

The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., May 4, 1911

No. 18



Live Only One Day at a Time

O, why do you strive to bring your whole life
To the space of one little day,
And shut out the sunshine, laughter, and song?
Don't you know that life must have play?
'Tis true there are many battles to fight,
And wills to subdue as we climb?
But there are, also, both brightness and bloom —
So live but one day at a time.

The clouds in the sky are darkened with storm,
And awful for us to behold,
While yet around us the morning is sweet,
And flooded with sunbeams of gold;
So wait till the storm in its fury shall break,
Ere you worry and fret all the day,
Despoiling the sunshine, the gladness, and song
That brighten the flowers by the way.

The tempest of trials that each day brings
Is only to strengthen our power,
Just as the storm-clouds of darkness and rain
Strengthen the shrub and the flower.
So look not for the days of clouds and of storm —
But listen to nature's sweet chime;
Fret not for the things that are far from your reach —
Live only one day at a time.

— Adelbert Clark.

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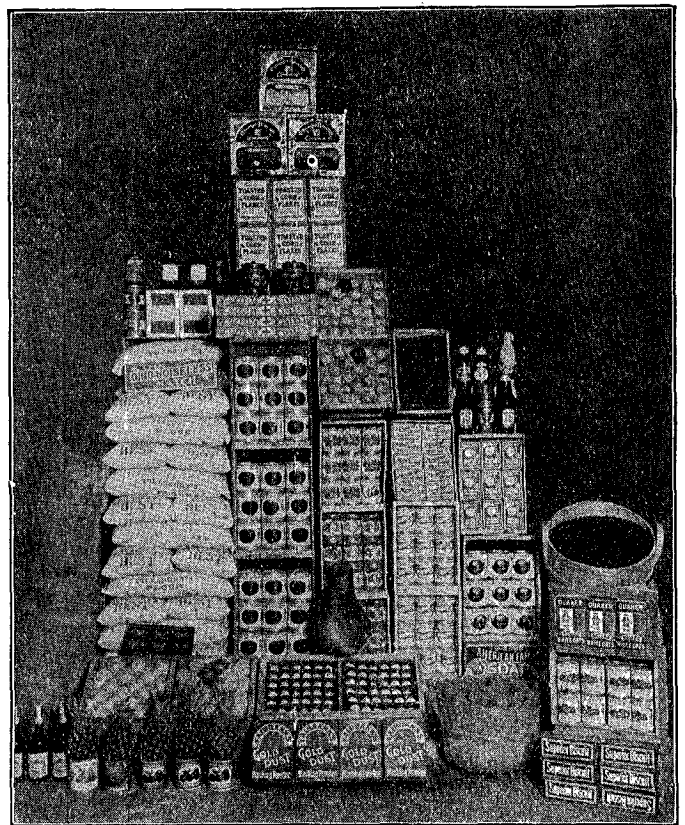
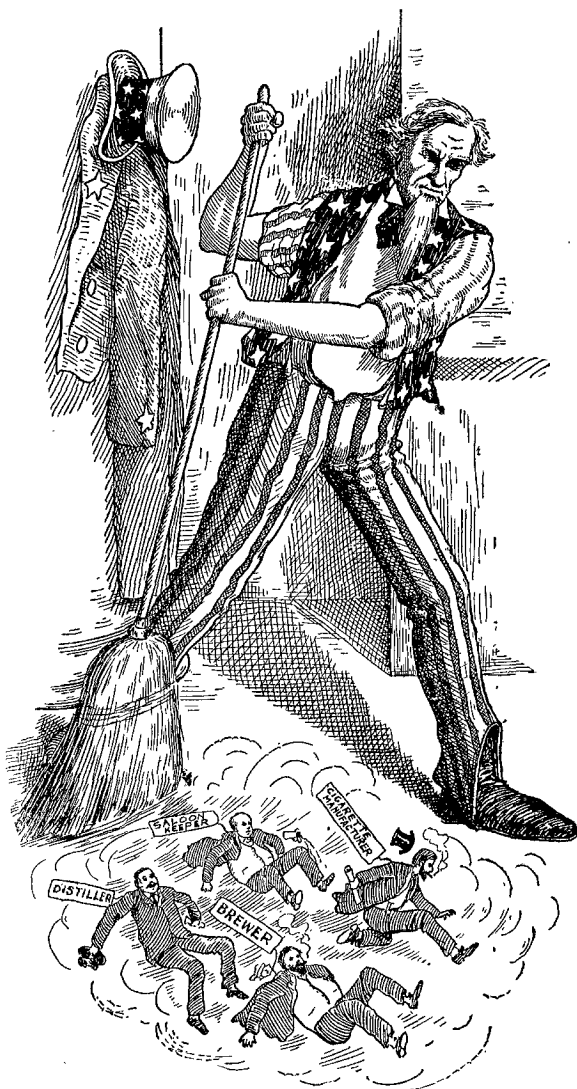
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TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 4, 1911

No. 18

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance
One Year - - - \$1.75 Six Months - - - .90
Three Months - - - .50

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

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

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

General Articles

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

Out of Egypt

W. R. UCHTMANN

"I LOVED him, and called my son out of Egypt." Hosea 11:1. "We must through much tribulation enter into the kingdom of God." Acts 14:22. Paul had an experimental knowledge of this. Trials and tribulations may be compared to either a carriage or a juggernaut,—to help us on our way or to crush us,—and it lies with us which they shall be. If we keep above them, through absolute faith in a loving Saviour, and actually rejoice in them, we are brought nearer him at every trial; but if we get beneath them, and lose sight of God, despair will finally crush us, like the juggernaut, and we shall lose all. In prophecy, both Babylon and Egypt stand for the sinful world; and at the present time, so near the end, all should heed the last warning message: "Come out of her [Babylon], my people." In Psalm 114 we read what happened when Israel of old came out of Egypt. The sea fled; Jordan was driven back; every opposing element and power gave way before the Lord. The last part of the psalm refers to the second coming of Christ, which is so near, and has been retarded long because the Israel of to-day has not yet answered the call in its fulness: "I loved him, and called my son out of Egypt." We must now either come out of the world or go down with it. Let the words of Joel 2:17 be our prayer: "Spare thy people, O Lord."

The Deliverance of Peter

(Concluded)

MRS. E. G. WHITE

ON this last night before the proposed execution, a mighty angel is sent from heaven to rescue Peter. The strong gates that shut in the saint of God open without the aid of human hands. The angel of the Most High passes through, and they close noiselessly behind him. He enters the cell; and there lies Peter, sleeping the blessed, peaceful sleep of innocence and perfect trust. The light that surrounds the angel fills the cell, but does not waken the apostle.

Peter is not aroused until he feels the touch of the angel's hand, and hears his voice saying, "Arise up quickly." He sees his cell illuminated by the light of heaven, and an angel of great glory standing before him. Mechanically he obeys the word spoken to him, and in rising, lifts his hands, and finds that the chains have fallen from his wrists. Again the voice of the heavenly messenger is heard, "Gird thyself, and bind on thy sandals;" and again Peter mechanically obeys, keeping his wondering gaze riveted upon his visitor, and believing himself to be dreaming or in a vision. Once more the angel commands: "Cast thy garment about thee, and follow me." He moves toward the door, followed by the usually talkative Peter, now dumb with amazement. They step over the guard, and reach the heavily bolted door, which of its own accord swings open and closes again immediately, while the guards within and without are motionless at their post.

The second gate, also guarded within and without, is reached. It opens as did the first, with no creaking of hinges, no rattling of iron bolts. They pass through, and it closes again as noiselessly. In the same way they pass through the third gateway, and find themselves in the open street. No word is spoken; there is no sound of footsteps. The angel glides on in front, encircled by a light of dazzling brightness, and Peter, bewildered and still believing himself to be in a dream, follows his deliverer. Street after street is threaded thus, and then, the mission of the angel being accomplished, he suddenly disappears.

As the heavenly light faded away, Peter felt himself to be in profound darkness; but as he became accustomed to this, it gradually seemed to lessen, and he saw that he was alone in the silent street, with the cool night air blowing upon his brow. He now realized that it was no dream nor vision which had come to him. He was free, in a familiar part of the city; he recognized the place as one which he had often frequented, and had expected to

pass on the morrow for the last time. He tried to recall the events of the last few moments. He remembered falling asleep, bound between two soldiers, with his sandals and outer garments removed. He examined his person, and found himself fully dressed and girded.

His wrists, swollen from wearing the cruel irons, were now free from the manacles; and he realized that his freedom was no delusion, but a blessed reality. On the morrow he was to have been led forth to die; but lo, an angel has delivered him from prison and from death. "And when Peter had come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

The apostle made his way at once to the house where his brethren were assembled, and where they were at that moment engaged in earnest prayer for him. "As Peter knocked at the door of the gate, a damsel came to harken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking; and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. . . . And he departed, and went into another place."

Joy and praise filled the hearts of the believers because God had heard and answered their prayers, and had delivered Peter from the hands of Herod.

In the morning the people gathered to witness the execution of the apostle. Herod sent officers to the prison for Peter, who was to be brought with a great display of arms and guard, in order to insure against his escape, to intimidate all sympathizers, and to show the power of the king.

Meanwhile, when the prison guard found that Peter had escaped, they were seized with terror. It had been expressly stated that their lives would be required for the life of their charge; and because of this, they had been especially vigilant. When the officers came for Peter, the soldiers were still at the door of the prison, the bolts and bars were still fast, the chains were still secured to the wrists of the two soldiers within; but the prisoner was gone. The God of heaven had thwarted the purpose of the wicked king, and had delivered his servant.

When the report of Peter's escape was brought to Herod, he was exasperated and enraged, and he charged the prison

guard with unfaithfulness. They were accordingly put to death. Herod knew that no human power had rescued Peter, but he was determined not to acknowledge that divine power had frustrated his design. Refusing to humiliate himself, he set himself in bold defiance against God.

Not long after Peter's deliverance from prison, Herod went to Casarea. While there, he made a grand festival designed to excite the admiration and applause of the people. This festival was attended by pleasure-lovers from all quarters, and there was much feasting and wine-drinking. With great pomp and ceremony, Herod appeared before the multitude, and addressed them in an eloquent oration. Clad in a robe sparkling with silver and gold, which caught the rays of the sun in its glittering folds, and dazzled the eyes of the beholders, he was a gorgeous figure. The majesty of his appearance and the power of his well-chosen language swayed the assembly with a mighty influence. Their senses were already perverted by feasting and wine; they were dazzled by Herod's decorations and charmed by his deportment and his words; and wild with enthusiasm, they showered adulation upon him, declaring that mortal man could not present such an appearance, nor command such startling eloquence. They further declared that they had ever respected him as a ruler, but from henceforth they would worship him as a god.

Some of those whose voices were now heard glorifying a vile sinner had but a few years before raised the frenzied cry, "Away with Jesus! Crucify him! Crucify him!" The Jews had refused to acknowledge Christ, whose garments, coarse and often travel-stained, covered a heart of divine love, rich with the inward adorning of a meek and quiet spirit. Their eyes, blinded by sin, refused to see, under the humble exterior, the Lord of life and glory, even though his power was revealed in works that no mere man could do. But they were ready to bow down and worship as a god the haughty king, whose splendid garments of silver and gold covered a corrupt, cruel heart.

Herod knew that he deserved none of the praise and homage offered him, yet he accepted the idolatry of the people as his due. His heart bounded with triumph, and a glow of gratified pride was on his countenance as he heard the shout ascend, "It is the voice of a god, and not of a man." But suddenly a terrible change came over him. His face became as pallid as death, and was distorted with agony. Great drops of sweat started from his pores. He stood for a moment as if transfixed with pain and terror; then, turning his blanched and livid face to his horror-stricken friends, he cried, in hollow, despairing tones, "He whom you have exalted as a god is stricken with death."

Suffering the most excruciating anguish, he was borne from the scene of wicked revelry and display. A moment before he had been the proud recipient

of the praise and worship of that vast throng; now he felt that he was in the hands of a Ruler mightier than himself. Remorse seized him; he remembered his relentless persecution of the followers of Christ, his cruel command to slay the innocent James, and his design to put to death the apostle Peter. He remembered how, in his mortification and disappointed rage, he had wreaked an unreasoning revenge upon the prison guards. He felt that God was now dealing with him, the relentless persecutor. He found no relief from pain of body or anguish of mind; and he expected none. Herod was acquainted with the law of God, which says, "Thou shalt have no other gods before me;" and he knew that in accepting the worship of the people, he had filled up the measure of his iniquity, and had brought upon himself the just wrath of Jehovah.

The same angel who had come from the royal courts to rescue Peter had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber. It was with a different stroke that he smote the wicked king, laying low his pride, and bringing upon him the punishment of the Almighty. Herod died in great agony of mind and body, under the retributive judgment of God.

This demonstration of divine justice had a mighty influence upon the people. The tidings that the apostle of Christ had been miraculously delivered from prison and death, while his persecutor had been stricken down by the curse of God, were borne to all lands, and were the means of leading many to believe on Christ.



The Life of Christ

MARY VALLIANT NOWLIN

THE Sabbath-school studies on the life of Christ are now in the past; but it will be well for us to remember the things which caused our hearts to burn within us as we walked by the way with the Master, not only from Jerusalem to Emmaus, but from Bethlehem to the ascension from Olivet. This study gave a new view of the wonderful love of God, far beyond finite comprehension, in giving his only begotten Son to the world, that whosoever believeth in him might have everlasting life. In following the Christ of God from Bethlehem's manger to Calvary's cross, there has been a going from strength to strength, from faith to faith, from glory to glory.

O the wonderful revelations in the Christ-life of the mystical connection of divinity with humanity! What hope there is in such a connection,—a real hope of becoming a real Christian, a real follower of Christ; what certainty of conquering as he conquered, if, like Paul, we can say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." What lowliness, what holiness, what simplicity, what grandeur, met in the Saviour of men! With what unfathomable depths of love and pity for the erring we come

in contact in contemplating his life—God-life, man-life—lived among men, tempted and tried as no man can ever be, never failing, always triumphing, because he ever depended on his Father! Through the prophet Isaiah, he declared: "I was not rebellious, neither turned away back. . . . For the Lord God will help me; therefore shall I not be confounded: therefore I have set my face like a flint, and I know that I shall not be ashamed." Through the psalmist he said: "I delight to do thy will, O my God: yea, thy law is within my heart."

We see him as a child thoughtful of others, helpful, kind, obedient to his parents, firm and unyielding when temptations were to be met. As a man, he was a perfect example of manhood in every respect, "in all points tempted like as we are, yet without sin." Reach up higher, sinner, backslider, saint; Jesus can save from all sin, and bring on higher ground the one who reaches out for the divine-human hand.

"But still I'll pray till heaven I've found,
Lord, lead me on to higher ground."

We see him in the garden, blood-drops of agony staining his raiment, and marring his visage more than the sons of men; we hear the thrice-repeated cry, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Thank God, he drank it. We bow our heads in humility, all vainglorying hushed as we hear that cry, and see the cup tremble in his hand. For him to refuse to drink it would have meant our eternal ruin. But he gave up all, that we might have all, that he might give us the life that measures with the life of God.

We see him again, as the mob, led by Judas, approaches. No trace of agony is now visible on his face, calm as the moonlight bathing the mysterious mountainside with silvery radiance, yet bearing the glory of the mighty angel who strengthened him, that idle curiosity might not see the throes of suffering it could not comprehend. With what patience he greets Judas! He does not refuse the traitor's kiss. What a lesson for pharisaism, that holds aside even the hem of its garment, lest it touch what it calls defiled. Behold him before his persecutors, bearing their cruel, senseless taunts with perfect serenity, seeking even now to draw them to him by cords of love. We find him on his cruel march to Calvary, hungry, weary almost unto death, yet not discouraged. No self-pity, no seeking of sympathy, but giving all; even now speaking tender words to the wailing women who follow him: "Daughters of Jerusalem, weep not for me."

At last behold him on the cross, our martyr King,—Barabbas set free,—hanging between the heaven and the earth, forsaken even by him who said, "Though all men shall be offended because of thee, yet will I never be offended." In his agony we hear the Son of God saying to one who had faith in him, "Thou shalt be with me in para-

dise;" and again, in filial love committing his mother to the beloved John, and breathing out that prayer of all prayers, in divine love and compassion, "Father, forgive them; for they know not what they do." And now ring out, in omnipotent triumph, the words that startle the gaping multitude with wonder: "It is finished." In a vague way it dawns even upon the minds of the Roman soldiers that more than man is dying by the cruel hands of men. His work is done. All that the Father committed unto him, he has faithfully performed. Perfect victory crowns the cross of Calvary.

In the resurrection morning, when Jesus comes forth conqueror, the Roman seal snapped by the power which death could not hold, nor powers, nor principalities of darkness, his first thought is for the bereaved ones. He greets her first who has been forgiven much, and who, therefore, loves much. He does not forget Peter, who is likely to sink under shame and discouragement for his base denial of him. The risen Christ is the same tender, loving Saviour, with his "Peace be unto you." Working, loving, forgiving—this was the Christ-life. Let it be ours. And it can be; for he says: "All power is given unto me in heaven and in earth. . . . And, lo, I am with you always, even unto the end of the world."

The simplicity of his life was its wonder; his goodness was his glory. And when we see him coming in triumph, sitting on the white cloud, and all the angels of heaven with him, I believe the splendor of that scene will be the glory of his goodness still. Words fail when we contemplate this wondrous Christ, Saviour, Brother, Friend. No wonder, at sight of such sweetness, such goodness, such glory, such majesty, the islands flee away, the mountains are removed into the sea, and sinners call for the rocks to fall on them, and hide them from the face of Calvary's slain Lamb! No wonder that at last all are constrained to say: "Blessed is he that cometh in the name of the Lord!"

"Jesus, thou joy of loving hearts!
Thou fount of life! thou light of men!
From the best bliss that earth imparts,
We turn unfilled to thee again.

"We taste thee, O thou Living Bread,
And long to feast upon thee still;
We drink of thee, the Fountainhead,
And thirst our souls from thee to fill.

