

to some individual by name. Secure his recommendation in writing, and send it.

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

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

**No discount for several insertions.**

**WANTED.**—A good Seventh-day Adventist girl for general housework on fruit farm. Church privileges. Write at once to Mrs. H. M. Fleming, Burt, Niagara Co., N. Y.

**WANTED.**—At once, man to work on large dairy farm. Must be good hand with cows and horses. Wages from \$24 to \$30, according to ability. Address A. H. Stiles, R. F. D. 28, Oconomowoc, Wis.

**FOR SALE.**—Cooking Oil, best grade; 5-gallon can, \$4.50, freight prepaid east of Denver, Colo., to Ohio and north of Ohio River. Shipped from Kansas City, Mo. Address R. H. Brock, Box 629, Kissimmee, Fla.

**WANTED.**—A woman to keep house for myself and two little girls. Must be neat and good-natured; between twenty and forty years of age. Good place for right person. State wages expected. Address F. E. Ward, Stanley, N. D.

**WANTED.**—Position as cook or manufacturer of health foods in one of our institutions by an Adventist young man of twenty-six. Many years' experience in every department. Best references given. Address C. Aplin, General Delivery, San Antonio, Tex.

**FOR SALE.**—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

**FOR SALE.**—One-half block; eight-room house; custom grist-mill; barn; cistern; well; cellar; hen-houses. Gas and city water in house. Apples, peaches, pears, and plums. Near Strode Industrial Academy. For terms address Edward Loucks, Oswego, Kan.

**WANTED.**—Living alone in a country town, I will rent half of my seven-room house, garden, fruit, barn, place for chickens, water on porch, to a Sabbath-keeping lady or small family for twenty dollars a year. Miss Albina Meacham, Potterville, Bradford Co., Pa.

MAKE a good living on a small piece of ground with a Royal Fruit and Vegetable Canning Machine. Prices, \$8.50 up. Supply your home market. Full instructions, cans, labels, etc. Circulars free. Address Home Supply and Manufacturing Company, Chattanooga, Tenn.

**HYGIENIC VEGETABLE COOKING OIL.**—No better shortening known. 5-gallon can, \$4; ½ bbl. (about 32 gallons), 72 cents a gallon. By freight from Louisville or Chattanooga. One 16-gallon keg, \$12.50 from Chattanooga only. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

New, inspiring Scripture Post-Cards, beautifully embossed, illustrated Hymns, Holidays, and Birthdays, assorted, post-paid, 10 for 10 cents; 100, 90 cents. Elegant Floral Bible Mottoes (12x16), sample, 6 cents; 12, 65 cents; 50, \$2.25; 100, \$3.75; all prepaid. Particulars free. Waterbury Specialty Co., Brandon, Wis.

**BEAUTIES! Beauties!** 12x16 Bible Mottoes. Beautiful flowers of all kinds pleasing to the eye. In order to reduce our stock of almost one-half million Mottoes, we are making a very low price: 200, \$6; 350, \$10. “Father” and “Mother” mottoes included in this offer. We have a fine line of mottoes, and make them ourselves. The more you buy, the less they cost. We also have a fine line of Post-Cards at 60 cents a hundred. Our Mottoes are varnished with the highest grade of varnish, and the work is done by one of the best lithographing houses in the United States. Order of the Hampton Art Company, Lock Box 257, Hampton, Iowa.

**NOTICES AND APPOINTMENTS**

**Review and Herald Publishing Association**

NOTICE is hereby given that the eighth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in connection with the ministerial institute for the Atlantic and Columbia union conferences, in the North Philadelphia church, 1942 N. Seventeenth St., Philadelphia, Pa., April 18, 1911, at 3 P. M., for the election of five trustees for the coming year, to take the places of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: Those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the trustees.

