

# The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., June 1, 1911

No. 22



## The Secret of a Happy Day

JUST to let thy Father do what He will;  
Just to know that He is true, and be still;  
Just to follow hour by hour as He leadeth;  
Just to draw the moment's power as it needeth.  
Just to trust Him, that is all!

Then the day will surely be  
Peaceful, whatso'er befall,  
Bright and blessed, calm and free.

Just to leave in His dear hand little things,  
All we can not understand, all that stings!  
Just to let Him take the care sorely pressing,  
Finding all we let Him bear changed to  
blessing.

This is all! and yet the way  
Marked by Him who loves thee best!  
Secret of a happy day,  
Secret of His promised rest!

— *Frances R. Havergal.*

*Bondell, Jr.*

# Why Are You A Protestant?

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But, for you to protest against the Roman Catholic Church, you must be familiar with her teachings, and know why to protest against them, and also how.

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## The Protestant Magazine

For the Second Quarter of 1911

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#### PARTIAL CONTENTS

**COVER PAGES.**— Final Court of Appeal for Protestantism — Our Theses — Recognizing the Authority of God — A Usurpation of Divine and Human Authority.

**EDITORIALS.**— Positive Protestantism — One Mediator — Contradictory Statements Regarding Persecution by Roman Catholics — A Live Issue (Episcopalians on Romanism) — Typical and Antitypical Babylon (explains Babylon of to-day) — Comparing Spiritual With Worldly (review of Paulist sermon) — Need of Gospel Among Catholics in South America — A Horrible Thing (Anglicans and Cardinal Gibbons on proposed changes in decalogue).

**GENERAL ARTICLES.**— What Think Ye of Christ? — The "Privilege" of Peter — The Bible's Appeal to "Private Judgment" — A Remarkable Document (Catholic Confession of Faith prescribed to Protestant Converts — in parallel columns of Latin and English) — Rome's Teaching About Protestants (who are heretics, etc.) — Bible and Modern Criticism.

**NOTES AND EXTRACTS.**— Boycotting Italy's Celebration — Rome Versus Portugal — Mixed Marriages — Protestantism as "Anarchist Church" — Catholic Chief Justice — A Catholic Attack Upon the Y. M. C. A.

#### Are You Aware

1. That Rome plans to rule the world through the United States, according to Bible predictions? That she calls America "the church's land of promise"?
2. That Rome seeks to control national, State, and city elections in America? That she also largely controls the politics of Germany, England, and Canada through her "center" or "balance of power" party?
3. That the United States Census Bureau reports show that the membership of the Catholic Church in this country had increased 93.5 per cent, while that of the Protestant bodies increased only 44.8 per cent during the years 1890 to 1906?
4. That at its ninth convention, held in New Orleans, La., Nov. 13-16, 1910, the American Federation of Catholic Societies passed the following resolution, aimed at anti-Catholic publications: "Re-

- solved, That the Congress of the United States be earnestly requested to amend Section 3893 of the revised statutes . . . so that the same may include the mailing of books, papers, writings, and prints which outrage religious convictions of our citizens, and contain scurrilous and slanderous attacks upon Faith"?
5. That the chief justice and one associate justice of the United States Supreme Court are Roman Catholics? That an ex-president has predicted the election of a Roman Catholic for President of the United States?
6. That the plans of the Papacy with reference to our country are, as expressed in a letter from the Vatican (New York "Sun," July 11, 1892): "What the church has done in the past for others she will now do for the United States"?

#### Sold to Catholics and Protestants Alike

The articles in the "Protestant Magazine" are in no sense attacks upon Roman Catholics. The principles of the Roman Catholic Church system are strongly opposed and refuted in every number. And the evidences pub-

lished are gleaned from authentic sources only — in most cases Catholic sources. This accounts for the sale of the magazine to both Catholics and Protestants. Agents wanted wherever the English language is spoken.

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**The Protestant Magazine**

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Takoma Park  
Washington, D. C.

# The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 1, 1911

No. 22

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

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## General Articles

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

### The Indwelling Christ

IN unto me, O Christ, divine One, come!  
I'll open wide the door. Make me thy temple home.

Cleanse thou each hidden chamber of my soul;

Cure secret sickness, make me perfect, whole;

Cast out, to stay cast out, all love of sin;  
Adorn with thine own hand the dwelling-place within;

Let me thy presence feel, mine eyes thy glory see.

My guest, abiding guest, O, wilt thou be?  
Spread thou the table; let me sup with thee—

Come unto me!  
Come unto me!

My heart I'll open wide. There's not a room

So high or low but to it thou shalt come.  
From attic high to cellar dark and drear,  
Where oft I've sought for peace or fled in fear,

Where e'en my dearest friend has ne'er been bid,

Where all my secret motives have been hid,—

All, all, I open wide; the house is thine  
Within to dwell, to feast, and evermore to shine.

Let me belong to thee! and be thou mine;

Be thou my only guest, my Deity.  
Come unto me!  
O, come to me!

Henceforth I feast, but at no cost of mine;

Henceforth I drink life-giving, heavenly wine;

Henceforth with flowers is crowned my every cup;

Henceforth with Jesus as my guest I sup;

Henceforth my mind, my heart, my being whole,

Is made a glorious palace for my soul;

And at its table, most divinely spread,  
I feast, and feast again, on living bread.

Nothing to hide—there is no future dread;

Here, with my Friend, my Brother, Priest, and King,

Joy fills my every sense. His praises now I sing,

And day by day new beauties do I see;  
For he has come to me,  
Come even unto me.

—From "The Shadow of the Cross."

### The True Relationship of Workers for Christ

CHAS. P. WHITFORD

THE great Captain of our salvation, under whose instructions and directions we labor, has said, "All ye are brethren." Upon a knowledge of the true meaning of this relationship will in a measure depend our success as workers for Christ. Another term for brethren is brothers. The term is suggestive of the family relation: we are all members of the same family, and Christ is brother to us all; for has he not said that he is not ashamed to call us brethren? Christ, then, is my Elder Brother.

The same relation exists between me and my fellow laborers that exists between me and my Elder Brother in heaven. We are all in the same family; we are all one flesh; we are all engaged in the same work. We are "workers together," not separate and apart from Christ, but workers together with him. We can not appreciate the relation existing between us as individuals until we fully recognize this truth as a fact. Since through Jesus Christ I have brothers on a higher and holier plane than the flesh, in that they belong to the same family with which Christ, my Elder Brother, is connected, it is clear that as I treat one of these brothers on the earth, so I treat my Elder Brother in heaven. I am sure this is true, for he says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And as I would not speak against my Elder Brother, nor carry an evil report against him, I should exercise the same care not to speak one word that will in any way tend to reflect upon the integrity of character and sincerity of purpose of my younger brother.

When this relationship is hallowed by the touch of that love which causes our Elder Brother to bear with us in our sins, we shall regard this relationship

as so sacred that we shall gladly bear with our brothers in their sins. We should never forget that our Elder Brother bore "our sins in his own body on the tree."

When one of our natural brothers in the flesh is overtaken by some physical infirmity, how solicitous we are for his recovery, and how quickly we hasten for a physician! Why?—Ah, it is because of our love for him. But when one of our brothers in Christ gives evidence of spiritual infirmity, are we as solicitous for his recovery as we are when our natural brother is sick? Do we hasten to the Great Physician in earnest prayer, never resting until our brother in Christ is restored to a condition of spiritual health and strength?

When the glad day comes that the true relationship of workers in all departments of the cause is recognized and lived out in the life, then the earth will be lightened with the glory of God.

It would be well for each one to adopt the method of David, who said: "Evening, and morning, and at noon, will I pray, and cry aloud." When several are laboring together, it is a good plan to mention each member of the company by name while communing with God alone in prayer. Remember that prayer is the soul's sincere desire. Every day meet for prayer, and read the Word of God together. At this family meeting, present both your encouraging and your discouraging experiences, and talk them over together. If a brother or a sister becomes discouraged, let every member of the company seek to stimulate faith and courage. Kind words have their effect upon saddened hearts. Let there be no seeking for preeminence; avoid it as a viper ready to sting your soul. Do not seek an easy place in the Lord's work, but let each manifest a willingness to take the hard and trying places. In this will be found the greatest, richest, and sweetest blessing. Let there be no lord in the company except the Lord Jesus Christ. Let him who stands at the head of the company show himself to be a father, not a lord over God's heritage. Never counsel with one member of the company to the exclusion of the other members; all are supposed to be equally interested in the success of the meeting, and there should be careful and full counsel concerning every part of the work.

When one stands before the public, let all pray for him as earnestly as they would wish him to pray for them if they were standing in his place. Let all have the same burden for the audience, that they may see and accept the truth, that they would have if they themselves were speaking. As early as possible, become acquainted with those who attend. Learn their names, and mention them

in prayer for the Spirit's blessing.

If evil is spoken to you concerning a member of the company, let your first thought be, "He is my brother." Then be sure to examine your own heart well before you consider the report concerning this brother. Have as your motto, "All we are brethren, and Christ is our Elder Brother." Spend much time with the people, and be sure that the Lord is with you when you go to visit them at their homes.

I believe that if these suggestions are accepted, acted upon, and become a part of our lives, our united prayers and labors will bring satisfactory results, and God will establish the work of our hands.

Orlando, Fla.



### Tracings of the Prophetic Gift—No. 4

#### Its Discipline

J. O. CORLISS

ANOTHER distinctive difference between priests and prophets was that of their warrant of authority. Priests, and even kings, were required to be consecrated to their work by the imposition of hands, before entering fully upon their appointed tasks. The same is required of elders and deacons in New Testament discipline. But so intimate was the relation between the prophets and their divine call that no outward nor formal consecration was required. There appears no account in the Old Testament of a prophet being anointed for his calling. The nearest step toward this was the command for Elijah to anoint Elisha to be prophet in his stead. 1 Kings 19:16. The record does not state that any more was done toward this than that Elijah, in passing by the place where Elisha was plowing in the field, threw his mantle upon the newly called prophet. Verse 19. The prophetic call, it seems, was therefore dependent upon the inward movement of the Spirit of God. In other words, the prophetic office depended entirely on the personal relation of the prophet to his divine Instructor.

There were two (some might say three) ways through which the prophet received his instruction. The first was through visions, which gave to the one receiving them the title of "seer." Although not calling himself by this Old Testament title, the apostle Paul, in communicating the Lord's will to the church, strengthens his teaching by the significant appeal: "Have I not *seen* Jesus Christ our Lord?" 1 Cor. 9:1. See also Acts 9:3, 17; 18:9; 2 Cor. 12:1-4. These visions were at times presented in images, which conveyed lofty conceptions of the divine nature. See Isa. 6:1; Eze. 1:15, 27, 28; 1 Kings 19:11, 12.

To Moses, who ranked higher than the ordinary prophet, God talked "mouth to mouth," apparently; that is, with but a dimming veil of cloud between them. This seems to have been more than a mere vision impressed by the Spirit; it appears to have been an actual, direct

conversation. Other prophets were to be enlightened through visions and dreams. Num. 12:6. As before said, visions were experiences wherein the prophet was given exalted views of Jehovah's being, and these were received in the prophet's waking hours as well as in the quiet of nocturnal darkness. Dan. 10:4-7; 7:1, 2.

Often in dreams of the night, God opened to prophets the future of both nations and individuals. In the case of the latter, existing hidden motives were revealed, so that the prophet might speak accurately concerning the moral standing of the person who was the object of reproof. This was the case in Daniel's message to the Babylonian king, Nebuchadnezzar (Dan. 2:28, 29; 4:13, 18), and also in Nathan's reproof to David, the king of Israel. 2 Sam. 12:9-12.

Another method by which prophets received "the word of the Lord," seems to have been through a divine instinct conferred upon the prophet's own intellect. In such cases there is no recorded appearance of an external form, or of an audible voice; and so the message given was expressed in the natural, characteristic mode of speech of the prophet.

This peculiarity is quite marked in the quiet decisions of Samuel, when choosing from among the sons of Jesse a future king of Israel. From the account of this incident one sees how suddenly the prophet's mind was changed after his first impression of the oldest son's fitness for the position. 1 Sam. 16:6, 7. The prophet in that case first judged the matter from a human standpoint; but a divine impression immediately interposed, and brought a sudden change of decision, probably to the consternation of the father of the rejected first-born, whose education and the traditions of whose race had prepared him to expect the oldest son to receive the greatest good in store for the family.

This same close connection between the divine mind and the personality of the prophetic messenger is recognized in the utterances of the great Prophet of all prophets—Jesus Christ himself. In the language of another: "In him the divine is so closely united with the human that the passage from the one to the other is imperceptible." He himself is "the Word" of the living God. He ever speaks that which he knows, and testifies that which he has seen. John 3:11. Yet he freely acknowledges that the words he speaks are not merely his, but the Father's. John 12:49.

It is also clear that this means of communication between God and man was designed to be perpetuated throughout the gospel age. Indeed, the Saviour said that for him to leave the earth would be an advantage to his people, because then the Comforter would come to them. John 16:7. The perpetual presence of this Intercessor was to be the medium of intercourse between heaven and earth, to teach the way of life, and to bring to men's minds all the

things before spoken by the Lord himself. John 14:16, 26. It was thus to guide men into all truth, and also to show them "things to come." John 16:13.

The prophetic office was not at first confined to any particular class or calling of men. Some, as Jeremiah, Ezekiel, Samuel, and John the Baptist, were priests (see Jer. 1:1; Eze. 1:3; 1 Sam. 1:24; Luke 7:27, 28); David and Saul were kings; Amos was a herdsman (Amos 1:1); and Elijah was a Tishbite nomad. 1 Kings 17:1. Women as well as men were called to fill the position. Among these are mentioned Miriam, Deborah, Huldah, Anna, and the four daughters of Philip. Without doubt the wide dissemination of this gift was to destroy the caste spirit, to which the Hebrews, in common with all Eastern tribes, were predisposed. From the history of Israel, it is clear that God chose whomsoever he would honor with the prophetic gift, from among those who would consecrate every power to divine leading, without regard to birth or family name. Num. 11:29. The counsel of God was confined to no tribe, family, sex, nor station in life. It was as freely given to Miriam and Deborah as to Barak and Samuel; to the tribes of Judah and Ephraim as to Levi; in the land of Tekoa and Gilead as well as at Carmel; and in Nazareth as well as in Jerusalem.

The calls to this highly exalted station came to men under various circumstances. To Samuel the voice of God was heard amid the silence of night, while in the priestly quarters at Shiloh. To Elisha the commission was given when he was plowing in the field. Amos was called from his lowly occupation of herdsman and wild-fig collector at Tekoa. Whenever the Lord called, the ready answer was: "Speak, Lord; for thy servant heareth." 1 Sam. 3:9.

Through the medium of the prophetic gift a true theocracy, or God-government, was designed to be perpetually maintained on earth. Through this means, God and Christ were to manifest themselves to all who keep the heavenly law, which is the copy of the divine mind. John 14:21-23. Moses was made the head of that ancient theocracy, and was made a prophet to stand above every other prophet of Old Testament times. Num. 12:6-8. His countenance was re-lighted over and over again by the divine illumination, in order that men might fear to talk against his utterances, because to do so would be at their peril. As he stood at the head of that prophetic era, so God was to raise up another prophet like himself, from among the people. "Unto him," said Moses, "ye shall harken." Deut. 18:15. Peter, like Moses, maintained that this divinely predicted prophet was none other than the Lord Jesus Christ. Acts 3:20-22. To be just what was predicted of him, Christ must therefore be the Prophet *over all other prophets* in the New Testament dispensation. His voice is that which is to be heard through those who

by, or through, his Spirit; or spirit of prophecy, is the testimony of Jesus. The vision of the apostle, "De-thesyings," is as worthy of now as when it was first

*iew, Cal.*

### Together With God

J. E. BOWEN

our working for God in helping him, more often he us. It may be that our ful in bringing light and ers, and still in all this working out his purpose

to protect and rescue the two strangers who visited his city; but in fact, these angel guests protected and rescued him. We are "workers together" with God. He works with us. This is saying that if we desire really to get near the Lord, then we must go to work for some one in need. Here is where God and men meet, working "together." What a precious privilege! With some persons it is a real joy to be associated in work. There is a companionship in it all that is very helpful. Little joys and sorrows are shared mutually. How much lighter seems the task if we but have a congenial companion in it! So in our spiritual work, Christ Jesus becomes our yokefellow, he working with us. "It is God which worketh in you both to will and to do of his good pleasure." Phil. 2: 13.

How God works for us may be illustrated by the way a father sometimes works with and for his sons. It often occurs that a father enters a section of unimproved country. He purchases land, and begins to clear it. With him his sons labor as they develop into manhood. They have the benefits and privileges of the father's home, his counsel and instruction, sharing his labors in bringing the land under cultivation. During these years they think that they are working for father. And so it is counted. But time goes by. The father, as his strength wanes, turns the improved farm over to his sons; and they find, after all, that while they supposed they were working for father, in reality he was working for them.

Thus our Father in heaven is helping us in the spiritual realm to work out for ourselves an inheritance for the life to come. And in actual fact, our spiritual inheritance will be the giving back to the saints of this old, sin-cursed earth made over into an Eden home. The love of our Father above is as much greater than that of an earthly father as heaven is higher than the earth. Now is the time for us to share his presence and blessing, by becoming "workers together" with him.

*Takoma Park, D. C.*

"FORGIVENESS is the beautiful perfume the flower gives to bless the one who crushes it."