"Our restless spirits yearn for thee,
Where'er our changeful lot is cast;
Glad, when thy gracious smile we see,
Blest, when our faith can hold thee fast.

"O Jesus, ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world thy holy light."
Washington, D. C.

"If we could see others as we see ourselves, what splendid men and women would inhabit the world."

Nature's Wonderland

GEORGE E. TACK

O WONDROUS and grand are the mountains fair,
That range away in the distant air,
Bright touched with the sun's own colors rare,
In the sky-fields of eve and morn.

And Alp-like some their summits raise,
Their pinnacles and crowns ablaze
With glory beams and purest rays,
As on temples old and grand.

And others, hill-like, range afar
By golden seas, whose rippling bar
Reflects, perhaps, the morning star,
That beams so pure and mild.

And here and there, the mountains through,
Are placid lakes of deepest blue,
And opaline and crystal, too,
That waveless, tideless, gleam.

Then over all there softly glows
A crimson light, perchance, or rose,
That flushes mount and lake, and glows
Through all the cloudland fair.

And oft through wonderland away
I go, at eve or break of day,
Where nature holds her wondrous sway,
And charms my very soul.

Thus God doth grant me, here at home,
By mountain, sea, and lake to roam,
Till to Mount Zion's sea I come,
And view his wonders there.
Baltimore, Md.

A Study of Principles—No. 9

The Example of Christ

D. E. ROBINSON

"IN that he himself hath suffered being tempted, he is able to succor them that are tempted."

Jesus Christ alone is qualified to act as our High Priest and Saviour, because, however difficult it may be to understand, he only has passed through such experiences of test and trial as enable him to know how to meet the needs of every tempted soul.

Those who belong to "this generation," which "shall not pass, till all these things be fulfilled," must meet an issue which involves strong temptations. But we may be assured that our perfect Saviour and Pattern has met and triumphed over similar temptations.

Jesus was the Word made flesh. Men may differ as to the meaning of some of the written words of Scripture relative to our duty under certain conditions; but we may always know the true meaning, when his example furnishes a living interpretation. By a study of his methods of encountering opposition, we may learn principles to govern us in our relation to those who oppose the truths that we have to proclaim to the world.

Christ came to this world for a purpose,—to perform a divine mission. Every other consideration was subordinated to the fulfilment of this work. "My meat is to do the will of him that sent me," he declared, "and to finish

his work." John 4:34. And knowing that the opposition to his labors would wax stronger until finally he must cease, he said, further: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4. And when the sad hour came that cruel hands were laid on the Son of God, on that same night when to the emissaries of the great adversary the words were spoken, "This is your hour, and the power of darkness," Jesus "lifted up his eyes to heaven," and could say to his Father, "I have finished the work which thou gavest me to do."

Undoubtedly, behind the opposition of men, there lay the instigation of Satan, whose purpose it was to hinder the work of Christ, and, if possible, to cut it short. In our day it is well, in meeting opposition, to remember that "we wrestle not against flesh and blood." And we should fear lest by an unwise course we place ourselves where our work will be cut short unnecessarily.

We read that at one time "Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him." In Galilee he could carry forward his work, whereas at that time in Judea he would have been forced to meet fierce opposition. But by this withdrawal he laid himself open to a charge of weakness by his brethren, who did not believe in him. They considered merely the act, without understanding the motive that actuated him. They urged him tauntingly to go up to the feast of tabernacles. "There is no man that doeth anything in secret," they said, "and he himself seeketh to be known openly. If thou do these things, show thyself to the world." His reply to their taunts and insinuations was, "My time is not yet come." Commenting upon this incident, Mrs. E. G. White says:—

"The world for Christ was not a place of ease and self-aggrandizement. He was not watching for an opportunity to seize its power and its glory. It held out no such prize for him. It was the place into which his Father had sent him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing his work for the fallen race. But he was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in his work had its appointed hour. He must wait patiently. He knew that he was to receive the world's hatred; he knew that his work would result in his death; but to prematurely expose himself would not be the will of his Father."—*Desire of Ages*, page 451.

After his brethren had left for Jerusalem, Jesus did go up to the feast of tabernacles, but he went, "not openly, but as it were in secret." John 7:10. He chose "an unfrequented route by which to go, in order to avoid the travelers who were making their way to the city from all quarters. Had he joined any of the caravans that went up to the feast, public attention would have been attracted to him on his entrance into the city, and a popular demonstra-

tion in his favor would have aroused the authorities against him. It was to avoid this that he chose to make the journey alone."—*"Desire of Ages,"* pages 451, 452.

It was a part of the work of Christ to preach the gospel in the cities of Galilee. See Luke 4:43. Therefore, when he would have been hindered in Judea, he could do effective work in the northern division. But at the time of the feast of tabernacles, the great multitudes that gathered at Jerusalem gave him such an opportunity for teaching that no fear for the consequences would keep him from attending. Suddenly he appeared before them in the very temple.

Divine Protection

It is worthy of note that Jesus had given as the reason for his withdrawal from Judea the fact that his hour had not yet come; and yet, when he returned and taught openly, the record is that though "they sought to take him," yet "no man laid hands on him, because his hour was not yet come." John 7:30. It would seem that although when he could carry on his work elsewhere, he himself took wise precautions to shield himself from the wrath of his enemies, yet when duty called him to the place of danger, his Father restrained wicked men from laying hands on him. Yet this divine protection did not lead him to act presumptuously; for when, as a result of his plain teaching, his enemies were angered, and took up "stones to cast at him," he "hid himself, and went out of the temple, going through the midst of them, and so passed by." John 8:59. And when they again sought to take him, "he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode." There he could work quietly with the many who "resorted unto him." John 10:39-41.

The example of Christ in meeting opposition was in harmony with the instruction given to his disciples when he sent them on their mission of service. "When they persecute you in this city," he said, "flee ye into another." Well did he know how sorely they were to be tried when bearing witness of his earthly life, and of his triumph over the forces of evil.

"So bitter would be the enmity to the gospel that even the tenderest earthly ties would be disregarded. The disciples of Christ would be betrayed to death by the members of their own households. 'Ye shall be hated of all men for my name's sake,' he added; 'but he that shall endure unto the end, the same shall be saved.' But he bade them not to expose themselves unnecessarily to persecution. He himself often left one field of labor for another, in order to escape from those who were seeking his life. When he was rejected at Nazareth, and his own townsmen tried to kill him, he went down to Capernaum, and there the people were astonished at his teaching; 'for his word was with power.' So his servants were not to be discouraged by persecution, but to

seek a place where they could still labor for the salvation of souls."—*Id.*, page 355.

In John 11:47-53, we read of the plots of the priests against Jesus, after the resurrection of Lazarus. "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness." Verse 54.

"The Saviour understood the plotting of the priests. He knew that they longed to remove him, and that their purpose would soon be accomplished. But it was not his place to hasten the crisis, and he withdrew from that region, taking the disciples with him. Thus by his own example Jesus again enforced the instruction he had given to his disciples, 'When they persecute you in this city, flee ye into another.' There was a wide field in which to work for the salvation of souls; and unless loyalty to him required it, the Lord's servants were not to imperil their lives."—*Id.*, page 541.

At times in his ministry in Galilee where he had been driven by the opposition at Jerusalem, emissaries from the religious leaders came to him seeking to entangle him in some way, and to engage him in a controversy. One such instance is recorded in the fifteenth chapter of Matthew. After he had spoken to these opposers plain truths that would naturally arouse feelings of resentment in their unconverted hearts, and lead them to take steps against him, the simple record is that "Jesus went thence, and departed into the coasts of Tyre and Sidon." Verse 21. After his return, once more the Pharisees came, "tempting" him. Matt. 16:1. After a straight reply to their questions, "he left them, and departed." On another occasion, he "departed, and did hide himself from them." John 12:36.

Other instances might be cited, but these are sufficient to show Christ's manner of carrying forward his work amid opposition that, if antagonized by a defiant, hostile spirit, would have resulted in a shortening of his opportunities for service.

A Lesson From the Example of Paul

The labors of the great apostle Paul are an example of burning zeal for the salvation of souls. In order to be successful in his labors, he willingly yielded many things which the natural man is prone to contend for as his rights. "I take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake," he declared. "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:33. "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, . . . that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to

all men, that I might by all means save some."

The apostle adapted himself to the customs and to the prejudices of those for whom he labored. This is illustrated by his course in the circumcision of Timothy. Paul was at that time on a mission to the churches, carrying with him the decision of the council at Jerusalem that this rite should not be urged upon the Gentile converts. But when he decided to take with him Timothy, whose father was a Greek, he "took and circumcised him because of the Jews which were in those quarters." Acts 16:3. Had this not been done, he would have found no opportunity to preach the gospel to the Jews, who were so zealous for the ceremonial law that at one time they sought to kill Paul, merely because they thought he had taken a Greek into the temple.

Later, under different circumstances, the same apostle wrote, "Neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Jesus Christ, that they might bring us into bondage." Gal. 2:3, 4.

These two actions were not inconsistent. The mere act of circumcision was not in itself inherently wrong. "Circumcision is nothing, and uncircumcision is nothing." Yet it was wrong to trust in this rite as a means of salvation; for this would make of no effect the grace of Christ. Gal. 5:4. On the other hand, it was right for one, where no divine principle was involved, to make a concession in this matter, to allay a prejudice among the Jews, in order that the gospel might be preached to them. The circumstances determined whether this action, indifferent in itself, was right or wrong.

May not this same general principle be applied in determining the attitude that should be assumed by individual believers, under varying circumstances, toward the question of Sunday labor? To refrain from ordinary, secular labor on Sunday is not in itself inherently wrong. It is certainly commendable to concede our just rights in this matter, when no divine principle is involved, in order to engage in missionary work, when such a course will allay prejudice and keep open doors that would otherwise be closed to the entrance of the truth. But when circumstances are such that refraining from such secular labor on Sunday is necessarily coupled with a violation of the law of God, then there can be no question as to the duty of those who desire to remain loyal to the divine Ruler.

The Lord is the hope and strength of his people; and those who trust fully in him will have wisdom under changing circumstances to discern their duty from day to day. In times of trial and test, when called upon to render homage to that which God has forbidden to honor, they will be given the fortitude and the courage necessary for maintaining their allegiance to the divine Sovereign.

Christ the Power and Wisdom of God

"Christ the power of God, and the wisdom of God." 1 Cor. 1:24.

CHRIST'S gospel is a *thing of divine power*. Do you want proof of it?—You shall not go far. How could Christ's gospel have been established in this world as it was, if it had not in it intrinsic might? By whom was it spread,—by mitred prelates, by learned doctors, by fierce warriors, by califs, by prophets?—No; by fishermen, untaught, unlettered, save as the Spirit gave them utterance, not knowing how to preach or speak. How did they spread it,—by the bayonet, by their swords, by the lance, and with the simitar? Say, did myriads rush to battle, as they did when they followed the crescent of Mohammed? or did they convert men by force, by law, by might?—Ah, no! Nothing but their simple words, their unvarnished eloquence, their rough declamation, their unhewed oratory,—these it was which, by the blessing of God's Spirit, carried the gospel round the world within a century after the death of its founder.

But what was their gospel, which achieved so much? Was it a thing palatable to human nature? Did it offer a paradise of present happiness? Did it offer delight to the flesh and to the senses? Did it give charming prospects of wealth? Did it give licentious ideas to men?—No; it was a gospel of morality most strict, it was a gospel with delights entirely spiritual,—a gospel which abjures the flesh, and which, unlike the coarse delusion of Joe Smith, cut off every prospect from men of delighting themselves with the joy of lust. It was a gospel holy, spotless, clean as the breath of heaven; it was pure as the wing of an angel; not like that which spread of old, in the days of Mohammed, a gospel of lust, of vice, and wickedness, but pure, and consequently not palatable to human nature. And yet it spread. Why? My friends, I think the only answer I can give you is, Because it has in it the power of God.

But do you want another proof? How has it been maintained since then? No easy path has the gospel had. The good bark of the church has had to plow her way through seas of blood, and those who have manned her have been bespattered with the bloody spray; yea, they have had to man her and keep her in motion, by laying down their lives unto the death. Mark the bitter persecution of the church of Christ from the time of Nero to the days of Mary, and farther on, through the days of Charles the Second, and of those kings of unhappy memory, who had not as yet learned how to spell "toleration." From the dragoons of Claverhouse, right straight away back to the gladiatorial shows of Rome, what a long series of persecutions has the gospel had! But, as the old divines used to say, "The blood of the martyrs" has been "the seed of the church." It has been, as the old herbalists had it, like the herb cam-

omile,—the more it is trodden on, the more it grows; and the more the church has been ill-treated, the more it has prospered. Behold the mountains where the Albigenses walked in their white garments; see the stakes of Smithfield, not yet forgotten; behold the fields among the towering hills, where brave hands kept themselves free from despotic tyranny; mark the Pilgrim Fathers, driven by a government of persecution across the briny deep. See what vitality the gospel has. Plunge her under the wave, and she rises the purer for her washing; thrust her into the fire, and she comes out the more bright for her burning; cut her in sunder, and each piece shall make another church; behead her, and, like the Hydra of old, she shall have a hundred heads for every one you cut away. She can not die, she must live; for she has the power of God within her.

Do you want another proof? I give you a better one than the last. I do not wonder that the church has outlived persecution so much as I wonder she has outlived the unfaithfulness of her professed teachers. Never was church so much abused as the church of Christ has been, all through her history. From the days of Diotrefes, who sought to have the preeminence, Bonners, Dunstons, and men of all sorts have come into her ranks, and done all they could to kill her, and with their lordly priestcraft they have tried to turn her aside. And what shall we say to the huge apostasy of Rome? A thousand miracles that ever the church outlived that! When her pretended head became apostate, and all her bishops disciples of hell, and she had gone far away, wonder of wonders, that she should come out, in the days of the glorious Reformation, and should still live! And, even now, when I mark the supineness of many of my brethren in the ministry; when I mark their utter and entire inefficiency of doing aught for God; when I see their waste of time, preaching now and then on the Sunday, instead of going to the highways and hedges and preaching the gospel everywhere to the poor; when I see the want of unction in the church itself, the want of prayerfulness; when I see wars and fightings, factions and disunions; when I see hot blood and pride, even in the meetings of the saints,—I say it is a thousand thousand miracles that the church of God should be alive at all, after the unfaithfulness of her members, her ministers, and her bishops. She has the power of God within her, or else she would have been destroyed; for she has got enough within her own loins to work her destruction.

"But," says one, "you have not yet proved it is the power of God to my understanding." Sir, I will give you another proof. There are not a few of you who are now present who would be ready, I know, if it were necessary, to rise in your seats and bear me witness that I speak the truth. There are some who, not many months ago, were drunkards; some who were loose livers; men who were unfaithful to every vow

which should keep man to truth, and right, and chastity, and honesty, and integrity. Yes, I repeat, I have some here who look back to a life of detestable sin. You tell me, some of you, that for thirty years even (there is one such present now) you never listened to a gospel ministry, not even entering the house of God at all; you despised the sabbath, you spent it in all kinds of evil pleasures, you plunged headlong into sin and vice, and your only wonder is that God has not cut you off long ago, as cumberers of the ground; and now you are here, as different as light is from darkness. I know your characters, and have watched you with a father's love; for . . . I am the spiritual father of some here whose years far outnumber mine. . . . I have seen you honest who were thieves, and you sober who were drunkards. I have seen the wife's glad eye sparkle with happiness, and many a woman has grasped me by the hand, shed her tears upon me, and said: "I bless God; I am a happy woman now; my husband is reclaimed, my home is blessed; our children are brought up in the fear of the Lord." Not one nor two, but scores of such are here. And, my friends, if these be not proofs that the gospel is the power of God, I say there is no proof of anything to be had in the world, and everything must be conjecture. Yes, and there worships with you this day (and if there be a secularist here, my friend will pardon me for alluding to him for a moment), there is in the house of God this day one who was a leader in your ranks, one who despised God, and ran very far away from right. And here he is! It is his honor this day to own himself a Christian; and I hope, when this sermon is ended, to grasp him by the hand, for he has done a valiant deed; he has bravely burned his papers in the sight of all the people, and has turned to God with full purpose of heart. I could give you proofs enough, if proofs were wanted, that the gospel has been to men the power of God and the wisdom of God. More proofs I could give, yea, thousands, one upon another.—*Sermons of the Rev. C. H. Spurgeon, of London, Third Series, New York, Sheldon & Co., 1861, pages 378-382.*

Value of Time at Our General Meetings

W. J. STONE

FEW realize the value of time at our general gatherings, or what it costs to prepare for and hold one of these meetings; therefore many do not utilize every moment according to its worth.

I was asked to occupy some time in the workers' meeting preceding the Indiana camp-meeting, where we were discussing methods of work and topics to be considered at the camp-meeting. I devoted a portion of the study to the value of time, endeavoring to show that such opportunities are rare, and every moment should be occupied in a manner to accomplish the greatest possible good.

I asked the workers this question, "How much do you think it costs to hold an average camp-meeting, with an attendance of six hundred?" The cost was estimated all the way from three to ten thousand dollars. We then took up the cost of traveling and the salaries of all the laborers. It was estimated that at least one month's time would be consumed in the workers' meeting, camp-meeting, cleaning up the grounds, and getting back to the fields of labor. It was stated by the president of the conference that this item alone would cost the Indiana Conference over \$1,500. The total expense of the camp-meeting for freight and all incidentals, wear and tear on tents, etc., was estimated at \$500. The average expense to each individual, in extras that he must have in preparing for the meeting, car fare, drayage, rent of tent and furnishings, extra cost of living when at the meeting, etc., was placed at \$10 each. A number thought it would cost more. This made, for six hundred, \$6,000. Then it was estimated that among this number there would be three hundred of the attendants whose time could be easily estimated at \$1.50 a day; afterward this estimate was found to be too low. This added \$4,500 more, making a total of \$12,500, at a conservative estimate, that the Indiana camp-meeting would cost the believers in this State.

