

The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., August 10, 1911

No. 32



The Power of Prayer

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!

We kneel — and all around us seems to lower;
We rise — and all, the distant and the near,
Stands forth in sunny outline brave and clear.
We kneel — how weak! we rise — how full of power!

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, while with us is prayer,
And joy and strength and courage are with Thee?

— *Archbishop Trench.*



Five Questions Answered

In the August-to-October
Protestant Magazine

JUST ISSUED

These five, and twenty-one other great and important questions relative to the conflict between true Protestantism and Roman Catholicism, are answered in this number:—

QUESTION ONE.—What is the significance of the public celebration on Sunday, May 28, 1911, "for the first time in American history," of the "sacrifice of the mass" upon government ground in Washington, D. C.?

QUESTION TWO.—What is the significance of the unusual honor bestowed upon Cardinal Gibbons, in Baltimore, Md., on June 6, 1911, by the political leaders of America?

QUESTION THREE.—What did a noted Roman Catholic diplomat in Europe confide to the American ambassador to the court of Germany, as his own views of the claim that the Pope of Rome is, and has been, "the world's greatest peacemaker"?

QUESTION FOUR.—Did Peter have a primacy of authority over the other apostles? What say the Bible and church history on this great question underlying the claims of the Pope to apostolic authority?

QUESTION FIVE.—Why was Baroness von Zedwitz, one of the founders of the Catholic University of America in Washington, D. C., compelled to repudiate Roman Catholicism, and espouse Protestantism anew?

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COVER PAGES.—The Original Principle of the Protestant Reformation—Our Theses—The Principle of Catholicism and the Protest Against It—The Demand of the Present Hour.

DOUBLE FRONTISPICE.—Two full-page photographs showing the priests and political leaders who attended the Roman Catholic field mass on the Washington Monument grounds, Sunday, May 28, 1911.

EDITORIALS.—A Form of Godliness—Difference Between Religion and Theology—Mystery, Not Mysticism—Revelation or Evolution—Making America Catholic (full account of the Catholic field mass in Washington, D. C.)—The "I-Am-It" Theology, an Illustration—Saved by Believing—An Ecclesiastical Thunderbolt (punishing American Catholic citizens by the Roman "interdict" in Portland, Me.)—Is the Papacy a Peacemaker? (views of a Roman Catholic diplomat).

GENERAL ARTICLES.—Growth of the Roman Church—The Dignity of the Priest (by Rev. P. Millet, a Jesuit)—The Privilege of Peter (second article by R. F. Littledale, LL. D., completely upsetting the Roman Catholic claims)—"The Double Doctrine of the Church of Rome" (why Baroness von Zedwitz left the Catholic Church—My Experience With Higher Criticism (by Prof. J. J. Reeve, of the Southwestern Baptist Theological Seminary).

NOTES AND EXTRACTS.—Rome "the Sole Support of Law and Order"—"Free Government" of the Papal States—Establishment of International Catholic Press Agency—Misrepresentations of Protestantism in Catholic Books—Misrepresenting Protestantism in the Philippines—Catholic Excuses for the Decay of Catholic Nations—"Leaders of the Nation Honor Prince of the Church" (account of the Baltimore celebration in honor of Cardinal Gibbons)—The Catholic Church as a Saver of Souls—Absolute Domination of the Pope Over Catholics.

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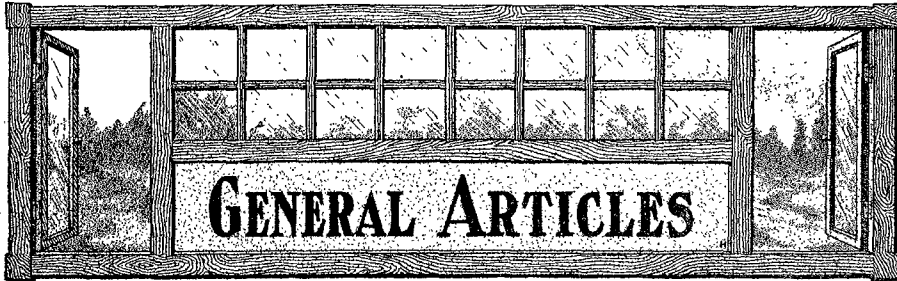
The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 10, 1911

No. 32



"They Remembered Not His Hand"¹

ALEXANDER RITCHIE

MY God, how glad thou makest me,
Whene'er thy Holy Word I take,
To learn of earth's nativity,
The story true thy Spirit spake!

