

# The Advent Sabbath Review and Herald

Vol. 88

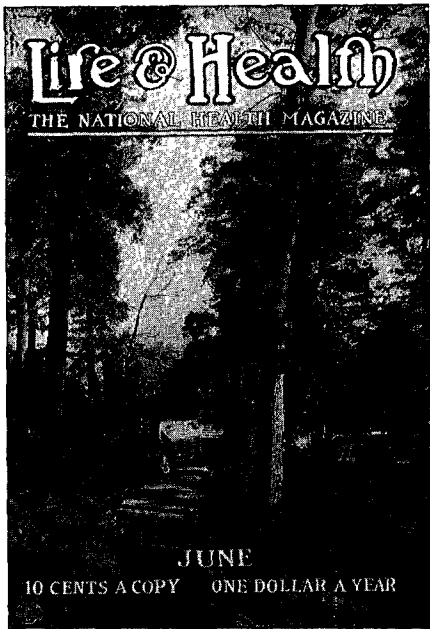
Takoma Park Station, Washington, D. C., May 18, 1911

No. 20



## The Need of Prayer

**G**O not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable?—We solemnly believe not. There has been that done which can not be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer, be a day in which you shrink from duty. Moments of prayer intruded on by sloth can not be made up. We may get experience, but we can not get back the rich freshness and strength which were wrapped up in those moments.— *Frederick W. Robertson, D. D.*



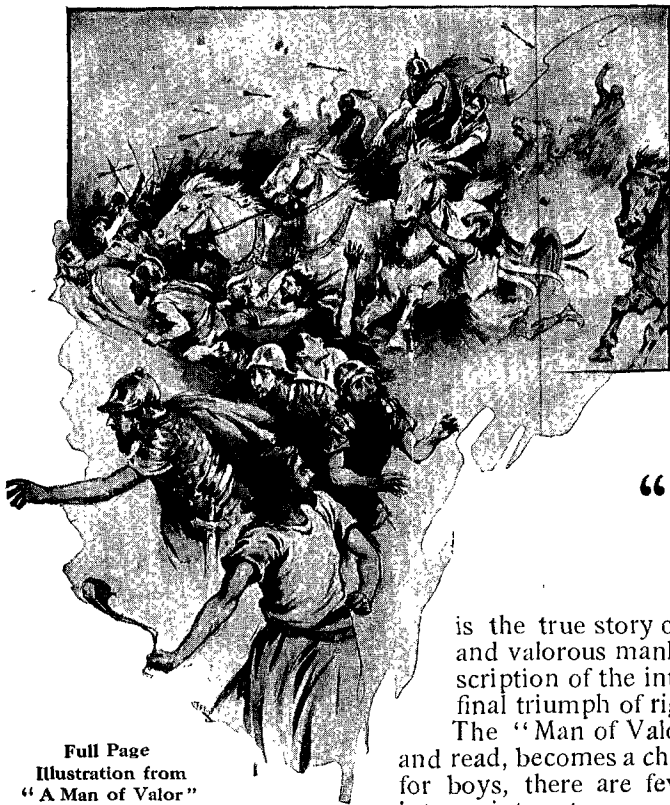
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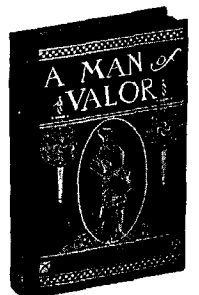
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# The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 18, 1911

No. 20

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## General Articles

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

### An Appeal to Our Churches Throughout the United States

SANITARIUM, CAL.

DEAR BRETHREN AND SISTERS: I wish to make an appeal to you in behalf of the work in Portland, Maine. The believers in Portland are endeavoring to complete the building of a suitable house of worship; and unless they receive help from their brethren and sisters, they will be greatly embarrassed.

The city of Portland was remarkably blessed by God in the early days of the message. At that time able ministers preached the truth of the soon coming of the Lord, giving a startling warning of the near approach of the end of all things. In halls, in meeting-houses, and in private houses, the mighty power of God was revealed in the messages borne. The light of the Lord shone from one end of the city to the other. Meetings were appointed in various sections of the city, and the genuine work of the Holy Spirit was evidenced. The first and second angels' messages sounded all through Portland, and the city was greatly moved. Many were converted to the truth of the Lord's soon coming, and the glory of the Lord was revealed in a remarkable manner.

In the city of Portland the Lord ordained me as his messenger, and here my first labors were given to the cause of present truth. After a period of

despair, the blessed Saviour revealed to me his love, and brought joy and happiness to my soul. When I was but a child, the Lord placed upon me a burden for souls. I worked earnestly for the conversion of my playmates, and at times ministers of some of the churches would send for me to bear testimony before their congregations. After the great disappointment, the Lord revealed himself to me in a special manner, and bade me bear his messages to his people.

For years I have cherished a hope that I might once more speak to the people in Portland. This hope was realized at the camp-meeting held in July, 1909, in a favorable place in Portland. Elder S. N. Haskell and several other experienced ministers were present. Day after day the large tent was well filled with earnest people. The Spirit of the Lord came upon me, and gave me power to make appeals to the people.

The last Sunday afternoon every seat in the tent was full; and in order to accommodate all who came, it was necessary to bring all the available chairs from the tents of the campers. We had one of the most solemn meetings that I have attended for years. After a discourse accompanied by the manifest power of the Holy Spirit, nearly the entire congregation arose, pledging themselves to search the Scriptures, and to follow the light of the Word of God. As a result of this camp-meeting and of the efforts that followed, some have taken hold of the truth.

I am now urging that a strong effort be put forth to give the last message of warning to the city of Portland, Maine. Let the third angel's message be proclaimed from one end of the city to the other.

It is right that there should be a commodious house of worship in the city of Portland. Our brethren there have done well in securing a piece of land favorably situated between the business part of the city and the great park called "The Deerings' Oaks." While I was in Portland, I saw the beginning that had been made on their church building,—the first meeting-house to be erected in that city by Seventh-day Adventists. I encouraged the brethren to go ahead with the work of building as rapidly as possible, and promised that I would do what I could to raise means to help in its erection. The building is now erected, but is not finished in the interior. Our people are meeting in the basement.

While not one penny should be expended unnecessarily in the erection of this church building, no second-class work should be done. It is planned to use the basement of the church for church-school purposes. This is right, that provision may be made by which our children can be guarded from the evils that prevail in the public schools.

If this plan is carried out, the basement will have to be well finished; and this can not be done without means.

The city of Portland must not now be neglected. This meeting-house should be complete and furnished. Work must be opened in different sections of our cities. The various lines of work should be courageously carried forward by different companies of workers. The grace of God will accompany the effort, and the light of truth will be given in clear, straight lines. This work should go forward without delay.

The Lord has given instruction that the work of uplifting the banner of truth in the Eastern States must now go forward with new power, and that the vigor of healthy, devoted labor shall be given to those cities where the first and second angels' messages were preached. Portland has been especially pointed out as a place that should be labored for without delay. This city has been especially noticed by the God of Israel; should we not unite our efforts to have there a house of worship that is worthy of the notice of the people? I invite our churches throughout the States to lend a helping hand.

It has been proposed by friends of this enterprise that I make an appeal to our churches throughout the States, asking each church-member to make a donation of ten cents for the erection of this meeting-house in Portland. It was thought that such a small offering would scarcely be felt by the givers, while if all our churches united in giving, a sufficient sum would be raised to enable the believers in Portland to go forward and complete their meeting-house.

Let all the churches, large and small, have a part in the work. Let the children as well as the older members of the Lord's family have a share in it. Parents can certainly make this small donation; and the children, by practicing self-denial and economy, can also have a part. We ask you in the name of the Lord to do what you can. I pray that this may be the beginning of a work that will result in the extension of a knowledge of the truth for this time throughout the State of Maine.

ELLEN G. WHITE.

### Facing the Crisis

C. H. EDWARDS

THERE are certain developments in the world which seem to indicate that at no very distant day the entire Christian church, and especially observers of the seventh day, will be brought face to face with the question of simple faith in the Bible and its statements. For years the Higher Critic has carried on his work of undermining the faith of Christendom in the surety and truthful-

ness of the Bible. He has never hesitated a moment to dissect the Sacred Word. He declares that the story of Jonah and the whale is but a myth; that Job never lived; that Daniel never had an existence, and that the writings ascribed to him were simply the impositions of some one who lived at a much later date. The virgin birth of Christ, his miracles, and his bodily resurrection have all been ridiculed and rejected; and to-day comparatively few are found who believe in the supreme, infallible, divine Word of God. Many, even of those who proclaim their allegiance to that Word, at once become apologists for it and admit that they do not believe its scientific statements, when they are met with the assertion that so-called modern science disproves the accuracy of the Bible.

Perhaps the latest attempt to undermine the authority of the Bible has been the effort to discredit and change the ten commandments. This movement has assumed such proportions that it is well worth our time and attention to consider it. For years the Christian world has been preparing for just such an attempt as this. Many who apparently abhor the teachings of the modern critic have been the leaders in preparing the ground and sowing the seed for the great harvest that must surely be reaped. Some time ago there came from the pen of one of the most prominent evangelists of the age, a book whose intent was to discredit and belittle the Sabbath of the fourth commandment. So zealously did he endeavor to repudiate the sayings of God that he actually declared:—

"The one thing we have now settled is that the law written and engraved upon stones, including the Sabbath law, has no claim whatever on the Christian; in fact, is done away. We must stand by this proposition, because the Spirit of God says so in the Word."

From one end of the country to the other this fearful delusion of antinomianism is being promulgated. Even the preachers of denominations which claim absolute loyalty to the decalogue are adopting this insidious notion that God's holy law has no claims upon a Christian. Thus, from the pulpit and from the press, the entire world is being sown with the seeds of lawlessness; and when the present movement to discredit the authority and authenticity of the decalogue is fully launched, the world will be ready to be swept away in the vortex of antinomianism and destruction.

The Higher Critics of England have decided that it is time for the church to authoritatively declare its opinion on, and its attitude toward, the ten commandments. This month there will be held a convocation of the Church of England at Canterbury; and at that time the Very Rev. William M. Furneaux, dean of Winchester, is to present to the convention a plan for the revision of the law of God. It is declared that this movement has the backing of so many influential clergymen that there

is a fair prospect of its receiving favorable consideration.

We are glad to state that not all the clergy are committed to this plan. The following ringing challenge by Prebendary Webb-Peploe, of St. Paul's, London, should cause many to stop and consider the matter carefully before engaging in such an undertaking:—

"Never has a more blasphemous or sacrilegious proposal been made. What are we coming to when mankind presumes to abridge and alter words specifically declared to be those of Jehovah? The substitution of the evangelical summary of the ten commandments in the common service was a retrograde step, but it was nothing so serious in the sight of God as this new proposal. I hold that the whole of the Old Testament was a divine organ. It is not brevity that is aimed at, but a deliberate distortion of the Christian faith."

What makes the movement so forbidding and so alarming is the reason that is set forth as the basis for the change. Not only has the Christian church been taught the sophistry of antinomianism, but even from the pulpit the statement has been made that the story of creation, as recorded in Genesis, is a myth, pure and simple. The same teaching is found in leading colleges and universities.

Dr. Henry S. Nash, professor of New Testament literature in the Episcopal Theological Seminary at Cambridge, England, says:—

"These commandments are padded with too much theology and worn-out tradition. The movement to shorten, or modify them on the part of the convocation of Canterbury in the Church of England, is really nothing new. The subject has been discussed by scholars of the Bible for some time. We need to put them into portable shape. Everything else is put into a small shape to-day, and I suppose these commandments must yield to the same tendency. . . . Now about the history of these commandments. We do not believe they were handed to Moses on two tables of stone chiseled out by the Omnipotent. That is to say, We do not believe that God turned sculptor for a time, and handed this prophet two tables of stone with the commandments engraved on them. While they came in their simplest form from the Almighty, we are not compelled to believe that the two tablets of stone came out of heaven, and were handed to Moses. All the evidence is against this. This is merely tradition. Like all traditions, it has fallen to pieces in the light of careful and accurate scholarship."

After thus decrying the authenticity of the entire law, he takes the commandments separately, and gives his reasons for changing them specifically:—

"Now we see this in the fourth commandment. We do not keep the seventh day holy because God rested on that day. There are many other reasons for keeping one day holy in seven.

Sunday is not the Sabbath. The Sabbath is, strictly speaking, Saturday. But this commandment speaks of the Sabbath in such a way that it does not give us the true reason for keeping Sunday. This opens a whole field for controversy. It is not necessary to enter on this. But it indicates that we are not to look at the wording of this commandment literally; for if we do, we shall have no end of trouble. No one believes that this earth was created in six days of twenty-four hours' length. No doubt there are people who still cling to this conception of creation, but geology has something to tell us about this. Its investigations are to be weighed. It may have taken millions of years for this earth to assume its present condition. I think that such a commandment provokes comment in its present form. It is so involved in traditions that we have to explain many of its phrases, whereas a simpler form would answer so much more to our moral teachings."

Bishop Williams, of the Episcopal district of eastern Michigan, when asked to express his opinion on the subject, said:—

"I don't believe there is any person nowadays who believes the Lord created heaven and earth in six days, and that is my reason for favoring the abridgment of the fourth commandment."

Prof. F. B. Blodgett, professor of Old Testament literature and interpretation at the General Theological Seminary, New York City, declared:—

"Similarly, under the fourth commandment about keeping holy the Sabbath day, the reason is stated: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.' Now to-day nobody believes that the earth was made in six days,—at least, it is not at all in line with modern science. It would be hard, therefore, to hold, as a reason for keeping the Sabbath, a reason the truth of which one disbelieves. As a matter of fact, we keep the Sabbath for an altogether different reason—not because the Lord made the heavens and the earth in six days, but because of modern humanitarian motives in providing rest for workers."

From this it can be seen that the movement to abridge the commandments is a logical one from the modern churchman's point of view.

Step by step, closer and still more closely, the world is being brought to the final test of faith. The children of men are coming face to face with the solemn question: Whom shall we believe—God or man? Is it a matter of wonder that the Saviour, seeing this very time, asked, with inexpressible sadness, "When the Son of man cometh, shall he find faith on the earth?"

It is by such teaching that the world is being prepared to reject the Bible and its divine Author. But what is the chaff to the wheat? He that sitteth in the heavens will laugh at man's vain imaginings. His Word is established. By

it man will be judged at last. Happy are they who accept that Word now, believe its plain, simple record of creation, and square their lives by God's divine law.

*Providence, R. I.*



### Trust

STILL will we trust, though earth seem dark and dreary,  
And the heart faint beneath His chastening rod;  
Though rough and steep our pathway, worn and weary,  
Still will we trust in God.

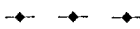
Our eyes see dimly till by faith anointed,  
And our blind choosing brings us grief and pain;  
Through him alone, who hath our way appointed,  
We find our peace again.

Choose for us, God, nor let our weak preferring  
Cheat our poor souls of good thou hast designed.  
Choose for us, God; thy wisdom is unerring,  
And we are fools and blind.

So from our sky the night shall furl her shadows,  
And day pour gladness through her golden gates;  
Our rough path lead to flower-enameled meadows,  
Where joy our coming waits.

Let us press on: in patient self-denial,  
Accept the hardship, shrink not from the loss;  
Our guerdon lies beyond the hour of trial,  
Our crown beyond the cross.

—*William Henry Burleigh.*



### Proclaiming the Truth Under Difficulties

MRS. E. G. WHITE

"SENT forth by the Holy Ghost," Paul and Barnabas, after their ordination by the brethren in Antioch, "departed unto Seleucia; and from thence they sailed to Cyprus." Thus the apostles began their first missionary journey.

Cyprus was one of the places to which the believers had fled from Jerusalem because of the persecution following the death of Stephen. It was from Cyprus that certain men had journeyed to Antioch, "preaching the Lord Jesus." Barnabas himself was "of the country of Cyprus;" and now he and his fellow worker, Paul, accompanied by John Mark, a nephew of Barnabas, visited this island field.

The mother of Mark was a convert to the Christian religion, and her home was an asylum for the disciples. There they were always sure of a welcome and a season of rest. It was during one of these visits of the apostles to his mother's home, that Mark proposed to Paul and Barnabas that he should accompany them on their missionary tour. He felt the favor of God in his heart, and longed to devote himself entirely to the work of the gospel ministry.

Arriving at Salamis, the apostles "preached the word of God in the synagogues of the Jews. . . . And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barmes: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith."

Not without a struggle does Satan allow the kingdom of God to be advanced in the earth. The forces of evil are engaged in an unceasing warfare against the agencies appointed for the spread of the gospel; and these powers of darkness are specially active at times when the truth is being proclaimed before men of repute and sterling integrity. Thus it was in the days of Paul and Barnabas, when Sergius Paulus, the deputy of Cyprus, was listening to the gospel message. The arch-enemy of souls, working through the sorcerer Elymas, sought by false reports and specious deceptions to prejudice the mind of the deputy against the gospel. The deputy had sent for the apostles, that he might be instructed in the message they had come to bear; and now the forces of evil sought with their baleful suggestions to thwart the purpose of God. Thus does the fallen foe ever work to keep in his ranks men of influence who, if converted, might be of great service to the cause of God.