This sum was then divided so that we could better comprehend the amount, showing that the cost would be \$1,250 a day, and \$125 an hour, or over \$2 for each minute, estimating that ten hours would be devoted to public services each day. I think all saw, more plainly than ever before, the importance of thoroughly organizing the work, so that every moment would be used wisely, and of selecting competent committees to consider thoroughly all questions to be brought before the conference, so that, by prayer and counsel, well-defined plans may be brought before the believers for consideration. When this is done, care should be taken not to bring in vital changes or substitutions, in open conference, that would prolong discussions, and consume valuable time. Should changes be desired, the matter should be referred to the committee, giving all interested persons an opportunity of meeting the committee, and thoroughly considering the question.

It was also believed that all who are called upon to speak to the people should feel the burden of the call, and that they have a message from the Lord; also that where so many are together at so great a cost, every testimony borne ought to be to the point, and the argument stated with brevity and simplicity.

Indianapolis, Ind.

"It is a splendid commendation of any man to say that he can not be thought of in any relation without his religion, since all sides of his life meet in a symmetrical Christian character."



Mother

As we grow older, and at last are left
Without the love that seemed so much
a part

Of each day's life that never had we
thought

Of it as love, but simply life itself,
What is it that comes back of her we
miss

With tears more bitter because shed so
late?

Is it the loving counsels that throng
back,

The wisdom doubly prized as daily
proved?

Is it her beauty or her graciousness
That haunts me while I wake, and comes
in dreams?

No, no. All day and many nights and
days

My mind is filled with myriad *little*
things:

The way she kissed me when she tied
my hood

And sent me off to school, a little girl;
The infinite pains she took to dress my
dolls,

And make me "parties" with "real
things to eat;"

And how she'd come a dozen times at
night

To bring a drink, or comfort me, afraid.
My grown-up years seem sudden blotted
out;

And all the day and in my dreams at
night

I see her doing all the little things
That she, when we were children, used
to do.

I hear the little words she used to say
When I had hurt myself or some one
made me cry.

But now I weep: she can not comfort
me;

And bitterest are my tears that it's too
late

To say, "I do know now how wonderful
you were!"

— Alice L. Wood, in Hampton's.

Treating the Sick Child in Time

KATE LINDSAY, M. D.

EVERY year hundreds and thousands of persons, especially children, lose their lives because the disease from which they were suffering was not treated in time. A child is ailing, seems feverish at night, chilly in the morning, is peevish an irritable, and has a capricious appetite. In the words of the mother, "Johnny is not like himself." And truly he is not like his ordinary, healthy, happy self. Poison is working mischief somewhere in the little body, deranging and upsetting the nervous system, and making him feel generally uncomfortable and out of sorts.

Whether the indisposition is serious or not, is what mothers, nurses, and all

having the care of children should seek to discover at once. A clinical thermometer, or a thermometer for testing the temperature of the body, should be a part of every household outfit; and whenever a child is ailing, its temperature should be taken, and its pulse and respirations counted. The temperature of a child in health is slightly above that of the adult, being 98.5° to 99.5°, while that of the average adult is from 98° to 98.5°. The temperature should be taken three times a day; when it reaches 101° or above for two days, it is an indication of something serious.

Respiration and Pulse

The respirations of a new-born baby are forty a minute, and usually decline to thirty or thirty-five by the end of the first month, continuing to decline until the child is four or five years old, when they are twenty to twenty-five a minute. They further decline to sixteen or eighteen at fourteen or fifteen years, which is the ordinary adult rate of respiration. The pulse at birth is usually one hundred twenty to one hundred forty; at one year, one hundred ten to one hundred twenty; and it gradually declines until fifteen, when it is from eighty to eighty-five. In adult life the normal rate is seventy to seventy-five. The pulse and the respirations are very difficult to count and very variable. In small children any exercise or other excitement may cause a rise of from ten to fifteen or twenty beats a minute, and the rate of breathing is increased in proportion. So a baby's pulse and respirations are of value only when they are observed while it is sleeping; the temperature, not being specially affected by outside influences, is the most reliable indication.

Examining the Throat

After testing the temperature, pulse, and respiration, the next most important measure is to examine the throat for redness, swelling, or white patches, which may indicate either tonsillitis or diphtheria. Hundreds of children have died of the last-named disease because of a neglect of these measures. A child with an apparently slight sore throat was permitted, perhaps, to go to some child's party, or some one in the family where the party was held had a sore throat. I know of a case where twenty-five children were exposed to tonsillitis by being allowed to take a ride with a child suffering with it. As the child's temperature had not been taken, no symptoms of the disease had been discovered, and no danger was apprehended. Not only were the other chil-

dren exposed, but the little one itself was made much worse.

The Stomach and Bowels

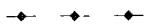
After an examination of the throat and nose, the next inquiry should be as to the condition of the stomach. Many patients, especially children and young persons, owe all their trouble to a disordered condition of the stomach. The fever, headache, and boneache may all disappear with the emptying of the stomach and bowels. Often such cases have an alarmingly high temperature for a short time; but the symptoms soon become less marked, and disappear when once the decaying food has been unloaded from the system.

Constipation and accumulation of fecal matter in the bowels often cause a rise of temperature. Therefore mothers and others caring for children should know whether the bowels are regular. The writer has seen swellings in youth and children which were diagnosed as cases of tumor. In one case, when inquiry was made of the mother as to how long it had been since the bowels moved regularly, she could not tell; and by inquiry of the twelve-year-old girl herself; it was ascertained that at least a week had passed without any action, the child meanwhile eating heartily of all foods found at a farmer's table. It was not until she was taken suddenly ill with chills and fever that the case was looked into, and a course of mild cathartics, enemas, fasting, and fomentations prescribed, which finally dispersed the swelling. The moving off of the impacted mass was the work of many days, however; and after it was over, the child was so weak and emaciated that it took weeks to recover her usual health.

Infectious Diseases

The next inquiry should be as to the possibility of infectious diseases, as typhoid fever or any of the eruptive fevers. Children are often victims of typhoid fever, and this should be borne in mind, especially if the disease is in the neighborhood, or if there has been any danger of an infected water-supply in traveling or otherwise. In small towns and villages without water-works, there are likely to be numerous cesspools, also many wells, shallow or deep; and it is only a matter of time, modified by the porous nature of the soil and the depth and location of the well, when the contents of the cesspool will drain into the well; or, worse still, the contents of the privy vault may contaminate the water, and whole families be thus poisoned with filth. There are always children who are running around the neighborhood, visiting other children, so that a case of typhoid fever may occur in a home possessing a faultless water-supply.

Boulder, Colo.



"ONE means very effectual for the preservation of health is a quiet and cheerful mind, not afflicted with violent passions nor distracted with immoderate cares."



Teaching Native People the Principle of Self-Support

T. E. BOWEN

IN mission enterprises there is danger that missionaries sent from Western civilization, with its well-equipped institutions, sanitariums, schools, etc., will overlook a very important principle in giving the natives the gospel, and so fail at the beginning to train them to start out from where they are, and depend largely upon their own efforts. The gospel has power to work out its own providence; it adapts itself to its environment. Jesus in his wisdom saw best to develop resources as the church developed. He taught that the most important thing to be accomplished is the transformation of the natural heart. To Nicodemus, he unfolded this truth by saying, "Ye must be born again." Connected with this, he laid down the principle of self-sacrifice, that others might receive the benefit of the gospel.

In the *Missionary Review of the World* for January, 1911, appeared an article written by Chas. W. Briggs, after about eighteen years' experience, entitled "Self-Support in the Philippine Islands." Some valuable suggestions to missionaries are given in this article. The writer says:—

"Self-support may also be promoted by *adapting* Western institutions, not *adopting* them, on the mission field. Chapel and church buildings should be adapted to the country and the economic conditions of the people. Orientals living in thatch houses or in huts of cheap materials, do not need expensive church buildings, which are beyond their means and necessarily make demands upon mission funds. There are exceptions to the strict application of this rule, but they should be exceptions. When one congregation is helped to build a church beyond its station and means of support, it is a bad example to other neighboring congregations. Human nature is such that help is likely to be taken where it can possibly be obtained.

"The missionary is in danger of not appreciating the fitness of a humble chapel or church building or school building to the people who build it and are to use it. One needs to be made over into the native, and to see from the native point of view, before passing on the fitness of a given building to its users and their environment.

"No congregation can be self-supporting when it is weighed down with a plant that is away beyond its means or tastes, and when the members thereof must simply be subjects for charity and

funds from abroad. Vigor of spirit, and the independence and aggressiveness of Christ, as well as the grasping of his great principle of self-sacrifice, can not be inculcated nor fostered by institutions that may fit some other country ever so well, but be a misfit on the field in question.

"Self-support on the mission field may be promoted by definite appeal to the self-respect of the native, and to the persistent inculcation of the principles of Christian stewardship. The native Christian has something that he can give for the support of the gospel; and he will never thrive and become vigorous till he gives it to the point of making sacrifice. He is just as truly one of God's stewards as is the millionaire Christian in the West. The great principle includes him, just as it did the poor widow who 'cast in more than they all.' Just because the native church is poor, and living from hand to mouth, the missionary must not neglect the matter of teaching it, and training its ministers, to the idea that they are to give every week, as the Lord prospers them. We can not afford to despise the day of small things. It is only the amount itself that is small; the principle is just as big as in the case of the rich, and obedience to it brings just as great a blessing as to them. Moreover, the missionary will find it easier to get his poor congregation to respond, and apply Christ's great principle, than will the eloquent preacher in Christendom, when he seeks to teach stewardship principles to a wealthy congregation. And the result of such inculcation of the principles of Christian stewardship will be a vigorous, independent, self-supporting, and aggressive Christian body.

"The appeal to the self-respect of the church and the individual Christian on the mission field, is never in vain. When the young men and women workers are made to feel that the task of evangelizing their own people is their task, not that of the missionary, and when they are encouraged in doing some heroic work at this task, they respond with enthusiasm. Christ's call for sacrifice stirs in their spirit just as it does in the spirit of the missionary. They find it is easier and far more interesting to be willing workers for the Lord, without prospect of pay from some foreign purse, than to be parasites on foreign bounty.

"I have found a blessing in working to this end by indirection, getting some young preacher to teach this, and preach it in public. This is better than for the missionary to be forever harping on it.

He may be suspected of wishing to avoid the expense of paying for the work. But the young native minister can set his own people on fire with the same thought and motive, without being suspected of ulterior motives. An organization can be brought about by indirection, with a platform demanding obedience to Christ and strenuous service for his kingdom, without a cent of pay from any mission board. If properly managed, such an organization will ring with the very spirit of patriotism and of the passion of Christ; and it is the native pastors who must do the teaching."

When we stop and ponder that, in our effort to take the third angel's message to the waiting millions in heathen fields, we can send only a few missionary trainers, and that the real bulk of the work must be done by the natives themselves in these various countries, the principles outlined above should certainly appeal to us with great force; and surely they are in harmony with the simple Bible principle that Jesus laid down at the beginning of his work. When souls are fired with the passion that filled the heart of Jesus to reach their own people, God's mighty Spirit will work with their consecrated, self-sacrificing efforts wherever they are put forth, and as a result souls will be won to the kingdom. Let us not despise the day of small things, and so fail to recognize the hand of God working for hearts, even though there may be no great show of churches, schools, or sanitariums in fields where the message is seeking to gain a foothold. Are not these but the later-developed fruit of the former?

Takoma Park, D. C.

The North India Mission

S. A. WELLMAN

In the partial organization of the India Union Mission in October, 1910, the northern portion of the peninsula of Hindustan was set off as the North India Mission of Seventh-day Adventists. This extends over a territory a thousand miles in width from east to west, and fully as far from north to south. Within its boundaries is a population larger than that of all the United States and its possessions.

For many years other missions have been operating in these portions of India. A great work has been accomplished by them. Schools have been established, and young men and women have been educated and sent forth into the villages to teach the people, so that to-day many thousands are rejoicing in a knowledge of their Lord. Yet what are these compared with the millions who still sit in darkness?

Something over five years ago Brother and Sister L. J. Burgess took up work among the Hindustani-speaking people in the United Provinces. Their work in obtaining a command of the language has been wonderfully blessed, as have been also their efforts in the production and spread of our literature. A number of tracts and small pamphlets has been issued in Hindi, Hindustani,

and Roman Urdu. These have found honest hearts in various parts of this province and up in the Punjab. More inquiries have come, and more pleas for light have been made, than have been possible to answer. The working force has been, and still is, so small as to make it an impossibility to answer the earnest pleadings for help which have come from various quarters. The best that could be done was to send literature, where we had it, to meet the need.

At the present time the small working force in the Hindustani tongue is of necessity confining its efforts to the United Provinces and to very small sections of them. Stations have been started at Lucknow, at Najibabad, and in the Garhwal district, and a measure of success has attended the work in all these places.

Lucknow

Here at the headquarters of our work in India, Brother and Sister Burgess have worked winters while down from the hill station in Garhwal, and have found a number interested in present truth. Also, during their winters here they have devoted much time to the translation and printing of more of our literature in Hindi and Urdu.

One interesting case is that of a Mohammedan gentleman, who was editor of a vernacular newspaper. On account of writings in his paper which were deemed seditious by the government, he spent several years in the penitentiary, being released a year short of his time because of good behavior. While in prison, he became much interested in the Bible, and read it through several times. On his release the police, as they often have a habit of doing in this country, drove him from place to place. In these wanderings he came to our mission, hungry, discouraged, and about to end his life. Brother Burgess studied the Bible with him, he in turn working on the former's translations.

Last spring when Brother and Sister Burgess left for the hills, this gentleman was reading and studying "Great Controversy," being greatly moved by the truths which it teaches. At the same time he was translating a new version of the Gospels with a committee of missionaries in Lucknow. On our return to Lucknow from the hills in October, what was the surprise of all to find that he had translated the whole of "Great Controversy" into Urdu during the summer. At present he has the subject of the state of the dead under consideration. He is educated in Hindustani, English, Hindi, Arabic, Greek, Persian, and Hebrew. He investigates everything carefully, and spends much time and effort on his work. This case is an example of the slow way in which many in this country move toward new ideas and new truths. Remember this man before God, that he may be genuinely converted, and know and accept the whole truth.

Sister Chilton, who was a Church Missionary Society worker, and who accepted the message at the sanitarium

about two years ago, is doing zenana work among the higher circles of Indian people. Also, a day-school will be started this year in charge of one of our native workers and his wife. Yet this is but a meager beginning in this, one of five great cities of the United Provinces. And around these are the thousands of country villages and smaller cities which must also receive the last message of mercy.

Lucknow.

Mexico

G. W. CAVINESS

It was my privilege to spend the greater part of January and February in the Isthmus of Tehuantepec. We now have four small companies in that region, with a membership of about forty. During my stay I baptized eleven.

Years ago a brother received a portion of a copy of our Spanish paper, and was deeply impressed with what he read, but did not know whence it came. Some time later he received a whole paper, which came from the City of Mexico wrapped around some medicine. He then subscribed for it, and for five years has been a faithful reader. He has written me frequently regarding Bible subjects. One year ago I visited this brother in his father's home. I found he had the ten commandments printed in large letters on the wall, and had been having meetings and Bible studies with his parents and other relatives. On my recent visit, I held several meetings in his father's house, with an attendance of from sixty to seventy-five, a goodly number standing at the windows listening. I baptized this brother, four of his brothers, and a sister-in-law. His mother and sister are also keeping the Sabbath.

On my arrival this family gave me the most touching reception I ever received. Two of the brothers met me at the station, about a mile away; and when we reached the house, the whole family came to the gate to meet me. After shaking hands all around, the brother began a sweet Spanish hymn of welcome. To the strain of this we marched into the house, and there remained standing until the song was finished, when a short prayer was offered. A Spanish laborer was with me, and our meeting was so tender that it caused tears to come to our eyes.

These people are largely Zapotecan Indians, and are of a serious, religious disposition. It is from this state and race that President Juarez, the great reform president, and also Porfirio Diaz, the present executive, came. These people own their homes, also portions of land which they till; so they are somewhat independent. They offered us a lot on which to build a house of worship. There is a splendid opening for a good work to be done here.

One young man in Pochutla, a telegraph operator, desires to connect with our work. He is very devoted, and had in mind to educate himself to be a priest; but now that he has received the truth,

he desires to fit himself to preach this message. These people are intelligent and capable. All of those baptized are reasonably well educated. Their life and customs are very simple and patriarchal. Of these brethren baptized, only one is married; the others, although twenty-five or thirty years of age, stay at home, work with their father, and obey him like well-trained children.

It was truly inspiring to present the truth to them, and to see the earnestness and eagerness with which they received it. Many were the hearty "amens" as the Word was presented; and frequently after the meeting they would say, "What preaching! How clear! How simple!"

The brother who is laboring here is a good man, but he has had very little experience. He came into the truth from reading, and the only help he has had is the few weeks I have been able to spend with him during the last two years. We greatly need a capable man, who understands Spanish, to connect with the work in this section of Mexico.

From other places come calls for laborers. The canvassers are having splendid success. We expect soon to have an institute, and will have six or more new workers to join the present forces. We are glad to see that the Lord is going before us, and opening up avenues for work. Although there is some trouble in the northern part of the republic, this revolution has not yet interfered seriously with our work. We trust our brethren will remember Mexico, and that the Lord will send forth laborers into his vineyard.

Tacubaya, Mexico.



Our Work in Australia

J. E. FULTON

WE have lately held two excellent camp-meetings in this field,—one in Melbourne, Victoria, February 2-12, and the other in New Zealand, February 7-19. The blessing of the Lord was present at both these meetings. The business connected with the two conferences passed off harmoniously, and the instruction presented to our people was well received.

The New Zealand camp-meeting was held on a new plan. Instead of beginning on Thursday night, as is usual, the meeting began on Tuesday night, and with the exception of the devotional services the full time on Wednesday, Thursday, and until noon on Friday was given to business matters. New Zealand has more local institutions than any other conference in our union, and these received due consideration; but by Friday noon the business of the conference was finished, and on Friday night the camp-meeting proper began. During the week that followed, the work of instruction for our people and the preaching for those outside were carried on without interruption by business sessions. This gave our ministers time to visit the campers and to meet with them in little groups for instruction. We think

the plan an excellent one, and recommend it to all. Our Sabbath services were seasons of refreshing. A large number reconsecrated themselves to God, and others gave their hearts to the Lord for the first time.