### With Gladness

SERVE the Lord with gladness!  
I hear the ringing cry  
As, blown from angel trumpets,  
It thrills the listening sky.  
I see the joyous angels,  
Their ranks in level flight,  
Who ever do his bidding,  
And serve him day and night.

No cloud is on their faces,  
They do not stand apart,  
But swift obey Jehovah,  
His gladness in their heart.  
As one the angels serve him,  
Though thousandfold they wait,  
And to and fro in armies  
They pass through heaven's gate.

Serve the Lord with gladness!  
The mandate comes to me,  
In whatsoever valley  
Of lowliness I be,  
In whatsoever homely  
And lonely lot I stand,  
I am to take with gladness  
My service from his hand.

Serve the Lord with gladness!  
Thou, too, must note the word,  
For not with mien of sadness  
Should his servants serve the Lord.  
Lift up your heads, O comrades;  
And march with valor on;  
For heaven is just before you,  
The prize is almost won.

Serve the Lord with gladness!  
The service is so sweet;  
It is so dear and blessed  
To give him homage meet.  
As the angels do in heaven,  
So let the men on earth  
Serve evermore Jehovah  
With reverent joy and mirth.

—Margaret E. Sangster.

### The True Christian

CLARENCE SANTEE

To be a Christian is to be Christlike, or like Christ. We often hear it said, "The name is nothing;" "What's in a name?" etc.; but when rightly considered, the name is truly of great importance. Those who regard the name so lightly, making great display of being and doing, are not marked by the name, neither are they upon the high plane to which, in words, they aspire. God says of his representative, "My name is in him." Ex. 23: 21, last part. If the name is not there, the presence is also absent.

The reason the name Christian has come to be so lightly regarded is that many have borne the name of Christ while not bearing his yoke. Without the name we are nothing. With the name, and the fact that calls for it in the life, the man or woman who bears it will be a strong factor in calling the beholder to the Lamb of God. This again brings us to the heart experience as the basis of all Christian attainment. Church duties and privileges may become a form, family prayer may become a mere habit, but personal seeking of God alone can never become a form. As long as it lives in the experience, it is genuine. It will so fill the worship in the home and in the church that the members

thereof will be saved from deadness and formality. Without it they can not be kept from these plagues, which are so fatal to the one who only professes, but does not live, the Christ life.

The experience of the soul alone with God is the experience written in the books of heaven. A recognition of his companionship, and a proper appreciation of it, will hold a man in the course of true obedience under all circumstances.

While traveling, a minister entered an eating-house, and sat down at the table. His order was not in accord with the light he had received in regard to diet. To excuse himself, he reasoned in this way: "I do not usually order this kind of food, but I feel the need of a change, and think I will have it. I am careful when in the presence of weak church-members, as I would not cause them to stumble. I can control my appetite." The fact that this man was doing as he was, while admitting that others might lose confidence in him, or stumble over his course, proves that while believing that he was master of his appetite, he was still its slave. This is a sad condition, yet one that is often revealed.

The light drinker of wine often rests secure in his power to control his appetite, believing himself safe, while condemning in unsparing terms the weakness of the poor drunkard, who with unsteady feet seeks his poverty-stricken home. A few months, or perhaps years, pass by, and another is saying of him what he now says of the other man.

The life of a slave is pitiable; but when the slave believes himself master, it is doubly so. The reason is obvious. He who recognizes and appreciates the presence of angels of God as constant companions will have such an exalted association that contact with his fellow men will not change his outward life. It has been conformed to that of his angel companions, and the weaker association can not break the golden cords that bind him to heaven. That this companionship is the experience of the true Christian, is made clear by many scriptures.

"Whither shall I go from thy Spirit?" says David; "or whither shall I flee from thy presence? . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; . . . the darkness and the light are both alike to thee. . . . When I awake, I am still with thee." Ps. 139: 7-18. There is strong assurance to the Christian in these verses, but they bring no strength to the one who changes his conduct according to the visible company that surrounds him.

Of his protection and care for his people the Lord says: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7. Speaking of his children as a vineyard, he says: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night



and day." Isa. 27:3. "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31.

"Thou God seest me," is the strength of the Christian, holding his steps wherever he may go. Christ endured most severe temptations when alone in the wilderness; but he was true to principle, and gained eternal victory. So to-day, some of the most severe temptations come to men when they consider themselves alone. Satan presents a process of reasoning that seems plausible, and instead of standing true on the unfailing Word, they allow sophistry to take the place of reason and conscience, and fall into the snare that they would not think of considering if some true, loyal church-member was present.

The decisions of conduct when marked or swerved by no human influences will form the basis of the Judgment. With this all must reckon, and beyond it lies the eternal reward.

*Loma Linda, Cal.*

### Laying up Treasure

W. S. CHAPMAN

As God made the heavens and the earth, his claim to ownership is a just one. His reservation of the heavens (1 Peter 1:4) for himself is made in wisdom, but the free gift of the earth to man (Ps. 115:16) is so remarkable in its munificence as to be beyond the comprehension of a mind not illumined by the Spirit of God.

In giving the earth to man, God gave all in any manner connected with it. He gave not only the earth and all that it contains,—the sea with its life, its mysteries, and its marvels,—but also the elements surrounding the planets. He gave more: he promised that as long as the earth should remain, "seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease;" in other words, that God's power should be over man's home, preserving it from destruction. To this end God's mantle of grace encircles it like an atmosphere.

Man was placed upon earth as its lord and keeper, with dominion over all. When man fell, and became a servant, his power and authority were transferred, by his disobedience, into the hands of his master, to whom he had yielded himself to obey. Satan, with his evil ones, took possession of the earth, to remain its masters until the restoration. Acts 3:21.

Before the fall, Satan was without a home after his expulsion from heaven (Luke 10:18; Rev. 12:9), and without any right to use aught on earth to his own advantage. In the acquirement of this world he obtained not only a home, with personal safety for himself and his followers because of God's grace encircling the earth, but also a kingdom, and subjects with whom to make war against the God who had so mercifully spared his life. He also acquired material of all kinds for equipping and maintaining the great army with which

he hopes finally to capture the city of God.

To this end Satan has bent every energy to utilize to the utmost every resource at his command to prepare, train, and fit men, as his servants, for the work he hopes, through their cooperation, to accomplish.

His first and most important effort has been to compass the complete degradation of man. Realizing that unless the law of sin could be placed in supreme control, there would always be the possibility of a yielding of the mind to the gentle influence of the Spirit of God, and a consequent reformation, Satan has striven to develop selfishness, and to such a degree as to darken the mind beyond all hope of enlightenment. Greed and covetousness have been engendered and fostered, so that men have become, indeed, lovers of self, covetous, and unprincipled, fit tools for the hands of their master.

From this lost condition the goodness of God is calling men to repent, to turn and serve the true and living God. Those who heed the call renounce all allegiance to the prince of this world. They abandon all claim to the so-called rights and privileges of Satan's dominions, announcing themselves as pilgrims and strangers here, citizens of a heavenly country and kingdom, looking for a city.

As their Master is the Creator of the heavens and the earth, and as Satan is only a usurper, they have a right, as servants of the King, passing through the disputed territory, to use the goods of their Lord for their own sustenance, and for the furtherance of the work entrusted to them by God; but they can not safely or honestly use the wealth, or "fulness," of this world, in which they are simply strangers and pilgrims, for their own profit or to their own advantage. Only as they use money, property, and other advantages to God's honor and glory, and to the advancement of his work in the earth, can they expect to meet his approval, and avoid final condemnation.

For a Christian selfishly to appropriate the things of this world to his personal advantage is wrong. To gather together these things into "possessions," is to enlist under the banner of Satan, to choose this present world for a home, to withdraw from under the protecting power of God, and to come short of the glory of God at last.

### Evangelistic Effort

WILLIAM COVERT

God weighed a lost soul's possible worth in the balance of his love, and then gave the life of his Son to ransom that soul from guilt and the power of sin and the grave. The whiteness of that soul when washed from the stain of sin was seen by the infinite eye, and the greatest price that Heaven could command was freely paid for its cleansing and release. God saw what the marvelous worth of that soul would be in

the limitless times of eternity, and so the purchase was made.

Now, since God has done what he has for that soul, the question may well be asked, "How much is man willing to do for it?" Will he do what he can to help that lost soul for whom the price has been paid? Will the soul who has been found, help to find some other soul that is lost? The Son of God came down from heaven to save lost souls. He knew what was involved in coming, yet he came. Is the reader willing to work diligently, and sacrifice ease, that he may assist in the work of soul-saving?

Who will do as Paul did after he found salvation through Christ? He said he did not count his life too dear to give to the cause which had given so much for him. The days were not too long, nor the nights too dark, to check his labor for souls. When he entered a field to work, he did not wait for weeks or even days to pass, but began immediately to search out the lost. He prayed for sinners without ceasing, and sought them day and night to the extent of his strength, because he was engaged in soul-winning. He preached of redemption from sin through Christ the Saviour, with such earnestness that those who heard him seemed to behold the crucifixion enacted before their eyes while they listened to his fervent appeals. Though a man of unusual ability and wideness of learning, yet he determined to know only Jesus Christ and him crucified. Why should we be less earnest in our labors than was Paul? Greater reasons for strenuous work exist now than caused the apostle's ardor to glow with such brightness; for the days of probation are now nearly gone, and the time for labor is almost ended. Our field covers more inhabited territory, and contains more souls in need of salvation, than ever before. These conditions call for reapers who will labor with unflagging zeal while gathering in the grain which otherwise would be wasting in the fields.

What will the Lord of the harvest say to those who pose as laborers, but who do not or can not gather sheaves into the garner?

Since our Lord died to redeem sinners, and we have accepted the salvation purchased by his blood, how much should we do to show them the way of this salvation? Can we still retain the blessed hope we have accepted, and maintain the fervor and the love of it, while making no special effort to save the lost?

Surely an indifferent, listless attitude toward the salvation of sinners is not possible for Christians now. They will show their interest by their labor and their liberality. Their investments in these things will be equal to their appreciation of them. They will labor earnestly, suffer long, and be kind. Their spirit should be a halo of glory wherever they go; and it may be so with all who seek God for the divine illumination.

*Chicago, Ill.*



### A Memory System

FORGET each kindness that you do  
 As soon as you have done it;  
 Forget the praise that falls to you  
 The moment you have won it;  
 Forget the slander that you hear  
 Before you can repeat it;  
 Forget each slight, each spite, each  
 sneer,  
 Wherever you may meet it.

Remember every kindness done  
 To you, whate'er its measure;  
 Remember praise by others won,  
 And pass it on with pleasure;  
 Remember every promise made,  
 And keep it to the letter;  
 Remember those who lend you aid,  
 And be a grateful debtor.

Remember all the happiness  
 That comes your way in living;  
 Forget each worry and distress,  
 Be hopeful and forgiving;  
 Remember good, remember truth,  
 Forget the clouds above you;  
 And you will find, through age and youth,  
 True joys, and hearts to love you.

—Priscilla Leonard.

### The Minister in the Home

DANIEL NETTLETON

It was when we were living on our old homestead in Nebraska some fifty years ago. He was a humble minister, — a circuit rider. He came with Bible, hymn-book, and gospel tracts in his saddle-bags, and John 3:16 in his heart. He came in much the same way that Christ came to the home of Zacchæus. We, too, were without hope and without God in the world, sinners by choice and aliens by birth; but he sought us out, and brought the glad tidings of great joy to our home. He spoke in kindly tones to us, and called us children by our names, even as Jesus called Zacchæus by his. That helped us to get acquainted with him, and we soon learned to love him.

But we were unlike Zacchæus in one respect,—he was rich, and we were very poor. It seemed to us we needed many things to make us happy. Like Martha, we were careful and troubled; but this man of God brought to us the one thing needful,—the gospel,—and, like Mary, we chose the good part, which has not been taken from us. The impressions made on my mind by that first visit of the minister of God have never been erased. I have been in great assemblies since then; have heard many eloquent speakers, but none of them nor all of them have impressed me or done for me what that humble, earnest preacher did in his visit to my father's house.

We were in a new country, about seventy-five miles north of Omaha, in the Missouri Valley, where corn is king. There was no railroad west of the Missouri River at that time, and it was about one hundred miles east to the nearest railroad station. Like many others, we came West with ox-teams, took up our claim, built our log and board house, broke prairie to raise corn to buy more land; for land was comparatively cheap then, and we wanted all we could get. There was no family altar and very little Bible reading in our home; we were too busy. We had caught the Western fever—the desire to get rich.

With this westward course of empire came the evangelist, the itinerant preacher. He did not take up a claim, he did not come to get rich; he came to seek and to save the lost, and he found what he came to seek. I was then far away from the Saviour, and I wondered if Christ could save a poor sinner like me. He did save me, and it was a happy day for the minister and for me. Soon after his visit I could sing:—

“No longer in darkness I'm sitting,  
 For the light is now shining on me;  
 And now unto others I'm telling  
 How he saved a poor sinner like me.”

Many changes have taken place since then; many miles of mountains and plains, of hills and valleys, lie between me and the old homestead by the river. But I can see this servant of the Lord now, as I write these lines, sitting in father's house, Bible in hand, our family gathered about him, reading from God's blessed Book, and then singing, “Sweet Hour of Prayer,” “Come, Ye Sinners, Poor and Needy,” and “O Happy Day!” I see him praying for us, and hear him mention our names before the throne of grace. Father, mother, and children,—not one was forgotten! That prayer did us more good than if he had prayed for the president of the United States. He sold father a Bible, a hymn-book, and a copy of “Pilgrim's Progress.” We were soon interested in the blessed Bible stories, and I am still singing the good old hymns that made us so happy then. The reading of “Pilgrim's Progress” did much to help me to be a Christian. He gave us a few gospel tracts, and they spoke to us when he was absent. When he left us to go on his way, he had won the hearts of us all. He not only shook hands with father and mother when he bade us good-by, but he laid his hands on our heads, and wished us the blessing of our Father in heaven. He gave us a card

with the Lord's prayer printed on one side and the ten commandments on the other. I learned them by heart, so I could repeat them in the Sunday-school, and I can repeat them now.

Did we attend his meetings, and hear him preach?—Indeed, we did! He was “our preacher.” He had been at our house; he had eaten at our humble table. From him we had learned many precious gospel hymns, which were a great power in bringing us to Christ. Father and mother and several of us children were converted, and united with the church. Father set up the family altar, and from that time till he and mother died, and the old home was left to other people, our house was a house of prayer.

I believe that that minister's visit and instruction was God's preparation for me to receive present truth. That experience opened my heart to the third angel's message, which later came to us through the reading of our good church paper, the REVIEW AND HERALD, and our missionary paper, the *Signs of the Times*. I was led to become a Seventh-day Adventist; and then, unto me, who am less than the least of all saints, was this grace given, that I should “preach the unsearchable riches of Christ.” Now, after many years' experience in the gospel ministry, I can truly say that what success has attended my work as an evangelist has not been so much from my public preaching in the congregation as from my personal ministry in the homes of the people. The whole congregation may be convinced of the truth under the influence of the sermon; but it is the tears, and prayers, and earnest personal entreaties of the faithful minister in the homes of the people that lead them to make a decision to serve God, and that bring men and women and children to Christ.

Victories may be won in prayer at the fireside that can not be won in debates, public discussions, or strong, unanswerable arguments in the pulpit. It was Christ's visit with Zacchæus in his home that brought salvation to his house. It was the night visit with Nicodemus that opened to him, and to many thousands since, the mystery of the new birth. “Ye must be born again,” spoken personally to Nicodemus, startled and aroused the proud Pharisee, and, later, made him a humble, influential disciple. Christ's visit with the woman at the well not only led her to be a disciple of the Man who told her all things that ever she did, but many of her neighbors testified, “We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” It was not only Paul's preaching, but his weighty and powerful personal letters, and his teaching from house to house, that made him the prince of soul-winners.

O dear fellow workers! if you read these lines, permit me to exhort you not to neglect this part of our ministry. We must not only feed the flock of God, but we should gather the lambs into our arms, and carry them in our bosom. Not

many of us can be great preachers, but we can all speak a word in season to him that is weary. Remember Christ's word of commendation at the last great day is, "I was sick, and ye visited me." The blood of consecration was put not only on Aaron's ear, but on the toe of his foot; not only did tongues of fire rest on the disciples, but their feet were shod with the preparation of the gospel; and he who is thus prepared, and "goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

*Port Townsend, Wash.*

### Nervous Prostration: Its Causes and Cure

A. B. OLSEN, M. D.

THE writer thinks he knows all about it: he has met thousands of people who have had it, and he has had it himself.

After working thirty or forty hours steadily, without a minute's sleep and with scarcely a morsel to eat, when one finally falls into bed at three or four o'clock in the morning, he is likely to have all the symptoms of nervous prostration in a fully developed form. But in the writer's experience a good night's sleep makes him well again.

Nervous prostration is a condition in which the nerve-centers are exhausted of their stores of energy. Properly speaking, nervous prostration, or, as physicians call it, neurasthenia, is not a disease, but simply a group of symptoms which indicate a weakened state of the nerve-centers. But these symptoms and the state of the nerve-centers are only indications of some other morbid conditions in the constitution of the individual; they are a result.

Nervous exhaustion is frequently attributed to overwork. This is a mistake. Rest will cure all the damage that work can do, leaving out of consideration, of course, structural or mechanical injuries, which may result from overstrain.