But none need fear defeat at the hand of the enemy; for it is the privilege of the gospel worker to be endowed with power from above sufficient to enable him to withstand every satanic influence. Thus it was with the workers who, during their visit to the isle of Cyprus, were brought into direct conflict with the powers of darkness. Although sorely beset by Satan in the person of Elymas the sorcerer, Paul nevertheless had the courage to rebuke the deceiver. "Filled with the Holy Ghost," the apostle "set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

The sorcerer had closed his eyes to the evidences of gospel truth; therefore the Lord, in righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, to warn him to repent, and to seek pardon of the God whom he had so grievously offended. The confusion into which this man was brought, with

all his boasted power, made of no effect his subtle arts against the doctrine of Christ. The fact of his being obliged to grope about in blindness, proved to all beholders that the miracles which the apostles had performed, and which Elymas had denounced as being produced by sleight of hand, were in reality wrought by the power of God. The deputy was convinced of the truth of the doctrine taught by the apostles, and embraced the gospel of Christ.

Elymas was not a man of education, yet he was peculiarly fitted to do the work of Satan. Those who preach the truth of God will be obliged to meet the wily foe in many different forms. Sometimes it is in the person of learned, more often of ignorant men, whom Satan has educated to be successful instruments in deceiving souls. It is the duty of the minister of Christ to stand faithfully at his post, in the fear of God and in the power of his might. Thus he may put to confusion the hosts of Satan, and triumph in the name of the Lord.

Paul and his company now continued their journey, going to Perga, in Pamphylia. Their way was toilsome; they encountered hardships and privations, and were beset with dangers on every side. As they advanced, they were compelled to face "perils of waters," and "perils of robbers." In the towns and cities through which they passed, they were still surrounded by dangers seen and unseen. But Paul and Barnabas had learned to trust in God's power to deliver. Their hearts were filled with fervent love for perishing souls. As faithful shepherds in search of the lost sheep, they had no thought of their own ease and convenience. Forgetful of self, they faltered not when weary, hungry, and cold. They had in view but one object,—the salvation of those who had wandered far from the fold of safety.

It was here that Mark was overwhelmed with fear and discouragement, and wavered for a time in his purpose to give himself whole-heartedly to the Lord's work. He had labored with success under favorable circumstances; but now, upon encountering the opposition and the perils that so often beset the pioneer worker, he failed to endure hardness as a good soldier of the cross. He had yet to learn to face danger and persecution and adversity with a brave heart. Unused to hardships, he was disheartened by the perils and privations of the way. As the apostles advanced, and still greater difficulties were apprehended, Mark was intimidated, and, losing all courage, refused to go farther, and returned to Jerusalem.

This desertion caused Paul to judge Mark unfavorably and severely for a long time. At a future period there was a sharp contention between Paul and Barnabas concerning Mark, who had again decided to devote himself to the work of the ministry. This contention caused Paul and Barnabas to separate, the latter following out his convictions, and taking Mark with him in his work.



At that time, Paul was not inclined to excuse in any degree the weakness of Mark in deserting them and the work upon which they had entered, for the comforts and safety of home; and he urged that one with so little stamina was unprepared for taking up a work requiring patience, self-denial, bravery, devotion, and faith, with a willingness to sacrifice even life if need be.

Barnabas, on the other hand, was inclined to excuse his nephew, because of his inexperience. Barnabas felt anxious that Mark should not abandon the ministry; for he saw in him the qualifications of a useful worker for Christ. In after-years, his solicitude in Mark's behalf was richly rewarded; for Mark gave himself unreservedly to the Lord and to the work of proclaiming the gospel message in difficult fields. Under the blessing of God, and the wise training of Barnabas, he developed into a valuable worker.

Paul was afterward reconciled to Mark, and received him as a fellow laborer. He also recommended him to the Colossians as one who was a fellow worker "unto the kingdom of God," and "a comfort unto me." Again, not long prior to his own death, he spoke of Mark as profitable to him in the ministry.

## Tracings of the Prophetic Gift—No. 2

### Its Predictive Aspect

J. O. CORLISS

THE Old Testament prophets were the soul and life of Israel's activity. Had it not been for their timely and continuous disciplinary warnings, and frequent predictions of ultimate success for the seed of Abraham, probably that people in time would have been merged into the nations by whom they were surrounded. The opportunities for such a result were not wanting. After the removal of the ten tribes to the far East, where they were lost by intermarriage with foreign associates, the tribe of Judah was carried away to Babylon. But they were accompanied thither by a young prophet who, through direct providence, pointed out the rise and fall of nations hostile to God's truth, yet ever crowned his predictions with the one thought of encouragement that the people of God would finally take the kingdom, which would be universal, and possess it forever and ever. See Dan. 2:44; 7:27; 12:1, 2, 12.

Without doubt these predictions saved the captive Jews from apostasy, as they were intended to do. It was these mis-sives that gave the Jewish nation that hopeful, progressive character, which no other early nation shared. The voice of their prophets gave them a general spirit of tenacious hope and trust that never fully deserted them, even though they were left to mourn their former glory.

Those prophetic warnings, precepts, and consolations were drawn from imagery that covered both the present and

the future. Indeed, the very form of the Hebrew verb, in which one tense is used for both past and future, especially adapts it to the peculiarities of prophetic speech. The prophets were represented as watchmen stationed upon a high tower, from which they could see above and beyond the stretch of ordinary human view. So the question was asked of one: "Watchman, what of the night?" The reply was sounded forth: "The morning cometh, and also the night." Isa. 21:11, 12.

Then, as if some might become restless at the delay of the predicted issue, and so raise doubts as to the genuineness of the augury, the prophet says: "I will stand upon my watch, and set me upon the tower, and I will watch to see what he will say unto me, and what I shall answer when I am reproved," or "argued with," as in the margin. Hab. 2:1. The only reply from the Lord is: "Write the vision, and make it plain upon tables, that he may run that readeth it." Assured, as the prophet was, that the word of the Lord to him could not fail, he would not deign to reply to reproofs or arguments, beyond *writing the vision plainly*, as he was instructed to do, so that all might read it, then leaving the result with the Lord to look after. But he ventures to assure all who read that the vision will speak for itself at the appointed time for its fulfilment, and will not lie. The only safe advice to be given under the circumstances would therefore be: If the vision appears to tarry, "wait for it; because it will surely come, it will not tarry."

The very force of positiveness accompanying early prophetic exhortations placed them beyond the necessity of added confirmatory evidence. The words thus uttered attested their authority, without explanation or comment. So certain was the divine instrument of their fulfilment, that the issue was quietly left to be decided by the results. This is well illustrated by the words of Micah, who predicted disaster to the king of Judah if he went to battle with wicked Ahab. The prophet was insulted and smitten in the face for his faithful testimony, but he quietly replied: "Thou shalt see on that day when thou shalt go into an inner chamber to hide thyself." 2 Chron. 18:24. Being then remanded to prison, to be fed on bread and water until the king should peacefully return from war, the prophet answered briefly: "If thou certainly return in peace, then hath not the Lord spoken by me." Then, as if he would have this last statement remembered by all, he added: "Harken, all ye people."

One lesson to be drawn from this incident ought not to pass unheeded. It is clear that the early prophets were the source of appeal in matters of perplexity, because the people believed that through them they could and would hear the counsel of Jehovah in pressing extremity. In the case just cited, the prophet was called as usual to settle a point of duty, but because the advice

given was not in accord with the judgment of those who sought the counsel, his testimony was rejected, and he was subjected to insult. It was this selfish use of God's instruments that belittled the prophetic gift among the Jews, and cost them their standing before God.

The fulfilment of prophetic warnings is the strongest proof that the Bible is God's own guide-book for the world. The "things to come" so positively set forth have revealed an insight into the needs of future generations far beyond human anticipation, even of those living in the age for which the prophecies were written. This makes them a special sign of authority to those who require strong evidence of Scriptural inspiration.

Prophetic references to the future were the ground for consolation to the Jewish church. As the people were sustained in their hours of difficulty from this source, so should the people of God ever be hopeful from the same cause; for it is this which gives the Bible its victorious character, and places its believers above the morose spirit of false religions of every kind. Through prophetic utterances came the hope of an approaching Messiah, who was to be, and who is, the very center of human hope. This was indeed the great climax to which all prophetic expression pointed. When God announced "by the prophets," a coming Christ, he but spoke of that which in his own good time he is sure to bring to pass.

As has been eloquently stated by Dean Stanley: "To what future of futures, which shall fulfil the yearnings of all that the prophets have desired on earth, it is for us, wherever we are, to look onward, upward, and forward, in the constant expectation of something better than we see or know. Uncertain as to the day and hour and as to the manner of fulfilment, this last of all predictions still, like those of old, builds itself upon the past and present. 'It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.'"

Mountain View, Cal.

## Obtaining the Victory

GEO. B. THOMPSON

THE Lord designs that his followers shall be victors, and know no defeat. He has assured them that he who dwells in them is greater than he that dwells in the world. To the seventy whom he sent out he said: "Behold, I give unto you power to tread on serpents and scorpions, and *over all the power of the enemy*: and nothing shall by any means hurt you." Luke 10:19. He assures us further that "sin shall not have dominion over you." We are promised victory over sin, not alone in the world to come, but in this world. Where sin abounds, grace much more abounds. There is more grace than sin, thank God.

What is it to really have victory over

the world, the flesh, and the devil? One writer aptly states it as follows:—

“When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight,—*that is victory.*”

“When your good is evil spoken of, when your wishes are crossed, your taste is offended, your advice is disregarded, your opinions are ridiculed, and you take it all in patient and loving silence,—*that is victory.*”

“When you are content with any food, any raiment, any climate, any society, any solitude, any interruption,—*that is victory.*”

“When you can bear with any disorder, any irregularity and unpunctuality, any annoyance,—*that is victory.*”

“When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it,—*that is victory.*”

“When you never care to refer to yourself in conversation, or to record your own good works, or to yearn after commendation,—when you can truly ‘love to be unknown,’—*that is victory.*”

This is the attainment of righteousness by faith. “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.” 1 John 5:4. Faith is the victory. It is through believing that we overcome. Christ, by means of the Holy Spirit, dwells in the heart through faith. To have the victory is to believe God. It is to say “amen” to what the Lord says. “Abraham believed God, and *it* was accounted to him for righteousness.” The failures and defeats which have marred our experience are the fruit of our unbelief. Some of us have had a terrible harvest. Shall we not make the words of Paul, tossed on the stormy Adria, our own, “Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me”?

Washington, D. C.



## Rolling Away the Stone

EDWARD V. ORRELL

“THEY said among themselves, ‘Who shall roll us away the stone from the door of the sepulcher?’” Thus anxiously questioned the grief-stricken women hastening toward their beloved Master’s tomb, against the aperture of which a mammoth stone had been rolled.

How they had loved him! How fully they had believed on him! How hopefully they had followed him! Yea, their living love still cherished hope, even though confronted by the hope-blighting fact that their Redeemer was dead; and they pressed on, hoping at least to have access to the presence of his precious clay. But behold! “when they looked, they saw that the stone was rolled away.” On entering the sepulcher they saw an angel, and heard a voice saying, “He is risen; he is not here.” And the angel commissioned them to publish the glad tidings, “*He is risen.*”

It was not the first time that this anxious inquiry had come from the human heart,—this day when these disciples of the Lord “said among themselves, Who shall roll us away the stone from the door of the sepulcher?” Ages back, before death was common, Adam, noting the beginning of the awful work of the great enemy to whom he had foolishly transferred his dominion over the earth,—the parched grass, the ominous pallor tipping the leaves, the blighted bud, and the fruit untimely cast,—in bitter anguish of spirit sighed forth from his stricken heart that same interrogation. Later, when bowed to the earth in grief beside the first grave, he gave utterance, from a still greater depth than before, to the same cry, “Who shall roll us away the stone?” Then He who has been in all ages an ever-present help came near, and spoke to him, saying: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

This gracious invitation has been pleadingly repeated, over and over, to every heart that has throbbed on earth; and all who have heeded this loving call have been guided by the Spirit into an understanding of God’s wonderful plan for rolling away the stone.

The trail of death has wound so constantly around every part of the earth, from the very gate of Eden until now, that this planet has become a vast sepulcher, filled with the dust of the dead. Of this age it can be said more truly than of any gone before, that “to die is common.” However, there are quiet moments, even in the experience of the madly rushing men of to-day, in which attention is reined up before the threatening tomb, and the inquiry of the heart is voiced in a pitiful question: “After death, what? Whence cometh deliverance from that awful doom? *I must die!* Who will roll away the stone from the door of my sepulcher?” Let such listen to the pleading Spirit: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

When the women at the tomb of Jesus were bidden by the angel to make known that all their fears concerning the power of death had been swept away, they were invited to yoke up with the Saviour, and become colaborers with him in his work of deliverance. As soon as they saw, they were directed to tell. The same Spirit is in the world to-day, inviting all who have seen to yoke up with the Lord, and go *telling*. The footsteps of the angel who rolled away the stone shook the earth; so the powerful vibrations of this telling have thrilled the souls of men, and shaken the kingdom of darkness to its very center.

God could have spoken from his throne on high to call his Son back to life with his own voice, but he did not choose to accomplish even this great work alone; he condescended to grant others the privilege of assisting him.

Angels of his power were commissioned to deliver the sleeping Saviour from the prison-house of the enemy.

This same unselfish desire to favor others with the high privilege of co-operating in his wonderful works was always manifested by the man Jesus. Witness how graciously he assigned to his disciples a part in the feeding of the multitude, and in the seemingly greater work of raising Lazarus. Upon the latter occasion, he said to them, “Take ye away the stone.” This he is still saying to all who will take up the cross and follow him. “Take ye away the stone,” is the Master’s command to his followers; and in responding with willing, loving obedience, they take up his cross, and unite in his labors.

To earnestly strive against evil is to oppose the power that seals the tomb, and to thus strive is to press against the obstinate stone which the prince of darkness determined should remain forever at the door of his prison-house.

The glorious deliverance of God’s people is now almost accomplished. Very soon the stone will have been rolled away, the mouth of the sepulcher will be opened, and death, the last enemy, will be forced by the power of His glory to yield up the prisoners of hope. Then from the gloom of the tomb will come forth glorified life, and from the dismal depths of chill and silence, loving warmth will respond to Love’s call with loud hosannas to greet the King of kings.

Hasten to co-operate with God. Promptly take up the cross of Christ. Carry the message. Sound it loudly and faithfully. Let every personal interest be made subservient to this great privilege. Let nothing connect with your experience to muffle the sound of the glorious proclamation: He is risen, triumphant over death; he holds the key of the tomb, he is coming soon to deliver the captives from the grave.

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

Baltimore, Md.



MAN was intended by his Creator to rule himself and the material universe. That is a greater achievement in God’s sight than to be a crowned victor on the bloody battle-field, or a crowned hero as an explorer, or a lauded discoverer of a new star, or a world-famous inventor; for the mastery over self affects not only man’s entire life, and his destiny in the beyond, but it may affect the spiritual and eternal well-being, here and hereafter, of multitudes of his fellow men. As the spiritual is higher than the material, so the conquest involved is of greater significance. Solomon says: “He that hath no rule over his own spirit is like a city that is broken down, and without walls.” The fact is, man must master himself, or he will be mastered. It is a question of bondage or of freedom, of servitude or of liberty.—*United Presbyterian.*



### If I Knew

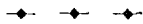
IF I knew the box where the smiles are kept,

No matter how large the key  
Or strong the bolt, I would try so hard,  
'Twould open, I know, for me.  
Then over the land and the sea broad-  
cast

I'd scatter the smiles to-day,  
That the children's faces might hold  
them fast  
For many and many a day.

If I knew a box that was large enough  
To hold all the frowns I meet,  
I would like to gather them, every one,  
From nursery, school, and street.  
Then, folding and holding, I'd pack  
them in,  
And, turning the monster key,  
I'd hire a giant to drop the box  
In the depths of the deep, deep sea.

—Selected.



### The Century Mark: How to Reach It

G. B. STARR

MATERIAL for the construction of monuments, buildings of state, and other large edifices, designed to resist decay and the elements of destruction in storm and time, and for centuries hold their place as witnesses of a nation's deeds, are most carefully selected. We do not erect such buildings of soft woods or sandstone. Iron and steel, marble and granite, are chosen, and carefully wrought into the structure. Parts exposed to wind and rain are constructed of specially selected material, containing the greatest possible resisting qualities. Joints are made weather-proof by the application of the best-known wear-resisting substances. In all this men act wisely; but how much attention is given by the average man, woman, or child to the careful selection of body-building material? As much more care and thought should be given to this subject as the living body temple is superior to, and more valuable than, any building constructed of the rarest marbles and decorated with the finest gold.

The question most often asked about our food is not: "Is it good body-building material? Will it work into solid muscle and steady nerve fiber? Will it strengthen my disease-resisting forces?" but rather, "Does it taste good?" Taste is the god that rules the twentieth century, both in food and drink; but as surely as this standard continues, man's days are numbered.

