

The Advent Sabbath Review and Herald

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No. 21



Bible Charity

IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.— 1 Corinthians 13, Am. Rev. Ver.

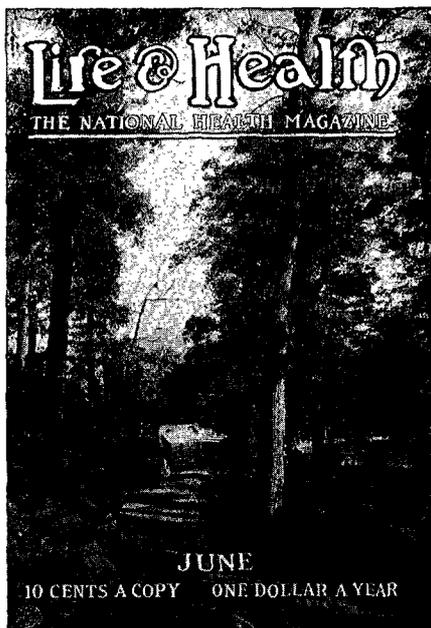
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The Review and Herald

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

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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.

On the Border of Canaan

J. L. PRESCOTT

"THY word is a lamp unto my feet, and a light unto my path." Ps. 119:105. Having reached a good old age,—eighty-three years on March 8, 1911,—like one standing upon the summit of a mountain, I readily trace the road I have traveled from childhood to the present time. My parents were devout Christians, and early taught me to fear God and reverence his Holy Word. While but a child, I began to serve the Lord, and to study his Word, portions of which I committed to memory. This had a molding influence on my life. It controlled my choice of my life companion, I being at liberty to marry only in the Lord. In my experience the wisdom of God's Word stands approved. In our life-work that blessed Book has been to us what the polar star is to the mariner. It has discovered to us some of the errors of our early education, and safeguarded us from the strong delusion of Spiritualism and many other perils. It led us in early life to consecrate our hearts to the service of God, to seek first the kingdom of God and his righteousness, to lay up our treasure in heaven; and we have found joy in the service of our dear Lord.

We have proved that his yoke is easy, and his burden is light, and he has given us rest as he promised. I have read the Bible through in course once every

year for many years, besides my topical studies, and with increasing pleasure every year. Indeed, it is like the dawn of the glorious day, the rising of the day-star in the heart; and now, like Moses viewing the promised Canaan from Pisgah's top, with the swelling Jordan rolling between, I am favored with wonderful views of our heavenly Canaan and its metropolis, the New Jerusalem, and those beautiful mansions Jesus has gone to prepare for his redeemed. Therefore I rejoice in the knowledge that he is very soon coming to gather his saints, and take them to this glorious kingdom. For this consummation of our hope I constantly pray.

"My heavenly home is bright and fair; Nor pain nor death can enter there; Its glittering towers the sun outshine; That heavenly mansion shall be mine."



Lo, We Turn to the Gentiles

MRS. E. G. WHITE

AFTER the departure of Mark, Paul and Barnabas visited Antioch in Pisidia, and on the Sabbath day went into the Jewish synagogue, and sat down. "And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Being thus invited to speak, "Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." He then proceeded to give a history of the manner in which the Lord had dealt with the Jews from the time of their deliverance from Egyptian bondage, and to relate how a Saviour had been promised of the seed of David. He then preached Jesus as the Saviour of men, the Messiah of prophecy.

In this wonderful discourse, Paul boldly declared that of the seed of David "hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh One after me, whose shoes of his feet I am not worthy to loose."

Having made this declaration, Paul addressed his Jewish brethren, "Children of the stock of Abraham," and also all others present in the synagogue who feared God, and announced that unto all alike, Gentile as well as Jew, "is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."

Paul did not hesitate to speak the

plain truth in regard to the rejection of the Saviour by the Jewish leaders. "Though they found no cause of death in him," the apostle declared, "yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people."

"We declare unto you good tidings," the apostle continued, "how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption."

And now, having spoken plainly of the fulfilment of familiar prophecies concerning the Messiah, Paul preached unto them repentance and the remission of sin through the merits of Jesus, their Saviour. "Be it known unto you," he said, "that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

The Spirit of God accompanied the words that were spoken, and hearts were touched. The apostle's appeal to Old Testament prophecies, and his declaration that these had been fulfilled in the life-ministry of Jesus of Nazareth, carried conviction to many a soul longing for the advent of the promised Messiah. And the speaker's words of assurance that the "glad tidings" of salvation were for Jew and Gentile alike,—for all that feared God,—brought hope and joy to those who had not been numbered among the children of Abraham according to the flesh.

"When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The congregation having finally broken up, "many of the Jews and religious proselytes" who had accepted the glad tidings borne to them that day, "followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God."

The interest aroused in Antioch of Pisidia by Paul's discourse, brought together, on the next Sabbath day, "almost the whole city . . . to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

"When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." They rejoiced exceedingly that Christ recognized them as the children of God, and with grateful hearts they listened to the word preached. Those who believed, were zealous in communicating the gospel message to others, and thus "the word of the Lord was published throughout all the region."

Centuries before, the pen of inspiration had traced this gathering in of the Gentiles; but these prophetic records had been but dimly understood. Hosea had said: "Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." And again: "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

The Saviour himself, during his earthly ministry, foretold the spread of the gospel among the Gentiles. In the parable of the vineyard, he declared to the impenitent Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And after his resurrection, he commissioned his disciples to go "into all the world," and "teach all nations." They were to pass none by unwarned, but were to "preach the gospel to every creature."

In turning to the Gentiles in Pisidia, Paul and Barnabas did not cease laboring for the Jews elsewhere, wherever there was a favorable opportunity to gain a hearing. Later, in Thessalonica, in Corinth, in Ephesus, and in other important centers, Paul and his companions in labor preached the gospel to their Jewish brethren, as well as to the Gentile world. But their chief energies were henceforth directed toward the building up of the kingdom of God in heathen territory, among peoples who had but little or no knowledge of the true God and of his Son.

The hearts of Paul and of his asso-

ciate workers were drawn out in behalf of those who were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Through the untiring ministrations of the apostles to the Gentiles, the "strangers and foreigners" who "sometimes were far off" learned that they had been "made nigh by the blood of Christ," and that through faith in his atoning sacrifice, they might become "fellow citizens with the saints, and of the household of God."

Advancing in faith, Paul labored unceasingly for the upbuilding of God's kingdom among those who had been neglected by the teachers in Israel. Constantly he exalted Christ Jesus as "the King of kings, and Lord of lords," and exhorted the believers to be "rooted and built up in him, and stablished in the faith."

To those who believe, Christ is a sure foundation. Upon this living stone, Jews and Gentiles alike may build. This is the only foundation upon which we may securely build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world. And by connection with Christ, the living stone, all who build upon this foundation become living stones. This is a fact plainly recognized by Paul himself. In the closing days of his ministry, when addressing a group of Gentile believers who had remained steadfast in their love of the gospel truth, the apostle wrote: "Ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

As the gospel message spread in Pisidia, the unbelieving Jews of Antioch, in their blind prejudice, "stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them" from that district.

The apostles were not discouraged by this expulsion; they remembered the words of their Master: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

The gospel message was onward, and the apostles had every reason for feeling encouraged. Their labors had been richly blessed among the Pisidians at Antioch; and the believers, whom they left to carry forward the work alone for a time, "were filled with joy, and with the Holy Ghost."



"PERCHANCE in heaven one day to me
Some blessed saint will come and say,
'All hail, beloved! but for thee
My soul to death had fallen a prey!'
And O, what rapture in the thought
One soul to glory to have brought!"

That Circular Letter

K. C. RUSSELL

THERE are many who seem to be prejudiced against the circular letter. Believing the reasons for this prejudice against this excellent medium of communication are more imaginary than real, I wish to submit a few observations concerning its value.

I think no one will dispute the claim that the circular letter is a most economical means of communication. It saves a vast amount of time, labor, and effort on the part of the writer, as well as on the part of the one who receives it. If one were to write to a thousand persons the same matter in as many separate letters as is condensed into the circular letter, it would take nearly a thousand times longer, and nearly a thousand times more work. It would take more time and study for the one receiving the personal letter to assimilate its contents, for it would be more scattered in thought and less expressive; besides, the expense in postage would be double. The item of expense is a weighty argument even to men of business, who value things wholly from the standpoint of dollars and cents; much more should this important item be considered by those who believe the third angel's message, and who realize that every cent should be used to the very best advantage in conducting our work, and to the glory of God.

To those who regard personal appeal more than the real facts communicated, it is more pleasing to receive a personal letter, and to enjoy the personal flavor that usually accompanies strictly personal letters, at the expense of the real burden of the letter; but in so far as the real business requiring the letter is concerned, the circular form is far more effective and just as acceptable to all whose principal concern is the advancement of the great work committed to us.

The fact that circular letters are used so largely by successful business houses of the world ought to be a strong recommendation as to their practicability and value. If a man of the world will carefully read a circular letter about a plow, why will not our people be interested enough in the salvation of souls to read a circular letter upon the best methods of accomplishing that work? One of the features making a circular letter of special value is the fact that much time, and thought, and careful and prayerful study are bestowed upon its preparation. It is usually well written; for every sentence and paragraph is studied with the thought of expressing the ideas of the writer in the most clear and expressive manner. If literature is enclosed, the aim is to select that which has been prepared with the greatest care. The dictated personal letter compares with the carefully prepared circular letter, as an unprepared, spontaneously delivered sermon compares with a carefully studied address, prepared to cover certain points and to extend over a given time. If one prefers merely extemporaneous, unclassified thought, he can usually get it

dictated letters from individuals for hours at a time; but after ideas, presented in the matter and in the fewest words the matter of the letter is more important than the manner of writing,—then the circular letter to a dictated, personal letter who scorn the circular method in all their readings, to read the newspaper pre-eyes of millions. Let them read a book that has not been written for them alone.

It is not that the circular plan may be the aggressive managers of institutions sometimes do this. It may be said of the writers of personal letters. Instead of discriminating against the circular-letter method, would it not be more wise for us, as a people, to study improvements on this economical and successful method of world-acknowledged utility?

Washington, D. C.

Tracings of the Prophetic Gift — No. 3

Its Benefits

J. O. CORLISS

SEVERAL conspicuous differences may be noted between the offices of prophet and priest. The priesthood was maintained from the descendants of a single family, without regard to individual character, while prophets were selected promiscuously, according to personal fitness. It was therefore the office, or institution, of the priesthood that was honored, rather than the individuals connected with the service. Descended from a warrior ancestry, it is not strange that certain priests should be found registered as military commanders. Gen. 49:5-7; 1 Chron. 11:23, 24; 12:28; 27:5.

It must be that the priestly service had in some way been perverted from its original design; for it was instituted with a divine title, and its servants were called priests "of the most high God." It was also divinely said unto them: "Ye shall be holy: for I the Lord your God am holy." Lev. 19:2. But as we view that order under the kings of Israel and Judah, with all its magnificence and venerable usages, it could not possibly foreshadow the glory of him who was to be, and who now is, the great High Priest of all nations. This probably was one principal reason why our Lord dealt such heavy blows against the system during his earthly ministry. John 2:14-16; Matt. 21:12, 13. As it was, the Jewish priesthood, with its family caste, passed away, and the universal priesthood of Christ succeeded it. Heb. 9:11.

Not so, however, with the prophetic office. That reaches over from the Old Testament into the New, to be continued throughout the history of the Christian church. 1 Cor. 12:7-10, 28. While the priests were required to consult the urim and thummim for their oracles, the prophet was favored with direct communion with God in visions and dreams.

Num. 12:6. More than this, the inspiration of the Hebrew prophets was positive and universal. It was not confined to some specific order, as to a founder of a religion, but was open to every fit person. This may be gathered from the rebuke administered by Moses, when Joshua asked him to require Eldad and Medad to cease prophesying in the camp of Israel. Said he: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"

We find the great apostle also uttering a similar sentiment. He instructs all to desire gifts of the Spirit, but gives preference to that of prophecy, stating thus his reason therefor: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." Therefore prophesying, he goes on to say, is a greater gift than speaking with tongues, because of its much greater benefit to mankind. See 1 Cor. 14:1-5, 24, 25, 31.

The prophetic gift is from a distinctly divine source. The Hebrew prophets were conscious of this, and were therefore impelled to speak to any or all in reproof or counsel. "Woe is me, if I preach not the gospel," said the inspired apostle. 1 Cor. 9:16. God spoke to the fathers by, or more literally in, the prophets. Heb. 1:1. God himself spoke by the mouth of men, thus making their appeals more startling and impressive. "The Spirit of the Lord spake by me," says the psalmist, "and his word was in my tongue." 2 Sam. 23:2. The words of a prophet's mouth, therefore, were not his own words, but the words of God. When uttered, the responsibility of them was the Lord's, and so the prophet need not enter any defense for himself, when the authority of the word spoken was questioned.

The reason why God chose thus to use men is not far to seek. Having made man in his own image, with the attributes essential to direct communication with heaven, it was necessary to man's best interest, even though he had separated himself from God by sin, to communicate directly with him, in order to provide proper help in time of perplexing emergencies. Man having lost, through sin, the power to discern clearly the underlying principles of God's character, as traced in the tables of stone, these could be best elucidated before him, and applied to specific duty under peculiar circumstances, by God speaking positively and personally to him through some chosen human instrument, that is, by some one using a language in common with the individual to be communicated with.

In this way the purity of service to the one true God could be preserved as by no other method. Had spiritual instruction been left to man, unaided by the Spirit, but a short time would have elapsed before all knowledge of Jehovah and his ways would have been eliminated from every sinful mind. In such case, man would have passed beyond redemption, and creation would have

proved abortive through Satan's attitude of enmity to the divine will. But the eternal love that gave man existence, again provided a medium of heavenly communion with him, though he had forsaken that first love. As Satan tried to thwart the first plan by which God might commune directly with his created image, so it might be expected that the arch-enemy would continue his attempt to defeat the improvised system of speaking to men through his chosen prophets. Heb. 11:36-38.

It was only by the impulse of Jehovah's mind, speaking by human tongue, that suitable impressions could be made upon the heart of man,—the seat of love and all the tender emotions,—and cause it to vibrate in response to heavenly strains. As the stream does not rise higher than its fountainhead, so fallen humanity could not, by personal influence alone, lift man above its own station. And as the fulness of the stream is the glory of its fountainhead, it must be that for man to lift another to the intended height, he must first be filled with fulness from the source of heavenly supply, in order to render glory to the name and strength of him from whom flows eternal salvation.

All this was to keep under heavenly control those who willed to have it so. By this means, man could walk with God in a sure way, in the face of every obstacle. It was, indeed, the binding together of men's hearts in the mystic intimacy of a theocracy, or God-rule. This word theocracy seems to have been invented by Josephus, to express an idea for which ordinary Greek could furnish no adequate term. Speaking of the annals of his people, this Jewish historian says: "Our Lawgiver had no regard to monarchies, oligarchies, democracies, or any of these forms; but he ordained one government to be what by a forced expression may be called a theocracy." This was not a government of earthly priests, as opposed to kings, but a government by God himself, in which he spoke directly to his subjects through his chosen prophets as his mouthpieces.

From the very nature of such an organization, it seems almost useless to assert that God must, in the very course of his unchangeable nature, continue his original method of governing his own people. But through some mysterious influence the modern church has fallen into the habit of each one doing what seems right in his own eyes. This has brought in complicated conditions, in which many are wandering in darkness, having no certain guide, because their blinded minds do not comprehend the voice of God in his written Word, and they recognize no human instrument through whom the Lord's speech is directed. It seems as true now as in olden times, that "where there is no vision, the people perish," or, as rendered in the Danish Bible, the people "become reainless." Prov. 29:18.

Mountain View, Cal.

God's love is unchangeable.

Rejoice

H. E. SAWYER-HOPKINS

PAUL says, "Rejoice in the Lord." How often?—"Always." To impress this admonition more fully on the mind, he repeats it: "Again I say, Rejoice." And yet again he urges: "Rejoice evermore." 1 Thess. 5:16. To whom do these words apply? We find an answer to this question in the words of the psalmist: "Let the righteous be glad; let them rejoice before God." For what shall the righteous rejoice?—For his goodness, his love, and his mercy.

As we pass along the stream of time, and matters in life move along smoothly, it is natural to be full of hope, courage, and rejoicing; but when reverses come, it is easy to look on the dark side, and be downcast; not even a sigh but adds to our load. Should we stop and consider, we should see plainly that no good ever comes from encouraging a gloomy, depressed spirit.

Let us encourage the habit of looking up at all times, under all circumstances, and thus show our confidence in Him who is mighty. Let us "rejoice evermore."

Pomona, Cal.



The Secret of Successful Prayer

JOHN TAYLOR

"AND thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. 28:9.