At both these camp-meetings, consideration was given to our foreign work, and our people heartily pledged themselves to support the plans for aggressive missionary effort. A second tithe was voted to be used in extending our work in the island field. Besides this, New Zealand voted one thousand dollars for the foreign work. A brother kindly loaned five thousand dollars to our conference institutions, at a low rate of interest, thus enabling us to pay off some loans bearing a higher rate of interest.

The readers of the REVIEW will be glad to hear that our different institutions in Australasia are having a good degree of success. Our leading sanitarium at Wahroonga has been well filled with patients for a number of months. At times it has been difficult to accommodate all who came. The training-school at Cooranbong has never been so full as at present. An excellent class of students is in attendance, and a good spirit prevails. We can also give a favorable report of the work of our publishing-house in Warburton. All are kept busy, and the demand for literature in the field is excellent. Our smaller institutions, such as schools, sanitariums, and cafes in the different states, are also quite successful.

Of the field work in the different states, the presidents give cheering reports. In some of the tent missions, goodly numbers have accepted the message during the past season.

There is no other union conference which has such an extended island field as the Australasian Union. This great foreign field appeals very strongly to the hearts of our brethren and sisters in Australia and New Zealand. The offerings in behalf of missions have been liberal; yet our people feel that the demand for rapidly extending the work in the many unentered fields calls for renewed consecration, and additional sacrifice of men and means. New plans are being laid for the extension of the work, and for its maintenance. Our conferences are just now taking up what is called the "penny-a-day plan," which, while appearing rather insignificant, will in the aggregate greatly swell the fund for aggressive work. The plan is that each church-member shall, at family worship each day, place two cents (one penny) in a suitable box provided by the union conference. Six cents (three-pence) of this each week, or twenty-four cents (one shilling) each month, will be placed in the fourth Sabbath collection. The other eight cents of each week's donations will pay for three copies of the *Signs of the Times* every week, three copies of each issue of *Life and Health*, and three leaflets. These periodicals are sold, and the profits from them will give an additional six cents

for the Sabbath-school offering, four cents for the educational fund, and will also provide for the free distribution of a few leaflets. Thus the plan looks not only toward the spreading of the truth among the islands of the sea, but also toward active missionary work in the home field by our church-members. Two things to be said in behalf of the plan are: (1) It is systematic; (2) it is within the reach of all our people. Many, no doubt, will do much more than this, but it was thought best to present a plan within the reach of even the poorest members of the church.

At the present writing the West Australian camp-meeting is about to begin. To give the readers of the REVIEW an idea of the distances which our general workers must travel in Australasia, it may here be remarked that the writer has lately left New Zealand, where the before-mentioned camp-meeting was held, and has been on the water most of the time for over two weeks, in order to reach West Australia. The distance covered between these two camp-meetings is about thirty-six hundred miles. Those in America who look on the map for Australia may think it to be simply a large island, forgetting that there is really more land area in Australia than in the United States.

The writer lately took a voyage to inspect our missions in the East Indies, going as far as Padang, in Sumatra, our most distant mission station. The journey from Sydney by steamer took one full month. In many parts of the field it is apparent that journeys must be taken by water, and even to reach different points on the continent of Australia, trips must be taken by sea. This takes a great deal of time, and often means a good deal of unpleasantness. Those who have much traveling to do among the Australasian states and islands often look forward with glad anticipations to that time spoken of by John, when "there shall be no more sea." Pray that the work of the Lord may go forward with power in this great field.

Wahroonga, New South Wales.



SERVICE and sacrifice are the natural language of love. Other men may have ambition for themselves, but a Christian must do as his Master did—serve humanity. The life that ended on the cross, how little it is understood! How many know that there is but one material of which a cross can be made? There was never yet one cross of gold or silver or precious stones; the only material that can get into that shape is love,—love that manifests itself in service which will not shrink from sacrifice. The first recorded word of Christ was, "Wist ye not that I must be about my Father's business?" and his last, "It is finished." What lies between these words?—Constant ministry. When he said, "Whosoever will be chief among you, let him be your servant," he outlined the form that the Christlike must take.—*Amory H. Bradford.*



WASHINGTON, D. C., MAY 4, 1911

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

Editorial

Choosing Our Master

WITH every soul rests the right of choice, a right which even Divinity would not invade. Choice runs through the whole gospel plan. God urges men with all the earnest pleadings of a loving Father, but only to choose: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Again: "Turn ye, turn ye from your evil ways, for why will ye die?"

God knows that to turn to him means everlasting life, and that to turn away from him means everlasting death; yet there is no compulsion, no force. God wants men to serve him because they prefer to do so—not because they fear to refuse. Christ never forced upon any one the worship of himself or the recognition of his Messiahship. We see him weeping over Jerusalem because the inhabitants of that city would not turn to him and accept his offer of life,—because the Messiah for whom the nation had looked through the centuries had come, and they would not have him for their King. He shed tears of grief over their choice of death instead of life; but to have attempted to force one of them to accept him would have been to deny the very policy of heaven in its plan for man's redemption. Hatred and force were the weapons of the enemy of souls. Heaven could not sanction them; Christ could not use them. "Come unto me," is an invitation overflowing with the love of God; and upon every soul in this world rests an individual responsibility for the attitude taken in reference to it.

The Christian will seek to follow the example which his Lord set. He respected the right of choice; he invited, but did not compel; he warned, but did not persecute. He has set us an example, that we should walk "even as he walked."

The immediate future will give us many occasions for remembering these examples of our Lord. Deep plans are

being laid for securing the enactment of legislation which will seek to bring men's religious convictions under the hard sway of unfeeling force. That means the invasion of the sacred right of choice. It means the attempt to force the acceptance of a master upon men without regard to their own wishes in the matter. That at once places each individual in a position where he must choose, as did Daniel of old, and take the consequences of his choosing.

It is as wrong to yield to the demands of religious legislation in opposition to the commands of God as it is to enact the legislation which makes the demands. Sin is sin, whether we sin willingly, or at the demand of another. God wants men who will be loyal to him, no matter what the pressure from a disloyal source. The rights which he has given us we can not surrender to his implacable enemy. We must choose our master, and we must abide by the consequences of our choice.

C. M. S.



Personal Effort an Important Factor in Missionary Work

THE importance of personal effort in all missionary labor can not be too strongly emphasized. The Lord has chosen human agents as light-bearers, and by personal contact with their fellows, he designs the light to be communicated. He could work as readily alone by his Holy Spirit, had he so purposed, but he saw and recognized the value of the personal factor as an agency in work.

This was manifested in the earthly life of the Saviour. He came close to the people. He visited Zaccheus in his own home; he came so near to the leper as to lay upon his polluted body his own divine hand; he anointed the eyes of the blind with clay; he blessed little children, taking them in his arms. He was with the people, and in a sense he was one with the people in the synagogues, at the feasts, in the market-places, by the way-side, in the home, and in private conversation.

He stooped to admonish Peter, to instruct Nicodemus, and to comfort Martha and Mary. No person was too obscure to escape his notice, no act so small but he performed it with love and interest. In all this the principle of personal labor is illustrated.

Among the early disciples the same spirit is manifested. Jesus talks with Andrew, and Andrew seeks out Peter; Jesus extends to Philip a personal call to follow him, and Philip in turn proves the agency by which Nathanael is brought to Christ. Saul, after his remarkable conversion on his way to Damascus, seeks instruction of God, and is sent to Ananias; Cornelius needs help,

and Peter is sent to his assistance; the eunuch desires enlightenment, and Philip is sent on a journey of many miles to instruct him.

In these examples is taught the value of personal work. God does not use angels as his laborers, but men with like passions as those desiring help—men with similar experiences and environment.

The value of personal labor must be recognized, if we would perform that which in God's providence we may accomplish. The more strongly this idea of personal effort for the salvation of souls takes possession of the missionary workers, the more success will attend their efforts. There is too much of a spirit to do things in a wholesale way. Too many would rather pay their money, and leave to others the responsibility of actual work.

Not one should be excused. Christian work for others is Christian life, and the man or woman who neglects such labor will as surely die spiritually as one will die physically who neglects to partake of needed food. Our churches to-day are languishing, not for lack of light or for a knowledge of the truth, at least in theory, but they are dying for a lack of exercise, through failure to put forth that effort for others that would fan into new life the flickering flame of vitality that burns in their own souls.

We hear much missionary talk and agitation; that is all good, but *we need to do missionary work*. The missionary meeting is naught but a dead form unless such labor is done. Its work, its activity, is its life. Every member in the church should engage personally in sending out missionary literature. None should excuse themselves on the plea that they have but little time to give to that work. It requires but little time to send out a paper or a tract. God does not ask of any individual more than he can do; but he requires of each one of his children, work in some degree and of some character.

Let this idea of personal effort be pressed home upon our people, and we shall see greater results attending our missionary work. When such a spirit obtains among the members of the church, the missionary meeting will cease to be cold and formal. Every member will have a live experience to relate of what God has done for him, and for others through his efforts.

While we should do more in quantity, there should also be a bettering of the quality of our work. God wants us to raise the standard. May he enable us to work so discreetly and wisely that our own souls may be revived and strengthened, and that we may see others brought to a saving knowledge of his truth for this time.

F. M. W.

A Christian's Business

IF we are doing nothing to make conditions better in this world, nothing to bring creature into harmony with Creator, we are but waste material, and the very force that keeps us going is misspent energy.

Too many are content with "making a living." It is better to do that than to become an encumbrance upon the community, an additional weight to the burdens of others in making their living. The Word declares that the church-member who lays upon others the burden of maintaining his household is worse than an unbeliever. He has a disintegrating influence, in that he lowers the organization to which he belongs in the estimation of those who are still outside the church. This, of course, does not apply to the worthy poor, rendered poor by misfortune or accident. Such are not a hindrance to the church; for they help to stimulate the grace of liberality.

So, while Christianity is the antithesis of avarice, it is also the antithesis of idleness. But in this last place its application is not restricted to physical idleness alone. He who gives his attention wholly to a busy-ness about the affairs of this life is not being "diligent" in a truly Christian sense. With him one side of duty is slowly becoming paralyzed while the other is exercised far beyond the Creator's intent, and the result is deformity. It is not in God's purpose that men's lives should be deformed by a misconception of duty along material lines, or that the duty of providing for one's house should be neglected because great light is shining before us.

The example of Paul is to the point in this matter. He did not consider it beneath him to maintain himself, though bearing a direct commission from the Lord to witness for him in regions afar. So he labored with his hands while he bore witness to the truth by his life and words. That is an example of the well-balanced Christian, neglecting neither duty. But material increase was not his aim. Preaching the gospel was his business, and he worked to pay expenses. His own support occasioned a considerable part of those expenses.

This is not teaching, either, that preachers and teachers of the gospel should not receive support from mission funds, or that they must pay their own fares to the fields to which they go. Many consecrated workers could not do the latter, and so those who have means are given a chance to help in that work by contributions of money. Some earnest workers may be sent to fields where the competition for existence is so great that it would require all their time and energy to make a living. The point

is, the making of a living is not the Christian's business in this world. He makes a living in order that he may live to do a greater and more important work—the proclamation of the gospel in the earth. Making a living is merely a means to that greater end. It is incidental only, but one of the incidentals which indicates the character of the individual and his right conception of duty.

We can make a living, and in the end die, without leaving any impress for good on the hearts of men; without bearing before them any testimony for God and righteousness; and without any possibility of a living beyond the closed door of this short life. But in the place of a living it is possible to *make a life*,—a life that shall be a living witness for God, and the thread of which God will pick up again when the story of sin has been told. Be not content with making a living. Make a life, and be a witness to the life of God, a worker in the great field of God, and, finally, a precious stone in the eternal temple of God, bearing the Father's name, and going "no more out forever."

C. M. S.



Latter-Day Evangelism

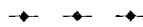
MANY earnest Christian workers express hearty disapproval of some of the present-day methods of evangelism employed by popular revivalists. The claim is made that their methods savor of irreverence, sensationalism, and commercialism. Recently an effort was made to secure a popular revival effort in Columbus, Ohio. According to the *Lutheran* of April 13, nineteen pastors signed a remonstrance against the effort. Among these was Rev. Washington Gladden, a prominent Congregational minister. According to the *Lutheran*, while Mr. Gladden admits that this sensational preaching may close a few saloons temporarily, and make an impression on wicked men for a season, its influence is only temporary. He claims that the future of Christianity is still in the hands of the faithful, earnest pastor, and that earthquake evangelism does not hold out.

In summarizing the character and influence of this sort of evangelistic effort, the *Lutheran* charges, first, that it is irreverent. It fails to recognize the sacred character of holy things, and "rushes in where angels fear to tread." Second, it smacks of commercialism. The whole effort carries with it a cold business air "strangely out of keeping with the spirit of the gospel." The evangelist himself makes of it a highly remunerative enterprise. Third, it is cyclonic. The power attending the Pentecostal season inspired reverence, but this sort of tornado evangelism causes disgust. Fourth, it con-

tains the elements of animal magnetism. "There is much of mental suggestion and hypnotism in the atmosphere. It is a strong, overpowering human will taking captive other wills." Fifth, it is superficial. The converts run only for a season, and soon settle back into a worse condition than they were at first. Sixth, it creates an unhealthful, abnormal atmosphere. After the revivalist has gone his way, the work of the ordinary preacher seems commonplace. The people have been educated to sensational styles, and are not content with anything that falls short of the spectacular.

After all, we believe it will be found, in the day of final accounts, that it was the plain, practical, simple preaching of the gospel that resulted in the salvation of men. While it is not for us to judge of the motives or purposes or even of the labor of any man, it is proper that we should measure men's methods and operations by the principles set forth in the Scriptures of truth. There is much in these days of the spectacular and philosophical to draw men away from God. We need to have our faith firmly rooted and grounded in the Scriptures, and to have that living consecration with God that will enable us to discern the leadings and operations of his Spirit.

F. M. W.



The Philadelphia Ministerial Institute

THIS institute was held in the West Philadelphia Seventh-day Adventist church, April 12-26. The regular attendance was about one hundred seventy-five. These were ministers, Bible workers, and a few others who are devoting their entire time to some phase of our work. They came from all parts of the Canadian, Atlantic, and Columbia union conferences. The president of every local conference in the two latter unions was present, and nearly all the ministers of these same conferences came with the presidents. All remained to the close, and gave themselves earnestly to the interests of the meeting.

The studies were conducted by Elder W. A. Spicer, Elder G. B. Thompson, and the writer. The early morning and evening services were conducted by different ministers present. The lines of study were as follows: "Our Message," "The Place and Need of the Holy Spirit," and "The Ministry." In addition to these studies, an hour each day was given to the question box.

The Eastern Pennsylvania Conference carried the burden of providing entertainment for all who attended the institute, and it rendered most excellent service. One hundred or more were given free lodging in the Pennsylvania Sanitarium. This is the last

service this institution will render to us, as it has been sold, and will pass to the purchasers in a short time. Our meals were served in the basement of the church in which we met. The food was of a good variety, and was excellently prepared. The dining service was certainly a great success. Those who attended to this work labored very hard, and received many expressions of appreciation from those who enjoyed the service. Earnest, painstaking effort surely brings its reward.

This institute was the most remarkable and encouraging meeting, to me, that I have ever attended. We had the evidence on the first day that the presence of God was with us. Those who gave the studies were very conscious of this, and all who were present felt a divine influence working upon their hearts. In a short time deep conviction of sin began to lay hold of hearts. From the meetings, where the Spirit's presence was so deeply felt, many went to their rooms to plead earnestly with the Lord to forgive their sins, and cleanse them from all unrighteousness. Severe battles were fought, and glorious victories were won by many on their knees. Those who seemed unable to get the victory desired, sought the prayers of some of their fellow workers. Some remained in the church until midnight, struggling for deliverance, and they received it. This conviction and humiliation were attended by suitable confession in public and in private. It was not what are considered great, serious sins that brought this deep conviction. It was the terrible character of sin, and its hold upon our hearts, that laid us in the dust. What had not seemed so very wrong, was made by the searching Spirit of God to appear exceedingly sinful. Every dark corner of the heart seemed to be placed under the great searchlight, and in great agony many prayed for cleansing. As one after another told of the victories he had gained, the presence of God melted our hearts, and peace, joy, and courage came to us.

Running through all this experience, which we hope never to forget, was a great yearning of soul to be led to love righteousness and to hate iniquity. This yearning was reinforced with great desire to have this cleanness of heart accompanied with the power of God to win souls to Christ. Indeed, this was the key-note of the institute. What can we do, what must we do, to become more successful in our efforts to save the lost? was the inquiry pressed back upon our hearts with terrible force from the first day. Then came the revelation of the sinfulness of sin, and the earnest cry for cleansing and for deliverance.

The victories that were gained day by day were followed by new consecration of life to the great work which God has laid upon us. This brought courage and hope to our hearts.

As the institute closed, the testimony of all was that they never faced the future with such courage. This experience was expressed by such statements as these: "The change that God has wrought in my heart seems to have given me a new existence." "I feel that we have come back to that upper chamber where preparation was made for Pentecost."

It is impossible to convey in this report any adequate conception of this excellent meeting. It will surely mark the turning-point in the lives and the work of many who were present; and it must mark the beginning of a new era in our cause. The day when the committee brought in its report on city work will never be forgotten by some. The first recommendation was a call to all our gospel workers, and a solemn pledge on the part of those present, to a new and full consecration of spirit, soul, and body to this work of God. After a few had spoken of the absolute necessity of such consecration, we all bowed down on our knees before God, to make it with all the heart. As we did this, the presence of the Lord in melting, overwhelming power filled the house where we were kneeling, and gave us assurance that the Lord accepted us and the consecration we were making. After this, ministers testified that here, at this point of experience, they would take the stones of their stumbling and failure in the past, and erect a pillar of deliverance and victory, with the prayer that God would keep them from ever going back of this monument.

