



# The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., May 11, 1911

No. 19



## The Source of Hope

**J**UDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

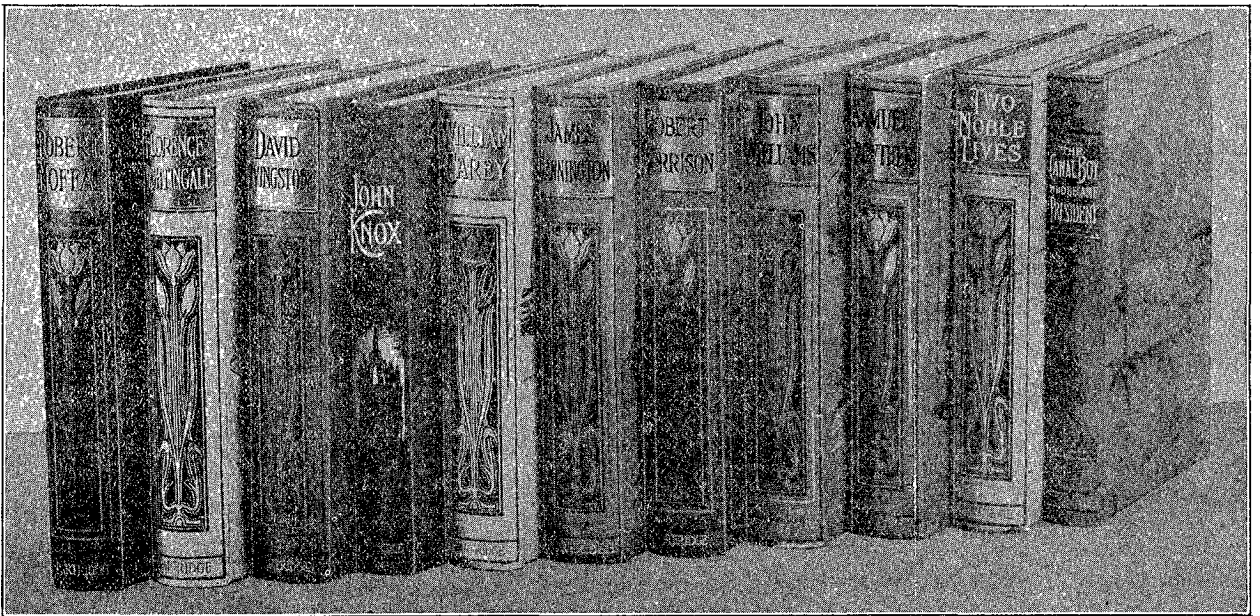
For Thou art the God of my strength: why dost Thou cast me off? why go I mourning because of the oppression of the enemy?

O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God my God.

Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise Him, who is the health of my countenance, and my God.

— *Psalm 43.*



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# The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 11, 1911

No. 19

## 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  
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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.

### Tracings of the Prophetic Gift—No. 1

#### Its Object

J. O. CORLISS

THE account of man's creation reveals the probably intended relationship between the Creator and his constituted prototype. Man was formed in the similitude of his Maker, that, as Heaven's representative on earth (Gen. 1:26), he might be in touch with the promptings of divine instincts. This was necessary to man's welfare for two reasons. In the first place, no authoritative example of perfect conduct was before him; he had no earthly model to imitate, but was himself to be the pattern for all succeeding generations. In truth, the entire history of mankind was to be cast in the matrix of his guidance. That the world's annals might reflect glory upon its Creator, it was therefore important that man should receive his education through direct contact with, and by express direction from, the Author of his being.

Again, man was thus on trial not only for himself but for his entire posterity. He was, therefore, not at first elevated to the high position intended for him, but was made, for a "little while" only, inferior to the angels. Heb. 2:7, margin. Had he, for the time, harkened submissively to God's direct counsel, he would, in the order of events, have been promoted to an equality with angels,

and so placed beyond the possibility of decay. Luke 20:36. But the neglect of strict attendance upon heaven's monitor not only delayed the object of creation for Adam, but for the whole human race, and imposed special disadvantages also upon those who would afterward secure the coveted prize of companionship with God.

By sin's entering man's composition, he was made like his original self, in that, having alienated himself from the life of God, his mind was deadened toward heavenly impulses, while alive to the suggestions of the author of sin, to whom he had yielded obedience. Eph. 4:18, 19. Thus he came to regard the original Word of God as an absent factor, and so as having no positive application to modern circumstances. It was then easy for one to temper the older teaching to meet the inclination of a vitiated imagination, and honestly believe himself to be in the way of life. It is at this juncture that God would speak directly to the deceived soul, and thus open his mind to clearer views of righteousness. Otherwise, so strong has become error's hold upon the mind, that mankind would be hopelessly lost.

It is true that the Holy Spirit has been promised to every individual, to lead him into all truth. John 16:13. But many there are who never heed its call, because of having sunk so deeply into sin as to be completely in its toils. Many who do desire release from their awful bondage have been so constantly swayed by wicked influences as hardly to recognize the leadings of the "still small voice." One so interprets the meaning of its instruction as to think it warrants him in open violation of some part of God's written law. Another thinks he is led by the Spirit when he is rejecting some other part of God's Word. Still another believes he is not grieving the Spirit when indulging in passion, or when following worldly amusements.

This list might be indefinitely extended, and the inquiry might be properly raised, Why this diversity of practice, when the Spirit of God is one with the eternal mind? Can it not be readily seen that it arises from the fact that human prejudices and sinful passions sway the mind in determining the meaning of the Spirit's direction? But if it is necessary for God's people to be "made perfect in one," as he and Christ are one (John 10:30; 17:23), how is this native defect in man to be remedied? Is it not clear that some supplementary provision must be made a part of the plan of salvation, in order to rescue men from the ever-present deceptions of the arch-enemy of righteousness?

If some present help in time of need could be devised to save the situation, would not the love of God surely sup-

ply it? Again, being able to do so, could his love for man be counted perfect, or everlasting, if he would not provide such help for benighted souls? Jer. 31:3. But how could such support be given beyond the perfect law of Jehovah (Ps. 19:7), which is an exact transcript of the divine mind? There could be but one way to accomplish this, and that would be to represent the underlying principles of God's Word to man in such form as to give them definite application to some case in hand. Since the darkness of the human mind forbids it to see, at first hand, the full intent of God's infinite will, it therefore became necessary in the case of the fallen Hebrew stock for God to appear in human form to adapt his Word more nearly to existing circumstances; so he has chosen to supplement that Word in every age to existing conditions, by elucidating its principles through some chosen human instrument.

The mediums of these intervening communications were termed prophets from the earliest days of man's need of special manifestations. The root of the Hebrew word from which is derived the word prophet, is said to signify "to boil, or bubble over," as if referring to a fountain in the heart kept full by an inpouring from God. The real meaning of this word *nabi* is "to pour forth utterances under divine influence." Sometimes the word is used to convey the idea of excited speech, as in the case of Saul, when prophesying at the behest of an evil spirit. 1 Sam. 18:10. At times a prophet was classed by the people whom he reproved as a madman, because of his earnestness. Hosea 9:7.

But the religious sense of the word is that of an interpreter, or medium, of the divine will. The corresponding Greek word signifies "in behalf of," or "for;" that is, "one who speaks for," or is the "mouthpiece of," another. This is the thought from the words of God to Moses: "He [Aaron] shall be thy spokesman unto the people. . . . He shall be to thee instead of a mouth." Ex. 4:16. Comparing this statement with chapter 7:1, which says, "Aaron thy brother shall be thy prophet," we have the idea clearly set forth that a prophet is one who speaks for another, and that the true prophet is God's mouthpiece.

In Isa. 43:27 we find the word teachers, but it is derived from a word which means interpreters; that is, those who give the true sense of God's Word. This can be done only by the operation of God's Spirit, as may be seen from Prov. 1:23. One who speaks thus is called "the Lord's messenger." Hag-gai 1:13. He is also known as a "spiritual man." Hosea 9:7. The Spirit of Jehovah enters into him (Eze. 2:2), and clothes, or inspires him. Judges

6:34, margin; 1 Chron. 12:18; 2 Chron. 24:20. And lastly the greater prophets are called men of God. 1 Sam. 2:27; 9:6; 1 Kings 12:22; 13:1, 2.

Coming to the New Testament, the same meaning continues. Here *Barnabas*, literally "the son of prophesying," is called the son of exhortation, or consolation, as in the Authorized Version. Acts 4:36. In this is recognized the object of prophecy. It is God's means of bringing *consolation* to wandering souls in distress. It "came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. It is well therefore to "despise not prophesyings" (1 Thess. 5:20), but to take heed unto them "as unto a light that shineth in a dark place;" that is, in the heart. 2 Peter 1:19.

*Mountain View, Cal.*



### Separated Unto the Gospel

MRS. E. G. WHITE

"THERE were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, . . . and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

God had abundantly blessed the labors of Paul and Barnabas during the year they remained with the believers in Antioch; but neither of them had as yet been formally ordained to the gospel ministry. They had now reached a point in their Christian experience where God was about to entrust them with the carrying forward of a difficult missionary enterprise, in the prosecution of which they would need every advantage that could be obtained through the agency of the church. Therefore, before being sent forth as missionaries to the heathen world, these apostles were solemnly dedicated to God by fasting and prayer and the laying on of hands. Thus they were authorized by the church not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with full ecclesiastical authority.

The Christian church was at this time entering upon an important era. The work of proclaiming the gospel message was now to be prosecuted with vigor among the Gentiles; and the church, as a result, was to be strengthened by a great ingathering of souls. The apostles who had been appointed to lead out in this special work, would be exposed to suspicion, prejudice, and jealousy. Their teachings concerning the breaking down of the middle wall of partition that had so long been maintained between the Jewish and the Gentile world, would naturally subject them to the charge of heresy; and their credentials as ministers of the gospel would be questioned by many zealous, believing Jews. God foresaw the difficulties that his servants would be called upon to meet;

and in order that their work should be above challenge, he caused them to be invested with unquestionable authority from his established church. Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel.

Both Paul and Barnabas had already received their commission from God himself, and the ceremony of the laying on of hands added no new grace nor virtual qualification. It was merely setting the seal of the church upon the work of God—an acknowledged form of designation to an appointed office, and a recognition of one's authority in that office.

To the Jews, this form was a significant one. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. Therefore, when the ministers of the church of believers in Antioch laid their hands upon Paul and Barnabas, they, by that action, asked God to bestow his blessing upon the chosen apostles, in their devotion to the specific work to which they had been appointed.

At a later date, the rite of ordination by the laying on of hands was greatly abused; unwarrantable importance was attached to the act, as if a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work. But in the setting apart of these two apostles, there is no record indicating that any virtue was imparted by the mere act of laying on of hands. There is only the simple record of their ordination, and of the bearing that it had on their future work.

The circumstances connected with the separation of Paul and Barnabas by the Holy Spirit to a definite line of service, show clearly that the Lord works through appointed agencies in his organized church, as well as through individuals. Years before, when the divine purpose concerning Paul was first revealed to him by the Saviour himself, Paul was immediately afterward brought into contact with members of the newly organized church at Damascus. Furthermore, the church at that place was not long left in darkness as to the personal experience of the converted Pharisee. And now, when the divine commission given at that time was to be more fully carried out, the Holy Spirit, in a special manner, again bore witness concerning Paul as a chosen vessel to bear the gospel to the Gentiles. As the leaders of the church in Antioch "ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

God has made his church on the earth a channel of light, and through it he communicates his purposes and his will. He does not give to one of his servants an experience independent of, and contrary to, the experience of the church

itself. Neither does he give one man a knowledge of his will for the entire church, while the church, Christ's body, is left in darkness. In his providence, he places his servants in close connection with his church, in order that they may have less confidence in themselves, and greater confidence in others whom he is leading out to advance his work.

There have ever been in the church those who are constantly inclined toward individual independence. These seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly estimate the judgment of his brethren, especially of those in the offices that God has appointed for the saving of his people. God has invested his church with special authority and power that no one can be justified in disregarding and despising; for he who does this despises the voice of God.

Those who are inclined to regard their individual judgment as supreme are in grave peril. It is Satan's studied effort to separate such ones from those who are as channels of light, through whom God has communicated his will, and through whom he has wrought in building up and extending his work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement and spread of the truth, is to reject the means that he has ordained for the help, encouragement, and strength of his people. For any worker in the Lord's cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy, and overthrown. The Lord in his wisdom has arranged that by means of the close relationship that should be maintained by all believers in Christian fellowship, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God.

Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his life-work. It was from the time of this solemn ceremony, when, just before he was to depart on his first missionary journey, he was "separated unto the gospel of God," that he afterward dated the beginning of his apostleship in the Christian church.



I do believe the common man's task is the hardest. The hero has the hero's aspiration, that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—*Phillips Brooks.*

## He Steadfastly Set His Face

A. W. SPAULDING

JESUS had had an experience in Judea of opposition from the Jews, of schemes to entrap and plots to destroy him; and his disciples felt that the circumstances showed the wisdom of his keeping away from Jerusalem. They felt he should go where he would be welcomed, and where he could freely do his work of teaching and healing and saving. The world would receive him, they felt sure. Perea was open; the coasts of Zidon, even in his hiding, had sought him out to heal. Far and wide through the world the dispersion had carried the news of this prophet who might be the Messiah; and years of usefulness were open to Jesus in the far quarters of earth. Why should he insist on going to Jerusalem, to suffer the death he foretold? His friends urged him not to go. But "he steadfastly set his face to go."

Why?—Because to swerve from duty was to him sin. Never did he yield to passion or impulse, to dread or desire. If to save his life, to make his path easier, he had turned from what he knew he should do, he would have failed in his mission. His death was to be the consummation of his work. Upon his facing that ordeal unflinchingly rested not only the success of his whole work, but the salvation of the world. To turn in dread from this was to fail in his mission. And if he should fail, the promises of God would be proved false. The salvation in which the saints from Adam to John had trusted, would fail; and Satan's contention that God is arbitrary and false would be sustained. The universe might justify the rebellion based upon that claim; and chaos inconceivable, ruin of the whole creation, would follow. All this depended upon Jesus' decision either to face without flinching what he knew to be his duty or to yield to the solicitations of friends to take an easier way. This vision Jesus saw; therefore "he steadfastly set his face."

How tremendous a train of results would follow that seemingly unimportant decision! And not only was it so in this instance; but the same thing was involved in every act of Jesus' life. Therefore, throughout his life he set his face, he acted with quiet determination. His decisions, moreover, were steadfast; he could not be moved.

What is the reason we seek to avoid sin? Why do we desire not to yield to passion or appetite, not to be remiss in duty and weak in execution? "O," says one, "I don't want to be irritable, passionate, because to yield to these feelings spoils a beautiful face and a serene mind; I desire not to be a slave to my appetite, because such bondage makes me dyspeptic and miserable and unlovable; and I wish not to be weak or lazy, because a weak man, a lazy man, is useless to himself and to others. So I pray, 'Lord, save me from my sins: I want to be happy here, and I want to go to heaven.'"

Can we not see that in the very incentive for such a prayer lies the reason of failure? The incentive is not strong enough to enable us to resist temptation. The incentive is selfish, and selfishness itself inspires sin. We are so easily deceived that when we wish not to sin in order that we may have ease and happiness, we may very easily be induced to sin. In the end, sin kills happiness. Had Jesus turned away from his duty at the solicitation of his disciples, he would have carried to the world, not light and life, but, increasingly, darkness and death. His incentive was not his own pleasure or advantage, but love of good, of souls, of God's honor.

As surely as we shall be sharers in Christ's triumph, so surely must we be sharers in his responsibility; and if his yielding to temptations of ease and profit would have worked ruin to the world and to the government of God, just so surely, in degree, will our yielding to temptation work ruin to other souls, and delay in the execution of God's purpose. My sinning means increased disability to reveal the character of Christ to others; and the longer the delay of this revelation, the longer the postponement of Christ's coming.

When we think that Christ in heaven sees all this evil perpetuated by the unfaithfulness of us his people; that the awful load of the world's woe presses upon him, and yet he refuses to be discouraged; that he still bears with us, and loves us, and seeks to have us see and receive his power and reject sin; and that he still patiently waits and patiently works and patiently serves with us,—when we consider all this, what shall we think of our Saviour? Can we wish to continue the littleness of our lives, of our aspirations? Can we be content to pray merely that our sins may be forgiven, and that we may win heaven sometime? Shall we not refuse longer to be the cause of all this misery? Shall we not have a burning desire to emulate Christ? For the sake of the world's salvation, for the sake of God and Christ, who are dishonored by our sins, shall we not determine to grasp the power that saves to the uttermost? Then shall we be able to set *our* faces steadfastly in the line of daily duty.

*Naples, N. C.*

## Go Forward

J. M. HOPKINS

FORWARD should ever be the Christian soldier's watchword. For him there should be no such word as retreat. However hard the battle, however strong the forces of the enemy arrayed against the cause of truth, he should remember that "the Lord God omnipotent reigneth," and the work is his. It is only and always for men and women to do the best they can, and then leave all results with the Lord.

There is a wonderfully encouraging lesson for God's remnant people in the

first chapter of the book of Joshua. Israel was about to cross over Jordan. On the other side were mighty nations, with their cities securely enclosed in walls of solid masonry, which in that age of the world were considered impregnable. Such weapons of warfare as cannon for bombarding cities or demolishing their walls of defense were unknown and even unthought of at that time. Under such circumstances, to capture those strong and populous cities was a Herculean task. In their own strength, Israel could never have accomplished it. But Heaven had given the command; and when God says, "Go forward," the only thing for man to do is to obey.