The postponement of old age and premature death depends largely upon the body-building material worked into the living structure at the family table three

times each day. Grains, fruits, nuts, and the finer vegetables are the best body-building materials. Witness the long time-resisting power of all grains. They even outlive marble and granite in their power to resist the destructive elements of the centuries, and retain their hidden life-treasure, to reproduce themselves, and supply man with heat, energy, and the best of food elements for body-building. The nuts contribute their beautifully prepared lubricating oils, generated in nature's germ-proof laboratories; and the fruits contribute nectars most rare, colored and blended in flavors to suit the most exquisite and exacting taste. Here again, produced in her own laboratory, free from germs, bottled dust-proof, or protected with insect-destroying coverings, as the orange and lemon, nature offers to man the very best of what he most needs,—water, absolutely pure, and mingled with acids in exactly the right proportion.

Why do we turn from such gifts to the poisoned, germ-filled substances offered by man as substitutes? The decayed apple-juice, grape-juice, and caffeine-filled soft drinks, the flesh foods, rich cakes and pastries,—these are not good brain- and body-builders. Witnesses to this statement may be seen by the tens of thousands on every street and in the majority of homes; they testify to its truth in the bloated features, the fatty heart, and the body temple ready to fall to pieces at the slightest strain.

In contrast note the elastic step, the erect bearing, the noble mien, of the men and women who eat of God's best body-building materials, and who drink pure water and fruit nectars. See them as they resist the attacks of disease, and come forth from the conflict with death again and again, until, with the bearing of a conqueror, they near or reach the century mark, victors over appetite, in one sense over death itself, nature's greatest noblemen. In those who thus obey the laws of God will the words of the psalmist have their fulfillment:—

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. 91:5-7.

Melrose, Mass.



BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—John.

### Tell Her So

D. D. FITCH

YOU may have had many hard battles to fight since leaving home in the morning; affairs may have taken a trying turn, and you may feel the need of sympathy and comfort when you return at night. But do not forget, when you are in need of cheer, that it is your privilege to dispense it. When you enter the home, and find the wife and mother burdened with cares and perplexities, you may forget your own troubles in an effort to smooth her pathway.

Try the advice given in the following poem, and notice the happiness that will result:—

"Amid the cares of married life,  
In spite of toil and business strife,  
If you value your dear wife,  
Tell her so.

"When days are dark and deeply blue,  
She has troubles, same as you;  
Show her that your love is true;  
Tell her so.

"Don't act, if she has passed her prime,  
As if to please her were a crime;  
If e'er you loved her, now's the time —  
Tell her so.

"She'll return, for each caress,  
A hundredfold of tenderness;  
Hearts like hers were made to bless —  
Tell her so."



### Hints to Persons Suffering With Flatulence

1. LET your diet be simple. Two or three articles will be sufficient at one meal, and they should be such as will agree well together.

2. Avoid tea and coffee, and all drinking at meals. Cultivate a fondness for solid foods, which require some chewing.

3. Avoid coarse vegetables, such as onions, turnips, cabbage, etc. Baked potatoes, green peas, and very tender carrots may usually be allowed, but no vegetables should be taken in quantity.

4. Well-toasted bread (zwieback) may well form the staple food at all meals.

5. Avoid fried foods, pastries, and rich, greasy foods generally. They are slow of digestion, and on that account favorable to the formation of gas.

6. Avoid the tough skins of prunes, and use even the pulp of this fruit sparingly.

7. Use freely sweet oranges, good mellow apples (fresh or baked), apricots and peaches, steamed figs, dates, ripe bananas, and, in season, cherries, raspberries, and strawberries.

8. Avoid cheese of all kinds, meat, oysters, etc. Use only sterilized milk, and that rather sparingly.

9. Drink a glass of water the last thing before retiring and the first thing in the morning.

10. Use whole-meal bread or wheat flakes if there is a tendency to constipation, and take sufficient exercise out-of-doors to keep the muscular system in



good, healthy trim and well toned up.

11. Be extremely careful to avoid anything approaching excess in the quantity of food taken, and *chew every morsel thoroughly.*

12. Limit yourself to three meals daily, and let the last meal (to be taken not later than 7 P. M.) be very light, consisting simply of fruit, or fruit and bread; allow five and one-half to six hours between the meals.

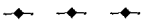
13. Finally, notice carefully the foods that exaggerate your difficulty, and avoid them.—*English Good Health.*



### Cheerfulness at the Table

AN old lady who looked as if she might have belonged to the Sunshine Society all her life, was asked by a friend for the secret of her never-failing cheerfulness. "I think," said she, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practise; his mind was harassed with difficult problems all day long; yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt his genial influence, and the effect was marvellous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl; for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal-time came; and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper."

Much is said and written these days about table manners. Children in well-bred families are drilled in a knowledge of good form as to the use of the fork and napkin, and proper methods of eating. This is well; but training in the most important habit a child should have, that of cheerfulness at table, is too often neglected.—*Selected.*



### Aunt Hepsey's Recipe

"MOTHER," said Emily Rand, as she placed an empty jelly tumbler and unsoiled napkin on the dining-room table, "you haven't any idea how much I enjoy going up to Aunt Hepsey's."

"Did she seem as bright and well as usual, dear?" asked Mrs. Rand, as she hurriedly laid the cloth for the noonday meal.

"I think so, mother; and she was delighted with the bread and jelly."

"I imagine Aunt Hepsey's gratitude, which is always so genuine, is the secret of my little girl's pleasant visits there, isn't it, dear?"

"No, mother," replied Emily, thoughtfully, as she took the knife-tray from her mother's hands; "it isn't that; for when I don't have anything for her, it's always the same. It's her beautiful face that attracts me; and when I come

away, I always feel — why, I can hardly express it — sort of purified. I wish I had such a sweet face; then every one would love me too."

"You can have such a face, dear, if you follow Aunt Hepsey's recipe."

"Recipe, mama? Why, that seems very strange. She doesn't do anything to make her have such an attractive face; of course she doesn't."

"She certainly does, Emily; and it's a recipe my own little girl may follow with like results. It's to think beautiful thoughts, and beautiful thoughts make a beautiful face. The face, dear, is the mirror of the soul, and what the soul thinks the face expresses. Never allow yourself to think sour and disagreeable thoughts, but only those which are pure, unselfish, and sweet; and in time my little girl's face will be just as beautiful and attractive as dear Aunt Hepsey's." —*Exchange.*



### Friendliness

FRIENDLINESS is not the most unprofitable grace to cultivate. It sometimes goes farther than expensive car-springs or elaborate menus or comfortable beds, in making travel a pleasant thing; and it can even be practised in the home, the office, and the church, and pay good profit on the amount invested.

You naturally feel drawn toward the friendly child, the one who answers pleasantly when you speak to him in passing. The way you feel concerning him, other people will feel concerning yourself, if you give out some of your natural warmth.

Where is there a person who does not care for friends? What would this world be without them? But in order to have friends, one must study the art of pleasing, he must be congenial and friendly.—*Cora Bartmas.*



### Your Mother: Do Not Forget

To manifest an interest in whatever interests or amuses her.

That, though she is old and wrinkled, she still loves pretty things.

To make her frequent simple presents, and be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her your full confidence, and never do anything which you think she would disapprove.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from the shoulders that have grown stooped in waiting upon and working for you.

Never to intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her

likes and dislikes, and cater to them as far as possible in an unobtrusive way.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement, or for a little trip to the country, or to the city if your home is in the country, as frequently as possible.—*Success.*



### The Careless Word

'Twas but a word, a careless word —  
As thistle-down it seemed as light;  
It paused a moment on the air,  
And onward then it winged its flight.

Another lip caught up the word,  
And breathed it with a haughty sneer;  
It gathered weight as on it sped,  
That careless word, in its career.

Then rumor caught the flying word,  
And busy gossip gave it weight,  
Until that little word became  
A vehicle of angry hate.

And then that word was winged with fire;  
Its mission was a thing of pain;  
For soon it fell like lava-drops  
Upon a wildly tortured brain.

And then another page of life  
With burning, scalding tears was blurred;  
A load of care was heavier made,  
Its added weight, a careless word.

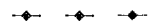
How wildly throbbed that aching heart!  
Deep agony its fountain stirred;  
It calmed, but bitter ashes mark  
The pathway of that careless word.  
—*Selected.*



### Divine Preservative

EVER since the Egyptian obelisk, known as "Cleopatra's Needle," in Central Park, New York City, was treated to a coating of paraffin many years ago, in the hope of staying the ravages of the weather on the soft, porous stone, that method has been more or less in favor as a preservative. The crumbling tombstones in the old Trinity churchyard have been given a coating of wax with the same end in view. The monument to Alexander Hamilton has been cleaned, restored, and treated in this way. With a renewal of the waxen filling every fifteen or twenty years, the landmarks will endure for centuries.

What a great preservative God has provided for every labor-burdened soul, which may be carried everywhere in the chambers of the heart. This spiritual power may be thrown over the life at any moment, and preserve it from the blast of the furnace of business or social unrest and disappointment. This preservative is the peace of God.—*Selected.*



"A MOMENT in the morning take your Bible in your hand,  
And catch a glimpse of glory from that happy, peaceful land."



### Workers for Moslems and Best Methods of Approach

J. L. SHAW

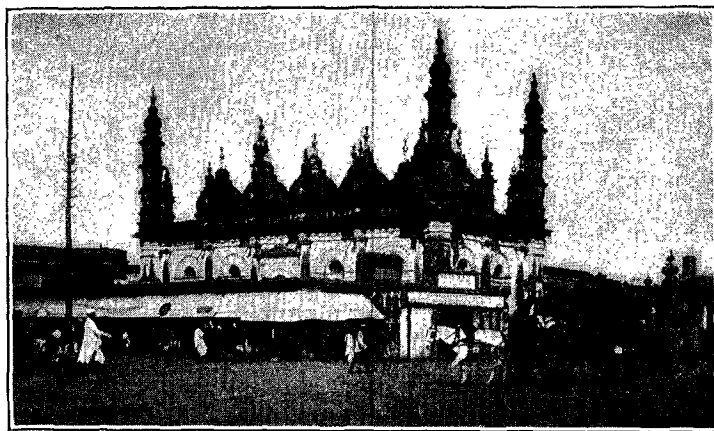
THE consensus of opinion of the recent conference on missions to Moslems, held at Lucknow, was that in the selection of workers for Moslems, men and women of more than ordinary education and intelligence should be chosen. While laborers of less ability should not be excluded, yet in choosing workers exclusively for the Mohammedans, for whom there is a tremendous need, those should be selected who give evidence of being able to learn and use Arabic, who are careful students of history, and who will be able to show forth in a scholarly way the inconsistencies and inaccuracies of the Koran, and at the same time the incomparable excellences of the Bible and the religion of Jesus Christ.

A very necessary qualification of workers for Moslems is patience. He who goes to meet the combativeness of the followers of the false prophet should school himself in the practise of patience before going to his field of labor. Islam has ever been defended by heated argument no less than by the sword, and for that reason Moslems as well as others, whether educated or unlearned, are quick to pick up an argument, and frequently as ready to take offense. For this reason great patience and much of the love of Christ are necessary. Controversy, especially in public places, should be avoided. As Mr. Wherry has said:—

"Though armed to the teeth with controversial weapons drawn from Arabic and Persian tomes, the preacher must preach Christ and him crucified. In my opinion, controversy in public places, and especially in the bazaar, should be avoided. What is wanted there is not so much debate, or assault on Mohammed and Islam, as clear statements of gospel truth, bearing on the practical side of religion. Our Lord's sermon on the mount and his discourse to Nicodemus are models for our guidance; the primary object of every sermon or conversation should be to con-

vince the conscience of guilt before God, and so lead it to feel the need of a Saviour."

The question was raised at the conference whether missionaries in Moslem countries should eat pork. Dr. Zwemer answered for the conference, stating that he did not think missionaries working for Moslems should eat pork, owing to the great offense the use of swine's flesh is to Mohammedans. In India, Hindus can give no greater offense to Mohammedans than to slaughter a pig, and place it in a Mohammedan mosque. Open riots often occur from this cause. What a pity every Christian denomination does not abstain from the use of swine's flesh, which is so plainly for-



MOHAMMEDAN MOSQUE, INDIA

bidden in the Bible, and so offensive even to the enemies of Christianity.

Some point of contact should always be sought in approaching Moslems, and it is well to avoid the explanation of the Trinity, especially in public, as the intricacy of this doctrine makes it difficult to explain to Mohammedans, whose slogan has ever been, "There is one God, and Mohammed is his prophet." The subjects best suited to arrest and hold the attention of Moslems are: The nature and attributes of God; his relation to sinners; the penalty of sin; man's need of a Mediator and Saviour; his character and work; why he has been exalted on high; and the fact that he is a present, living Mediator.

One veteran missionary gave much emphasis to the preaching of Christ as the Lamb of God, telling of many occasions where large audiences of Moslems had been held by the simple statement of the sacrifice and suffering of Christ. This can be done with ever-increasing success as the missionary, through prayer and daily meditation, has ever before him the Lord Jesus and his ministry and mediation for man.

A converted Mohammedan, now an archbishop of the Church of England, telling of his own conversion, said that the strongest factor outside of the Holy Spirit was the loving ministry of a missionary doctor, who, by giving of his time, his means, his clothing, and even his bed in a time of need, showed his love for those without the fold of Christ, and thus drew him to accept Jesus as his Saviour.

Medical workers have many advantages in Mohammedan countries; often they are given opportunity of work where other missionaries are forbidden. Instances in proof of this were given at the conference. In our own work in India we have recently had an example. The son of a Mohammedan ruler of one of the native states of India came to the sanitarium in Mussoorie. He was greatly pleased and benefited by our methods of treatment; so much so that he and his mother, the only Mohammedan woman ruler in India, have urged us strongly to send them medical workers, with a definite promise of financial support.

The Moslem world affords a large field of effort for Christian women. They alone can enter the homes, and teach the women and children, whose lives are so largely filled with sorrow, bitterness, jealousy, and sin of all sorts. So great is the need of women workers, that the following resolution was passed by the conference:—

"That the aid of Christian women is urgently needed for the evangelization and uplifting of Mohammedan women, who, with their little children, constitute the larger part of the Moslem world. The conference accordingly recommends: (1) That those missionary boards which send forth both men and women should endeavor to secure, wherever possible, that both sexes are reached in every mission station through the fullest co-operation between the workers; (2) that distinctively women's societies, while not relaxing their efforts to reach their sisters elsewhere, should seriously consider the extension of their work in Africa, effective co-operation between the various departments of missionary activity being maintained; (3) that in view of the special requirements of mission fields, existing training colleges for women missionaries should lay stress upon such special lines of study and preparation as have been indicated in the other findings of this conference."

There is no better means of reaching Mohammedan women than by telling them of Jesus and his acts of help for women. His attitude of love and condescension, even to helping women, is a tenderness not shown in the teachings of Islam.

In conclusion let me express my profound and growing conviction that the great and imperative need in checking the spread of Islam, and witnessing to the cross of Christ among Moslems, is a well-trained, Spirit-filled, vigorous army of young men and women, willing to enter Moslem mission fields, and, not-

withstanding privation and danger, to hold aloft the banner of the gospel of present truth. For this every lover of missions should labor and pray.

*Lucknow, India.*



## Laborers Visiting South America

J. W. WESTPHAL

It is about eighteen years since the message began its work in South America. Before a minister was sent to remain in the field, the president of the International Tract Society made a brief visit to the brethren who had moved to Argentina from Kansas. No General Conference man visited South America again until Elder W. A. Spicer came, in 1906. The circumstances attending his visit are still fresh in my memory. At the time of the General Conference in 1905, it was arranged that some one come to our field the following year. Only two months before the general meeting, appointed in view of his visit, I received a letter from Elder Spicer, saying that no one would come; that since I had been at the General Conference only the year before, the committee had concluded that it would not be necessary for any one to come. I was away north, in the Chaco, when the letter came. My heart sank. It seemed I was never so disappointed before. Had I not been a man, I should have wept.

Endeavoring to resign myself to the situation, I wrote Elder Spicer of our disappointment. Among other things, I told him that the fact that it was not thought necessary for any one to visit our field was the best possible evidence that some one should come. Our brethren were not acquainted with South America and its needs.

It was not expected that the letter would change any plans; we thought it was too late for that. Finally, when a cablegram came announcing Elder Spicer's departure for South America, we were as happily surprised as we had before been sadly disappointed. That visit,—how much it has meant for our field!—its effects will be felt when the Lord comes. At almost every turn we still feel its benefits.

We hoped to have Elder A. G. Daniells present with us in our union conference in March, 1910, as well as to visit some of our local fields. Extended notice had been given of his visit, and much disappointment was felt in South America when the news came to us that he could not come. Although perplexed for a while to know how to arrange satisfactorily for a visit so brief and unexpected, we can assure our brethren that it was a most agreeable surprise to us to receive a cablegram that Elder L. R. Conradi would be able to come in November.

Even though he could attend but two conferences and three general meetings, we believe that his visit was timely, and the means well spent; so much were some of our brethren pleased with his visit and work that they, of their own

initiative, took up an offering to help defray his expenses. His presentation of Bible truth, his talks on missionary work, his instruction to workers, and his counsel on business matters relating to the work, have been of great value to the work in our field. His long successful evangelistic and business experience in connection with the development of the work in Europe, enabled him to help us in South America; and his visit will mark the beginning of a third epoch in our work.

These visits to foreign fields are necessary; they form the connecting link between the missionary and home. They bring joy, and hope, and strength to the mission field, and in return breathe courage, faith, and new endeavor to our brethren in the home land. Two visits to South America, in some sixteen years, are not very much. We believe they ought to be more frequent. The kindness of our brethren in making these two visits gives us courage to ask for and expect more.