I see the mighty orb of day
Rejoice each morn to run his race;
The moon, that nightly wends its way
Across the trackless realms of space.

I see the stars, whose diamond rays
Bedeck the sable crown of night;
The clouds, that sail their windy ways,
And meteors flashing fiery light.

I hear the thunder's solemn peal,
When lightnings give the signal flash;
The earthquake makes the earth to reel,
And seashores feel the ocean's lash.

And as I look and hear and feel,
I long to read the mystery,
To know the "cause"—undo the seal
That holds the cosmic history.

I search the scrolls of ancient lore,
The treasures of the Magian days,
To find among their classic store
The origin of nature's ways.

I urge my quest through endless rows
Of volumes modern, up-to-date;
I scan their theoretic prose,
But still an explanation wait.

And then, awearied with my quest
Among the myriad words of men,
I fly, like Noah's dove, to rest
Within the Ark of Truth again,—

Thy Holy Word,—which safely keeps
Its tenants in thy perfect peace
While tossing on life's stormy deeps;
'Tis there my doubts and wanderings
cease.

There, by the light of heavenly rays
Which shine divinely clear and fair,
In David's² God-breathed roundelays
I find the wondrous secret—there.

'Twas not by "means" of men's design
That sun and moon and stars ap-
peared;
But earth and sea, with plant and vine,
Were by a glorious hand upreared.

His hand spread out the molten sky,
His fingers wove Orion's bands,
His fists the mightiest winds defy,
And oceans lie within his hands.

And yet, though vast his heavenly dower
Of might, and skill, and wisdom be,
His love's as great as all his power,
And brought him down to Calvary.

Those glorious hands that made the sun,
The moon, the stars, the ground I
tread,
When sin had left me lost, undone,
Were bruised and mangled in my
stead.

O wondrous thought, beyond our ken!
The Lord of hosts by "dogs"³ as-
sailed;

O love beyond both tongue and pen!
The hands that guide the planets—
nailed.

But now those hands, which then were
tied,
Are stronger than they were before;
For Christ the Lord is glorified;
He lives to taste of death no more!

And on those wounded, tender palms
Are graven deep the names of those
Who seek from sin and its alarms,
Within the Saviour's arms, repose.

And when the tempted saint would
drown,
And feels he can not longer stand,
He is "not utterly cast down;"
The Lord upholds him with his hand.

And when affliction dims my sight,
And I am nearing Death's dark land,
"The entrance of thy Word gives light,"
For all "my times are in thy hand."

O Lord, upon my sinful heart
Display thy fingers' matchless skill,
Of thine own nature make me part,
And in me all thy law fulfil.

Then when thy perfect church shall be
"A crown of glory in thy hand,"
"A royal diadem" for thee,
O, may I then before thee stand!

Divine Wisdom

(Concluded)

MRS. E. G. WHITE

It is the humble in heart who receive the enlightenment of heaven, which is more precious than the boasted wisdom of the world. By faith in the Son of God a transformation takes place in the character. The child of wrath becomes the child of God. He passes from death unto life. The infinite sacrifice of the Son of God is a propitiation for the transgressions of the repenting sinner. He becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of God's law. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad.

It is the completeness of salvation that gives it its greatness. No man can measure or understand it by worldly wisdom. It may be contemplated with the most profound and concentrated study, but the mind loses itself in the untraceable majesty of its Author. The soul united with God in meditation of his unfathomable riches, is expanded, and becomes more capable of comprehending to a greater depth and height the glories of the plan of salvation. As the heart is converted to the truth, the work of transformation goes on. From day to day the Christian has an increased measure of understanding. In becoming a man of obedience to the word and will of God, his abilities develop and strengthen to comprehend, and to do, with increased skill and wisdom, the requirements of God. The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. After association with the

¹ Ps. 78:42. ² Ps. 95:4.

³ Ps. 22:16.

Son of God, the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the source of light and understanding. He who longed to be of service to the cause of Christ, has been so quickened by the life-giving rays of the Sun of Righteousness that he has been enabled to bear much fruit to the glory of God.

Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake. Those who desire to be all that God intended man should be in this life, should enter the school of Christ, and learn of him who is meek and lowly of heart.