The four hundred thirty years of Israel's captivity and servitude in Egypt were over, and the time had come when the God of heaven would vindicate his power and his word by fulfilling his promise to Abraham, Isaac, and Jacob, and give to their posterity the land just over the Jordan from where they were encamped. So he said to Joshua: "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

The presence of God with Joshua was his divine equipment for service. That is just as true of God's servants to-day as it was of Joshua. "If God be for us, who can be against us?" But the presence of God with Joshua and Israel depended upon their strict adherence and obedience to his command.

Another striking illustration of this truth is found in the case of King Asa: "And the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. . . . Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." 2 Chron. 15:1-7.

God does not change. He is "the same yesterday, and to-day, and forever." The same God who commanded Israel to cross over Jordan now commands his chosen remnant to walk humbly before him, and faithfully to obey his orders.

It is true that good judgment should always be exercised in the work of the

Lord; rashness and impetuosity are never pleasing to him. It is true, also, that there are times when it is necessary to wait for the openings of his providence. Such was the experience of Israel when encamped by the Red Sea. The country there is a mountainous waste. According to the description given by travelers who have visited that region, the encampment of Israel was in a ravine, with high, precipitous mountains on either side, while before them lay the waters of the Red Sea. They were hemmed in on all sides, with no way of escape, when Pharaoh, with his six hundred chariots, and his horsemen, and his army, overtook them.

But their utter helplessness was God's opportunity to reveal his love and power. As they complained against Moses, he "said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

That command of God did not mean a retreat. It meant to them, and the lesson is for all time, that there are times and occasions in the work of the Lord in the earth, when a pause, a standing still to learn just what the mind and will of God may be, is the wise and safe thing. It is never wise to rush blindly into any movement.

Not long did Israel have to wait. Soon came the command, "Speak unto the children of Israel, that they go forward." Most wonderful is the record of that deliverance. To go forward was the only possible thing they could do, even though at that moment the way was not opened. God had spoken, "Go forward," and obedience was their only means of deliverance, and in obedience came deliverance.

The case of ancient Israel and that of the remnant church is very similar. As the mountain walls enclosed Israel on either side, with the host of Pharaoh in the rear, so on the one hand the remnant church is opposed by the civil law requiring the worship of the beast and his image, while on the other hand await the seven last plagues for those who thus render that worship. To turn back means captivity to Satan and certain ruin. The only safe and wise course is to obey the command of God, and "go forward." He will open a path through whatever waters of affliction may lie before us.

Then let our response to marching orders be, "I will go in the strength of the Lord God," "looking unto Jesus." There is no occasion for discouragement. This movement is of God; it can not fail. Every call for means and workers is a command, "Go forward."

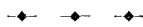
Then be of good courage in the Lord. Lay hold of his promises. Constantly seek that wisdom, that strength, that divine equipment for service, that we at all times need, and that he is at all times willing to give. "Be . . . filled with the Spirit."

Hewitt, Minn.



### Curiosities of the Bible

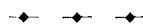
THE Bible contains 3,566,480 letters, 773,746 words, 31,173 verses, 1,189 chapters, and 66 books. The word and occurs 46,277 times. The word Lord occurs 1,855 times. The word reverend occurs but once, which is in the ninth verse of the one hundred eleventh psalm. The middle verse is the eighth verse of the one hundred eighteenth psalm. The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet, except the letter J. The longest verse is the ninth verse of the eighth chapter of Esther. The shortest verse is the thirty-fifth verse of the eleventh chapter of St. John. There are no words nor names of more than six syllables.



### Bulwarks of Purity

SATAN can destroy us only when our hearts are allied to his. Jesus said, "The prince of this world cometh, and hath nothing in me." Nothing to appeal to. What success can the devil have by appealing to avarice in a man who is destitute of that feeling?—Manifestly none. Hence a most effectual resistance to the devil is to erect bulwarks of purity in the mind. The purer the mind, the less there is in it which satanic magnetism can attract.

Here, then, is our problem: How may we get this pure mind?—First, by stopping every evil thought the instant it arises, as already indicated. Second,—and this, perhaps, should have been placed first,—by surrendering the heart wholly to Christ, renewing the surrender every day, and yielding the mind to the Holy Spirit to be purified by him. Even this, however, needs co-operation and watchfulness on our part. We may be "led" of the Spirit; but if led, we must follow. And that means effort. Gradually, as we refuse to give place in our minds to the evil, and yield ourselves only to the good, this will become a habit; and when Satan comes, he will find nothing in us that thrills to his call.—*Selected.*



### Take Care of the Teeth

THE importance of sound teeth in children can not be overemphasized. From the point of view of health, the words of Cervantes are true—that a tooth is more valuable than a diamond. At the time when children enter school, they are likely to be losing their baby teeth, and hence indigestion is very apt to be caused by the decaying teeth that poison the food. These teeth should be

carefully attended to, filled when necessary, and pulled out at the proper time. Although it is hard for children at this period to chew their food, nature has taken the precaution to provide them in the sixth year with the best teeth for chewing purposes that they ever get, the so-called six-year molars. Unfortunately, many parents mistake these teeth for baby teeth and let them decay, but the best care should be taken of them. So important are good teeth to digestion, that every child should be trained to take care of his teeth, and should be shown the luxury of a clean mouth. Here is where every child needs a sort of military training. When our soldiers, on account of the heat in Cuba, had thrown away their baggage and even their clothes, a British officer who was with them marveled as he saw a regiment march by, each soldier with a tooth-brush twisted into the band of his hat. Thus children should be taught that a tooth-brush is an essential article of the toilet—the last thing that they should use at night, and the last thing that they should throw away.—*The Declinator.*



### The Mother Who Worries

THE disease called worry may be said to assume both a local and a general form. The sufferer from the former may take a cheerful view of every subject except one, but is under the thrall of a single wearing anxiety, which may in time come to poison her whole existence. Worries of this type, when lived with year after year, are apt to become the "fixed ideas," or obsessions, common in some forms of nervous disease. The other type of worrier,—and it is she whom we know best,—instead of settling upon one chronic anxiety, has a fresh one every hour, and makes little distinction between the important and the trivial. She wakens early in the morning to worry lest the alarm-clock may not go off; she lies awake after retiring to worry over the possibility of unlocked windows and midnight marauders. Her forehead is chronically puckered, her nerves forever on the stretch; the thorns upon her roses of life have grown to such gigantic proportions as almost to hide the blossoms themselves.

Pernicious as the habit of worry is for any one, it is especially so for the wife and mother. It not only affects her own health and happiness, but it clouds the household serenity, infects the servants, and makes the home a less restful place for the tired head of the family. In addition, it has an especially bad effect

upon her children. In the impressionable early years of childhood, when the influences of environment are the strongest, and the imitative instinct is at its height, an atmosphere of serenity or of anxiety about a child may mean a molding of character that all the after-years spent in a different environment can not counteract.

It is by no means the case that the greatest worriers are always those who have the most cause for anxiety; often those who suffer most from the habit would be surprised to discover how little their state of mind depends upon their outward circumstances. It is not altogether a pleasing reflection, but it is none the less true, that our mental states, exalted or otherwise, are very strongly influenced by our bodily condition; and many victims of worry need more than anything else to ask themselves a few frank questions as to the sort of life they are leading.

The worrying woman is frequently the woman who does not have sufficient sleep, or who, though she may spend the proper number of hours in bed, fails to get the real rest that follows the thorough relaxation of the body,—letting the bed hold her, instead of her holding it,—and the emptying of the mind as far as possible of all active thoughts. Insufficient air in the sleeping-room at night has an injurious effect upon the mental as well as the physical health, and the same is true of the lack of open-air life and exercise during the day. Again, all work and no play is said to make Jack a dull boy, and it is quite certain to make Jill not only dull but nervous and irritable, and an easy prey to all manner of anxieties. Recreation, however, should be truly recreating and refreshing, not merely exciting or violently stimulating.

The state of the digestive organs also exerts a pronounced influence upon the mental and emotional condition; the worrying woman is often ill-nourished, and it is well worth while for her to seriously consider whether her meals are taken at regular and proper hours, whether she eats too scantily or too heartily, and whether her menu is a well-balanced and nourishing one, and her food properly cooked and attractively served. She should use special care to keep clear of constipation, in whose train come all sorts of nervous disturbances.

Reorganization of life along some of these lines would, in the case of many women, build up depleted nervous energy to such an extent that the control of the mind would become surprisingly easy. Many women, especially busy mothers, cut short their hours of sleep; eat hurriedly, injudiciously, or irregularly; sleep and work in close rooms; and take no exercise except what they get in their daily round of duties. Yet they are surprised when the resulting nerve-exhaustion begins to show itself in irritability and unnecessary anxiety.

The woman who, when she recognizes the need of rest, can lay aside her work,

and drop upon her couch, relaxing entirely in body and mind, and rising in ten or fifteen minutes to resume her occupation with new energy, is using the strongest sort of preventive measure against the inroads of morbid anxiety. A condition of worry usually means fatigue somewhere; and if on the first approach of the state of anxiety, one would make use of this sane procedure, many attacks of worry would be nipped in the bud.

In spite of the energy with which the gospel of relaxation has been preached in the last few years, many women have no knowledge of how to relax, and are not even conscious of their own state of tension. To attain perfect relaxation, one should lie down flat on her back, arms dropping loosely at her sides, and the head falling back easily upon the pillow. Then, beginning with the muscles of the extremities, and thinking of the muscles of each part of the body in turn, she should proceed, by a direct act of will, to render each part limp and heavy, so that if an arm, for example, were lifted by a bystander, it would fall back as if it had no power of its own.

Physical relaxation paves the way for the mental relaxation which should follow,—the emptying of the mind, as far as possible, of definite trains of thought. These procedures may seem difficult at first, but they soon become easy; and their value in resting a tired body and mind, and as an aid in fighting unwholesome thoughts, can not be overestimated. The time spent in such self-repair is far from wasted; even if the housework and the mending-basket are clamoring for attention, the brief resting-space pays for itself many times over in the increased ease with which work is done, as well as in quieted nerves and lessened mental tension.

One of the greatest aids in curing the habit of unnecessary worry is the training of wholesome thoughts to dominate the mind, to the exclusion of mischief-making thoughts. There are plenty of fears and anxieties abroad, to come knocking at the door of our minds; but we can refuse to allow them to enter and take possession, by keeping our mind-house filled with thoughts of cheer and hope and courage. It is possible, to a greater extent than we often realize, to *choose* our subjects of thought. If, then, we choose those that are wholesome and optimistic, and, when a worry appears in the focus of consciousness, deliberately turn the attention to something else, the anxious train of thought, though we may be conscious of its presence at no great distance, will not get such a hold upon us.

Religious faith, with the ideas of trust, hope, serenity, courage, and Christlikeness that it inculcates, is the sovereign antidote to worry. If faith in a divine Power means anything at all for the life that now is, it ought surely to give one an assurance that above the chances and changes of mortal existence there is a beneficent Love, in the strength of which the soul may safely confide.

The case of the worry-ridden woman, then, is by no means hopeless of improvement, if she will examine into the causes and the character of the anxiety that besets her. If her hours of depression are the result of an unhygienic or injudicious way of living, let her call a halt at once, before she has to face the difficult problem of a breakdown. If she is allowing herself indulgence in unwholesome broodings and fruitless speculations, let her summon to her aid all her force of will and all her strength of desire after sane thinking and rational living, and, by holding healthful thoughts deliberately before her mind, endeavor to drive out the morbid imaginings. And if the shadows are real and dark, let her teach herself to fix her eyes steadily upon what sunshine may remain, multiplying wholesome interests for herself, calling into action all her trust in the Heavenly Father, and, when the clouds fall so heavily as to cut off all else, face them with a brave front, and with an unflinching confidence that there is no cloud without a rift somewhere, to one who seeks it with courage and in faith.—*American Motherhood.*

### Dangerous Finger-Nails

MANY persons do not seem to know that, as far as their health goes, it is worse to have dust under the finger-nails than to have it on the end of the nose or in the middle of the cheek; for some of the worst microbes may be packed away in the dust under the nails, and such microbes may enter any scratch or cut we have; they may also get into our mouths with the food we touch with our fingers. In fact, this is the most important reason for keeping the nails clean, though the second reason is the one that people think most about. They want their fingers to match their clean faces and their clean clothes. They are ashamed not to have one part of the body look as clean as another part. For the sake of beauty, therefore, they keep their nails well trimmed and cleaned. This is a good reason, too.

You can buy a stiff little brush with a wooden back at any grocery store for three or five cents. It will not be handsome, but the bristles will get under the nails as well as if it had an ivory back. For five or ten cents more you can buy a nail-file and nail-cleaner at any hardware shop.

Use the water, the soap, and the brush until your nails really look clean, or until the dust is so soft under them that the nail-cleaner will take it out without any trouble. Never clean the nails with a knife or scissors, or any sharp thing that takes out the dust by scraping the nail. Such treatment will make the nails rough, and it will be harder to get the dust out next time. Never scrape the top of the nail; to do so will make it grow thick and clumsy.—*Good Health.*

“A SATISFIED customer is the best advertisement.”



## Second Fruits Among the Tamils in South India

J. S. JAMES

It has been a number of months since I have contributed anything for the REVIEW from this part of the world. During this time much more has taken place than I can report in these columns, so the most important features must suffice.

The greater part of the past eight months we have tried to throw our energies directly into the channels of evangelistic work. In fact, there has been little else that we could do; for we have had no funds with which to create other enterprises that would call for our time. This is not to say that we have no need, nor that there is no place for such things in our work; for we feel the need of some auxiliaries very much. One can not carry forward school and medical work without some kind of equipment. A school without books is a possible thing; but in this country we have to have at least a shelter from the sun. We have been in dire need of a proper building both for a school and for a dispensary ever since the work started in this place. The buildings we now occupy are native bazaars. At best they are poorly adapted to the uses to which we are putting them, but in addition they are greatly dilapidated.

At the close of our general meeting in Lucknow, we were favored with a visit from Elder W. W. Prescott, who remained with us four days, speaking twice to the people, and counseling with us in our plans for the work. We all greatly appreciated this visit, and the counsel and encouragement given by one who has had so much experience in the work. During his visit the local committee decided to purchase a small tract of land, and erect a schoolhouse as soon as funds could be secured for that purpose. Since then the union committee has forwarded us some money; the land has been purchased; and the work of building is now going forward.

Early in December, 1910, a series of Bible studies for the public was begun on our front veranda. These studies were carried on entirely in the Tamil language by our Tamil evangelist, Brother Thomas. The meetings were quite well attended from the beginning. On Sabbath, February 11, these services were brought to a close by the baptism of sixteen persons in a lake near our mission. Thirteen of these came from practical heathenism and three from the Anglican Church. The latter have been teachers in our school for the past year and a half. For a long time they had

been under conviction of the truth, but lacked courage to step forward until lately. It means a great deal for a woman in a country like India to obey the truth, particularly if she is unmarried. The women are brought up from babyhood to look upon the male sex, especially their husbands and brothers, as the lords of creation; and it requires a bold spirit to run counter to their wishes. It excites very little comment



Photo by J. S. James

TAMIL BELIEVERS RECENTLY BAPTIZED

for a man to take a pestle (a piece of wood about the size of a wagon neck-yoke, used in every house for pounding rice), and beat his wife or daughter until she obeys him. This is frequently done in communities where civilization has had but little influence.

In these parts, marriage is contracted by the father of the girl, who buys the bridegroom. In other words, he must give a dowry of money or jewels sufficiently large to induce the man to marry his daughter. If the girl's father fails to raise the amount necessary, and if she is not married within the customary period, she is greatly disgraced in the eyes of the public. The reader can hardly imagine to what absurd lengths the father will go to avoid this sentiment. Custom is the giant wheel that grinds the neck of India's millions.

Of the sixteen persons baptized, eight are women. Three of these have husbands, who were baptized last year, two are widows, and three are unmarried. The fact that these women have taken a stand to obey the truth has created considerable talk and opposition from various sources. Such a thing has never before been witnessed in this locality. The feeling aroused by this step, with other events of the past year in connection with our work, has caused me much serious study and concern.

The vastness of the work to be accomplished is almost beyond human

conception. Naturally, we crave those things with which we have been taught to work at home, and to use the same methods. Many times the absence of these causes us to feel that we are not sufficiently equipped to do successful work; but I believe this is a mistake. I have watched this principle carried out here on a small scale, and I believe it can be universally applied.

In our last public effort we had nothing to commend us to the people. We had no sanitariums, no colleges, no publishing-house. We had no books nor papers for the people to read. But we had the Word of God, which "is quick, and powerful, and sharper than any two-edged sword." As I saw this weapon fearlessly and earnestly used night after night; saw it battling with the evil natures of men and women who had given themselves up to the lusts of the flesh; and saw it gradually lead souls out of the bondage and superstition of heathenism into the light of the gospel, I could not but adore the efficacy of its power, and long for a greater measure of it in my life. There is no other possible solution of this foreign conquest for the truth. We shall need money and consecrated workers to the close of the struggle. There will never come a time when our people will be denied the blessing of giving both, but we shall never be able in the remotest degree to equip these fields with the paraphernalia for work that we employ at home.