The only difference between a tired man and a man who has neurasthenia is that the latter is chronically and constitutionally tired. Sleep and rest do not cure him. He is not lazy, but languid; disposed to take up accustomed tasks, but lacking the force and energy to perform them. In most cases this condition has nothing to do with work, unless it be the result of too little work.

#### A State of Chronic Poisoning

Neurasthenia, in the vast multitude of cases, is nothing more nor less than chronic poisoning, a state of the body in which the blood and tissues are constantly filled with poisons produced in the alimentary canal in such quantities that the liver can not destroy them, or the kidneys remove them as fast as they are developed. When this accumulation reaches the point of tissue saturation, then the symptoms of poisoning appear. The nerve-centers are stupefied by narcotic poisons produced by indigestion, these poisons being similar in their effects to opium and other narcotic drugs.

The brain may be excited by poisons formed in the alimentary canal, resembling strychnia in their effects. The whole body may be deranged by toxins and ptomaines, which subject the body to a perfect fusillade of toxic influences, as if a whole apothecary's shop had been turned into it.

A chronic dyspeptic is bound to become a neurasthenic sooner or later; for his stomach and intestines have become the hold of every unclean and hateful germ. They are converted into a factory of nerve-irritating, brain-stupefying, heart-exciting, tissue-paralyzing poisons, which are capable of deranging every vital function, perforating every vital process, and opening thousands of doors to germs and other causes of disease.

#### The Treatment Required

The most important thing to be done for gastric neurasthenia is to remove the causes, to correct the dietary; set the patient to eating right, and his stomach will gladly resume its normal functions, and will become so inhospitable toward the microbial parasites which infest it that they will disappear or perish. The neurasthenic generally recovers soon enough if he can be persuaded to assume a normal mode of life. If he is a self-made prisoner in a counting-room or an office, he must release himself from his fetters, and flee to the liberty of the woods and fields, and in the fresh air find a priceless benison.

He must not only exercise right, but he must eat right. Two meals a day, well eaten, in proper quantity, composed of fruits, cereals, and nuts, nature's choicest products, which contain exactly the elements for building brain and muscle and storing them with vital energy,—these are true sources of energy. Flesh affords energy, it is true, but only at second hand and deteriorated.

A neurasthenic should sleep from eight to ten hours a night, or if he can not sleep, let him lie in bed and rest. A warm bath at bedtime, at ninety-five to ninety-eight degrees Fahrenheit, for half an hour or an hour, will often induce sleep when hypnotic drugs of every sort utterly fail, unless administered in such overwhelming doses as to produce a poisoned sleep, sure to be followed by a wretched awakening. He must cut off all unnecessary expenditure of energy, as a miller sometimes stops his wheel, that his pond may fill up. Mental and moral peace and content of mind are essential conditions for rapid recovery from neurasthenia.

#### A Natural Tonic

The daily cold bath has tonic powers equaled by no known drug. The patient should not attempt to administer the bath himself. The water should generally be as cold as can be borne without discomfort. Very cold water can be applied if employed in the right way. The vigor of the application should be increased from day to day, until powerful effects are produced.

*Caterham, England.*

### Washing Windows

A CERTAIN woman of censorious mind, To criticize her neighbors was inclined; Their dingy houses, with discolored paint

And dirty windows, were her chief complaint.

Her righteous soul became at length so vexed,

She called her pastor, Rev. Take-a-Text, Told him her trouble, and besought advice.

The wise old doctor answered in a trice: "Get soap and water, and remove the stains.

And dirt, and fly-specks from your window-panes."

The woman did so, and, to her surprise, Seemed to be looking out of other eyes; Her neighbors' houses, now no longer seen

Through dirty windows, all were white and clean.

The moral of this story seems to be: Who looks through dirty windows, dirt will see;

Wash your own glass, and then, as like as not,

Your neighbors' window-panes will have no spot;

Extract the beam before you vainly try To take the mote from out a brother's eye.

— *Advance.*

### Summer Don't's for Baby's Mother

DON'T let the milk stand in the hot kitchen or on the sunny back porch after it comes cold from the milkman's ice-chest. Take it in the moment it is left, and stand it in a deep pan of cold water, or in the refrigerator, until the exact time comes to prepare it for the child's meal.

Don't test the temperature or flavor of the food after it is in the nursing-bottle by putting the nipple in your own mouth, but pour a little in a teaspoon.

Don't omit giving baby an all-over sponge-bath before putting him to bed. The cleansing tubbing can be given in the morning, but the evening sponge will soothe and refresh him, and make him sleep better.

Don't forget to give the baby a teaspoonful of cool, not ice, water several times a day. Milk does not allay thirst; and during teething the little mouth is often dry and feverish.

Don't have a light in the nursery after sundown to attract mosquitoes, and have the crib well protected by netting, as much on account of filthy flies as biting and stinging insects. Protect the carriage in similar fashion.

Don't listen to any one who tells you that diarrhea is a natural accompaniment to teething. Check it at the outset by castor-oil in quantity suitable to the child's age. The oil first removes the poison which is causing the trouble, then soothes the inflamed and irritated intestines. If the trouble continues, send for the doctor.

Don't let the baby be excited by much attention; and don't let the strong sunlight shine on his unprotected head nor in his eyes.— *The Housewife.*





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## Editorial

### A Messenger With a Message

NEVER has God sent his servants out into the world without a definite message to give to the people. As in the days of David, so now, it is not the swift runner that is needed so much as the man with something to tell, and a sense of the importance of the message which he bears.

But this is not the case to-day in all edifices dedicated to the work of God. It is not the case with all the professed spokesmen of the Lord. Knowing the agencies that are at work to-day clouding the message of God, and doing their utmost to destroy faith in pulpit and pew alike, is it to be wondered at that faith will be very scarce "when the Son of man cometh"?

The people of old "did not like to retain God in their knowledge;" therefore he "gave them over to a reprobate mind." The people of this age delight in fables more than in the Word of God; therefore he will permit "strong delusions" to come upon them; and as a natural result, they will "believe a lie," and go down with it.

Isaiah is speaking of the condition of ease and security which men have made for themselves when he says: "The bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Isa. 28:20. They have made a bed for themselves; but some day they will awake to the sad fact that it is a bed of delusion, which can give them no comfort. They have trusted in their own righteousness; but they find, when the test comes, that it will not cover them. Instead of giving them the message of warning which should have been given, their teachers spoke to them "smooth things," and they loved "to have it so." When the great day comes that must "try every man's work," then comes the great, sad disappointment, and the terrible cry, "The harvest is

past, the summer is ended, and we are not saved."

This comes, in great part, because the appointed messengers have clouded the message, or have not known it, or, knowing, have not given it, and have sought to please the people in their own ways when they should have warned them to flee for their lives, and look not behind them to the allurements of this world. It is never safe, in a time of great crisis, to turn to our own pleasures, and close the ears to the warnings of the watchman. We are in such a time. Let the messengers give faithfully the message, and let the people heed. The voices of false shepherds are many. We need to be much in the company of the true Shepherd, that we may always recognize his voice, and never mistake the voice of another for his.

C. M. S.



### The Essential Belief

WE all know the power of sin; we may all know a power greater than the power of sin. We have all known what it means to be conquered by sin; we may all know what it means to be "more than conquerors through Him that loved us." And in this very experience is shown the value of our Christianity. The heathen pray to a god that can not save. There is a God who can save, but those who do not lay hold of the salvation provided do not have any advantage over the heathen.

There is constant danger of losing sight of the simplicity of the gospel. It has one definite aim, and that is to save from sin. The central figure in the gospel is Jesus, the Saviour of sinners. He gave himself for our sins. In him "we have our redemption through his blood, the forgiveness of our trespasses." "He was manifested to take away sins." "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

How, then, shall we obtain the victory over sin? How shall we avail ourselves of the benefit of the provision made for us in the gift of Jesus for our salvation? There is only one way, and that one way is within the reach of all. It is simply by believing. It is all of faith. "This is the victory that hath overcome the world, even our faith." But faith must be definite. Faith for salvation is more than a longing for salvation. In the exercise of faith we actually accept the salvation. We reach out the hand of faith to take salvation, just as we reach out the hand of flesh to take any offered gift. And our Saviour has made very clear the belief essential for salvation from sin. "Except ye believe that I AM, ye shall die in your sins." Jesus was God manifest in the flesh. A sinless life dwelt in sinful

flesh, and condemned sin in the flesh. Divinity and humanity were united in the man Christ Jesus. When faith accepts this great fact, we do more than merely assent to a historic experience; personal faith in this union of divinity and humanity in the incarnation of Jesus, humanity's representative, means that we personally were included in this experience. Thus we by faith in the Word and the promise take our place as members of the body of Christ, in whom divinity and humanity are united. Then the power of divinity works in our flesh to give us the victory over sin. Then we know "the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Then we can say, "Now thanks be unto God, which always causeth us to triumph in Christ."

This faith is so simple, so definite, and so triumphant, that we urge all to exercise it. Study the Gospel of John for a foundation of your confidence that Jesus, the Man of Nazareth, is the Son of God. See the weakness of our common humanity, so far as the flesh is concerned, and then observe how divinity wrought through his humanity to conquer Satan, and to reveal the righteous character of the Father in heaven. This was not done for his sake, but for our sake, and we were included individually in that experience of victory. This will be manifested in our present experience if we simply believe it. Thus the salvation upon which we lay hold is the salvation of Jesus in our flesh, and manifested now in our mortal bodies through the faith which unites us with him. "Christ brought human nature into a personal relation with his own divinity. Thus he has given a center for the faith of the universe to fasten upon."

"We have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" In Jesus of the New Testament we see the I AM of the Old Testament. This is the foundation of the gospel. The acceptance of this fact brings us into personal fellowship with divine power, and this is conquering power. This is the experience which is offered to all. Believe it to-day, and be saved to-day.

W. W. P.



### Turning the Bitter to Sweet

THE children of Israel had been delivered from the power of Pharaoh. A path had been made for them through the Red Sea, and they had passed over

on dry land. The Egyptians attempting to follow them were overthrown in the flood of waters. This marvelous deliverance should have set at rest every doubt. The manifestation of God's tender mercy and marvelous power should have enlisted the fullest consecration and deepest trust on the part of every soul, and no doubt many thought that never again in their experience would they doubt the Lord.

When Moses and the children of Israel sang the song of deliverance, when Miriam and all the women of Israel, with instruments of music, engaged in their triumphal march, no doubt every heart was filled with rejoicing. From Egyptian servitude, with its consequent depression and darkness, they had been raised by the interposition of God to the heights of triumph and joy. But they did not fully fathom the deeper underlying motives and purposes in their lives. They could rejoice in the hour of prosperity and success, but it yet remained to be seen whether they could carry that rejoicing into the hour of trial and difficulty.

They were brought in their journeyings into the wilderness of Shur, and for three days they traveled without finding water. Finally they reached Marah. Here is water in abundance, and in eagerness they welcome it. But hope is turned to disappointment; for the water is bitter, and the people are unable to drink it. This is an opportunity for them to demonstrate their faith in God, but here in the hour of darkness they fail. The record is that the people murmured against Moses, and in murmuring against Moses, they murmured against God and his providence. In his distress Moses cried unto the Lord; and the Lord showed him a tree, which, when it was cast into the water, turned the bitter into sweet.

God had brought his people to this testing-time in order to prove them. He knew the character of the waters before he directed their journey thither. He knew what he would do in order to quench their burning thirst. How much better it would have been had Israel trusted to his providence! How blessed would have been their experience had they in confidence stood by with cheerful hearts and composed spirits, waiting for God to work out his purpose, and seeing how he would deliver them from their extremity! Surely, he who had visited upon Egypt the plagues of his wrath, who had made it possible for them to escape from their oppressors, and had cleaved for them the path through the Red Sea, was able in his own way to furnish water to satisfy their needs.

The lesson is for us. Many times in our experiences we are brought to Marah's brink. We thirst; and when we

attempt to supply our need, the water is bitter. These experiences come to us as God's proving and testing, the same as to Israel of old. How many times do we, like them, murmur and complain. O, let us learn the lesson of confidence and trust, of waiting for God to work things out in his own way and time! If we trust him, he will literally verify his promise to us that "all things work together for good to them that love God." Let us, then, commit to him the tracings of our pathway; let us trust him to go before us as before ancient Israel in the pillar of cloud and fire, we patiently following where he leads.

Enemies may oppose us, evil tongues may speak against us, fire may consume our dwellings, disease may afflict our bodies, death even may enter our homes: let us not complain; let us not find fault with God; but believe that as we trust our cases in his hands, he will work everything out for our eternal good, and will give us in this life only just the treatment which he, as a wise Physician, sees that our cases need in order to fit us for the life to come. If we trust him, he will turn for us, in every experience, the bitter into sweet. F. M. W.



### The Midsummer Offering

THE message of the third angel is still onward. From some quarters we hear of opposition and difficulties; from others, of only encouragement and successes, but everywhere of progress. From China come reports of companies of Sabbath-keepers who have not yet beheld the face of one of our workers. In Korea meeting-houses are being erected as memorials of God's truth and message. In Africa the urgent demands for the establishment of new stations far outstrip our ability to supply. And from all countries the messages of our faithful missionaries, while expressing deep regret because of their limitations, speak of courage and of rejoicing over successes given by the Lord of the harvest.

While in America the increase in numbers of believers is not what we would desire, yet the work in some of the large cities is making encouraging progress. By far the most unsatisfactory condition confronting us is our inability to supply the necessary workers and means to meet the many opportunities that are now presented to us for the advancement of the message; and yet the situation, viewed from one standpoint, should be a cause of rejoicing, indicating as it does the rapid progress of the work and the hastening of the day of the Lord.

The financial relief expected from the division of tithe by the local conferences is not yet being fully realized by the General Conference treasury, as some of the conferences required time to adjust their work before they could render this

assistance. Thus far for the first four months of the year, there has been received by the treasurer, from this source, \$24,289.20, while the mission offerings from all sources for the same time have amounted to \$120,286.47, a total of \$144,575.67. The calls made upon us for the year 1911 totaled over \$475,000, but in making the appropriations, the General Conference Committee felt obliged to reduce this to \$410,000, notwithstanding the great disappointment this would mean to our brethren in the mission fields. Of this amount, \$155,084.45 has been disbursed during the first four months of the year. Comparing the disbursements with the receipts for the same period, we are confronted with the possibility of a shortage of \$30,000 for the year.

Sabbath, July 1, has been set apart as the day upon which the regular midsummer offering will be made by our people. The necessity of a liberal offering from all is sufficiently evident to require no comment. The Mission Board is looking forward to this offering for the relief needed. The church officers should keep before the people the urgency of the situation, that money that might otherwise be needlessly, if not foolishly expended, may instead flow into the treasury of the Lord.

Let us plan on this occasion to make ample provision for the work and the necessities of our brethren in foreign fields. "For yet a little while, and he that shall come will come, and will not tarry." W. T. KNOX.



### Our Free Choice

Two master minds are seeking to-day to control in the affairs of men. Two opposing and contending principles are in operation. Good and evil are each striving for the mastery. God has constituted man a free moral agent; he bestows upon him the right and the privilege to choose which of these principles he will follow; whether he will permit his life to be governed and controlled by the principles of Heaven, or whether he will subordinate himself to the master mind of the prince of evil.

The choice of deciding rests with every soul. This is a great responsibility, a responsibility which, when realized, must sober every thought. "Choose ye," says the Lord, "this day whom ye will serve." But while the Lord bestows upon man the freedom of choice, he uses every endeavor consistent with the principle of free moral agency to lead him to choose the right. His Spirit pleads with every heart, "Turn ye, turn ye; . . . for why will ye die?" He says: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." F. M. W.



### The Philippine Islands

I. H. EVANS

It was my privilege recently to spend nearly three weeks with the brethren in this field. This was, of course, too short a time to form much of an idea of conditions in the various islands of this group, with their population of from seven millions to nine millions, and with many dialects and languages. The United States government is doing what it can to reduce these dialects, and to educate the people to speak the English language, thus facilitating commerce and a unification of interests throughout the islands. Schools have been started in many places, and a great work, both educational and industrial, has been undertaken for the benefit and uplift of the people.

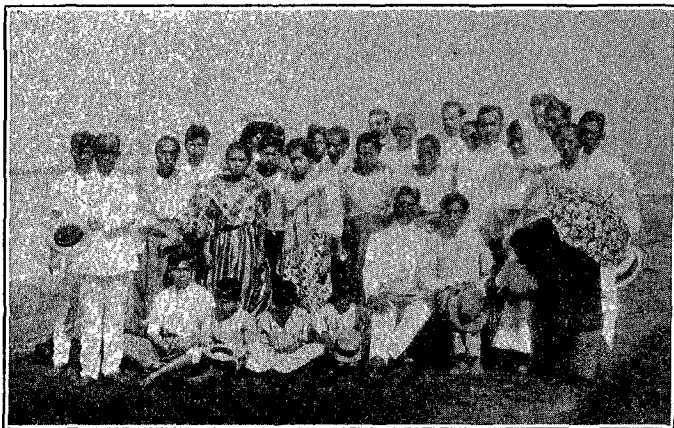
Reaching Manila after one of the most stormy voyages I have ever experienced, I was glad for the privilege of meeting the brethren, and learning of the progress of our work under their charge. The night of my arrival we attended services in a distant part of the city, where a few had gathered for the regular

weekly study of the Word of God. Each night in the week, in some part of the city, Elder L. V. Finster conducts services, preaching the truth through an interpreter to the Filipinos. As a result, about forty have begun keeping the Sabbath, and many more are interested.