South America has now two union conferences. Their biennial sessions will be held beginning in February, 1912. We are asking and looking for help for these meetings from the General Conference. Surely our brethren and sisters in the States will gladly forego the labors of one man for a few months, for the benefit of a needy and more distant field. Their sympathies, their prayers, and their means have followed us these years, and I am sure they will not now regret the absence of a laborer, and the expense involved in sending us the very best.

*Buenos Aires, Argentina.*



## Meiktila (Burma) Industrial School

R. B. THURBER

It is now a year since we opened this school, and during that period we have had varied experiences. Not having land, nor any money with which to buy at first, we endeavored to get a grant of land from the government. In this we failed, no doubt because God desired us to have freehold land. Later we found a better piece, and in a better location than that which we tried to get from the government. Our divine Treasurer sent us the money when we were ready for it, and recently we purchased some twenty-six acres of second-class land about a mile from town. The price paid was twelve dollars an acre. The soil is similar to that of a property next to us, on which the owner is getting excellent results in raising many varieties of fruit.

Up to the present time we have procured for the school about one thousand dollars in cash, and twice as much in pledges, from the people of the country. This has come mainly from Rangoon merchants, through the efforts of Brethren H. H. Votaw and A. W. Stevens. With this we have bought the land, and secured some equipment for the school. We are expecting four hundred dollars

soon, with which to buy material for our first building.

When the school opened, one year ago, we had fifteen boys. By the middle of last summer the number had increased to fifty. Then the plague visited the town. Before its ravages were stopped, over four hundred persons had died, and this in spite of the fact that nearly all left the place. We had to close the school for three months. Two of our boys died, and many others did not return. At present we have twenty-three pupils.

The principal cause of our small attendance now, however, is that we have set the formal opening of our school for June 1, and many are waiting until then. Besides, we can not now take boarders, and our larger attendance will be from a distance. We have issued a printed announcement in English and Burmese. What we plan to do is well known all over Burma, and everywhere the people are much interested in our efforts.

A small carpenter shop has been equipped, and a few boys are being instructed in wood-working. The Lord sent us a good Christian Chinese carpenter and contractor. He will teach his trade, and will superintend the construction of our buildings. He is a Sunday-Sabbath keeper now; that is, he is at the transition stage, where he keeps both days. We hope he will soon identify himself fully with us. He is one of the kind that moves slowly, but that is faithful. His workmanship in his craft is excellent.

The pressure of school and business duties has been so great that our progress in the language is not all that we had hoped. We should have help; for we are working to the limit, and then not doing all we should be glad to see done. And, too, we must push on through the hot season, which is now beginning. The time lost last fall must be made up. We are conscious of a depleted treasury, and do not desire to make any vain cries, but sometimes our situation seems desperate, because of lack of help.

Besides our other work, we have filled an occasional opening to speak the message to the English soldiers in the barracks here. Deep interest is shown by those who attend, but we can not follow it up, for our native work must be first in our consideration.

One Burmese boy, an orphan, who came to us, is now fully in the truth. He was a strong Buddhist when he came, but he says Buddhism is all dark to him now. A sister in the United States is helping him through school. Another boy is being supported by another sister. These boys are devoted and energetic, and are working hard every day to prepare themselves to carry the third angel's message to others. Perhaps there is some one else at home who would be glad to send thirty-five dollars a year to keep a boy in school. It is seed that will bear much fruit.

*Meiktila, Burma.*



WASHINGTON, D. C., MAY 18, 1911

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## Editorial

So far as the records show, we believe, the first Seventh-day Adventist to report from a land outside of America, sent the message from the West Coast of Africa.

It is of special interest to learn that the first light of the full third angel's message kindled across the seas, shone out in a glimmering spark from one of the darkest corners of the Dark Continent.

This first mission field report appeared in the *REVIEW* of March 29, 1864. The horizon of the believers was lifting, and the thought of the message going to other lands,—“to every nation, and kindred, and tongue, and people,”—must have been borne in upon them more clearly by this first word from Africa. Under date of Jan. 2, 1864, Hannah More wrote from Cape Palmas, in Liberia:—

Thank God I now see clearly that the seventh day is the Sabbath of the Lord my God, and am keeping it according to the commandment. Mr. Dickson also is keeping it. It is quite singular to keep it here. I do not know of any others on the coast who keep the seventh day. But that is no proof against its authenticity. I only wonder that many good people reject the commandments of God by their traditions.

Your people may now consider that you have whole-hearted Seventh-day Adventists here, waiting with you for that blessed appearing of Him whom we love and adore, and purpose to worship evermore. O, it will be delightful to see him as he is, to worship him aright, and cast our crowns at his feet! O, how sublime to see the time near, even at the door! So I will labor on and pray on, and may God's special blessing attend and prosper my feeble efforts in his vineyard. I trust you will sympathize with me in these efforts to glorify God, and make ready a people prepared for his coming kingdom.

How I would love to recount to you all the way the Lord has led me, and how wedded I was to the tradition I was educated in, of keeping the first day for the Sabbath! O, how hard I found it

to decide against what good people had taught me, whose memories I still venerate! But all is over, and for some weeks I have been keeping with you the seventh day.

The writer of this report was an American missionary. She came to this country to get acquainted with our people, and some years later died in Michigan. Evidently the little light in West Africa was suffered to go out after a time, in those early days. But now many lights are being kindled on that dark coast, and the call comes most earnestly for more workers and more means with which to follow the opening providences of God.

THAT year, 1864, in which came this first report from across the sea, was also the year in which the Polish minister, M. B. Czechowski, in the service of the First-day Adventists, went over to Europe, there to teach what he had heard of the Sabbath truth to the Swiss believers who formed our first company in Europe.

### By the Hand of the Lord

THE work of God in the earth is closing with the manifest working of his mighty providences. Land after land has been opened by the breaking down of barriers, and the last message is sounding with power.

The same God who wrought in Bible times, and in the powerful days of the Reformation, is leading the way in the Advent movement. The prayer that he puts into the mouths of the Advent people is a call for the mighty arm of the Lord to be made bare as in the days of old:—

“Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old.” Isa. 51:9.

The story of God's dealings with his people in all the days that are past is an inspiring exhortation to us in these last days to go forward in full assurance of his delivering mercies and sustaining grace.

Here is a narrative of the Reformation times, taken from the life of Johannes Brenz, of Württemberg (1499-1570), being translated from the German:—

Of the many persecutions which Brenz had to suffer from the emperor on account of his steadfastness in the Protestant faith, the most perilous one to befall him occurred while he was a guest of Duke Ulric at Stuttgart. The emperor had learned of the whereabouts of Brenz, and commissioned a colonel to produce him, dead or alive. The duke, being apprised of this, warned Brenz, and let him go with the consolation: “If God is pleased with you, he will deliver you.”

Brenz, as if anticipating the peril, had

already sent his four children to his friends. In the seclusion of his room he fell on his knees, and prayed to God for counsel and help. And he seemed to hear a voice saying: “Take a loaf of bread, and go up through the Birkenwald (the upper part of the city was so called at that time), and where you find an open front door, go in and hide yourself under the roof.”

Brenz did so. All the doors in that part of the city were closed, until he came to the Landhouse (now the Reformed church). Here the door stood open. He entered without being seen by any one. Under the roof was a large pile of wood, behind which he hid himself.

The next day the imperial officer, with his Spanish soldiers, arrived in Stuttgart. Soldiers were at once stationed at all city gates, even at the exit of the duke's palace. They searched every house in the city, and finally the soldiers came to the Landhouse. Brenz perceived the clang of arms, and heard their loud talking and cursing as they went from room to room. They also came to his hiding-place under the roof, and thrust their spears through the wood-pile behind which Brenz lay. But they did not find him, and two weeks later they left Stuttgart.

“Now they are gone, and, praise the Lord, they have not found him,”—thus Brenz heard the people talk on the street below.

But how was Brenz able to sustain his life during that long time?—On the first day of his concealment, toward noon, about eleven o'clock, came a hen, and laid an egg behind the wood-pile. This she did every day till the end of his stay there. This egg served to quench his thirst, while the loaf of bread satisfied his hunger. The hen ceased coming on the day on which the soldiers departed.

Here was manifested the same hand that fed Elijah by the ravens; and that is the same arm that is being made bare in the eyes of all the nations for the cutting short of the work of God in the earth. Well may we rejoice that the God of former days is our God, pledged to lead the remnant of his people in triumph over all the power of the enemy.

W. A. S.

### The Free Gift of God

BECAUSE of the promise made to the Eden household by Satan, and man's acceptance of it, the days of human life were numbered, and that life was made dependent upon human effort for its sustenance. Obedience was the key to everlasting life; disobedience would open the gate of the tomb, and flood the world with misery, greed, and crime.

But human effort can not bring everlasting life; it can not guarantee the prolongation even of this temporal life. Since the decree went forth in Eden, “In the sweat of thy face shalt thou eat bread,” man has waged a continuous warfare with the thistle and the thorn for the wherewithal to live. But this bread secured by human effort was not

to be the Bread of Life. Men ate of it, and died. Men toiled for it for themselves and their families, till, bent and beaten in the struggle, they were laid away, and left the same heritage to their children. So mortal man has passed his little day, and fought his losing fight, in the battle for bread — and life.

Into this whirlpool of stress and struggle and strife, of blasted hopes and blighted ambitions, there came one day the good news of deliverance — the Bread of Life had come. Moving among men as one of them was One to whom the Father had given "to have life in himself" sufficient for the needs of all the world. Man had been struggling to force the unwilling earth to yield him sustenance for his temporal life; but even this must come through the power and the merciful forbearance of God. But the life which Jesus Christ has come to give was the life of which sin had robbed the race, and that was life eternal. The bread that man had eaten in the sweat of his face was the bread that he had earned. It could sustain only for a time the life that God had put in man; so that man never could, through his own labors, "eat, and live forever" — never could win eternal life by works that he might do. That must be "the gift of God." And so the record reads: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. That "gift" came in Christ, the Son of God, the Son of man, binding in one the attributes of both humanity and divinity, and so reconciling man to God. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

Blessed be that Bread of Life that satisfies the hunger of the soul! Mankind has eaten to the full of the "bread of affliction," and struggled from the cradle to the grave for the bread of temporal sustenance; but now, out of the largeness of the abundance of the mercy of God comes the *free gift* of the Bread of Eternal Life, which, if any man eat, "he shall live forever." We were shackled to sin; Christ has burst the shackles for us, and set us free. We were bound by transgression to the prison-house of the dead; but Christ is risen, and holds the keys of the grave, and will set at liberty every soul that has put his trust in him. We have eaten of the fruit of our labor that could not give us life; he has given us in its place the life of God, that makes eternity ours, and will permit our feet to tread this earth when sin has been consumed. All this has come — has come to us — through him who is the Bread of Life, the *free gift* of God. c. m. s.

### Securing Salvation

THE way of righteousness is the way of simple faith. How blessed that this is the case! God does not require wealth, fame, worldly position, or great scholarship as a condition of salvation; if he did, the great mass of humanity could never hope to gain eternal life. Instead, he makes the conditions so simple that the little child, equally with the wisest philosopher, the servant in the field as well as the king on his throne, rich and poor, learned and illiterate, — all alike must come in the same way, and in a way so simple that all may come. This is the blessed part of it. "For with the heart man believeth unto righteousness." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Israel of old sought, through the works of the law, by their own wisdom, and through human effort, to make themselves righteous. They signally failed in all their efforts. Says the apostle: "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." Seeking righteousness by faith, however, involves something more than mere mental assent to the fact that we are sinners, and that Christ is our Saviour. It means the forsaking of sin, a surrender of the will to God.

Surrender of the will does not mean that there must be no exercise of the individual mind; it is the placing of the will on the side of God's will. Says the Scripture: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." The child of God after his conversion still possesses mind, intellect, ambitions, aspirations, will-power, etc. He still possesses his individuality. He is still a free moral agent. The difference after his conversion is that his ambitions are subordinated to God; he lays his plans daily at the feet of Jesus, to be given up or carried out as his Spirit shall indicate. His highest aspirations are found in copying in his life the perfect Pattern; his will-power is used to work the works of God instead of the works of sin; and the motive power in it all is simple faith in the Lord Jesus Christ, and trust in the power of the Holy Spirit. He loves God because God first loved him. He prays because he loves to commune with his new-found Master; he studies the Scriptures of truth because he finds in them a message of love from his dearest Friend. He labors, sometimes in weariness,

in painfulness, when the flesh itself is weak and faltering, rejoicing because his life's service is a service of love, — love for him who has become in his affections the Chiefest among ten thousand, and the One altogether lovely.

To this experience of Christian love and service every soul may attain. If one finds himself weak through inheritance, or through environment, there will be given him, if he has a willing mind and a heart fully set on doing his Master's will, added grace to enable him to come off more than conqueror in Christ Jesus.

God is no respecter of persons. We are assured that in every nation, he that worketh righteousness is accepted by him.

Dear reader, whatever may be your name, your nationality, your environment, even though you live in a place as wicked as Nazareth of old, out of which Nathanael thought no good thing could come, God stands ready to prove your deliverer. If you will open your heart to receive his grace, if you will reach up your weak, feeble hand and implore his help, his strong and mighty hand will be reached down to save. He will take your feet from the miry clay, and set them upon the solid rock; he will take away the lusts of the flesh, the old desires for sin, and put within your heart a new song, even praise unto our God. This is the attitude of God toward every one of his creatures. This he will do for every willing soul. The willingness must be of us; the power is of God. All heaven desires our salvation; let us heartily unite with the heavenly agencies in securing its accomplishment.

F. M. W.

### The Camp-Meeting Season

THE wide extent and strength of this Advent movement is indicated in some degree by the large list of camp-meetings published on another page. During the present summer season more than threescore camp-meetings and conferences will be held by the people in the different States and countries of the world. The smallest of these will be attended by from one to two hundred persons, and from this number the attendance will run up, at some of the larger meetings, into the thousands.

The good which will be accomplished by these gatherings is incalculable. The work of God will be revived in many hearts. Many will find deeper experience in a new overcoming, keeping power. Backsliders will be reclaimed; many, we hope, will find the Lord for the first time. All of these meetings will affect the destiny of souls. Decisions for eternity will be made. Surely prayers should arise from every heart and home that God will work in mighty



power at our camp-meetings during this coming summer.

Let these important gatherings be remembered at the family altar. Pray that God will mightily endow his ministering servants with the power of the Holy Spirit. Pray that a spirit of consecration and devotion may take possession of the heart of every one attending the meetings. Pray for the youth, for the children; pray that from these gatherings there may go forth such a spirit as will lead unbelievers, and those who know not the truth for this time, to recognize that God is leading in this movement.

It is time for God to work with mighty power. The time for the visitation of his Holy Spirit in the outpouring of the latter rain has come. That, we believe, which prevents the fulfilment of the promise to Israel is the indifference among God's people. O, we need to awaken to our blessed privilege in God! We need to lift our hearts and our hands to Heaven, to cry mightily to God for deliverance from sin, for freedom from the spirit of slothfulness and indifference. We need to place our all upon the altar of God's service, to consecrate our possessions, our families, our lives, to his call and bidding. This call of surrender and supplication, God will heed. He will look upon his inheritance, and copious outpourings of his Spirit will fall in refreshing showers into the parched and thirsty hearts of the believing ones.

Let there be on the part of the church of God a great forward movement. With one heart let the believers seek the Lord for the power of overcoming grace, for keeping power from sin, for baptism for service. Then will the Lord be gracious. He will respond to the desires of his children, and we shall see the mighty revelation of his power in the speedy completion of his work in the earth.

F. M. W.

### A Religious Institution

FOR a long time we have contended that it is the purpose of the National Reform Association to unite church and state in this country. They have disclaimed the contention, as so worded, although the entire program of the organization looks in that direction. A recent statement of one of the oldest leaders in that movement lays the purpose bare in no uncertain language. Rev. J. M. Foster, for many years field secretary of the organization, after setting forth certain unwholesome conditions existing in this country, such as the multiplicity of divorces, murders, suicides, railroad accidents, cormorant trusts, and soulless corporations, laid the blame for all this upon the *secular* Constitution of the nation, thus:—

A secular Constitution makes a secular government. A secular government makes a secular nation. And a secular nation, which is a godless nation, is the object of God's wrath. The secular Constitution will ruin the United States. The land can not remain part secular and part religious. It must become all religious, or it will become all secular. Either cast out the fatal germ or lose the nation's life.

The opposite of secular is religious, and the wording of the excerpt shows that that is what Mr. Foster means. The purpose of that organization is to put a religious Constitution in the place of the present Constitution, and so make of this government a religious government, and of this nation a religious nation. It follows, then, that all the laws enacted by such a government would be religious laws. All its legislation would be religious legislation. When it is pointed out that the legislation which the organization is seeking now (such as laws for the observance of Sunday and for the amendment of the Constitution so that it shall recognize God and the Lord Jesus Christ) is religious legislation, the organization's representatives protest that the legislation they seek is not religious legislation, but civil only; that the regulations which they are asking are police regulations merely. But how will it be possible for a religious government to enact anything but religious laws? or for a religious nation to enforce upon its people anything that is not religious? This proposition to make the nation "all religious," and to do it by metamorphosing the nation's fundamental law, shows as plainly as words can that the fundamental purpose of that organization is a union of church and state, with the state saddled and bridled, and the church in the saddle. Such an institution would be a religious institution,—in form,—and the form made compulsory; and true religion would be hunting the caves and mountain fastnesses as it did in the days of pagan and papal Rome and of the Scotch Covenanters.