We must copy the great apostle to the Gentiles, and put on the whole armor of God. He was a missionary under conditions very similar to our own. He preached a few weeks at Lystra in South Galatia. Before leaving, he ordained presbyters and organized a self-supporting, self-propagating church. He had scarcely money enough to pay his traveling expenses. See Acts 20: 13. Not a word is said about the treasury at Antioch being empty, or of his inability to raise up a church at Iconium, Derbe, or Lystra, because funds were short. We read of no publishing-houses, no schools, no hospitals, no tracts to scatter, save those written by Paul, Silvanus, and Timothy by hand, and sent to the various churches. But we do read of the gospel of God, that was preached with power in the midst of affliction, "in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness;" and we see that all this bore fruit unto life eternal.

We are endeavoring to train a number of young men as teachers and preachers, to locate in various out-stations. This is slow and difficult work, but it is the most effectual way of reaching the people. Elder and Mrs. G. G. Lowry have passed their first year's examination in Tamil, and are now able to talk and give Bible studies in that



tongue. Within the present year, we hope to open up another main station for the Tamil people. God has been very good to us in preserving our lives and in giving us health. We are all of good courage, and ask to be remembered in your prayers, that the word of God may have free course, and that many souls be gathered out for his kingdom.

*Nazareth, Tinneveli.*



### In the Mesopotamia of South America

L. R. CONRADI

AFTER my return from Chile, I stopped one night in Florida, near Buenos Aires, and found the new printing-press by this time in good running order. Next morning, November 24, I took the steamer for Diamante. Brethren J. W. Westphal, C. E. Knight, and E. Hartmann accompanied me. As we mounted the electric tramway for our boat, we met one of our sisters from Berlin, en route to the same destination. Steaming up the mighty La Plata River, we found its shores wooded, but learned that it was planted timber. In twenty-two hours we reached Rosario, which, with its population of one hundred fifty thousand, is the second city of the republic. Large ocean vessels were anchored in the river, and crowding the stone wharves, which are several miles in length; some of these boats were loading grain from a large modern elevator; others were taking on wood.

Gradually the river became narrower, and toward evening we saw the high bluff upon which the town of Diamante is situated. Here a team awaited us, to convey us ten miles to the colony of Camerero, where our institutions are established. It was now dusk, so we could see only the outlines of the country; but the rough roads revealed the fact that we were traveling through a farming land. For miles we could see a bright light in the distance; and this, the brethren said, came from our institutions. After being en route thirty-six hours from Buenos Aires, we arrived at the sanitarium, where I stayed during the five days of my visit.

When the sun rose the next morning, which was the Sabbath, I saw from my window a rolling farming country, with here and there a scattered farmhouse. The steamship-landing from Rosario and Buenos Aires being ten miles distant, and the nearest railway station, Crespo, eight miles away, this seemed rather a novel location for a sanitarium and a school. The explanation given was that in 1898 a good German brother had given the farm for school purposes. Later on, more property was acquired, until there is now a farm of 180 acres. Of this the school owns 120 acres, and the sanitarium the remainder.

About eight o'clock team after team began to arrive from the four corners of the compass; and by the time for the sermon, several hundred persons had gathered in from the surrounding coun-

try, most of them German-Russian farmers. Some of these I had known in Kansas, others in Russia, so I felt quite at home. I had already met Profs. W. C. John and C. D. Lude, also Dr. R. H. Habenicht, in the conference at Buenos Aires. There were some familiar faces from Union College, College View, Neb., others from Friedensau, Germany, and some I saw for the first time; but we were all happy in the thought of being the children of the Lord, and that his precious truth is our common heritage. Sabbath and Sunday I spoke to the people five times, relating what the Lord had done not only in crowded Europe, but also in dark Africa. Ere they left, the brethren showed their appreciation by a gift of about twenty dollars. This amount would have been greater had it not been for poor harvests, occasioned by the grasshoppers.

The next few days were busy ones for the River Plate Committee. We considered not only the institutions of that field in detail, but also their finances and organization. As the west coast had formerly been separated from this field by the lofty Andes, the River Plate Committee had been made up of members from Argentina and Uruguay; but since the new railway tunnel now connects the field, and Brazil was to be cut off, we merged this organization simply into the South American Union Conference.

The school building itself is a creditable structure, in keeping with the general style of architecture in the country. In the first story is the college chapel, with two schoolrooms, while above are the rooms for students. The brethren were so anxious not to go into debt that there is as yet no plaster ceiling, and the rooms above are simply boarded off. This school surely ought to have the promised money it is to receive from the \$300,000 Fund, to place it in creditable shape. Besides this, the school has a number of connected one-story buildings, where the students board and room, and where some of the teachers also live. A garden is connected with the school; the brethren have tried for the last seven years to plant an orchard, but it has always fallen a prey to the grasshoppers.

Professor John seemed to be enjoying his work, and well competent to give Spanish instruction. Brother Lude looks after the German department, and Sister Lude has charge of the home. There were about eighty students of all ages in attendance, chiefly of the German and Spanish nationalities. During our stay we secured a competent farmer to look after the school farm, and hope that it may prove, industrially, a benefit to the institution. It was also decided to erect a small dwelling-house for the principal.

As for the sanitarium, I found a new two-story brick building nearly completed, with sufficient room for about forty patients. The kitchen and dining-room were very small. The floors were being laid in the new bath-rooms; but

treatments were still given in a small one-story building attached to the dormitory for the nurses, which stood across the road. All this bath-room contained was a small stove to heat the water, a bath-tub, three massage tables, and a small dressing corner. With this meager equipment the room was crowded. The door opened directly outdoors; and when the wind blew, the patient felt it immediately. Notwithstanding all these drawbacks, the sanitarium was prospering. The operating-room and laboratory were two small rooms which in other countries, such as Germany or England, would not have been considered at all suitable for the purpose to which they were put. Still, during my short stay, I witnessed an operation.

The institution apparently serves a missionary purpose. The patients who came were those who needed medical help. They had not come from far-off cities to a pleasure resort, but they came from the surrounding farming country, with all kinds of diseases and troubles, to seek relief. Thus the physicians had their hands full with operations of all sorts, and the nurses had an excellent opportunity to gain a varied experience. The doctors are often called out into the surrounding country, and when I accompanied Dr. Habenicht on his calls, I noticed that everybody seemed to be acquainted with him; and from the hearty greetings received one could see that he was held in kind regard by Protestants and Catholics alike.

The nearest doctor is ten miles away, in Diamante; and as there is a scarcity of physicians in the rural districts, the institution has, for the present, bright prospects before it. The matron sought to make the patients as comfortable as possible, and the table was sufficiently supplied with plain and nutritious food. All were happy that their new quarters would soon be completed, and that then they could more suitably care for their patients. The money promised to this institution is surely needed; and when received, it will place the sanitarium on its feet financially.

While here, our committee also considered the needs of the mission fields on the west coast, as well as of Chile, and made up the budget for appropriations for 1911. Although my stay was short in the territory of the South American Union Conference, yet I was able to visit all the institutions; attend two general meetings in Chile, the conference in Argentina, and this large general meeting here; and to give attention to the needs and wants of this large field. I was pleased to notice that the committees worked together in perfect harmony, that we enjoyed the Lord's blessing, and that Elder J. W. Westphal had the full confidence of the brethren. The financial management has been a careful one; and if the money promised is forwarded, the institutions will be almost out of debt, and on a good earning basis. This will give the brethren a free hand to push the great gospel work among the twenty millions of this field.

*Hamburg.*



WASHINGTON, D. C., MAY 11, 1911

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## Editorial

### Abide in the Ship

THE apostle Paul was on his way to Rome. He had appealed to the decision of Cæsar, and accompanied by other prisoners, with a guard of soldiers, was journeying by boat to the Roman capital. A terrible storm arose; the ship was tempest-tossed. For fourteen days it had been driven about by the wind, the sailors not knowing their location. Time and again it seemed that all was lost; hope had well-nigh fled from every heart. Finally there was reached a crisis so severe that even the experienced sailors quailed before it. They prepared to let down the boats to escape, leaving the prisoners in the sinking vessel; but they were prevented from taking this step by the words of the apostle. To the centurion he said, "Except these abide in the ship, ye can not be saved."

Only by co-operation and united effort could they hope to weather the storm and reach the shore at last. Acting on Paul's counsel, the soldiers cut the ropes holding the boats, thus preventing the seamen from making their escape. Inspired by the apostle's faith and fortitude, through union of their efforts and the blessing of God, all finally escaped to land from their perilous situation.

On life's tempestuous sea, it is necessary for us, would we reach the shore at last, to abide in the ship. Satan is seeking to engulf us; the waves of evil sweep in from every quarter. Our sky is so overcast that it seems at times that no star of hope pierces the gloom. In darkness and almost in despair we wage battle with the principles of evil; but let us not cast away our confidence nor forsake the work and truth of God. Unlike the ship on which the apostle Paul and his companions sailed, the old ship Zion will safely make the harbor at last. Her pilot and captain is the Lord Jesus Christ; he knows every dangerous reef and hidden shoal. At times shipwreck may seem to threaten; it may seem that the work of God will go to pieces, and

we be left stranded and shipwrecked; but an unseen Intelligence is keeping watch over the destinies of God's children. Not one humble, trusting soul will be lost. Let us be brave, courageous, and hopeful; soon we shall be sheltered within the harbor of eternal rest. Let us remain in the ship, be true to God and to his work, exemplify in our lives the principles of his blessed gospel, and trust him to lead us safely through to the end of the journey. We shall find that we have not labored in vain, nor trusted in vain. In the fulness of our joy every hope will be realized.

F. M. W.

### The Demands of "Public Interest"

A PROMINENT New York clergyman declares that "every law now existing that rests on religious grounds should be abrogated." A writer in *Harper's Weekly*, commenting on this statement, says: "That seems to be a sound conclusion. It would leave plenty of Sunday laws based, not on religion, but on reasons of economic expediency and public interest."

But all laws which enforce a religious ordinance are based on religion, no matter what the pretended basis may be. We may claim that the law is based "on reasons of economic expediency;" but the claim itself is a mere expedient for keeping alive the pagan and medieval idea that religion and religious ordinances must be upheld and fostered and enforced by civil law. We may make the claim that Sunday laws are based on reasons of "public interest;" but the fact remains that they are based solely on such portion of the "public interest" as is of particular interest to those who wish a Sunday law—such portion of the "public interest" as is surrounded by some one's conception of the "public interest."

To one man the "public interest" would demand that all men everywhere should attend divine worship, whether it be in accordance with their own desires or not; and such a thing has been compulsory in America, and a movement now on foot will seek to make it so again. In years gone by there were those (and they exist at heart to-day) who considered that the "public interest" demanded that the general public should not read the Bible, nor hold opinions of their own concerning its teachings. The "public interest," to their minds, demanded that they who did so should die—and they did die, millions of them. In certain portions of the world the "public interest" is thought to demand that no Bibles shall be sold; and thousands of those that are sold are gathered and burned by the chosen guardians of the "public interest."

The "public interest" in various parts

of the world has been interpreted to demand the whipping, burning, and hanging of "witches." In other places it has been interpreted to demand that they who rest on "the Sabbath day, according to the commandment," must also rest on the first day of the week, commandment or no commandment. And for the "public interest" Christ's most loyal and humble followers have been whipped at the cart's tail from town to town by those who professed to be able rightly to interpret "public interest."

What are we taught by these sad and contradictory occurrences?—This: that "public interest" can be interpreted to demand anything that our individual feelings may urge us personally to demand. Our personal interpretation of "public interest" is not an impartial nor infallible judge in matters where private prejudice, private interests, or individual feelings and cherished dogmas are concerned.

No fallible man has a right to sit in judgment on the religious interests of other men, and compel them to live according to the decision which he sees fit to hand down. But that is exactly what is done when men are compelled by law to observe religious ordinances, even though they are professedly based on reasons of "public interest" or "economic expediency."

The "public interest" does demand certain things. It demands civility on the part of all men everywhere, in order that none may trample upon the rights of others. It does not demand that the rights of any shall be sacrificed or violated in order that any ordinance, religious or otherwise, may be glorified above men, and perpetuated in oppression.

C. M. S.

### General Conference Committee Actions

#### Distribution of Laborers

THE ministerial institute in Philadelphia brought together several members of the General Conference Committee not usually within call for regular committee meetings. Advantage was taken of this to consider a number of items relating to the distribution of laborers. Not all of these recommendations can as yet be reported, but those given in the following list will be of interest to our readers. Elders W. B. White, Allen Moon, and B. G. Wilkinson met with the committee members located at the General Conference office in meetings both at Philadelphia and in Washington.

Recommendations were made as follows:—

Elder J. W. Hofstra, recently returned from the East Indies on account of illness, to the New Jersey Conference.

Elder R. H. Martin, of the Greater

New York Conference, to the Chesapeake Conference.

That the East Michigan Conference be invited to release Elder E. K. Slade, to take the presidency of the Ohio Conference.

That the Ohio Conference be requested to release Elder H. H. Burkholder, to take the presidency of the East Michigan Conference.

That the committee concur in the request of the West Pennsylvania Conference, that Elder W. A. Westworth, recently returned from China, be invited to take the presidency of that conference.

Brother F. E. Gibson, of Ohio, to the West Virginia Conference, the Ohio Conference in this case volunteering to pay the salary for a year, to aid a neighboring conference.

Elder H. J. Farman, of Vermont, to Jamaica, West Indies.

That the Atlantic Union be requested to release Elder S. B. Horton, to act as assistant secretary in the General Conference Religious Liberty Department, the former assistant secretary of this department, C. M. Snow, having been called to devote all his time to editorial work.

That Dr. C. H. Hayton, graduating this spring from the George Washington University, engage in medical work in India, after qualifying in Great Britain.

That the Mexican Mission be requested to release John L. Brown, of Mexico, if satisfactory arrangements can be made, to engage in book work in Spain.

#### Foreign Mission Seminary Students

The lack of mission funds, as all know, has compelled the Mission Board to hold back nearly all the candidates for foreign fields for the present. During the Philadelphia institute, attention was given to the assignment of those under provisional appointment to foreign fields; so that while waiting for mission funds to increase, their services may count at needy points in the home field. Assignments were made as follows:—

Miss Rachel Jones, of Kansas, to engage in the Bible work in the Northern New England Conference.

Miss Mildred Smith, of Michigan, to the District of Columbia Conference as a Bible worker.

Miss Gertrude Johnston, of California, to engage in the Bible work in Virginia.

Miss Belva Vance, of Indiana, to the Virginia Conference as a Bible worker.

Miss Cassie Wilson, of Michigan, to engage in the Bible work in Baltimore.

Miss Mary C. Kent, of Indiana, to engage in the Bible work in the Eastern Pennsylvania Conference.

Miss Viola Joplin, of Oklahoma, to engage in the canvassing work in the East, with a view to taking another year's work in the Seminary.

Miss Janet Morris, of Pennsylvania, to engage in the Bible work in the Eastern Pennsylvania Conference.

Miss Leona Tuley, of Nebraska, to engage in Bible work in the Chesapeake Conference.

C. P. Lillie and wife, of Massachusetts, to go to China in the autumn, in the meantime to engage in tent work in the Virginia Conference.

H. G. Bayley and wife, of Michigan, to engage in evangelistic work in the District of Columbia Conference.

E. Beuchel and wife, of Michigan, to engage in evangelistic work in the Indiana Conference.

L. Bowen and wife, of New York, to assist during the summer on the Foreign Mission Seminary farm.

F. Hermann Piotrowski and wife, of New York, to Europe at the call of the European Division, with a view to making the Levant their field of labor.

George Sandborn, of Michigan, to Mexico, to engage in work with Spanish literature during the summer.

R. B. Stauffer and wife, of Kansas, to Argentina, he to engage in book work, Mrs. Stauffer to work as nurse.

A. L. Shidler and wife, of Kansas, to engage in the book work on the Mexican border, with a view to working later in Mexico or other Spanish fields.

Aside from these students under provisional appointment, others are working toward the mission fields. There is a sturdy band of workers waiting only the word to go forward, and the mission fields of Asia, Africa, South America, and other parts are anxiously waiting for the word to come that the increasing gifts for missions will enable the help erelong to be sent forward. This year, however, the Mission Board is compelled to hold practically quiet, save as here and there a worker can be placed in foreign lands without materially increasing the burden of the mission treasury.

The hearts of the brethren gathered at the Philadelphia ministerial institute were stirred by the calls that came in for help from India, China, and other parts. Looking at their own work, the representatives of these populous conferences along the Atlantic seaboard were distressed at their poverty of means and men. But, looking out on yet more destitute fields, these brethren felt a longing desire to supply workers and means by which to enter doors of wide access manifestly held open by the special providence of God.

The work of this message is now so widely spread out through the earth that the Lord's people must pray and give week by week in order to hold what has been gained, and to enable the fields to add each year just a little to their staff in order to cope with the growing work.