Sunday afternoon we went to a village where were gathered a company of fishermen. It was a hard-looking lot of men who had assembled from various motives to hear the word of God preached. There was no building in which to hold the meeting; for the native huts were neither strong enough nor large enough to seat the people who had assembled. Among them were lepers, the blind, the lame, and many who seemed poor in this world's goods. Some were half naked; some were clad only in rags; while others had tried to clothe themselves so that they would pass as well-dressed. One could not but think of the scenes in the Saviour's life, when the crowds about the Sea of Galilee came to him for help and to hear his gracious words. Already some of these people

have given their hearts to the Lord, and may yet shine as bright jewels in the Master's crown.

On another evening I went with Elder Finster to a meeting where we met in the kitchen of a native house. There was no floor; the dim light of the small lamp was barely bright enough to read by. Seats were brought from the neighboring houses, and men, women, and children came to hear the word of God, — men with pipes in their mouths, and women with cigarettes; even a few of the children were smoking. And yet from that group of men and women, most of whom were ignorant of the kingdom of God, who knows but there may be some souls saved in the kingdom? When the meeting began, they rever-



BAPTISMAL GROUP AT MANILA, PHILIPPINES. THE FIRST-FRUIITS. ELDER FINSTER STANDS IN REAR NEAR THE RIGHT

ently took off their hats, and one by one the cigarettes and pipes were taken from their mouths, and they listened to the explanations of the Word of God with an interest that was in marked contrast to what we often see in the home land.

Never has a series of meetings been held here but some one has given his heart to the Lord. I like to think that once every week one of these meetings is held in some part of the city of Manila; for the results mean many souls for God.

A baptismal service was held early Sunday morning, and twelve precious souls were buried with their Lord. This was the first baptismal service held in the Philippines for those keeping the commandments of God. It was a solemn occasion, and all our hearts rejoiced that this beginning had been made. That evening a church of twenty-two members was organized, with a full set of officers. Thus, we have a church in the Philippines, all of whom are Filipinos, with the exception of Elder Finster and

wife, and Brother and Sister R. A. Caldwell. Others will join as soon as they have gained an experience; and we believe there will soon be more than one hundred persons keeping the commandments of God in that city.

Elder Finster is training a class of workers, who meet in his home each evening for a two hours' study of the truths of the message. Out of this number he hopes to secure several workers in the native language. Two of the young men will soon be graduated from the high school. Two others come to us from the ministry in other denominations. In a little more time, with the blessing of God, a number of native workers will be preaching the message among the Filipinos.

Brother Caldwell has sold many Spanish books, and is now selling "Thoughts on Daniel" in the Tagalog language. It is encouraging to see how readily the people buy the books, and surely such reading will bear fruit to the glory of God.

It was agreed that a small book of Bible readings, bearing directly on the truths of the message, should be published in the Tagalog, selling for about twenty-five cents. It was thought many of the new believers could sell such a book to good advantage, and that its sale would help the people to read the Word of God understandingly.

Everything looked very encouraging. The Lord has surely blessed in preaching his word among the Filipinos. We believe the third angel's message will reach every nation, kindred, tongue, and people; and our hearts can not but be made glad when we know that a start, however small, has been made among these people. Let us not forget the work in the Philippines, but bear it and the workers there before the Lord in prayer. All the workers were in good health and of excellent courage in the Lord.

Shanghai.

### The Russian Union Committee Meeting

GUY DAIL

THE third annual session of the Russian Union Committee was held in Riga, March 3-8. In attendance were Brethren L. R. Conradi, J. T. Boettcher, G. Perk, H. Hartkop, J. Sprohge, K. A. Reifschneider, D. Isaak, J. F. Ginter (formerly known as Hinter), H. J. Loeb sack, O. Wildgrube, J. Perk, P. Brandt, and the undersigned.

Owing to the attitude of the government toward "sects," it has been impossible for us to hold our local conferences in the various fields. Because of a series of lectures the president of the union was conducting in this city, — where about fifty have been added to our numbers by vote and baptism during 1910,— he was able to meet with only the Baltic Conference Committee for their annual audit. For these two reasons, the other conferences and mission fields referred to this session of the union committee their auditing for

1910, the granting of credentials and licenses, and the selection of officers for the current year, as well as the arrangement of such other matters as are usually considered at a local conference. These things, in addition to that which might be spoken of as strictly within the province of the union administration in such unions as deal only with organized conferences, have kept the brethren fully occupied from eight o'clock in the morning until late at night.

The reports and statistics show that God is at work for his little flock in this great empire. If one were to judge from the manner in which our opponents are bestirring themselves to give publicity to, and to cast reflections upon, the third angel's message, he would conclude that many of them attach as great importance to our work as do we ourselves. Long articles frequently appear against us in the periodicals of the land. Three of our workers are under police surveillance; one has just been tried, and sentenced to two months' imprisonment, or to fifty rubles' fine, for having baptized and united in marriage a person who had not formally severed her connection with the orthodox church; and one worker is still in prison. In spite of this, 731 new members were received last year, at the close of which there were 3,952 adherents to the third angel's message in the three conferences and six mission fields of the union, against a membership of 3,668 twelve months earlier.

There has been a good growth in tithes, the report showing a total tithe of \$21,242 for 1910—\$5,625 more than for 1909. The offerings were \$5,417, which is an increase of \$1,873 over those for the previous year. It must not be forgotten that these gains have been made, partially at least, in localities where there has been a failure in the harvests, but where the brethren have revealed their love for the work by faithfulness in giving to God his own. The Riga Publishing House, a branch of the International Tract Society in Hamburg, shows a gain of about \$1,400 for the year; whereas in 1909 it had a small deficit. In eighteen days one sister sold \$125 worth of publications, and found thirty persons deeply interested in the truth. She goes into a settlement, holds a meeting in which she presents the importance of getting ready to meet Jesus, and tells the people she has literature that will be helpful to them in preparing for this solemn event. She then canvasses the place.

First in the order of business was the auditing of the accounts of the workers in Russia, Siberia, and Russian Central Asia. There were only about fifty of these, as the accounts of the twelve workers of the Baltic Conference had already been audited. There was a deficit of 11,066 rubles, which was made up by appropriations from the General Conference. The Baltic Conference, which had closed with a surplus, made a donation of 1,000 rubles to the Russian Union from its tithe. We think \$5,721.25 a

moderate appropriation for this immense field, with its one hundred fifty-seven million people, and over sixty nationalities.

At its September session, the European Division of the General Conference Committee recommended that Asiatic Russia be separated from European Russia, the former to be called the Siberian Union Conference. The Russian Union Committee indorsed this plan; and beginning with Jan. 1, 1911, the Siberian Union Conference began its separate existence, with Elder G. Perk as superintendent. It contains the following local fields:—

1. The Volga field, composed of the Don territory, and the governments of Astrakhan, Saratof, and Simbirsk. Brother G. Perk is also in local charge of this mission, with his headquarters at Saratof. Its population is over nine million, and it has not quite three hundred members.

2. The Ural field is made up of Samara, Orenburg, Ufa, Kazan, Viatka, Perm, and that part of Uralsk lying west of the Ural River. Elder F. Ginter is superintendent, and will reside at or near Samara. There are nearly eighteen million people in this district, and over two hundred church-members. In this field, as well as in the Volga territory, there are a number of German settlements.

3. The West Siberian field includes that part of Uralsk east of the Ural River, Turgai, Akmolinsk, Semipalatinsk, Tomsk, Tobolsk, and Semirechensk. Its population is over eight million; its membership, about two hundred. Elder H. K. Loeb sack is in charge of this part of the Siberian Union.

4. The Central Asiatic field is right in the heart of Asia, and it has over seven million inhabitants, many of whom are Mohammedans. Elder J. Ebel, whose family has recently had a very hard fight with the smallpox, is superintendent, and lives at Tashkent, a city that covers a space nearly as large as Paris, and the "roofs of whose houses are covered with a layer of earth laid out in flower-beds." The territory composing this mission is made up of Fergana, Samarkand, Syr-Daria, the Transcaspian District, Khiva, and Bokhara. We have here a membership of about one hundred.

5. The last of the Siberian Union fields is the one extending to the Pacific Ocean, the East Siberian Mission,—with about two million eight hundred thousand inhabitants. It includes Yeniseisk, Irkutsk, Transbaikalia, Yakutsk, Amur, and the coast district. Elder E. Gnaedjin, a native Russian, has been chosen to look after this territory. He has already done good work in Harbin, Manchuria, where we have a Russian church of about twenty-five members. Two of our brethren were taken off by the plague, which has recently raged in that region.

To provide greater financial strength to the Russian Union Conference, Riga has been separated from the Baltic Conference, and made a union district.

This city, with its suburbs, has a population of about five hundred thousand, the most of whom are Germans; there are also a large number of Lettonians, and many Russians and Esthonians. Here we have a German church of ninety-five members, and an Esthonian church of 186 members, both of which use the same place of meeting. This they are able to do by holding their services at different hours. At best, however, our quarters are greatly crowded; for there is a good interest to hear the message in this place. It is only a question of a short time until better accommodations must be provided for our work here, and money is being gradually secured for this purpose.

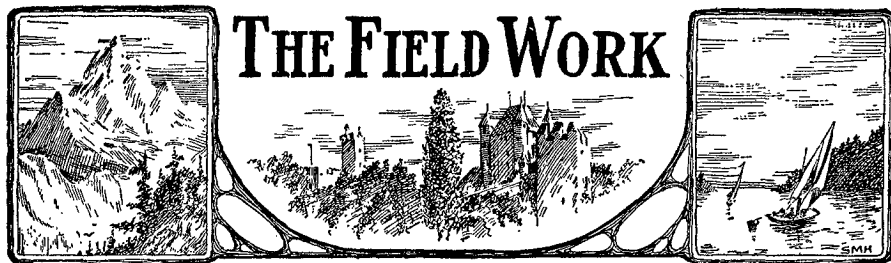
There are many encouraging openings for our medical missionary nurses who have been trained at Friedensau, Germany. For the present, it seems wise to continue the education of our Russian workers at the Friedensau Industrial School, as heretofore. The dearth of laborers for these great fields is heart-rending; and to be present in the Russian Union Committee, and witness the urgency with which these presidents and mission superintendents call for laborers, leaves such an impression on one's mind that he will not forget it in many a day. These men grasp for workers as a drowning man grasps at a straw. It has become more and more important that we get Russian-born workers, owing to the attitude of the government toward foreign workers.

While there are many things that cause us a great deal of trouble in these large fields, we feel that there is much for which we should praise God, and that there are abundant reasons why our dear brethren of the Russian Union Conference should have the courage and hope and good cheer that they manifest. These workers desire that God's people in all parts of the world will remember them at the throne of grace in a special manner, asking for continued success to crown the efforts of his children in this great land.

Hamburg. —♦—♦—♦

CHRIST knocks at the door of each individual heart, but he does not force an entrance. He takes possession of the heart only to the extent that it is yielded to his divine occupancy. But if there is a complete and full surrender to the influence of the divine will, divine grace will mold the life, and fashion the character, and shape the destiny of the one so yielded. The old life of sin will be forgiven, new thoughts and purposes will fill the human soul, and the life of the disciple will be linked with the life of God. Shall we not surrender our all to him, allowing him to work in us and through us according to his good pleasure?

—♦—♦—♦  
"Good works will do more than hard speeches, as the sunbeams, without any noise, made the traveler cast off his cloak, which all the blustering of the wind could not do, but made him bind it tighter."



### Along Alaska's Seacoast

IN giving a report of our work in this field I can tell only of my personal experience. I am all alone in this great northern territory, but my courage is good. The only Sabbath-school in Alaska is composed of one other person besides myself,—a Sabbath-school of two.

Though not so far away as many imagine, Alaska has been neglected. We are dealing with a floating population of all nationalities, a rough, hardy class of fishermen, miners, and trappers.

The personal statement of an old Indian chief to whom I was giving a Bible reading, while seated on the end of a block of stove-wood in his humble camp, keeps ringing in my ears: "We poor natives, we need help; we poor natives, we need help." This has spurred me on to some definite action to give them help.

I have nearly completed a boat, a power cruiser, with sleeping accommodations for six persons, bath-room, toilet-room, medicine and emergency case, also room for two or three tons of freight, for carrying a stock of books and papers. This boat is of special design, and built to stand the roughest seas. My plan is to spend another year in southern Alaska, then work along the coast toward Nome, a distance of about three thousand miles.

A short time ago, while visiting the little shack of an old hermit, he showed me a dollar which had been lying on his table for over two years. It had been given to him by a noted checker-player, whom he had beaten. He said, "That dollar ain't doin' me any good layin' there. Could I buy a Bible with it?" I assured him that he could. That Book may yet lead him to a new life.

A native to whom I had shown "Thoughts on Daniel and the Revelation," said, with tears in his eyes: "That's just the book I want; I have been tangled up on those things for a long time."

In this section of the United States the people need the Word of God. Truly it is a neglected and needy field.

FRED M. TEMPLE.

### China Union Training-School

WE have just completed the work of the first term of school, with an average enrolment of twenty-eight students. In addition to these were the students in the elementary schools, for the boys and girls. These numbered twenty-nine, and brought the total number of boarding students up to fifty-seven, all of whom were under the same school regulations, and together attended chapel exercises. We had but five living-rooms in which to accommodate them. The largest of these rooms was about eleven feet wide and twenty long; the others were about 11 x 12 feet.

When it was decided to make a beginning with this central training-school, we canvassed the situation carefully, to see if we could secure students enough from our constituency to warrant our starting. We thought we could get eight or ten who could be put under training for evangelists and medical workers; and that if this could be done, it would be well worth the effort. The school also had for its object the training of Sabbath-keeping young men and women from all the stations where we are working in China,—those who gave promise of becoming workers, and who might return to carry forward the work of the message in the localities from which they came.

When the day for opening the school came, Oct. 7, 1910, only three of those we had numbered among the prospectives were present. We received word from the stations that the interest among inquirers was growing, so that they could not spare the men from the stations just then, but hoped at a future term to give their workers the advantages of the school. However, school had not continued a week when a house-boat arrived from Ying Shang Hsien, our mission in Anhwei, 145 miles to the east of us, with seven bright young men on board who had come to enroll as students. We placed all these boys in one room. A little later another young man arrived from the same place, and we placed him in with the rest. They had four beds, with a square study table and chairs, in a room not larger than 11 x 12 feet, besides having with them all their baggage. There was no complaint from any of being crowded.

In a few days after the arrival of these boys, another small boat arrived, having on board four men and an aged woman, the mother of one of the men. They had come from the western part of Honan, a distance of about 140 miles, and had never seen one of our ministers, having met only an evangelist whom Elder J. J. Westrup had sent into that territory some months before. They reported quite an interest in our message in that region, and had come this long journey, by wheelbarrow and boat, to learn more about our doctrine. It had been quite an expense for them, and they are poor people. When we learned of the providences of God that had accompanied their journey, we had no doubt that they were led by him. We suggested that they enter our training-school, and they at once decided to do so, and stay until they had sufficient knowledge to go forth as intelligent messengers of this truth.

The mother, although over fifty years of age, was as earnest as her son to receive a training. Although reared from childhood in ignorance, and in a home without the least order and system,—in which all Chinese homes are deficient,—she was prompt in attendance at her

classes, and observed the regulations of the school as did the young pupils. We believe that she will make a valuable worker. Among Chinese women, age is a great help, as it commands respect in gaining access to homes; and for this reason the time spent in training some of these consecrated old people will be well worth the effort. They often do well in reading the Bible, and the Spirit of the Lord helps them in a special way to understand this truth as they explain it to their sisters who are in heathen darkness.

The coming of this party at the time of the opening of the school, having heard nothing of such an enterprise among us, and their demands being met in the establishment of the school, was to us an indication of the approval of God in the opening of this training-school.

We gave these young men, for their industrial work, the sale of literature. They were faithful in their task, always asking the help of the Master before going upon the street. Toward the latter part of the school term, one of the men, Brother Djang, was exhibiting the Sabbath calendars on the street when a young man, half intoxicated, thrust the calendars from his hand, tearing them; he then grasped Brother Djang by his queue, and pulled him about half a block down the street. This experience did not cause our brother's courage to fail, and the next day found him at his work again.

H. W. MILLER, M. D.

(Concluded next week)

### Teach Self-Denial

As teachers we should cherish that spirit of love which will lead us to seek frequent opportunities for social intercourse with the parents of the children. We should be willing to explain all our plans to them. If we visit them in the right spirit, they will feel bound to be courteous in return.

Parents are generally willing to listen to reason, especially when it is directed to the benefit of their children. I believe the old proverb, "He has a chance to teach his school well upon the inside, who knows how to influence the community upon the outside." Encourage the parents frequently to visit the school. We are watched by our pupils, and it behooves us to be careful in our conversation, which should be instructive and edifying.

In our church-school at Greenville, S. C., we held our Harvest Ingathering service Dec. 18, 1910. The children took part, in recitations and singing; two mothers also read selections. Although it rained all day, the few who attended expressed great pleasure at being present. Previously I had distributed many copies of our Harvest Ingathering number of the REVIEW among the children, and called their attention especially to some of their color who do not have such privileges as they enjoy, and invited them to deny themselves candy, and give the money thus saved to help the needy. Some were very much impressed. A few days later eleven of the children brought an offering of five cents each.

May we as teachers be so imbued with the spirit of giving that we shall improve every opportunity to teach and admonish our pupils to cultivate a self-sacrificing spirit.