Thus, according to David, the secret of prevailing prayer is to seek the Lord "with a perfect heart and with a willing mind," the former regenerated through the efficacy of Christ's atoning blood, and the latter under the supreme control of the Holy Spirit. Prayer is by far the most important means of grace. It is possible to reach the kingdom of God without learning, or books, or knowledge, or anything this world esteems as great or valuable; but no one will ever reach heaven without prayer. Without prayer, a person may have a name to live, and be counted a Christian, but in the sight of God such a person is dead. Prayer is the sign that a soul is alive; and the feeling that it is necessary for us to cry to God for mercy and peace is evidence that we are children of the heavenly King.

As a child in grief or want will straightway run to its parent for relief, so the perfect heart and willing mind of the faithful heir of God, in the manifold miseries and crosses of this life, will seek for help at the hands of his Heavenly Father by prayer. For as he who truly loves another delights in nothing more than in often talking and conferring with him whom he loves, even so those who are "chosen of God, and precious," will manifest, in a true and

unfeigned love to God, a desire, by frequent prayer, to commune with him, such as no peril nor danger—no, nor even the loss of life itself—can stay nor hinder.

God is a Parent who feels more for his children than even a mother feels for her little ones. Mothers may forget their children, and fail to have compassion on their offspring; but God can not lose his tenderness nor forget to be gracious to his children. God is love itself, and every cry which is sent up to him from a heart in distress fills heaven with joy, and an answer is always given for that soul's eternal good. If we ask the mighty men of prayer in the Book of God, we shall find that a steadfast belief in this immutable fact was the secret of their power with God and men.

First, let us ask David what prayer is. "As for me," he declares, "I will call upon God." "I will cry unto God most high;" "I anticipated the dawning of the morning, and cried: I hoped in thy words." "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God."

Jacob will tell us that prayer is "wrestling" with God. Prayer was something very real to Daniel. Not even the death decree could close his lips. Three times a day he prayed, though at the risk of losing his life. To Saul of Tarsus, prayer meant the reception of his eyesight, his salvation, and the revelation of the mysteries of God. Go to him, Ananias, said the Lord; "for, behold, he prayeth."

Let us ask the penitent prodigal, as from his wounded, broken heart these words pour forth: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Ask that publican, as within the house of God he stands smiting his breast. Few were his words, but they were freighted with deep contrition and urgent need; they came forth from the deepest depths of his soul: "God be merciful to me a sinner."

And now let us ask the holy Saviour. Night after night Jesus spent in pouring out his soul to his Father in prayer. To him prayer was an inexhaustible source of comfort. Jesus conquered because he prayed.

As our last teacher, let us ask Jeremiah. The Lord's work, for which he had suffered hunger, exposure, persecution, and imprisonment, weighed heavily upon his heart, and he cried out: "I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not."

"Prayer," as one of the Lord's faithful children has observed, "is human need craving the divine fulness, the wretchedness of earth begging the consolations of heaven, man's guilt beseeching the mercy of God. By prayer the helplessness of the creature clings to the strength of the Creator. Prayer is a

voice from nature's wound, calling to the heavenly Healer."

Earnest continuance in importunate, faith-directed prayer is the divinely appointed way to obtain the supplying of all our spiritual necessities. It will open for us the treasury of heaven, and set the fountains of life flowing for the daily strengthening and refreshing of our souls. This is our only support for the wilderness of this life. It is only in the strength of this meat that we shall be able to bear our burdens, and make progress to the kingdom of God.

Watford, England.



The Safeguard of Shame

THERE are those who look upon sin as a light and little thing, and who insist that society shall take little notice of the faults and sins of those who have gone astray. They condone dishonesty, they pass over wrong-doing, they make light of vice, and they complain bitterly of those who are not ready to overlook the sins of those around them.

Of course there is much hypocrisy in the world, much condemning sins to which persons are not inclined, and tolerating others which are more agreeable and consequently more respectable. But there is a difference between right and wrong, and society must protect itself against the incoming tide of evil. All persons, and especially the young, need to know that sin is an awful thing; that criminal acts carry with them direful consequences; that men or women who have gone down, or have suffered themselves to be *dragged down* into the depths of sin, can not instantly and easily regain the position, the confidence, and the character which they have lost.

God, who searches hearts, may forgive the sincere, while he condemns and abhors the hypocritical. But society is not always able to discern between the two, and must feel its way carefully, not allowing any to perish for lack of sympathy, and yet not allowing the innocent to be again imposed upon by the artful and designing. Hence society builds her walls, and an enlightened public sentiment utters its warnings, against sin. Those who refuse to heed such warnings will find, when it is too late, that they were meant in kindness, and that the neglect of them constitutes a fault and a sin which carries its terrible curse through this life, and often into the life which is to come.—*H. L. Hastings.*



THE happiest children are those who have happy mothers. The young life which grows up in the shadow of a discontented, repining, and gloomy mother is like a plant unwatered by kindly dews. It is apt to be dwarfed and stunted. Even when things are crooked, and temptations to be harsh come, let the mother, for her child's sake, try to be happy. She can show happiness, even if she does not feel it; and the joy and pleasure she causes in her children will reflect in her own soul.—*Herald of Light.*



Natural Remedies for Sleeplessness

M. ELLSWORTH OLSEN

INSOMNIA is a symptom rather than a disease, indicating a condition of the body in which the nervous system is in a state of uncommon excitability. The balance has been interfered with, the natural course of nature broken up, and the sufferer is wide-awake and active just when he ought to be relaxed, tired, and sleepy; and weary and dispirited when he should be ready for work.

The first thing to do is to bring the life into harmony with the laws of nature. Have regular habits of eating, working, and recreation. Let the hardest mental work (for we have to deal mostly with those who work with their brains) come in the forenoon; in the afternoon do work that calls for less nerve force, and absolutely eschew severe brain work in the evening. This may not be possible for every one, but careful planning will enable the rule to be carried out to a large extent in most cases. By rising reasonably early in the morning, a great deal of work can be turned off before dinner.

Take regular exercise out-of-doors. Do enough walking or hoeing in the garden or other brisk but unexciting exercise to make you feel really tired by night. This exercise should preferably come in the afternoon; it may even be taken in the evening. While taking exercise, keep the mind free and easy. Don't let it travel over the world, and busy itself with troubles of all kinds.

The disposition to carry things on the mind and brood over them, to feel vexed and harassed because things do not go as they ought—all this must be put away. The man or woman who is determined to overcome insomnia must cultivate self-control. He can work as much as he likes, but he must not work all the time; and this is what people virtually do who carry their burdens on the mind all day, and then to bed with them at night.

Proper Diet

The diet should be confined to the simplest and most easily digested foods. Slow digestion, constipation, and all disorders of a similar nature must be attended to promptly if the system is to be brought into a condition where it can have sound sleep at night. Tobacco, alcoholic drinks, and even tea, coffee, and flesh-meats must be given up to secure really good results. The poor sleeper is in a condition of poisoning; and before the balance can be restored,

the poisons must be eliminated, and a further supply of such nerve excitants provided against.

Never eat anything after six or seven o'clock, and let the last meal of the day be light, say fruit with a little bread. Many sleep best by taking only two meals.

Hydropathic Treatments

Now for some hydropathic remedies. We will suppose that the patient has adopted the simple, natural habits mentioned, and has absolutely stopped worrying, or at least has come as near to doing so as he can. Still the blessing of sound, refreshing sleep is denied. What shall then be done?

When you find yourself in a wakeful mood at night, usually the head is rather warm, and the feet are cold. Put your feet in a pail of water as hot as can be borne; if you have a sufficiently large receptacle, let the legs also be partly immersed. Meanwhile apply a cold cloth to the head. After ten or fifteen minutes, sponge off the body quickly, and pouring a little cold water over the feet, rub them vigorously with a dry towel. You have drawn away the blood from the head, and have restored vigorous circulation in the extremities; now slip into bed, and compose yourself for sleep.

Sometimes the whole body feels heated, and all the nerves excited. A good remedy in such cases is to take a neutral full bath at 92° to 96° F., or just a little below blood heat. The pressure of the water has a calming effect upon the nerves, and the neutral temperature is soothing. Lie in this bath half an hour or an hour, if you like; then very quietly wipe the body, and go to bed.

Another excellent remedy is the wet-sheet pack. Wring a sheet out of cold water, and lay it across the bed, placing underneath it three or four blankets. Lie down, and bring the sheet up over you, using one flap to cover the chest and left arm, and pulling the other over the right arm. Have some one assist in pulling up the blankets. Remain in the pack for an hour or more. You will feel a little cold at first, but very soon, if you have the proper amount of covering, a delicious warmth will succeed the chilly feeling. If you are entirely comfortable, you may remain in the pack all night.

The wet girdle is also a fine sleep producer. Wring a towel out of cold water, and wrap rather tightly about the lower half of the trunk. Follow with a bit of rubber cloth and a piece of flannel. When the weather is warm,

flannel is not needed. This application helps to restore the circulation, and to calm the nerve-centers.

A simpler treatment than any suggested thus far is the air-bath. Disrobe, and let the cold air come in direct contact with the whole surface of the body. Benjamin Franklin found this the best way of inducing sleep.

One general precaution is of great importance: Avoid too much bedding. Light blankets are the best covering. Feather beds and feather pillows are heating. A mattress of moss or hair is far better, though the ideal bed ought to have about the same thickness underneath as above. This enables both sides of the body to keep of even temperature, and greatly contributes to one's comfort. A rather stiff wire mattress with two or three blankets as overlay, could satisfy this condition, but would hardly allow of more than one person occupying the bed. In general, poor sleepers ought to sleep alone.

Finally, don't worry because you can't sleep as much as you would like. Take it with perfect good nature. When the proper time comes, go to bed, and dispose yourself comfortably for sleep. Let your mind be a blank, or if that is absolutely impossible, let it rest easily and lightly on some pleasant, unimportant incident. Never do any serious thinking in bed. Never lay your plans there. It's a bad habit, and fatal to the best sleep.

Train yourself patiently, good-naturedly, but firmly, and you will in time learn to sleep.

Takoma Park, D. C.

A Calendar for Workers

Sunday

No man is born into the world, whose work is not born with him.—*Lowell*.

Monday

There is a noble dignity in all honest labor. By it no man is degraded, but dignified, enriched, purified.

Tuesday

You must be sure of two things—you must love your work, and not be always looking over the edge of it, wanting your play to begin; you must not be ashamed of your work, and wanting to be doing something else.—*George Eliot*.

Wednesday

When you have found your place, you will feel yourself growing in your work, and your life broadening and deepening. Your work will be a perpetual tonic to you. There will be no drudgery in it. You will go to your task with delight, and leave it with regret. Life will be a glory, not a grind.

Thursday

The spiritually unemployed are busy with the frittering business of the moment only, when they might be engaged in work of eternal value. Such lives are inevitably without the noble rewards of the higher labor. The love, joy, peace, and the like which are the fruits of the Spirit are not for them. They know not—

"The joy of the working
For the God of things as they are."
—*Sunday School Times.*

Friday

It is said of George Müller, that marvelous man of faith and prayer, who has cared for so many orphans, and "prayed down" millions of money, that every phase of his work was always settled by three questions: (1) Does *God* want this done? (2) Does he want it done *now*? (3) Does he want it done *by us*? He then waited upon God, day and night; and if these questions were answered affirmatively, the result was sure.

Saturday

We are going to be through this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long. They will swing to behind some of us soon, but behind all of us before long. And then the important thing will not be what appointments we had, or what rank, or anything of that sort,—not what men thought of us, but what God thought of us, and whether we were built into his kingdom. And if, at the end of it all, we emerge from life's work and discipline, crowned souls, at home anywhere in God's universe, life will be a success.—*Prof. B. P. Bowne.*

Her First Pair of Shoes

A WOMAN came into a store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons; but now they are closed, he doesn't drink any more, and this morning he said to me: 'Mother, I want you to go to town to-day, and get Clara a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she is, you would know just what size to give me."—*Little Christian.*

"BEHOLD, I stand at the door and knock." That is the Christian's call to prayer. That is the pathos of prayer—God's yearning so often repulsed. That is the power of prayer,—it is based, not on our weak human desires, but on the desires of an infinite God. Shipwrecked soul, storm-beaten and despairing, arms are around you as you sink. His harbor is at hand; his palace is warm; his feast is bright. . . . Yea, his arms are around you as you sink—why do you beat them back? Lean upon them; just lean upon them, and that will be prayer.—*Wells.*



Evangelism and Native Self-Support

JOEL C. ROGERS

WRESTLING with the situation in Central Africa forces upon one some serious questions as to financial methods among the heathen. No other problem has given me more serious study in the actual affairs of mission work, nor more real embarrassment, than that of wisely administering the money received from abroad. First, we well know that nine tenths or more of it comes from sacrifice and toil. In my efforts to help the natives receiving its benefits, I have occasionally used the expression, "The people who send this money to help you, work hard for it; in fact, they work harder and more hours in the day than you ever do." This is one key to the problem. The money comes from toil and sacrifice of which the native is blissfully ignorant; it is no small task to convince him of this fact. All the foreigners that he has seen, work but little with their hands—the only kind of work the native understands. We may not digress here to ask whether or not the foreigners, including missionaries, would be better for more hand-work mixed with head-work; as a rule, the latter have sufficient of both—indeed, of all sorts of work.

I shall modestly set down some ideas gained from my own experience and observation:—

1. We should seize upon every chance of obtaining means of support on the field of evangelistic or missionary effort.

2. The natural resources of each field should suggest the best ways of obtaining means of support.

3. The principles of gospel self-support are the same for every country and place; but no one rule nor method can be made for all countries.

4. The Scriptures furnish the very best guide in principles, and in methods of their application.

5. The Scriptures have not been sufficiently studied nor followed in the matter of missionary activity.

6. Leaders as well as others in gospel evangelistic work will derive great benefit from a thorough study of this problem.

Some suggestions, made with equal modesty, follow. These are both from experience and from limited study:—

1. The soil may be safely looked to as one of the first means of gospel support. No argument is required here. Teach the inhabitants of the mission field to turn attention more and more to mother earth, whence, after all, come the

things which supply most of our human necessities. The parables of Christ form a good basis for this instruction.

2. Handicraft, with its limitless scope and possibilities, may well be given a prominent place. Skilled artisans in some handicraft are to be found in every conceivable place. I am surprised, and the surprise never abates, at the skill developed by the native African in matwork, basketwork, building, iron-work, wood-work, and weaving. Any reader or traveler knows that I have not mentioned a tithe of the works of native handicraft. Encourage this skill, and direct it in the line of God's plan of self-support.

3. Live stock in its varied uses and products must have a place in the scheme. This line is capable of great extension and development. Within four years I have seen our little herd of native cattle increase from seventeen, not producing a drop of milk on my first acquaintance, to one hundred fifty, bringing a monthly income of one hundred dollars; and this appears to be only a beginning of what may be done. I must state that the increase was not entirely natural; some cattle were purchased. The income on the investment, however, is almost a parallel to the parable of the good seed.

4. Unpaid work of our people among whom we live as evangelists. I believe this may be greatly increased. Last year one of the leading mission societies in Central Africa erected a good training institution of burned brick without any money from abroad. The cost would be not less than from three to five hundred pounds in any European country. I saw the making of the brick by students—all hand-work—and native teachers under the oversight of their missionaries. The missionaries gave some money, with head-work and hand-work. The natives did the rest. This example is worthy of imitation everywhere.

5. Offerings from natives will come in due course, and the principle of giving should be taught from the first.

I have given the merest outline, which may be enlarged indefinitely. Let us all enlarge.

Nyasaland, British Central Africa.

A GREAT many highly educated persons have entirely uneducated wills. The result is that their education does not end in the hoped-for success, but rather in a flat failure in life. A trained will is the alphabet of a successful education; for character must underlie intellect if true power is to be gained and held.—*Young People.*

The New Brazilian Union Conference

L. R. CONRAD

BRAZIL, with its population of twenty-two millions, is the youngest of the Seventh-day Adventist union conferences. However, it is the largest in extent; for one could easily place the United States of America in Brazil, and still have ample room for such an empire as Germany. Brazil is properly called the United States of Brazil. That it deserves this title is seen not only from its size, but also from the fact that it has twenty states, a federal territory, and a federal district. Up to the present time, only a limited part of that territory, extending along the coast from Uruguay to Pernambuco, has been occupied by us. The vast inland territory has never been touched.