F. M. WILCOX, President.

FOR SALE.—480-acre Alfalfa Ranch, \$30 an acre; 10 per cent discount for cash. 125 acres black-soil bottom-land; 85 acres growing alfalfa; 3 acres timber; 175 acres farm land, broken; living water; fenced two miles; railroad town. Address B. F. Hinkhouse, Palco, Kan.

KOKOFAT is absolutely pure, clean, sweet coconut-oil, made from good grade fresh nuts from Central and South America. Hard as butter and white, most of year. Clear liquid when hot. Ideal for shortening and table butter for those abstaining from all animal fats. We use no other shortening in the manufacture of our foods, and unqualifiedly recommend Kokofat as being most wholesome and satisfactory. By special arrangement we are able to offer five-gallon cans Kokofat for \$4.95 each. Better order at once, and remember the freight is no more on ten gallons than on five. And don't forget to order health foods. Address Nashville Sanitarium-Food Factory, Nashville, Tenn.

## Obituaries

COOK.—Isabell A. Cook, daughter of W. T. and Mary Henton, died suddenly at her home at Tacoma, Wash., Feb. 18, 1911. Sister Cook was raised in the Adventist faith, and lived to see her four daughters, two of whom reside at this place, while the other two are in New Mexico, earnest believers in the message. MRS. CLARA BATES.

HEISLEY.—Died Jan. 31, 1911, at the National Soldiers' Home at Hampton, Va., Brother J. S. Heisley. He accepted present truth twenty years ago. July 5, 1891, he was baptized, and joined the Seventh-day Adventist church at Williamsport, Pa. He believed in the soon-coming Saviour, and was kind and cheerful until the last. GEO. L. HARRIS.

WHITFORD.—Died at the home of her daughter in Ripley, N. Y., Feb. 23, 1911, Sarah Jane Whitford. She was born in Ellicottville, N. Y., April 29, 1848, and had been a Seventh-day Adventist for over thirty years. Two sons and one daughter, with other relatives and friends, are left to mourn. The funeral services were conducted by the writer, assisted by Elder I. N. Williams. G. L. WEST.

ELDER.—Mabel, daughter of Mr. and Mrs. John S. Elder, was born Sept. 10, 1889, and died at the Cassandra Hospital in Atwood, Kan., Jan. 12, 1911. Mabel was of a bright and cheerful disposition, and will be greatly missed in the home. Her father and mother, and a half-brother and sister, are left to mourn, but they find consolation in the hope of a soon-coming Saviour. The funeral services were conducted by Elder Bone, at the home of her aunt, Jan. 13, 1911. ARDELLA M. STOUT.

MAGOON.—Mrs. Abbie Magoon, wife of Elder C. R. Magoon, of Aurora, Ill., died Feb. 21, 1911, after several weeks of suffering. During all the time of her illness she manifested great faith in the Lord, and remarkable Christian patience. Sister Magoon's family, her church, and her neighbors all mourn their loss; but her trust in God was such that her believing friends expect to meet her again when Jesus comes. She was buried at Elgin, her former home, February 24. Words of comfort were spoken from Rev. 13: 13 and kindred promises. WM. COVERT.

GOODWIN.—Cora A. Goodwin, of Raleigh, N. C., was born in that place, June 5, 1857, and died Jan. 18, 1911. Sister Goodwin accepted the truth about twenty years ago, and joined the Greensboro church at a general meeting. Her home was always open to our ministers and canvassers. She loved the truth, and was glad when opportunity was afforded to present it to others. She was buried by the side of a daughter, who died a few years ago. Her husband and nine children are left to mourn. We believe she will have a part in the first resurrection. E. V. VAUGHN.

JENSEN.—Chris Orval Jensen, infant son of Mr. and Mrs. Chris Jensen, was born in Denver, Colo., Dec. 30, 1909, and died Feb. 4, 1911, aged 1 year, 1 month, and 5 days. It was a great sorrow for the young parents to part with their little treasure, but they both hope to have him again when Jesus comes to gather his jewels. G. W. ANGLEBARGER.