MRS. J. F. CRICHLAW.



## Christian Education

Conducted by the Department of Education of the  
General Conference

H. R. SALISBURY Secretary

### The River Plate (Argentina) Academy

THE following interesting report, with a photograph, which is reproduced with this article, has just been received from Prof. Walton C. John:—

"Our school closed last year with the best attendance it has ever had in the regular graded classes. The enrolment was 118. In many respects the year was a good one, although we have suffered much inconvenience for lack of room in the dormitories. The way we have to crowd students in our rooms would scarcely be allowed in the United States. While our rooms are quite large, we

"During the past year Elder G. Block, one of the first students of our academy over ten years ago, contributed something of interest to our school. In his labors in Concordia, Entre Rios, he brought into the church an Argentine lady who had been a Roman Catholic. During a recent visit he called on her, and found that she had become somewhat discouraged. Inquiring into the matter, he learned that she had continued bowing down to her household saint, San Antonio, who is the patron saint of that region. Elder Block soon helped to clear away the obstacle which separated her from Christ, and she then found the peace that she so much desired. She gave the god to Elder Block, who turned it over to us. This San Antonio was originally in the church of Concordia, and was reputed to have been the means of healing many sick people, securing, in consequence, large sums of money for the priests. However, the day came

## Medical Missionary Department

Conducted by the Medical Department of the  
General Conference

D. H. KRHS, M. D. Secretary  
L. A. HANSEN Assistant Secretary

### Our Sanitariums in the West

"LET us go up at once, and possess it; for we are well able."

When God commands that a thing should be done, it is not presumptuous to say, even in the face of obstacles and apparent hindrances, "We are well able." Such a faith, however, is usually the product of past experiences in the Lord's work. When the halting multitude said, "We be not able to go up against the people; for they are stronger than we," they stated a partial truth.



FACULTY AND STUDENTS, RIVER PLATE ACADEMY, ARGENTINA, SOUTH AMERICA

have to put four and five in the smaller ones, and seven to nine in the larger ones. Our American students have many things in their favor, when they consider how the students live here. However, our students have borne these conditions with great patience. We are anxiously looking forward to the time when the portion of the \$300,000 Fund which has been appropriated to our school shall arrive, so that our buildings may be completed.

"The spiritual condition of the school, considering the age of the pupils, has been good during the past year. As the school has grown in numbers, Satan has tried to thwart the principles of right; but we are thankful that God is powerful, and is leading us on to a higher plane of spiritual life. The Lord has opened the way for sending out students in the canvassing work this past summer. In view of the dry weather, there was no crop, so our students undertook to do what they could with 'Patriarchs and Prophets' and *Salud y Hogar*. Nearly all the boys had extraordinary success, some even selling as high as nine hundred pesos' worth during two months. This shows to many of our young men the value of the scholarship plan, which we have adopted here.

when the priests decided to get a better-looking image, and so they gave this one to the son of this sister, who was an assistant at the altar.

"The outlook for the school this year is not bright, owing to the two consecutive dry seasons, which have left nearly all our brethren in poor circumstances. We are fortunate this year in obtaining Elder H. S. Prener, who will bear heavy responsibilities as Bible teacher and preceptor. Prof. C. D. Lude is secretary, and Sister Lude acts as matron; this year begins their eighth year of continuous service in this school. Our other teachers are Prof. Otto Heyde, Camilo Gil, and Miss Catalina Block, who begins this year as a student-teacher. Brother Arthur Westphal is now treasurer and bookkeeper.

"It is our fervent desire that the Lord will use us as his servants in training workers to go into the great South American vineyard. We ask a special interest in your prayers that God's work may advance rapidly in this place."

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"CONVICTION, were it ever so excellent, is worthless till it converts itself into conduct."

Humanly speaking, this was so. The Canaanites were stronger than the Israelites.

Among the children of Israel were men who many times had been brought into difficult places, where all they could do was to keep the eye of faith fixed upon their invisible Leader, and trust in him for deliverance. In response to their faith, deliverance came again and again. They witnessed God's power in behalf of his people repeatedly; and as a result, when this experience came, they said: "Let us go up at once, and possess it; for we are well able."

On my recent trip to California and other Western States in the interest of our sanitarium work, I was reminded again and again of this experience on the part of Israel. Comparatively speaking, we are not a strong nor a rich people, and the truths we are carrying to the world are not popular; yet marvelous things have been accomplished. Much more might have been accomplished, however. When in the past we have been called upon to undertake some new thing, requiring an outlay of means, we have often said: "We must act like sensible and sane men, and study the situation carefully as to whether or

not we are able to accomplish this." This attitude has frequently led to the appointment of committees; and more than once the people's hands have been weakened as the various obstacles and difficulties in the way were dwelt upon, and, sometimes, unconsciously magnified. Nearly every sanitarium we thus far have in our large family of institutions is a child of faith. They were born at times and under conditions which savored of the impossible.

Years ago, when the Battle Creek Sanitarium was started, it looked like an impossible task. The difficulties connected with the enterprise were great, but the greatest difficulty, the great hindrance, was the unbelief on the part of a few who said, "We are not able." This attitude was responsible for the heavy burdens which the faithful ones had to bear. The institution could have been started, no doubt, without debt had the hearts of the people not been made faint by doubt and unbelief. This spirit closed the purses of those who could and would have given liberally.

This experience has since then been repeated in the establishment of other sanitariums. The St. Helena Sanitarium passed through a similar experience. Time was in the history of this institution when some said, "The only sensible thing to do is to close it down. We can not afford to conduct the work at a loss." But the word came, "Let it live," and to this it owes its preservation. Many saw little light in opening another sanitarium in California. But instruction had been given that there should be many of these institutions,—that, in fact, we should have them near every large city.

The Glendale Sanitarium was next urged on us. The shoutings of hosanna should have been heard when it was opened; but many doubted the advisability of starting it at all, and this attitude greatly retarded the work.

Then appeared a suitable building for sanitarium purposes near San Diego, now known as the Paradise Valley Sanitarium. The building and a large tract of land were offered for twenty thousand dollars; and finally, owing to drought, the property was offered at four thousand dollars. Although we were urged to secure it, so little faith did we have in the enterprise that even at this low figure we were unwilling to venture its purchase. Sister White, Sister Gotzian, and Brother E. S. Ballenger finally agreed to purchase it on their own responsibility, and to conduct it until the conference expressed a willingness to take it over. The charter was so arranged that it was impossible for the promoters ever to become enriched by the enterprise. They could draw only a six-per-cent dividend on their original investment, and money donated to the institution was turned over, dollar by dollar, in stock to the local conference. The earnings of the institution were also to be turned over in stock to the conference. Should the institution ever become a paying concern, it would in time become a conference institution, with no expense or worry to the conference. It ran behind the first few years, as nearly all institutions do, and during that time no interest was drawn by Sister White or Sister Gotzian on the money they had invested. The land in the meantime increased tenfold in value.

Next the attention of our people was called to the "Hill Beautiful," or Loma Linda—a beautiful piece of land, with a large building already furnished and ready for occupancy. It was erected and furnished at a cost of over one hundred twenty thousand dollars. We said, "We can not undertake such a proposition, even though the entire property is offered to us for about forty thousand dollars." The way the property was secured will be explained in the following letter from Sister White:—

"While attending the General Conference of 1905 at Washington, D. C., I received a letter from J. A. Burden, describing a property he had found about four miles from Redlands. As I read this letter, I was impressed that this was one of the places I had seen in vision, and I immediately telegraphed him to secure the property without delay. Later, when I visited the property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord for this place!"

#### A Training Center

Still later we were urged to make of Loma Linda a training center for medical missionaries,—physicians and nurses; we were told that we needed such a place for the training of future workers for the cause of God. In this school, things were to be taught that are not taught in worldly schools. The Bible was to be given its proper place as the great lesson-book in the education of students. Special instruction should be given in the "art of treating the sick without the use of poisonous drugs, and in harmony with the light God has given." Women should be "educated by women physicians to do the best possible work in treating diseases of women," etc. This school was to do a work which no other school in the land was doing. Some doctors did not see how this could be done. Doubt saw the giants. Finally, almost unwillingly on the part of some, the school was launched.

Has there been wisdom in all this? I feel it a duty and a privilege to relate what my eyes have seen, and the impression made upon my mind on my trip through California and other Western States where we have similar institutions.

Loma Linda was my first stopping-place. Every one who visits this place is impressed with its beauty. "Beautiful for situation," may be said of this sanitarium. I found it more than filled with patients. It is able to accommodate comfortably about seventy-five or eighty, and it had as many as one hundred five, and twenty were at one time waiting for an opportunity to enter. Patients were willing to have beds made up in offices, and even in the dining-room, in order to be admitted. During the month of March the receipts amounted to ninety-six hundred dollars, and during the year 1910 the managers were able, in addition to ordinary sanitarium expenses, to pay their teaching force in the medical college and sanitarium, consisting of nine physicians, and to bear other running expenses, and show a balance of nearly one thousand dollars. It seemed marvelous to me. Surely this experience should forever hush the voices of those who once said, "We be not able," and teach one and

all a lesson of faith. We ought now to rally around this training center, and hold up the hands of those whom we have placed in positions of responsibility, by encouraging mature young men and women to enter this school,—those who have had a good Christian experience, and are anxious to obtain a fitness to preach the gospel and to heal the sick. We should do more: we should assist it by our prayers and with our means.

From Loma Linda I went to the Glendale Sanitarium. This was also filled, and is doing a good work.

The Paradise Valley Sanitarium was full to overflowing. I could not be accommodated within the building. The conference in which it is located is now prepared to take it over. At a joint meeting of the sanitarium board and the local conference committee, action was taken making this possible. It is no longer a losing enterprise.

During the past few years, the St. Helena Sanitarium has been able to pay off its indebtedness. It is now practically free from debt. The institution was filled when I visited it. About one hundred twenty-seven patients were accommodated.

#### The Lesson for Us

Suppose we had waited until every obstacle was removed before attempting to go forward in establishing these enterprises—how many of them would now exist? It seems to me as if this ought to teach us a lesson for all time, and give us faith to move forward. Sickness is increasing. There never was a time when there existed a greater demand for Christian doctors, nurses, and sanitariums than the present. This demand will increase as time advances, and plans should be laid accordingly.

D. H. K.

#### At the Cross

Is it nothing to you? Behold Me and see:

Pierced through and through  
With countless sorrows, and all is for you;

For you I suffer, for you I die.  
Is it nothing to you, all ye that pass by?

O men and women! your deeds of shame,  
Your sins without reason and number and name,

I bear them all on the cross on high.  
Is it nothing to you?  
Is it nothing to you that I bow my head?  
And nothing to you that my blood is shed?

O perishing souls! to you I cry—  
Is it nothing to you?

O, come unto me! O, come unto me!  
By the woes I have borne,  
By the dreadful scourge and the crown of thorn,

By these I implore you to hear my cry.  
Is it nothing to you?

This awful price,  
Redemption's tremendous sacrifice,  
Is paid for you, is paid for you.

O, why will ye die? O, come unto me!  
— Sir John Stainer.

"God anointed Jesus, . . . who went about doing good, and healing all that were oppressed of the devil."

# 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

## Canvassers' Summary for April, 1911

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
<b>Atlantic Union Conference</b>						
Maine	4	213	40	\$ 148.70	\$ 4.90	\$ 190.75
Northern New England	5	314	46	210.25	229.32	65.50
Massachusetts	3	244	74	207.55	738.20	1113.50
Southern New England	4	312	67	270.75	110.10	400.50
New York	16	609	198	464.05	460.75	631.50
Western New York	8	445	67	236.25	517.90	250.00
Greater New York	8	367	84	242.60	....	181.00
Totals	48	2504	576	1962.15	2061.17	2833.25
<b>Columbia Union Conference</b>						
Ohio	13	1192	333	1071.35	1150.15	1603.79
West Virginia	15	1343	454	1428.45	364.25	257.00
Virginia	7	372	270	333.40	463.35	39.70
Chesapeake	4	217	97	243.05	261.35	1100.70
Eastern Pennsylvania	4	309	135	248.40	533.25	207.00
West Pennsylvania	8	487	160	408.55	638.92	536.55
New Jersey	7	571	216	597.50	266.00	559.20
District of Columbia	2	...	...	4.50	....	....
Totals	60	4491	1665	4335.20	3677.27	4303.94
<b>Lake Union Conference</b>						
East Michigan	9	720	247	677.00	319.15	307.95
West Michigan	3	216	46	166.25	....	....
North Michigan	5	448	179	220.30	271.35	550.55
Wisconsin	2	125	16	66.50	485.40	428.90
Northern Illinois	9	799	267	893.20	215.30	672.20
Southern Illinois	19	1118	359	1111.80	533.85	334.75
Indiana	6	527	141	429.58	....	257.60
Totals	53	3953	1255	3564.63	1825.05	2551.95
<b>Canadian Union Conference</b>						
Ontario	...	...	...	....	250.65	316.80
Quebec	...	...	...	....	8.00	124.85
Maritime	...	...	...	....	....	....
Newfoundland	...	...	...	....	....	....
Totals	...	...	...	....	258.65	441.65
<b>Southern Union Conference</b>						
Louisiana	17	1181	563	1067.75	612.55	1258.65
Alabama	11	609	311	531.05	981.35	588.20
Kentucky	7	762	286	472.60	693.90	756.90
Mississippi	28	2159	1626	2275.15	1470.95	604.00
Tennessee River	16	1113	509	915.40	500.00	930.50
Totals	79	5824	3295	5261.95	4258.75	4138.25
<b>Southeastern Union Conference</b>						
Cumberland	11	791	185	412.75	493.05	606.45
Georgia	14	982	546	1372.95	995.55	1353.30
North Carolina	15	1546	954	1956.25	320.07	1273.90
South Carolina	4	363	245	616.50	600.50	1421.00
Florida	10	476	429	1197.50	1149.05	411.55
Totals	54	4158	2359	5555.95	3558.22	5066.20
<b>Southwestern Union Conference</b>						
Arkansas	14	1117	407	1117.60	946.50	798.45
Oklahoma	18	1937	1052	4238.50	3512.35	1685.15
West Texas	3	197	87	417.45	541.97	267.75
South Texas	10	503	182	662.60	1189.70	....
North Texas	29	2502	1195	4287.10	4131.75	2619.55
New Mexico	..	...	...	....	203.15	320.85
Totals	74	6256	2923	10723.25	10525.42	5691.75
<b>Central Union Conference</b>						
North Missouri	5	328	117	424.90	520.85	89.35
Southern Missouri	11	726	313	873.65	506.20	753.55
Colorado	3	464	91	332.80	....	....
Western Colorado	..	...	...	....	58.71	268.95
Nebraska	2	90	26	284.70	234.60	....
East Kansas	6	521	102	348.50	....	....
West Kansas	8	295	97	387.25	1572.60	1413.50
St. Louis Mission	..	...	...	....	....	....
Wyoming	..	...	...	....	24.20	....
Totals	35	2424	746	2651.80	2917.16	2525.35

### The Summary

AFTER our splendid report for March, we could hardly expect to see a very large increase in April, while institutes were still being held, and before the students in the colleges begin their work for the summer. Nevertheless, we are glad that the present summary shows a little gain over the previous month. The increase over the corresponding month last year shows a healthy growth.

It is good to see such a full report from the foreign fields. The work in the regions beyond is steadily growing.

Adding together the totals of our literature sales for April, including magazines and books, gives a grand total of \$265,000. Let all take courage, and press forward.

N. Z. T.

### More Shipments to South America

RECENTLY we forwarded thirty-seven cases of books, weighing 7,520 pounds, to South America. Nearly three tons of this shipment will be landed on lighters at Mollendo, Peru, a surf-washed village on the western coast of South America; then it will be carried by railroad over the crest of the Andes to Lake Titicaca; thence by steamer across the lake, which is only two thousand feet lower than Pikes Peak. The continuation of the journey will be by rail into La Paz, in the heart of Bolivia, to Brother and Sister F. A. Stahl, who have been working there for some years. The remaining ten cases go to Valparaiso, Chile.

These shipments were largely made up of "Patriarchs and Prophets," "Coming King," "Steps to Christ," and illustrated tracts in the Spanish language. Verily, beams of light are entering the Neglected Continent.

H. H. HALL.

### The Value of Perseverance

"AND Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9: 62.

Very few young people appreciate how serious it is to start in Christian service, and then give it up. The one who does this is not only putting himself out of the kingdom of service here, but is also unfitting himself for the kingdom of God hereafter.