Brazil is now divided into seven unequal parts,—three conferences and four mission fields,—as shown on the accompanying map. The three conferences cover the three southern states,—Rio Grande do Sul, Santa Catharina, and Parana. One mission field takes in Sao Paulo; the other, Rio de Janeiro and Espiritu Santo; besides these, there are the Eastern and Northern Brazil missions. The three states, which form the three conferences, have, all told, a population of only a little more than two million, with a membership of 1,150; while the great mission fields, with a population of twenty millions, have about three hundred fifty members. By far the greatest number of the members are German settlers, who have formed large colonies in the more healthful southern states. As our workers become more proficient in the Portuguese, which is the native language, the Portuguese-speaking Sabbath-keepers increase in numbers.

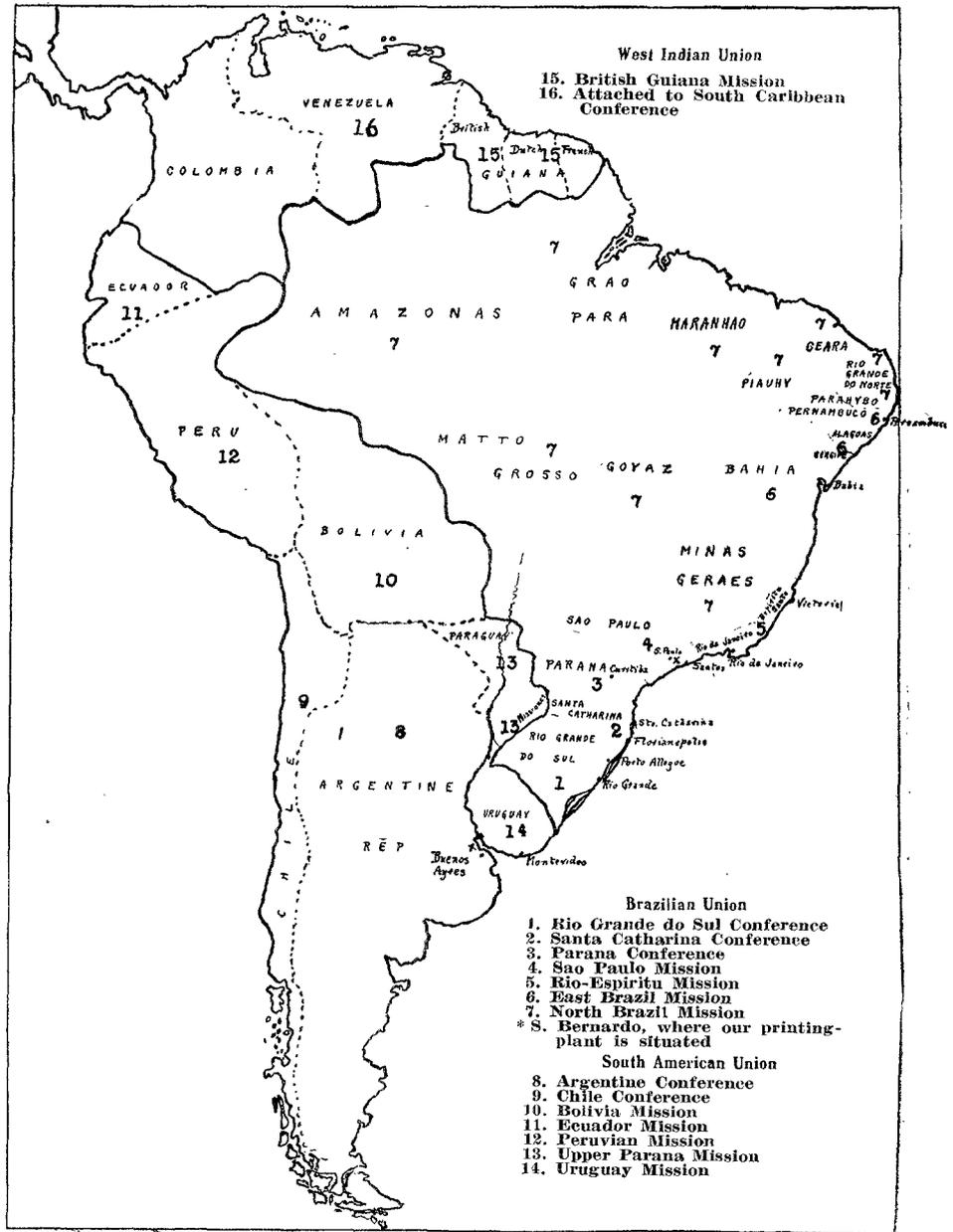
All this immense field has at present no school, no medical work, and only a small publishing plant at Sao Bernardo, near Sao Paulo, a growing city of three hundred thousand. Our general meeting was appointed at Porto Alegre, in connection with the Rio Grande do Sul Conference, December 8-17. The workers' meeting was to precede. Porto Alegre is a city of one hundred thousand, and one would expect good connections from there to any part of the republic; this, however, is not the case. Elder J. W. Westphal and I spent three days in traveling four hundred fifty miles from the Argentine border through the state of Rio Grande do Sul to Porto Alegre. The railroad belongs to a private company, and is narrow-gage. Though the state is comparatively well settled, one could see very few towns along the way, and only now and then some poor houses. When we reached Porto Alegre, Brother Westphal thought he had done very well to get through so quickly. Elder F. W. Spies, with all the rest of the workers from the north, was to be in Porto Alegre about the same time, on the steamer. But on account of the mutiny at Rio de Janeiro,

the steamer was delayed several days. They were eight days on the way, and we were very happy when they arrived, on the eighth.

The camp was pitched on the outskirts of the city, and twenty-five tents were put up. The electric tramway led to the entrance of the camp. There were about two hundred persons in attendance; and when we organized the union conference, December 9, all the fields were represented by twenty delegates. The Sabbath was a good day, and quite a number professed Christ for

C. F. Knott's health was poor, we found that we had only four available men for the seven fields and the union, where there should have been at least eight.

The canvassing work also received some attention, but the population being so scattered, and the distances being so great, it presented many difficulties. On the other hand, we have only a very limited stock of Portuguese literature. Special attention will have to be given to develop such literature, as well as to strengthen the canvassing work; but we are sure that if the same active field



the first time. The Lord blessed his people in uniting them not only as a union conference, but also with him. We had our regular committees appointed, and by Monday were able to select the officers, Elder Spies being unanimously chosen as president. Everything went off in perfect harmony; there was also some outside interest.

Elder W. Ehlers lives in Porto Alegre, and has quite a large dwelling, and in connection with it a good-sized assembly-room. As we began to consider this field, it was apparent to all present that it was most needy. As Elder

work is done here as Brother M. Trummer is doing in Argentina, things will begin to move here also.

As my steamer was not to leave until the twenty-fourth, and the meeting was to close on the seventeenth, I thought I had time to stay till the close, and still reach Rio, which is not more than one thousand miles north. But in this I was disappointed. Fortunately, however, I caught a Brazilian-Lloyd steamer on the fourteenth, reached Rio Grande do Sul the evening of the fifteenth, changed to another steamer, and next morning we had the good fortune safely to cross the sand-bars. On Sabbath we lay at Santa

Catharina, a pleasant island town of about forty thousand. Here I visited Sister Knott, who lives alone in that large town. The Sabbath-keepers are scattered throughout the state on the mainland.

On the twenty-first I embarked at Santos, the greatest export town for coffee in the world, and a very busy place. From here I found an excellent railway, operated by an English company. Though we had to make some fairly steep ascents to reach St. Bernardo, yet one could see that neither money nor skill had been spared to make a good road. Arriving at St. Bernardo, a town of five thousand population, I secured a carriage, and drove a mile out into the country, where our printing-office is located. Our brethren had purchased a small farm, in a hilly country, partly timbered; and here, in a good-sized building, they carry on their printing, folding, typesetting, bookkeeping, and shipping. They have invested twenty-five *conto di reis* (a conto varies from \$350 to \$500), one third of which is paid-up capital. Brother A. Pages looks after the business, and at the same time acts as union conference treasurer. He has a small dwelling-house on the place, while the other employees live near by. The location has been well chosen, as St. Bernardo is only about twenty miles from Sao Paulo, and has good railway connections, and a good road to the building. The plant is sufficiently large, and could do much more work; but there is a lack of men in the field. A monthly Portuguese paper of excellent quality is published, but altogether too small an edition. Only about one thousand copies a month are printed, and not nearly that number are circulated. Several small German papers are also published.

The following afternoon I spent in the city of Sao Paulo, which presents an excellent field for labor. This prosperous state, where we now have only a little over one hundred members, with its three and one-half millions of people, ought to have several strong workers. I believe that with some earnest work, we could soon have a conference there. From here, a night's run on the train brought me to Rio de Janeiro. As the brethren expected me by steamer, no one was there to meet me; but I found my way to the steamship company, then to the post-office, and to the police,—to secure the permit to leave, as the city was still under martial law.

When I looked for the car to take me out into the suburbs, where Brother Spies lives, I found none answering the description given me; so I waited half an hour on one corner, then went over to the next. After I had stayed there a few minutes, a gentleman came up and looked at me closely. As he looked somewhat like an Adventist, I asked him in English whether he was looking for any one. To my surprise he answered, in French, "I am looking for a Mr. Conradi." Brother Wilfart, our French Bible worker, who also speaks Portuguese well, had been searching for me

at the steamer, and not finding me, was just ready to go away. Thus God's providence brought to me the right man at the right time. As I rode out with him on the tram-car, I made up my mind that I would have had quite a difficult time to find the house without him. We afterward returned, and called upon the elder of the Rio church, a German tailor, and enjoyed his hospitality.

As we walked through the streets of that great city, and viewed its beautiful avenues and elaborate houses,—even palaces,—I said to myself: "What a work might be done if we had a few experienced city workers here!" But there is only one Bible worker besides Elder Spies, who has the care of that great union conference. There is a church of about twenty-five members, partly in Rio and partly on the other side of the bay. In Rio they meet at Brother Spies's house, out in the suburbs. As it was Sabbath evening, we had a Bible study; there were only a few of us, but even then some of the children ran by and called us heretics, and tried to disturb the meeting.

Though Rio has the beautiful Monroe palace of peace, yet it is not all peace. As I viewed the barracks of the marines, recently laid in ruins, because the marines had opened fire on the city during the mutiny, and viewed some buildings in town which had been struck by the bullets, it surely looked like war, and even civil war. Toward noon, the German steamer "König Wilhelm II" steamed up the bay, and the same afternoon we pulled out, homeward bound.

On the twenty-sixth our steamer stopped in the beautiful bay of Bahia. This city of two hundred fifty thousand inhabitants lies in a semicircle about the bay. Many colored people live here, and Brother John Lipke has his headquarters here. It was very hot while we passed the equator. On the sixth of January, we reached Lisbon, where I found some mail, having waited two weeks without news from home. Elder C. E. Rentfro and some of the Portuguese workers met me there, and took me up to their new quarters in the central part of the city, where they showed me their recently rented meeting-hall. One of our French-Swiss workers has come to Elder Rentfro's assistance, and is making good progress in the Portuguese, which is closely related to his mother tongue.

Later we touched at Vigo, Southampton, and Boulogne, and by the eleventh I was in Hamburg again, after an absence of three months. While the trip had been short, yet I had visited all the institutions of South America, had attended five general meetings at different places, assisted in the organization of the Brazilian Union Conference, attended two local conferences, and had also met all the leading workers of South America, except those of Peru and Ecuador. The South American field is one of promise, and it should have more help and our special prayers.

Hamburg.

Parana (Brazil) Conference

F. W. SPIES

THE second annual session of the Parana Conference was held at Ponta Grossa, March 29 to April 2, 1911. The attendance was not very large, only about fifty being present; but this was almost one third of all the members of the conference. The conference being held at a place where we had but few people within reach, the attendance was, all things considered, a fair one.

Spiritually, the conference was big with blessing to all who attended; precious victories were gained, new consecrations made, and the general tenor of the testimonies given indicated that many had obtained a deeper insight into this work, and that all would go forth with renewed courage to fight the good fight of faith. A few who had grown tired of walking in this way were reclaimed. Taken all in all, the conference was certainly a good one.

The Parana Conference had been unfortunate in not having a president in the field during the last nine months, he having been engaged in editorial work. And even now, Elder J. G. Kroeker, who is also superintendent of the Sao Paulo Mission, was elected president, with the plan that he spend one-half of his time in each field. We hope we may soon have additional men to take up the work in these needy conferences. At the present time the Santa Catharina Conference is likewise without a president.

Resolutions relating to the circulation of our literature, and the need of greater faithfulness in giving to the Lord his own in tithes and offerings, were fully discussed and heartily adopted. A resolution giving to the union conference the weekly offerings, and also several others aiming at unifying the work in the entire union conference, were discussed and adopted.

After five days of blessed meeting, during which unity prevailed in all transactions, the conference closed. Elder Kroeker holding credentials from the union, only missionary licenses were given at this meeting—to Theodor Newmann and George Wishral.

May the Lord richly bless all members of the Parana Conference during the ensuing year.

◆ ◆ ◆

THE student enters the school of Christ for three supreme things: To hear what Jesus says, or to master his teachings; to see what Jesus does, or to become familiar with his program; to learn what Jesus is, or to become acquainted with his personality. The student is then sent forth with a threefold task: To proclaim and interpret the Master's teaching to the world; to continue and fulfil the Master's purpose in the world; to reveal the Master's character to the world.—*Selected.*

◆ ◆ ◆

"THE gospel . . . is the power of God unto salvation to every one that believeth."



WASHINGTON, D. C., MAY 25, 1911

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

Editorial

THE poems of hope and trust and of conflict and victory which the REVIEW pages have presented during these years of pilgrimage, have been no small contribution to the cause of the advent movement. This gift of song was not to be lacking in the believing host; for it was written, "The redeemed of the Lord shall return, and come with singing unto Zion."

IN the REVIEW of March 5, 1867, we ran across the first poem contributed to our pages by Brother L. D. Santee, whose pen is still giving us lines that vibrate with the joy of journeyings of the advent people nearly over. Here is that first contribution:—

The Christian Mariner

Behold the dauntless mariner upon the sea of life!
 He battles with the elements amid the angry strife.
 When foes with hate surround him, and envy's surges roar,
 Hope, like the faithful compass, points him to Canaan's shore.

He's out upon the ocean waste, the waves run mountain high,
 But his Leader's gone before him and beckons to the sky.
 His eye with holy radiance glows, his bosom has no fears,
 As o'er the pathless ocean wide his way to heaven he steers.

He'll enter soon the better land, he hails the dawning light;
 His hope is anchored in the veil, where hope is lost in sight.
 Farewell to storm and tempest now, farewell to woe and sin,
 The haven now he can descry, and soon he'll enter in.

THE "blessed hope" never grows old. Those who started out in the early days, it is true, expected that the voyage would have ended ere this; and so it might have been, had the work been done. Yet, after all, the way has not been long, and the hope grows ever brighter as the signs that we are near-

ing the haven multiply on every side. Every beacon and landmark has appeared according to the chartered route of the advent people. Well may we sing for joy.

Christian Courtesy

THE church of God needs to keep before it continually its family relationship. We should be one in Christ, and because one in Christ, one with one another. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."

It is only as this divine relationship is recognized, and the spirit which creates it is allowed to control in each individual heart, that there can be preserved in the church of God the bonds of peace and love. Each member of the church possesses an individuality of his own, a temperament peculiar to himself, characteristics which differentiate him from all his fellows. These are due to heredity, to environment, to education. Naturally these varying characteristics found in different members of the church are bound to clash unless they are subordinated to the one controlling Spirit, and unless there is maintained in each heart love for one another, and kindly consideration and courtesy for each and every member of the church.

The apostle Peter recognizes this both in the family and in church relationship: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." The church of God presents a sad picture to the world when it engages in strife and controversy. By such conduct it gives the lie to its holy profession, and denies the great truth of unity by which Christ says, "The world may know that thou hast sent me, and hast loved them as thou hast loved me."

In worldly associations we see the spirit of good fellowship and kindly courtesy manifested from selfish considerations. We see men oftentimes contending over principles, arrayed on opposite sides of some great issue, members of opposing parties, and yet personally a warm fellowship oftentimes exists. If those engaged in the earthly conflict can manifest toward one another this spirit of fellowship and kindly courtesy from motives of policy or self-interest, how much more should the followers of Christ, whose purposes and work should be actuated from above.

In the history of the church and of the world we have now entered upon strenuous times. Sometimes even in the church of God we may be associated with unreasonable men and women. Our views may be opposed by our brethren. Others may employ methods and follow plans widely different from our own. This will require a constant exercise of kindness and courtesy. If we must differ from others as a matter of principle, let us be sure that the spirit of the Master, the spirit of truth, inspires the dissent on our part. The difference which engenders strife and discord and uncharitableness and harsh criticism of others is quite likely not to be a contention for vital truth.