BROWN.—Mrs. Lester Brown was born in 1861 in Sydney, Australia. About fifteen years ago she accepted the third angel's message. She was greatly beloved. The gathering at her funeral was one of the largest ever seen in Eureka, Utah. Many relatives and friends feel their loss most keenly, and all who know her bear a glowing tribute to her memory. S. T. HARE.

WHEELER.—Died at the home of his daughter, near Cottage Grove, Ore., Jan. 25, 1911, Brother Samuel F. Wheeler, aged eighty-five years. Grandpa Wheeler was born in Charleston, Vt., Dec. 26, 1825, and was married in Boston, May 15, 1847, to Alice Catherine Ewalley. He was a consistent member of the Seventh-day Adventist Church for thirty-six years. He leaves to mourn their loss his aged wife and six of his nine children. The funeral service was conducted by the writer, assisted by Elder J. Mark Conner. F. S. BUNCH.

ALDEN.—Mrs. Frances M. Alden (née Alden) died at the home of her son-in-law at South Ottawa, Ill., aged eighty years. Sister Alden was a direct descendant of John Alden, who came over in the "Mayflower." She was born in Syracuse, N. Y., March 7, 1831, and had been a resident of Illinois sixty-two years. She accepted this truth nearly twenty years ago, and was faithful to the end. Her hope was always bright, and she was cheerful and happy even in suffering. Words of comfort were spoken by the writer, from Isa. 26: 19-21, Elder Garfield (Baptist) assisting in the service. J. C. HARRIS.

SEENEY.—Laura Seenev, wife of James H. Seenev, was born Oct. 1, 1866, and died at Cheswold, Del., Feb. 24, 1911, aged 44 years, 4 months, and 24 days. She leaves a father, mother, five brothers, and one sister, besides her husband, three sons, and many other relatives and friends to mourn. Sister Seenev was baptized and united with the Seventh-day Adventist church of Cheswold fourteen years ago. She loved her Saviour and the message for this time. The funeral service was conducted by the writer, assisted by Brother Rogers, in the presence of a large congregation of sympathizing relatives and friends. ROSCOE T. BAER.

LEATHERMAN.—Lona Elizabeth, eldest daughter of Brother and Sister Leatherman, of Mankato, Minn., died at the Madison (Wis.) Sanitarium, Feb. 23, 1911, aged 24 years, 1 month, and 24 days. Sister Lona was baptized at the age of fourteen, and lived a consistent Christian life. Although she suffered much during the last few weeks of her life, she bore all patiently, often expressing her willingness to sleep until the Life-giver should call her from the tomb. She leaves a father, mother, four brothers, and two sisters to mourn. Funeral services were conducted by the writer in the Mankato church, and the body was laid to rest in the Garden City Cemetery. C. A. PEDICORD.

PIERCE.—Clara May Schuyler was born in Breedsville, Mich., July 29, 1882, and died Feb. 21, 1911. She was married to Arthur Pierce, of Van Buren, Wash., Sept. 29, 1899. Her husband, three boys, her mother, one sister, and three brothers, besides a host of friends, are left to mourn. Although isolated from church privileges, Sister Pierce kept the Sabbath, and sought to lead others into the truth. Words of comfort were spoken by the writer, from John 5: 28, 29. The funeral service was held at Lynden, her old home, where also the interment was made. Elder Wilder, of the Methodist Episcopal Church, assisted in the service. J. W. BOYNTON.

KULP.—Stella May Kulp, infant daughter of Mr. and Mrs. Albert L. Kulp, was born in Denver, Colo., Jan. 13, 1911, and died Feb. 22, 1911, aged one month and nine days. Her parents hope to have her again in the new earth. G. W. ANGLEBARGER.