As we know that it is the Spirit of God that convicts of sin, gives the yearning for righteousness, and leads to the consecration of the life to God, for the salvation of souls, we know that the experiences of this institute were from God, and that if we prove true to our vows, the blessing of Heaven will attend us in our battle against sin, and in our endeavors to win souls to Christ. It was the earnest, united prayer of all that the blessings of this institute may come upon all the laborers and the people of this cause. A. G. DANIELLS.



Be Ye Clean

THIS world is the thrashing-floor of God. Here is to be thrashed out literally the harvest of sin. Here is to be winnowed the result of the thrashing; and the day of that last great winnowing is not far in the distance.

The following words are a prophecy of our Saviour and of the work which

he would do in putting a full end to the tragedy of sin:—

"Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Luke 3:17.

When God speaks of winnowing, or fanning, his words are addressed to his people, or are spoken concerning them. With them and through their instrumentality he has been doing a work for the whole world, using them as a winnowing machine to separate the chaff of this world from the wheat of the kingdom. But when it comes time for him to bring his work to a close, he performs *upon them* a winnowing, or fanning work; and the text proclaims that it is to be a thorough work. He will thoroughly purge his floor, and the chaff he will burn up with "fire unquenchable." That is the burning of the great day of God, "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." That is the day "that shall burn as an oven," wherein all that do wickedly "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

We are in the day of the Lord's winnowing; his fan is in his hand; we must expect him to do a clean work, a thorough work. If we are of the wheat, we shall not be blown away, by his winnowing, into the fire with which he will consume the chaff. So we need not fear. If we are of the chaff, we need not expect him to spare us. Any such expectation will be vain. God has borne long with sin and sinners; but he has not promised to bear with them and with it forever. We have reached a time when not to be serious in this work is a sin, and when not to be serious will be a most serious thing for us. God demands of us that we be a clean people. Of those who triumph in the closing work of this world the Word says: "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. The admonition to God's people through the prophet Isaiah ought to be ringing in the ears of every professed believer in the third angel's message: "Be ye clean, that bear the vessels of the Lord." Isa. 52:11.

When the Lord's fan is in his hand, it is a time for heart-searching in Israel. "Be ye clean," is God's message to us now. Soon all the filth and débris of sin will be cleaned out of the entire universe of God, and there will be a "new heavens and a new earth, wherein dwelleth righteousness,"—a clean universe. Only the clean will be in it; only the clean will have a part in ushering it in. "Be ye clean." C. M. S.



THE FIELD WORK

Jamaica

ON a beautiful lot adjoining the railroad station at Riversdale, a quiet and restful hamlet, is a white tent. Never before has a tent been pitched in this locality, and people are anxious to know what this one stands for. Many country people pass by daily. One day I heard one ask, "What is this for?"

His companion replied, "It must be a merry-go-round."

terested. We are planning for a church building, which we hope to have completed by the end of the year.

The accompanying picture represents the tent, workers, and some of those who have accepted the truth.

Quite a little work was done by the students in the distribution of literature. "And herein is the saying true, One soweth, and another reapeth. And he that reapeth receiveth wages, and gathereth fruit unto eternal life: that



TENT COMPANY AT RIVERSDALE, JAMAICA

"No," chimed in a third, who had visited the tent, "it is the Seventh-day Adventists. They are preaching in there every night; and let me tell you, we have never before heard the Bible taught in such a way, and such wonderful things told us. I am there every night, and you must come and hear them for yourselves."

"Is that so?"

"Yes, and I am not deceiving you."

"All right then; we will be down next Sunday evening."

At the last session of our conference, it was planned that I should take up work at Riverdale. Accordingly, I removed to this place, and pitched our tent. Brother A. E. Speid, of Port Antonio, joined me as Bible worker.

The tent is tastily decorated. The school has loaned us its organ, and has taken an interest in the work. Elder D. E. Wellman, president of the conference, preached the first sermon for us. Meetings are held each night, Saturdays excepted; and from the first we have had a good attendance.

We have been at work now a month, and twenty-two have signed the covenant, and are keeping the Sabbath and obeying other truths as far as they have learned. We still have a good attendance, and many are deeply in-

both he that soweth and he that reapeth may rejoice together."

HERBERT FLETCHER.

The Oakwood Ministerial Institute

THE ministerial institute for the Southern and Southeastern Union missions was held at the Oakwood Manual Training School at Huntsville, Ala., March 23 to April 10.

We have had summer schools and institutes for our teachers and canvassers, but this was the first institute ever held in this country for our colored ministers and Bible workers. All felt the need of such a gathering, and arrangements were made so that all these laborers, about thirty in number, could attend.

We had five studies daily. The regular instructors were Elders K. C. Russell, Chas. Thompson, C. F. McVagh, and the writer. Prof. H. M. Hyatt gave a few interesting lectures on Christian education, illustrated by large charts. These were much appreciated. Drs. M. M. Martinson and Lottie Isabel-Blake gave several lectures on health principles. Dr. Martinson gave an interesting stereopticon lecture on hookworm and malaria; Elder Russell also gave

one on the subject of religious liberty.

The subjects studied were of a practical nature, covering the points that would help to develop all-round gospel workers. The times in which we are living; the conditions to be met; the message due to the world at this time and how it should be presented; the ministry, its high calling, responsibilities, and work; the need and workings of the Holy Spirit, and the conditions upon which it can be received; faith; prayer; organization; church discipline; how to conduct different kinds of services; the pitching and care of gospel tents, etc., were among the subjects considered.

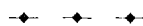
The institute was a blessing to the students attending the school. Nearly all attended the night services. A number gave their hearts to the Lord; and nearly all, both workers and students, consecrated themselves to his service.

The last Sabbath of the institute was a good day. In the forenoon Elder Russell gave a soul-stirring discourse, and an excellent social service followed. In the afternoon the writer spoke on the gospel ministry, and at the close Brother G. E. Peters was set apart to that sacred work.

I am sure that this institute will mark a new era in the work among the colored people in these union conferences. There was developed a spirit of harmony and loyalty to the organized work that means much at this time. Without an exception, the testimonies borne expressed great appreciation of the help received, and all return to their fields of labor with a better knowledge of what the Lord expects of them, and with renewed courage and strength to labor more successfully for souls. We expect to see great results from the efforts put forth the coming year.

On Sunday, April 9, the new buildings were formally dedicated. In the evening the students gave an interesting musical and literary entertainment, which was a credit to themselves and to those in charge of the school.

A. J. HAYSMER.



The Sale of a Copy of "Great Controversy"

A FEW years ago there lived in a California village a blacksmith who was noted not only for his fine physique and great bodily strength, but also for his wickedness. He was a hard drinker, a clever gambler, notoriously profane, and of a very pugnacious disposition. He loved a fistic encounter, and as a fighter was the terror of the community.

The trait, though, that made this blacksmith especially notorious was his antipathy to religion and religious teaching. In his pride and wickedness he delighted in parading his defiance against God. Preachers avoided him, and because of his severity every one who knew him studiously refrained from talking to him on religious topics.

It would seem that such a character was destined to destruction; for the living preacher could not reach him, and all religious institutions were held in derision. But there was at least one redeeming feature in this hard character,—a relish for historical works. Such books he eagerly read. Unknown to him, this furnished an avenue to his

soul, which, unsuspecting, he had not hedged against.

There came a time when this hard sinner was so situated that he had to remain at home alone for a few days; and having read all the works on historical themes that he had access to, he found himself at a loss for entertainment. A few days before this an agent had gone through this section of the country, and sold a copy of "Great Controversy" to one of the neighbors, who loaned it to the blacksmith's wife. The book kept getting in his way as he was rummaging around for something to read. At last, in desperation, he picked it up. It was a new book, attractively illustrated, and would at least help him to pass away the time.

The title of the book seemed to him absurd, but a glance at its contents revealed the fact that it was richly embellished with history. Here, after all, might be something worth his while. He could sift out the history, and let the husks of religious sentiment alone. So he began to read; but there is something about the inimitable style of the book that is irresistible. There is in its words a tone of purity and truth which has a convincing power. Though unsensational, there was to this man something in its message that was awe-inspiring, and fragrant with a hope unknown in a world of sin and sorrow.

As he read on, and the book reasoned of righteousness, temperance, and judgment to come, this great sinner, for the first time in his life, trembled. But as he read of the love of God for sinners, his heart began to melt; and a softening and subduing influence began its work upon his hardened nature. An inexpressible longing unconsciously stole into his heart—could it be possible that there was pardon for such a sinner as he? It seemed there might be. With this gleam of hope came repentance. Falling upon his knees, he confessed his sins, and with the first tears that he had shed for years, he poured out his soul to God. His prayer, "Create in me a pure heart, O God," was not ineffective.

And now, behold the miracle of grace! This notorious blacksmith rises from his knees a changed man. Old habits relax their hold upon him. He is free. A new joy has sprung into his life, and even pictures itself visibly in his face.

The remainder of my story is soon told, but eternity alone will reveal the results of reading that one volume. No sooner had he experienced a change of heart than his old vocations lost their attractions, and he felt an irresistible desire to spread the message of salvation.

How better could he do this than by circulating the message-filled page? This he did, and with an energy equaled by few evangelists. The same energy and power he once used in his wickedness he now employed in work for God. This brother was the most untiring gospel worker that it has ever been the writer's privilege to meet. In a few short years he placed the printed page in thousands of homes; and as the canvassing work furnishes the best of schooling, he soon fitted himself for the ministry, and became a power in the pulpit.

As the result of his ministry there are over two hundred Sabbath-keepers enjoying the truth; and though

now this faithful soldier has laid down the armor and is at rest, his works still follow him, and the harvest alone will reveal the influence of the thousands of silent messengers he has placed in the homes of the people.

In concluding this narrative, let me ask, Is there any better work than to engage in the circulation of such books as "Great Controversy"?

W. C. THOMPSON.

Pemba, South Africa

As we consider the darker fields, and see new gospel lights started in advanced places, we thank God and take new courage. We are closing in on the dark center of the Dark Continent; and while every advance means added privations and suffering to our small force of warriors, yet with our wounds bound up, we pass on to place the standard of Prince Emmanuel still farther over into the enemy's territory.

Our latest and longest stride toward the dark and unentered Kongo Free State is our out-stations at Lusaakas and Imperi, the latter being but one hundred sixty miles from the border of that state. It requires about a two-hundred-mile walk (round trip) to visit these stations; and at this time of year it is most uncomfortable on account of the rain.

I was caught in a swamp at night-fall, on the return trip, with nothing to do but go forward, as the rain was pouring down, and it was impossible to stop. So for nearly four hours I waded in mud and water from one to four feet deep, until I came to a pioneer farmhouse, where I stayed that night and the next day. The following morning, after wading half a dozen rivers, —but no more swamps, as I had unknowingly finished with that part,—I arrived at the railroad station, and was soon on my way to the mission home. After a week's siege with the fever, caused by the exposure of the trip, I find myself about twenty-five pounds lighter in weight, but am rapidly recovering.

E. C. SILSBEE.

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 Newspaper Insert

A New Line of Work for Our Churches

THE Religious Liberty Department recently prepared a four-page document, somewhat larger than the weekly Signs of the Times, filled with live, up-to-date matter on the principles of religious liberty. It is designed that this document, which is to be furnished in quantities at nominal cost, will be used as an insert for local and weekly newspapers, and that by this means millions of readers may be made acquainted with the principles held by Seventh-day Adventists. We are glad to report at this time that the plan for its use is meeting with success.

The plan is to have our people who reside in communities where weekly newspapers are published, arrange with the publishers to enclose copies of the insert in each paper of certain issues.

Arranging With the Publishers

In beginning this work in your community, we recommend that the church select some member who is well qualified to interview the publishers advantageously, taking with him a copy of the insert. Without doubt your publisher, especially if he is friendly to us and the principles contained in the insert, will enclose it free of charge; or it may be necessary to pay him a nominal sum therefor.

Prices of the Insert

Table with 2 columns: NO. and PER 1,000. Rows include 1,000 (\$7.45), 2,500 (5.95), 5,000 (5.40), 7,500 (5.20), 10,000 (5.05), 15,000 (4.85), 20,000 (4.75), 30,000 (4.60), 40,000 to 100,000 (4.50).

The expense in addition to the bare cost of the insert should be met by the local church. It will not require much argument to convince you that money invested in an enterprise of this character will bring great results, at least in so far as providing an opportunity for readers to become acquainted with our work.

The insert being printed on good paper and well illustrated, those who receive a copy of it will wish to preserve it for future reference. The latest picture of the United States Supreme Court will doubtless be greatly prized by many persons.

Special Instructions

You will note that the sample copies of this document are printed without any heading. The space is reserved for the name and date of the paper in which it is to be inserted. When you have secured your publisher's consent, ascertain the date and volume number of the issue in which the document will be inserted, then send the name of the paper, volume, number, and date, with your order for the number of copies desired. The order should be sent in at least one month before the date of the paper in which the insert will be used.

Another Important Use of the Insert

Besides using it as an insert for local papers, this document can also be profitably used freely for campaign purposes in cities and towns where any agitation on the subject of Sunday legislation may arise. The space at the top of the first page would then be used for some heading that would be adapted to the particular locality where it is to be used. For instance, it could be called The Herald of Freedom, or any other appropriate name.

Report to Us

Please report to us your experiences with publishers in connection with this work.

All orders and remittances should be addressed to the Foreign Mission Seminary, Takoma Park, Washington, D. C., where the insert will be published.

K. C. RUSSELL, Sec. Religious Liberty Assn.

Petition and Memorial Work With Congress

VALUABLE results have been and still may be secured through the agency of the petition and memorial work with Congress and legislatures. The right to petition the government is recognized by America as inherent, and is safeguarded in the Constitution. It is part of the Bill of Rights found in the amendments, the first of which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Sunday bills found their way into Congress through the petition work conducted by religious people who desired that body to pass laws compelling Sunday observance. The first petition on the subject was presented to the Eleventh Congress, Jan. 4, 1811, through Congressman Findley, in behalf of the synod of Pittsburg, Pa., praying that the post-offices be closed on Sunday. This, together with others, was referred to the Postmaster-General with a request for his recommendation; the result was a refusal of the legislation prayed for.

Repeated attempts have been made since that time to commit Congress to the sanctity of Sunday, but without success. As a basis for adverse reports, the inexpediency of the legislation was appealed to; but eventually counter-petitions and memorials began to flow into the national lawmaking body, protesting that the question of religion and the union of church and state were certainly involved in legislation of this character.

Examination of the records of the Twentieth and Twenty-first Congresses will show that memorials and petitions proved effective agencies in preventing the passage of Sunday laws. In a memorial presented in 1830, the Indiana Legislature said, among other things: "We view all attempts to introduce sectarian influence into the councils of the nation as a violation of both the letter and the spirit of the Constitution of the United States and of this State, and at the same time dangerous to our civil and religious liberties."

Jan. 21, 1831, the Illinois Legislature sent to Congress the following memorial, which is given in full because parallels in conditions are found in the present agitation for Sunday laws and religious amendments to the Constitution (italics ours):—

"Whereas, A variety of sentiment exists among the good people of the United States on the subject of the expediency or inexpediency of stopping the transportation of the mail on the sabbath day; and inasmuch as Congress has been and is still being urged to pass an act restricting the carrying of the mails to six days in the week only, by petitions and memorials from various quarters of the Union; and inasmuch as it is believed that such an innovation upon our republican institutions would establish a precedent of dangerous tendency to our privileges as freemen, by involving a legislative decision in a religious controversy on a point in which good citizens may honestly differ; and

whereas a free expression of sentiment by the present General Assembly on the subject may tend, in a great degree, to avert so alarming an evil as the union of church and state; therefore,—

"Resolved, by the people of the State of Illinois, represented in the General Assembly, That the able report made by Col. Richard M. Johnson, of Kentucky, in the Senate of the United States, on the 19th of January, 1829, adverse to the stoppage of the transportation of the mails on the sabbath, or first day of the week, meets our decided approbation.

"Resolved, That the governor be requested to transmit copies of the foregoing preamble and resolution to our senators and representatives in Congress, with the request that they use their exertions to prevent the passage of any bill which may, at any time, be introduced for such purpose."

In the same Congress there were communicated the results of several meetings held in different parts of the country petitioning against the Sunday-law measure proposed through the efforts of memorialists, one of which we refer to as fully as space will allow:—

"At a large and respectable meeting of the citizens of Windham County, convened agreeably to previous notice, at the hall of E. Lincoln, in Wilmington, on the twelfth day of January, 1831, General Abner Perry, of Dover, was called to the chair, and Samuel P. Skinner appointed secretary.

"On motion the following resolutions were unanimously adopted:—

"Resolved, That we disapprove of the measures adopted by a certain party, styling themselves the Christian party in politics, which, under moral and religious pretenses, are officiously and unremittently intermeddling with the religious opinions of others, and endeavoring to effect, by law, and other means equally exceptionable, a systematic course of measures, which, we believe, are tending to favor the dominancy of particular creeds, militating against the equal rights and liberties of all, infusing a spirit of religious intolerance and persecution into the political institutions of our country, and which, unless opposed, will result in a union of church and state, a change in the character of our government, and destruction of the civil and religious liberties of the people.

"Resolved, That a committee of seven be appointed to draft resolutions expressive of the sense of this convention.

"Resolved, That a committee of seven be appointed to draft a memorial to Congress against the petitions for a proposed restriction of the post-office regulations in relation to sabbath mails. . . .

"On motion, it was unanimously voted to adjourn the convention to meet again on the 19th instant, at the hall of Anthony Jones, in Newfane, at 11 o'clock A. M., when and where the friends of civil and religious liberty in the county of Windham are respectfully invited to attend.

"Voted, That the proceedings of this convention be signed by the chairman and secretary, and a copy thereof transmitted to the printer of the *Brattleborough Messenger*, and a request that he publish the same.

"ABNER PERRY, Chairman;
"S. P. SKINNER, Secretary."

In the next number of the REVIEW the very excellent memorial which this convention adopted and communicated to the Twenty-first Congress will be printed.