A young woman called on me the other day, and said she was unhappy, discouraged, and wanted help. I knew that she had just left school, and I had intended to see her, and learn why she had taken this step. She had started out to build a foundation for a career of usefulness, but had been unconsciously dropping a brick here and there, leaving a weak place in the structure, until finally she discovered that the structure was not worth the building. I per-

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
<b>Northern Union Conference</b>						
Iowa	4	274	113	\$ 345.75	\$ 817.45	\$ 301.50
Minnesota	7	281	103	192.15	45.00	96.60
North Dakota	2	107	59	170.75	252.37	308.35
South Dakota	6	555	184	551.35	243.00	820.50
Totals	19	1217	459	1260.00	1357.82	1526.95
<b>Pacific Union Conference</b>						
*California-Nevada	2	45	24	77.25	....	143.25
Arizona	1	111	107	325.00	733.55	38.25
Southern California	3	376	184	852.20	....	1149.50
Utah	....	....	....	....	....	....
*Central California	3	91	33	89.50	....	....
California Coast	6	493	131	413.00	....	....
Totals	15	1116	479	1756.95	733.55	1331.00
<b>North Pacific Union Conference</b>						
Western Washington	5	212	76	556.90	134.95	742.55
Upper Columbia	1	121	43	169.50	352.00	425.00
Western Oregon	2	66	15	102.30	420.25	200.00
Southern Idaho	2	178	33	164.55	....	90.00
Montana	3	188	69	177.10	15.00	75.00
Southern Oregon	8	386	185	736.10	....	....
Totals	21	1151	421	1906.45	922.20	1532.55
<b>Western Canadian Union Conference</b>						
Alberta	2	111	43	184.50	263.40	....
Manitoba	....	....	....	....	202.00	....
British Columbia	....	....	....	....	144.00	169.60
Saskatchewan	....	....	....	....	....	137.55
Totals	2	111	43	184.50	609.40	307.15
<b>Foreign Union Conferences and Missions</b>						
British	62	6307	2594	6213.08	5206.03	4904.09
Australasian	52	3395	1273	5489.62	4348.78	4047.21
South Africa	11	574	130	537.32	3047.58	494.87
India Mission	2	410	167	211.63	570.00	....
West German	138	14251	....	4125.50	3145.06	7176.45
East German	122	13035	....	3456.20	2848.53	....
Scandinavian	75	12307	7935	6417.05	4444.41	4241.68
Russian	32	....	....	2063.41	....	1216.98
Latin	10	1345	3539	470.88	1029.25	237.00
West Indian	....	....	....	651.85	4078.03	....
Brazil	10	1113	....	1115.51	576.97	....
South America	22	1202	681	2419.30	1044.77	....
Mexican Mission	11	733	443	959.24	903.65	541.27
Philippines	1	140	96	202.65	27.14	....
Levant Union	11	925	....	47.54	45.89	....
Korean	....	....	....	4.70	19.64	....
Totals, North American union conferences	....	....	....	\$39162.83	\$32706.66	\$32249.99
Totals, foreign union conferences and mission fields	....	....	....	34385.48	31335.73	22859.55
Grand totals	....	....	....	\$73548.31	\$64042.39	\$55109.54

**Comparative Summary**

	1906	1907	1908	1909	1910	1911
Jan. ....	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65
Feb. ....	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57
March ..	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56
April ...	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31
May ....	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58	....
June ....	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	....
July ....	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	....
August..	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73	....
Sept. ...	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	....
Oct. ....	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58	....
Nov. ...	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	....
Dec. ....	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	....
Totals,	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	\$848,690.83	.....

\* For one week.

sualed her to go back, gather up the and she left me with a new ambition in lost bricks as far as possible, and finish her soul. her building. On her knees before God If young men and women could realize she promised him that with his help she the awful blot they are placing upon would go through what she had started, their characters by quitting everything

they undertake, they would carry their tasks through to a successful completion, even though it took their very life-blood.

I once knew a young woman who had a habit of saying, as she dropped one task after another: "Well, that is not in my line. I was never cut out for that work." And so she let the opportunities pass, until one day she began to wonder if there was anything left that she really could do. Then she made the discovery that perseverance was the quality that she lacked. "He that shall endure unto the end, the same shall be saved." Mark 13:13.

Let us all follow the example of Paul the apostle: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

CAROLINE LOUISE CLOUGH.

**The Fire in Cristobal**

WHILE man is master of his surroundings, he can hardly realize his frailty and lack of power; but let the forces of nature, of which, under ordinary circumstances, he proudly considers himself master, rise up against him, and there is a speedy demonstration of his helplessness, and of the truth of the Bible statement that he is but "as the flower of the field."

In the recent calamity that befell our publishing-house in Cristobal, Panama, this truth was forcibly brought home to us, as our band of workers, with blanched faces and quivering lips, beheld, in absolute helplessness, the cruel flames leap upon, and reduce to ashes, our printing-plant, with its cylinder-press worth three thousand dollars; its job-press and other equipment; the office of the West Indian Union Conference, and all its supplies; the office of the West Caribbean Conference, with its quantities of books and Bibles, in both Spanish and English, for the canvassers in this field; and the four comfortable suites of rooms that provided comfortable homes for four families of workers.

At first we were mute as we looked at one another, and the first question our lips could frame was, "What does it mean?" We are still asking what it can mean, with our cause so needy, that God should permit us to suffer such a loss. But we are but children, and God is our Father, and no one can say to him, "What doest thou?" We remember his promises, and know that somewhere in it all there must be the working together for good.

The origin of the fire is not certainly known, but it is supposed to have started through the careless lighting of a coal-pot fire in the colored quarters in Colon; and there being a stiff breeze and low water-pressure, with the sun-baked wooden houses standing close together, the flames passed rapidly from one house to another, until seventy-five had been swept away, making more than three thousand persons homeless, and destroying seven lives and about eight hundred thousand dollars' worth of property.

We know that this loss means a call to deeper consecration and more decided and energetic efforts on the part of the workers; for God's work must not be hindered in its progress.

LILLIAN S. CONNERLY.

## Christian Liberty

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

Conducted by the Religious Liberty Department

K. C. RUSSELL - - - - - Secretary  
S. B. HORTON - - - - - Assistant Secretary

### The Johnston Sunday Bill Hearing

THE change which the last election made in the political complexion of the country is faithfully echoed in the various committees of Congress. Many new faces are seen on these committees, and faces with which we have grown familiar in past hearings were missing at the recent hearing on the Johnston Sunday bill.

To the Committee on Education and Labor, a subcommittee of the District Committee of the Senate, the Johnston Sunday bill for the District had been referred; and this committee granted a hearing on Wednesday, May 17, at twelve o'clock, noon. The face of Senator Johnston, the author of the bill, was the only one with which we had grown familiar at previous hearings. The committee consisted of Senator Works, of California (chairman); William P. Dillingham, of Vermont; Charles Curtis, of Kansas; Joseph F. Johnston, of Alabama; and Atlee Pomerene, of Ohio.

A goodly number who were opposed to the measure gathered in the District of Columbia committee-room at the appointed hour to listen to the arguments presented and the questions and answers elicited by the presentation of the protests.

The chairman announced that the hearing would cover one hour and three-quarters, and asked if there was any one present to speak in defense of the bill. No one responded. He then indicated that those opposed to the bill were at liberty to present their arguments.

#### Argument by Elder Russell

Elder K. C. Russell was the first speaker. After stating whom he represented, thanking the committee for granting the hearing, and declaring his belief that the framer of the bill was doubtless acting in what he considered to be the best interests of the community, Elder Russell said:—

"We wish to correct a few statements that have been made regarding the attitude of our people as a denomination. It has been repeatedly stated by the friends of this measure that we are in league with the saloon element and also with the picture-show interests. But as a people we stand for temperance, for the prohibition of the liquor traffic. We are opposed to the Sunday saloon and to the saloon on every day of the week, and we are not in league with the picture-show men. We are here to oppose this measure on principle, not only for our own selves, but, we believe, for every citizen of this country; because we believe that every citizen has a right to worship God according to the dictates of his own conscience, and to keep whatever day he chooses, or not to observe any if he does not choose to do so."

The Chairman: "Do you regard this as a bill affecting religious rights?"

Elder Russell: "Yes, sir; we believe it is a religious measure, and that the religious character of it is apparent."

The Chairman: "I ask the question because I had not so considered it."

Mr. Pomerene: "Suppose Monday had been selected instead of Sunday, would you object to the bill then?"

Elder Russell: "If it were to be observed as a religious day, yes."

Mr. Pomerene: "I do not understand that the bill provides it shall be observed as a religious day."

Mr. Johnston: "It not only does not provide that, but it excepts those who observe some other day as a day of rest."

Elder Russell: "It requires the *proper* observance of Sunday as a day of rest. Sunday is a religious institution, and the whole history of Sunday legislation shows it to be religious. The exemption clause states 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*."

A Senator: "That is out of respect for your position."

Elder Russell: "We appreciate that respect."

Senator Curtis: "It shows that Sunday is the day enjoined in the bill."

Elder Russell: "We are exempted upon the grounds that we are observing another day religiously, as this bill provides. The whole bill shows its religious character. It is therefore unconstitutional, being out of harmony with the First Amendment to the Constitution of the United States."

One of the senators desired to know what courts had upheld the contention that Sunday laws were unconstitutional. The speaker, not having a list of these at hand, could not give the desired information, but declared that the history of Sunday legislation from the beginning had testified to its religious character.

The Chairman: "That is because people choose to make it so, not because it is provided so in its very nature."

#### Origin of Sunday Legislation

Elder Russell: "All present Sunday laws are relics of the old Sunday law of Charles II. Sunday legislation began in 321 with Constantine's Sunday law, and you will notice—

Mr. Johnston: "Constantine's law was not the first. The ten commandments were the first Sabbath law."

Elder Russell: "The Author of the ten-commandment Sabbath law was the one who said: 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.' The Author of the Sabbath institution separates between religious and civil matters. The Sabbath rests upon the same basis as does the Lord's supper and baptism. They are all of a religious character. These latter, of course, we would not think of enforcing, yet there have been instances where government has enforced baptism. But to show that this is not a civil measure, it goes on to define what you shall do on that day. We have civil holidays, but I have never heard of an instance where the law prohibited labor on these days. A man is permitted on such days to do what he elects to do; but it is not so on Sunday. Sunday laws make it a crime to do certain kinds of work that are perfectly legitimate on other days of the week."

Elder Russell proceeded to show, then, the religious character of the old Sunday

law of Charles II, enacted in 1676, upon which all subsequent Sunday laws are based; also to show the glaring religious features of the first Sunday bill introduced by Senator Henry W. Blair, in 1888; and, further, how the bill under consideration partakes of the same nature. In answer to questions by Senator Pomerene, Elder Russell made it plain that this denomination stands uncompromisingly opposed to any Sunday legislation whatsoever.

In answer to the chairman's question as to why we objected to Sunday being protected by proper regulations, Elder Russell said: "The Sabbath pertains to the heart. We believe that those who religiously observe Sunday ought to refrain from anything of an objectionable character; but when shows, games, and sports are uncivil, they ought to be prohibited not merely on Sunday but on every day."

Senator Curtis: "They are closing the post-offices now on Sunday."

Elder Russell: "Yes, but it is not done by legislation; but when they ask the government to make a law to do it, then we object."

#### The Chairman Favors Sunday Laws

The chairman showed his willingness to see laws enacted for the more strict, compulsory observance of Sunday by declaring, when reference was made by the speaker to conditions in California, that "they play baseball there on Sunday, and do many other things that they ought not to do. I come from there myself." This gives a very clear idea of the senator's attitude toward Sunday-keeping, and it is an attitude which is very prevalent. It is this: That what ought not to be done on a Sabbath of divine appointment ought not to be done on Sunday; and those things that ought not to be done under these religious considerations ought to be prohibited by human law. The germ of a union of church and state is in such a position.

Briefly, the following points were made in the remainder of Elder Russell's argument:—

Sunday laws are not needed to protect religious gatherings. Laws sufficient for that purpose were long ago enacted.

The real purpose in the minds of Sunday-law promoters is that the people may be compelled to attend church.

The settlement of religious controversies can not be accomplished by majority vote.

The exemption clause in the bill proves its religious character, and the same power which put it there can withdraw it.

Such legislation opens the way for other religious legislation, and similar laws now in force have resulted in religious persecution in the United States. Where such laws exist, prejudiced persons make use of them to persecute observers of another day.

Congress has refused consistently for one hundred years to yield to the demand for such legislation.

The promoters of this legislation hope that by securing a national Sunday law, they will have better success in securing more stringent State Sunday laws and in enforcing those they already have.

#### Argument by Professor Prescott

The second opponent of the proposed law was Prof. W. W. Prescott. He said:—

"It seems to me that the issue is very



simple and plain. I understand the chairman to say that if this measure is religious in its nature, or if it infringes upon any religious rights, he would not be in favor of it. It seems to me best, therefore, to confine our attention quite closely to the very provisions of the bill, and to the principle involved in such legislation as the very bill before us. From my standpoint, any law that distinguishes Sunday from the other days of the week, necessarily does this because of the peculiar character of the day. The chairman has suggested that this bill might apply to Monday or some other day, but you recognize the fact that it never does. There is no case on record where any law was ever proposed requiring cessation from work or amusements on any other day than Sunday."

The Chairman: "Suppose it did — suppose it did specify Monday?"

Professor Prescott: "It would not be religious then, of course, because Monday is not religious; but the laws never do enforce any other day. The reason is because Sunday is generally observed as a day of rest and worship. But it seems quite impossible that there should be a law requiring abstinence from labor and sports permitted on other days unless there is something in the day. I have a word from the late Mr. Justice Brewer, of the United States Supreme Court, upon that point:—

#### Justice Brewer's Testimony

"It is true in many of the decisions this separation of the day [Sunday] is said to be authorized by the police power of the state, and exercised for purposes of health. At the same time, through a large majority of them there runs the thought of its being a religious day, consecrated by the commandment: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."—*The United States a Christian Nation,* pages 29, 30.

"In this statement Mr. Justice Brewer recognizes the fact that in the majority of cases there was yet found this idea that this was a religious day."

Senator Curtis: "What if this bill simply provided that it shall hereafter be unlawful for any circus to be held in the District of Columbia, or any theatrical performance or baseball game to be played on Sunday?"

Professor Prescott: "I should have to object to any provision that recognizes a distinction of days by the legislature. While we grant to every individual the right to select any day that he may choose for rest, yet my contention is that as soon as the legislature enters upon that field, making a distinction between days, it must necessarily have a religious idea in it somewhere. It is because of our religious make-up, and custom, and scruples. It is impossible to pass a law compelling some one to do or not to do something on that day if he does not choose, without—"

A Senator: "Do you believe that a man should be permitted to do anything he might choose to do on Sunday?"

Professor Prescott: "No, sir; but I should have the same laws applying to all days. What is uncivil or unseemly on one day is just as uncivil, just as unseemly, on another day."

#### Labor's Contention

Senator Johnston inquired whether we should not consider the rights of the thirty thousand laborers who declare that they are compelled to work seven days in the week.

Professor Prescott: "I should say that their claim is not well based. There are about one hundred thousand persons in this country who religiously observe the seventh day of the week. They ask for no legislation protecting them on that day, any more than on any other day. They have to take their own chances on securing employment. If they can not keep that day and keep their position, they lose their position. They have never made any request for a law protecting them in the observance of that day; and I might state that at a previous hearing, objection was made to the construction of buildings, that it interfered with religious worship. One of our churches is located on Twelfth Street, corner of M. An apartment house was erected next to that church; but religious worship was carried on in that house every seventh day. There was no suspension of work on that day, and we made no complaint and asked no special protection against it. That is our position, and that is the position which we consistently maintain in our own practise. Our position on the question of religious legislation, briefly stated, is this: The sphere for legislation is in civil matters only; and while I am heartily in favor of religion, it does not seem to me to be the proper sphere for legislation. That should be left wholly between man and God."

The Chairman: "As I understand it, you are contesting this legislation purely upon abstract principles, not because it infringes upon the rights of your people as religious people, but simply because you think there should be no legislation upon what pertains to religion?"

#### It Affects All Classes

Professor Prescott: "I should take the ground that this legislation takes away the religious right even of the one who observes the first day of the week as a religious day, for this reason: It is a matter that should be wholly voluntary. I am choosing to observe the seventh day; others choose to observe the first day of the week. That matter should be wholly voluntary, and every man be left where he can change his practise at any time, and where he will not be compelled by any power outside his own conscience to observe any day. The one who observes the first day of the week does it from conscientious scruples; but as soon as the legislature passes a law with reference to the observance of that day, it has changed that free will of his, and put compulsion upon it."

#### The Sunday Saloon Injected

Senator Pomerene: "Assuming that the people here were all Seventh-day Adventists, and that near your place of worship there were a lot of low-grade saloons keeping open, would you object to reaching that situation by legislation simply because it might be a recognition by the government of some day as a day of rest or a day of worship?"

Professor Prescott: "I should object to that legislation if it were to be applied to that one day only. I should apply it to all days. Even if one should conscientiously observe the first day of the week, any legislation which compels

him, as when a human law comes in and makes it compulsory upon him, takes away his freedom of choice. Now he is under compulsion of the legislature, and not a free citizen under God according to the light of his own conscience. The exemption clause to the first section of this bill reads, 'Provided, That persons who are members of a religious society who observe as a sabbath any other day of the week than Sunday,' etc.; 'if they observe as a sabbath one day in each seven as herein provided.' When this matter was before the Senate, an amendment was offered (Jan. 27, 1910) to strike out the word sabbath, and insert the words 'day of rest.'"

Professor Prescott read at this point the discussion between senators concerning this amendment, the quotation including the declaration of Senator Gallinger that the word sabbath ought to remain in the bill, and went on to say:—

"That statement by Mr. Gallinger makes it clear that the bill does not call simply for a day of rest, but for sabbath observance, and it would not serve the purpose of this bill, as now worded, for one to rest on some other day than Sunday. I am absolutely opposed to this class of legislation. This discussion marks the bill as a religious bill, and that is the real point at issue."

Senator Curtis: "That is the only point."

#### Infringes the Rights of All

The Chairman: "If it were a religious bill that infringed upon the rights of any man, I should be opposed to it."