LOWE.—Thomas Herbert Lowe was born April 24, 1852, in Ilkeston, Derbyshire, England. He came to America twenty-two years ago, and located in Denver, Colo. Here he died, Feb. 22, 1911, aged 58 years, 9 months, and 29 days. Brother Lowe was convinced of the truth of the Seventh-day Adventist faith several years ago, but did not take his stand until recently. A wife and three daughters survive him. The funeral service was conducted by the writer. G. W. ANGLEBARGER.

MAGARY.—Died at Bangor, Ore., Feb. 16, 1911, Mrs. Mary Jane Magary, aged seventy-six years and twenty-nine days. She was born in Pennsylvania, Jan. 18, 1835, and later moved to Burt County, Nebraska, where she first heard the message, though she did not at that time take her stand with her husband, who united with the church. In 1886 she came to Marshfield, Ore., which has since been her home. Sister Magary was baptized in 1893, uniting with the church at Coquille. Twelve of her fourteen children are living. At her request the funeral services were held in the new church at Marshfield, and conducted by the writer, assisted by Brother E. H. Emerson. T. G. BUNCH.

WATERS.—Ella D. Waters was born April 28, 1894, and died Feb. 3, 1911, aged 16 years, 8 months, and 5 days. She was baptized in December, 1909, and united with the Seventh-day Adventist church at Baltimore, Md. She enjoyed a constant and progressive Christian experience. She was an active member of the Young People's Society of Missionary Volunteers, and will be greatly missed by her many friends and associates. Her faith in her Saviour and in the power of his resurrection was firm to the end. She was laid to rest, to await the call of the Life-giver. Elder H. Crosby (Methodist Protestant) spoke words of comfort to the many sorrowing relatives. Brother W. S. Weaver assisted in the service. ROSCOE T. BAER.

GRAHAM.—Nannie L. Graham was born Jan. 18, 1869, in Benton County, Missouri, and died Feb. 10, 1911, at Long Beach, Cal. She was a faithful and consistent member of the Seventh-day Adventist Church for about fifteen years, always willing to labor beyond her strength for the cause she loved. All who knew her feel that she will be greatly missed in our conference, especially by the little company of Sabbath-keepers and friends in Sedalia, where she lived. The trip to California was made for her health; but it soon became evident that her work was done. Her aged mother and friends submit, longing for that day when the last enemy will be destroyed, and we shall meet our loved one again. Services were conducted by the writer, and our sister was laid to rest in the family burying-ground at Sedalia, Mo. M. MACKINTOSH.

GARNER.—William James Garner was born in Binghamton, N. Y., March 10, 1845, and was 66 years, 11 months, and 6 days old at the time of his death. When eight years of age, he moved to Cassville, Wis., and at the age of eighteen joined the 7th Wisconsin Volunteer Regiment. He was captured at the battle of Gettysburg, and was a prisoner on Belle Island for eight months, leaving there a physical wreck. After serving three years, he was honorably discharged, and returned to Cassville. He was married July 4, 1867, to Clarissa Lick. To them one child was born; an adopted daughter is also living. After leaving Wisconsin, he went to Nebraska, taking up a government claim, and for twenty years this was his home. Later he moved to Oregon, and has been a resident of the vicinity of Salem for nearly a quarter of a century. He has been a member of the Seventh-day Adventist Church for forty years. C. F. FOLKENBERG.

**FORNEY.**—Lillie May Geipe was born Nov. 3, 1871, at Chambersburg, Pa., and died Jan. 6, 1911, at Sand Mountain, Ala., aged 39 years, 2 months, and 4 days. When nineteen years of age she was married to Elijah Forney. This union was blessed with three children, all of whom survive. In 1898 the father died. Eleven years ago, Sister Forney became a member of the Seventh-day Adventist Church, ever remaining faithful and loyal. For several years she was a great sufferer, but she bore her affliction uncomplainingly, and expressed herself as being resigned to the will of God. We laid her away to await the call of the Life-giver.

GEO. E. CRAWFORD.