W. A. SPICER, *Secretary*.

## Resolutions on City Work Passed at the Ministerial Institute at Philadelphia

DURING the institute at Philadelphia, Pa., considerable time was given to a careful study of the work we are now called to do in our large cities. The committee appointed to express the views of the workers present, in the form of resolutions, presented the following report, which was unanimously adopted:—

Your committee on city work respectfully submits the following report:—

We, as ministers and workers of the Atlantic, Columbia, and Canadian union conferences, assembled at the ministerial institute in Philadelphia, Pa., April 12-26, 1911, desire to express our deep sense of the magnitude of the responsibility which we bear for the unsaved and unwarned millions of the nations. Especially do we recognize the imperative necessity of a most earnest effort in behalf of the great city centers of population. As our message is to go to every nation and language in this generation, we believe that there is demand for immediate and determined action on the part of every member of the church. It seems evident that a decided advance in spiritual power and efficiency is needed, and, as ministers and workers, we have determined to obtain this by earnest prayer and forsaking of sin. We call upon all who believe the great threefold message of Rev. 14:6-12, to join with us in seeking God for the gift of the Holy Spirit. In no other way can we ever accomplish our world-wide mission, and save perishing souls. To this end we again consecrate our all to the service of Jesus Christ. Deploring our utter unworthiness and helplessness before God, we pray for the outpouring of the Holy Spirit, that we may speedily finish the proclamation of the message, and thus prepare the way for the glorious return of our Master.

In view of the importance of evangelistic work in the cities of the nations,—

*We recommend*, That conference committees and workers give special attention to the needs of the cities and towns in their respective fields, in order that broad plans may be laid for the accomplishment of a speedy and thorough work; and further,—

*We recommend*, That careful consideration be given to the following suggestions with reference to public efforts:—

(a) Location of tent site. Central, on a thoroughfare, and in a respectable neighborhood.

(b) Appearance of grounds. Clean, level, and well kept.

(c) Interior of tent. Well lighted; ground suitably covered; neat, appropriate decorations; comfortable seats, uniform in size and color.

(d) Careful arrangements for good music.

(e) Punctuality in opening and closing services.

(f) Strengthen each company with an adequate number of helpers.

*We recommend*, To all our workers the vital importance of heeding the instruction of the apostle Paul to "preach the word." To this end we urge,—

(a) That special attention be given to reading, study, and prayer.

(b) That every effort be used to strengthen the faith of the people in the Word of God, and to encourage them in its study.

(c) That we study to present the truths of the third angel's message in such a manner as to make all our services of a spiritual and reviving nature.

Recognizing the value of personal effort in winning souls, we urge,—

(a) The use of literature as a means of securing personal acquaintance and access to the homes of the people.

(b) Personal visitation as a means of successful work.

Whereas, There is most urgent necessity of giving publicity to the principles of the third angel's message, in order that all seekers after truth may be attracted to our meetings; therefore,—

We recommend, That most careful attention and study be given by the workers to the subject of advertising, in order that the best results may be obtained in their respective fields. We suggest:—

(a) Cards, placards, and circulars of good material and workmanship, illustrated in such a manner as is in keeping with the character of the effort; and the use of sermon outlines, on which shall be stamped or printed an advertisement of the meetings.

(b) Wide, thorough, and systematic distribution of advertising matter.

(c) Judicious use of the public press in the matter of announcements and reports of meetings.

(d) That we discourage all advertising methods which are undignified, and which detract from the exalted character of our message, and encourage our workers to study modesty and good taste, and avoid sensationalism, taking care to prepare carefully worded advertisements, that will create a good impression of our work.

Whereas, There is urgent need of suitably prepared and inexpensive literature for wide-spread, free distribution in evangelistic efforts; therefore,—

We recommend, That a series of four-page leaflets, about 6¼ x 9½ inches in size, on various subjects, be immediately prepared, with appropriate headings and suitably illustrated, and that one third of the last page be left vacant for advertising purposes; this literature to be furnished at as small a margin above actual cost as possible.

We recommend, (a) That a committee of three or more be appointed by the institute chairman to prepare and superintend the publishing of leaflets covering the following subjects; and that fifteen of these be published in time for our present summer's campaign, and the remaining ones as soon as possible:—

The Word of God; The Divinity of Christ (first chapter "Desire of Ages"); The Fall of Satan; Conversion; Prophecy—Its Importance; Daniel 2; The Home of the Saved; The Second Advent; Daniel 7; 2300 Days; Sanctuary; The Law of God; The Sabbath; The Millennium; The Change of the Sabbath; The Seal of God; Sunday; Present Truth; The Signs of the Times; The Two Israels; The Holy Spirit; Spiritualism; Nature of Man; The State of the Dead; The Punishment of the Wicked; Faith and Repentance; Baptism; Angels; The Judgment; The Seven Seals; Capital and Labor; Rise and Progress of Seventh-day Adventists; Revelation 12; Revelation 13; Coming of Elijah.

(b) That the question of the production of similar literature in other languages be referred for favorable consideration to the North American Foreign Department.

Whereas, The providence of God has placed in this country a great mission field in the millions of people of other languages who constitute a large part of our city population; therefore,—

Resolved, That we urge our conference committees to give special study to this phase of our city problem, and we call upon our people, especially those of foreign nationality, to arouse to the responsibilities and the possibilities that God has brought within our gates.

Respectfully submitted.

B. F. KNEELAND,  
C. H. EDWARDS,  
A. E. SANDERSON,  
C. B. HAYNES,  
J. F. PIPER,  
A. V. COTTON,  
O. O. BERNSTEIN.

The blessing of the Lord attended the consideration of this report. It was suggested that the first resolution be adopted on our knees in earnest prayer. When we bowed before the Lord, definitely consecrating ourselves to the tremendous work which faces us in these large cities, the Spirit of God overshadowed the place, and bore solemn witness of approval to the step we were taking. All will remember this rich experience with much joy. New hope and courage came into all hearts to push the great work before us until it shall be finished.

A. G. DANIELLS.

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

HEREWITH is furnished a report of the receipts on the \$300,000 Fund up to May 1, 1911:—

|                                  |                 |
|----------------------------------|-----------------|
| <b>Atlantic Union Conference</b> |                 |
| Central New England .....        | \$ 2928.61      |
| Greater New York .....           | 2411.66         |
| Maine .....                      | 266.00          |
| New York .....                   | 1381.62         |
| Northern New England ....        | 946.88          |
| Southern New England.....        | 443.94          |
| Western New York .....           | 1169.91         |
| <b>Total .....</b>               | <b>9548.62</b>  |
| <b>Canadian Union Conference</b> |                 |
| Maritime .....                   | 239.89          |
| Newfoundland .....               | .....           |
| Ontario .....                    | 1275.68         |
| Quebec .....                     | 476.50          |
| <b>Total .....</b>               | <b>1992.07</b>  |
| <b>Central Union Conference</b>  |                 |
| Colorado .....                   | 260.15          |
| East Kansas .....                | 1794.12         |
| Nebraska .....                   | 7427.36         |
| North Missouri .....             | 671.67          |
| Southern Missouri .....          | 398.34          |
| Western Colorado .....           | 651.31          |
| West Kansas .....                | 493.89          |
| Wyoming .....                    | 1078.39         |
| St. Louis Mission .....          | 26.00           |
| <b>Total .....</b>               | <b>12801.23</b> |
| <b>Columbia Union Conference</b> |                 |
| Chesapeake .....                 | 649.29          |
| District of Columbia .....       | 1060.45         |

|                            |                |
|----------------------------|----------------|
| Eastern Pennsylvania ..... | \$ 809.08      |
| New Jersey .....           | 1506.90        |
| Ohio .....                 | 2056.57        |
| Virginia .....             | 362.55         |
| West Pennsylvania .....    | 573.16         |
| West Virginia .....        | 337.00         |
| <b>Total .....</b>         | <b>7355.00</b> |

|                              |                 |
|------------------------------|-----------------|
| <b>Lake Union Conference</b> |                 |
| East Michigan .....          | 4091.13         |
| Indiana .....                | 3167.16         |
| Northern Illinois .....      | 1389.51         |
| North Michigan .....         | 526.23          |
| Southern Illinois .....      | 950.66          |
| West Michigan .....          | 3650.80         |
| Wisconsin .....              | 1717.31         |
| <b>Total .....</b>           | <b>15492.80</b> |

|                                  |                 |
|----------------------------------|-----------------|
| <b>Northern Union Conference</b> |                 |
| Iowa .....                       | 3028.28         |
| Minnesota .....                  | 4286.94         |
| North Dakota .....               | 2069.13         |
| South Dakota .....               | 1513.50         |
| <b>Total .....</b>               | <b>10897.85</b> |

|                                       |                 |
|---------------------------------------|-----------------|
| <b>North Pacific Union Conference</b> |                 |
| Montana .....                         | 1527.56         |
| Southern Idaho .....                  | 1545.83         |
| Southern Oregon .....                 | 728.32          |
| Upper Columbia .....                  | 2779.36         |
| Western Oregon .....                  | 2749.48         |
| Western Washington .....              | 2659.11         |
| Alaska .....                          | 2.15            |
| <b>Total .....</b>                    | <b>11991.81</b> |

|                                  |                |
|----------------------------------|----------------|
| <b>Pacific Union Conference</b>  |                |
| Arizona .....                    | 482.66         |
| California .....                 | 2324.06        |
| Southern California .....        | 5484.35        |
| Utah .....                       | 130.30         |
| Central California .....         | .....          |
| Northern California-Nevada ..... | 9.00           |
| <b>Total .....</b>               | <b>8430.37</b> |

|                                      |                |
|--------------------------------------|----------------|
| <b>Southeastern Union Conference</b> |                |
| Cumberland .....                     | 1282.23        |
| Florida .....                        | 1690.82        |
| Georgia .....                        | 626.10         |
| North Carolina .....                 | 421.14         |
| South Carolina .....                 | 266.10         |
| Bahama Mission .....                 | .....          |
| Southeastern Union Mission .....     | 5.00           |
| <b>Total .....</b>                   | <b>4291.39</b> |

|                                  |                |
|----------------------------------|----------------|
| <b>Southern Union Conference</b> |                |
| Alabama .....                    | 171.81         |
| Kentucky .....                   | 225.50         |
| Louisiana .....                  | 214.75         |
| Mississippi .....                | 311.03         |
| Tennessee River .....            | 414.42         |
| Southern Union Mission .....     | .....          |
| <b>Total .....</b>               | <b>1337.51</b> |

|                                      |                |
|--------------------------------------|----------------|
| <b>Southwestern Union Conference</b> |                |
| Arkansas .....                       | 81.16          |
| New Mexico .....                     | 84.18          |
| North Texas .....                    | 441.27         |
| Oklahoma .....                       | 1496.01        |
| South Texas .....                    | 150.18         |
| West Texas .....                     | 77.90          |
| Southwestern Union Mission .....     | .....          |
| <b>Total .....</b>                   | <b>2330.70</b> |

|  |                |
|--|----------------|
| <b>Western Canadian Union Conference</b> |                |
| Alberta .....                            | 510.20         |
| British Columbia .....                   | 345.55         |
| Manitoba .....                           | 629.60         |
| Saskatchewan .....                       | 809.25         |
| <b>Total .....</b>                       | <b>2294.60</b> |

Miscellaneous

|                             |            |
|-----------------------------|------------|
| Miscellaneous .....         | \$ 408.99  |
| West Indian Union Conf....  | 5.00       |
| Australasian Union Conf.... | 3618.25    |
| Various countries .....     | 643.42     |
| Total .....                 | 4675.66    |
| Grand total .....           | \$93439.61 |

In order that the readers of the REVIEW may understand the progress that is being made in the raising of the \$300,000 Fund by the various conferences, the following extracts are given from the minutes of the General Conference Committee in a council held at College View, Neb., Oct. 10, 1909:—

1. That the systematic raising of the \$300,000 Fund be begun early in 1910.
2. That the making up of this fund be completed by Dec. 31, 1912.
3. That the responsibility of raising this \$300,000 be assumed by the union and local conferences of North America, apportionment being made on the basis of church and company membership, as published in the statistical secretary's report of membership for 1908. That this membership be adhered to until the fund is raised, and that on this basis the apportionment stand as follows:—

|                            |             |
|----------------------------|-------------|
| Atlantic Union .....       | \$24,892.80 |
| Central Union .....        | 44,097.60   |
| Columbia Union .....       | 31,536.00   |
| Lake Union .....           | 61,200.00   |
| Northern Union .....       | 28,704.00   |
| North Pacific Union .....  | 29,073.60   |
| Pacific Union .....        | 36,580.80   |
| Southeastern Union .....   | 6,907.20    |
| Southern Union .....       | 6,417.60    |
| Southwestern Union .....   | 22,036.80   |
| Canadian Union .....       | 4,233.60    |
| Western Canadian Union ... | 4,027.20    |

By comparing these figures with the amounts received from the various unions, as shown in the report presented above, the progress being made by any union can readily be ascertained. It affords great satisfaction to see that three or four of the union conferences are making satisfactory progress in point of time in the gathering of these donations, which are so important to the welfare of our missionaries; but it will also readily be seen that there are a number of unions that are very considerably behind.

The necessities of the foreign fields are such that it is earnestly hoped that from each union there will from now on come in large donations on this fund.

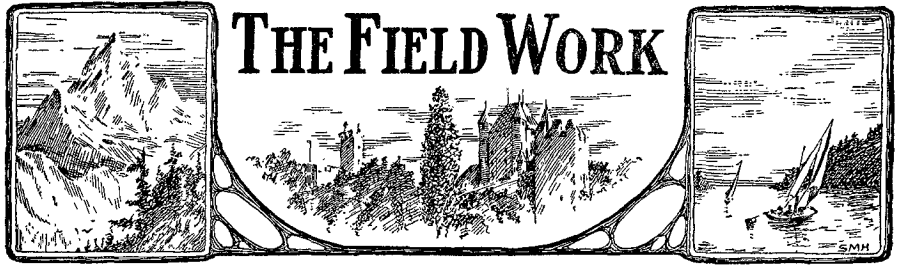
W. T. KNOX, *Treasurer.*



“THE soul that has felt the touch of the living Christ in the use of the means of grace, does not need to depend upon mere argument for the reality of religion and the divinity of Christ.”



“EVERY day that dawns brings something to do which can never be done so well again.”



**Central American Conference**

SINCE I have now been in this field one year, I will write a short report of our work for the REVIEW. I am very glad to be here, for I am sure this is where the Lord would have me. This is home to me, and I feel perfectly satisfied so far as the field and the work are concerned. The only difficulty is my inability to do what I see is to be done

now planning to visit all our churches and companies before camp-meeting, which will be held June 8-18.

The work here in Guatemala City is getting well started, and some are taking a stand for the truth. We are holding Sunday-night Bible studies, and they are quite well attended. We found preaching unsatisfactory; so we are giving Bible readings, letting each one who will take a Bible, and read the references



WORKERS IN THE CENTRAL AMERICAN CONFERENCE

before the work closes. When I look into the faces of these dear people, all darkened and marred by sin, and think that there are nearly nine millions of them in our field, my heart almost sinks within me. In Guatemala alone there are about seven hundred fifty thousand.

The English part of our field, especially the Bay Islands, has been quite thoroughly worked; but until recently the Spanish portion has been practically untouched. The seven churches and companies are on the English side; and I have had the privilege of visiting them only once this year. Once in a while I get a letter from them, in which they speak of the rich blessings they enjoy from the Lord, and how the work is growing. Each company seems to be full of life and courage. They write many letters that I never receive, neither do they receive all my letters, owing to the uncertainty of the mail service in this country. It can be readily seen that it is difficult to keep in close touch with one another. The war, which has been raging in Spanish Honduras for the last year, has made traveling in that part of our conference impossible. I am

for himself. The people like this plan much better than preaching. We go slowly, and give all time to find the text to be read, so each one can know for himself what it says. This is much slower than preaching, but I am sure it will prove a better plan. Those who accept the truth seem to have a good spiritual experience. The real life of the message seems to be prompting them, and they, in turn, are reaching out for others.

On my first trip to the west coast, some months ago, I failed to make the proper change of trains, and consequently traveled a whole day's journey north of the place where I wanted to go. I could not understand why this mistake should be made, causing me to lose two days. But the next day, while retracing my steps, I met a young man who could speak some English. I talked with him for some time, telling him about the message and the work to be accomplished by it. He seemed interested in what I had to say, so I proposed to write to him, and send him some literature. He became deeply interested. I invited him to come to the city, and

study with us. This he did, and he has now taken a firm stand for the truth, and will soon be ready for baptism. He and his family are the first-fruits of the message in Guatemala.

Brother W. E. Hancock had a similar experience with a lady whom he met on the boat as he returned from the States. She is now keeping the Sabbath, and is taking her stand on every point of doctrine as fast as it is given to her. We thank God for these precious souls, and give him all the glory. The Lord has many ways of reaching those who are seeking for light.

The Guatemala English School is the only institution we have in this conference. We are glad to say that it is doing well. We have nearly one hundred pupils this year, and most of them are making good progress in their work. Brother J. G. Pettey, who is in charge of the school, is doing splendid work, and seems to have the confidence of the patrons. He is very enthusiastic in his work, and this tells in the upbuilding of the school, also in other departments of work. The school is now more than self-supporting, and we hope that it will be able to turn over a surplus to the conference at the end of the year.

Our workers are enjoying good health, and all have their hands full. It is true there are perplexities to meet, but they are small compared with the joy of being connected with the last great gospel message to be given to the world.

We need some good, strong young men, who have been tested, and proved to be men who will stay with the work through evil as well as good experiences. We have excellent territory on the west coast of Guatemala, with all Salvador, where canvassing could be successfully done. If we had two or three young men, such as described above, to take up canvassing in this territory, it would be a great help in developing this field.