In doing the work of Christ, we must speak first his words, and secondly we must speak his words in his spirit. The failure to do either will repel men rather than win them. It will embitter and never sweeten the hearts of our associates. Sometimes it is necessary for the disciple of the Lord to stand stiffly for truth, even as Paul of old contended for the faith delivered to the saints. In this there may be necessary plainness of speech, but let the plainness of speech be connected with humility of soul.

Sharp drives at an opponent never win him for the Lord. It is by the meekness and gentleness of Christ that the hearts of men are won to the gospel. Let us manifest toward all men kindly Christian courtesy. Whatever the occasion, whoever our opponent, however much in our estimation the cause of truth may be maligned, or our personal character attacked, let us be sure, in standing for the truth, that we do it in Christ's way and not our own. All through his earthly ministry he dealt with unreasonable men. His pathway was beset by designing spies, who sought continually to entrap him in his words, that they might find occasion against him. All this oftentimes called for plainness of speech. Sometimes, as in the case of the Pharisees and of the cities which rejected his marvelous work, words of denunciation were uttered, yet these were never spoken in anger. While condemning the sin, his heart went out in yearning and pitying tenderness for the sinner; he withstood the evil principle, but sought to draw to himself the men who upheld it.

We need to-day, in the message we are carrying to the world, and in our church relationship, to distinguish between men and principles, between the sin and the sinner who holds it. Christ is our pattern; he is the divine example for every pupil in the school of Christ. Let us see that in our own relationship to all men we correctly represent his character in the words we utter, the sentiments we express, and the spirit which

inspires the utterance. Let us preach the word plainly, faithfully, uncompromisingly; but let us preach it in the spirit of the One whose gospel it is, the spirit of our divine Master.

F. M. W.



A Proving of Character

"OTHER foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it [the day] is revealed in fire; and the fire itself shall prove each man's work of what sort it is."

The foundation, the different kinds of material for building, the proving of the work, and the means through which the work is to be proved, are all set forth in this scripture. The foundation is Jesus Christ; the material is according to each man's choosing. It may be the gold, the silver, the precious stone; it may be the wood, the hay, the stubble. But whatever material one uses in the building, the day of God will set it forth, because the day of God is ushered in, is revealed, in fire, and the fire itself will prove every man's work.

This advent message is a message of proving. The day of the Lord is a day of testing, and the whole question with us is whether the testing and the proving shall come before the day of mercy closes, or whether we shall wait until after that day before this proving process takes place.

The foundation has been tested and tried, and will endure. The material that is offered us for the building will stand; it is proved material. But if we refuse the way of God and his instruction, we can take such material, and build upon this foundation, as may appear outwardly good, as if it would endure the test, yet it may fall when the time of proving comes. The whole question, then, is a question of character building—the material that we choose to put into this building.

Note this scripture in 1 Peter 4:12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." This might with perfect propriety be read this way: Beloved, think it not strange concerning "the burning" among you. This is exactly the same word that we have in the eighteenth chapter of Revelation, in that account of the overthrow of Babylon when it is said that they stood afar off at the smoke of her "burning." Now there is a burning that is

to come upon Babylon, and there is a burning that is to come upon God's people. The only question about it is, When shall it come? and what shall the result be? Shall it come in that time when everything that is not of God may be purged out, may be removed from the building, and right material may be builded into it? or shall we have a building that we shall hold intact, as it were, until the final day, and then be consumed?

The burning, or the cleansing process, is simply the glory of God among the people, just as when the children of Israel looked afar off, on the mountain where Moses was in the presence of God, and the sight of the glory of the Lord, on the top of the mountain, was as devouring fire in their eyes: yet Moses was up there in the mount with God. Face to face he talked with him in the presence of that burning; in the presence of that devouring fire Moses stood, and he partook so much of the shining of that glory that when he came down from the mount, his face shone so that the people of Israel could not look upon it.

Now the fiery trial, the burning, which is among us, which is to prove us, is the partaking of the glory of our Lord, as revealed in his sufferings, the cleansing process; this is the burning. It is the revelation of God's glory among his people for cleansing and purging, that every bit of character material which will not stand the fires of the last day may be removed, no inflammable material built in, until there shall be a building that will endure the revelation of his glory; not in suffering and in purging and in cleansing now, but in the full revelation of that glory of God in Jesus Christ when he comes the second time without sin unto salvation.

W. W. P.



The Key-Note of the Gospel

THE gospel of God is founded on a gift, a gift conceived in love. Therefore giving is the key-note of the gospel. God gave himself in giving Christ, and Christ gave himself; and in giving himself, he "emptied himself" of the glory which he had with the Father—gave up the glories of heaven for the poverties and persecutions of earth—all, that he might give to his followers a share with him in the redeemed inheritance.

Therefore it is not strange that the followers of Christ should be asked to give—asked frequently; or that plans should be laid for systematic, continuous giving. No man has ever yet purchased salvation. It can not be done, no matter if the would-be purchaser had the whole earth with which to purchase it. Salvation is free. It must be given, or it can not be conveyed at all; it must

be accepted as a gift, or it can not be obtained at all. A Vanderbilt, a Morgan, or a Rockefeller is as poor at heaven's gate as the poorest peasant or the loneliest shepherd lad.

The limit of the giving is the giving of the life. Christ gave the limit. "God so loved the world, that he gave his only begotten Son." "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren." The first quotation tells what God did; the second, what Christ did, and what is required of his followers. Certainly the greatest gift—the giving of the life—must include all lesser gifts, such as the giving of our means. The true Christian gives his life as his Master gave his. Then surely we do not expect to see him hesitate when he is asked to give of his heaven-entrusted means. It is well to refer to these two quotations frequently, and quote them together, thus bringing into closer contact God's doing and our duty.

In giving the limit, Christ left nothing he could give that he did not give. All things are in him. In following his example, Christians should make all they have subject to the call of God, and that means to the needs of his work. Hoarding for gain, and grudging or refusing to give, are outside the purposes of God. He can not work through such a channel; and means so hoarded and so withheld shows a misapprehension of our stewardship. As heaven will be richer for the unlimited giving of God and Christ, so will the Christian's reward be greater for following the example of him who has given us all.

We have reached a time in the history of Christian work in this world when Christian men and women and children must give as they have never given before. Why is this?—Because the riches of this world are being tied up as never before in the hands of the great men who are not interested in the spread of the gospel, and certainly not in the spread of the third angel's message. Their great ambition is to bring money under their control; and millions on millions are being heaped together, seemingly for no other purpose than to keep that money out of the cause of God. The spirit that is working in the children of disobedience is the spirit that is inspiring this heaping, hoarding, shackling, and imprisoning of the money of the world. Look at the millions tied up in the ships of war and the armies of the nations, necessitating the heaviest possible burdens of taxation upon the people, until their giving powers are shriveled almost to the point of dissolution.

The same spirit has entered the great churches, and millions are spent in maintaining the "form of godliness" where

the power has long been ebbing to extinction, and comparatively little goes into the work of promulgating the gospel of salvation. With the increase of that spirit, love has been waxing cold, spirituality has been declining, and the masses have thus lost the inspiration to give for the prosecution of pioneer work. There never was a time when there was so much money in the world as now, nor ever a time when there were so many schemes on foot for tying it up and keeping it out of the Lord's work; never a time when so many men of means and powerful intellect were using every endeavor to "corner" the money of the world. Many who are not doing this are surfeiting, reveling, and running after the pleasures of this life.

Therefore we see the greater necessity for those who have enlisted in the service of Christ to dedicate, as never before, their means and their all to the work that Christ has appointed for his followers to do. The tighter the purse-strings of the world are drawn, the more zealous liberality must the Christian exercise with the means committed to his charge. The faithful ones must shoulder the burden which the unfaithful refuse to bear. In doing this, they receive the reward which such ones refuse to accept on the conditions laid down. In such work the Christian makes good his profession, and silences the scoffer, who would draw comparisons between Christians' professions and professed Christians' practises. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." This is the liberality of God toward us. Shall we not give of our means in this time of the world's greatest need?

C. M. S.

The Dream of a Temporal Millennium

THE cry of peace and safety and the preparations for the coming world-conflict are not only facts in the fulfilment of prophecy, but signals to us to hasten on with the warning message of the Lord's soon coming. The situation cries with a loud voice that now is the time to work.

The International Sunday-school lessons for the current week deal with what is called "Micah's Picture of Universal Peace," the lesson scripture including the words,—

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord. . . . And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4: 2, 3.

The praiseworthy efforts to establish

international arbitration, the gift of millions for the promotion of peace programs, the discussion of a reduction of armaments, and the progress of negotiations for a permanent arbitration treaty between Great Britain and the United States, with other nations talking of joining in the pact, seem to those who look for a millennium of peace on earth to indicate that the day is at hand.

The text in Micah is practically a repetition of the words in Isaiah 2. Both Isaiah and Micah expressly state that it is the "many people," the "many nations," that will thus be talking "in the last days."

And now, truly, we hear many peoples so saying, until talk of the universal reign of peace has become a striking sign that we have reached the last days, of which the prophets wrote.

But this same second chapter of Isaiah passes on to show that soon after this talk of peace and safety, men will be flinging their possessions to the moles and the bats, and crying for refuge from the glorious majesty of the day of God. It is to come to pass according to Paul's prophecy: "For when they shall say, Peace and safety: then sudden destruction cometh upon them." 1 Thess. 5: 3.

The prophecies of the latter days speak continually of the gathering of the elements of strife until they break in the final Armageddon. But popular teaching turns a deaf ear to the voice of the "sure word of prophecy," and has no definite message of preparation for the swift-coming end.

While "many peoples" are talking of beating swords into plowshares, the preparations for the coming conflict are going forward also, exactly according to the prophecy of Joel 3: 9-14:—

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

This is to us a familiar prophecy, but it has a new sound in these times, when the vast nations of the heathen are awaking before our eyes, and those formerly counted weak are showing themselves strong. Japan has quickly emerged from weakness into first rank as a military power; and now China follows.

Heretofore the military profession in China has not stood high socially. In April, however, an imperial edict was issued lifting this profession to the highest social rank. This is recognized as a complete break with China's past, and a

definite turning of the greatest body of people on earth into the pathway of modern militarism.

In *Missions* for May is an interview with President Proctor, of the Shanghai Baptist College. He was asked, "What is the most significant movement in the empire at the present time?" He replied:—

The military movement, I should say. This is little less than revolutionary in character. The Chinese have been peculiarly a peaceable people, without a sense of nationalism, following agriculture, not arms. The military life has been looked upon with contempt, as among the lowest in the social scale. "Better have no son than one who is a soldier," is a popular saying. The literary class was the ruling caste, and the soldier was regarded as a necessary evil. Hence China offered no inducements to young men to seek military preferment, and had no army worthy of the name. The Russo-Japanese war opened the eyes of her people, but little was done until after the death of the empress dowager, and the introduction of a new régime of reform, including a tentative popular assembly and the construction of a constitutional government by degrees. The prince regent, a brother of the former emperor, has traveled in Europe, and so have his three brothers, who caught the Western spirit in London, where they studied and observed. These are modern men, and through them the new military ideas have become diffused. The social rank of army and navy officers has been raised toward the German and English level, and the new military spirit is manifest on all sides. Many schools have military drills. There is danger of going too far; but it all means that China has decided to take care of herself, and no longer be dependent for existence as a nation upon the plans or purposes of the Western powers.

And with China, the last of the great sleeping forces, aroused, all the world is now awake. Everything is moving in the way marked out in the sure word of prophecy. How the storm is yet held back is plainly shown in Rev. 7: 1-3, where the prophet describes the angels of God holding in check the winds of world-wide strife, that the last message of the gospel—the message of Sabbath reform—may be carried to all peoples.

That which the prophets saw in vision ages ago, we see fulfilling before our eyes to-day. We, too, must be awake, and be ever up and doing, in fulfilment of the work which the remnant church has set before it in the word of prophecy. Never for a moment are we to think that the Lord is delaying his coming. Events both in the world and in the work of God show that the end is swiftly coming.

Now our safety is in keeping the peace of God in our hearts, our sins forgiven, our lives and all dedicated to service, and then shall we be ready when suddenly the Lord cuts short his work in righteousness.

W. A. S.



Constituency Meeting of the Review and Herald Publishing Association

THE eighth annual meeting of the constituency of the Review and Herald Publishing Association was held as appointed in connection with the ministerial institute at Philadelphia, Pa., April 17, 1911. Upon roll-call it was ascertained that forty-seven delegates were present, representing the Atlantic, Columbia, and Canadian union conferences, members of executive committees of the State conferences in these unions with the members of the General Conference Committee constituting nearly double the number required for the transaction of business.

The reading of the minutes of the annual meeting held one year ago in Battle Creek, Mich., was waived.

After brief remarks by the president regarding the prosperity which had attended the publishing work, not alone of this association, but of our world-wide publishing institutions, the manager, S. N. Curtiss, presented his report of the work of the association during the last year, the leading features of which are given herewith:—

"It seems but a few short months since the Review and Herald Publishing Association of Washington, D. C., was incorporated in August, 1903; but so rapid is the flight of time that we are now assembled in our eighth annual meeting.

"Starting in without any capital, and being obliged to borrow the money necessary to pay the freight on the meager outfit shipped from Battle Creek, this association has shown some profit every year of its corporate existence, and now has a present worth of over \$115,000.

"For some time our board has studied the question of our power supply, as our increased equipment was proving too heavy a load for the capacity of our engine, and it seemed that provision must soon be made for a larger engine, or else this one must be kept for breakdown service, and electric current purchased from the city power company. After full investigation and careful tests, the board contracted with the Potomac River Power Company for current, and the necessary outfit was ordered. This involved an outlay of \$1,500 for a rotary converter (which is to be paid for at the rate of \$125 a month without interest on deferred payments), and the cost of the installation. It was hoped this outfit would be in use before Jan. 1, 1911; but the converter had to be especially built, and other delays have arisen, so that we have only just begun the use of the city current this week. Our contract is such that any monthly increase in amount of current used will take the lowest rate—less than it would cost us to manufacture it with our own outfit.

New Machinery, Etc.

"The following machinery was installed during 1910:—

"A small power-embosser, a wire-stitcher, a second-hand book-folder, a small tract-folder, and a new job-press. The directors also decided to purchase a monotype typesetting machine, and it was installed in December, 1910. This machine not only sets type, letter by letter, but it also makes type. On it we can set our books, correcting by hand the same as hand-set matter. We can also make our head-letter, borders, and job-type at much less cost than if purchased from a foundry, and of quality equal to foundry type. It is proving a very valuable, as it was a very necessary, addition to our publishing equipment.

Revision and New Books

"'American State Papers' has been revised by the Religious Liberty Department; three hundred pages have now been added, and about six hundred pages reset. It is now nearly all in plates, and will be ready to print as soon as the index is completed. 'God's Two Books,' by Prof. George McCready Price, is a new book issued during the year.

Our Periodicals

"A Temperance number of the *Youth's Instructor* was printed in February, 1910, and had a circulation of 210,000 copies.

"Of the Harvest Ingathering edition of the REVIEW, 515,000 copies were printed, and many good words have come from various parts of the field regarding the superior mechanical execution of this issue.

"The treasurer's report shows that the earnings of the year are not so large as for each of the two previous years, and this falling off was on our periodicals.

"The periodical business is in somewhat of a transition state; some conferences assumed their responsibilities in taking over the periodical work, and started in a businesslike way to look after it, to follow up the delinquents, hunt up those who were not subscribers, and earnestly push the work. Other conferences did not have the help necessary to take charge of this large work, with various other responsibilities; and as a result, the periodical work dropped down.

"We have gone to large expense, and sent many letters to delinquents, in our efforts to assist the conferences in their follow-up work. In fact, the expense of operating our periodical department has been greater than in any previous year, but our efforts have not been so fruitful as we might wish; and it is evident that if the best results are ever secured under the present arrangement, it will be when every conference takes hold of this work, keeps careful records, and continuously follows up its members.

"The conference officers and workers can do this much better than the publishing-houses; but when publishers relinquish their direct contact with their individual subscribers and agents, our periodical work will fall flat unless the local conferences take up this work systematically and persistently carry it forward.

Sales for the Year

"The sales from the book department at retail prices increased over thirty-eight thousand dollars for the year. Of this amount, \$15,076 was for 'Ministry of Healing.' The total sales from the home office, including books and periodicals, were \$364,356.70 at retail value. Reports from our book and periodical departments will be read by their respective managers. The branch houses show a gain, and detailed reports will be presented by the managers of these offices.

New Royalty Rates

"At the fall council of the General Conference Committee, a memorial from our three largest American publishing-houses was presented. This memorial gave combined and separate statements of cost on several of our books, and asked for counsel as to what should be done to secure better returns to the publishers on their labor and investment. As a result of this, action was taken recommending a reduction in rates of royalty to authors. These recommendations have been presented to our authors, and so far favorable responses have been received.