The petition work, of which the foregoing is but a sample, proved very effective in determining the decisions of earlier Congresses to report adversely on compulsory Sunday observance. The Sunday bills of that time had to do with the post-office department of the general government; and while the expediency of the proposed legislation was the subject of much consideration, it was not the most vital one. The principle of civil and religious liberty was recognized to be involved in the matter, and it was upon this point that the Congresses of earlier times decided.

The Johnston District Sunday bill contains the same elements of danger as noted above, and if enacted into law, "would establish a precedent of dangerous tendency to our privileges as freemen, by involving a legislative decision in a religious controversy on a point in which good citizens may honestly differ."

The Senate District Committee has promised the Religious Liberty Department and others a hearing on the Johnston measure. In the meantime the petition work should and will receive the attention of our people in a practical way. This and other plans are being perfected for a nation-wide campaign.

S. B. HORTON.

Sanitarium Relief Campaign

Campaign Experiences

To all our people, both ministry and lay members, I wish to say, If you would have your soul refreshed and revived, take hold of the work that lies before you in the grand enterprise of relieving our institutions where the sick and suffering are receiving both physical and spiritual help. Since taking up this effort, I have been made to appreciate better than ever before the great work which the Saviour has done for me. Pride is the hindering cause with many of God's people to-day. When self is crucified with Christ, we shall have no difficulty in obeying the voice of God. By his Spirit the Lord is witnessing to each of his children that he will fulfil his promise when they show their desire to do his will.

This is our experience with the volume "Ministry of Healing." The book seems to sell itself. It is a pleasure to be with the work: first, because it is unselfish; second, it brings a blessing to our own souls, and also to those who know little about the Great Physician; and third, it rolls off a reproach against the cause of God.

One of our most timid sisters was impressed by the Spirit of God to call on two of her nearest neighbors with "Ministry of Healing." The result was that she sold two books. When she came to church on the following Sabbath, the light in her face showed plainly that she had had a good experience. We expect to see the same happy look on other faces soon.

On a recent Sabbath when two visitors were present at our service, there was a question in my mind whether I should preach a sermon or read the last chapter of "Ministry of Healing." I finally decided to do the latter. Speaking afterward to one of the visitors about the reading, I mentioned the doubt that had been in my mind, and he said, "If you could preach a better sermon than that, I should like to hear it." Had it not been the Sabbath, he would have taken a book at once, and he did take one later.

F. H. Henderson, field missionary secretary of Ohio, says: "The visits I have paid to my neighbors this week have been practical. I have sold and taken orders for twelve books. This was done in my new neighborhood. I had already taken orders for three books among my old neighbors. Some of my subscribers have said that they want another book later."

Mrs. A. Alderman, secretary of the Youngstown missionary society, writes: "We are having some good experiences in selling 'Ministry of Healing,' and we are sure that the Saviour is leading us to put the book in the homes which will profit by the reading. Personally, I am having good success in selling *Life and Health*."

John Francis Olmsted says: "On a recent Sabbath we had the pleasure of meeting with the Bellefontaine (Ohio) church in the interest of the 'Ministry of Healing' campaign. A number came in from a distance to attend quarterly meeting. In the afternoon the needs and blessings of the campaign were discussed, and a brief outline of the medical missionary work and its part in the message was given. All seemed to be interested, and agreed to help in this important work, which has a threefold blessing for all connected with it,— courage to those who sell, hope to those who buy, and financial aid to the Medical Missionary Department. The membership of this church is nineteen, but all were not present. A good interest prevailed, however, and thirty-three books were taken. Twenty-seven had been taken before, making the number to date sixty, which is a good beginning."

Elder John P. Gaede reports well for the Washington Court House and Leesburg (Ohio) churches, and of his own and Elder James E. Shultz's work at the Cincinnati church, where the members are doing their full part. He says: "The appointment by quota is a very good way to get the people to take hold of this work, but the members should feel more than their individual responsibility. When they have sold their own quota, they should not feel their whole duty done, but should have charity for the feeble, the sick, and the absent members. I have found that in some places the church clerk has sent in only the names of the active members. This may account for the small gain in membership in this country. We know that when persons are away, they sometimes forget their obligations to their home churches; but we must not strike out their names at once before laboring with them. If every one does his part, the task will be easily accomplished. Often, however, half the membership are not attempting anything, and this works hardship to the other half, who are trying to lift the whole burden. Will not these scattered ones remember this, and

report faithfully to their home churches with tithes, offerings, and other obligations? Again, if each church sends in the names of only its active members, the quota for each member will be much larger. There remains just so much to be done, and we who are able must do it. Let us not shirk our duty to the world, to the church, and to ourselves as workers for the Lord."

Mrs. L. C. Davidson writes from the Walnut Grove (Ohio) church: "During the past month the work done by our church-members has been principally with 'Ministry of Healing' and the Temperance *Instructor*. Some of our members have for the first time been making an effort in this work, and have been surprised at what has been accomplished." L. A. HANSEN.

Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY Secretary

School Work in Nyasaland

WE had arranged for a special council of our native teachers at the main station, to be held January 13-16. It was also planned to celebrate the ordinances at the same time, and we hoped a baptismal service could be held for some candidates who have been receiving instruction two years or longer. Notices were sent to our teachers in the out-schools, and all came except four at the school lately opened by Mrs. Rogers, and six at our Monekera out-station, who failed to receive the notice. It was not thought best to call the teachers from the new school, which was only well begun. We now see that this was wise, as the school has grown from forty-five at the opening to about ninety at the last report.

The teachers in heathen villages find a strong tide of wicked customs and practises to work against, and we like to gather them into the main station two or three times a year for communion with the church. Thus they are greatly strengthened and encouraged. It is our plan to send them out two and two. If the school is large, or if two schools are near together, three or four go, some of them being beginners under a head teacher. The teachers of near-by schools usually meet together on Sabbaths, and they always gather the people for Sabbath-school and preaching. Some of our European workers try to make a visit to each out-school once a month. Unfortunately, we are not always able to accomplish this, on account of other duties or sickness.

At the time of our special January meeting, we had cause to appreciate fully the help of Brother Ellingworth, who has recently come to the station. Mrs. Rogers experienced about the worst attack of fever that she has yet suffered. It began two days before the appointed meeting, and continued until it closed. On the seventeenth we were obliged to send her to Blantyre in a machila for the higher altitude. The fever ended with a severe congestion of the brain, which no person, apparently, could live through for many days. This experience forces upon us the necessity of having a cottage in Blantyre, or at some other fa-

vorable place, for a refuge in sickness. Such a place would save more than its cost in a few years' time. At present the only place to which we can go is a hospital or a hotel, where the expense is from ten to twelve shillings a day. As nearly as I can estimate, without going into the accounts, our workers have paid about fifty pounds in this way during the past four years. This amount would build a cottage, and furnish it with plain necessities. It is probable that we could get some income from renting it a part of the year.

At the ordinance service twenty-six members, besides Europeans, took part. They seemed to realize the meaning of this sacred service. Many members are scattered at their homes this time of the year, and twenty or more live at Monekera, sixty miles away. We hope to celebrate the ordinances at that place soon. In council with our teachers we have planned some changes in the school terms, which we believe will add much to the success of our educational efforts. Instead of one long term, running through the fever season, we have arranged for two terms, one of them particularly for the training of teachers, with our long vacation during November, December, and January, which are the very hot, trying months, and also the native planting time.

It will be necessary to bring about these changes gradually, and this we shall do during the present year. In 1912, all working as planned, our school terms will be conducted as follows:—

1. February, March, April, teachers' training-school. The whole of these three months will be given to those preparing for teaching, and the better training of those already teaching.

2. May to October, village out-schools, and Anglo-vernacular school at main station.

3. November to January, general vacation. During this vacation period, some teachers will go to their homes, from one hundred to two hundred or even three hundred miles distant, to preach among their villages. All students who want work for earning tax money, etc., will be given work at regular wages in our cotton fields and at other industries, as these three months are the time of hoeing and planting. This plan will also leave the European workers free to oversee industries, and for those who need a rest or change to have it without breaking into their school duties.

There are also other advantages which those in the field will appreciate. It is not unlikely that these changes may temporarily reduce the number in our schools; but we are very sure that ultimately the attendance will be increased thereby. We trust it will be as the time of gathering and concentrating the various units of a great army preparatory to the final charge,—in this case upon heathen superstition in this part of Central Africa. For this we ask you to pray. J. C. ROGERS.

Among the Southern Schools

ON the evening of March 2 we left Oakland, Cal., for Madison, Tenn., and arrived at the junction about three miles distant on the evening of March 6. The next morning a colored man took us over to the school, where we spent about two weeks.

At the present time the school has about twenty small, one-story buildings, all of which were built by the students themselves. In addition to these there is the sanitarium, which has a good patronage, Gotzian Hall, and a school building. The sanitarium will accommodate from twenty to twenty-five patients. All the buildings are neat and attractive; they are built for actual needs, nothing for show. The students and teachers eat at the same table. Other provision is made for the sanitarium patients.

The Madison school is self-supporting, its object being to train men and women to go into the hill country and establish other self-supporting schools. As the result of this effort, over two hundred teachers are now engaged in teaching in the South. According to their plan, teachers who enter a new field will in a short time gather around them a company composed not only of the children who attend the school, but also of the better class of people in the neighborhood, who wish to be taught more advanced methods in agriculture, as well as in spiritual and educational lines.

As a direct result of the work of five of these schools (Madison, Hillcrest, Goodlettsville, Fountain Head, and Sand Mountain), churches with an aggregate membership of one hundred twenty-four have been organized, and two more are about to be organized. Three of the churches named above were established without a cent of expense to the conference.

As a result of the work of the Madison school, there are now twenty-two self-supporting schools in the South and other needy fields. These schools are located in Tennessee, Alabama, North Carolina, Arkansas, Cuba, and Central America. They have an attendance of from four hundred fifty to five hundred pupils, and this represents coming in contact with at least two thousand persons, many of whom would never hear the message were it not for some such work as this. The training-school gives a practical experience in faith, and in the development of laborers who will go out and work for souls under the most trying circumstances.

The ingenuity of those taking the responsibility of this self-supporting work is often taxed to make ends meet. The funds received from friends in the North, East, and West do not purchase the land and sustain the school, neither does the farming industry, of itself, support it.

On the Madison school farm the workers have fine blooded stock, both horses and cows, which is often sold for fancy prices. At Hillcrest they have rare poultry, the eggs of which are sold in different places, some having been sent even to Washington, D. C. Where these schools are near cities, choice flowers are cultivated, and the bulbs are sold.

None can see the school farm at Madison, and note the improvements made upon it, without recognizing the fact that the Lord has blessed the work in a special manner. The time has now come when the facilities of this school will have to be enlarged. It is fully prepared to train missionary farmers, medical missionaries, and teachers, but it is now planned to give a course of practical field work in canvassing, city missionary work, etc. In view of this need, the workers are planning to do some

building during the summer, and this will make it necessary for them to have at least twenty more young men on the place. The school is also in a position to give work to about ten young women of the right stamp.

I gather from the treasurer's report that the Nashville Agricultural and Normal Institute paid to the students last year the sum of \$7,620 for work done in the institution. This money, of course, was used to meet the school expenses of the students.

The yearly expense for the average student in the Madison school is from \$100 to \$125. The expense of one young man who has been there during the past year amounted to one hundred dollars for eight months. For a young woman for the same length of time it was about sixty dollars. The teachers in the school have drawn from the school only thirteen dollars a month. Out of this they paid back to the school the regular expense for board, rent, and incidentals.

I have before me some extracts of letters written by teachers in different parts of the South. One working in Chestnut Hill writes: "The children who attend our school are very anxious for an education. The carpenter class is so interested that the boys work before school, at recess, and at the noon hour. They hardly wait to eat their dinners. The class at present is making bookcases, sewing-baskets, paper-racks, tables, and other useful articles for their own homes. They have cut and split considerable wood, and the boys helped build our hotbed and cold-frame. The girls are doing excellent work in the sewing class. They are making quilts and rugs, and are learning to make clothes for themselves."

Those from the North and East and West who have helped these schools will have a rich treasure laid up for them in heaven. No other enterprise among us has turned out so many self-supporting missionaries as this school. We have visited several of these schools, and what we have written has been gathered from statistics and facts that were given us, and which we have seen demonstrated. When we consider that it is only six years since the enterprise started, we can speak in its behalf. It certainly has verified the testimony of the Spirit of God in this self-supporting work. It has demonstrated that God has raised up men and women to contribute to, and help forward the work of, these schools.

It is hoped that there may be at least twenty young men and ten young women who will answer the present call from Madison; also that there will be men and women who will sustain the Hillcrest school, which is doing an excellent work in training colored workers to establish self-supporting schools among that people.

Elder W. R. Burrow, president of the conference in which the Madison school is located, makes the following statement: "In reply to questions regarding the Madison school and the branch schools conducted by Brethren Alden and Mulford, I can say that I have visited these schools, and have watched with interest the work they are doing. The Madison church and the two churches at Goodlettsville and Fountain Head, Tenn., have been built up by them without the cost of a dollar to our conference. We received from them, this

last conference year, nearly five hundred dollars in tithe. These churches are in the best of standing in our conferences, and I wish for more help like them."

Speaking of the children educated in these schools, he says: "It is a pleasure to see boys and girls who have had limited opportunities for an education given the chance these schools offer. They go to school, and are taught without price. It does not seem to me that any one but those who have the last message of God would make such a sacrifice as the teachers in these schools are making. I am glad they are with us."

We trust that the Lord will continue to prosper this good work, and that many other lights will be kindled throughout the South, to gather out souls for the soon coming of our Saviour.

S. N. HASKELL.

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

One Year's Canvassing in South America

KNOWING that our brethren in the home land are watching the progress in the "fields beyond," I will give a brief outline of the canvassing work since our union conference a year ago. Our bookmen's convention, which we held in connection with the union conference, was the first of the kind in this country. As Elder N. Z. Town was with us, the delegates from the various fields improved the opportunity to organize the book work more thoroughly, adopting the regulations and plans of the General Conference Publishing Department as far as the conditions of our field would allow.

The importance of translating into Spanish more of our standard works, such as "Great Controversy," was duly considered, and we shall, no doubt, have these books as soon as we need them. All of us received much benefit from studying the needs of the work together, and we left the conference determined to press the battle to the gates.

Our aim was to work especially with our large books, such as "Patriarchs and Prophets" and "Home and Health," and the Lord has gone before us wonderfully. Many times the orders for "Patriarchs and Prophets" have averaged one copy an hour, and the three highest records for "Home and Health" have been twenty-four, thirty-one, and forty-two orders in one day. The writer's orders for books have included sales to fifteen Catholic priests.

In the entire union, the book work has realized a splendid increase, the orders for the year amounting to more than twenty-five thousand dollars, or three times those for the preceding year. And this in spite of the fact that two republics have had extensive revolutionary experiences.

The aim for the present year is still

higher. Our workers are better trained, and our experiences will greatly aid us in the future. The brethren realize that this work is here "to stay," and, consequently, more are taking hold of it. Our fields are manned with men of courage and missionary zeal. A few months ago, Brother Schulz went to Bolivia, and he has had excellent success from the very beginning. Soon we hope to have a man ready for Ecuador, with the express purpose of giving all his time to the canvassing work. These men will enlist other brethren to work with them, thus increasing their force as fast as they can.

Special efforts are being made now with our Spanish *Signs of the Times*, and plans are on foot to create an active missionary spirit in our churches and Missionary Volunteer societies. The canvassing work is a live question with our young people at school, as five students made their scholarships this summer. Every one made it who went into the field during vacation.

Realizing that the circulation of our literature will be the greatest factor in bringing our solemn message to the people of South America, we believe that our God will continue to open the way before us. We expect great things from God. To him be all the glory for what he has enabled us to do.

E. MAXIMO TRUMMER.

The Summary

"HE did it with all his heart, and prospered." This is the motto which the bookmen in several of the conferences have adopted for 1911.

The summary for March shows some of the results of the actual working out of this motto. Each of the ten union conferences in the United States shows a substantial gain over March of last year, amounting to a total gain in these unions of more than sixty per cent over the corresponding month of last year. Adding to this the good record from the foreign fields, the grand totals show an advance of about 33 1-3 per cent over March, 1910.

It is a cause for thanksgiving to God to see his work thus prosper. May the blessing of the Lord, which maketh rich, continue upon all the workers.

N. Z. T.

Progress in Spanish Fields

WE have just received the following encouraging item from Brother H. A. Robinson, of Mexico City:—

"This week Brother J. W. Phillips and I worked in the city. On Tuesday he took one hundred dollars' worth of orders in a railroad office, and the next day seventy-five dollars' worth. We thank the Lord for his many blessings, and are encouraged to do more for him."