N. V. WILLESS.

### The Chile Conference

THE fifth annual session of the Chile Conference was held at the Pua Training School, March 11-18, 1911. Owing to adverse circumstances, the attendance was small. The meetings were excellent, however, and the Lord gave liberty in the presentation of the Word. The business meetings passed off harmoniously, and the resolutions and discussions were of a helpful character. The former officials were reelected; and the Chile Conference entered upon another year with faith and courage.

The past year has been a good one for the conference. The membership has increased about fifty. The tithe shows a gain of \$597.64, the total amounting to \$2,905.05. The Sabbath-school and annual offerings increased in the aggregate \$204.92, showing a total of \$1,810.10. The conference had set the amount of Sabbath-school offerings for 1910 at \$426, gold; and they exceeded this amount by \$68.78. This experience has given the brethren courage to set the mark at 2,500 milreis (about \$532.50) for 1911.

The tract society had a net gain of \$296.56 on its business. This is not large, but two years ago it was bankrupt. The brethren are of good courage regarding this important branch of their work.

The school balance showed a loss. With the prices charged, this could hardly be otherwise. However, some things in regard to the school are very encouraging. It is gradually gaining an influence, especially among those without. The poverty of our Chilean brethren makes the attendance of their children, especially of the larger ones, quite small. The school, however, is now in a position to provide a better home for those who come, and to raise the standard of the work done.

Difficulties face the Chile Conference. The severe drought has affected the crops so that the outlook is that the income will be reduced rather than increased. The brethren are faithful in the payment of tithe and offerings, being in this respect an example to others more favorably situated; but when they do not have anything, they can not give. The situation is especially perplexing, as they are trying to do more work in the large cities, where expenses are necessarily higher; but he who has told us to move forward will also provide. There is no occasion for discouragement.

J. W. WESTPHAL.

### Ministerial Institute at Philadelphia

EVER since the beginning of the work of the third angel's message, we have looked forward to a time of a great refreshing, or the latter rain, by means of which that work will be speedily forwarded in the earth, and our absent Lord return. God's Word has promised it; the Testimonies of the Spirit have spoken frequently of it, and exhorted us to prepare for it; and the time has fully come.

Only by such an outpouring of spiritual power can the stupendous work before us be done. Never by mere force of numbers and increase of machinery, can we warn these great cities given over to sin and pleasure. Never by keen argument, attended by human power and ingenuity, can we reach the millions before us yet unwarned, both at home and abroad. With human strength the task is utterly hopeless, and we might well despair. Be the appropriation of funds ever so large, and the aggregation of workers ever so experienced and well trained, without God's Spirit in great measure they are but a drop in the ocean of lost humanity among whom they mingle. To finish the work there must be a tremendous spiritual awakening among us, not alone among the workers, but in every church. This is the crying need of the hour. It is for this that we should fervently and continuously intercede with God. We must increase our pace, and we should begin *now*.

Not long ago the servant of God said: "Recently, in visions during the night season, a representation passed before me. Among God's people there seemed to be a great reformatory movement. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors

were thrown open to the proclamation of the truth. The world seemed to be lightened with a heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."

Those who had the privilege of attending this institute seemed to stand on the threshold of some such experience as that described above. Certainly a large measure of the Holy Spirit was present. It was not some special occasion in the institute, but it was a daily experience throughout the meeting. A study of the Word brought a conviction of sin. All lightness, joking, and jesting were put away. Not a single criticism was heard from the beginning till the close. The one absorbing thought which took possession of every heart was the desire to be free from sin, that we might be anointed with God's Spirit for service, and not simply warn men with God's message, but save their souls as well. Everything else was secondary to this.

As the great work of the ministry was exalted, a terrible burden rested on hearts to be true soul-winners. This seemed more desirable than anything else in life. To preach God's message with power to reach hearts seemed to be the great goal desired. In no meeting that the writer has ever attended has such universal seeking of God been seen. Men prayed and agonized for victory. Getting a new experience was more important than hours of sleep. Seasons of prayer extended far into the night. A general prayer-meeting was arranged for 6:30 A. M.; and although the workers were widely scattered in a large city, nearly all were present every morning. A spirit of earnest, importunate prayer was with us.

As day by day the conviction of sin deepened, wrongs were made right. Where jealousy, envy, and evil-surmises had existed among workers, they were confessed and put away. Some went to those against whom they had entertained wrong feelings, and made things right. Motives were looked into, and hearts were searched by the Spirit of God. The emptying which must precede an infilling of spiritual power went on day by day. And the Lord did not disappoint us. He came not alone to convict, chasten, and correct, but also to bless, strengthen, and encourage. After the humbling of heart came the joy of the Lord. All were encouraged to believe that a new era had dawned; that the call to work the cities meant a strong evangelical effort, attended by a great ingathering of souls.

Personally, I feel a profound conviction that the same work, only in a deeper and fuller measure, should be begun in every union and local conference. That this revival work should begin with us as ministers and workers seems fitting; but having received from God the fulness of his blessing, we should carry it to all our churches, and to the world, that there may be a spiritual awakening, not in one section of the field, but as far as the message extends. The time is here for this work. The Lord is waiting to bestow his Spirit on hearts that are clean. It is not some Holy Ghost message apart from this truth that is demanded, but the message of the third angel, proclaimed with the Spirit of God sent down from heaven.

There is no other way to finish this work. We have compassed this mountain long enough. It is now time to arise, and follow the pillar of cloud as it moves toward the promised land.

But this means an individual work. Before the flood of blessing can come, there must be a period of cleansing and of earnestly seeking God, a putting away of sin, a cleansing of heart, a repenting of sin; there must be the voice of weeping and supplication, the decrease of self, and the increase of Christ.

And surely the time has come for this work to begin. Why delay? Why should we not each begin now? The day of God is here. The end is almost in sight. Human probation is about to end. The cup of earth's wickedness is almost full. There is no time now for delay. In 1844, or more than sixty-six years ago, the hour of the investigative judgment began. Of this there is no doubt. The work of this heavenly tribunal will soon end, and the High Priest lay down his censor forever. This solemn truth ought to stir our hearts as never before to pray and to forsake sin. The time of the latter rain is here. We need it. We must have it to finish the sacred work of God committed to our hands. We believe that the blessing sent of God at this meeting, if used aright, will result in bringing renewed success to our work in the East.

G. B. THOMPSON.

**The Question Answered**

For a year we have kept in mind a certain interrogation mark standing alone in a whole column by the side of other black columns of irregular height, each one indicating the amount of the Sabbath-school gifts to missions for a year.

It is strange how loudly a silent question mark can speak. Every time the eye rested upon its curved figure, it seemed to say: Well, what are you going to do for missions *this year*? You think you have done pretty well in the past; are you going to stop now? Are you tired of giving to missions? Is the world-wide need any less than before?

These questions have been splendidly answered. The diagram is presented now with the question mark obliterated by the answer. And the answer is as loud as the question. Most emphatically, the Sabbath-schools have said: Although we have been doing quite well in giving to missions, this year we are going to do better. We are not thinking of stopping. We are not tired of giving to missions. We recognize the world-wide need and the world-wide opportunity as greater than ever. *And you may count on us.*

When the exact height of that last column was accurately determined, it was found that the border must be broken to

make room for it. Our faith once more had failed to provide room for our blessings.

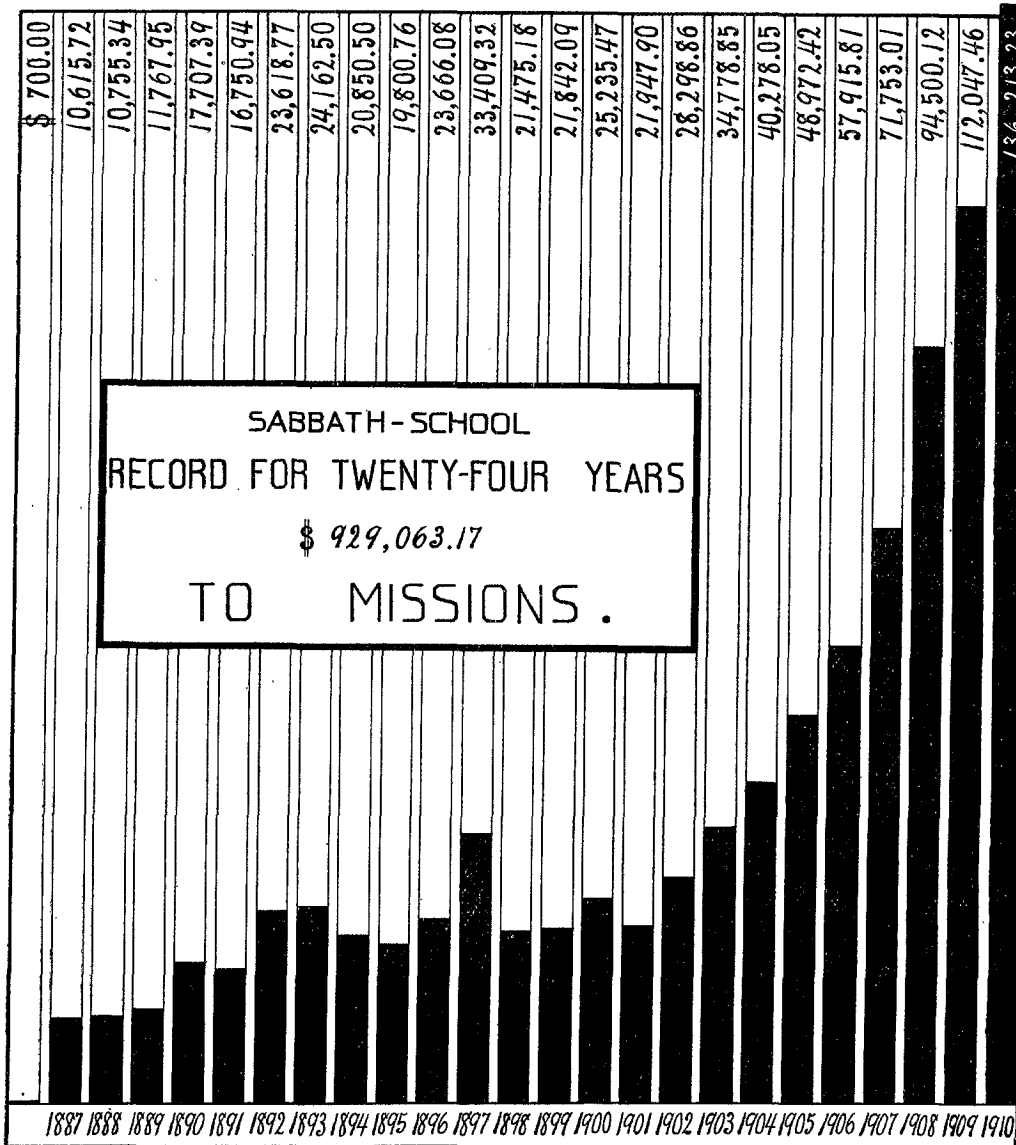
But a glance at the diagram is not sufficient. We must study the exact figures to understand it fully.

**Comparison of Sabbath-School Gifts to Missions**

|                       |              |
|-----------------------|--------------|
| 1910 In United States | \$101,122.49 |
| 1909 " " "            | 83,881.26    |
| Gain                  | \$ 17,241.23 |
| 1910 In whole world   | \$136,213.23 |
| 1909 " " "            | 112,047.46   |
| Gain                  | \$ 24,165.77 |

complete Honor Roll, fifty-seven conferences long, is as follows:—

|                |                   |
|----------------|-------------------|
| N. New England | North Carolina    |
| Alberta        | Southern Illinois |
| Saskatchewan   | Kentucky          |
| Quebec         | West Virginia     |
| W. New York    | Wyoming           |
| Texas          | W. Colorado       |
| North Dakota   | New Jersey        |
| Louisiana      | S. New England    |
| Iowa           | Mississippi       |
| Southern Idaho | New Mexico        |
| Montana        | South Texas       |
| Massachusetts  | S. Union Mission  |
| Chesapeake     | Newfoundland      |
| Georgia        | Indiana           |
| Gr. New York   | Tennessee River   |



**United States and Canada Reach the Goal**

Our motto for 1909 was, "One hundred thousand dollars for missions." The schools in all the world gave \$112,000. During 1910 we asked the schools in the home land to take the world-wide motto for theirs. They did. And the schools in the United States and Canada gave \$101,000.

**The Honor Roll Growing**

During the last quarter of 1910, seven conferences were added to the Honor Roll for the first time: Southern Oregon, Virginia, St. Louis Mission, West Kansas, Ohio, East Kansas, and Upper Columbia. Fifteen conferences in this country are not yet on the roll. The

- British Columbia
- Florida
- Maine
- Manitoba
- W. Pennsylvania
- West Texas
- Alabama
- New York
- South Dakota
- Dis. of Columbia
- Cumberland
- Oklahoma
- Arkansas

- Ontario
- Maritime
- S. Missouri
- W. Washington
- Arizona
- South Carolina
- Southern Oregon
- Virginia
- St. Louis Mission
- West Kansas
- Ohio
- East Kansas
- Upper Columbia

**Union Conference Honor Roll**

- Western Canadian
- Atlantic
- Southeastern
- Southwestern Canadian

Four union conferences have but one conference in each reporting any expense.

#### Foreign Fields

A number of the large union conferences in foreign lands give their regular contributions to missions. These are the Australasian Union, East German Union, Latin Union, Levant Union, Russian Union, West German Union, and South American Union. China, India, and Japan also belong to this list. All parts of the field are gradually but steadily falling into line in this matter.

#### Number of Conversions

Request was made for the number of Sabbath-school pupils converted or baptized during the quarter ending in December. The number reported was 661. Fifteen hundred Sabbath-school scholars gave their hearts to the Lord during the last six months of 1910. Most of these are the results of the consecration services held by many schools.

Our hearts are full of courage and gladness for what God has wrought through our Sabbath-schools in 1910.

MRS. L. FLORA PLUMMER.

#### Maryland

BLYTHEDALE.—Oct. 23, 1910, it was my privilege to begin a series of meetings in Blythedale. The meetings continued until December 20. A good interest was manifested all the way through; and after New-year's I continued Sunday-night meetings. Many of the truths presented were familiar to those attending, and all seemed delighted to hear them again. When we came to the law, the Sabbath, and other blessed truths of the third angel's message, some at once set themselves against the truth; but the interest still continued unabated. It seemed for a while that there were to be no results. Then suddenly one began, with his wife, to observe the Sabbath, to be followed at once by another man whose wife and daughter accepted the truth with him. Then another man, with his wife and daughter, accepted the message, also a young woman who had never before made a profession of religion. In January these were organized into a Sabbath-school of eighteen members; and on April 1, assisted by Elders R. T. Baer and C. E. Tickner, it was my privilege to organize a Seventh-day Adventist church of seven members in Blythedale. Four more will join shortly, with others to follow.

BALTIMORE.—The work in Baltimore still advances. God has been very gracious to us here in adding members to the church. There are a number of persons in the city who retain their interest in the truth from the tent-meetings of last summer. It is hoped that many of these will fully accept it during the coming summer. The church-membership now numbers about one hundred thirty-five, and is growing continually.

Sabbath, April 8, I enjoyed the blessed privilege of baptizing eight persons in the Fourth Baptist church. Three of these were young people of the church, taking their first steps in the Christian way; the other five were adults just talking hold of the truth.

CARLYLE B. HAYNES.

## Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference  
M. E. KERN Secretary  
MATILDA ERICKSON Corresponding Secretary

### How the Missionary Volunteer Work Answers the Needs of the Young People

THE Young People's Missionary Volunteer Department was organized, and is being carried on, in the interests of our young people in all parts of the world. It is estimated that fully one third of the one hundred thousand members of our denomination are young people. Thirty thousand young people! Who can measure the responsibility that rests upon some one in their behalf? And upon whom does that tremendous responsibility rest if not upon the senior members of our denomination?

These young people are full of life and activity. They have their conceptions and ideals of life. They have courage and hope regarding the future. But in all these respects they are immature. They need help. They need warnings of the dangers around and ahead of them. They need instruction and direction. Ay, more, they must be laid hold of by a power that will mold them aright while they are in the formative period of life.

To aid in the accomplishment of this great work is the one great object of the Young People's Missionary Volunteer Department. And by the blessing of God, the earnest efforts of the department are being crowned with success. Through the earnest, practical, systematic efforts of the department since its organization four years ago, thousands of our young people have been converted, and are now working earnestly to lead other young people to the Saviour. The aim of the department is not only to prevail upon young people to surrender to Christ, but constantly to grow in grace, and to become successful in soul-winning service. To accomplish this, simple yet vital conditions of spiritual growth set forth in the Scriptures are kept constantly before these young Christians. A constant effort is made to impress upon their minds the importance and value of prayer, Bible study, and the reading of good books.

As we advance in age and experience, we all come to realize more keenly the value of secret prayer and personal study of the Bible. A returned missionary from China, when addressing some candidates for that field, said: "You may live in Chinese houses, eat with chop-sticks, speak Chinese fluently, and even wear a queue; but unless you pray and study your Bible daily, you will be a failure as a foreign missionary." Communion with Heaven is the secret of spiritual growth and successful missionary service. To encourage this daily, constant communion, the department has for four years prepared and sent out the Morning Watch Calendar. Hundreds testify that this little daily reminder is helping them to form the all-important habit of regular secret prayer and personal Bible study. The increase of the circulation of this little booklet among our young people testifies to their appreciation of it. The first number had a circulation of seven thousand, while

the number for the present year has a circulation of over twenty-two thousand, and many orders have come in since the edition was exhausted.