Our Needs

"Our facilities for handling the mail after it is put up in sacks are far from satisfactory, and for some time we have talked of running the bindery floor out over the driveway in the rear of the main building to the power-house. This would give room for storage of empty sacks, a place for mail in sacks, and permit the putting in of a suitable chute for loading.

"The board has been quite liberal in assisting our workers during sickness or temporary disability, and in most cases the regular weekly wage has been paid for a reasonable length of time. In addition, this association has been asked to pay one half of a superannuated worker's wages who was many years an employee of the old Review and Herald of Battle Creek. The amount paid out on these various items during the past year is \$553.60; but during the present year considerably more will be required.

"A sustentation fund is provided for our ministers, but no general plan has been adopted for such a fund for our institutional workers, and it seems as if this question should receive consideration at this meeting.

"Our pay-roll amounts to about eighty thousand dollars a year. If an amount equal to two per cent of this were set aside for a relief fund, it would provide \$1,600 a year, which should be enough for our present needs. This amount could be included as a legitimate 'overhead' expense. The Pacific Press Publishing Association has adopted such a plan as this, but sets aside a larger percentage of its pay-roll.

"We suggest that the committee on plans give both these matters consideration.

Thanksgiving

"In closing, we express devout thanksgiving to our Heavenly Father, whose protecting care has been over the institution and its workers, permitting no serious accident nor calamity to befall us, and who, notwithstanding our mistakes and failures, has granted to this branch of his work such a measure of prosperity as has attended it during 1910."

Other Reports

The treasurer, I. A. Ford, presented the financial report of the association. This was most encouraging. The present worth is \$115,306.86, with a net gain for the year ending Dec. 31, 1910, of \$38,495.42.

The report of the auditor, E. R. Brown, certifying to the correctness of the treasurer's accounts, was read.

Reports were likewise presented by J. W. Mace, manager of the Western Branch, and L. W. Graham, manager of the New York Branch; also reports of the book and periodical work from I. A. Ford and D. W. Reavis, the managers of these departments.

At this meeting five trustees were elected; namely, W. T. Knox, G. B. Thompson, H. R. Salisbury, N. Z. Town, and R. T. Dowsett. These, together with the trustees whose terms of office continue for one more year,—S. N. Curtiss, D. W. Reavis, I. A. Ford, and F. M. Wilcox,—constitute the personnel of the Review and Herald Board for the coming year.

The following resolutions and plans were adopted by the constituency meeting:—

"Resolved, That we recognize the kind providence of God which has attended the work of the association during the past year; and that we pledge ourselves with new consecration to the speedy completion of the charge committed to us of publishing the gospel message for this generation to all the world.

"Whereas, No provision has been made by which the young, unmarried workers of the Office shall be surrounded by the influences of a Christian home; therefore,—

"We recommend, (2) That we approve of the preliminary steps taken by the board for the purchase of such a home, and instruct the officers of the board to consummate the deal.

"Whereas, There is no regular provision for a relief fund for our workers; and,—

"Whereas, There are those who have grown old in the employ of the Review and Herald, and who on account of infirmity are not able to provide for themselves; and,—

"Whereas, Sickness or accident may disable for a time workers who are dependent on their daily earnings; therefore,—

"We recommend, (3) That an amount equal to two per cent of the weekly pay-roll be set aside for a relief fund, and that this be included as a legitimate 'overhead' expense of operation.

"(4) That only permanent employees be entitled to share in the benefits of this fund.

"(6) We recommend, That the board give consideration to the matter of additional storage room in the bindery for mail in sacks."

Approval was expressed of the arrangements entered into on the part of the board with authors concerning the reduction of royalties on books.

The constituency meeting was favored in having a goodly attendance of ministers and delegates who were visiting the institute.

A spirit of courage and hope pervaded the hearts of all, and the meeting adjourned with the determination on the part of every delegate to make fuller use than ever before of the agency of our publishing work in the carrying forward of the work of the Lord in the earth.

Following the adjournment of the constituency meeting the Review and Herald Board proceeded to organize for another year. The following officers were elected: President, F. M. Wilcox; vice-president, W. T. Knox; secretary, D. W. Reavis; treasurer, A. H. Mason; manager, S. N. Curtiss; assistant manager, John B. Greenwood; auditor, E. R. Brown; manager New York Branch, L. W. Graham; manager Western Branch, J. W. Mace.

But few changes were made in the editors of the various journals. The editorial committees for the coming year stand as follows: REVIEW AND HERALD: editor, F. M. Wilcox; associate editors, W. A. Spicer, C. M. Snow, W. W. Prescott. *Youth's Instructor*: editor, Mrs. F. D. Chase. *Life and Health*: editor, Dr. G. H. Heald. *Liberty*: editor, C. M. Snow; associate editors, W. W. Prescott, K. C. Russell, S. B. Horton. *Prot-estant Magazine*: editor, W. W. Prescott. D. W. REAVIS, Secretary.

Seattle Ship Mission

WORK among the seamen in this port was launched two years ago. Having no facilities for securing attention other than our literature, special effort has been made in the circulation of magazines and papers in many languages, including Danish, Norwegian, Swedish, German, Chinese, and Japanese. The retail value of the literature distributed since the work was begun is over one thousand dollars.

Comparatively little prejudice has been encountered. The chaplain of the Seamen's Institute requests that our literature be left at the institute in sufficient quantities to enable the men to take it to their rooms, as the influence from such reading is felt to be in marked contrast to that of a perusal of the popular magazines, which are usually supplied. We also have about thirty-five dollars' worth of books in their library, including "Bible Readings" in Danish, Norwegian, Swedish, and Holland, also German and French publications.

Our literature is to be scattered as the leaves of autumn. When we individually appreciate its merit and the potency of the press, a greater activity will be seen among us in circulating the printed page.

As the result of an inquiry, I have had occasion to call on the president of the Spiritualist Society, a lawyer in the city, who only fifteen months ago was a Roman Catholic. I sold him a copy of "Past, Present, and Future," also eighty copies of the "Spirit World" to sell among his followers. He informs me that they have voiced quite a protest against his selection; but we trust God is using this means to enlighten some

souls who are entrapped in this delusion.

About ten thousand persons pass through or leave here for Alaska each year, also many for the Orient, besides an extensive local travel to the many Puget Sound ports. This makes it an important place in giving the warning message. Several reading-racks are maintained on the docks, and are freely patronized. I have a good supply of the REVIEW and the *Instructor* on hand. With these exceptions, I would welcome a supply of our magazines, papers, and tracts. Such should be sent to the undersigned at 1407 E. Forty-first St., Seattle, Wash.

We can see but little of the results of this seed-sowing, because of the transient nature of its recipients; but we confidently believe there will come a gathering day, in which many precious souls will have been brought to a knowledge of the truth through this means.

C. A. PURDOM.

Dedicatory Services of the Church for Colored People in Chicago

THESE services were held May 4-7. Elder A. J. Haysmer was with us all the time, and Brother Brown came up from Springfield, Ill., and rendered very acceptable service in his preaching and in other ways. Elder W. D. Forde delivered the dedicatory address on Sunday, May 7. We had provided 220 chairs for seating purposes, and almost every one was occupied, more than two hundred persons being present at the time of the dedicatory services.

It has been my privilege to provide a good many meeting-houses for our people during my long experience in the Lord's work, but I have never seen a people who seemed to enjoy getting into a new house more than these brethren and sisters enjoy their church home in Chicago. The entire cost of the lot and building, with equipments complete, amounts to five thousand dollars. This does not include the valuable services of Elder J. Tabor, who superintended the work all the time.

On Sabbath, May 6, three persons were baptized by Elder Forde in the baptistry in the church. The church-membership is now thirty-four, and a number of additions are expected soon. An immense field is opened up for these people in Chicago, and we are sure that what has been done for them is in the order of the Lord. There is yet to be raised about seventeen hundred dollars to complete the payments on this new church, and we shall be glad to receive any offerings for this purpose until it is all paid for.

WM. COVERT.

District of Columbia Conference

THE third annual session of the District of Columbia Conference of Seventh-day Adventists was held in the Memorial Church, Washington, D. C., May 7, 8, 1911.

In all, four meetings were held, three on Sunday, May 7, and a closing meeting, Monday forenoon, May 8.

Eighty delegates had been appointed to represent the ten churches embraced in the conference, a large number of whom responded to the roll-call at the opening meeting. One new church was received into the conference, that of

Colonial Beach, with a membership of fourteen.

In his opening address, the president, Elder W. A. Hennig, stated that there had been an encouraging growth in the conference during the past year, both in membership and in tithes and offerings. The total increase in Sabbath-keepers had been one hundred twenty-seven. Sixty-seven had been received into the churches by baptism, and twenty-seven on profession of faith and previous baptism. The increase, he stated, had been largely by conversion and profession of faith, rather than by letter; the church-membership of the conference now being 757, and the total number of Sabbath-keepers, 876.

The tithe for the year amounted to \$13,554.66, of which \$3,450.31 had been paid over to the General Conference. The offerings to missionary work had also been liberal, amounting in all to \$8,113.81, including the tithe to the General Conference, the Sabbath-schools alone contributing \$1,403.44. The total amount of tithes and offerings paid into the conference during the year was \$20,407.99, or an average of \$23.29 for each member.

One church building had been erected, at Clifton, Va., and another was in process of erection at Colonial Beach. To the latter and the work in that place, Sister Eaton had some years ago contributed one thousand dollars.

About fifteen hundred dollars' worth of literature had been sold during the year. Three Bible workers had been engaged in work, through the efforts of one of whom eleven persons had been brought into the truth.

The fifth church in Washington (colored), of which Brother W. H. Green has charge, showed satisfactory progress, its present membership being about fifty.

Plans and Recommendations Adopted

The conference passed a number of resolutions. Those of general interest are herewith given:—

"That a strong, continuous effort be maintained in evangelical work along all lines, especially in the conducting of tent- and hall-meetings, giving Bible readings by expert and experienced workers, and general organized missionary work in the churches.

"That our people in the various churches render whatever assistance they can to any public efforts that may be undertaken in the conference, with a view to making them as strong, effective, and successful as possible.

"That a special effort be put forth to foster and still further develop the tract and missionary work of the conference by enlisting the lay members in the work of circulating tracts.

"That a strong, continued effort be maintained in placing the REVIEW in the homes of all of our people in this conference.

"That the ten-cent magazines be kept prominently before the members in all of our churches, and practical instruction be given in the missionary meetings on the science of soliciting, with a view of making our members efficient in the circulation of these magazines, which ever prepare the field for more effective work in other denominational lines.

"That definite plans be laid for regular meetings to be held in our different churches in the conference on medical

topics during the coming year, these meetings to be conducted by physicians from the Washington Sanitarium, assisted by nurses and such others as can be used to advantage, and held at least once each quarter in our churches.

"That the conference dispose of its quota of 'Ministry of Healing' as early as possible.

"That we recognize with deep gratitude of heart the principles of Christian education which have been entrusted to us, and give our hearty support to the institutions embodying them, from the church-school to the college and seminary, realizing that our children and our young people are the most precious heritage of this denomination.

"That we encourage the elders and young people's leaders in our churches to take special care of the newly baptized children and young people, and endeavor as far as consistent to provide definite instruction in the duties and privileges of church-membership, at least for all who are under the age of eighteen.

"That we awaken as never before to the work of enlightening all the people within this conference concerning the principles of religious liberty, and organize a strong, aggressive campaign in all our churches for the circulation of petitions and appropriate literature against the proposed religious legislation now pending in Congress, that the people may be educated upon this subject and the principles involved in such legislation.

"That we use our best endeavors to circulate the current number of *Liberty* among the school-teachers of the District of Columbia and throughout the conference, and that we lay plans for a larger circulation of this journal, and of the leaflets published in the interests of maintaining liberty for all.

"That as far as consistent and practicable, religious liberty institutes be held in the various churches of the conference for inspiring our people to greater activity in this line of endeavor.

"That we continue our efforts to complete the raising of our portion of the \$300,000 Fund."

Protest Against the Johnston District Sunday Bill

In addition to the foregoing recommendations, the following resolution in opposition to the passage of the Johnston District Sunday bill, was passed at the closing meeting:—

"Whereas, A bill has been introduced into the Senate (S. 237) entitled 'A Bill for the Proper Observance of Sunday as a Day of Rest in the District of Columbia;' and,—

"Whereas, both the title of the bill, and the exemption in the first section of the bill, declaring 'that persons who are members of a religious society who observe as a sabbath any other day in the week than Sunday shall not be liable to the penalties prescribed in this act if they observe as a sabbath one day in each seven, as herein provided,' reveal the religious character and intent of the proposed legislation; and,—

"Whereas, Said proposed legislation is contrary to the letter and spirit of the Constitution of the United States, which provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;' therefore,—

"Resolved, That we, the District of Columbia Conference of Seventh-day Adventists, respectfully but urgently protest against the passage of the said bill or any similar measure, for the reason that Congress by such act would be taking a partizan stand upon a religious controversy between Christian churches on the subject of Sabbath observance, and otherwise interfere with inalienable rights, for the preservation of which our nation has stood since its founding."

A good report of the conference, and particularly of this protest, appeared in the *Washington Evening Star* of May 9.

Credentials and Licenses Granted

Credentials were granted to W. A. Hennig, W. H. Green, and G. A. Stevens, the latter being ordained to the gospel ministry at the Sunday evening meeting; ministerial license was given to U. D. Pickard; and missionary license to Ella Leach, Edna Cockrell, and Mrs. M. A. Baker.

Officers Elected

W. A. Hennig was reelected president, with J. L. McElhaney, M. E. Kern, S. B. Horton, W. H. Green, T. E. Bowen, and A. J. S. Bourdeau as the other members of the executive committee. Brother A. J. Bristol has been requested to act as secretary and treasurer of the conference.

The conference proceedings passed off harmoniously, and the general sentiment seemed to be that a large amount of business had been transacted in a short time.

Before adjournment, a vote of appreciation of the work done by the committees was passed, and the plan of appointing committees beforehand, where little time can be devoted to a conference session, was also approved.

W. A. COLCORD.

The Canal Zone

WHILE current journalism is giving so much space to glowing accounts of progress made in building the great canal, and while all the world is interested in the developments on the Isthmus of Panama, no doubt the readers of the REVIEW will be glad to know something of the progress of the advent message here, from those who have been chosen to represent it to the multitudes who are advancing what is perhaps the greatest industrial achievement of all times.

Our little country, with an area of only ten by forty-seven miles, and with less than a decade of national life, is famous only because that through it there is being built the largest interoceanic ship canal in the world, at a cost of from thirty-five to forty-five million dollars annually.

The population is exceedingly cosmopolitan; but from whatever part of the world the people come, it is with the one object of getting rich, and there is none that seeketh after God. Including the two terminal points, Colon and Panama City, the Canal Zone has, approximately, one hundred thousand inhabitants, divided about as follows: Natives, 35,000 (these speak the Spanish, and are about equally divided between black and white); West Indians, 40,000; Americans, 10,000; Spaniards and Italians, 5,000; Chinese, 5,000; and other foreigners, such as French, Greeks, and East Indians, 5,000.

Our work among these people is onward, and though the evangelical branch is conducted for the most part in English, we are, by means of our literature, doing something for the others in this great Babylon of tongues. There are two organized churches and five companies in the Canal Zone, and work is being done in the seventeen towns along the line of the canal. Elder H. C. Goodrich, president of the conference, devotes less than half his time to the Canal Zone. In the conference with him are engaged one minister and six canvassers. We are making an effort this year to extend our work among the two hundred fifty thousand people scattered over the four hundred seventy miles of the singularly shaped republic of Panama. Among these are several thousand Indians, for whom we must plan to work.

It is believed that the canal will be completed in 1915; and when we take into account the fact that there are from forty to forty-five thousand men employed in operating the best and most effective machinery it is possible for the inventive genius of man to produce, and when we see the hundreds of long trains of soil winding out of the ever-deepening cuts, it is easy to believe that the great work will be completed on time.

It behooves us to work while it is called to-day. We hope that by the time the message is faithfully given to our little field, the other workers will have finished in the fields to which the Lord has called them, that all may go home together.

B. E. CONNERLY.



The Bloemfontein Camp-Meeting

THIS meeting was held March 16-26. It was a representative meeting, being a union of the Natal-Transvaal and Cape Colony conferences and the South African Union Conference. The meeting was not a large gathering, there being only about two hundred present. This number represented nearly all of the churches, and all but one of the mission stations. The key-note of the meeting was, The love of Christ in the heart the only true basis of Christian life and activity.

From the very beginning there was a ready response on the part of the people to the appeal from the ministry for a higher standard of personal experience in the love of Christ. It was very marked that the Lord was leading, as day by day the message lifted the people higher and higher in Christian experience. Brethren who had differed on plans and policies for the advancement of the work were perfectly united and of the same mind.