Argentina still stands at the head in the value of orders taken during a single week, but Mexico is following very closely behind. A young man in Argentina took 122 orders in twenty-eight hours; value, \$322. Brother Brown writes from Mexico: "My report for last week was twenty-nine hours and 113 orders; value, \$264, North American currency." In seven weeks' time, Brother Brown took orders and delivered books to the value of \$1,566 Mexican. Others in Mexico are also doing

Canvassers' Summary for March, 1911

| | AGTS. | HRS. | ORDERS | VALUE 1911 | VALUE 1910 | VALUE 1909 |
|--------------------------------------|-------|------|--------|---------------|---------------|---------------|
| Atlantic Union Conference | | | | | | |
| Maine | 4 | 116 | 46 | \$ 138.80 | .... | \$ 45.15 |
| Northern New England... | 3 | 161 | 57 | 107.15 | \$ 164.90 | 91.95 |
| Massachusetts | 4 | 648 | 150 | 547.90 | 499.35 | 1200.50 |
| Southern New England... | 4 | 360 | 61 | 270.95 | 49.00 | 104.45 |
| New York | 3 | 349 | 95 | 430.40 | 93.00 | 1035.75 |
| Western New York | 5 | 498 | 76 | 293.95 | 390.80 | 206.75 |
| Greater New York | 8 | 611 | 95 | 339.70 | 16.50 | 675.35 |
| Totals | 31 | 2743 | 580 | 2128.85 | 1213.55 | 3359.90 |
| Columbia Union Conference | | | | | | |
| Ohio | 14 | 1184 | 693 | 1216.00 | 1409.35 | 1083.65 |
| West Virginia | 10 | 971 | 341 | 1069.85 | 278.90 | 355.15 |
| Virginia | 10 | 580 | 338 | 778.65 | 344.85 | 269.40 |
| Chesapeake | 3 | 136 | 29 | 92.00 | 503.30 | 1763.35 |
| Eastern Pennsylvania | 6 | 384 | 130 | 277.15 | 361.90 | 785.05 |
| West Pennsylvania | 13 | 765 | 211 | 800.45 | 700.00 | 119.20 |
| New Jersey | 8 | 671 | 235 | 714.85 | 451.55 | 1107.40 |
| District of Columbia | 4 | 214 | 148 | 256.70 | .... | .... |
| Totals | 68 | 4905 | 2125 | 5205.65 | 4049.85 | 5483.20 |
| Lake Union Conference | | | | | | |
| East Michigan | 8 | 720 | 243 | 660.10 | 323.85 | 178.10 |
| West Michigan | 1 | 17 | 10 | 38.40 | .... | .... |
| North Michigan | 8 | 584 | 156 | 248.30 | 132.70 | 392.95 |
| Wisconsin | 5 | 574 | 131 | 392.60 | 207.50 | 201.50 |
| Northern Illinois | 8 | 953 | 276 | 665.75 | 253.05 | 1203.95 |
| Southern Illinois | 11 | 1304 | 428 | 1299.75 | 871.95 | 499.45 |
| Indiana | 2 | 140 | 75 | 152.90 | 45.50 | 33.60 |
| Totals | 43 | 4292 | 1319 | 3457.80 | 1834.55 | 2509.35 |
| Canadian Union Conference | | | | | | |
| Ontario ..... | .... | .... | .... | .... | 421.70 | 377.50 |
| Quebec ..... | .... | .... | .... | .... | 42.50 | 57.60 |
| Maritime ..... | .... | .... | .... | .... | .... | .... |
| Newfoundland ..... | .... | .... | .... | .... | .... | .... |
| Totals ..... | .... | .... | .... | .... | 464.20 | 435.10 |
| Southern Union Conference | | | | | | |
| Louisiana | 21 | 1603 | 899 | 1504.46 | 624.80 | 786.00 |
| Alabama | 15 | 1000 | 487 | 864.00 | 953.60 | 756.10 |
| Kentucky | 6 | 443 | 153 | 215.05 | 596.35 | 474.50 |
| Mississippi | 19 | 2054 | 1955 | 2612.45 | 1213.06 | 757.10 |
| Tennessee River | 15 | 1519 | 740 | 1334.45 | 592.10 | 700.00 |
| Totals | 76 | 6619 | 4234 | 6530.41 | 3979.91 | 3473.70 |
| Southeastern Union Conference | | | | | | |
| Cumberland | 15 | 1599 | 563 | 1222.40 | 316.00 | 525.85 |
| Georgia | 13 | 1116 | 833 | 1553.25 | 1218.40 | 1032.00 |
| North Carolina | 13 | 912 | 445 | 824.25 | 790.10 | 324.35 |
| South Carolina | 4 | 738 | 356 | 477.10 | 540.75 | 354.35 |
| Florida | 10 | 477 | 329 | 711.10 | 1551.80 | 157.80 |
| Totals | 55 | 4842 | 2526 | 4788.10 | 4417.05 | 2394.35 |
| Southwestern Union Conference | | | | | | |
| Arkansas | 13 | 1155 | 354 | 987.00 | 488.00 | 654.00 |
| Oklahoma | 15 | 1762 | 802 | 3765.27 | 1357.00 | 1930.60 |
| West Texas | 2 | 87 | 46 | 150.00 | 151.45 | 361.75 |
| South Texas | 13 | 764 | 333 | 1095.25 | 1150.40 | .... |
| North Texas | 27 | 2364 | 1519 | 4486.15 | 2833.80 | 4407.40 |
| New Mexico ..... | .... | .... | .... | .... | 79.90 | 9.00 |
| Totals | 70 | 6132 | 3054 | 10483.67 | 6060.55 | 7362.75 |
| Central Union Conference | | | | | | |
| North Missouri | 8 | 348 | 101 | 373.70 | .... | 528.50 |
| Southern Missouri | 9 | 769 | 429 | 1320.85 | 239.25 | 476.30 |
| Colorado | 5 | 319 | 127 | 596.50 | 443.65 | .... |
| Western Colorado ..... | .... | .... | .... | .... | .... | 201.25 |
| Nebraska ..... | .... | .... | .... | .... | 221.50 | 422.65 |
| Wyoming ..... | .... | .... | .... | .... | 45.00 | .... |
| East Kansas | 4 | 90 | 13 | 43.50 | .... | .... |
| West Kansas | 5 | 290 | 91 | 219.85 | 649.95 | 348.40 |
| St. Louis Mission ..... | .... | .... | .... | .... | .... | .... |
| Totals | 31 | 1816 | 761 | 2554.40 | 1599.35 | 1977.10 |
| Northern Union Conference | | | | | | |
| Iowa | 2 | 233 | 95 | 319.25 | .... | 335.00 |
| Minnesota | 3 | 161 | 60 | 201.50 | .... | 75.50 |
| North Dakota ..... | .... | .... | .... | .... | .... | .... |
| South Dakota ..... | .... | .... | .... | .... | .... | .... |
| Totals | 5 | 394 | 155 | 520.75 | .... | 410.50 |

News and Miscellany

Notes and clippings from the daily and weekly press

| | AGTS. | HRS. | ORDERS | VALUE 1911 | VALUE 1910 | VALUE 1909 |
|--|-------|-------|--------|---------------|---------------|---------------|
| Pacific Union Conference | | | | | | |
| California-Nevada | .. | .. | .. | .. | .. | \$ 500.00 |
| Arizona | 2 | 158 | 152 | \$ 487.35 | \$ 510.45 | 108.60 |
| Southern California | 3 | 369 | 157 | 674.85 | .. | 622.15 |
| Utah | .. | .. | .. | .. | .. | .. |
| Central California | 4 | 81 | 32 | 40.25 | .. | .. |
| California Coast | 8 | 646 | 280 | 817.10 | .. | .. |
| Totals | 17 | 1254 | 621 | 2019.55 | 510.45 | 1230.75 |
| *North Pacific Union Conference | | | | | | |
| Western Washington | 9 | 831 | 215 | 900.02 | 749.25 | 797.95 |
| Upper Columbia | 1 | 49 | 16 | 74.00 | 155.00 | 115.55 |
| Western Oregon | 4 | 172 | 94 | 304.75 | 164.00 | 398.00 |
| Southern Idaho | 1 | 99 | 24 | 195.05 | .. | 22.85 |
| Montana | 2 | 63 | 54 | 300.15 | 169.75 | 105.20 |
| Southern Oregon | 1 | 70 | 54 | 483.05 | .. | .. |
| Totals | 18 | 1284 | 457 | 2257.02 | 1238.00 | 1439.55 |
| Western Canadian Union Conference | | | | | | |
| Alberta | .. | .. | .. | .. | .. | .. |
| Manitoba | .. | .. | .. | .. | .. | .. |
| British Columbia | 1 | 105 | 26 | 108.30 | 146.50 | .. |
| Saskatchewan | .. | .. | .. | .. | .. | .. |
| Totals | 1 | 105 | 26 | 108.30 | 146.50 | .. |
| Foreign Union Conferences and Missions | | | | | | |
| British | 64 | 4729 | 2052 | 4753.40 | 4767.73 | 4943.19 |
| Australasian | 71 | 3833 | 1344 | 6003.73 | 6139.30 | 4931.74 |
| South Africa | 16 | 1103 | 586 | 1768.06 | 5052.86 | 515.60 |
| India Mission | 3 | 483 | 264 | 357.10 | .. | .. |
| West German | 124 | 11908 | .. | 3788.00 | 2282.40 | 6675.39 |
| East German | 110 | 10816 | .. | 2937.13 | 2215.34 | .. |
| Scandinavian | 71 | 8164 | 5915 | 4982.29 | 5479.23 | 3788.09 |
| Russian | 30 | .. | .. | 1477.47 | .. | 970.21 |
| Latin | 9 | 1420 | 3973 | 420.78 | 656.30 | 188.90 |
| West Indian | .. | .. | .. | .. | .. | .. |
| Brazil | .. | .. | .. | .. | .. | .. |
| South America | 41 | 2082 | 1225 | 3944.22 | 219.52 | 1163.69 |
| Mexican Mission | 11 | 985 | 655 | 1820.58 | 1787.09 | 380.54 |
| Philippines | 1 | 140 | 96 | 206.40 | 140.00 | .. |
| Levant Union | 11 | 1155 | .. | 70.00 | .. | .. |
| Siberian | 5 | .. | .. | 118.65 | .. | .. |
| Korean | .. | .. | .. | 6.45 | 1.68 | .. |
| Porto Rico | .. | .. | .. | 307.40 | .. | .. |
| Totals, North American union conferences | .. | .. | .. | \$40,053.90 | \$25,535.31 | \$30,046.50 |
| Totals, foreign union conferences and mission fields | .. | .. | .. | 32,961.66 | 30,176.24 | 22,657.35 |
| Grand totals | .. | .. | .. | \$73,015.56 | \$55,711.55 | \$52,703.85 |

Comparative Summary

| | 1906 | 1907 | 1908 | 1909 | 1910 | 1911 |
|--------|--------------|--------------|--------------|--------------|--------------|-------------|
| Jan. | \$21,000.00 | \$26,325.50 | \$25,929.06 | \$40,677.06 | \$42,532.23 | \$44,495.65 |
| Feb. | 15,000.00 | 26,369.61 | 30,466.40 | 48,748.21 | 50,990.34 | 53,923.57 |
| March | 18,000.00 | 36,253.65 | 35,757.15 | 52,703.85 | 55,711.55 | 73,015.56 |
| April | 24,000.00 | 35,276.76 | 43,858.29 | 55,109.54 | 64,042.39 | .. |
| May | 37,000.00 | 51,097.51 | 67,455.44 | 82,971.94 | 86,333.58 | .. |
| June | 46,000.00 | 65,317.23 | 82,878.67 | 124,412.34 | 112,606.05 | .. |
| July | 52,218.04 | 75,691.57 | 120,973.89 | 95,445.21 | 103,919.12 | .. |
| August | 36,555.39 | 46,590.68 | 66,946.38 | 71,652.97 | 90,821.73 | .. |
| Sept. | 22,038.63 | 32,503.48 | 51,148.56 | 55,625.41 | 66,523.65 | .. |
| Oct. | 26,382.61 | 40,646.45 | 62,719.91 | 52,670.03 | 62,334.58 | .. |
| Nov. | 43,733.16 | 30,016.77 | 53,787.31 | 49,964.99 | 58,211.68 | .. |
| Dec. | 29,756.47 | 25,361.54 | 39,873.18 | 45,759.73 | 54,663.93 | .. |
| Totals | \$371,684.30 | \$491,450.75 | \$681,794.24 | \$775,741.28 | \$848,690.83 | .. |

* For two months.

well. Brother J. E. Frazee, whose knowledge of the language is still limited, took \$215 worth of orders in eighteen hours. In Mexico City, where the people told Brother Green, "You will never sell books in this large city," two young men working twenty hours each took respectively \$228 and \$249 worth of orders.

Our hearts are made glad as we see how the Lord is blessing in the circulation of our literature among the Spanish-speaking people.

UNDER date of April 3, Brother D. K. Royer, of the *Watchman* office, writes: "We are doing well with the April *Watchman*, having on hand only a few thousand copies at this writing." He also reports the sale of the entire February edition and orders for two thousand copies more than the entire March edition.

SABBATH, March 18, thirteen persons were baptized at Missoula, Mont. Also at Rockvale three have been baptized.

— April 22 a German freight and passenger steamer, "San Nicholas," was driven ashore off the coast of Mexico during a gale. The passengers and crew were saved after heroic effort, but the vessel was a total loss.

— Major-General Adolphus W. Greely, retired, has been chosen as representative of the United States army, on the American special embassy to the coronation of King George. Major-General Frederick Dent Grant was first appointed, but he declined the honor.

— Conditions in Morocco remain greatly disturbed. An uprising of a number of the tribes against the sultan has resulted in a reign of terror in some of the provinces. The French are using every endeavor to restore peace, and are pushing troops into the country in order to quell the revolt.

— April 22, a passenger-train on the Kowiera Railroad, South Africa, plunged down a rocky gorge 250 feet deep, as the result of a collapsed bridge. Twenty-one passengers were carried down with the coaches and killed. Others were torn to pieces, and inextricably mixed with the debris of the cars, which were ground to splinters.

— The House of Representatives, by a vote of 296 to 16, passed the joint resolution to amend the Constitution so as to provide for the election of United States senators by direct vote of the people. Before the Constitution can be amended, however, the measure must be passed by the Senate, and then go back to the State legislatures for final action.

— The Canadian Reciprocity bill passed the House, April 21, by a vote of 265 to 89. The Republicans were quite evenly for and against the bill, sixty-seven voting in its favor and seventy-eight voting against its passage. Ten Democrats voted in the negative; all the others favored the measure. The Senate has not yet reached a decision.

— The latest reports from plague-stricken China declare that the plague is now diminishing in Northern China, and has been almost entirely stamped out in Manchuria. Official reports place the deaths from pneumonic plague in Manchuria in excess of twelve thousand, but it is believed that the total is much greater than this. The disease has been unusually subtle and virulent.

— An armistice of five days, beginning at noon, April 24, was arranged between the contending armies in Mexico. The truce provides that there shall be no movements on either side during that period. The leaders of the revolutionary movement and representatives of the federal government are in consultation, discussing the general situation, and seeking to arrange the basis for future peace. It is expected that the peace negotiations will be successful, and that such concessions will be made by the Mexican government as will satisfy the insurgents, and lead them to return peaceably to their homes.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Southern New England June 1-10
 New York June 8-18
 Massachusetts June 15-25
 Maine June 22 to July 2
 Western New York June 22 to July 2
 Northern New England ... Aug. 24 to Sept. 3

NORTHERN UNION CONFERENCE

South Dakota, Redfield May 30 to June 6
 Minnesota, Hutchinson June 8-18
 North Dakota, Harvey June 20-27
 Iowa Aug. ---

NORTH PACIFIC UNION CONFERENCE

Southern Oregon, Roseburg May 11-21
 Southern Idaho, Ontario, Ore. May 18-28
 Upper Columbia, Walla Walla, Wash.,
 May 25 to June 4
 Western Washington, Seattle June 1-11
 Western Oregon, Forest Grove..... June 8-18
 Montana June 15-25

PACIFIC UNION CONFERENCE

Central California, Tulare May 18-28

SOUTHERN UNION CONFERENCE

Louisiana July 20-30
 Alabama Aug. 3-13
 Kentucky Aug. 17-27
 Mississippi Aug. 31 to Sept. 10
 Tennessee River Sept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas Aug. 3-13
 West Texas Aug. 10-20
 New Mexico Aug. 17-27
 Oklahoma Aug. 24 to Sept. 3
 Arkansas Sept. 7-17
 South Texas Nov. 2-12

SOUTHEASTERN UNION CONFERENCE

South Carolina July 20-30
 North Carolina Aug. 3-13
 Georgia Aug. 10-20
 Cumberland Aug. 24 to Sept. 3
 Florida Sept. 21 to Oct. 2

European Division

SCANDINAVIAN UNION CONFERENCE

Norway, Bergen May 17-21
 Sweden, Stockholm May 24-28
 Finland, Helsingfors May 31 to June 4
 Denmark, Aarhus June 7-11

WEST GERMAN UNION CONFERENCE

German-Swiss June 21-25
 Belgium July 19-23

GENERAL CONFERENCE COMMITTEE BIENNIAL COUNCIL

Friedensau, Germany July 4-16

EAST GERMAN UNION MEETING

Friedensau, Germany ... July 6-16, afternoons

LATIN UNION CONFERENCE

Roman-Swiss and Latin Union... July 18-23
 France and Holland July 26-30
 Barcelona Aug. 1-5

BRITISH UNION CONFERENCE

North England Aug. 3-8
 Scotland Aug. 10-13
 Ireland Aug. 17-20
 Wales Aug. 24-27
 South England Aug. 31 to Sept. 5

North Dakota Conference

OUR annual camp-meeting and conference will be held in Harvey, N. D., June 20-27. We have the promise of the brethren at Washington that good outside help will be present. Now is the time to arrange to come—and be sure to plan to bring the children. The first meeting of the conference will be

held Tuesday, June 20, 1911, at 9 A. M. The churches should select their delegates at once, and send their names to the undersigned, that credentials may be forwarded to them. All should be present at the opening meeting.

J. J. REISWIG, Secretary.

Upper Columbia Conference and Camp-Meeting

THE thirty-first annual session of the Upper Columbia Conference of Seventh-day Adventists will be held at Walla Walla, Wash., May 25 to June 4, 1911, for the election of officers for the ensuing year and the transaction of such other business as may come before the conference. Rates have been secured over the railways on the certificate plan—one full fare going and one third returning. Tickets can be purchased May 24-29 only.

The Upper Columbia Medical Missionary and Benevolent Association, also the Upper Columbia Mission Society, will elect their officers at this session. The first business meeting will be held Friday, May 26, at 9 A. M. G. E. LANGDON, *President*; T. G. JOHNSON, *Secretary*.

Western Oregon Conference

THE ninth annual session of the Western Oregon Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Forest Grove, Ore., June 8-18, 1911, for the election of officers for the ensuing year and the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9 A. M., June 9. Each church is entitled to one delegate for the church, without regard to membership, and one additional delegate for every fifteen members. P. A. HANSON, *President*; C. F. FOLKENBERG, *Secretary*.