This year the Reading Courses conducted by the Missionary Volunteer Department have an enrolment of about fifteen hundred young people and children. These courses are helping to protect these youth from the destructive influence of pernicious literature by giving them a desire to read that which will help them to build strong Christian characters. One Missionary Volunteer secretary gives expression to the experience of others when she says: "Those who have taken the Reading Courses are anxious for more education, and many of them are in school, or are taking the Correspondence School work."

The Standard of Attainment plan has stimulated many young people to become better Bible students and better acquainted with our denominational history. About one hundred seventy-five young persons have passed the examinations, and hold certificates of Attainment. Many more are preparing to take this test. More than one third of the Missionary Volunteers in Australia are studying Bible doctrines. In a number of conferences, resolutions have been passed recommending that the workers take these Standard of Attainment tests.

God has made the young people's workers in the conferences a means of bringing salvation to many young people. Some time ago one secretary wrote: "I thank God that the Missionary Volunteer organization in this conference has been instrumental in saving seventy-six young people this year." Another reported eighty-three conversions; and still another, one hundred thirty-two. These young people are being saved to serve.

We rejoice to see the interest that is being created among the young people in missionary work; for not only does God's great cause on earth need the young people, but they greatly need the work God has appointed them to do. The world is bidding high for young men and women. They are made the special target for her innumerable inducements; and there is nothing that will so certainly protect our young people against these temptations, or so securely bind them to God's cause, as Christian service. We thank God that he is using the Missionary Volunteer work to help bind their hearts to this precious truth.

The pledge distributed among the young people demands faithfulness in missionary work. It reads:—

"Loving the Lord Jesus, and desiring to co-operate with him in the closing message of salvation, I promise to take an active part in the work of the Young People's Missionary Volunteer society, doing what I can to help others, and to finish the work of the gospel in all the world."

Thousands of young men and women have signed this pledge. It has doubtless spurred them on to greater activity in all lines of missionary work. During the last three years much effort has been given to the temperance cause. Our Missionary Volunteers have held many temperance rallies, circulated great quantities of the Temperance numbers of the *Instructor*, and distributed about twenty-five thousand temperance pledges.

Those who watch the reports of the department must be encouraged by the



progress this good phase of our work is making. Although our conference officers and ministers in home and foreign fields are pressed with many burdens, they are giving this line of work more and more attention. Missionary Volunteer societies are being organized and cared for in all our conferences and mission fields throughout the world. Australasia reports nearly two thousand earnest Missionary Volunteers. In Europe, Africa, and South America, thousands of our young people are receiving new ideals of life and new inspiration to live for God and a lost world through the very practical lines of work being carried on by the Missionary Volunteer Department.

The value of this endeavor for our young people is clearly and impressively presented to us by the picture of two churches. One has put forth no special effort in behalf of her children and young people. Most of the young people of that church have drifted into the world; scarcely any of them have given their lives to the work of this cause. The other church has made earnest efforts to save her young people. A Missionary Volunteer society has been organized and looked after. Note the result. One of that society, when expressing his gratitude for what had been accomplished, said: "The years have flown swiftly by, and to-day those who were faithful in doing the work are taking up the burdens of older laborers. To my personal knowledge two are in the ministry, one is a member of a conference committee, one is director of the normal department of a college, while another is doing efficient work as a conference tract society secretary." Nearly every church has an experience similar to one of these, and surely the results plead eloquently for more earnest efforts in behalf of our children and young people.

Here have been given some of the methods whereby the Missionary Volunteer organization is endeavoring to enlist, to hold, and to train the young people of this denomination; and through God's blessing we believe these methods are all contributing much toward the salvation of our youth, and their preparation for service.

A. G. DANIELLS.

### Missionary Volunteer Institute

THE Lake Union Conference has been greatly blessed by a Missionary Volunteer institute which was held at Emmanuel Missionary College, Berrien Springs, Mich., March 31 to April 9. We had the help of Elder Meade MacGuire and Miss Matilda Erickson during the entire time, and of Prof. H. R. Salisbury for the first few days.

The Missionary Volunteer secretary of each conference in the union was present, as were also representatives from nearly all the societies and from many churches where no society has as yet been organized. Thus about fifty visitors were present; these, with the students at the school and the resident church-members, made a company of about four hundred.

The regular chapel hour each day and an hour each evening were devoted to inspiring talks upon different phases of the young people's work, while the remainder of the day was given to a study

of plans and methods of work, educational features, and missionary problems.

The importance of an individual experience in service, opportunities for missionary work, the influence of reading, the importance of the Missionary Volunteer Reading Courses, the Standard of Attainment, and the Morning Watch were among the topics that received interested attention.

We were glad to have with us Prof. T. M. French, from West Africa. His talks concerning the conditions and needs of West Africa were full of interest, and they aroused in several of the young people a desire to give their lives to God to be used in that needy field.

The entire institute was characterized by an earnest seeking after God, by repentance, confession, and a determined putting away of everything that could hinder the work of the Holy Spirit. The one desire, expressed by nearly all present, was to be baptized for service. The Lord graciously came in by his Holy Spirit, and gave blessings even beyond what we had faith to ask for.

Much time was spent in prayer, both in secret and in prayer bands, and to this fact we attribute the abundant success of the institute.

We believe that every one went away from the institute with a strong determination to be more faithful in service, and with a better preparation to serve; and that those who remain in Emmanuel Missionary College will work and study, henceforth, with a new purpose. The wish that was universally expressed was that we may not be satisfied to live upon the blessing received at this time, but have each day a new experience, which will make us unobstructed channels of light and blessing to others.

MRS. CARRIE R. MOON.

### That Camp-Meeting Was a Success

THERE is a reason why that camp-meeting was a success. God does not spread whitening fields and purple vineyards over uncultivated areas. He waits for man's co-operation. He is no respecter of persons, but he is a respecter of earnest prayer, unwavering faith, and untiring effort. See if you do not detect these three essentials to success in the following extracts from a letter written by a Missionary Volunteer secretary:—

"Some weeks before camp-meeting I wrote to, and visited personally with, about a dozen chosen young people in different parts of the State, and asked them to pray especially for the young people's work at camp-meeting, and to act as leaders of personal work bands at that time. At the close of our first meeting, those present who wished to engage in personal work were requested to remain. An outline of what we wished to accomplish during the meeting in the line of personal work was then given, and the meeting was dismissed.

"Just at the rear of the young people's tent, we had two small tents pitched, one marked Young Women's Rest Tent, and the other Young Men's Rest Tent. These were floored and carpeted, and made as homelike as possible, with table, chairs, writing material, late copies of our papers, and some books; and the young people were invited by our band leaders to go to these

tents for visiting, prayer, and small band meetings.

"We also had our young people's tent decorated with a large sign,—Young People's Tent Meetings at 5:30 A. M. and 5 P. M. Each Day. I also had several mottoes painted on cloth to display at the front of the tent, and changed these every day or two. One about forty feet long read: The Advent Message to All the World in This Generation—The Love of Christ Constrains Us. Other mottoes were: Unless Jesus Christ Is Lord of All, He Is Not Lord at All; It Is the Mission of the Whole Church to Give the Whole Gospel to the Whole World; We Can Not Serve God and Mammon, but We Can Serve God With Mammon; Jesus Christ Alone Can Save the World, but Jesus Christ Can Not Save the World Alone. These gave the young people something to think about while gathering in and waiting for meetings to begin, and attracted quite a little attention.

"A young woman looked after the six young ladies' bands, counseled with their leaders, etc.; and a young man did the same work with the young men's bands. About the middle of the meeting we felt that closer work ought to be done, so we had an early morning prayer-meeting before the beginning of the regular meeting. About twenty of the young men met each morning for the remainder of the meeting for this purpose. There was much good work done by these personal work bands, and as those for whom they worked became interested, and made a start, they were added to the bands. The camp was not restricted, but every one worked where he wished.

"A directory of all camping on the ground was taken by the young people, and we knew from this and the number of young people who made a start, that quite effective work was done throughout the camp. At the baptismal service, fifty-two were baptized, forty-three of whom were under thirty years of age. I am corresponding with these and the churches near or in which they are located, to see that they receive the proper attention from the church officers, and are enrolled as members."

#### A Word to Parents

Are you praying for the conversion of your children? Are you daily asking God to lead those who profess his name to deeper consecration? And now will you not give God a favorable opportunity to answer your prayers? Do you not think that the young people who attended the camp-meeting mentioned above turned away from that gathering better fitted for service, and better equipped to battle against the evils they must meet? Whether your camp-meeting comes this spring or not until fall, will you not begin at once to plan for your children to attend? John, who is not particularly anxious to go, may be the one who will be most benefited by attending. Mary, you say, is so indifferent that she will not go to enough meetings to pay you to send her. Do not be so sure. At one of our camp-meetings, a girl who was very worldly, and manifested a defiant spirit, came to the worker in charge of the youth's meetings, and said, with tears: "I can not hold out another minute. I know you have been praying for me, and I am going to be a Christian."

God is anxious to save your children, but he wants your co-operation. Isa. 49: 25. How suddenly and unexpectedly, often, does the last opportunity slip out of our grasp! It is gone, and we sigh; but it returns no more. This camp-meeting season may not be your last special opportunity to work for the salvation of your children; but to some it will be the last, perhaps to you. Will you not improve it? And then saturate the time of the camp-meeting with prayer, knowing that "the effectual fervent prayer of a righteous man availeth much."

M. E.



THE last assignments in the Reading Courses for this year will soon appear in the INSTRUCTOR. How many young people in your community will complete one of these courses? How many will do so because of the words of encouragement you have dropped from time to time? Several, I hope; for surely John G. Paton could not fail to lead a thoughtful reader to deeper consecration, and he who reads "Christ's Object Lessons" must turn away from its precious pages prepared for better service. The books in the Junior Course are also good. The first contains intensely interesting and useful information; the second is strong in Bible doctrines; while the last is a thrilling missionary story. Encourage your young people to complete the reading.



Do you know that the little Morning Watch Calendar has been making friends with startling rapidity? Although five thousand more copies were printed this year than last, it has been impossible to fill the late orders. What a transformation this year will make in the lives of all who are faithfully keeping their morning appointments with God! What will it mean if the twenty-two thousand Morning Watch calendars that went out from this office are being used daily! Encourage your young people to keep the little calendar where it will be a daily reminder of this important duty.



KEEP sweet-tempered. Hold yourself in check. If you allow yourself to get nervously wrought up over little annoyances, or irritated at the actions or remarks of others, you will be sure to do and say that which will be out of place, and cause you many regrets. Words shot from the bowstring of a tense spirit fly swiftly and may pierce deeply. When you are talking with an angry person, use self-control and remember that "a soft answer turneth away wrath."—*Selected.*



A WOMAN working in one of the great paper-mills of Glasgow was converted through the efforts of a city missionary, and became a person of great devoutness of character. She described the process of her salvation in these terms: "I was like the rags that go into the paper-mill. They are torn and filthy, but they come out clean, white paper. Such a work as this is what Jesus is doing for me."—*Selected.*

## 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

### Suggestive Program for Fourth Sabbath Home Missionary Service<sup>1</sup>

(To Be Held May 27, 1911)

OPENING SONG: No. 498 "Christ in Song" (old edition, No. 382).

PRAYER.

SECOND SONG: No. 362 "Christ in Song" (old edition, No. 321).

FIRST READING: "How to Hold Bible Readings."

A FEW MEMBERS might be prepared to give interesting testimonies concerning help received from Bible readings.

SECOND READING: "A Practical Missionary Movement."

MONTHLY REPORT of missionary work done.

PASSING OF REPORT BLANKS.

FOURTH SABBATH COLLECTION. Report blanks may be dropped into basket with collection.

CONSIDERATION OF PLANS of work for following month.

CLOSING SONG: No. 793 "Christ in Song" (old edition, No. 549).

### How to Hold Bible Readings

(First Reading)

THE giving of Bible readings has proved a very efficient means of imparting religious instruction to inquiring minds. To ask a question or make a statement respecting the truth contained in a Scripture text, at once calls attention to the subject, or a particular branch of it, which may be under consideration, and thus tends to impress it vividly upon the mind. If wisdom is exercised in framing the question or statement, and a text is selected for the reply that directly and plainly answers the question, without explanation or comment from the person conducting the reading, then the reader has on his own mind what the Word of God says, and not merely men's opinions or reasonings.

In giving the readings, it is well to bear in mind that our readers may be persons who are not familiar with Bible subjects; and for this reason, particular care must be taken not to confuse the mind by mixing subjects, or calling attention to more than one subject in one reading. For the same reason it is best for those who prepare the readings to

<sup>1</sup> In most churches this suggestive program occupies the Sabbath forenoon hour, being postponed, on special occasions, until the following week. In city churches conducting evangelistic efforts, and largely attended by non-believers, it may be advisable to hold this service Sabbath afternoon, preceding the weekly prayer-meeting, or possibly in several church districts simultaneously, as the church missionary committee may decide.

A. J. S. B.

select such scriptures as bear directly upon the subject they would elucidate, and to arrange them in a way that will systematically open the subject. Avoid the use of texts that will lead to side issues, or open controversy or debate on other topics than the one you are desirous of bringing to the attention of your reader.

To illustrate: If you are taking up the subject of Christ's second coming, it may be opened by asking the question: (1) Did our Saviour promise to come again? This might be answered by quoting John 14: 3: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (2) How will he come? *Ans.*—"Behold, he cometh with clouds; and every eye shall see him: . . . and all kindreds of the earth shall wail because of him." Rev. 1: 7. (3) What was the testimony borne to those who saw him ascend? *Ans.*—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

Having advanced thus far, when we come to speak of the object of his coming, it makes some difference whether we introduce such a text as Rev. 22: 12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be;" or one like 2 Thess. 1: 7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

By using the former text in this connection, we have a simple statement that, at Christ's second coming, all will receive according to their works; but in the latter text we introduce the subject of everlasting punishment, which would be quite likely to divert the minds of our readers from the direct topic of the Lord's personal coming. The doctrine of everlasting punishment should have its appropriate time and place in our course of readings, but it would better not be mixed with this reading or any other very early in the course of readings.

It should not be deemed essential in preparing a Bible reading that we present all there is in the Bible on the subject we may have before us. From fifteen to twenty texts have been thought sufficient for most readings, rather than to get so many before the mind that the reader can not retain them. It is better to have a few plain, pointed texts, arranged in a connected manner, than to have so many that only a confused impression is left upon the mind.

It would also be well for the individual who is to give the reading to be sure that the subject thereof is clear and distinct to his own mind, not because he is familiar with it, but because it is made so by the texts that he is to use in said reading. It might be a good plan to criticize the reading before giving it, as if you knew nothing of the subject, and, like those to whom you are to give the reading, were hearing it for the first time. With this thought in mind, see

what idea you would get from the scriptures presented.

Some who have never had the opportunity of attending a course of instruction in Bible readings, wish to do good, and to introduce the truth by holding readings with their neighbors. Such inquire if we would advise taking the book called "Bible Readings" along, and giving readings from that. I would not advise thus taking the book, even if I wished to use the readings in it, unless it might be to read some of the historical facts. In case I wished to use a reading in "Bible Readings," I would think it preferable to copy on a slip of paper, which I could put in my Bible, the texts and questions I wished to use, rather than to read the questions from the book.

In giving Bible readings, it is highly important to consider the order of subjects presented. The time was when an almost stereotyped plan was followed. Beginning with Daniel 2, 7, and so on, ten or twelve readings were given; then conversion or some other subject having a practical bearing on the conscience of the reader, was introduced. This was about the same plan that was followed by the ministers in presenting the truth in new fields. But our ministers are finding out a better way. They now introduce the power of Christ and the power of his Word as soon as practicable; and why should not the Bible workers do so too? On this point I quote a few words from Elder G. B. Starr:—

"Bible readings, as well as sermons, should be remodeled. We should not even keep the old outlines, the old 'shucks,' as it were, and endeavor to work new life into them. Instead, let every reading be arranged with the view of teaching Christ, first and last and all the time, and of teaching nothing but Christ."

As an illustration of this manner of working, he refers to a method of treating the work of redemption through Christ, and says: "We might begin with a reading on creation, comparing Genesis 1 with John 1, Colossians 1, and Hebrews 1, showing Christ as the Creator. Here the Sabbath should be introduced, and Christ as its author, no allusion being made to its change or to any difference of opinion on the subject. What an opportunity is here offered to lay the foundation for further study! Then follows the fall of man; Satan and his connection with it; who Satan is, and the nature of his work. Then the wonderful plan of redemption, as shown in early promises and types; then Christ in the prophecies; and the prophecies of the nations of the earth as they relate themselves to the plan and work of redemption. In taking up the papacy, why not treat it under the head of Antichrist,—his work in opposing Christ,—and compare the mystery of godliness with the mystery of iniquity?" So also in considering the question of immortality, he suggests treating it as "life through Christ only." Thus Christ is exalted in our work all the time.

This course was followed years ago by those giving instruction in the Chicago Central Bible School. The Lord drew near to us in the class exercises; and those who were giving the readings according to this plan saw a marked and rapid change in results obtained, which was a good token of the Lord's approval.