The first three days of the meeting it rained hard and quite continuously, greatly to the discomfort of the campers; but there was no murmuring in the tents. The last week the weather was delightful.

The business meetings were participated in by all present. No race nor national disunity appeared; the meeting was in every respect a union conference.

Elder H. J. Edmed was reelected president of the Natal-Transvaal Conference, with Brother F. Macdonald as secretary and treasurer. Elder W. S. Hyatt was unanimously chosen president of the Cape Colony Conference, and J. V. Willson as secretary and treasurer. The writer was continued as president

of the union, with J. V. Willson as secretary and treasurer. It was recommended that more help be provided for the office.

The past two years showed a marked gain in tithes and offerings, book sales, and general missionary work. The tithes showed a gain of \$3,249 for the union. The First-day offerings showed \$630 gain, and the Sabbath-school offerings, \$1,015.

The attendance at our mission schools and out-schools has increased from 1,215 to 2,158. The book and paper sales also show a large increase. More than twenty thousand dollars' worth of books has been sold and delivered in the last two years.

The spirit of the meeting was deep and earnest. A meeting was called for the purpose of raising money to relieve the indebtedness of the Plumstead Sanitarium and the Claremont Union College. This was the most remarkable meeting I ever attended. It began at 9:30 A. M., and continued without intermission until 3 P. M. Dr. G. W. Thomason first gave a report of the sanitarium, and Brother C. P. Crager followed with a report of the college. These reports showed that the patronage at both the sanitarium and the bath-rooms and the attendance at the college had doubled during the past two years.

Following these reports a brief statement was made showing the importance of raising a fund for relieving these institutions of the burden of debt. The sanitarium first responded through Dr. Thomason and his associates offering to become responsible for raising five thousand dollars within the next two years if the people would raise an equal amount. All cash and pledges raised by the people were to be divided equally between the two institutions.

The sweet spirit of Christ rested upon the people, and amid flowing tears they began to give. Hand after hand went up for \$500, then for \$250, for \$125, and for \$100. These sums were followed by smaller amounts. Even little children caught the spirit of the meeting, and appealed to their parents for an offering for Jesus, and none were turned empty away. Children and wives at home were also remembered, and offerings given in their names. The good spirit of giving did not end here; for offerings were given in memory of loved ones now sleeping in death. The poor were accounted as those who gave, this being made possible by those who are more favored with this world's goods. Outside persons present gave willingly and cheerfully. There was no urging. Once or twice it was suggested that the meeting close, but the suggestion was not heeded. The workers from the dining-tent came with their fruit and vegetables, and prepared them for the noon-day meal in the rear of the large tent, that they, too, might share in the blessing of the service. None present doubted that we were being visited by the promised refreshings of the latter rain.

The "Christ's Object Lessons" and "Ministry of Healing" campaigns for the relief of institutional indebtedness were presented, and several hundred of these books were subscribed for. When the meeting closed, people lingered to learn the amount of the offering, and were happily surprised to find it totaled approximately seventeen thousand dollars.

It is needless to say that those who attended this meeting were lifted higher in their Christian experience, and returned home to work more earnestly than ever before to hasten the coming of Christ, and his blessed kingdom of peace and love, that we may enjoy such gatherings throughout an endless eternity.

R. C. PORTER.



Tennessee

COPPER RIDGE.—Shortly after the ministerial institute in Knoxville, Elder P. G. Stanley requested us to visit the Copper Ridge church. We began meetings here, March 22. In a few nights a good interest was secured, and the church was filled each evening. The weather was very bad a great deal of the time, but this did not prevent us from reaching the interested ones.

This series of meetings continued until April 16, and a number took a stand to keep the Lord's commandments. From that time we endeavored to further instruct these, so they might be in harmony with us on every point, and be ready for baptism. Sabbath, May 6, we had the pleasure of receiving eight new members into the church. We had a precious meeting that day. The Lord came near, and hearts were melted in love under the influence of his Holy Spirit.

Sunday, May 7, Elder J. B. Locken buried seven precious souls with their Lord in baptism. Four or five more will be ready for baptism in a few weeks. We praise the Lord for his blessings to us in this place, and pray that sheaves may be gathered into the garner of God as a result of our seed-sowing in this community.

J. L. SHULER,
MRS. J. L. SHULER.



The Work of the Washington Foreign Mission Seminary

THE history of the Foreign Mission Seminary, like all Seventh-day Adventist enterprises, has been one of evolution and advancement. The same Spirit that led us in the establishment of denominational headquarters at Washington, directed that a school should be built here. When the biennial council of the General Conference held in Switzerland four years ago decided that the Washington Training College should be changed into an institution for the special training of missionaries, the action met a spontaneous and hearty response from our people everywhere, as well as the approval of the spirit of prophecy. The development of our foreign mission enterprises is really a marvelous story. The demands of the world-wide field upon us, our experience in the conduct of this work, and the urgency of an overdue message, all call for such an institution as this, where a thorough course of special training may be given for effective work in these fields.

Building on the experiences of the past, both in the management of foreign missions and in the conduct of the school, the General Conference Committee and Seminary board last summer took another step forward. The course of study was strengthened in a more specific preparation for the various fields, and by giving opportunity for practical experience in Christian work.

Special Training for Foreign Missions

There are special problems in foreign fields pertaining to racial characteristics, religious conditions, manners, and customs, maintenance of health, and previous missionary efforts, which should be thoroughly studied by candidates for appointment. A mere conventional idea of Christian work is disastrous; for success or failure depends very largely on the ability to deal with actual situations.

Special courses have been given in the study of the various mission fields, including the geography and history of the country, the customs and habits of the people, the religions to be met, and the history and present status of missionary effort among the people. All this has done much, we believe, to put the candidate in touch with his field, and prepare him for successful missionary effort.

Practical Missionary Effort

Following the suggestion that has been given us that here the students "are to be tested and proved, that it may be seen what their adaptability is," the board laid broader plans for practical missionary effort in connection with the school training. Special classes for the training of ministers and Bible workers have been organized, and one day in each week has been set apart for missionary work in the city of Washington. The results of these efforts have been very gratifying. The students feel that they have learned in this way what it would have been impossible to learn in any other.

Personal Acquaintance Before Final Selection

The attendance of these candidates for mission fields at the Seminary has not only been of great value to them in theoretical and practical lines, but it has given the Seminary faculty and the Foreign Mission Board a chance to become well acquainted with them. By observing the students in their school life and practical work, the Mission Board has been able to judge of their ability to succeed, and better to determine for what field of work they are best fitted. This we feel sure is a very important matter, now that the majority of missionaries being sent out are comparatively young. The past year has demonstrated the wisdom of the decision of the Mission Board in requiring that our missionaries spend the first few months of their service at the Seminary. A great saving has been effected by the better equipment of those who go; and in the cases of a few who have proved unfit, we know that a great expense has been saved. The missionaries who have gone out have been sent with a much fuller assurance and confidence on the part of the board.

A Post-Graduate Nurses' Course

During the past few months the Seminary board and General Conference Committee have been earnestly studying the problems connected with the Seminary, and how more fully to meet the demands of our ever-expanding work. There is a crying need to-day for medical missionaries. The truth of Moffat's statement that a medical missionary is a missionary and a half, is quite generally admitted. We have many consecrated nurses throughout the country who will develop into excellent medical missionaries if they are given a thorough course in Bible and Bible work,

and some additional study in advanced nursing, with practical hospital and dispensary experience. We believe that there is a great field among us for a post-graduate nurses' course. Then, too, all our missionaries need at least an elementary training in this work.

In view of these facts, the Washington Sanitarium and the Washington Foreign Mission Seminary have more closely united in their work. All the educational work will be done under the direction of the Seminary, leaving the Sanitarium more free to arrange for practical nursing in connection with the newly established hospital, and in work that may be opened in the city of Washington. The nursing at the Sanitarium will ultimately be done entirely by graduate nurses, some of whom will be employed outright, and many of whom will be in the advanced course. This post-graduate course fills a long-felt want. It will enable those who have been graduated from our various sanitariums to obtain advanced professional study with hospital experience, and at the same time receive thorough instruction in Bible and evangelical work.

Preparation for City Work

The cities of the world are still unwarmed of the near coming of Christ. Spirit-filled ministers, consecrated Bible workers, and medical missionary evangelists are needed at once. We believe that God has directed in the plans of the Foreign Mission Seminary for a quick preparation for this work. The pastoral training-class, with its thorough instruction and practical work, the Bible workers' training-class, led by an experienced Bible worker in the study of the best methods of labor and in practical effort, with the medical missionary training-courses, are designed to take persons of maturity and education, and quickly prepare them for efficient service in gospel work in the world-wide field and in the great cities of our own land.

Who will lay aside all worldly plans, and share with Jesus the burden for a lost world? "Already many hearts are responding to the call of the Master Worker, and their numbers will increase."

It is necessary that the list of students at the Foreign Mission Seminary should be made up at an early date. Let those who think of coming write at once for further information and application blanks to the undersigned at Takoma Park Station, Washington, D. C.

M. E. KERN, *President.*

The Need of To-Day

THE work that God has committed to his remnant church is the most important work ever committed to any people. There are many reasons why this is true. It is the greatest, because it is the last of all God's messages of mercy to fallen man; because of the vast territory it covers, and of the teeming multitudes who inhabit that territory. The greatest need of to-day is love for the truth in giving this last message,—the same love that was in the great heart of God when he committed the work to his remnant church. Paul tells us of a class of people who perish because they receive not "the love of the truth, that they might be saved." Is this message that is committed to the remnant

church the truth? All who can say, Yea, Lord, to this question should love the message in keeping with its greatness. I need to ask God on bended knee to keep me in the love of this great truth, and to help me give it to the nations of earth. How is it with you, brother, sister? O, let us thus pray! It is with sadness that I think of my dear fellow workers who have left home and friends, and gone to foreign fields. We call them fellow workers. This does not simply mean that they are fellow workers with those of us who are canvassers, Bible workers, teachers, or preachers; but all the members of the church are fellow workers one with the other if all share alike in its joys and its griefs. Dear people of the Southwestern Union Conference, can we say that we are fellow workers with those who have gone to foreign fields unless in some way we share with them in the sacrifices that they are making?

They ask our prayers and a support. Could they ask less, and live? Can we give less, and be fellow workers with them? I ask myself this question, and leave it with you to do the same.

Some one has failed to do his part in this blessed work. Yes, many in our Southwestern Union Conference have failed, as the following will show: During the first quarter of 1911, our union sent to the General Conference, for mission funds, \$5,139.45; but we should have sent, according to the membership of last year, \$6,408.80. This means a shortage of \$1,269.35, caused by a deficit in all the conferences of our union. Arkansas, which should have sent in \$718.90, sent only \$355.19, a shortage of \$363.71. New Mexico should have sent in \$442, but sent only \$354.04, a shortage of \$87.96; North Texas should have sent in \$1,978.50, but sent \$1,267.97, a shortage of \$710.53; Oklahoma should have sent in \$2,610.40, but sent \$2,515.82, a shortage of \$94.58. West Texas should have sent in \$292.50, but sent only \$279.93, a shortage of \$12.57.

We know, every one of us, if we have failed in doing our part, so I need not say any more at this time. I hope, however, that our conference presidents will set to work just a little more determinedly. Our secretaries should look closely to the membership in their several conferences, so they will know just how much should come in for missions. Let us act well our part in this our day.

G. F. WATSON.

Field Notes

FIVE persons united with the church by baptism at Mt. Pleasant, Iowa, recently.

A SHORT series of meetings with the Ontario (Idaho) church closed with six new members added to the same.

At the general meeting at Thatuana, British Columbia, three young people were baptized, and twelve persons united with the church.

SABBATH, April 15, nine adults, three brethren and six sisters, were baptized in Johnstown, Pa., and eight were taken into church fellowship.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

The Huntsville (Ala.) School

IN a personal letter from Prof. Clarence J. Boyd, the principal of the Oakwood Manual Training School, Huntsville, Ala., he tells of the generous gifts which he received for the school while on a recent trip to the North:—

"I spent about six weeks going from city to city through Indiana, Michigan, and northern Illinois, visiting such manufacturing establishments as turned out articles that we could use to advantage in our work here at Oakwood. In all, about three car-loads of good, substantial donations were received, which will inventory at about twenty-five hundred dollars. This material was gathered at an expense of less than two hundred dollars. We loaded one car in Grand Rapids, Mich., which was filled mostly with furniture for our sanitarium and new buildings. In this city and vicinity I simply worked up a list which I carried from factory to factory, having previously met the officials of the city board of trade and being given the privilege of doing so. Two firms gave one bedroom suite each, another two office desks, another a hundred folding chairs, and another three dozen dining-room chairs. Others gave chairs of different descriptions, tables, buffets, mirrors, etc. The American Fork and Hoe Company, of Jackson, gave us a hundred hoes, fifty forks, and twenty rakes. We also received a dozen wheelbarrows, a cart, trucks, etc., from Lansing; a steam-pump from Battle Creek; tanks from Sturgis; washing-machines from Muskegon; etc. From another section we received some machinery; for example, a power corn-sheller, a two-horse potato-planter, and some pumps. The International Harvester people gave us a large three-horse manure-spreader. Another company gave us five and one-half miles of woven wire fencing.

"I find this class of men easy to approach and in nearly every instance deeply interested in our work. I had many interesting conversations with them, and tried in every case properly to represent our cause and work in general. I believe that many of these men, who occupy high positions of responsibility, might never know of Seventh-day Adventists and their work unless some humble servant, like myself, should talk to them about something of this kind. Our future prospects are encouraging."

HERE is a suggestive paragraph in an interesting letter from one of our educational superintendents whose work is meeting with success:—

"I give four or five talks to the patrons of the school when I visit the schools and meet with the members of the board. I am not simply visiting schools, but I go into the schoolroom to work, introducing methods which I think will be helpful to the teacher. There is so much to be done that I often work late into the night with the teachers, but they are all so willing to cooperate with me that it makes my work a pleasure. We are working in harmony."

ON this question of the church-school teacher, I wish to add another paragraph taken from a letter from Miss Sarah Peck, director of the normal department of Union College:—

"I am glad to hear you speak as you do of the normal work. In my estimation, the training of teachers is the practical solution of the problem which confronts us in extending the educational phase of the third angel's message. Sometimes I think that our backwardness, our lack of faith, in this work is the one thing which, more than any other, delays our Lord's coming. How can he come when by our neglect these poor children are so sadly unready for him! The one thing I pray for constantly is that the Lord will help us as educators to sense the condition of things as they exist, and give us some suitable burden for this work. The preparation of books and the laying of plans that are in harmony with the principles the Lord has given us, and then the training of teachers to appreciate these principles and carry out these plans,—these to my mind constitute our present work as educators."

H. R. S.

News and Miscellany

Notes and clippings from the daily
and weekly press

— In consequence of food shortage on the Labrador coast, between five and six thousand settlers are suffering for want of food. Supplies are being forwarded for the benefit of the needy.

— Senator Frye, who has acted as president of the Senate *pro tempore* for a number of years, on account of his condition of health has tendered his resignation, to take effect as soon as a successor can be chosen to take his place.

— Recently a book on the Colonial laws of Massachusetts in 1642 was sold by a bookseller in St. Paul, Minn., for two dollars, the seller not appreciating its value. A few days later the same volume was sold in New York City for \$20,000.

— The steamship "Merida," with 187 passengers, was rammed by the "Admiral Farragut" off the Virginia capes, May 12. The boat sunk with its full cargo, valued at \$2,000,000. The passengers, however, were rescued, and safely transferred to the "Farragut."

— The first test in the House of Commons over the veto bill to curtail the power of the House of Lords ended May 15. The strength of the movement to bring about a reform in the upper house was shown in an amendment to reject the whole bill. The vote stood 363 to 243, and the measure was carried on its third reading 362 to 241.

— A bill which passed the Pennsylvania Legislature proposing to exempt parsonages from taxation has been vetoed by the governor. The proposed exemption is unconstitutional, according to a decision of the supreme court of the State, and the governor, for that reason, was "reluctantly compelled to withhold his approval from the bill."

— A number of industrial strikes have occurred throughout the United States during the month of May. May 1, 1,500 shopmen employed by the Pennsylvania Railroad went out on a strike. On the same date 10,000 men engaged in various industries in Chicago quit work, demanding a higher rating of wages and shorter hours. Later in the month, some 9,000 machinists in New York City struck for a reduction of the work-day from nine to eight hours. May 3, 2,000 New York boiler-makers likewise quit work, pending settlement of a demand for an increase of wages.