C. M. S.

### Unwise Investments

THIS is an age of wild speculation. Fortunes are made and lost in a day. The spirit of intensity which fills the hearts of men leads them to cast aside judgment, and permit impulse and caprice to influence decision. Many, not content with earnest, faithful plodding from year to year, in gaining a livelihood or securing a competence, seek for quicker methods and more speedy results. In every section of the country are those seeking to entrap the unwary and inexperienced, and secure from them money for the promotion of questionable enterprises. Land schemes, mining stocks, oil-wells, and scores of other enterprises are promoted, and strong ap-

peals are made to the public to purchase gilt-edged stock, and thus take advantage of the opportunity of a lifetime to secure large returns from their investments. Not all of these enterprises are operated by dishonest men. Many promoters, no doubt, are truly seeking to carry on their business on an honest basis, and occasionally the investor realizes large profits; but the great majority meet with bitter disappointment, losing in the end the money which they have invested.

Seventh-day Adventists, above all others, should be most careful of the investment of the money of which God has made them stewards. They should not permit the enemy of their souls to mislead their judgment, and entrap them in some enterprise which will prove a source of discouragement, and rob them of the blessed privilege of doing for the cause of God what the Master desires them to do as his stewards.

From time to time, warnings have been given our people against unwise investments. The last one comes from Elder W. A. McCutchen, president of the Texas Conference. He advises our brethren and sisters to be exceedingly careful about investing in Texas land without such careful and personal investigation as will satisfy them of the safety of the enterprise. It is poor business judgment, to say the least, to invest any considerable amount of money upon the representations of others, without a personal investigation. Surely the very least our brethren can do in matters of this kind is to correspond with the president of the conference, or with some responsible brother known to them personally, and make definite inquiry with reference to the business advertised.

In this time of need, when the cause of God affords such blessed opportunity for the investment of means,—investment which, if it does not bring returns in this life in dollars and cents, will bring blessed results in soul-saving,—let none recklessly invest money in questionable enterprises. The cause of God and the institutions connected with this work afford safe investment for the loaning of money or as places of deposit. The movement represented by the third angel's message is safer than any bank. In the use of idle money, seeking a place of deposit, and above all in our gifts and donations, let us remember the crying needs of our denominational work, both at home and in the regions beyond.

F. M. W.

"Did you ever get into a place out of which God alone could bring you? And did God then hear your cry and bring you out? Be ashamed, then, to be untrue to him anywhere."

### The Sanitarium Relief Campaign

THE history of the religious movement set on foot by the proclamation of the third angel's message shows that the medical missionary work as a department of the whole movement is co-equal with the other parts thereof.

The principles of a healthful dietary and of the rational treatment of disease were recognized and applied in conjunction with other special features of the message.

For many years previous to the time when Joseph Bates began to keep the Sabbath, he had been an earnest temperance reformer. During the years from 1821 to 1843 he discarded all alcoholic beverages, tobacco, tea, coffee, and flesh foods, and became an ardent vegetarian.

From these facts it is plain, and significant as well, that the man who was led to the Sabbath truth under the light of the third angel's message was also led at the very beginning of our work to adopt and establish the fundamental principles of health and temperance for which the medical missionary department of our cause stands. From this step, Joseph Bates and other pioneers of the message associated with him, steadily advanced toward the light until they came into possession of what we now have.

Thus we see that this branch of the work is not an appendage to the message, but is an inherent part of it. It began with the movement, and has grown with it until the present time; and furthermore, the true medical missionary work of the third angel's message will never be separated from the message.

In 1865 the following instruction was given through the spirit of prophecy:—

I saw that the health reform was a great enterprise closely connected with the present truth, and that Seventh-day Adventists should have a home for the sick, where they could be treated for their diseases, and also learn how to care for themselves so as to prevent sickness. I saw that our people should not remain indifferent upon this subject.

The following year, 1866, witnessed the establishment of our first sanitarium, called at that time the Health Reform Institute. This phase of our medical missionary work has gone steadily forward until at the present time we have over eighty sanitariums in different parts of the world, employing a total of about two thousand workers. The money invested in these sanitariums amounts to more than three million dollars.

These institutions receive annually over twenty-five thousand patients and guests, many of whom become well acquainted with our work and principles

of truth through associating with the workers, and also by attending services and reading our literature. Among those who visit our sanitariums are many persons of influence, such as lawyers, physicians, leading educators, congressmen, foreign ambassadors, justices of the supreme court, government officials, and prominent temperance workers, besides scores of other men and women of wealth. Generally, these receive favorable impressions of our work and its progress, and show a very friendly attitude toward us as a people. In the Testimonies we read that the "sanitarium work is one of the most successful means of reaching all classes of people." We see this illustrated over and over in our sanitariums.

But many of our sanitariums are very much hampered in their work by the heavy indebtedness which they are carrying. The reasons for this indebtedness have been set before the readers of the REVIEW very clearly during the last year or two. The plan that has been inaugurated to relieve this indebtedness is also well understood by our brethren. This plan was recommended by the General Conference Committee, and during the past year they have had a man in the field devoting his whole time to this work. Each church-member throughout the United States is asked to sell at least two copies of "Ministry of Healing" and five copies of *Life and Health* each year for a period of three years. This plan, if faithfully carried out, will bring in nearly five hundred thousand dollars for the relief of our sanitariums.

Concerning these relief campaigns for our sanitariums, Sister White has written as follows:—

The book "Ministry of Healing" may do the same work for our sanitariums and health institutions that "Christ's Object Lessons" has done for our schools. This book contains the wisdom of the Great Physician. To me it has been a precious privilege to donate my work on these books. In the future there should be well-planned and persevering efforts made to increase their sale. Our brethren and sisters should not weary of this plan to erase the debts that have been accumulated.

Many of our conferences have taken hold of this campaign nobly, and the work is going forward with some success. As a result, some of our needy institutions are already being relieved financially. A still greater blessing is being received by those who get the books, and by the brethren and sisters who engage in the work of carrying them to the people.

But this endeavor now being made to assist our sanitariums is worthy of greater interest and zeal than it is receiving. Some are working beyond their ability, but what is needed is an

effort on the part of all. A small amount done by each believer will bring great results.

It should be clearly understood that in doing this work we are helping to build up and advance the great advent movement with which we are connected, and which we so much desire to see triumph throughout the world.

In closing, I appeal to conference officers, ministers, and all the people just now to give a lift to this effort being made in behalf of our sanitariums. The plan we are working out is a good one. Brethren, let us push it to a successful termination.

A. G. DANIELLS.

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## Note and Comment

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### Papal Decrees in Germany

THE publication in Germany of the recent decrees of the Vatican is just now a subject of absorbing interest. The Papal See considers itself at liberty to regulate the affairs of its subjects in all countries, without regard to how this may affect the people of those countries as subjects of president, king, or emperor. The Vatican's most recent decrees regarding Modernism affect the liberty of German educators of the Catholic faith who are professors in German educational institutions. The German government very naturally feels that in forbidding German instructors to pursue investigations along certain lines, the Vatican is overstepping its bounds, and interfering with the rights of German subjects and with the prerogatives of the German government. In a speech in the upper house of the Prussian Diet on April 15, Count Yorck von Wartenburg said:—

When Roman Catholic professors and teachers are required to abjure what non-Roman Catholics consider to be purely scientific knowledge, there arises an antagonism between them and non-Roman Catholic investigators and teachers which must render difficult their common work in the higher educational establishments and universities. . . . If this policy be continued by the papal chair, I am convinced that it will result in the introduction into this country of the problem of the separation of church and state.

That the Roman Catholics of Germany are expected to stand by the instruction from Rome on this point was made plain by Cardinal von Kopp, prince bishop of Breslau, who stated that the papal decrees contained nothing but what "every Roman Catholic must be prepared to subscribe to." Professor Kuster, of Marburg University, in reply to the prince bishop, declared that "through the attitude of the Vatican, relations between the two faiths [Protestantism and Romanism] are becoming worse from year to year." The Prus-

sian minister for ecclesiastical and educational affairs also made reply to the prince bishop in these significant words:—

Whether it will be possible to avoid collisions between the authorities of state and church, and whether difficulties will not arise, is a moot question. We certainly have no security for the future. Count Yorck has with perfect justice pointed to the danger that the whole affair may ultimately result in the separation of church and state, which would be exceedingly deplorable. The government will use its utmost endeavor to maintain peace between the two faiths, but on the other hand it will defend the interests of the state with all possible energy and resolution.

The possibility of the separation of church and state in Germany is thus publicly suggested in parliament, and the *Kölnische Zeitung* declares that, while the separation of church and state is not yet the object of a popular movement, "one does not need to be a prophet to see that the situation in Germany is untenable." And that is true of every country in the world where a union of these two institutions exists, and always has been true and always will be.



"BEHIND the veil, where every man is alone with his sin and his God, Christ only can help. My brother, in the loneliness of sin, on the battle-ground of temptation, we know how very far away the crowd feels; how utterly irrelevant our brother's merit; how hopeless our brother's love. It is just here that Christ penetrates and proves himself divine. Of our guilt he tells us, I have borne it, and stand by thee; of our sin, This is my charge; of our weakness, My grace is sufficient for thee; of our shame, I love thee, the Father hath forgiven thee; of our hopelessness, I will trust thee with my work, with my interests. Be of good cheer."



"OFTTIMES our rarest visions of Him come in hours of deep trial and sorrow. He answers our great needs in a great and adequate way. The rainbows play on falling rain, and our brightest halos glow about the Master as we see him through falling tears. There's many another garden besides that of Bethany, where he has wept in sympathy with his friends."



"THE rule of the world is, 'Look out for number one.' Nothing could be more antagonistic than this to the teachings of Christ. His greatest doctrine, the underlying principle of all his works and deeds, was that of self-sacrifice, looking out for number two. Therefore he has given the plain message that to save our lives we must sacrifice them for the salvation of others."



### Tsungwesi (South Africa) Mission

WE are still greatly pleased with our location here, and are already prospering in our school work. Our school is as full as we care to have it until we are better prepared. The time for building has not come, so we have no houses for many of the boarding-students. Eight natives are now staying at the home, besides the family I brought with me. We are preparing the new site as fast as we can. The land is most excellent, well watered, wooded, grassy, only seven miles from the railroad siding, and in reach of many natives. Every time I go out of the door, raising my eyes to glance over this beautiful valley and on to the lovely hills and mountains, I breathe a prayer of gratitude. The site is far beyond any I ever hoped to secure. The scenery will never become old at this station, nor the ground get too poor to cultivate, nor the wood and water fail, until the earth is visited with the final curse.

As to our experienced helpers who came with us from Solusi, I have been greatly disappointed and brought to grief. Our strongest native girl died, having been here only about six weeks. This started all to trembling, and some thought I had brought them into the wilderness to die. Soon one woman fled; and just this last week, two men and two women went back; so six out of my first twelve are gone. However, another young man and wife came three days ago to help fill up the gap. We ask an interest in your prayers.

M. C. STURDEVANT.



### The Wonderful Way of the Lord Among the French in Canada

WHILE visiting the scattered groups of French believers in Canada, I found away up in the mountains at Namur, Quebec, a company of nine believers, not including some ten children and young people, ranging from three to twenty years of age. They heard the truth ten years ago through the efforts of Elder D. T. Bourdeau, who for a few months held tent-meetings among them and baptized them. But since this time they have had no opportunity to celebrate the ordinances of the church, and have at times been nearly led astray through lack of a French worker to look after them. Nevertheless they have continued to send in their tithes to the conference. It is really wonderful, when we know the story of their struggles, that they have stood so firm for the truth, with so little opportunity to be instructed in it.

Turning my steps in another direction, I next visited two Sabbath-keeping families near Valleyfield. For six years they have observed the Bible Sabbath, though having no relations with our people. When the last census rec-

ords were published, these French families were listed under the peculiar religious name of "Sabbatiste." Some of our brethren noticed this record, and called the attention of the conference workers to it, with the result that they were soon visited, and their story was thus learned.

Ten years ago they left the Catholic Church and were drifting into infidelity, when a Bible colporteur came to one of them, and sold a Bible. As they studied it, their interest deepened into belief in its teachings, and soon they began to obey. Arriving at the law, they saw clearly that they should keep the Sabbath, which they at once started to do. When they became aware that they had really found the pearl of great price, the father decided to go twenty miles to his relatives to make known the truth to them. On the journey he found himself confronted by a forest fire, which so delayed him that he did not reach his destination until after midnight. It was very dark, and for some reason no lamp could be found in the house, until after long search they managed to find one which gave a tiny flame. Gathering the family around this little light, he read to them from his precious Book until morning, when he had to return home. Soon they also were keeping the Sabbath.

I spent many days there, and was really astonished to see how well they had come to understand the Scriptures with no human help, and thinking themselves the only ones of like faith in the world. Speaking of baptism, the mother told me that for a long time she had desired that she, with all her family, might be baptized in the river which flows near their house. One interesting feature is the fact that when they came to understand the holiness of the law of God, the father desired to bear public witness to his regard for it. So he purchased two large white marble slabs, and upon them had engraved in French the ten commandments. These he set upon the front of his house.

I am now in Montreal for a few weeks. Here also the French work is very encouraging. On Sabbath, April 1, five precious souls were baptized and united with the Montreal church; one was also received upon profession of faith, having been previously baptized in another church. Others will follow later, and the interest is good. We should have here one or two permanent French workers, but where can we get them? When I see the great need of workers for these millions of French in the United States and Canada, and hear the urgent calls that come to us, I am glad to know that the General Conference is working to establish a French school, or a special French department in one of our academies. We have, in Canada and the United States a number of French young people. These should have the opportunity of receiving in-

struction to fit them for the Lord's work; but many of them have not the money to pay for their education. Among this number are some five or six substantial, mature young men and women. These give good promise of making workers, and should and must come to the school. Who will esteem it a privilege to help them? Next fall we expect that the Lord will give us a French school. He has already given us the scholars, and we trust that the much-needed means will come also, so that when we present to the General Conference our good prospects for attendance, we may also have some promises of financial aid to present at the same time. Please think of this seriously before the Lord, brethren and sisters, and act as the Spirit of the Lord leads you. Remember that most of the French people are Catholics, and therefore special efforts will be required to take the message to them.

What a pleasure it will be to us, and what a joy to Heaven, when we hear many say, "We are coming with our means, which God has given us, to help you sound the last call of mercy among the French." Let us all pray together that the Spirit of the Lord may find an entrance to many hearts.

G. G. ROTH.

### Cartagena, Spain

THE Lord is blessing the work here. I came to Cartagena about February 1. This ancient city is situated on the shore of a beautiful little bay, whose outlet to the sea lies between two almost barren mountains. Cartagena has a natural, protected harbor. It was here that the great Carthaginian general, Hannibal, landed with his forces more than two thousand years ago, and began his march northward, making his successful conquests.

The Iberian Peninsula has been governed by many different peoples. Only a little more than three centuries ago, Spain was the most powerful nation in the world; the sun never set on her possessions. Then came the day of her decline. The depressing influence of the Inquisition was more than she could bear; the bloom of her national health disappeared. A man addicted to the use of opium or morphia loses his health, becomes a nervous wreck, but may continue to exist for years; thus it is with Spain: when her health became materially impaired, by the rejection of the gospel of health, during the Reformation, Spain did not throw away the bottle containing Roman superstition and error.

The seeds of truth which have been scattered in this country are beginning to bear fruit. During the past two months, one of our canvassers has been associated with me in the work here. We have held four public meetings a week, in two different places; have given Bible readings regularly in a number of homes; and have found some time for canvassing. The Lord has helped in all our efforts, and has added his special blessing.

On Sabbath, April 1, we received into church fellowship eleven new believers. At the baptismal service, about one hundred persons were present. It was held at an artificial lake on a farm; and the Lord blessed in presenting the meaning of gospel baptism. In the afternoon we held the regular quarterly meeting serv-

ices. The Lord came very near to us on that Sabbath, and I can assure you that it was good to be there. Sometimes one has a longing to see father, mother, and other loved ones from whom he has been separated a number of years; but the joy of seeing souls for whom one has labored and prayed give up all their worldly relations, and accept this blessed truth, more than repays one for any sacrifice he may have made.

One of the men, because of keeping the Sabbath, lost his position. He was receiving twenty-four dollars (Spanish) a month, with free house rent, electric lights, and water. This was an unusually good position for the laboring class in Spain. This brother's wife accepted the truth with him. They have three small children. He received his education in a French school of northern Africa, and has a good knowledge of both the Spanish and the French languages. He is now canvassing for our books and papers in Oran, northern Africa. He needs the prayers of God's people.

In the city of Murcia, several persons have recently begun to obey the truth. Our Bible worker there is of good courage. In Fortuna, a town of this province, several believers are writing for some one to come to give them further instruction. Where are the workers? Spain needs two more ministers and half a dozen earnest Bible workers. The two sisters who accepted the truth in Cartagena last year have been a great help in the present effort. Pray for the work and workers in Spain.

FRANK S. BOND.