**CAMPBELL.**—John S. Campbell was born in Canisteo, N. Y., April 5, 1845, and fell asleep at his home near Elwell, Mich., Feb. 18, 1911, aged 65 years, 10 months, and 13 days. Brother Campbell was married to Miss Eunice Loomis, Feb. 20, 1866, and to this union one child was born. He served over four years in the Civil War. He married his second wife, Miss Sophia Koffenberg, July 4, 1876, and to this union six children were born. Brother Campbell accepted the third angel's message under the labors of H. B. Westcott and the writer. Seven children and other relatives are left to mourn. The funeral service was conducted by the writer at Seville Center. Text, Rev. 22: 12.

F. H. HOXIE.

**MOTT.**—Peter Mott was born Nov. 7, 1820, at Alburg, Vt., and died at Chicago, Ill., Feb. 19, 1911, aged 90 years, 3 months, and 12 days. Both his parents were believers in the first angel's message; and while his mother died before the passing of the time, in 1844, his father lived and later accepted present truth. Brother Mott was converted in early manhood, and a little later accepted the third angel's message. He was in a line of four generations of Sabbath-keepers. His later years were identified with the Ravenswood (Chicago) Seventh-day Adventist church. His faithful companion, two sons, and a daughter are left to mourn, but they cherish the hope of seeing him again in the resurrection morning. The funeral sermon was given by the writer, from 1 Cor. 15: 51-55.

CHARLES T. EVERSON.

**COWELL.**—Wm. Cowell, son of Edward and Thankful Cowell, was born at Ogden, Mich., Nov. 27, 1847, and died in Delton, Mich., Feb. 13, 1911. He was married Jan. 2, 1859, to Lucinda Mills, of Ogden, Mich., and to them twelve children were born. His companion, five children, and a brother are still living, and, with other relatives and friends, sorrow over their loss. He had an early Christian experience and for years has kept the Sabbath, belonging to the Seventh-day Adventist church at Hastings, Mich. Some of the children testified that it was his faithful teaching and consistent life that led them into the present truth. He was brought to his home in Lake Odessa, Mich., and, after remarks from John 11: 25, by the writer, to a gathering of friends and neighbors we laid him away to rest till the Life-giver comes.

E. W. WEBSTER.

**ROSS.**—Died at the home of his son, near Roosevelt, N. Y., Feb. 4, 1911, Brother Manley Ross, in the eighty-seventh year of his age. Brother Ross was born in Litchfield, N. Y., March 31, 1824. When four years of age, the family removed to Oswego County, where the remainder of his life has been spent. In September, 1847, he was married to Susanna Moyer, and to them were born three children. He and his wife accepted present truth in 1848. They were charter members of the Roosevelt church, and steadfastly maintained their profession to the end. Their home furnished a place of meeting for believers before a house of worship was erected in Roosevelt, and was often the home of Elder James White and wife, when visiting there. Brother Ross distinctly remembered the falling of the stars in 1833, having seen a portion of the display. The surviving children have followed in the footsteps of their parents, and firmly adhere to their faith.

S. B. WHITNEY.

**PETERSON.**—Erick Peterson was born Oct. 4, 1849, in Sweden, and died in Denver, Colo., Feb. 8, 1911, aged 61 years, 4 months, and 4 days. He came to America in 1868, and was married to Miss Johanna Munson, of St. Paul, in 1873. He leaves a wife, two sons, and three daughters. Brother Peterson had been a member of the Swedish church of Seventh-day Adventists for thirty-one years. He died with a bright hope in Jesus, and if faithful we expect to meet him where death will be no more. His companion and children are comforted with this blessed assurance.