— But little change has resulted in the Mexican situation during the past week. After the fall of Juarez, General Madero proceeded to form a provincial government, with himself as president. A cabinet was likewise selected. The revolutionists in other parts of the republic have reported unimportant victories and the taking of several small towns. At the present writing, May 20, peace negotiations are again under way. It is reported that President Diaz has definitely decided to retire by June 1, placing Señor de la Barra and General Madero in executive control, an election to be held later.

— There has been in progress in New York City for some days a sale of the literary treasures collected by Robert Hoe, inventor and builder of printing-presses. It is surprising to read of a day's sales which run into hundreds of thousands of dollars. A single work sells for many thousands of dollars. A Bible, which is one of seven copies now in existence, sold for \$50,000, the highest price ever paid for a book. The book was printed by Gutenberg, and is one of the first books ever printed from movable types. It is printed on vellum. It was bought by Mr. Hoe for \$20,000 fourteen years ago. It is now the property of Henry E. Huntington, a wealthy railroad operator.

— May 15 the Supreme Court of the United States handed down a decision in the famous Standard Oil case, which will practically result in dissolving that great corporation. This monopoly is held to restrain commerce "unreasonably." It is given six months in which to meet this new requirement. The court was unanimous in its decision as to the main features. This decision of the final court of appeals is regarded by the government officials as practically a complete victory for the government. Substantially every proposition contended for by the government in this case is affirmed by the Supreme Court. By the decision a corporation which attempts to control or absorb its competitor is illegal, and may be dissolved. The same day, the jail sentence which has been hanging over Messrs. Gompers, Mitchell, and Morrison, labor leaders, was set aside, the Supreme Court holding that the sentence of the lower court as to imprisonment was illegal, and that these men could be punished for civil contempt only by imposition of a fine. The Supreme Court holds that the published or spoken utterance of organized labor can be enjoined or attacked legally, because organized labor is a combination, and as such relinquishes the rights of individuals. It also establishes the fact that legal prosecution can be leveled not only at the union itself, but at its officers as well.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER Secretary
N. Z. TOWN Assistant Secretary

The Magazine Summary

OUR summary of magazine sales for April shows an encouraging increase over the corresponding month of last year. There is, however, quite a falling off from the month of March, but there is a reason for this. Last month the new Temperance *Instructor* was just ready, and nearly all the conferences ordered large numbers of these. While our total loss from last month is only fifty-one thousand copies, the total order for the Temperance *Instructor* this month is over seventy-nine thousand less than during March. So while there is a loss in the number of *Instructor* sold, there is a substantial gain in the circulation of the three monthly magazines, *Signs of the Times*, *Watchman*, and *Life and Health*.

IT is good to see the friendly attitude which our brethren and sisters show toward each of the different magazines. In making up the summary, we notice that the Atlantic Union stands at the head in the number of *Signs* ordered, while the Pacific Union last month used almost twice as many *Watchman* as *Signs*. We trust that this spirit may continue, and that the circulation of each of these good magazines may increase in every conference. N. Z. T.

Summary of Magazine Sales for April, 1911

	TOTALS		VALUE
	APRIL 1910	APRIL 1911	APRIL 1911
Atlantic Union Conference			
Maine	1879	714	\$ 71.40
Massachusetts	5629	3578	357.80
N. New England	863	309	30.90
S. New England	1008	1147	114.70
Gr. New York	3719	4895	489.50
New York	3106	2901	290.10
W. New York	3064	895	89.50
Totals	19268	14439	1443.90
Canadian Union Conference			
Maritime	299	60	6.00
Ontario	1101	2080	208.00
Quebec	746	305	30.50
Newfoundland	4	.....	.....
Totals	2150	2445	244.50
Western Canadian Union Conference			
Alberta	3583	619	61.90
British Columbia	400	2795	279.50
Manitoba	517	235	23.50
Saskatchewan	109	121	12.10
Totals	4609	3770	377.00
Central Union Conference			
Colorado	3591	1970	197.00
West. Colorado	1227	275	27.50
East Kansas	3828	2060	206.00
West Kansas		935	93.50

	TOTALS		VALUE
	APRIL 1910	APRIL 1911	APRIL 1911
N. Missouri	1488	760	\$ 76.00
St. Louis Mission	.....	.....	.....
S. Missouri	2032	685	68.50
Nebraska	6536	2822	282.20
Wyoming	513	295	29.50

Totals 19215 9802 980.20

Columbia Union Conference			
Chesapeake	783	1370	137.00
District of Col.	3079	1031	103.10
New Jersey	2991	3816	381.60
E. Pennsylvania	2662	2650	265.00
W. Pennsylvania	2859	1827	182.70
Ohio	5398	5680	568.00
Virginia	2020	780	78.00
West Virginia	421	600	60.00
Totals	20213	17754	1775.40

Lake Union Conference			
Indiana	4381	3685	368.50
East Michigan	2356	1530	153.00
West Michigan	3858	1450	145.00
North Michigan	545	600	60.00
Northern Illinois	7456	5990	599.00
Southern Illinois	2238	1099	109.90
Wisconsin	3782	2535	253.50
Totals	24616	16889	1688.90

Northern Union Conference			
Iowa	9351	7445	744.50
Minnesota	6787	4109	410.90
North Dakota	1608	4995	499.50
South Dakota	1359	801	80.10
Totals	19105	17350	1735.00

North Pacific Union Conference			
Montana	3596	779	77.90
Southern Idaho	824	299	29.90
Upper Columbia	5424	3300	330.00
E. Oregon Mis.			
S. Oregon	7778	225	22.50
W. Oregon			
W. Washington	4909	1940	194.00
Totals	22531	8173	817.30

Pacific Union Conference			
Arizona	489	20	2.00
California	17598	5818	581.80
Cen. California			
N. Cal.-Nevada	2065	206.50	206.50
S. California			
Utah	295	300	30.00
Totals	22718	16139	1613.90

Southern Union Conference			
Alabama	1027	1421	142.10
Kentucky	1972	1065	106.50
Louisiana	1456	793	79.30
Mississippi	656	700	70.00
Tennessee River	1684	1792	179.20
Totals	6795	5771	577.10

Southeastern Union Conference			
Cumberland	1109	1575	157.50
Florida	1156	1236	123.60
Georgia	2724	2085	208.50
North Carolina	3189	2210	221.00
South Carolina	208	511	51.10
Totals	8386	7617	761.70

Southwestern Union Conference			
Arkansas	1143	1283	128.30
New Mexico	753	310	31.00
Oklahoma	3009	1376	137.60
Texas	4654	1652	165.20
S. Texas Mission			
W. Texas	676	405	40.50
Totals	10235	5126	512.60

	TOTALS		VALUE
	APRIL 1910	APRIL 1911	APRIL 1911
Foreign & Misc.	6412	17177	\$1717.70
Mailing lists	.....	50305	5030.50
Grand totals	186253	192757	19275.70

Comparative Summary

	TOTALS		TOTALS
	1909	1910	1911
January	71094	89462	122202
February	91812	116198	99234
March	134206	132165	244003
April	120582	183981	192757
May	115145	174886	.....
June	163545	193727	.....
July	168689	222146	.....
August	174136	152520	.....
September	102033	120020	.....
October	108571	116157	.....
November	106860	102795	.....
December	90737	99130	.....

A Samoan Paper

SINCE our last Australasian Union Conference, another monthly paper has been begun for our field, this time in the language of Samoa. When we consider the population of that group who read and write in the Samoan language, we feel that seven hundred fifty copies to scatter among forty thousand natives are as but a drop in the ocean. But we thank our Heavenly Father that he has given us the privilege of making a beginning. If we sow in faith and with prayer and supplication, we know that he who fed the five thousand by the shores of Galilee is able to feed the people of Samoa with the papers now sent out.

As you look at the map and study our mission field, you will find that with the list of island papers now being printed, we can reach the whole of the people in Polynesia, including, of course, the Maori people of New Zealand. Our thoughts turn toward the unentered islands in Melanesia and Micronesia, and we hope that ere long we shall see some of our workers on their way to carry the message to these fields.

The work is onward. Our courage is good, and we praise the Lord for his goodness and love.

FRANCES N. WAUGH.

Literature for Spanish-Speaking Jews

SOME time ago a Christian brother wrote to us, asking for literature for the Jews in the Levant. We sent him such as we had, but soon received word that not many of the Jews in the Orient could read that kind of Yiddish. Through the providence of God one of the tracts fell into the hands of a Jewish Christian who could read both the English and the Judeo-German, and soon a letter came to us, asking if we would like to have one of our Jewish tracts translated into Judeo-Spanish, as this Christian worker desired to give the contents of the tract to his people. We immediately replied that we would gladly have it put into that language; so now we have the tract, "Israel's Deliverer," translated into Judeo-Spanish. If the readers of the REVIEW know of any Spanish or Portuguese Jews who do not read the Yiddish, and would like to

get some of the Judeo-Spanish tracts for their friends, we will gladly get a supply from the Orient for them, that the Oriental Jews may read the gospel in the tongue to which they are accustomed.

We thank the Lord that this tract has been put into this dialect, and we are sure it will be a means of reaching thousands of Jews. The original tract, "Israel's Deliverer," has had a circulation of over one hundred ten thousand copies. Let us pray that God will bless the scattering of the printed page.

F. C. GILBERT.



Earnest Work in Korea

SISTER MIMI SCHARFFENBERG sends the following note, which shows how earnest work wins in Korea:—

"Among our women is one sister who is exceedingly diligent, and sticks to the work well. Recently, when out together, she ran ahead of the rest of us, and said, 'I have no time to wait for those who walk so slowly. I mean business, and always have to hurry if I want to accomplish something.' We saw no more of her that day. That afternoon she put sixty papers into the homes of the people. She has no education, being hardly able to read; but she has a wonderful memory, and memorizes many Bible texts, so she can tell the people the truth, although she can not read. I think it is her great earnestness that gives her the success she has."



In Possession of the Angels

"No sooner is the name of Jesus spoken in love and tenderness than angels of God draw near to soften and subdue hearts."

After bowing in our little room in the hotel, and claiming God's promise as our own, Brother — and I started out. We agreed that while one talked, the other would pray. On approaching the second house, the owner came out, shut the door, passed through the gate, shut that, and stood with his back to it as much as to say: "No farther."

We spoke a friendly good afternoon, but his face hardened even more, if that were possible. We cautiously made another approach, but were met with a gruff, "What is your business?" With a prayer in our hearts, we spoke of Jesus and his love as tenderly as we could. The transformation was marvelous. His hands dropped, and his face relaxed and softened. We waited, for we dared not interfere; the angels had him in charge. In silence he opened the gate, and we followed.

Passing into the sitting-room, he called his aged father and his wife, and even the little children were quickly gathered about his knees to hear the old, old story told. All our hearts burned within us as we opened to them the great controversy between good and evil, showing the signs that unmistakably point to the quick return of the Blessed One.

As we left, having sold them a copy of our book and bade them good-by, we felt that it was not for the last time. Some glad day we expect to walk down the banks of the river of life with them, or perchance sit with them under the tree of life, and have a testimony meeting.

C. G. BELLAH.

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 7-18
- 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. 25 to Sept. 3
- Wisconsin, Portage June 8-18
- Indiana, Indianapolis Aug. 3-13
- Southern Illinois Aug. 10-20
- East Michigan Sept. 7-17
- West Michigan Aug. 17-27

NORTHERN UNION CONFERENCE

- South Dakota, Redfield... May 29 to June 6
- Minnesota, Hutchinson June 8-18
- North Dakota, Harvey..... June 20-27
- Iowa Aug. 23 to Sept. 3

NORTH PACIFIC UNION CONFERENCE

- 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

- 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



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.



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*.



Wisconsin Camp-Meeting

I WISH to call the attention of our people in Wisconsin to the change of our annual conference and camp-meeting from autumn to summer. After due consideration and counsel it has been decided to hold our annual meeting in June. We have not had opportunity to counsel with all the churches relative to this change; but the matter was decided at our State meeting, and we trust it will be satisfactory to all. The annual conference and camp-meeting will be held in Portage, June 8-18, and the time is drawing near. This will be an important meeting, and should be well attended by all our people, both young and old. Aside from our conference laborers, good help will be provided by the General Conference.

We have our program well arranged, and plan to have system and order, and to give careful and prayerful attention to all departments of our work. It is due our churches to say that the condition of our conference is gradually improving, and we believe this will continue. We desire to see a goodly number from all our churches at the camp-meeting. We need to study, counsel, and pray together about the work at home as well as abroad.

Members of the Wisconsin Conference, remember that you are the conference; the work is yours, the burdens and blessings are yours; success or failure depends upon you. However, we shall not plan for failure, but shall plan, work, and pray for success. We need your presence, counsel, and help at the camp-meeting. Come to help and be helped. Come, and bring your families. We invite our young people to come. Come to the camp-meeting.

W. H. THURSTON, *President*.

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*.

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*.

The Medical Missionary and Benevolent Association of the State of Wisconsin

THE annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Portage, Wis., in connection with the camp-meeting of the Wisconsin Conference, June 8-18, 1911. The first meeting of the session will be held on Monday, June 12, 1911, at 11:30 A. M. At this session, officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the Wisconsin Conference are delegates to this association.

W. H. THURSTON, *President*;
P. L. LARSON, *Secretary*.

Wisconsin Conference Association of the Seventh-day Adventists

THE annual session of the Wisconsin Conference Association of the Seventh-day Adventists (incorporated) will be held in Portage, Wis., in connection with the camp-meeting of the Wisconsin Conference, June 8-18, 1911. The first meeting will be held Tuesday, June 13, 1911, at 11:30 A. M. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to this association.

W. H. THURSTON, *President*;
J. C. McREYNOLDS, *Secretary*.

Eastern Pennsylvania Conference

THE seventh annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will be held June 7-18, 1911, in connection with the camp-meeting at Emmanuel Grove camp-grounds, near Allentown, Pa.

The location is ideal. A more pleasant camp-ground, with more perfect facilities, could not be found anywhere,—extensive grounds, beautiful shade-trees, and well-built cottages, free from all the discomforts incident to rain and dampness. All these should be incentives to our people to come, and to persuade their friends and neighbors to attend this annual gathering of God's people. In addition to these temporal comforts, a spiritual feast will be provided for all.

The election of conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting.

The first session will be called June 8, 1911, at 9:30 A. M.

W. H. HECKMAN, *President*.

Wisconsin Conference

THE forty-first annual session of the Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Portage, June 8-18, 1911, for the election of officers for the ensuing year and the transaction of other conference business. The first business meeting of the session will be held at 10:30 A. M. on Friday, June 9, 1911. Each church is entitled to one delegate without regard to members, and one additional delegate for each fifteen members, or fractional majority. The churches should elect their delegates at once, and send the names to J. C. McReynolds, Grand Rapids, Wis.

W. H. THURSTON, *President*;
J. C. McREYNOLDS, *Secretary*.

South Dakota Conference

THE thirty-second annual session of the South Dakota Conference will be held on the camp-ground at Redfield, May 29 to June 6, 1911, for the election of officers and the transaction of such other business as may come before the conference. The first session of the conference will be held on Monday, May 29, 1911, at 9 A. M.

The first two days will be wholly given up to the conference work, and after that one hour each day until the business of the conference is finished. It is expected that all delegates will be on hand promptly at the opening of the conference.

The usual rates of a fare and a third have been secured. If delegates have not been elected, they should be chosen at once, and their names sent to Elder O. M. Kittle, at Elk Point, S. D. Each church is entitled to one delegate at large, and one additional delegate for each fifteen members. Elders of churches are delegates by virtue of their office.

C. M. BABCOCK, *President*.

Pennsylvania Sanitarium and Benevolent Association

NOTICE is hereby given to the constituency of the Pennsylvania Sanitarium and Benevolent Association that the sixth annual meeting of the said corporation will be held at 9:30 A. M., Thursday, June 15, 1911, at Emmanuel Grove camp-grounds, near Allentown, Pa., in connection with the annual camp-meeting of the Eastern Pennsylvania Conference of Seventh-day Adventists.

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

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

W. H. HECKMAN, *President*.

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.—Housekeeper. Good wages. Permanent position to right party. R. W. Hamilton, Bigstone City, S. D.

WANTED.—A man and his wife to work as florist and gardener on shares for a widow. Living-rooms in carriage-house furnished; also wood. None but Seventh-day Adventists need apply. Address Mrs. Sophia Backofin, General Delivery, Paterson, N. J.

WANTED.—Strong, reliable farm-hand. Write stating wages wanted, also age, single or married; all necessary particulars. Also boy, eleven to nineteen years, raised on farm. Must be able to milk. Address Mrs. A. R. Fitch, K. C. Station, Bradford, Pa.

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; one-half barrel (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.

STENOGRAPHER WANTED.—The Foreign Mission Seminary can give an opportunity to a stenographer who wishes to attend school, and who can work this summer for expenses and school credit. Write at once to the Foreign Mission Seminary, Takoma Park Station, Washington, D. C., stating age, experience, and desires.