### Experiences in Bolivia

WE have just received the following interesting letter from Brother F. A. Stahl:—

"I have been in Oruro for the past two weeks, helping Brother Schulz. We have had some trouble with the authorities, as they wanted us to pay them for the right to sell our papers and books. Strange as it may seem, the Bolivians themselves were willing to give us freedom; but there were five or six foreigners who came into office about two months ago, and they have given our work opposition. The commissioners requested me to appear before the president of the municipality, which I did, and explained our work to him. He became much interested, and said that he was only one of twelve men who controlled the city, but that he would help us all he could. He asked me to pay the small sum of eight bolivianos under protest, and he would give me a paper insuring us protection and the full right to sell our books. The foreigners did not like this at all. I called upon a few of them, and talked with them. I asked them why they wanted to hinder the work of God, and told them I believed they had Christian mothers who had taught them better things. We went to work with good courage, and the Lord blessed wonderfully. Our only fear is that we shall run out of books and papers.

"Last week I received a call to nurse a sick man. When I arrived at the place, I found that he was one of the foreigners belonging to the class that opposed us. He was dying of pneumonia. I took hold of the case, and worked day and night over him, not forgetting to ask God's help. The man is now recovering.

The people marveled at the success of our treatments. Not much has been said, but a clasp of the hand sometimes counts more than words. We are of good courage in the Lord."

### Seoul, Korea

SINCE my last writing we have decided to remain in Seoul, as this is the only thing left for us to do until the \$300,000 Fund shall make it possible to open another station. Our inability to secure any house whatever in Chemulpho has led us now to look after the work in Seoul. This is a large city of over three hundred thousand souls; and these must hear the final warning. We have a company of thirty now organized into a church, with many more interested who have been coming regularly, and are studying with us. Recently I secured an eight months' lease on a good Korean building,—an entire compound,—and after repairing and cleaning it, moved my native helper over, and opened the doors to the public.

To advertise the new meeting-place, we have held meetings every night for three weeks. We have a fair attendance of interested hearers. After this series is finished, our proposed program will consist of a meeting three nights during the week, besides those held on the Sabbath.

Elder C. L. Butterfield will soon open a house for worship, on the same order as ours, somewhere near the east gate of Seoul. Brother H. A. Oberg has charge of an organized company known as the West Gate church. Thus the message goes to all quarters of Chosen's metropolis.

When the funds permit, we hope to gather all these companies into one, and secure a suitable central house of worship. Remember the work in Korea in your prayers. R. C. WANGERIN.

### Sunday-Closing in Oregon

By request of the church at Ashland, Ore., I went there, March 15, to assist them in meeting a Sunday-closing crusade. Through the influence of the churches and young people's societies of the city, the council had passed a Sunday-closing ordinance. This did not suit a number of the citizens and business men, so, through the initiative and referendum, the ordinance was submitted to the people, to be voted on, and the date of election was set for March 25.

On arriving in the city, Elder B. C. Tabor and myself interviewed a number of business men, and found a strong sentiment against the ordinance. The agitation was entirely a church move. The leader of the young people's union freely said they wanted Sunday and Sunday evening for the churches, and wanted Sunday amusements transferred to the other days of the week, so they would not rival them in their worship. We decided to hold an open-air meeting at half-past two Sunday afternoon; so an automobile was secured, the meeting advertised, and at the appointed hour, I spoke to a good-sized audience, who had gathered to listen. The Lord blessed in presenting the powerful arguments in favor of religious liberty.

On the Sunday before the election, the different ministers of the city spoke on the question, urging their members to

go to the polls and vote for Sunday-closing. They were repeatedly urged to carry the election for the Lord.

A mass-meeting of all the churches was called for Monday evening to complete plans for the campaign. In company with some of the brethren, Elder Tabor and I attended this meeting. There were not more than fifteen present besides ourselves; this was rather discouraging to the Sunday-closing advocates.

It was thought best for us to hold a mass-meeting, so the business men of the city secured the opera-house, and on Thursday evening before the election about four hundred people assembled there to listen to reasons why Sunday laws should not be enacted. The meeting was presided over by a leading attorney, and three other prominent men made short speeches. Then I spoke for forty minutes on the origin and nature of Sunday laws. The truths on this subject were well received. This closed the campaign so far as we were concerned. The opposition sent to a neighboring town for a prominent speaker, but he failed to secure much of a hearing.

On election day, Sunday-closing lost by a decided minority. I feel it was a providential opening to lay the truths of the message before the people, and trust the Lord will water the seed sown.

W. F. MARTIN.

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**Porto Rico**

MAYAGUEZ.—We are much encouraged by reading the good reports from the different fields, and perhaps others may be equally encouraged in reading a report from the little island of Porto Rico. Though we are not able to report a large number of new Sabbath-keepers, we can say that much seed has been sown, and we are trying to keep it watered, trusting in the Lord to give the increase in his own good time. We are told through the prophet Isaiah that the word of the Lord will not return unto him void; so, trusting in him, we are constrained by his love to continue the fight. We have just celebrated the week of prayer in our field; and though we were few in number, a spirit of unity was manifested that was good to see. Thank God for one more time of refreshing. We have the same cry to echo that comes from many other fields, "More workers." We very much need a minister, more colporteurs, and also Bible workers. When will the supply equal the demand? O, that the harvest might soon be reaped!

MILLIE E. STEELE.

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**Field Notes**

ELDER A. W. KUEHL reports that four persons have taken a decided stand for the truth at Excelsior, Minn.

SEVEN persons near Holly, Mich., have taken a stand to keep all the commandments of God. This is the result of meetings held by two students of the Adelpian Academy. Through the efforts of a faithful lay member of the Petoskey church, four are keeping the Sabbath. At Shelby two new believers have taken their stand for the truth, and several others are awaiting baptism.

## Christian Education

Conducted by the Department of Education of the  
General Conference

H. R. SALISBURY

Secretary

### Our Schools in Other Lands

PROF. B. F. MACHLAN writes from Australia: "You will be interested to know that our school is full to overflowing. When those come who are booked for the second term, we shall have no more room, and shall be compelled to refuse admittance to any who desire to come."

FROM Prof. C. P. Crager, principal of our school in South Africa, comes this report: "The opening day of our school, January 25, found a good company of young people here ready to enroll at the very beginning. Others have come in since, until our home family is nearly as large as it was at the close of last year. We are still expecting a good number, and our entire enrolment is as large as at any one time last year."

IN a letter from Prof. J. L. Shaw, he says: "I am sending you a brief announcement of a school which is to be started for the children of our missionaries and English-speaking believers in India. For some time there has been a desire to start such a school. We passed a recommendation at our last general meeting, authorizing the opening of a school of this character, and at the same time requested that a teacher be sent out from home to conduct the same. It has seemed best, however, to undertake to conduct the school with the workers we have in the field. We have asked Sister Edith Bruce, who had eight years' experience in school work in America, to take charge of it. I thought you might be interested to know that in the Himalaya Mountains there is a school being started in the English language, where the principles of education as we understand them will be carried out. We shall not have over ten or twenty students to start with, but hope that the school may grow as it becomes better known, and proves itself a success."

Speaking of the importance of the educational work in mission fields, Brother Shaw says, further:—

"We are finding that school work is one of the most effective means of carrying on missionary effort both in India and Burma. The schools form a common meeting-ground for the heathen people. They are anxious to learn; and when schools are opened, parents are willing to send their children, and have them taught the Bible. This gives us an opportunity to give instruction from the Word of God in many villages. We are increasing the number of out-schools at the different mission stations as fast as we have competent teachers to take charge of them, and find suitable places to conduct them. I presume if we had teachers and buildings in which to hold schools, we could have two or three thousand children and youth under our influence in our mission schools. As the work grows and develops, and more teachers are found to take charge of the native schools, I look to see the school work greatly strengthened. Recently at Karmatar ten villages clubbed

together to put up a schoolhouse and a house for the teacher to live in. The work is not yet completed. They expect from a hundred to one hundred fifty students will attend. I might mention many other openings. Brother James has tried the experiment of operating schools with native heathen teachers. He writes that several of these teachers are requesting baptism."

THE report of the church-school in Bermuda, where Brother Roland Loasby is teaching, is interesting:—

"Two months ago there were but eight students; now there are twenty-four—twenty girls and four boys—with ages varying from six to eighteen years. These compose six different grades, from those who are being initiated into the mysteries of A B C to the class of three girls who are taking a course in general history and advanced Bible and grammar. The school is very cosmopolitan, the children being English, Portuguese, and colored. They are bright, and willing to learn,—so much so that when it was thought to give them a week's vacation at Christmas, the public schools having two weeks, they said they preferred to come to school, as they enjoyed it much better than a holiday. The schoolhouse is an empty store; it is quite convenient, though it might not appeal to one as being elaborately furnished. Neither are the desks and forms of the latest American pattern, but of that most strong and stout kind,—the amateur's make, minus the paint. But with the flowers the children bring, and their bright faces, everything seems to be just right."

Besides his church-school work, Brother Loasby takes the Sabbath and Sunday-night services, and holds Bible readings during the week. He has also organized an active young people's society in the church.

H. R. S.

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**The Power of Prayer**

DR. MACLAREN tells a story about a little girl who went into a neighboring town, where there was a revival. She attended the meeting, and heard the story of the cross, and gave herself to Jesus.

When she returned home, she went to an old man who was a Christian, and said to him: "Can't we have a prayer-meeting?"

"We?" asked he. "I don't know of another Christian in the district."

"Well," said she, "you are a Christian, and I am a Christian; can't we have a prayer-meeting?"

"Well," said he, "we can say 'we' then."

They did have a prayer-meeting. The next day two or three more came. God answered their prayers, and now between twenty and thirty have found the Saviour.

In this day of activity there is great danger, not of doing too much, but of praying too little for much work. These two—work and prayer, action and contemplation—are twin sisters. Each pines without the other. We are ever tempted to cultivate one or the other disproportionately. Let us imitate Him who sought the mountaintop as his refreshment after toil, but never left duties undone or sufferers unrelieved in the plain. Lord, teach us to pray.—*Selected.*



## Sanitarium Relief Campaign

### In the Oklahoma Conference

At the Oklahoma camp-meeting last year we saw a marked willingness to take hold of the sanitarium relief campaign. Officers, workers, and people united in a hearty acceptance of the work, subscribing for a good supply of books. While this strong conference has no sanitarium of its own, it has many other interests, and the manner in which it responds to this call for help for others, is indicative of its good missionary spirit.

More or less has been done in this relief work since the camp-meeting, but a more general effort was planned by the president, Elder David Voth, so a number of the larger churches were recently visited. Everything possible was done to make the effort successful. Appointments were sent out, urging a good attendance. Laborers were asked to assist, and church elders were instructed to do what they could. Especially favorable terms were made by the tract society as to time in which to pay for books.

The spirit of willingness manifested at the last camp-meeting was further demonstrated. It was a busy time for our farming brethren, and some had long drives to make to meeting-places, but they came in good numbers. Interest in the work was shown also by the manner in which some of these brethren helped in reaching different places, in some instances driving thirty miles or more.

Some of these churches are located in sparsely settled farming communities; but we saw no disposition to make excuses, but rather a purpose to find some way of accomplishing the work. The brethren seemed to know that the books and journals could be sold. Experiences were given of how the work was being done, even though it meant taking two days or more to go to some distant town or village. Results were also reported, showing that the outlay of time and labor was more than repaid.

We did not make a special effort to place the full quota of six books to each member, but it was fully and plainly understood that taking two books is only a beginning, and that the work is to continue until the full share of books and journals is sold. The manner in which the work was received gave assurance that it would not be necessary to make repeated calls in order to finish it. Help will be given from time to time, and the matter kept properly before the people; but with the good spirit now prevailing, it will not require distinct special efforts to keep the work going.

Five churches in the northeastern part of the State were first visited, in company with Elder R. B. Coberly, who is laboring especially in this field. The churches at Ketchum, Bartlesville, Coodys Bluff, Claremore, and Vinita accepted the work without hesitation. Several of the members here are new in the faith, but they join gladly with older members in this movement to help the interests of the cause and to labor for others.

At Guthrie and Crescent the mem-

bership is small, but a good proportion of work was promised, especially at the latter place, where there are but few members, widely scattered. Here a young man walked ten miles to the meeting, assumed his share of responsibility for books and journals, and took up his return trip of ten miles with a happy heart for the privilege offered him in this cause. At Perry we had a good attendance, and a ready response of orders, led by the elder. My brother, W. R. Hansen, assisted at the three last-named places, as well as at Norman, his home church.

At Enid and Butler, Elder Voth helped in giving the call. He went alone to the Ames, Okeene, and Weatherford churches, meeting with excellent results. With genuine interest and zeal for this work, he makes strong appeals for its share of support. The example in leadership tells in a ready co-operation of the members.

At Capron, Avard, and Tangier, Elder J. R. Bagby joined in the effort. These churches were no exception to what has been said of others in interest shown and willingness to do a share. Elder Bagby will visit other churches in this district and will further carry forward what has been begun. Elder A. A. Myers was present at the Tangier church, and gave good support in presenting the matter in German. He showed a thorough knowledge of the sanitarium work and its importance, and a deep interest in its needs. He has already been advancing this special relief effort, and will continue doing so.

At Addington a number of young people who will soon leave school and enter the canvassing work, united with older ones in taking books. The large membership here was not fully represented, so a full amount of orders was not secured. It is hoped that the several capable workers here will continue the effort.

The Oklahoma City church had a good attendance and gave a fair pledge of co-operation. Much good talent is here, with efficient leaders, excellent territory, and a convenient depository for books, so ready and full results should be reasonably expected. The start made at this meeting gave promise of good work.

At Norman the meeting was held on Sunday afternoon, and with principally an outside attendance, our own membership being small. The relief phase of the work was not urged so strongly. The leader and family took their eighteen books, and promise was made that the few other members would do their share.

While the Omega church was not visited, favorable mention should be made of it; for this church took up the campaign work before it was even presented as a conference effort. Several books have already been sold, and more have been ordered. A substantial cash remittance has been sent in. This is a German church, and this spirit fairly represents our other German brethren in this conference. While they have not had opportunity nor occasion for an intimate acquaintance with our sanitarium work, they show an unusual interest in its behalf, in their attitude toward the "Ministry of Healing" campaign. Several of the laborers of the conference can speak German, and conditions are most favorable for the work being finished in full among this people.

This visit to Oklahoma was an enjoyable one, viewing the work as a whole. It was clear that the strength of the conference, in a healthy membership, strong financial resources for offerings, a live missionary spirit, and the maintenance of a good standard in general, is accompanied by an earnest interest to accept a full share in every phase of denominational endeavor. A visitor must be impressed with the generally encouraging outlook in this conference.

L. A. HANSEN.

### Corrections

THE first part of the article "Campaign Experiences," in the issue of May 4, should have been all credited to F. H. Henderson, instead of the single paragraph. In the recent report of the campaign in Indiana, the closing three paragraphs should have been given as a statement from the president, Elder Morris Lukens. The errors occurred more easily on account of writing at long distance, and while busy moving about.

L. A. HANSEN.

### Printed Canvasses for Foreign "Ministry of Healing"

THE printed canvasses for the German, Swedish, and Danish-Norwegian books are now ready, and may be had free of charge. Order of your tract society or from the Sanitarium Relief Bureau, Takoma Park, D. C.

L. A. HANSEN.

## 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

### Some Reasons Why We Protest Against the Johnston Sunday Bill for the District of Columbia

BECAUSE it is a religious measure, and therefore contrary to the First Amendment to the Constitution, which says that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Because the Sabbath is a religious institution, and therefore any law requiring its observance would be a religious law, just as truly as would a law requiring that all citizens should be baptized, celebrate the holy communion, or repeat the Lord's prayer.

Because it prohibits the doing on Sunday of work which is strictly proper and legitimate on other days of the week.

Because nearly every religious association in the country is pressing this matter, in order to secure the enforcement of a religious observance.

Because it makes the performance of legitimate and honest toil a criminal offense if performed on Sunday, and therefore makes honest and upright citizens appear as criminals.

Because if such laws were required to preserve the quiet of Sunday, they would be unnecessary in the District of

Columbia; for it is conceded by our best citizens that Sunday is observed better in Washington than in any other city in the country.

Because by enacting such legislation, Congress would be departing from its noble record of one hundred years' refusal to be committed to such religious legislation.

Because to pass such a law would be taking a long step backward toward the days of religious intolerance; for religious intolerance begins with the passing of religious ordinances by the civil power.

Because, in enacting a Sunday law, Congress would be attempting to settle a religious controversy between different sects of religionists; for on one side of the question are those religionists who observe Sunday as the Sabbath, and are appealing strongly for a law to enforce their ideas of proper Sabbath-keeping, while on the other side is another class of religious people vigorously protesting against Congress interfering in the matter in any way whatsoever.

Because for Congress to enact a Sunday law would be for it to decide a religious controversy by majority vote; while in matters of conscience the question of minority and majority can not enter.

Because for Congress to enact a Sunday law would be to levy a tax of one-seventh part of one's time for the support of a religious institution.

Because the demand that Congress shall pass a District Sunday law is not a mere local matter, nor does it concern simply the people of the District of Columbia. It is of national significance, and concerns the people of the whole nation.