G. W. ANGLEBARGER.

**JARRETT.**—William Jarrett, a wearer of the Victorian Cross, England's insignia of heroism, died at the family home, Youngstown, Ohio, Feb. 19, 1911. Mr. Jarrett was born in Wales, Jan. 14, 1861, being over fifty years of age at his death. When a young man, he enlisted in the English army, and saw service in India, Africa, and other British possessions. He came to America nineteen years ago, and located in Pittsburg. Later he removed to Hubbard, Ohio, and in July, 1910, came to Youngstown. He was married to Miss Dorothy Deiley, of Pittsburg, in 1895. Besides his wife, he leaves two children, his aged mother, one sister, and three brothers. The funeral services were held at the home, February 22, and interment was made in the Oak Hill Cemetery of Youngstown. The deceased was a believer in the Seventh-day Adventist doctrine, and taught it to those with whom he associated. Words of comfort were spoken by the writer, from 2 Tim. 2: 19.

F. E. GIBSON.

**KINZER.**—Mary M. Snyder was born in Augusta County, Virginia, Sept. 22, 1844, and died at Ketchum, Okla., Feb. 12, 1911, aged 66 years, 4 months, and 20 days. She was married to C. S. Kinzer in 1865, and to them were born nine children, all but two of whom are living. In early life she gave her heart to God, and, with her parents, joined the Lutheran Church. Upon hearing the Sabbath truth and advent message, she accepted the same with all her heart, and was a consistent Christian and faithful member of the church till her death. She had the joy of seeing all her children, as well as her husband, identified with the message so dear to her. She was a devoted wife and a loving mother; and though her life's record is closed, her work still follows her, and she will long be kindly and lovingly remembered. Words of comfort were spoken by the writer to a large circle of relatives, friends, and neighbors. Text, Rev. 14: 13. We laid her away to await the coming of the Life-giver.

ANDREW NELSON.

**BABCOCK.**—Elder H. W. Babcock was born in West Edmeston, N. Y., June 24, 1819, and died near Cottage Grove, Ore., Feb. 20, 1911, in the ninety-second year of his age. He began his public ministry at the age of nineteen, in a First-day Baptist church, later joining with those who kept the seventh day. At the age of twenty-six he married Katherine M. Wells, who was laid to rest about a year and a half ago, at the age of eighty-five. To this union were born eight children, three of whom, two sons and one daughter, survive their parents. Elder Babcock accepted present truth in 1875, laboring first in Minnesota, and later coming to Oregon in 1889, since which time his labors have been of a more or less local character, although he was recognized by the conference from year to year. After coming to Oregon, he filled the office of senior elder of the Royal church until the time of his death. He delivered the baccalaureate address at Royal Academy one year ago last May, which was about his last public effort. By all who knew him he was honored as a man, a scholar, and a minister; and now, after nearly a century of warfare under the banner of his King, he lays down the sword to take, at the appearing of his great Captain, the palm of eternal victory. Words of comfort were spoken by the writer, from Ps. 116: 15, to a large company of friends and relatives.

H. W. OLIVER.

**CORNELL.**—Fell asleep in Jesus, Feb. 19, 1911, at Pearson, Wash., Sister Kate T. F. Cornell, aged seventy-six years and ten months. Sister Cornell was a native of Ohio, and at the age of twenty was left a widow with one daughter. Six years later she married W. Cornell in Nebraska. They came to Washington in 1883, five years later accepting the advent faith under the labors of Elder Isaac Morrison. She was the mother of eight children, all living. A funeral service was held at Pearson, and the following day another service was held at the Colby Methodist church. She rests from her labors, and her works do follow her.

C. A. PURDOM.

**GREEN.**—Harriet N. Green was born at Napoli, Cattaraugus Co., N. Y. At the age of eight years, with her parents, she moved to Illinois, where she resided until her marriage to Joseph M. Green at the age of twenty, soon afterward moving to Minnesota. To this union were born six children, five of whom grew to maturity. At the call of his country, her husband enlisted and went to the war, leaving the care of the children to his wife. After returning home, on account of failing health of different members of the family, they moved to Colorado, arriving at Boulder in 1873, and making this their home until 1904. They went to California in 1892, to visit their son at Pomona. After a short illness with pneumonia, lasting but eight days, Brother Green fell asleep. Remaining but a few months in California, Sister Green returned to Denver, Colo., to her daughter, Mrs. Carrie L. Williams, with whom she has since lived. With her husband, Sister Green accepted the Seventh-day Adventist faith about fifty years ago, and has lived a consistent Christian life ever since. She was one of the pioneers in the work at Boulder and a charter member of the Capitol Hill church in Denver. She was born Oct. 15, 1830, and died Feb. 11, 1911, aged 80 years, 3 months, and 28 days. The interment was at Boulder, Colo. Everything was done by Brother and Sister Williams to make her last days on earth comfortable and pleasant. Sister Green died with a bright hope, and we are assured that she sleeps in Jesus.