Professor Prescott: "When this matter comes up in this way, it seems to enter into the field of religious discussion, into religious controversies. One must observe the day as a sabbath. I regard this bill—not in terms—as demanding sabbath observance. It requires at least an outward regard of a day, and that day is selected, as I understand it, because of its religious character."

Senator Johnston: "Do not you think you might as well say it is selected because every State in the Union except one has selected it?"

Professor Prescott: "I suppose it is selected for the same reason."

Senator Curtis: "But a circus parade on that day would be disagreeable."

Professor Prescott: "It would be disagreeable because the day is regarded as a religious day. It is always this day that is selected, and I suppose it is because of the nature of the day."

Senator Pomerene: "Because it is so generally observed—because that would satisfy more people."

Professor Prescott: "In view of all the history of the observance of the Sabbath, the underlying basis is because of the religious nature of the day. If the public health requires that men should rest one day in the week, the public health also requires that men should have sufficient sleep. That is just as important; and yet the legislature does not assume to direct when and how much men shall sleep; and so far as physical health is concerned, it is certainly of equal importance. The legislature does not direct men as to the number of times in the day they shall eat."

Senator Dillingham: "We forbid unnecessary noise at certain times, so that men can sleep."

Professor Prescott: "But that is very different from compelling men to sleep."

There is a marked difference between limiting the hours of labor and defining a legal day's work, and prohibiting a man from doing more than a legal day's work if he wishes to do it. When a man has finished his legal day's work, he can go home and do work for himself. This measure prohibits men from doing work for themselves.

"I thank the gentlemen for their attention, and shall now give way for others."

#### Dr. Kirk's Argument

Dr. H. C. Kirk, president of the Secular League of Washington, was the next speaker. He made the point that the bill was in the nature of unnecessary legislation. He had interviewed prominent men, officials of the city, and they had declared the regulations of the city ample to protect citizens in their rights on Sunday. The bill would cause confusion because of the fine distinctions between things permitted and things prohibited, and would bring hardship upon many of the poor, who, through the hot summer especially, must buy their provisions from day to day, and can not afford ice to carry them over Sunday. He also declared the bill religious in its nature; and while it exempted from its provisions those who observe religiously the seventh day, it made no provision for those who, like himself, were not members of any religious society, and therefore could not religiously observe any day. He stated that if this law simply provided that no man should be compelled to labor more than six consecutive days, he would be in favor of it.

#### Mr. Bradley's Argument

The last opponent of the bill was Mr. John D. Bradley, who presented a strong and unanswerable argument proving that the bill was religious in its nature; that the framer of the bill had urged it upon religious grounds; and that those who are most strongly championing its passage are those who believe the keeping of Sunday to be a religious obligation. Many quotations were given from the previous utterances of the author of the bill, showing unquestionably that the bill was indited by considerations of a religious character. He disposed likewise of the fallacy that the bill is presented out of consideration for the working man, and showed how, at the sacrifice of the rights of the laborer, it aimed to enforce upon all the observance of a religious ordinance. It preferred that they perform this religious act upon Sunday; but if not, then they must bow to it upon some other day of the week. "I respectfully submit to the committee," said the speaker, "that the twentieth century is not the time, and the capital of the republic of the United States is not the place, for the enactment and enforcement of such legislation."

Senator Curtis, of Kansas, proposed that, inasmuch as the time had come to close the hearing, another time be appointed for further consideration of the matter; but his suggestion was overruled. To a man, the committee seemed committed to the determination to enact some sort of Sunday law for the District. At the close of the hearing a formal, printed protest was presented to each member of the committee, setting forth specifically and briefly the position of Seventh-day Adventists in reference to such legislation, and outlining definitely the objectionable features of the bill.

Later a copy of this protest was sent to each senator in Congress, and a strong letter was written to each as a final remonstrance against such legislation.

#### Later Developments

The bill was favorably reported to the Senate on Monday, May 22, the recommendation being accompanied by a "Report" from the committee, in which the author of the bill used many expressions which prove all that its opponents contend for. This Report mentions Seventh-day Adventists as opposing the measure, and gives as one of their objections that the bill selects the first day of the week instead of the seventh. Of course, this is an utter misrepresentation of our position, and that point had been specifically noted in the hearing on the bill.

It may be of interest to state that about the time of the hearing the Presbyterian General Assembly was in session at Atlantic City, N. J., and some very uncomplimentary things were said there, and some rather drastic resolutions adopted, regarding Sunday-keeping, or the lack of it, in Washington. The Washington press took the matter up at once, editorially and otherwise, condemning Washington's accusers, and setting the city forth as a model one in the matter of Sunday observance. It was hoped that this, in view of the fact that there is no Sunday law in the District, might cause the legislators to see the important fact that a human law is not necessary to proper Sabbath observance.

As the matter stands now, the bill has been favorably reported to the Senate, is upon the calendar, and may be put upon its passage any day. On May 24 Senator Johnston attempted to have the bill called up and passed; but Senator Smoot, of Utah, objected. He stated that he had received a number of letters regarding this bill and desired time to consider the matter. Senator Johnston declared that the opponents of the measure had been given opportunity to be heard, and he urged the immediate consideration of the measure. Senator Smoot refused to yield, and the bill went over. C. M. SNOW.

#### Religious Liberty Notes

PETITION blanks and suggestive resolutions have been sent to the different conferences throughout the United States, and churches are now sending in their protests against religious legislation by the Sixty-second Congress.

To the brethren and sisters of Lansing, Mich., belongs the honor of placing before Congress the first memorial opposing the passage of the Johnston District Sunday bill (S. 237), through Hon. S. W. Smith, the congressman from that district.

A VERY significant statement was made by Representative Murray, of Boston, at a mass-meeting of the Catholic Holy Name Societies of the District of Columbia, held in Belasco theater, Sunday night, May 14. After speaking of the "wonderful growth of the Catholic Church in New England, where not so many years ago the Catholics were persecuted," he said: "To-day, there is hardly a law passed in the Massachusetts

Legislature without the Catholics first being consulted about it." It would be interesting to learn how many other legislatures are under the same church influence.

THE following news item appeared in the *Washington Herald* of May 15, 1911: "Captain P. J. Haltigan, the reading clerk of the House, announced that arrangements for field mass on the Monument Lot, Sunday, May 28, at 11:30 A. M., had been completed, and requested a large attendance. The mass will be given under the auspices of the Spanish-American war veterans; and President Taft, Cardinal Gibbons, and Papal Delegate Archbishop Falconio will be present." This is another illustration of Rome's attempt to secure the prestige and influence of the government in the pomp and pageantry of its public functions.

A FEW days ago a bill was introduced into the House of Representatives by Representative Pepper, of Iowa, "at the request of the Christian party," which provides that "the use of the decalogue and Jesus' rule shall be the standard measure for the laws and regulations of the government of the United States, regardless of sex, nationality, creed, and party, and that the united prayers and cooperation of all Christians and patriots are asked for the adoption and use of the Lord's standard nationally as an expression and example to the world." While this bill is regarded by the country as ludicrous, yet every Sunday bill, stripped of its superfluous verbiage, demands the same thing.

IN commenting, editorially, upon a murder case in which a woman shot her husband, and then gave herself up, telling the authorities that she had taken his life to save his soul, the *Washington Post* of May 11 says: "Soul salvation is a very important matter. There is a possibility, however, that the soul-savers may carry their efforts to an extreme. . . . Of course, Mrs. — might readily cite history for precedent, and that with a measure of success only too mournful. She mentions religion as the main impelling cause, and it is in that particular phase of human history that the calendar is crowded the closest. Catholics persecuted unto death the Protestants. Protestants, in turn, getting the upper hand, sent the Catholics to kingdom come with swift despatch. The Puritans fled from England to America that they might obtain religious freedom, and immediately proceeded to celebrate their liberty by driving Roger Williams into the wilderness, and whipping Quakers at the cart's tail — all in the name of religion. The crusader fought the Turk to the glory of God. The Moslem smote valiantly on the field of battle, and fell with a fierce smile on his lips. . . . John Calvin burned the body of his friend Servetus, in order to save Servetus's soul from eternal fires."

C. B. HAYNES.

"To know Christ it is not enough to know about him; the devils know about him, and tremble. The knowledge of Christ that saves from sin is not thought out but lived out."

# News and Miscellany

Notes and clippings from the daily and weekly press

—At Newark, Ohio, May 21, four persons composing one family were killed by the collision of their carriage with a passing train.

—As the result of a heavy wind-storm on the Oregon coast, the evening of May 21, sixteen lives are reported lost and several small boats shipwrecked.

—The District Committee, May 22, unanimously reported to the Senate the so-called Johnston Sunday bill, providing "for the proper observance of Sunday as a day of rest in the District of Columbia." The bill was placed on the calendar, and was called up for action May 24. Upon objection by Senator Smoot, it went over for future consideration.

—Work on raising the battle-ship "Maine," in the Havana harbor, has been progressing for some time. The coffer-dam around the wreck is practically completed. It is planned to pump the water out gradually. A party of engineers recommend that when the wreck is raised, it shall be stripped of all material of value, and the remains towed out to sea and sunk in deep water.

—Active preparation is going on in England for the coming coronation of King George V and Queen Mary. The ceremony proper will be held at Westminster Abbey. Only 7,000 persons will be able to witness it; but millions will gather to view the pageants and the procession through the city to historic old St. Paul. Every foot of space along the route will be occupied, prices for seats ranging from \$10 to \$125.

—In Paris, May 21, Henri Maurice Bertaux, the minister of war, was killed, and Antonie Ernest Monis, premier and minister of the interior, was seriously injured, as the result of an accident at the start of the Paris-to-Madrid aviation race. The aeroplane was caught in a current of air, and plunged into the crowd of onlookers with the results stated. On the same day at Odessa, Russia, an aeroplane fell into a crowd, injuring one hundred persons, of whom five were killed.

—A peace pact was signed between General Madero and the representatives of the federal government at Juarez, Mexico, May 21. This agreement involves the resignation of President Diaz, and also of Vice-President Corral. Señor Leon de la Barra, at present minister of foreign relations, will assume the power of the executive of the nation. A general election will be called in the near future. It is provided that troops in each state shall be disbanded in proportion as each state is restored to tranquillity. General Diaz, it is reported, will leave the country at an early date, and will spend several months in Europe. While peace has largely been restored in northern Mexico as the result of the treaty, advices from other sections of the country, particularly the southern part, show many uprisings, and that various insurgent parties are still carrying on warfare.

—The Chinese, it is claimed, are pioneers in the art of pottery, the rapidity with which they construct pots being marvelous. One man will mold two ten-inch pots in three minutes.

—Juvenile courts, which have proved of such value in dealing with youthful offenders in the United States, are soon to be introduced in France, if a bill introduced in the French Senate passes, as now seems probable.

—The United States government is planning to increase the size of the New York navy-yard by the purchase of five or six blocks adjoining it. The property is needed for the construction of large piers and other improvements which, it is expected, will cost upward of \$14,000,000.

—The case of Senator Lorimer, from Illinois, whose election to the United States Senate it was charged was secured by corruption, was considered at the last session of Congress, and by majority vote he was cleared from this imputation. As a result, however, of recent investigations made by the Illinois Senate, his case is again before the present Congress for action, and another inquiry will be made, investigating anew the charges of bribery in his election.

—What is called a free list bill has passed the House at Washington on a vote of 236 to 109. The Democrats voted solidly in favor of the measure, and the bill had the support of twenty-four Republican insurgents. More than 100 amendments were offered by the Republicans, all of which were defeated. The measure provides for the elimination of duties on agricultural implements, meats, and many other articles of common use. It was specially designed for the benefit of the agricultural classes.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1911

#### ATLANTIC UNION CONFERENCE

Connecticut, Norwich ..... 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

#### CENTRAL UNION CONFERENCE

Wyoming, Crawford, Neb. .... June 8-18  
 South Missouri, Springfield ..... Aug. 3-13  
 Colorado ..... Aug. 17-27  
 North Missouri ..... Aug. 24 to Sept. 3  
 West Kansas ..... Aug. 31 to Sept. 10  
 West Colorado ..... Sept. 14-24

#### 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. 7-17  
 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, Muskegon ..... 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

Western Washington, Seattle..... June 1-11  
 Western Oregon, Forest Grove.... June 8-18  
 Montana ..... June 15-25

#### SOUTHEASTERN UNION CONFERENCE

South Carolina ..... July 20-30  
 North Carolina, High Point ..... 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 (East), Vernon... June 7-11  
 Manitoba, Portage la Prairie, 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

Denmark, Aarhus ..... June 7-11

##### WEST GERMAN UNION CONFERENCE

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

##### GENERAL CONFERENCE COMMITTEE BIENNIAL COUNCIL

Friedensau, Germany ..... July 4-16

##### EAST GERMAN UNION MEETINGS

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

##### LATIN UNION CONFERENCE

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

##### BRITISH UNION CONFERENCE

North England ..... Aug. 3-8  
 Scotland ..... Aug. 10-13  
 Ireland ..... Aug. 17-29  
 Wales ..... Aug. 24-27  
 South England ..... Aug. 31 to Sept. 5

### Wyoming Conference

The fourth annual session of the Wyoming Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Crawford, Neb., June 8-18, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference at that time.

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

### 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*.



### Manitoba Conference

THE eighth annual session of the Manitoba Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Portage la Prairie, Manitoba, June 22 to July 2, 1911, for the purpose of electing the officers of the conference for the coming year, and transacting any other business that may come before the meeting. The first business meeting will be called at 9 A. M., Friday, June 23.

Delegates should be elected by the churches at once, and their names forwarded to the conference secretary. All who purchase railway tickets should secure a properly signed certificate showing that they have paid full fare to the place of the meeting. If one hundred of these certificates are secured, the holders will be entitled to free passage to their homes. This meeting ought to be the best camp-meeting ever held in the province. Let every one plan definitely to attend.

F. L. PERRY, *President*;  
A. H. BRIGHAM, *Secretary*.



### Meeting for Greater New York

THE time has come for another strong, united evangelistic campaign for Greater New York. Our efforts the coming summer should be attended with greater zeal and earnestness than ever in the past. Each year it becomes more difficult to work in the cities. The agents of moving-picture and other open-air shows are in the field, offering high rentals for the use of practically all vacant property that is advantageously located to attract the general public. Thus it is becoming difficult and expensive each year for us to secure tent sites.

Years ago we were told that everything would be placed to obstruct the way of the Lord's messengers; that we would be hedged in on the right hand and on the left; and that it would become more difficult all the time to spread the truth. That time has now come, and we must perseveringly press on to gain the victory.

In view of the tremendous responsibility that rests upon us to carry the truth to the unwarned millions in New York City, it has been thought best to plan for a joint meeting of all the churches in this conference Sabbath, June 3, at 10 A. M. The nature and object of this meeting should be, first of all, to consecrate ourselves to God, and receive the spiritual power that alone will fit us for the task before us.

The second object of this meeting will be to raise a large operating and expense fund to carry on our united tent efforts during the summer. Last year two thousand dollars was raised in special offerings to purchase new tents, seats, and lighting equipment. This year it will be necessary to raise a similar amount in order to carry on our aggressive work. It will be remembered that we are now sharing a portion of our tithe with the General Conference for needy mission fields; and thus we find that it will be necessary for us all to make greater personal sacrifices in order to carry forward the work at home.

Elder W. A. Spicer, of Washington, D. C., will attend this joint meeting, and possibly others from the General Conference will be present. This general rally should be one of the greatest meetings we have ever held in Greater New York. May God bless this effort to the furtherance of his work.

R. D. QUINN.

### Glendale Sanitarium Training-School for Missionary Nurses

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

We are now able to offer a strong course, in which an exceptionally large amount of valuable practical experience may be obtained. Our proximity to Los Angeles enables us to give our nurses a thorough training, each nurse spending some time in visiting nurse's work in this city. We desire to put at least twelve nurses into Los Angeles during the next few months to help do the work there that we are being called to do in all our large cities. We can do this, and more, if our young people will respond to this call. The training that we can offer is one which many of our young people, if not all, should have in order to prepare them for active missionary service as nurses, canvassers, and Bible workers.

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

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



### The "Gospel Sentinel"

#### A Wide-Awake Missionary Weekly

THE current number of this excellent paper will contain articles of great value to those desiring a suitable medium for reaching those unacquainted with our truth. Besides the regular articles, with studies on Revelation, Bible readings on doctrinal subjects and those of a practical nature, this issue will contain, as leaders, the following:—

"Consecration," by William M. Crothers.

"Success." Editorial. What is it—wealth, position, social influence? We believe it consists solely in obeying God.

"True Greatness." Selected.

"Baptizing Infants," by William M. Crothers. This time-honored custom faithfully and impartially treated from a Scriptural standpoint. Is it right to bind or obligate the child without its knowledge or consent?

The Editorial department will review current events, and make timely comment.

#### Prices

The subscription price is only seventy-five cents a year; and to those desiring to use the paper in clubs, it will be sent at the following rates: 5 or more copies to one address, one year; 30 cents each; 100 copies, one address, three months, \$7.50; 1,000 copies of one issue one address, \$7.50. Order through your tract society.



### Business Notices

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

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

#### Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

FOR SALE.—10 acres farm land; also two nice residences and  $2\frac{3}{4}$  acres good orchard. Desirable location  $1\frac{1}{2}$  miles from one of the most thriving little cities in Colorado. M. B. Cyphers, Delta, Colo.

WANTED.—To correspond with Sabbath-keeping broom-makers, to work in State of Washington. Tell what you know about broom-making in first letter; begin work in June. Address C. S. Stewart, 1914 Hyacinth St., St. Paul, Minn.