Because the clause which exempts observers of another day from the provisions of the proposed law, also proves the measure religious, inasmuch as those who are exempted are exempted on religious grounds.

Because of these and many other reasons which might be stated, we earnestly protest against the passage of Senate Bill No. 237.

K. C. R.

## News and Miscellany

Notes and clippings from the daily and weekly press

—Chile has recently contracted for two more dreadnaughts of the most powerful type yet designed.

—In consequence of the timbering of a mine taking fire at Negaunee, Mich., May 5, seven men lost their lives through suffocation.

—The American consulate building at Port Limon, Costa Rica, was destroyed by fire, May 7. Only the archives and papers of the consulate were saved.

—Trains on the Midland Valley Railroad, in Oklahoma, were delayed May 5, by vast swarms of caterpillars, which caused the wheels of the cars and locomotives to slip.

—A passenger-train on the Elmira and Cortland division of the Lehigh Railroad, was wrecked, May 8, near Elmira, N. Y. Twenty passengers were injured, four fatally.

—The American Civic Association has taken up an earnest fight against the threatened despoliation of Niagara Falls. It is claimed that the water being diverted is seriously threatening this wonderful work of nature.

—May 5 Andrew Carnegie was the recipient of a gold medal, voted to him by the Fourth International Congress of American States, held in Buenos Aires in 1910, for his long and earnest efforts in behalf of international peace.

—The recent sailing of the German antarctic expedition marks another important step in the international competition to reach the South Pole. Two expeditions are already within the antarctic circle, and two more are contemplating the invasion.

—The long-awaited edict abolishing the grand council, and substituting a constitutional cabinet of ten members, was issued by the emperor of China, May 8. This change is in harmony with the demands of the national assembly for a constitutional cabinet responsible to that body instead of to the throne.

—At Lenox, Mass., May 6, a gardener dug up three ancient English pennies. Two bore portraits of George III, and are dated 1777, while the other has a portrait of George II, and is dated 1742. They are about the size of an old-fashioned American cent. One thousand dollars was refused by the gardener for the three pennies.

—The Colorado Legislature, adjourning May 6, had endeavored since last January to elect a United States Senator to succeed Charles J. Hughes. Although strongly Democratic, the legislature was unable to make a choice; hence the State will be represented in the United States Senate for the next two years by a solitary Republican, Honorable Simon Gugenheim.

—Despatches from Fez, Morocco, describe conditions as extremely critical. It is claimed that only fifty sacks of sugar remain in the town, with no petroleum. There is some flour, but great scarcity of meat and other provisions. The city is surrounded by seven thousand besiegers. Trouble has existed in this country for some time, some of the tribes proclaiming a holy war against the government.

—Permanent headquarters of the American Peace Society, an organization for the purpose of promoting universal peace, has been established in Washington, D. C. The main object for moving the headquarters to Washington was to place it where direct influence could be brought on public officials, members of Congress, and foreign diplomats. The society has more than four thousand members scattered throughout the United States.

—In order to stamp out hydrophobia in the District of Columbia, it is required that all dogs running at large and unleashed, must continue to wear for more than three months longer the muzzles which the District commissioner ordered on nearly nine months ago. It is hoped by this means effectually to stamp out hydrophobia in the District. This has been done by England, where, it is claimed, hydrophobia is practically unknown. All dogs entering England are subject to quarantine.

—The situation in Mexico has reached a very complicated and extremely delicate condition. The peace negotiations which were carried on between the government and General Madero accomplished but little. The revolutionists demanded, as one of the conditions of peace, that President Diaz should resign. This he refused to do, indicating, however, in a public manifesto his determination to retire from office at such time as in his judgment the country had been pacified, and law and order were again restored. It has been a question all the time whether General Madero was acting as the representative of the entire body of revolutionists, inasmuch as the revolutionary movement is so widely scattered over the republic, each party apparently acting independently of the other. A number of the leaders, however, signified their willingness to abide by such terms as might be arranged in the conference. At the conclusion of the peace negotiations, no definite agreement having been reached, both parties again began operations. The objective point of attack on the part of the revolutionists was by the army of General Madero against the town of Juarez, across the Rio Grande River from El Paso, Tex. After three days of fighting, General Navarro, commanding the government troops, surrendered, thus placing this city in the control of the insurgents. The casualties amounted to sixty-five killed, and two hundred fifty wounded. Nearly five hundred prisoners were taken by General Madero, besides munitions of war. It is feared that the capture of this post will have a strong moral influence in arousing the revolutionary spirit throughout the republic. A large force is encamped near the Mexican capital, and it is feared that the fall of Juarez may inspire active and aggressive operations on the part of other insurgent parties throughout the country. With the revolutionary party in possession of this town, the Mexican revolution assumes proportions which are likely to give much greater concern to the United States. Juarez is one of the important gateways of the Mexican republic. General Madero will no doubt assume the right to collect the customs revenue, and will undoubtedly make claims to be treated as a belligerent in the Mexican imbroglio. General Reyes, former commander of the Mexican army, who has been absent in Europe for some months, has been recalled, and his return is anxiously awaited. It is believed that he will be in a position, both on account of his ability as a leader, and his wide influence throughout the republic, to command the situation. He is looked for as the one who can successfully prosecute the campaign of war, or be a bearer of the olive branch of peace. The United States troops encamped on the border have carefully refrained from any interference, serving only as a police force for the protection, as far as possible, of American life and property, and to prevent aid being afforded the insurgents from the American side. President Taft is keeping in close touch with the situation. It is not in his purpose or lawful power to send troops across the border without action of Congress. It is still earnestly hoped in every quarter that peace may be arranged on some basis alike honorable to the Mexican government and to the just requirements of the insurgents.

**NOTICES AND APPOINTMENTS**

**Camp-Meetings for 1911**

**ATLANTIC UNION CONFERENCE**

Southern New England ..... June 1-10  
 New York, Rome ..... 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

**COLUMBIA UNION CONFERENCE**

Eastern Pennsylvania, Allentown... June 8-18  
 West Pennsylvania, Ford City... Aug. 10-20  
 Ohio ..... Aug. 17-27  
 Virginia, Richmond... Aug. 24 to Sept. 2  
 Chesapeake, Dover, Del. .... Sept. 14-24  
 New Jersey, Trenton... Sept. 21 to Oct. 1  
 West Virginia ..... Sept. 29 to Oct. 6

**LAKE UNION CONFERENCE**

North Michigan, Gladstone... June 19-25  
 North Michigan, Traverse City... Aug. 24 to Sept. 3

**NORTHERN UNION CONFERENCE**

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

**NORTH PACIFIC UNION CONFERENCE**

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

**PACIFIC UNION CONFERENCE**

Central California, Tulare... May 18-28

**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

**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

**WESTERN CANADIAN UNION CONFERENCE**

British Columbia (West), Nanaimo... May 30 to June 4  
 British Columbia (East), Vernon... June 7-11  
 Manitoba, Winnipeg ..... June 22 to July 2  
 Saskatchewan (North), Nokomis... July 4-9  
 Alberta, Didsbury... July 13-23  
 Saskatchewan (South), Pense... July 25-30

**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

**Wyoming Conference**

THE fourth annual session of the Wyoming Conference of Seventh-day Adventists will be held in connection with the church meeting at Crawford, Neb., 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.

E. A. CURTIS, *President*;  
 ASA SMITH, *Secretary*.

**New York Conference Association**

THE New York Conference Association of Seventh-day Adventists (a corporation of New York) will hold its annual meeting at Riverside Park, Rome, N. Y., in connection with the camp-meeting, June 8-18, 1911. The first meeting will be held at 10 A. M., Monday, June 12, 1911. This meeting will be for the election of officers, and the transaction of such other business as may properly come before the association.

J. W. LAIR, *President*;  
 F. N. JOHNSON, *Secretary*.

**Camp-Meeting in Humboldt County, California**

PLANS are being laid for a local camp-meeting at Eureka, Humboldt Co., Cal., to serve the churches in that section of the State. Elder E. W. Farnsworth, president of the conference, and other conference workers, will be in attendance. Those desiring further information about the meeting, tents, etc., should correspond with Elder S. T. Hare, Eureka, Cal.

CLAUDE CONARD,  
*Sec. California Conference.*

**Southern New England Conference**

NOTICE is hereby given that the eighth annual session of the Southern New England Conference will be held in connection with the camp-meeting at Norwich, Conn., June 1-10, 1911, for the purpose of electing officers for the ensuing year, the transaction of the regular conference business, and the consideration of any other matters pertaining to the conference work. Each church in the conference is entitled to one delegate for the organization, and one additional delegate for each ten members. The first meeting of the session will be held Friday, June 2, at 9 A. M. A full delegation is desired at the opening meeting.

C. H. EDWARDS, *President*;  
 W. E. FORTUNE, *Secretary*.

**Upper Columbia Conference and Camp-Meeting**

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

The Upper Columbia Medical Missionary and Benevolent Association, also the Upper Columbia Mission Society, will elect their officers at this session. The first business meeting will be held Friday, May 26, at 9 A. M.

G. E. LANGDON, *President*;  
 T. G. JOHNSON, *Secretary*.

**New York Conference**

THE next session of the New York Conference will be held in connection with the annual camp-meeting at Riverside Park, Rome, N. Y., June 8-18, 1911, for the purpose of electing officers for the ensuing year, and the transaction of any other business that may properly come before the conference. The first meeting of the conference will be called Thursday, June 8, at 3 P. M. All churches in the conference should have a full delegation at this meeting.

J. W. LAIR, *President*;  
 F. N. JOHNSON, *Secretary*.

**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*.

**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.

**Publications Wanted**

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

Mrs. Mary F. Norris, Braden, Tenn.

Mrs. Anna Peterson, Arabia, Neb., *Signs of the Times, Youth's Instructor, Watchman, Life Boat, Gospel Sentinel*, tracts.

Mrs. Myrtle Long, R. D. 3, Vinita, Okla., *Watchman, Signs of the Times, Youth's Instructor, Liberty, Life and Health*, tracts.

Walter P. McLeiman, 3324 Constance St., New Orleans, La., continuous supply of *Life and Health*, *Watchman*, *Signs of the Times*, etc.

All persons who have been sending literature to Mrs. V. V. Kelso, Lebanon, Mo., please discontinue same, and send denominational papers to Mrs. Matie Kelso, Macks Creek, Camden Co., Mo.

All literature sent heretofore to M. S. Hubbell, Box 180, Fort Smith, Ark., should in the future be sent to L. M. Warden, 215 First National Bank Bldg., Fort Smith, Ark. A continuous supply of the *Signs of the Times*, *Watchman*, *Sentinel*, and *Youth's Instructor* is desired.

### The "Watchman"

#### The Present Truth Evangelizer

EVER since the first of the year there have been five thousand more copies of the *Watchman* printed each month than for the corresponding month of last year; yet notwithstanding this, the supply has been insufficient by several thousand copies to meet the pressing demands of the agents in the field.

The table of contents for the June *Watchman* is as follows:—

"All Flesh Is Grass," by Prof. Frederick Griggs.

"The Coronation of Our King," by E. E. Andross.

"Sin Versus Crime," by the editor.

"They Shall Not Cleave One to Another," a continuation of the Eastern Question series, by Prof. P. T. Magan.

"The Seven Seals of Revelation," by Prof. B. G. Wilkinson.

"Christ and the Law of Ten Commandments," by Walter Reed.

"Eternal Punishment" (a Scripture study), by A. L. Manous.

"The Antitypical Scapegoat," by C. P. Bollman.

"Christ as God, Archangel, Man," by Clarence Santee.

Usual prices to agents: 5 to 40 copies, one address, 5 cents; 50 or more, 4 cents each.

Send orders to your conference tract society.

### Summer Campaign for "Education"

THE annual campaign number of our educational journal will be ready about the first of June. This is six weeks earlier than last year, and we hope it may have a much larger circulation. Its special purpose is to aid in filling our schools, and in forming a just appreciation of the responsibilities and aims of our educational work.

#### Special Features

Special Cover Design: "I'll Find a Way or Make It."

Frontispiece: Building for High Achievement.

Openings for the Educated.

Two Symposia by Students:—

1. What I Am Getting Out of My School Work.
2. How I Am Making Ends Meet in Getting an Education.

The Educational Rights of Our Children.

Why We Operate Denominational Schools.

The School as a Factor in Mission Work.

The Missionary's Educational Equipment.

Called to Be a Teacher.

The Compensations of the Teacher.

The Work of the Home School.

Each school can prepare its own special circular for enclosure in the journals used for distribution. Orders for fifty or more may be divided, if desired, part being sent to one place and part to another. This number will be useful late into the autumn. Be sure to order enough to fill all your needs. The school orders last year ranged from one hundred to twelve hundred each; some advance should be made upon that this year.

Our edition of ten thousand last year fell much short of meeting the demand. Three

to five times that number ought to be used this year. Educational work is a very vital part of giving the last-day message, and every effort should be made to stir up a proper sentiment regarding it, and to fill our schools with recruits.

We urge upon all readers of this notice, official or layman, teacher or student, to send in their orders at the earliest possible date, to aid us in determining the size of our printing order.

#### Terms

1 to 4 copies, 10 cents each; 5 to 40 copies, one order, one address, 5 cents a copy; 50 or more copies, one order, 4 cents a copy.

Address Christian Education, Takoma Park, D. C.

### Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

#### Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

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

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

No discount for several insertions.

WANTED.—A home for two boys, six and eight years old. Those interested should correspond with D. T. Shireman, Baker Mountain, Hickory, N. C.

FOR SALE.—74 acres of land, mostly cleared. Good buildings. Near Seventh-day Adventist church and school. Price, \$1,500. Address E. M. Tyrel, North Creek, Warren Co., N. Y.

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. Five-gallon can, \$4.50; two cans, \$8.50; eight one-gallon cans, \$7.75; ½ bbl. (about 32 gallons), 76 cents a gallon. By freight from Louisville or New Orleans. Dr. O. C. Godsmark, Chattanooga, Tenn.

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.

NEW, inspiring Scripture Post-Cards, beautifully embossed, illustrated Hymns, Greetings, and Birthdays, assorted, post-paid, 10 for 10 cents; 100, 90 cents. Elegant Floral Bible Mottoes (12 x 16), samples, 6 cents; 12, 65 cents; 50, \$2.25; 100, \$3.75; all prepaid. Stamps refused. Waterbury Specialty Co., Brandon, Wis.

YOUR first chance to buy highest grade of deodorized Vegetable Cooking Oil direct from refinery, and save middleman's profit. Pure, healthful, delicious. Bbl. (50 gallons), 55 cents a gallon; half bbl. (31 gallons), 57 cents a gallon; five-gallon can, \$3.50; four one-gallon cans, \$3.20. Cash with order. Look-out Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—10 acres farm land; also two nice residences and 2¼ acres good orchard. Desirable location 1½ miles from one of the most thriving little cities in Colorado. M. B. Cyphers, Delta, Colo.

FOR SALE.—"Universal Stenography, or Chinese Shorthand," by Mrs. Julia Barrett. Price, 50 cents. The New Book Store, 400 Sutter St., San Francisco, Cal. The proceeds for the publication of the New Testament. The book is a self-instructor.

WANTED.—Position with Sabbath-keepers, preferably with one of our institutions, by gentleman stenographer, twenty-one years old, single, two years' experience; ten months with physician. Can furnish best of references. Address H. C. Ferguson, 56 Sixth Ave., La Grange, Ill.

WANTED BY A WORKER.—"Spirit of Prophecy," Vols. I and III; "Spiritual Gifts," all volumes; "Life of Paul," Mrs. E. G. White; "Redemption," "Life of Christ," and "Ministry of the apostles." State prices wanted, and correspond with Emma Wilkinson, 210 South Fourth St., Walla Walla, Wash.

FOR SALE.—1,000,000 Beauties. Bible Mottoes, size 12 x 16. 475,000 sold last year. English, German, Spanish, Danish, and Swedish in stock, all of foreign designs. We manufacture our own mottoes. Father and Mother lead. For prices address Hampton Art Company, Nevada, Iowa; or Incite Art Company, 212 Vandorn St., Jackson, Mich.

GLADIOLUS BULBS, mixed colors, 25 cents a dozen; smaller, 15 cents. Dahlias, 5 cents each; state colors wanted. Montbretias, 4 cents each; 20 for 50 cents. Table Ferns, 15 cents; 3 for 30 cents. Spirea Filipendula,—the hardy, blooming fern,—15 cents; 3 for 30 cents. Lemon Lily, hardy, fragrant, 15 cents; 3 for 30 cents. Hardy Phlox, 4 colors, 10 cents; 10 for 50 cents. Hardy Primroses, 4 kinds, 15 cents; 3 for 50 cents. Philippine Island Poppy seeds, double, mixed colors, 10 cents package. Dorothy Perkins, Pink Rambler Rose, 15 cents to 35 cents for blooming plants. Peony Flowered Dahlias, from England, 25 cents each; twenty kinds. New named Gladioli, 3 cents to 30 cents a bulb. Write us what you want. Oxford Floral Co., Oxford, N. Y., F. W. Bartle, Prop.

## Obituaries

FUNK.—Died at his home in Pana, Ill., April 10, 1911, Brother Henry Funk, aged 76 years, 2 months, and 15 days. His first wife died Feb. 9, 1898; and March 6, 1900, he married Mrs. Samuel Myers, who survives him. Brother Funk accepted the truth about four years ago, and was a firm believer. The funeral services were conducted at Pana, by the writer. E. A. BRISTOL.