One of the most essential things in giving Bible readings is a close connection with the Lord, that he may guide our minds as to what reading to give, and also what scriptures we should use in giving a reading to any particular case; for there is a marked difference in cases. We can not have a stereotyped set of readings that will fit every individual whom we may meet. If those giving the readings live near the Lord, and seek his guidance, he will lead them to select the proper texts for each individual, and sometimes in the midst of a reading will bring to their minds texts to use,—texts that they had not thought of using when they were preparing the reading.

All engaged in the work of giving Bible readings should become more and more familiar with the Scriptures every day; then the Lord, as occasion may require, can bring to their remembrance what he sees is for the best good of those to whom they may be giving the readings.

J. N. LOUGHBOROUGH.

### A Practical Missionary Movement

(Second Reading)

THE sanitarium relief campaign has now been before us long enough, and has made sufficient progress, to demonstrate that it is a practical missionary movement. Originating with the dedication of the book "Ministry of Healing," a movement was begun by which considerable financial assistance would come to our sanitarium work. Conditions of financial need in a number of our sanitariums led to an organized effort for the sale of this book in the United States. The author, the publishers, tract societies, and all our conferences have joined in the effort; and now our people everywhere are uniting to make it a success.

The campaign provides for the sale of *Life and Health*, in connection with "Ministry of Healing." Three years were allotted for fulfilling the requirements of the campaign; namely, that each member sell at least two copies of the book and five copies of the journal each year. The time is ample, and the terms are simple enough to permit almost any one under almost any conditions to perform his part. Of course it is permissible and even desirable to complete the work in less time, as some propose to do, and also to do more than the specified amount. Some have already sold more than their individual share of books and journals, and are still at work.

The reports coming in are verifying the predictions that have been made as to the results of this movement. Its primary object begins to be realized in actual cash income to some of our sanitariums. The monthly statement of one sanitarium shows the receipt of \$712.50 from the campaign in its conference. Another reports that money is coming in to make it possible to pay interest-bearing debts. Others report material help being received, and thus courage comes to those who are bearing burdens of financial pressure. The full cash returns of this campaign should amount to nearly half a million dollars. To secure this much-needed money in the manner provided by this campaign, is certainly a practical matter. We are told that by

the sale of our relief books, much money may be raised for the work of our institutions, leaving our people more free to give of their means for the opening of the work in new missionary fields. See "Testimonies for the Church," Vol. IX, page 80.

The statement that by the sale of "Ministry of Healing" many persons will be brought to our sanitariums, is also being verified in fact. In presenting the book to people, opportunity is given to direct those who are sick to our health institutions; and as people read it, they become interested in this part of our work. This means a further help to these enterprises by developing for them a constant patronage, which is essential to their financial success. Thus may we render effectual help to an important missionary branch of our cause by a little effort on our part. This is practical, and this feature alone is reason enough for us to engage in this campaign.

The financial returns, however, are not all that we may expect from this effort, nor are they even first in importance. Many persons will find healing for physical infirmities by being brought to our health centers. Much suffering will be relieved or avoided by the good and plain instruction received from the health publications sold. The sale of about four hundred thousand copies of "Ministry of Healing" and nine hundred thousand copies of *Life and Health* will surely do much toward making natural law plain, and encouraging obedience thereto, thereby reducing the sum of human suffering and woe.

Of still greater importance is the precious privilege afforded of bringing spiritual blessing to many souls. There are sin-sick ones who find the way to the Great Healer by means of their physical restoration. Many experiences that are being reported indicate clearly that the good thus accomplished is beyond measure. Our good missionary book is leading many into a fuller study and knowledge of Bible truth. Interest is aroused, and inquiries are made as to other phases of our work and belief. Other books are requested and are read. In various ways people are being led to an acceptance of the truth and into a fuller Christian experience. The final harvest alone will tell the results of this movement, in souls saved.

This service is a blessed one, and many are bearing witness thereto. Space will not permit relating even a small part of the grand experiences enjoyed by those engaging in this work. It does not take much to prove the precious promises that have been made concerning it, and those who try to do something find full reward for their efforts. Even those who enter upon the work with hesitancy and with a feeling of inability, are surprised at the results. A new experience in effectual missionary work and in the joy that attends it, is realized. As in our former relief campaign there were many who developed working ability, so now there are those who are learning how to do practical missionary work. How shall we estimate the sum total of benefit to our own people in this movement of missionary co-operation?

There is nothing difficult or intricate about this work. One does not need to be an experienced canvasser or "know how to sell books" in order to do his

part. People will buy good books when given an opportunity to know what they are. "Ministry of Healing" appeals to all classes. Its contents and general make-up make it a ready seller. Many of our people say it is the easiest selling book they have canvassed for. A number of books have been sold by merely leaving a copy with a friend or neighbor. Ministers are found who are glad to secure it and to recommend it. Temperance workers gladly receive and endorse it, and in some instances aid in its sale. It may be sold outright, or a copy may be used to take orders with. The best preparation for selling it is a personal knowledge of its contents.

A good field for its sale is offered among business men. To call their attention to the book and the plan of relief upon which it is sold, will in most cases result in a sale. Some even buy several copies for friends or employees. One brother in a town where we are well known took orders for ninety copies in two days in the business houses. One bank took eleven books. Others bought a number to use as presents. We need not hesitate to offer this precious volume to any one.

Many favorable things, likewise, may be said regarding our excellent health journal. *Life and Health* is meeting with a popular reception; its sale and circulation are making remarkable progress. No one need fear to undertake its sale, and all may feel a satisfaction in having placed in some one's hands that which may result in much good. In ordering and remitting, state that you are working for the sanitarium relief campaign fund. Our foreign ten-cent magazines may be substituted where desirable.

Let those who have not yet done anything, now make a beginning. Churches that have not yet entered upon the work should make up an order from their members of from two to six books each. Send to the State tract society or other source of supply. If cash can be sent, this should be done, but arrangements are generally made for securing time in which to sell the books and pay for them. Transportation charges are paid from the office. Printed canvasses and instructions may be had. Books may be had in German, Danish-Norwegian, and Swedish, all at the same price.

More than one year is already gone. We should make an earnest effort to get our share of this work done within the allotted time. But to finish a task, it is necessary that it should have a beginning. Do not delay to make it. Much is lost by delaying; but a great deal is gained by working.

L. A. HANSEN.

### Personal Missionary Work

AGAIN the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.—*John 1: 35-46.*

## 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  
S. B. HORTON - - - - - Assistant Secretary

### A Vermont Memorial Against Sunday Laws

THE following memorial was communicated to the Twenty-first Congress by the citizens of Windham County, Vermont:—

*"To the Senate and House of Representatives of the United States of America in Congress assembled:*

"The memorial of the undersigned, in behalf of the citizens of the county of Windham and State of Vermont, respectfully represents:—

"That your memorialists have observed with unfeigned concern the efforts which have been made, and, as they believe, are still being made, to procure the passage of a law of Congress, prohibiting the transportation of the mail on the first day of the week; and although your memorialists repose entire confidence in the wisdom of the national councils, yet are they impelled, by a sincere conviction of the pernicious tendency of the proposed law, to approach your honorable bodies, and respectfully submit their views to your consideration.

"Your memorialists would not have deemed it their duty to come before the national legislature at this time with any expression of their sentiments, if the petitioners against Sunday mails had founded their request in motives of state expediency or public convenience; but they have remarked, with anxiety and alarm, that the proposed law is solicited on the assumed ground that the first day of the week is set apart by God for rest and religious worship. This request is a source of anxiety to your memorialists, because it presents to your honorable bodies a question of a purely religious nature; and of alarm, because the decision of that question necessarily involves a principle dangerous, as they believe, to the rights and liberties of the citizen. . . .

"Your memorialists also believe that the proposed measure is obnoxious to an insurmountable objection, derived from that clause of the Constitution which prohibits Congress from passing any law respecting an establishment of religion. The cautious phraseology in which this prohibition is expressed is worthy of notice, as evincing an extreme jealousy of all governmental interference in matters of religion. . . .

"Your memorialists can not discover any real force in the arguments by which the petitioners against Sunday mails have endeavored to fortify their request. The petitioners object that the present law compels the citizen to violate the sabbath. If, by this objection, they mean to affirm that there is any legal compulsion in the case, the position is evidently false, inasmuch as all contracts with the Post-office Department are purely voluntary; but if they intend a moral compulsion arising from pecuniary inducements, then, indeed, it has been well answered that their affected piety becomes the mere pretext of a mercenary speculation. . . .

"Against the union of church and state all history raises its warning voice. Religion becomes corrupted and debased by the alliance, and sinks into an intolerant superstition; and civil liberty never yet found a deadlier foe than bigotry armed with the sword of temporal power. . . .

"The true religion of the mild and merciful Jesus, like her Author, is meek and humble: she never aspired to earthly dominion nor sought aid from the arm of civil power; the scepter and the diadem of temporal sovereignty are as a brittle reed in her hands and a crown of thorns on her head. Relying on her own excellencies, she defies all human opposition, and spurns away the support of all human legislation, as a species of defense suited only to a false and bloody superstition."

Among the resolutions adopted by this convention were the following:—

"Resolved, That all legislative enactments intended to prohibit the transportation and opening of the mail on the first day of the week are opposed to the spirit and letter of that Constitution which forbids a preference of one religious sect over another, and guarantees equal rights and privileges to all."

"Resolved, That Col. R. M. Johnson is entitled to the applause and gratitude of his countrymen for his bold and manly efforts in resisting the repeated attempts of the Christian party in politics in obtaining the passage of a law prohibiting the opening and transportation of the mail on the first day of the week, and for his able and talented reports against the prayer of the various petitions for the same."

The above excerpts are taken from "American State Papers," pages 303-311, dealing with the Post-office Department; and while reminiscent, they are presented to illustrate the views of our early congresses on the subject of Sunday laws. Perhaps the best epitome of these views is to be found in the report of Col. R. M. Johnson, in the Sunday Mail Report of 1830, in which it was stated, among other things: "It is perhaps fortunate for our country that the proposition [demand for Sunday law] should have been made at this early period, while the spirit of the Revolution yet exists in full vigor."

**Brief Mention**

THE churches of the District of Columbia Conference have passed resolutions protesting against the passage of the Johnston District Sunday bill (S. 237), and have sent them to the Senate.

A SERIES of interesting incidents is to be found in the following circumstances and personages connected with Sunday legislation: Senator Johnston, of Alabama, is the father of the proposed Sunday law for the District of Columbia now pending in the Senate; Congressman Ben Johnson, of Kentucky, is the chairman of the House Committee on the District of Columbia; Col. Richard M. Johnson, of Kentucky, was a member of both Senate and House, and fathered the famous Sunday Mail Reports, which advised against the enactment of Sunday laws by Congress; the biographer of Alexander Campbell (Christian denomination) claims that he rendered valuable assistance to Colonel Johnson in the preparation of the Sunday Mail Reports ("Memoirs of A. Campbell," by R. Richardson, Vol. I, pages 536, 537). S. R. H.

**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 MEETINGS

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. 17-29  
 Wales ..... Aug. 24-27  
 South England ..... Aug. 31 to Sept. 5

**Southern Idaho Camp-Meeting**

THE annual camp-meeting of the Southern Idaho Conference will be held at Ontario, Ore., May 18-28, 1911. A workers' meeting, beginning May 11, will precede the camp-meeting. Bible studies will be conducted. We cordially invite our brethren and sisters to attend the workers' meeting. We are promised good help from the General and union conferences. We expect the largest and best meeting in the history of this conference.

Those who camp on the ground will be furnished family tents free of charge; if the tents are floored, the lumber will be charged. A dining-tent will be operated, where wholesome meals will be served at reasonable prices. Cooked foods will be on sale at the kitchen tent.

We expect to secure the usual reduced rates on the railroads. To obtain the benefits of these, those who come by rail must secure from railroad agents receipts for all tickets purchased, stating the purpose of the trip. Bring these receipts to the camp-ground, where they will be signed by the secretary of the conference.

We earnestly urge all our brethren and sisters throughout this conference to come and bring their children with them, praying that the Lord will abundantly bless the services.

J. M. WILLOUGHBY.

**Bound Volumes of the "Protestant Magazine"**

ALL numbers of Volumes I and II of the *Protestant Magazine* are bound in one neat cloth binding, making a large book of 450 pages, containing information of the greatest importance to our ministers, workers, and people at large; providing them with reliable, assembled, up-to-date data in convenient form, which will be very helpful and effective in their work.

**Partial Contents**

Note some of the subjects treated in this volume: The Roman Catholic Program (for America); The Same Papacy; The Meaning of Antichrist; The Papacy in Prophecy (four articles); The Readjustment of History (two articles discrediting Protestantism); The Papacy in Politics (three articles); The Rediscovery of a Vital Doctrine (Justification by Faith, the Mainspring of the Reformation); Romanizing the United States; Errors of Modern Theology; Babel and Babylon (world-power in religion); Origin of the Papacy.

Destroying the Foundations (the character of the teaching in some leading American colleges and universities); Evolution—Its Relation to Sin and Salvation; A False Master; The Daniel Foreview of Romanism; The Church of Rome and the Religious World-Empire.

The True and Counterfeit Gospel; The Headship of the Church; The Spiritual Decline of the Churches; The Attempted Healing of Babylon; The Higher Criticism Untenable,—Whence It Proceeds and Whither It Leads; A Roman Catholic Warns Protestants; Rome's Substitute for Christ; The Doctrines of the Roman Catholic Church (containing the eleven articles following the Nicene creed); The Master Stroke of Rome's Policy.

Casting the Papal Net for Government Officials; Protestant Principles Repudiated; The Dictates of Hildebrand (containing arrogant claims of the Papacy to unlimited power over church and state, translated from the Latin); A Higher Critic Under Fire; The Churches of the Reformation Versus the Church of Rome; Roman Catholic Justification; Episcopal Oath of Allegiance to the Pope; Tradition Supplanting Scripture in the Roman Catholic Church.

The Consistent Intolerance of the Roman Catholic Church (The Fairbanks-Roosevelt-Vatican affair); The "Unanimous Consent" Principle Applied to a Famous Text (an important comment on Matt. 16:18); The King's Oath; Molding Public Sentiment (in favor of Rome); On the Prophecies Respecting the Church of Rome (two articles with important historical data); Protestantism Versus Catholicism; A Physician's View of Christ's Miracles.

Surrendering to the Papacy; Spain and the Vatican; The Change in the King's Oath (Roman Catholic interpretation of this action); True and Counterfeit Christianity; Pope Pius X and the Reformation; Mary, the Hope of Sinners; The Pope's Encyclical in Protestant Germany; The Deity of Christ; The Primitive Church and Primacy of Rome (two articles); Some Principles Established by the Vatican Council.

The Old Paths; The Predicted Catholic Revival; A Basic Difference Between Roman Catholicism and Protestantism; The Conversion of America to the True Faith (The Catholic Mission Movement in America); A Roman Catholic Prison (the case of Mabel Wellington, who was confined in a Catholic institution for a period of years, and who was awarded \$4,000 damages by the civil courts of Michigan); Fallacies of the Higher Criticism; Did Christ Found the Papacy? The Canon Law (the pontifical power in civil and spiritual jurisdiction, the original Latin, with the translation).

Many other subjects besides these cited are treated in this volume. There is also much strong editorial comment, and twenty-five or more pages of news notes, extracts, etc., giving significant paragraphs relating to Romanism and decadent Protestantism.

This volume also contains thirteen full-page illustrations, finely printed, which are of real historical value. The book is sewed with thread (not stapled with wire), and can be furnished in manila paper cover for \$1, and in full cloth for \$1.50.

Address the Protestant Magazine, Takoma Park, Washington, D. C.

N. B.—The *Protestant Magazine* is published quarterly at 25 cents a year. Single copy, 10 cents. The last issue is worth many times its price, because of the important matter it contains.

**Publications Wanted**

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

Dr. E. O. Dickerson, Clarksville, Tenn.

James Harvey, 1373 Grove St., Oakland, Cal., paper and tracts.

Mrs. Esther Newman, Ong, N. D., Jewish, Finnish, and Russian literature.

Mrs. E. L. Marley, 1507 Seventeenth Ave., Meridian, Miss., papers and tracts. REVIEW not desired.

E. W. Wolfe, Box 177, Provo, Utah, large supply of the *Signs of the Times* and other papers, also tracts.

**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

LAKE UNION CONFERENCE

North Michigan, Gladstone..... June 19-25  
 North Michigan, Traverse City.....  
 ..... Aug. 24 to Sept. 23

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, Baton Rouge..... July 27 to Aug. 6  
 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

Sara Cornforth, Rodeo, N. M., *Signs of the Times, Youth's Instructor, Little Friend, Gospel Sentinel*, tracts.

Mrs. Lizzie Symons, Route 1, Sterling, Mich., monthly and weekly *Signs of the Times, Life and Health, Youth's Instructor, Life Boat*. REVIEW not desired.

### A Truly Great Paper

#### The Tercentenary Special of the "Signs of the Times Weekly"

THE leading articles of this great Bible number of the *Signs of the Times* weekly are as follows:—

"The Annals of the English Bible," by M. E. Olsen, tells how men of God labored, and even died, to give the people of England the Bible in their own language, from early ages till their efforts were crowned by the King James Version of 1611. It reads like a romance.

"Later Revisions and Versions," by the editor. A brief sketch of later revisions, and



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the real need which brought out the Revised Versions, the best translations in the world.