Special Summer Course of the Wabash Valley Sanitarium Medical Missionary Nurses' Training School

RECOGNIZING the great need of medical missionary work, and the importance of carrying forward every branch of this great message, and that all can not spend several years in gaining a complete medical missionary nurse's training, this institution has provided a special four months' summer course, lasting from May 15 to September 1, in which students may gain a practical knowledge of simple treatments in hydro- and electro-therapeutics, practical points in nursing, accidents and emergencies, physical culture, domestic economy, etc. Classes will also be held in the Bible and the Testimonies.

Due recognition and credit from this school will be given to all who successfully pass these branches. All those taking this summer course, and passing satisfactorily, will be given full credit therefor in the regular course, should they arrange to remain now or return later.

Opportunity will be given for graduates of other schools, and members of alumni in various localities, who wish to study preparatory to taking the State board examination, to come during this period and attend regular classes.

A copy of our training-school catalogue will be furnished upon request, giving all the details relative to the summer course as well as the regular. Address Faculty, Wabash Valley Sanitarium, La Fayette, Ind.

Glendale Sanitarium Training School for Missionary Nurses

WE desire at least twenty-five young people for our nurses' class to begin June 1, 1911. Applicants will be admitted to the class any time during May and June, but it is well to enter as early as possible.

We are now able to offer a strong course, in which an exceptionally large amount of valuable practical experience may be obtained. Our proximity to Los Angeles enables us to give our nurses a thorough training, each

nurse spending some time in visiting nurse's work in this city. We desire to put at least twelve nurses into Los Angeles during the next few months to help do the work there that we are being called to do in all our large cities. We can do this and more if our young people will respond to this call. The training that we can offer is one which many of our young people, if not all, should have in order to prepare them for active missionary service as nurses, canvassers, and Bible workers.

We are preparing to open up a surgical ward in our sanitarium, and this will greatly increase our surgical and obstetrical work.

Those desiring to enter should apply as early as possible to Belle Wood-Comstock, M. D., Glendale, Cal.

Addresses Wanted

ANY one knowing the whereabouts of Scott McPherson or Henry Moses will confer a favor by writing to Mrs. L. E. Geer, church clerk, 401 Lawrence Ave., Petoskey, Mich.

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 farm hand for general farm work; will pay \$25 a month. Must be a Sabbath-keeper. Address Luther Liams, Table, Neb.

FOR SALE.—10 acres farm land; also two nice residences and 2¾ acres good orchard. Desirable location 1½ miles from one of the most thriving little cities in Colorado. M. B. Cyphers, Delta, Colo.

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.

WHITE PLYMOUTH ROCKS.—Fishes' premium birds, thoroughbred, highest class. Eggs, \$2, \$3, and \$5 for fifteen; 50 eggs, \$5.50; 100, \$10. Shipped safely anywhere. Unfertile eggs replaced free. Beautiful illustrated price-list free. Address Forrest Washburn, 665 Decatur St., Memphis, Tenn.

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

FOR SALE.—1,000,000 Beauties. Bible Mottoes, size 12x16. 475,000 sold last year. English, German, Spanish, Danish, and Swedish in stock, all of foreign designs. We manufacture our own mottoes. Father and Mother lead. For prices address Hampton Art Company, Hampton, Iowa; or Incite Art Company, 212 Vandorn St., Jackson, Mich.

FOR SALE.—Stock of general merchandise, clean, best of shape; nice business. Excellent opportunity for one desiring good business and best of schools and sanitarium advantages. Reason for selling, have other interests. S. H. Van Voorhis & Son, Graysville, Tenn.

PURE VEGETABLE COOKING OIL.—5 gallons, \$4.25; half barrel (30 gallons), 74 cents a gallon; barrel, 73 cents a gallon. Triola, cereal breakfast food, and cereal coffee in 25-pound lots, 6 cents a pound. Address Iowa Sanitarium Food Co., Des Moines, Iowa.

"THE SEA OF LIFE" is the name of a new and beautiful song which has come to us, published by the evangelist and Bible worker, Mr. C. P. Whitford. It is published on tinted, coated paper. Besides the song and music, the sheet contains the verses, "It Was You Who Invited Me Here." These can be sung to the familiar tune of "Tell Me of Heaven," 1008 in "Hymns and Tunes." An instructive and earnest Bible reading and appeal, "The Secret of a Happy Life," is also included. All may be obtained, post-paid, for 25 cents. Remit by post-office money-order to C. P. Whitford, Miami, Fla.

Obituaries

OLSON.—Alma Josephine Olson was born in Wisconsin, March 18, 1891, and died April 9, 1911, aged twenty years and twenty-two days. She was raised in the truth and last November was baptized and united with the church in Spokane, Wash. Her last words were an expression of a firm hope in her Saviour. E. W. CATLIN.

ROBINSON.—Died in Mexico City, March 23, 1911, Roland Arthur Birbeck Robinson, aged nineteen years and four months. He was ill only two weeks, but the Lord saw fit to take him, leaving a mother, father, four brothers, and three sisters to mourn the sad loss. He was twice connected with the mission here, working as a canvasser. We hope to meet him again in the resurrection morning. Elder G. W. Caviness officiated at the grave. H. A. B. ROBINSON.

KISTLER.—Henry B. Kistler was born at Alton, Ill., March 17, 1825, and died at his home in Ottawa, Ill., March 28, 1911, aged eighty-six years and eleven days. When a young man, he located on a farm south of Ottawa, where he resided until two years ago, when he moved to the city. Feb. 13, 1872, he was married to Miss Anna Patten, who survives him. In his last sickness he was patient and cheerful. Words of comfort were spoken by the writer. J. C. HARRIS.

SOMMERS.—Sister Thursa Alta Sommers was born Dec. 6, 1875, in Illinois. She came to California about six years ago, and two years later accepted the third angel's message. Since that time her only object has been to spread the truth she loved so dearly, and to help some other soul to the Master. The last testimony she bore at the prayer-meeting was, "Pray not that I may get well, but that I may be faithful." March 25, 1911, she fell asleep. A husband, son, mother, two brothers, and three sisters are left to mourn. Words of comfort were spoken by Elder Loy, assisted by Elder R. J. White and the writer. M. LESLIE RICE.

PEAVEY.—Elizabeth Biddle was born in Michigan, Feb. 2, 1867, and died at her home in Dayton, Ore., April 4, 1911, aged 44 years, 2 months, and 2 days. In 1883 she was married to Chauncey Peavey. In 1899 they came from their home in Detroit, Mich., to Oregon. Five years ago Brother Peavey was killed by accident. Sister Peavey has nobly sustained a meek and sincere Christian character while endeavoring to keep her family together. She died in full assurance of a part in the first resurrection. She leaves a mother, two brothers, one sister, one daughter, and many friends to mourn. Words of comfort were spoken by the writer. R. D. BENHAM.

MCDONALD.—Fell asleep at Lewis Run, Pa., March 24, 1911, Mrs. Mattie McDonald, in the thirty-fourth year of her age. She had been a great sufferer for more than a year, but her faith was strong in the Lord and his soon coming. Her husband, five children, her mother, one sister, and six brothers, also a large circle of friends, are left to mourn. A short funeral service was held at the home, followed by a service at the United Brethren church, which was filled with mourning friends. I. N. WILLIAMS.

McCLARTY.—Sister Ann McClarty was born in Mead County, Kentucky, Dec. 4, 1840, and died in Atchison, Kan., April 10, 1911, aged 70 years, 4 months, and 6 days. She professed a hope in Christ at the age of fourteen, and lived a devoted Christian till her death. She accepted the third angel's message and kept the Sabbath for a number of years, was baptized at camp-meeting last summer, and joined the church at Atchison, Kan., this spring. We believe she awaits the Life-giver's call to eternal life. W. D. GILLILAND.

STAGE.—Died at the home of Mrs. Celestia Barnes, Crittenden, N. Y., March 11, 1911, Betsey Marion Stage, aged 86 years, 9 months, and 27 days. Sister Stage was born in Cattaraugus County, New York, May 12, 1824, and accepted present truth shortly after the disappointment in 1844. She loved this message, and although bitterly opposed by all her people, remained steadfast unto the end. She leaves one son, one brother, one sister, and other relatives. The funeral services were conducted by the writer. T. B. WESTROOK.

WASHBURN.—Died in South Woodstock, Maine, March 5, 1911, Sister Abbie Washburn, aged 67 years, 5 months, and 10 days. She had been a Sabbath-keeper for forty years, and a member of the South Woodstock church over thirty-eight years. She leaves two sisters and a large circle of friends to mourn. The funeral, which was conducted by the writer, was held in the South Woodstock church, where a large number of sympathizing friends gathered to pay their last respects to one they loved. S. J. HERSUM.

(Atlantic Union Gleaner, please copy.)

TRIPP.—Died at Union, Ore., March 25, 1911, Layton Tripp, aged 81 years, 3 months, and 26 days. Brother Tripp was born in New York, and was married, in Michigan, to Miss May Barton. To this union were born two sons, who were present with their mother at the funeral. Brother Tripp accepted present truth a short time before his death, although he had believed it for years. We have every reason to believe he will come forth clothed with immortality at the first resurrection. Words of comfort were spoken by the writer, from John 14:1-3. E. E. SMITH.

BLAISDELL.—Died in Rome, Maine, March 26, 1911, William H. Blaisdell, aged seventy-two years. He had lived here many years, and will be greatly missed. Brother Blaisdell began the observance of the Sabbath about forty-five years ago, and at one time was engaged in active work in the ministry; but failing health prevented him from continuing in the work. He leaves a wife, two sons, one daughter, two brothers, two sisters, and other relatives to mourn. A large number of sympathizing friends attended the funeral, which was conducted by the writer. Text, John 11:23-28. P. B. OSBORNE.

PHILLIPS.—Rubanna Jane Wall was born Oct. 26, 1834, at Bellefontaine, Ohio. While a young woman, she came to Indiana with her parents. Nov. 4, 1858, she was married to Marshall Phillips. She died March 23, 1911, at her home in East Monticello, aged 76 years, 4 months, and 25 days. Mr. and Mrs. Phillips first settled in this county, and lived at Idaville for more than twenty years, moving from there to Sterling, Ill., where they lived eighteen years. They came to Monticello only a few months ago. An aged husband, two children, and a sister are left to mourn. Elder J. A. Parker conducted the funeral service. Burial was made in River-view. * * *

JASPERSON.—Died Jan. 10, 1911, Brother Louis Jaspersen, aged 34 years, 8 months, and 7 days. He was born at Neenah, Wis., May 3, 1876, and two years later removed with his parents to Welcome, where his early life was spent on the farm. He spent three years in Kentucky, returning home last August on account of ill health. He united with the church some time before his death. The Spirit of God seemed to rest upon him in his sickness. Brother Jaspersen leaves a father, three brothers, and three sisters, besides a host of friends, to mourn. Words of comfort were spoken by the writer at the funeral service. THEODORE G. LEWIS.

MEEHAN.—John B. Meehan was born Feb. 1, 1834, in New York City, and died at Medford, Ore., March 26, 1911, aged seventy-seven years. In 1874 he became a Seventh-day Adventist, and was a faithful member of that body to the time of his death. It was a joy to him to talk about the soon-coming Saviour. When the writer visited him a few days before the end came, he said, "My peace is made with God." He leaves a wife, two sons, and two daughters, also a large circle of friends, to mourn. While we shall miss him, it will not be long before we shall clasp his hand again if we are faithful. KATHLEEN M. BLACK.

(Atlantic Union Gleaner, please copy.)

KOENIG.—Henry Frederick W. Koenig was born in Germany, Feb. 10, 1858, and died in Elida, New Mexico, April 5, 1911, aged 53 years, 1 month, and 26 days. He was first married Sept. 16, 1886, to Miss Louisa Myer, who died Sept. 5, 1899. To this union were born six children, of whom five are living. A little over a year ago Brother Koenig accepted present truth, and united with the Kermit church. On May 3, 1910, he was married to Sister Celia Tichnor. Brother and Sister Koenig had many friends, who came to pay the last tribute of respect to Brother Koenig, and sympathize with his lonely companion. The funeral was held in the Methodist church of Elida. Text, Isa. 26:3, 4. ROY L. BENTON.

CHRISTIAN.—Died in Raiatea, Society Islands, Jan. 24, 1911, Leonard E. Christian. Brother Christian was baptized in the Seventh-day Adventist faith in December, 1890, at the time of the first visit of the missionary ship "Pitcairn" to the island of that name and to other islands of the South Pacific. After living in different places, Brother Christian spent some time in Rarotonga, where in various ways he helped in the work carried on by Dr. Caldwell. From Rarotonga he went to Tahiti, where he met and married Sister Eliza Brothers, who, with four children, is now left to mourn. He was loved, and is sincerely mourned, by all who knew him. The funeral service was conducted by M. Brunel, the French Protestant minister in Raiatea. ROSA YOUNG-NIELD.

VAN HORN.—Amanda Maria Patten was born in Clay, Onondaga Co., N. Y., March 21, 1844. Her religious experience dates from about the age of sixteen years, when she, with her parents and two sisters, was baptized by Elder C. O. Taylor, and united with the Seventh-day Adventist church at Roosevelt, N. Y. Soon after this the family removed to Michigan, where, on Feb. 12, 1871, she was united in marriage to Cornelius C. Van Horn. This union was blessed with two sons and one daughter, who still survive. More than twenty other homeless children enjoyed the benefit of her faithful and patient life labor. Besides her immediate family, she leaves in deep mourning her two sisters, Mrs. I. D. Van Horn, of Kalamazoo, Mich., and Mrs. A. T. Jones, of Battle Creek, Mich., and a brother, C. L. Patten, of Beaverton, Mich. Mrs. Van Horn's health has been failing for about a year. She gradually grew worse, and suffered considerably until finally she came to the sanitarium at College View, Neb. She fell asleep Tuesday, April 4, 1911. All her family were present at the time. The funeral services were held in Lincoln. The remains were taken to Oelrichs, S. D., for burial. FREDERICK GRIGGS.



WASHINGTON, D. C., MAY 4, 1911

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WE received a pleasant call last week from Elder Daniel Nettleton, of the North Pacific, one of our older ministers, who is visiting the work in the East.

THE news came at the Philadelphia institute that an organ was needed at one of the India stations, and the workers present at once contributed over sixty dollars for its purchase.

THE excellent report of the Philadelphia Ministerial Institute, by Elder A. G. Daniells, on another page, will be read with interest. God is visiting his people. Let us all seek to have a part in the refreshing.

ELDER W. J. TANNER, of Haiti, West Indies, is in Washington, having brought his wife to the sanitarium for medical care which it was impossible to secure in that island. He hopes soon to return to his field, where our work is making encouraging progress.

A CHURCH with a good-sized membership has been organized on the east coast of Korea, about two hundred miles north of Wonsan. This is the result of efforts put forth by a native evangelist, with some assistance from Elder W. R. Smith. They have also erected for themselves a neat house of worship, much better than the houses in which they live, although all are poor in this world's goods.

DURING the Philadelphia institute, Dr. H. C. Menkel and wife and little son, and Mrs. J. C. Little and her daughter Ruth, arrived in that city from India. They greatly enjoyed the privilege of sharing the blessings of the institute, after years of service in the mission field. Mrs. Little has gone on to her people in the West, and Dr. Menkel and family are with us in Washington for a few days. These workers brought cheering reports from India, their only regret being that it seemed necessary to leave the field for a time, for a change from tropical heat.

REQUESTS often come to this office from members of churches who do not have the Second Sabbath Readings. Some inquire if these are still printed. In reply we would say that these readings are sent out regularly each month by the Mission Board, Takoma Park, Washington, D. C. In case any are missed, they should send a postal to their tract society secretary, giving name and address of church elder or leader. This information will then be sent on to the Mission Board, so that they can have the good readings. Requests coming to us must be turned over to the Mission Board.

SUNDAY, May 21, is set apart as temperance Sunday in the Sunday-schools of America. The Baptist denomination is calling its churches to action in the following words: "We have sadly neglected the work of systematic gospel temperance instruction. In this time of crisis and danger let every church and school in the land make an effort to retrieve the day. At the earliest opportunity let the pastor call the officers and teachers together and seek to enlist and arouse them; let them all plan to make this day great in behalf of temperance. By some such action as this we may be able to arouse and crystallize the sentiment of the people. It is not yet too late to save the day; but the hour is critical and calls for immediate and united effort." Our workers will find that many Sunday-school superintendents and teachers may be glad, if given the opportunity, to use the *Temperance Instructor* in this campaign in behalf of temperance.

WE learn that Elders Allen Moon, E. K. Slade, and Morris Lukens, of the Lake Union Conference, were present for a few days at the Philadelphia meeting, to confer regarding some transfers affecting that union, contemplated in plans to supply help to foreign fields.

THE camp-meeting season will soon open. Thousands of our people in different parts of the world will be gathered together seeking God. There is inspiration in this great concert of prayer. Let us pray God that these gatherings may be fruitful in soul-saving and revival work to all who attend.

WE are glad to be able to send out the REVIEW this week at the usual time. Some embarrassment was threatened to our regular order by a fire which started in the third story of our office building the evening of April 24. It originated from the melting-furnace employed in connection with the linotype machines. Fortunately, the blaze was discovered at an early stage, and was extinguished. Considerable damage was done, especially through the flooding of the floors below with water. The damage, from both the fire and water, is fully covered by insurance. After a delay of one day, all departments were again in operation, the workers thankful for the preserving mercy of a loving Father.

OUR Sabbath-schools in the United States gave to missions during 1910, \$101,122.49. This was a gain over the preceding year of \$17,241.23. During 1910 our Sabbath-schools throughout the world gave to missions \$136,213.23. This was a gain over the donations for 1909 of \$24,165.77. During the last twenty-four years the donations to missions from our Sabbath-schools in all lands have amounted to \$929,063.17, nearly one million dollars. Who is the poorer to-day for the many little gifts making up this large sum total? What vast good has doubtless been accomplished by these free-will gifts as they have contributed to the carrying of the gospel to all parts of the world! "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord. . . . Wherefore David blessed the Lord before all the congregation: and David said, . . . Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."