KIMLIN.—Dorothy Royce Kimlin, second daughter of Mr. and Mrs. Clarence E. Kimlin, was born in Battle Creek, Mich., Nov. 26, 1904, and died April 8, 1911, after an illness of only a few hours, aged 6 years, 4 months, and 13 days. Little Dorothy was a bright and affectionate child, and loved Jesus. The funeral service was conducted by Elder L. McCoy, assisted by Elder L. T. Nicola.

FLORENCE HOWELL.

BOARDMAN.—Albert W. Boardman was born in Springfield, Mass., June 12, 1854, and died at his home in Wolcott, Vt., April 20, 1911. He began keeping the Sabbath through reading our literature in January, 1893. When the church was organized at North Wolcott in 1895, he was ordained elder, and held that office continuously till his death. He fell asleep after an illness of only a few hours. He leaves a wife, an aged father, six children, two brothers, and three sisters to mourn. The high esteem in which he was held was shown by the large attendance at the funeral services, which were conducted by Rev. L. E. Peabody, First-day Adventist minister. We laid him to rest knowing we shall see him soon if faithful. MRS. E. H. PIERCE.

**HARDING.**—Died at his home at Maple Grove, Mich., Brother Wm. Harding, in the seventy-fifth year of his age. He was born in Devonshire, England, and came to America in 1866. In 1874 he accepted present truth, and was the local elder for many years in his home church. His wife, eight children, and a large circle of friends accompanied him to his last resting-place to await the call of the great Life-giver.  
C. A. HANSEN.

**BOYD.**—Died at his home near Owosso, Mich., Brother Joseph Boyd, aged seventy-nine years. He and his faithful companion became Adventists nearly fifty years ago, under the labors of Elders Lawrence and Cornell. Brother Boyd was sick for a number of years, but was always resigned to his lot. He leaves a wife and eight children, with their families, to mourn. Words of comfort were spoken by the writer.  
WM. OSTRANDER.

**SCHRIEBER.**—Died at the home of her son, Sister Wilhelmina Krouse Schriber, in the seventy-sixth year of her age. She was born in Schleswig-Holstein, Germany, and came to America to find the third angel's message, which she accepted about twenty years ago, and continued in it until she ended her earthly journey. Those who knew her best seem confident that she will come forth in the first resurrection. With this hope we laid her to rest in the Carlton Center cemetery.  
C. A. HANSEN.

**GRIFFIN.**—Died at the home of her mother in Scarborough, Maine, April 30, 1911, Eva M. Griffin, in the twenty-seventh year of her age. Sister Eva was born on Cliff Island, Maine, of Seventh-day Adventist parents, and joined the Cliff Island church at an early age, continuing a member of the same until her death. She leaves a widowed mother, five sisters, and a brother to mourn. Funeral service and interment at Cliff Island. Words of comfort were spoken from 2 Sam. 14:14.  
O. MONTGOMERY.

**LAMBERT.**—Died April 18, 1911, aged 5 years, 2 months, and 9 days, Dorothy Laura Lambert, only daughter of Brother and Sister Lambert, of Dos Palos, Cal. Little Dorothy was a sweet, Christian child, frequently expressing love and confidence in her Saviour. The father, mother, and four brothers are left to mourn, but hope in the morning of the resurrection to greet their loved one again. The funeral was conducted from the Seventh-day Adventist church in Fresno, Cal.  
J. H. BEIRRENS.

**BYINGTON.**—Edith Chappell Byington, little daughter of Mr. and Mrs. F. F. Byington, was born in Oakland, Cal., Sept. 23, 1905, and died at College View, Neb., April 4, 1911, aged 5 years, 6 months, and 12 days. Edith was a very patient sufferer during her illness. The sorrowing parents are sustained by the blessed hope, and await with greater longing than ever the dawn of that cloudless morning when loved ones shall meet again. Words of hope and comfort were spoken at the grave by the writer.  
F. M. BURG.

**SHOEMAKER.**—Lucinda Maria Patterson was born Jan. 22, 1842, at Port Sarnia, Ontario, Canada, and died April 24, 1911, at her home in Ravena Township, Sanborn Co., S. D., aged 69 years, 3 months, and 2 days. When eleven years old, she left Canada, and went to Muskegon, Mich., where she spent the remainder of her girlhood. June 8, 1860, she was married to Clinton L. Shoemaker, and to this union ten children were born. Later the family came to South Dakota, and located in the place where the deceased resided until the time of her death. She was converted at an early age, and later accepted the faith of the Seventh-day Adventists, and was a member of the church at Artesian at the time of her death. She was a quiet, unpretending Christian, and her life was one continuous round of unselfish service for the good of others. She leaves a husband, two brothers, two sisters, and six children to mourn. She was loved by all who knew her, and will be greatly missed by her large circle of friends.  
C. M. BABCOCK.

**STEWART.**—Robert Park Stewart was born in Boone County, Illinois, April 20, 1821, and died at the home of his daughter in McAlester, Okla., April 10, 1911. He accepted the truth in Iowa in 1861, under the labors of Elder I. Sanborn. Through all his sufferings he was strong in the faith, cheerful and patient unto the end. He was a member of the Bache (Okla.) church, and was beloved by all. Words of comfort were spoken by Rev. Carey (Presbyterian), from John 11:25.  
MRS. T. J. EVANS.

**APPLEGATE.**—Mrs. William Applegate (*née* Liggett) was born June 13, 1851, and died at the Deaconess Hospital, Indianapolis, Ind., April 25, 1911. At nineteen she was married to William Applegate, of Marietta, Ind. About twenty years later, she and her husband accepted the Sabbath, rearing their four children and one adopted son in the truth. She and her husband assisted nobly in the founding of Beechwood Manual Training Academy in 1902. Words of comfort were spoken by Brother Thomas Hubbard, from 1 Cor. 13:12.  
CLIFTON L. TAYLOR.

**PECK.**—Annie L. Peck, wife of A. O. Peck, was born in Troy, N. H., Dec. 18, 1870, and died at Randolph, Vt., April 2, 1911, aged 40 years, 3 months, and 15 days. Sister Peck was married June 5, 1886, and accepted the truth of the third angel's message about fourteen years ago. She loved the message of the soon-coming Saviour, and fell asleep in the hope given thereby. Her husband, eight children, her mother, three sisters, and a was largely attended, was held at Randolph. brother are left to mourn. The funeral, which Text, Rom. 8:28.  
A. D. LADEAU.

**QUEENER.**—Mrs. Minnie Queener died at her home in Delta, Colo., March 28, 1911. Sister Queener accepted present truth about two years ago, at Los Angeles, Cal., and was a member of the Los Angeles Seventh-day Adventist church at the time of her death. She attended the Delta quarterly meeting on Sabbath before her death, taking part in the ordinances, and speaking in the social meeting. The funeral services were conducted by the writer. Sister Queener leaves a husband, four children, and many relatives and friends to mourn. We believe that she sleeps in Jesus.  
E. H. CURTIS.

**CROSS.**—John Newton Cross was born at Farmington, Ill., Dec. 14, 1840, and died at Skidmore, Mo., April 3, 1911, aged 70 years, 3 months, and 20 days. Three children are left to mourn the loss of a kind, loving father. His sister, of College Springs, Iowa, with whom he made his home, is the only surviving member of his father's family of seven children. He was a faithful Christian for more than fifty years. About 1890, he became an Adventist, and was a firm believer in the truth until his death. He was buried at Skidmore, Mo., the home of his youngest son, whom he was visiting.  
MRS. EMMA L. CHURCH.

**HAMILTON.**—James Wesley Hamilton was born at Morning Star, Iowa, Feb. 23, 1845, and died on March 13, 1911, at his home at Longmont, Colo., aged sixty-six years and eighteen days. He lived with his parents in Burlington, Iowa, until the breaking out of the Civil War, when he enlisted in the Sixth Regiment, Iowa Volunteers, and served until its close. He was married to Elcesta Bute, Sept. 11, 1873. To this union were born seven children, five of whom are still living. His companion died Oct. 9, 1891. In 1892 he moved to College View to educate his children. Twelve years ago he came to Longmont, Colo., where he has since resided. He was married to Lucy S. Purham, April 16, 1902. Brother Hamilton was a faithful member of the Seventh-day Adventist Church for nearly forty years. He had many friends. The funeral services were held in the Seventh-day Adventist church at Longmont. He was then laid away to await the call of the Life-giver. Words of comfort were spoken by the writer, from Ps. 116:15.  
C. R. KITE.

**GARDNER.**—Rachel M. Gardner was born in Indiana in 1837, and died at her home in Osceola, Iowa, April 19, 1911. She came to Iowa in 1851, and was married to Levi Gardner, on July 4 of the same year. To this union were born ten children. Mrs. Gardner was a member of the Osceola church for forty years, and was a firm believer in the soon coming of the Saviour. As a wife and mother, she possessed a patient and loving disposition. The funeral service, which was held April 22, at the Seventh-day Adventist church in Osceola, was conducted by Dr. C. W. Heald. Text, Job 14:12. She was buried in Maple Hill Cemetery.  
A. L. LINGLE.

**BOWRON.**—John E. Bowron was born in Haliburton County, Ontario, in 1864, and moved to Huron County, Michigan, in 1889. He died in the Bad Axe Hospital, Bad Axe, Mich., Dec. 7, 1910. In 1891 he was married to Esther A. Wessels. To this union were born eight children, all of whom, with the wife, are left to mourn. In 1900 he was converted, and united with the Seventh-day Adventist church of Rapson, being a charter member. His consistent Christian life and devoted service to his Master endeared him to his brethren, and the many friends who gathered at the church for the final service bore testimony of his life to the glory of the Saviour.  
CHANCY WOOD.

**JUDD.**—Florence Victoria Kilborn was born in Waterloo, Ont., Canada, May 24, 1840, and died at the home of her son in Fraser, Idaho, April 20, 1911, aged 71 years, 11 months, and 16 days. When a young woman, she moved with her parents to Illinois, where she was united in marriage to George H. Judd, Jan. 9, 1864. Five children were born to this union. For some time they lived in Kansas; later they moved to California, where Mrs. Judd first heard and accepted the third angel's message. In 1904 they came to Newton, Kans., and shortly afterward Mr. Judd died. Our sister leaves a brother, two sons, and a daughter to mourn. The funeral service was conducted by Elder Woodward (Methodist). The remains were brought from Fraser to Newton for interment.  
MRS. M. L. LAWEY.

**CRANE.**—Gertrude Grainger Crane was born at Christine, Mendocino Co., Cal., in 1878, and died at Bowling Green, Fla., April 1, 1911. Her noble father, Elder W. C. Grainger, was well known in this denomination. He was our first missionary to Japan, where he labored unceasingly for three years, and died Oct. 31, 1899. Gertrude assisted her parents in their efforts to present the truth to those interesting people. She was very helpful and earnest in her work. After the death of Elder Grainger, she returned with her mother to America, leaving with a sad heart her only sister, Mrs. W. D. Burden and her husband and two little boys. She was married to H. W. Crane, April 14, 1907. About one year ago they learned that her lungs were seriously affected. Hoping that the climate of Florida would help her, we then urged the little family of three to come home, where her mother could care for her. They came in August, 1910, and we have all been together these eight months, thankful for the privilege of doing all that could be done for Gertrude's recovery. She was brave and cheerful, patient and hopeful, never a murmur from her lips. She longed to live. She loved her husband and her little boy, and felt that she could not leave them. At last she gave up hope, and requested our prayers that the Lord would help her in the last struggle with the enemy. The Lord heard our prayers, and she fell asleep without a struggle. She was conscious to the very last. She trusted in God, and said it was all right. The funeral was attended by many of the best citizens. Brief services were held at the grave. Our hearts go out in sympathy to the dear sister and her little family in far-away Japan, in this time of sore bereavement. Gertrude leaves a kind husband, a baby fifteen months old, a sister, and her mother (Mrs. Geo. I. Butler), who will keenly and always suffer her loss.  
GEO. I. BUTLER.





WASHINGTON, D. C., MAY 18, 1911

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ON invitation of the General Conference Committee, Elder J. E. Jayne, of Philadelphia, has accepted a call to engage in evangelistic work in the New York Conference. Elder Jayne has for several years been engaged in business, but is glad to again respond to the call into the evangelistic field.

For some time the call has been coming for laborers to take up work among the English-speaking people in the populous centers of India, such as Calcutta, Bombay, Madras, and other parts. The General Conference Committee has invited Elder C. B. Haynes and wife, of Baltimore, to go to India in the autumn, to begin this long-neglected work.

WRITING under date of March 20, from Manila, Philippine Islands, Elder L. V. Finster says: "We have had our first baptism in the Philippines, and have organized our first church, of twenty-four members. We feel very thankful to see a small beginning made in this dark land." Elder I. H. Evans had just left the Philippines for China at the time this letter was written.

THE Virginia Conference is working earnestly with the resources at command to enlarge its evangelistic activities. In addition to other new workers arranged for, that conference has invited Brother L. O. Gordon, of the Foreign Mission Seminary, formerly of Iowa, to engage in the work in Virginia.

ON page 22 of this number will be found the announcement of two excellent journals. The greatly increased circulation of the Watchman over last year shows both its growing popularity and increasing merit. This paper stands as a splendid exponent of gospel truth applicable to this generation. Christian Education appeals not only to teachers, but to all interested in the great mission it represents,—the true education of the heart, the head, and the hand. Teachers, ministers, and parents should be regular readers of this excellent journal.

An Appeal for Portland, Maine

IN another column is an earnest appeal from Sister E. G. White to all our people throughout the United States, asking for help for a church in Portland, Maine, which our Maine brethren have proposed to call the White Memorial Church. This appeal should meet with a ready response from our people everywhere. The amount asked for from each one is small; yet if all respond, the help to this worthy enterprise will be considerable.

For years the Maine Conference has been in need of help, and it is not able to bear the heavy burden of paying for this church. The building is now finished, and ready for use; but there is an indebtedness of nearly eight thousand dollars, which can be quickly raised if all our people will consider it a privilege to respond to this earnest appeal from the servant of the Lord.

Will not our ministers and church elders present this matter to the members of our churches, and then see that all donations are sent forward through the conference office, plainly marked for the White Memorial Church, Portland, Maine? A. G. DANIELLS.

THE mail from Europe brings word that our German brethren are once again called upon to suffer the loss of a valiant soldier fighting the battles of this missionary cause in tropical Africa. Elder G. Dail, secretary for Europe, writes that by cable from German East Africa they have the report of the death of Brother Ernest Raessler, of the German Victoria Nyanza Mission. He died of the blackwater fever. Mail news had previously brought information that Sister Raessler was ill with the same fever. Evidently she made a recovery, and her husband, who later took the disease, has fallen at his post. Our hearty sympathy goes out to Sister Raessler and the little band of workers in the Victoria Nyanza Mission. Experience shows that none are more earnest to hold to the field, and see still more workers associated with them, than those who are fighting the battle of this message in the most unhealthful regions of the world. And the wonderful development of the school work in Central Africa shows that the Lord of the harvest is blessing the self-sacrificing laborers.

WE have word that Elder F. C. Webster and wife, of New York, have accepted the invitation of the General Conference Committee to make South Carolina their field of labor.

THE excellent report of G. G. Roth, in our Field department, of his visit to the French Sabbath-keepers of Canada, will be read with deep interest. The fact that even outside of denominational influence men and women in different parts of the world are stirred up to study the Scriptures of truth, and by that study are brought to take their stand upon the vital principles of this movement, shows indeed that God has a message to go to the world, and that his Spirit is abroad in the earth affecting the hearts of men, and responding to their desires for a clearer knowledge of his will. This should prove an encouragement to missionary labor.

THE value to the cause of truth through the occasional visits of general laborers to foreign fields is shown by the article from Elder J. W. Westphal, on page 10. The visits of general laborers, the exchange of workers, together with general meetings, and the influence of our church papers, have done much through the blessing of God to preserve the unity of this work. Without unity and hearty co-operation, the forces engaged in this movement would soon disintegrate. It is difficult to improve over the early gospel methods of such workers as Peter and Paul. Their visits to the disciples and their labors among the churches served, under the blessing of the Lord, to make of one heart and of one soul the believers in the early church.

WE note with much pleasure the prosperity which is attending our various sanitariums. The institution at Boulder, Colo., which for years has been battling against adverse conditions, is showing marked signs of prosperity, according to a recent letter from Brother Charles E. Rice, its present manager. An excellent trade has been enjoyed during the last winter, and a large patronage is expected for the summer months. With the blessing of God attending the efforts of the workers, together with the united co-operation of the brethren in the central West, this institution should prove a strong factor in connection with the cause of truth in coming years. Similarly, the sanitarium at Washington, D. C., has enjoyed an excellent patronage during the last winter. A good degree of success has also attended the branch operated in the city of Washington. Tuesday evening, May 9, the Woman's Medical Society of the District of Columbia took dinner at the sanitarium, and expressed themselves as highly pleased with the institution and its appointments. May 25 the Northwest W. C. T. U. of Washington will hold their monthly meeting at the institution. This union meeting, together with general and district officers who will be present, will number something like two hundred. Such efforts to bring our sanitariums into direct touch with the leading people of the community in which they are located must prove of great advantage.