"Influence of the Bible on the English Language," by L. A. Reed. A telling review of the effect of the Bible on the English language, moral as well as literary. We are drifting from it now.

"The One Living, Ever Present-Day Book," by George W. Rine. The Bible is not out of date; it is not an ancient classic; it meets the needs of to-day, full of the sympathy and life of God.

"The Power of the Word to Save," by C. L. Taylor, brings before us concretely the fact that, as of old, so now, the Bible has power to save from sin and its consequences. It is a living Word.

"Blessings of Bible Study," by Mrs. E. G. White. One of the best from the pen of Mrs. E. G. White, presenting before us the Bible, and the Bible alone, and all human authority or opinions subject to that.

"The Bible and Religious Liberty," by W. A. Colcord, clearly sets forth that the religious liberty manifested in its full flower in America as nowhere else in the world, was born of the principles declared in the Bible, and taught by Jesus, the Saviour of men.

"Important Dates Regarding the Bible," by the editor, gives in chronological order all the dates of the important versions and translations of the Scriptures, from B. C. to the present generation.

#### Extracts From Great Men on the Bible

We know of no magazine, no journal, no periodical publication whatsoever, not even the great Bible Society publications, that gives

in any one number or any five numbers, the information which this issue of the *Signs of the Times* of May 9 contains. Every one at all interested in the Bible—Christian or infidel—would pay five cents for it if the opportunity were offered him. And there is soul-saving in it also.

#### Prices

This important special number of our pioneer missionary paper will be furnished to those interested in its circulation at a very reasonable price. Every reader should see that his friends have the privilege of reading its pages. Do not permit this opportunity to pass without using some copies of this splendid number. It will be sent out at the following rates: 10 copies, 25 cents; 20 copies, 50 cents; 40 copies, \$1.

Order through your tract society.

This special Bible number of the *Signs* is the first number of the new Message for Today series, and is dated May 9, 1911. The 25 numbers of this series will be sent out at the rates given below:—

|                                   |             |
|-----------------------------------|-------------|
| Single subscriptions              | .....\$ .90 |
| 5 or more to one person, each     | ..... .60   |
| 5 or more to separate names, each | ..... .65   |

Address Signs of the Times, Mountain View, Cal.

#### "Signs" Magazine for June

THE June number of the *Signs of the Times* magazine appears with a beautiful and appropriate cover, illustrating the prophecy of Dan. 12:4. It contains a number of leading articles. One of the special articles, by the editor, is entitled "Many Shall Run To and Fro." In it is shown the providence of God in the great inventions of the past hundred years or more, the extent and results of those to-day, and how all these are for a purpose,—the giving of the gospel in this generation.

#### Other Important Articles

"Millions for Minutes," by M. C. Wilcox, showing the intensity of the times and conditions in communication and transportation.

"France and the Reformers," by Mrs. E. G. White. An article of great force and special interest just at this time.

"Aspects of Psychic Healing," by Prof. George W. Rine, is a valuable study of this subject, and shows the delusive methods of the enemy in contrast with the work of Christ.

"The Final Conflict," by F. M. Wilcox, shows the intensity that to-day marks the struggle between the forces of good and evil; the fulfilment of important prophecies.

"England and the Reformation," by E. E. Andross. "The Breaking Day," considered in the following steps: Britain's Part, The Reforming Power, Two Parties Developed, The Cause of Apostasy, and the Fruits of Apostasy.

"The Promise to the Fathers," by William Covert. An interesting study in Old Testament history.

"Sane and Scientific Eating," by Dr. David Paulson, M. D. The Human Furnace, Diabetic Clinkers, Heat- and Energy-Producing Food, The Backbone of a Meal, Fruits and Vegetables the Dietetic Storehouse for Mineral Salts, Milk and Eggs, Natural Meat Substitute, and Eating Clinkers, are some of the subheadings of this strong article.

There are also several pages of stirring current topics. The illustrations are unusually good. In all, it is an excellent number, and should be widely circulated.

Prices: 5 to 40 copies, 5 cents each; 50 copies or more, 4 cents each.

Order through your tract society.

#### 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*.

#### 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.

#### 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.

### 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.

### 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.

FOR SALE.—Ten-room house; modern porches, screened in lower flat; rents for \$15 a month; four lots; fruit trees. Price, \$2,700; \$100 down, the rest can remain as party would like. T. N. Hunter, 216 E. Florida St., Hanford, Cal.

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.

VEGETABLE COOKING OIL.—Best sanitary shortening. 5-gallon can, \$4.50; two cans, \$8.50; eight 1-gallon cans, \$7.75; ½ bbl. (about 32 gallons), 75 cents a gallon. By freight from Louisville or New Orleans. Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—One lot, 100 x 150 feet; seven-room house, besides bath-room; barn and windmill. One-half mile from Lodi Normal Academy. Buggy, organ, and house furniture. Price, \$2,100. One-half down, balance in suit. Address Mrs. F. W. Hender, Lodi, Cal.

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

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## Obituaries

McCrea.—Fell asleep in Jesus, April 11, 1911, at Sandpoint, Idaho, Margaret Ellen McCrea. She united with the church in Spokane, Wash., in October, 1882, and from her girlhood lived a humble, active, Christian. Being a faithful church-school teacher, she leaves a large circle of loving children, besides father, mother, brother, and sister to mourn.

E. W. CATLIN.

DIXON.—Died in Clinton, Maine, April 9, 1911, Sister Eunice B. Dixon, aged eighty-two years. She accepted present truth more than forty years ago, and was a truly devoted Christian. She leaves one son, a sister, and other relatives to mourn. The funeral service was conducted by the writer. Text, 1 Cor. 15:54.

P. B. OSBORNE.

(Atlantic Union Gleaner, please copy)

CLARK.—Daisy L. Clark was born in Clay-ton County, Kentucky, June 10, 1875, and died in North Vernon, Ind., April 13, 1911. Her mother, husband, and four children survive to mourn their loss. About a year ago Sister Clark accepted present truth and united with the North Vernon church. Services were conducted by the writer, a large and sympathetic audience being present.

A. L. MILLER.

SAMPSON.—Died at Wenona, Ill., April 14, 1911, Mrs. Lucy H. J. Sampson, aged seventy-eight years. Sister Sampson was born in Bethard, Conn., in 1833, and was married to Geo. R. Sampson, Oct. 25, 1862, who died Nov. 20, 1902. For many years Sister Sampson had been a firm believer in the truths held by Seventh-day Adventists, and a faithful member of the Streator church. Words of comfort were spoken by the writer, from 1 Thess. 4:13, 14.

J. C. HARRIS.

TRUSSELL.—Cathren M. Millard was born in Berlin, N. Y., Nov. 2, 1836, and died April 10, 1911, aged 74 years, 5 months, and 8 days. She was married to Alva Vincent, Nov. 26, 1853. To this union, which lasted fifty years, were born three children, one of whom is still living. Six years ago she was married to Wm. Trussell, who survives her. Thirty-five years ago she heard and accepted the views of Seventh-day Adventists, and remained faithful till death. The Muir and Lyons church will miss her faithful attendance, as she was always present to take her part in the Sabbath service. She rests in hope.

E. VAN DEUSEN.

TAMMINGA.—John Tamminga was born in Germany in 1840, and died at his home near Plainfield, Wis., April 8, 1911, aged 70 years, 4 months, and 5 days. In 1868 he came to America, and settled in Freeport, Ill., where he lived for ten years, when he moved to his present home near Plainfield. Twenty-five years ago he and his wife accepted present truth, and united with the Seventh-day Adventist Church, of which he was a faithful member until death. He died in full faith of having a part in the first resurrection. His companion and ten children are left to mourn. Funeral services were conducted by the writer in the Plainfield Seventh-day Adventist church.

F. F. PETERSEN.

HILL.—Marie Hill was born Feb. 14, 1895, and fell asleep at her home in Erie, Pa., April 16, 1911, aged 16 years, 2 months, and 2 days. Marie was religiously inclined all her life, was raised in the faith of the soon-coming Master and the true Sabbath, and closed her eyes for her last sleep with the positive assurance of awakening to behold her Saviour coming to claim his own. She was a comfort to her mother and father, and an encouragement to her two brothers, all of whom will greatly miss her. Her Christian influence was also felt by her school companions and all her associates. She was laid to rest in the beautiful cemetery at Erie, and there awaits the call of him whom she loved to serve in this life. Words of consolation were spoken by the writer at the funeral service.

I. G. BIGELOW.

JENSEN.—Gussie Jensen was born in Lexington, Tex., April 25, 1888, and died at Austin, Tex., April 12, 1911, thus lacking only thirteen days of being twenty-three years old. Early in life she was converted, and later she united with the Seventh-day Adventist Church, remaining a faithful member until her death. Her sickness, which was of several years' duration, was borne with patience. From day to day she manifested a true Christian spirit, thus pointing others to the Saviour. Her father, a brother, and three sisters are left to mourn. Funeral services were conducted in Austin, also in Lexington, where she was taken for burial. Words of comfort were spoken by the writer.

E. L. NEFF.

MESSER.—Died at the home of her parents, near Toppenish, Wash., April 11, 1911, Iva I. Messer, aged twenty-three years and eleven days. Iva was born at Frazee, Minn. When twelve years of age, she accompanied her parents to Grotto, S. D. Two years later she was baptized and united with the Seventh-day Adventist church at Webster. After coming to Washington, she united with the Granger church. Iva will be greatly missed in the family circle and by her friends and relatives, also many friends, to mourn; but we believe our loved one sleeps in Jesus. Funeral services were held in the Springdale M. E. church, Rev. Spaulding officiating.

PEARL V. MESSER.

WHEELER.—Alice Katherine Dwelley was born in Portsmouth, N. H., March 1, 1829, and died at Royal, near Cottage Grove, Ore., March 1, 1911, having lived exactly eighty-two years. She was married to S. F. Wheeler sixty-two years ago the thirteenth of last May, and accepted the truth thirty-five years ago. About twenty-four years ago she came to Oregon locating in this vicinity, where she remained until the time of her death. She leaves four sons, two daughters, and other relatives, also many friends, to mourn; but they are comforted by the thought that when the Life-giver shall come, she will hear the glad words, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

KATHLEEN M. BLACK.

(Atlantic Union Gleaner, please copy.)

JACOBS.—Luther A. Jacobs, oldest son of Mr. and Mrs. George Jacobs, was born in Dubois County, near Jasper, Ind., May 27, 1888, and died at Princeton, Ind., March 22, 1911, aged 22 years, 9 months, and 23 days. He united with the Seventh-day Adventist church at Mount Zion, Ind., at the age of fifteen, and remained a faithful member until his death. He was a kind and obedient boy, and was loved and respected by all who knew him. He leaves a father, mother, one brother, and two sisters, besides other relatives and friends, to mourn. He was laid to rest in the Princeton cemetery, to await the call of the Life-giver. Funeral services were conducted by C. C. Edwards, pastor of the First M. E. church of Princeton, Ind.

R. E. B.

BAKER.—Stella Antoinette Baker was born at Ashtabula, Ohio, Oct. 6, 1852. While still a child, she moved with her parents to Iowa. There, in 1870, she was married to Alonzo L. Baker. With her husband she came to California, heard Elder Loughborough preach the advent message in 1872, and was convinced that this message was present-day truth. Mr. and Mrs. Baker returned to Iowa, whence, a few years later, they moved to Colorado. In 1900 she returned to California, and lived at Healdsburg until her death, which occurred April 8, 1911. During the last two years of her life she was practically helpless, yet her patience, cheerfulness, and trust in her Heavenly Father were constant and complete. While the family lived in Colorado, she and her aged mother and her eldest daughter were baptized, and united with the Seventh-day Adventist Church. The husband and four children survive her. Sister Baker was laid to rest in Oak Mound Cemetery, at Healdsburg, April 9. Words of hope and comfort were spoken from 1 John 5:11, 12.

GEORGE W. RINE.



WASHINGTON, D. C., MAY 11, 1911

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WE begin in this number an interesting series of articles from Elder J. O. Corliss, on the "Prophetic Gift." Brother Corliss deals with some phases of this question not usually studied. We bespeak for this series a careful perusal.

THE camp-meeting season opens today in the North Pacific Union Conference. It is expected that Elder W. A. Westworth, from China, will be able to attend the meetings in this union, and also Elder A. J. Haysmer, secretary of the North American Negro Department.

THE *Signs of the Times*, weekly, will issue soon a special Bible number. Every reader of the REVIEW should have a copy of this valuable number for personal study and reference. It will be found particularly valuable, also, for presentation or sale to friends and neighbors. Read a description of this number on page 22.

OUR missionaries in foreign lands recognize that they must make the most of the meager facilities which they have at hand in the promotion of the work. While they must of necessity depend upon help supplied them from the home field, they also seek to develop every possible resource on the mission field. This spirit on their part should lead those at home to co-operate all the more earnestly with them in their efforts to advance the gospel. Read what Elder J. S. James says regarding this on page 8.

WE are glad to greet in Washington Brother C. N. Lake and wife, of California, who are visiting friends in the East, preparatory to leaving for Japan, where Brother Lake is to take charge of our Japan Mission publishing work.

SUNDAY, May 21, has been set apart by several denominations for the further promotion of the temperance cause. On that day, church services will be held in the special interest of temperance. The day has been named "Temperance Sunday." Our people should make good use of this favorable opening for the sale of the *Temperance Instructor*.

WE are glad to hear of the return to Singapore of Elder G. F. Jones, who a year or more ago was compelled by ill health to go to West Australia. He is so far improved that he is able to join in the work again. We hear also of the safe arrival in Singapore of Elder R. P. Montgomery and wife, who went out from the Foreign Mission Seminary in February.

ON request from the Review and Herald Board, the General Conference Committee has released Brother C. M. Snow from the assistant secretaryship of the Religious Liberty Department, to give his time wholly to editorial work. The committee has invited Elder S. B. Horton, religious liberty secretary of the Atlantic Union, to act as assistant secretary in the general department. Elder Horton is now in Washington.

THE president of the New Jersey Conference, Elder B. F. Kneeland, writes: "The Philadelphia institute stirred us up to greater endeavor, and we are planning seven tent efforts this summer,—three in English, one for the Germans, one Holland, one Bohemian, and one Swedish. It seems almost more than we can carry through with our resources; but the Lord has opened the way wonderfully thus far, and we will continue in faith.

LAST week Elders A. G. Daniells, G. B. Thompson, E. R. Palmer, and H. R. Salisbury, of the General Conference office, sailed for Europe to attend meetings and institutes in the Scandinavian, British, and possibly German unions, before the biennial council of the General Conference Committee in July. It is expected that Elder Palmer will remain for the autumn European camp-meetings, but that the other brethren will return to America immediately after the July council.

WE are glad to report that the damage through fire and water in the recent experience of the Review and Herald Publishing Association, has been fully met by the insurance companies, which have shown commendable promptness and fairness in the adjustment of the claims. The damage to the building amounted to \$4,574.40, and to stock \$8,181.89, a total of \$12,756.29. The work of the institution is going steadily forward without interruption. All are grateful for the outcome of the experience, seeing in this an evidence of God's kindly care for his work.

THE recommendations of the General Conference Committee in the distribution of laborers, also the resolutions on city work adopted at the Philadelphia Institute, as printed in this number, will be read with interest by all.

IN a recent letter to Elder A. G. Daniells, Elder R. D. Quinn says of the work in New York City:—

"Last Sabbath was a great day for our churches in this city. Our brethren readily responded to the message and the spirit of courage and victory that the workers brought to them from Philadelphia. I spoke at the Bronx Church, and, after a splendid social meeting following, the members voted to have a week or ten days' revival meeting. On Sunday we had our regular workers' meeting, and we could hardly close it. It seemed to be a continuation of the meeting in Philadelphia. A new life and power have taken hold of us. I feel sure that the institute in Philadelphia will prove to be of inestimable value to us all. I am glad this splendid meeting came just before you brethren start for Europe, and just as our summer work and camp-meetings are opening in this country. We were certainly all mightily anointed for service; and my constant prayer is that we may bring this experience to all our people as we have opportunity to meet with them."

WE are connected with a growing work. We see abundant evidence of this in the continual demand for means and laborers to provide for its advancement in the home land and in foreign fields. Slowly sometimes, but nevertheless surely, is the message of truth advancing. This is particularly noticeable in the great gains which have been made in the distribution of our publications. This circulation requires an increase of workers in the field; it necessitates also increased workers in the office of publication. At one time the Review and Herald Publishing Association was issuing but one journal, the REVIEW AND HERALD. It is now printing regularly seven journals. This increased number of periodicals, together with the growing volume of business from year to year, has made necessary the creation of two departments, instead of one, with a manager in charge of each department. In one department has been placed the REVIEW AND HERALD, the *Youth's Instructor*, the *Sabbath School Worker*, and *Christian Education*. This department will be known hereafter as the Periodical Department, and will be in charge of D. W. Reavis, who for years has done efficient service in charge of the combined circulation of the journals. Our three magazines, *Life and Health*, *Liberty*, and the *Protestant Magazine*, have been grouped together in another department, known as the Magazine Department. For the promotion of these journals the association has been fortunate in securing the services of Brother A. J. S. Bourdeau, who has been released by the General Conference to take up this work. We believe that this arrangement will better serve the growing demands of the work, and that the Lord will abundantly bless the valuable experience of these brethren in the circulation of these truth-giving jour-