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.

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

FOR SALE.—320 acres good land. Soil, chocolate color; two good houses; rock stable. Well of soft water. Three miles from church and Sabbath-school; station, three miles. Healthy climate; mild winters. E. Huck, Kermit, N. M.

WANTED.—To buy fruit or dairy ranch or grain farm near church and school. West of the Rocky Mountains preferred. Or would accept position as manager on farm. Best references given. Be at liberty, Nov. 1, 1911. A. H. Stiles, Dousman, Wis.

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.

FOR SALE.—A first-class double stereopticon, nickel-plated; dissolving key; all attachments, including fifteen-foot sheet and slide-holders, perfectly matched French lenses by Darlot, and stout canvas carrying-case. Price right. Amos Mitchell, 257 Flatbush Ave., Brooklyn, N. Y.

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; one-half bbl. (31 gallons), 57 cents a gallon; five-gallon cans, \$3.50; four one-gallon cans, \$3.20. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

NASHVILLE SANITARIUM TRAINING SCHOOL FOR MISSIONARY NURSES.—This sanitarium would like to hear immediately from a few more consecrated workers who have in mind entering the nurses' course. More workers are needed to enter the June class, so your answer must be prompt. Address all communications to Dr. R. M. Clarke, Nashville Sanitarium, Nashville, Tenn.

FOR SALE.—40 acres; 14 acres cleared; new six-room frame house, good cellar, out-buildings, pure, soft, well water; new frame barn, basement; half mile from Clearwater Lake Seventh-day Adventist school. One-fourth mile to railroad depot; near chain of lakes, visited by thousands of resorters yearly. Will sell for cash at sacrifice. Reason, must move to one of our colleges. H. W. Reed, Clearwater Lake, Wis.

FOR RENT.—Improved farm; fifty acres, mostly cleared. Residence, five rooms. Plow horse, timber, water, salubrious climate, and sea breeze. Soil adapted to corn, cane, peaches, nuts, melons, and vegetables. Good pasture. Located at St. Simons Island, forty minutes' ride by steamer from Brunswick, Ga. Chance for permanent home for some Seventh-day Adventist family. Address A. W. Bartlett, 2304 Seifried St., Nashville, Tenn.

Publications Wanted

The following-named persons desire late, clean copies of our publications, sent postpaid:—

Mrs. R. A. Mowery, Salisbury, N. C.

Mrs. Carl Townsend, Ellsworth, Neb.

Elder C. V. Achenbach, Zephyrhill, Fla.

C. J. Roberts, 1052 Jason St., Denver, Colo.

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio.

Mrs. Mark Brown, 511 Railroad St., Salisbury, N. C.

James Harvey, 1373 Grove St., Oakland, Cal., continuous supply of papers.

W. H. George, Albermarle, N. C., *Watchman, Signs of the Times, Liberty, Protestant Magazine, Little Friend*, tracts.

Mrs. G. F. Fraser, Homewood, Ill., *Signs of the Times, Youth's Instructor, Watchman, Liberty, Life and Health*, and tracts on Christ's second coming and the Sabbath in both German and English languages.

PARMELEE.—David Parmelee was born in Ohio, and died at Grand Rapids, Mich., in his sixtieth year. He spent nearly all his life in Michigan. About four years ago he joined the Seventh-day Adventist church here, and continued faithful to the end. He leaves a wife and three children to mourn. The funeral service was conducted by the writer.

C. A. HANSEN.

KLEIN.—Beatrice Katherine, daughter of E. M. and Florence Channing Klein, died at their home near Oakville, Wash., April 11, 1911, aged four years and ten months. Her death was caused by burns, her clothing having caught fire by accident. Words of comfort were spoken by Elder H. B. Ham. Her parents, brother, two sisters, and other relatives are left to mourn. C. S. CHANNING.

ELWIN.—Little Lettie, daughter of Brother and Sister Elwin, was born at French Harbor, Ruatan, March 31, 1906, and died April 8, 1911, aged five years and eight days. Lettie was loved by all who knew her. Words of comfort were spoken by the writer at the funeral service, which was held in the Seventh-day Adventist church at French Harbor. Text, 1 Cor. 15: 26.

CHRISTOPHER JONES.

HOUTS.—Myrtie S. Perkins was born in Fairgrove, Mich., Aug. 20, 1873, and died in the Raycraft Hospital, Petoskey, March 9, 1911. Aug. 20, 1891 she was married to Ben Bunn, who died in 1900. In 1902 she was married to John Houts. Her husband, two children, father, mother, two brothers, and two sisters are left to mourn. Words of comfort were spoken by Elder Cook (Disciple). Interment was made in Alanson, Mich. Mrs. H. H. PERKINS.

SHIPLEY.—Mary Hazel Shipley, youngest child of Harry A. and Mary A. Shipley, died at Takoma Park, Md., May 5, 1911, aged 6 years, 11 months, and 10 days. Little Hazel was sad at missing the Sabbath-school during her sickness, and hummed the Sabbath-school songs while upon her sick-bed. She loved Jesus, and loved to talk of his coming. Her life was short, but its sweet influence upon parents and sisters and brothers will bear fruit, we believe, in the kingdom.

W. A. S.

LARRABEE.—Died at Granger, Wash., April 18, 1911, Brother George N. Larrabee, aged 48 years, 7 months, and 5 days. He was born in Floyd, Iowa, Sept. 13, 1862, and was married March 7, 1888, to Emma Moore. He died with a bright hope of a part in the first resurrection. He leaves a wife, five children, two brothers, and three sisters, besides the brethren in the church and other friends, to mourn. Words of comfort were spoken in our church at Granger, and his body was laid to rest in the cemetery at Zillah.

F. A. DETAMORE.

LYNDE.—Fell asleep in Jesus, May 10, 1911, at St. Cloud, Fla., Sallie Clifford Lynde, aged seventy-one years. She was born in Bradford County, Pennsylvania, July 8, 1839. When sixteen years old, she gave her heart to God. In 1891 she accepted the views held by Seventh-day Adventists, and united with that church, of which she was a faithful member at the time of her death. She leaves three sisters and one brother to mourn. Words of comfort were spoken by the writer, from 1 Thess. 4: 13, 14.

C. V. ACHENBACH.

HOLMES.—Matilda Erway was born in Edenville, Mich., March 23, 1874, and died at Sedro Woolley, Wash., May 6, 1911, aged 37 years, 1 month, and 14 days. June 28, 1906, she was joined in marriage to Grant Holmes, who, with two children, is left to mourn. She also leaves a mother, one brother, and three sisters. Sister Holmes was reared in the faith of the third angel's message, and although isolated from those of like faith, she ever lived a humble Christian life. Words of comfort were spoken by the writer, from Rev. 14: 13, 14.

J. W. BOYNTON.

CROWLEY.—Died at College View, Neb., April 12, 1911, Thomas J. Crowley, aged twenty years and six months. The remains were taken to Poplar Bluff, Mo., for interment. Although Thomas never made a public profession of religion, those closely associated with him before his death noticed a change in his manner of life, so we laid him away with the hope that he will come forth in the first resurrection. He leaves a father, mother, one sister, and a number of near relatives to mourn. Words of comfort were spoken by the writer, from Job 14: 14.

W. D. MACLAY.

ADAMS.—Fell asleep at her home at Findlay, Ohio, May 1, 1911, Sister Emma McCollins Adams, aged 24 years, 5 months, and 20 days. She was united in marriage to S. W. Adams in April, 1909. To this union one child was born, which preceded her in death a short time ago. She leaves her husband, mother, three brothers, and four sisters, and many friends, to mourn their loss. Several years ago she heard the third angel's message, and accepted the same, proving herself true to her vow till the day of her death. She was a noble wife, a loving daughter, a kind sister, and a friend to all who knew her.

F. H. HENDERSON.

NELSON.—Elizabeth Hauser was born in Switzerland, Jan. 1, 1852, and died Feb. 14, 1911, in Hopewell, Ore. In 1860 she moved with her father's family to Illinois, where they lived for some time. She was married to Rudolph Nelson in 1873, and moved to Minnesota, where she accepted the views of Seventh-day Adventists. About three years ago she and her husband came to Hopewell, Ore., and resided there till the time of her death. A husband and seven children, with many other relatives and friends, are left to mourn. The writer, assisted by Elder T. H. ducted the funeral services.

R. W. AIREY.

RUSSELL.—Ella B. Lemon was born near Castalia, Ohio, July 11, 1866, and died in the Good Samaritan Hospital, Sandusky, Ohio, May 6, 1911, aged 44 years, 9 months, and 25 days. She was united in marriage to Fred Russell twenty-five years ago. One son was born to them, who died at sixteen years of age. Sister Russell united with the Seventh-day Adventist Church about twenty-three years ago, and has lived a faithful, consistent Christian life. Her life was a blessing to all who knew her. Her husband, mother, brother, two sisters, and many relatives and friends are left to mourn. Her life is hid with Christ in God, and we trust that in the resurrection morning she will come forth triumphant over the grave. The funeral service was held in the Castalia Congregational church, where a large number gathered. Text, Titus 2: 13.

JOHN FRANCIS OLMSTED.

ACKERMAN.—Agnes Amanda Ackerman, born at Silver Creek (now called Enfield), Minn., July 2, 1890, died in Minneapolis, May 3, 1911, aged 20 years, 10 months, and 1 day. She leaves a mother, three brothers, and five sisters, besides a large number of relatives and friends, to mourn. While attending Union College in 1907, she was led to give her heart to Christ, and lived a faithful Christian life, being a member of the College View church when she died. The writer conducted a brief funeral service in Minneapolis on May 5, and, with the friends and relatives, accompanied the body to Enfield, Sabbath morning, May 6, where another funeral service was conducted in the Baptist church in the afternoon of the same day. A large congregation assembled to show their respect and to express sympathy with the afflicted family. We laid her to rest in Clear Lake Cemetery, with the precious hope that she will hear the call of the archangel when the trump of God shall awake the sleeping saints, and call them forth to meet their Lord at his soon coming. At both services the writer presented the Christian's hope as seen in the resurrection of Christ and of his people from the dead.

R. A. UNDERWOOD.



WASHINGTON, D. C., MAY 25, 1911

CONTENTS

General Articles

On the Border of Canaan, <i>J. L. Prescott</i>	3
Lo, We Turn to the Gentiles, <i>Mrs. E. G. White</i>	3
That Circular Letter, <i>K. C. Russell</i>	4
Tracings of the Prophetic Gift—No. 3, <i>J. O. Corliss</i>	5
Rejoice, <i>H. E. Sawyer-Hopkins</i>	6
The Secret of Successful Prayer, <i>John Taylor</i>	6

Home and Health

Natural Remedies for Sleeplessness, <i>M. Ellsworth Olsen</i>	7
---	---

The World-Wide Field

Evangelism and Native Self-Support, <i>Joel C. Rogers</i>	8
The New Brazilian Union Conference, <i>L. R. Conradi</i>	9
Parana (Brazil) Conference, <i>F. W. Spies</i>	10

Editorial

Christian Courtesy—A Proving of Character—The Key-Note of the Gospel—The Dream of a Temporal Millennium	11-13
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The Field Work

Christian Education

News and Miscellany

Missionary and Publishing Work

Miscellaneous

LAST week Brother George Sandborn, of the Foreign Mission Seminary, left Washington for the West, en route to Mexico City, where he will engage in the work. Notwithstanding the troublous times in Mexico, our workers report that the way is open for effective service.

WE have received a photograph of a group of little schoolchildren, taken in Luxor, Egypt, by the site of ancient Thebes. The school is taught by the sixteen-year-old daughter of Elder Awada. This is a good missionary enterprise, undertaken by a girl in Upper Egypt on her own initiative.

WE learn that Brother Chandler Harris and wife, both nurses of the St. Helena Sanitarium, sailed from San Francisco on May 10 for China. They go in response to an urgent call for nurses at the Mokanshan summer hill-station, where small treatment-rooms have been established, with a workers' home for missionaries in need of care.

WE have received from Elder L. V. Finster, of the Philippines, samples of new publications in the Tagalog language,—a book on the prophecies, evidently an abridgment and adaptation of "Thoughts on Daniel and the Revelation," and a series of tracts on the Sabbath and advent truths; also two tracts in the Ilokano tongue.

PROF. G. W. CAVINESS, superintendent of our Mexico Mission, arrived in College View, Neb., last week, in time to attend the closing exercises of the school, delivering the baccalaureate address. He will spend a few weeks at the Northern Union camp-meetings.

RECENTLY there was received from Elder Lee S. Wheeler, of the Massachusetts Conference, a check for ninety dollars, to pay for the magazine *Liberty* to be placed in the public libraries of that State. From the Western Oregon Tract Society come orders for five hundred forty-six annual subscriptions to this journal, to be sent to the attorneys of that conference.

LAST Sabbath Prof. W. W. Prescott preached in the chapel of the Foreign Mission Seminary on the subject of Christian service. This excellent sermon, which later will be printed in the REVIEW, together with appropriate music, Scripture reading, and prayer, constituted the closing exercises of what has been the most successful year of the school. A goodly number of strong, earnest young men and women have enlisted for service, either at home or in other lands, as the result of the past year's work.

THE blessing of the Lord is not confined to numbers, time, or place. God is no respecter of persons, and in every nation he that worketh righteousness is accepted of him. A short time ago our hearts were thrilled with the report of the excellent meeting held at Philadelphia, when the Spirit of the Lord descended in copious showers upon the ministers and workers there assembled. In our World-Wide Field department this week is a report from Elder R. C. Porter of a meeting held in South Africa. Such occasions speak in no uncertain tone of the great willingness of God to bless his people, and pour upon them the power of his Holy Spirit, when with one heart and mind they seek for such a baptism. This same refreshing may be received by every conference, by every church, by every individual. The blessing is for all, and God will not pass by a single hungering, thirsting soul.

Notes From the Treasury

WORD has been received from Brother H. H. Cobban, treasurer of the West Indian Union Conference, that two thousand dollars will be required to re-establish their printing-plant recently destroyed by fire at Colon. This estimate calls for a very simple establishment, which is to be located at Riversdale, Jamaica, the amount asked for being largely required for repair of machinery, the purchase of type and office fixtures, and moving to Jamaica.

The publishing work has been a very important factor in the development of the work in that field, and in order not to retard it unnecessarily, this very moderate amount should be supplied the brethren at once.

Some contributions have already been received. Others who may desire to assist may send their contributions to their conference office, or direct to the General Conference treasurer.

W. T. KNOX.

WE are glad that in response to a request from the General Conference Committee, our brethren in Germany have secured two ministerial laborers for Brazil. This will be good news in that South American republic, where the merest handful of laborers is endeavoring to cover a country as large as the United States. It is expected that yet another worker will go to Brazil next autumn from America.

THREE conferences have co-operated in releasing workers in order that help may go forward to Australia. On the call of Elder Morris Lukens to that field, Elder O. O. Montgomery, president of the Maine Conference, has accepted a call to the Indiana Conference. Elder J. F. Piper, of Western New York, has accepted a call to take the presidency of the Maine Conference. We are sure that the blessing of the Lord will attend the work in these conferences, which thus accept changes in order that help may be supplied to the great fields across the sea. Australasia is bearing very heavy burdens in helping to carry this message to the islands of the South Seas and to the millions of the East Indies.

ELDER W. T. KNOX, the treasurer of the General Conference, reports that in a recent communication from the office of the European Division of the General Conference, the Treasury Department was notified that hereafter Europe would require no further appropriations from the General Conference treasury. When it is understood that the European Division includes, in its work, not only all the countries of Europe and Great Britain, but also Siberia, Russian Asia, the countries around the Mediterranean, and Northern and Eastern Africa, and that only a few years ago Europe was, in fact, a mission field for the third angel's message, and drew its support from America, we can appreciate how much there is to thank God for in this rapid development of the work in these countries. This affords relief also to the General Conference treasury, permitting other needy fields to receive the assistance which has heretofore gone to Europe.

A HEARING was granted on the Johnston District Sunday bill (S. 237) in the District of Columbia committee-room in the Capitol building at twelve o'clock, Wednesday, May 17, before the Committee on Education and Labor, a subcommittee of the District Committee of the Senate. The hearing consumed an hour and three-quarters, and was conducted in a very fair manner. There were four addresses given in opposition to the measure, the speakers being Elder K. C. Russell, Elder W. W. Prescott, Dr. H. C. Kirk, and John D. Bradley. It was evident from the questions asked by the members of the committee, all of whom took an active part in the questioning, that the entire committee was in favor of a Sunday law for the District of Columbia, and that all but one were in favor of this particular bill, with perhaps slight modifications. Just what impression was made upon the committee as a whole by the arguments presented it is impossible to judge. A fuller report of the hearing will be given in our next issue.