G. W. ANGLEBARGER.

**BOYNTON.**—Died at the Northwestern Sanitarium, Port Townsend, Wash., Jan. 27, 1911, Elder Wm. J. Boynton, aged 65 years, 8 months, and 10 days. Brother Boynton was born in Ohio, but at an early age went with his mother to Michigan, where he learned the truth that became very precious to him. He was baptized and joined the church at Wright at the age of sixteen. In 1870 he was married to Miss Etta Wentworth, who survives him. About 1882 he became connected with the New York City Mission. From this city he sent out many tons of literature, by sea-captains, to various parts of the world. When the canvassing work came up in our cause, he earnestly took hold of it, and in the city of Boston and near-by cities he sold over eight hundred copies of "Great Controversy." For a time he was connected with the Boston city mission, and later he labored in the ministry and Bible work in New Jersey and New York. About nine years ago he came to Seattle, and soon began here the work that he seemed to enjoy above all other,—that of house-to-house Bible and literature work. At the last session of the Western Washington Conference, held in May, 1910, he was ordained to the gospel ministry. Brother Boynton loved this truth, and with him there was no drawing back nor compromising. He was an earnest, indefatigable worker in the vineyard of his Master; and as a man he was kind, tender-hearted, and true. He was vigorous and active till about three weeks before his death, when his right side was paralyzed. From this he did not recover, although all was done for him that kindness and skill could devise. His mind was upon the things of God to the last. We believe he sleeps in Jesus, and will answer when the Master calls. His wife and two brothers are left to mourn. Four of our ministers assisted the writer in conducting the funeral services.

W. W. SHARP.



WASHINGTON, D. C., MARCH 16, 1911

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ELDER K. C. RUSSELL, of the Religious Liberty Department, is in New England this week, to spend some time in connection with the workers in the Atlantic Union in behalf of the religious liberty work.

We call attention to the important service for Sabbath, April 1. At that time the annual offering for the care of the aged and orphans will be taken. The funds should be sent to the conference treasury as usual, the general plans for this work now resting with either the local conference or the union conference, as may have been arranged. Let the offering be announced well in advance, so that all will be prepared to share in the blessedness of this ministry.

ON another page is a picture of the little alley in Shanghai in which our printing work is temporarily located. Yet it is remarkable what is being done in that narrow passage and out in the field. A line from Elder I. H. Evans says: "The special New-year's number of the Chinese paper has passed the sixty-one-thousand mark, while the Scripture calendar has run to over two hundred thousand copies." All this with no one to give any special attention to the circulation of literature. China is asking for a man to give his time to this work.

THE reading of the article from Elder A. G. Daniells on page 15, reporting the opening of the Southern ministerial institute, will indicate to conference workers in the Atlantic and Columbia unions the nature of the important institute appointed for Philadelphia, April 12-30.

THE secretary of the Medical Department, Dr. D. H. Kress, leaves for the West this week, to attend the annual board meeting of the College of Medical Evangelists at Loma Linda, Cal. He will visit various points in the West going and returning. We learn that Elders R. A. Underwood, of the Northern Union, and C. W. Flaiz, of the North Pacific Union, are also planning to attend this meeting in Loma Linda.