FOR SALE.—New crop extracted honey, very fine quality. Better honey than we sent out during the late scarcity of California honey. Price,  $7\frac{1}{2}$  cents a pound, in sixty-pound cans. Also ripe olives. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; five-gallon can, \$4.30; ten-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon;  $\frac{1}{2}$  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.

NOTICE.—Will all those who have read the story, "Shiloh, the Man of Sorrows," as published recently in the *Signs*, and who would be pleased to secure a copy, in case it is published in book form, kindly send their names and addresses to the author, Mrs. L. D. Avery-Stuttie, 1215 Vermont Ave., Lansing, Mich.?

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 can, \$3.50; four one-gallon cans, \$3.20. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Good Southern farm; seventy acres; half in woods and pasture; balance in variety of crops in excellent condition and cultivation; good garden and fruit; good markets. New house; good barns; fine spring of soft water. Stock and implements for sale. Immediate sale desired, as I am called to connect with our publishing work. Address, for full particulars, J. B. Greenwood, Greensboro, N. C.

## Obituaries

KRATER.—Died May 6, 1911, at Enola, Pa., Mrs. Sarah A. Krater, aged seventy-three years. Three years ago she accepted the third angel's message, and was baptized by Elder O. O. Bernstein, uniting with the Wilmington (Del.) church. She leaves six daughters and three sons to mourn. We give her up with the promise that she will come forth in the resurrection of the just, clad in robes of immortality. Interment was made at Huntington, Pa., a Methodist brother officiating.

MRS. J. C. FREELAND.

CORNWALL.—Mrs. Mary Cornwall was born in Denmark, Nov. 14, 1865, and died in Fresno, Cal., May 13, 1911, aged 45 years, 6 months, and 9 days. She was married in 1884 to Daniel Cornwall. To this union were born ten children, nine of whom are living. These, with the father and a number of friends and relatives, are left to mourn. Words of comfort were spoken by the writer, after which we laid our sister to rest in the Mountain View cemetery to await the call of the Life-giver.

J. W. RICH.

**OSGOOD.**—Mrs. Elizabeth Flora Osgood, wife of L. B. Osgood, died at her home in South Mt. Tabor, a suburb of Portland, Ore., April 17, 1911. Had she lived till the sixth of May, she would have been sixty-seven years of age. Sister Osgood was a firm believer in the truths of the third angel's message, having belonged to the Seventh-day Adventist Church for thirty-eight years. Seven children and her husband mourn the loss of a fond mother and a faithful wife. We laid her to rest to await the voice of the Life-giver.

A. M. DART.

**TEMPLE.**—Died in Richmond, Maine, May 5, 1911, Sister Kate V. Temple, aged seventy-six years and eleven months. She was the last one of the family of Deacon John Unberhind, the family by whom Brother White was often entertained while preaching the first angel's message in Richmond. She was converted when quite young. Forty years ago she heard the preaching of the third angel's message, and, with her mother, a number of her sisters, and a brother, began to keep the commandments of God. Sister Temple leaves her husband, one daughter, and other relatives, besides a large circle of friends, to mourn. The funeral services were conducted by the writer, assisted by the Methodist minister of this village. Text, Ps. 116:15.

S. J. HERSUM.

**PUTNAM.**—Lavinna L. Babcock was born in Cortland County, New York, Aug. 5, 1832, and died May 14, 1911, aged 78 years, 9 months, and 9 days. With her parents, she came to Illinois in 1846. She was married to Goyn M. Putnam, Sept. 14, 1848. To this union eight children were born, seven of whom, together with three brothers, two sisters, and other relatives and friends, are left to mourn. Mr. and Mrs. Putnam accepted the truths of the third angel's message in Illinois in 1858, and in 1888 they moved to Oregon. He died in 1902, and since that time she has lived with her son. She was a member of the Milton church twenty-three years. The funeral services were conducted by the writer, assisted by Elder A. J. Breed. Text, Rev. 14:13.

W. W. STEWARD.

**RITTER.**—Mrs. Sophia Ritter was born in Russia, Aug. 2, 1865, and died in Boulder, Colo., April 23, 1911, aged 45 years, 8 months, and 21 days. Jan. 27, 1884, she was married to John Ritter, at Sutton, Neb., to which union were born eleven children, ten of whom survive her. Twenty-six years ago she heard and accepted the third angel's message, and united with the Seventh-day Adventist church at Culbertson, Neb. Her faith in the message remained firm to the end. At the time of her death she held her membership at Lehigh, Kan. About six weeks before her death she came to Colorado. The funeral services were conducted by the writer, words of comfort being spoken from 1 Cor. 15:22-26 to relatives and friends in the United Brethren church at Niwot Cemetery.

H. A. AUFDERHAR.

**KING.**—Mrs. Mary King (*née* Moore) was born in Adams County, Pennsylvania, April 11, 1822, and died at the home of her daughter in Battle Creek, Mich., May 3, 1911, aged eighty-nine years and twenty-two days. In 1842 she was married to Adam Bixler, who died three years later. In 1847 she was married to Samuel King, and settled in Sandusky County, Ohio, where she lived till 1893, when she moved to Battle Creek. She was the mother of ten children, seven of whom survive her. Besides these, she was a faithful mother to the six children born to Mr. King by his first marriage. At the age of eleven she witnessed the shower of falling stars. In 1868 she heard Elder I. D. Van Horn lecture on the advent message, and gladly accepted the same as God's truth. She saw God's goodness in everything, and left a beautiful example of faith and trust in God. Her heart was ever full of praise to God. Words of comfort were spoken by the writer, who by her request accompanied the remains to Clyde, Ohio, where she was borne to her resting-place by two sons, two grandsons, and two sons-in-law.

H. W. MILLER.

**HUGHES.**—Died at her home in Fernandina, Fla., May 1, 1911, Sister Rachel Hughes, aged fifty-nine years. She was the oldest colored Seventh-day Adventist in Florida. For the last twenty-eight years she had been a faithful member of the Seventh-day Adventist Church. She was a woman of deep religious experience. Her husband, two sons, and many other relatives and friends, who find comfort in the thought of meeting her in the first resurrection, are left to mourn.

J. W. MANNS.

**BLAKE.**—Mrs. Mahudal C. Blake was born in Augusta Township, Northumberland Co., Pa., June 14, 1855, and fell asleep, May 3, 1911, aged 55 years, 10 months, and 19 days. At the age of thirteen, Sister Blake was converted. About 1896 Elders K. C. Russell and J. W. Raymond labored in the vicinity of Northumberland, and Brother and Sister Blake accepted the truth as held by this people. Sister Blake was buried from the Pine Grove Methodist church, May 7. She leaves a loving companion and two sons to mourn. Words of comfort were spoken by the writer, assisted by the pastor of the Methodist church.

L. E. SUFFICOL.

**EDWARDS.**—Elden Seward Edwards was born in Howard County, Indiana, Jan. 11, 1877, and died May 4, 1911, aged 34 years, 3 months, and 23 days. He was married to Minnie Z. McCoy, Dec. 24, 1901. He had been an almost constant sufferer for eight years. He was a conscientious Christian, always anxious that his example and influence should be right. He left us with the sweet evidence that he was accepted by our Heavenly Father, and we rejoice in the hope that we shall meet him when Jesus comes. He was laid to rest in the Kokomo cemetery. Words of comfort were spoken to a large congregation, by Elder U. S. Anderson.

\* \* \*

**STONE.**—Mrs. Mary Ann Stone, aged seventy-eight years and six months, was born in Jefferson County, New York, and lived with her only daughter at Oakdale, Cal. She accepted the truths of the third angel's message at a meeting held here five years ago by Elders C. M. Gardner and H. C. Basney. She was a kind-hearted, noble woman, beloved by all who knew her. Nearly her last words were spoken in our last quarterly meeting. She was taken ill in the meeting, and died in less than three hours. We hope to meet her in the resurrection morning. The funeral services were conducted by the writer, assisted by Elder C. M. Gardner.

M. C. ISRAEL.

**COLE.**—Died at the residence of his wife's parents in the township of Penfield, Calhoun Co., Mich., Feb. 5, 1911, Brother Plynn Fleming Cole. He was born in the township of Oneida, Eaton Co., Mich., Feb. 14, 1879, and had the lived eleven days more, would have entered upon his thirty-second year. He leaves his wife, his father, one sister, and many friends to mourn. He was the only son of Nelson and Elizabeth Cole. His religious experience was in the Seventh-day Adventist Church. Death had no fears for him; for his hope of eternal life was dearer than all the world. Remarks were made by Rev. Potter (Presbyterian), when he was laid to rest in the Battle Creek cemetery.

JENNIE BUTTS.

**MATTESON.**—Sarah A. Purdy was born at Elbridge, N. Y., June 24, 1829, and died at her home in Pierson, Mich., April 18, 1911. She was married to Geo. S. Matteson, of Rochester, N. Y., and with him moved to Barry County, Michigan, in 1855, locating about thirty miles from Battle Creek. Early in life she gave her heart to God. About 1894 her attention was first called to the fact that the seventh day of the week is the Sabbath of the Lord, and soon afterward she was baptized by Elder I. D. Van Horn. She fell asleep fully assured of being awakened at the first resurrection. She was laid to rest near her old home at Middleville, Mich. The funeral service was conducted by the writer, 1 Cor. 15:22, 23, being used by request.

J. M. HOYT.

**REEDER.**—John A. Reeder was born Oct. 8, 1846, near Columbus, Ohio, and died at Sanger, Cal., April 24, 1911. While Mr. Reeder was never actively identified with the Seventh-day Adventist Church, he was reared in that faith, his father, William Reeder, having been connected with the 1844 movement. He leaves a wife and an only child.

J. H. BEHRENS.

**UTTIN.**—Died at the home of her sister in South Lancaster, Mass., April 17, 1911, Sister Clara J. Uttin (*née* Davis), in the seventy-fifth year of her age. Early in life Sister Uttin was converted, and several years ago she accepted the truths of the third angel's message, being a member of the church in South Lancaster at the time of her death. The funeral was conducted by the writer from the church, April 19, and the remains laid to rest in the cemetery two miles in the country, to await the Life-giver's call.

E. E. GARDNER.

**PENNOYER.**—Mrs. Aletta Teeple Pennoyer was born in Plymouth, Mich., Nov. 20, 1829, and died at the home of her daughter at Portland, Ore., May 7, 1911. In her pioneer experiences in western Michigan, Mrs. Pennoyer learned the stable qualities of patience and perseverance, put beautifully into practise in her home life as a stepmother. Her success in this could be best appreciated if heard from the children themselves. She sought to bless others with the helpful lessons which she had learned in life's stern conflict. She leaves five children of her own. The funeral services were conducted by the writer, assisted by Elder G. W. Pettit.

A. M. DART.

**GREENLEAF.**—Wealthy Watrous was born in Pittsville, Ohio, April 1, 1836, and died at Charlotte, Mich., April 26, 1901. Converted when fourteen years old, she united with the Methodist Episcopal Church. Later she accepted present truth, and united with the Seventh-day Adventist church at Charlotte, of which she was a faithful member until her death; but for some years, on account of deafness, she was deprived of the benefits and pleasures of the services. In 1893 she was married to Mr. Greenleaf. Two sisters, a brother, three nephews, and a niece, with many friends, sorrow for her. She died at the home of her niece, Mrs. Bertha Lampman, with whom she lived and to whom she was a mother, and who says that her noble Christian life and influence can never be forgotten. The writer spoke of the resurrection, and the hope it gives the believer, from John 5:28, 29, to a large company of friends gathered at the funeral in the church at Charlotte. She is now resting till the Life-giver comes for his own.

E. W. WENSTER.

**MATTHEWS.**—Hannah Hartwell St. Luce was born in Antigua, West Indies, Sept. 11, 1879. In early childhood she was a member of the Anglican Church, but later she joined the Christian Mission. In 1905 she joined herself to the commandment-keeping people, and remained a consistent member until the day of her death. Feb. 25, 1906, she was united in marriage to Elder J. H. Matthews, to share his joys and sorrows in the gospel ministry. To them four children were born, who, with the bereaved husband, are left to mourn. Her father and two sisters also survive her. Shortly after their marriage they went to St. Thomas, where they labored for two years. Then they spent about two years laboring in St. Croix, but she always yearned for home, and last year they returned to Antigua. She was a loving, painstaking wife and mother, always devoted to her family, finding her chief joy in ministering to their wants. They will sadly miss her tender smile and patient care, yet they mourn not as those who have no hope, but look forward to a glad reunion, where death will be no more. The funeral was conducted April 17 by the writer, assisted by Elder P. Giddings. Words of comfort were spoken from 2 Cor. 1:3, 4, to a large company of sorrowing relatives and friends in the Seventh-day Adventist church at St. John, Antigua, and she was laid to rest to await the resurrection morning.

H. C. J. WALLEKER.





WASHINGTON, D. C., JUNE 1, 1911

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## Miscellaneous

ELDER J. H. EVANS is expected to reach the General Conference Committee biennial council in Europe over the trans-Siberian route, from Manchuria.

WE have received a copy of the "Bookmen's Convention Proceedings," a pamphlet of 175 pages, published by the Southern Publishing Association, and containing an excellent report of the bookmen's convention held in Nashville, January 17-23.

STIRRED by the call of need from the mission fields, and the lack of funds to enter the wide-open doors, a brother and his wife in Southern California have offered to send and support a missionary and his wife in China. That is a splendid gift for the needy Chinese field.

OUR workers abroad are sending in to the Mission Board reports and photographs from the mission fields for the next Harvest Ingathering number, which this year is to be brought out by the Pacific Press Publishing Association. These reports and pictures will register another year of the advance of the third angel's message among the nations and tongues of earth.

THE announcement of the next number of the *Protestant Magazine* will be found on the second page. This is a valuable number of a valuable publication.

LAST week Dr. T. J. Evans, medical superintendent of Loma Linda Sanitarium, spent several days in Washington. Dr. Evans will remain some weeks in the East in postgraduate work.

A NEW pamphlet comes to us from Elder R. W. Munson, of Java, East Indies. It is entitled, "Creation," and is printed in the Arabic Malay, the language of millions of Mohammedans in the East Indies.

WE were glad to greet in Washington Drs. Julia A. White and A. W. Truman, of the Loma Linda Medical College, who spent a few days with us on their way eastward to take some special postgraduate work during the summer. They bring a good report regarding the prosperity of the medical school.

LETTERS received from Elders A. G. Daniels and G. B. Thompson report an exceptionally smooth passage across the Atlantic. These brethren will attend the general meetings in Europe before the opening of the General Conference council. This council meeting of our European workers and leading workers from the United States will be a very important gathering. It should be remembered in our prayers.

THERE is now a missionary boat, a power cruiser, dedicated to the service of the advent message on the Alaskan coast. It is called the "Search-light." Brother Fred W. Temple, of Ketchikan, southern Alaska, being master and operator. He sends us a copy of a poster announcing: "The 'Search-light' has been designed and built for the Alaska Marine Missionary service, and will be held open for charter only until a small indebtedness standing against the boat has been paid off, after which she will enter upon her original duties."

LAST week Brother A. H. Mason connected with the Review and Herald Publishing Association as treasurer. For several years the association has felt the need of connecting with the office management additional assistance, particularly in this department, and it considers itself fortunate in securing Brother Mason for this position. This relieves Brother I. A. Ford of the double burden which he has carried during the past year, and enables him to devote his full energy to the management and promotion of the Book department.

THE Presbyterian General Assembly, in session at Atlantic City, recently made some severe criticisms of the manner in which Sunday was observed in the national capital. This has called forth considerable discussion through the newspapers of the city. While the District of Columbia is without a Sunday law, it is quite generally admitted that Sunday is observed in the national capital quite as carefully and decorously by the citizens as in cities possessing strict Sunday-closing ordinances.

SOME time ago a Holland religious paper, in Michigan, printed a series of attacks upon Seventh-day Adventists. This has given opportunity for Brethren Boersma and Hofstra, of New Jersey, to reply; and from translated extracts sent us by Brother Hofstra we see that a number of papers in this language have given space to the rejoinder, with disapproval of the spirit of the attacks. Thus many Hollanders in this country will have their attention drawn to the truths of this message.

IN the early spread of the gospel it was reserved for the lands of darkness to witness the mighty workings of God's power. We are beginning to see this repeated in connection with the closing gospel work. The report of Brother Miller in this number, of the way God is working upon hearts in the great Chinese empire, is but one indication of this. The fulness of time is come, when the message of the Lord's soon coming must go to all nations. God has gone out before us, and has prepared the soil for the reception of the seed. Let us earnestly follow the leadings of the Spirit, in order that we may take advantage of every opening providence.

ALL will read with much interest the report of the hearing of the Johnston Sunday bill, as given in the Christian Liberty department. Little by little, apparently slowly but nevertheless surely, do we see the elements strengthening and organizing for the final conflict, in fulfillment of the prophecy of Revelation 13. That which we accepted as a matter of faith years ago we now have plainly revealed before us. Every step in the progress of Sunday enforcement and church-and-state union should appeal to us as a confirmation of the prophecy of the Word, and as an earnest of the ultimate fulfillment of every prediction. We are living in a thrilling period of earth's history. Rapidly transpiring events on every side speak in no uncertain tones of the speedy coming of our blessed Lord. Even though the days be evil, let us rejoice in that they betoken coming deliverance, as the hours of darkness precede the breaking morn.