THE India Mission had hoped that the growth of the \$300,000 Fund would be such that provision could be made for permanent quarters for the India Sanitarium. The Mission Board was compelled to notify them that this was impossible, however. The brethren take it courageously, and have decided that it is better to suspend sanitarium work for a time, rather than to go on in the quarters which had proved unsatisfactory. Dr. H. C. Menkel writes:—

"It seemed, therefore, that there was nothing else to do but close down the work until such time as means is in hand with which to secure a suitable property and equip the same for effective work; and I trust the action which we have been compelled to take will result in our people in the home land seeing the urgent necessity of raising the \$300,000 Fund as soon as possible, that similar action may not need to be taken in other fields. We can not afford to take any backward steps; this message must advance."

## A Grand Opportunity

"ISN'T it beautiful?" every one says. Yes, it is beautiful; but that is not all; it is filled to the full with the very best on this great question of temperance. I refer, of course, to the new Temperance number of the *Instructor*.

I can not think of any one thing that would more materially shield that child of yours from the terrible curse of intemperance, and at the same time enlist his interest in the great work of saving others, than that he should carefully read again and again this excellent paper, and then make an earnest effort to distribute it to others. The reading of the awful facts of intemperance, and the pitiful stories of the havoc it has wrought, will arm your child against this great enemy of every home and individual. The efforts to give this saving information to others will fix in the minds of the young the great purpose of living as Jesus lived, — to help and bless others.

Let our parents, then, encourage their children to earnestly take hold of this present opportunity. Study with them the suggestions for a campaign given in the *Instructor* of February 21, and plan with them how to do what is suggested, remembering that one of the best ways to encourage the young is by example.

The liquor interests and all the agencies of evil are busy everywhere. Let our conferences rally to the work of combating the giant evil of intemperance.

M. E. KERN.

## The Philadelphia Institute

AT the last autumn council of the General Conference Committee, a memorial was presented by the Atlantic Union Conference, reading, in part, as follows:—

"In view of the very urgent calls which are coming to us in the East to enter the large cities without delay, and to proclaim the truths of the message, and knowing well that our ministry, which is expected to do this work, feels altogether unequal to the task without special preparation; we, therefore, would request the General Conference to appoint in the East, the coming winter, a ministerial institute, which will include in its plan the Atlantic Union Conference."

In harmony with this request, the General Conference Committee recommended that such an institute be held, and arrangements have been made by the Atlantic and the Columbia union conferences to hold a ministerial institute in Philadelphia, April 12-30.

There are important reasons why such an institute should be held at this time. As indicated in the memorial, there is a call for a great forward movement in proclaiming the message in the East, and especially in the large centers of population.

The messages which have been sent to us concerning this work have rolled a stupendous burden upon us, which we can not and would not evade, but which requires a thoroughly trained force of workers, and careful organization and co-operation. Above all, we need a great uplifting, and that gift of power which can come only from an outpouring of the blessed Spirit of God upon the gospel ministry.

It has been many years since our ministry has enjoyed the benefits of a ministerial institute. Other departments have held many institutes and conventions, and their work has been greatly benefited and built up as the result. But the gospel ministry, which stands at the head of all Christian work, and includes all other lines, has not had the benefits which may be derived from such seasons of united prayer and study.

During the days of his earthly ministry, Jesus set us an example in this matter. For three years and a half he taught his disciples both by precept and example before he gave to them the commission to go into "all the world, and preach the gospel to every creature." And when he was leaving them, he said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The great ingathering of souls during the days which followed the outpouring of the Spirit at Pentecost, was a sequel to the preparation the disciples received in communing with one another and with God.

The ministerial institute in Philadelphia should mark a new era in the history of the message in the East. We earnestly invite all our conferences in the Atlantic and Columbia unions to send a large delegation to this institute. No minister nor Bible worker can afford to be absent, and no conference can afford to keep its laborers at home if they can reasonably be spared at this time. Let us unite in earnest prayer for the success of this meeting.

A. G. DANIELLS.