But let no one imagine that we would discourage education, or put a low estimate upon the value of mental culture and discipline. God would have us students as long as we remain in this world, ever learning and bearing responsibility. We should be diligent and apt, and ready to teach others by precept and example that which we have learned; but no one should set himself as a critic to measure the usefulness and influence of his brother, who has had few advantages in obtaining book knowledge. He may be rich in a rare wisdom. He may have a practical education in the knowledge of the truth. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple."

It is not the mere reading of the Word, not a theoretical knowledge of the Scriptures, that gives this light and understanding to the simple. Had this been the case, Jesus would not have said to the Jews, "Ye know not the Scriptures, neither the power of God." The wisdom spoken of by the psalmist is that which is attained when the truth is opened to the mind and applied to the heart by the Spirit of God; when its principles are wrought into the character by a life of practical godliness.

Through a connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative, his judgment more balanced and far-seeing. His understanding, summoned to effort, has been exercised in contemplating exalted truths; and as he obtains heavenly knowledge, he better understands his own weakness, and grows in humility and faith.

It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory,

we are constantly directed to think and act in reference to the glory of God. The questions will arise, Will this do honor to Jesus? Will this be approved by him? Shall I be able to maintain my integrity if I enter into this arrangement? God will be made the counselor of the soul, and we shall be led into safe paths, and the will of God will be made the supreme guide of our lives. This is heavenly wisdom, imparted to the soul by the Father of light, and it makes the Christian, however humble, the light of the world.

◆ ◆ ◆ Saved to Serve

WORTHIE HARRIS HOLDEN

RESCUED from the foaming wave?
Rescued when a captive slave?
Rescued from the culprit's death,—
Pardon read with bated breath?
These and more did Christ for me,—
Pardoned, saved, and set me free!

Saved to seek some sinking soul,
Saved to tell "Christ makes me whole,"
Saved to live eternally
For the One who died for me!
Word or deed can ne'er repay
What I owe to Christ for aye.

O, 'tis joy with Christ to live!
Naught of bliss hath earth to give.
Love unbounded, life, and light
'Midst the world's cold, cheerless night,—
More than these is Christ to me
Now and to eternity!

Portland, Ore.

◆ ◆ ◆ Restoring the Erring

T. E. BOWEN

SINCE the Christian church began, difficulties have arisen among members, and trials have come in through some who were un consecrated. Before Pentecost was really over, "there arose a murmuring of the Grecians [believers] against the Hebrews, because their widows were neglected in the daily ministrations." As it was then, so it is now. In the daily ministrations of the church to-day, some one may unintentionally be neglected. Again, in their daily association, occasions often arise for little jars and misunderstandings to creep in between members, and these sometimes grow until serious trouble, causing real alienation and trial in the church, come of them.

In attempting to heal these difficulties, perplexity is often experienced in locating the wrong. If it be of long standing, usually both parties are implicated; for before a controversy progresses to any great length, each of the persons concerned is very likely to sin with his lips. Yet usually there is a wrong, a real offense, lying like an old ulcer at the root of a tooth, that is causing the difficulty.

In his last discourse, Stephen, relating the experience of Moses when a young man in Egypt, gives us a little light as to who usually is at fault in matters of this kind. He says: "The next day he [Moses] showed himself unto them [two Israelites] as they strove, and would have set them at one again, saying, Sirs,

ye are brethren; why do ye wrong one to another? But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?" Acts 7:26-28.

Here Moses was seeking, as a disinterested friend and brother, to bring reconciliation between two of his brethren. Very likely neither sought his help; but the inspired narrative says that the one who "did his neighbor wrong," thrust Moses away. In this instance, at least, the person unwilling to adjust the difficulty, and who thrust Moses away, was the one in the wrong; and usually this rule holds good.

But it should be understood that it is not in pressing the accusation, however plain the fault is found to be, that real reconciliation is effected. That comes in another way. It is by humble seeking of God and by personal confession of sin, that the real core of the difficulty is reached, and the breach is healed. This is the only road to permanent relief. Prayer, humble and sincere, will accomplish more than can be gained by seeking to point out the faults of the guilty one, and arraigning him in the name of justice before others. To expose the offender was Christ's last resort, and was done only after every other means had been exhausted and had failed. Remember his treatment of Judas the betrayer.

Nearly always the one offended against must be the one to go to the offender. And, too, Christ taught that he should go to him alone. Matt. 18:15. Do not think that by going once, your duty is done. Alone you may go again and again. It is only when he will not hear you that you are at liberty to open up the subject at all to another, if it be a personal matter.

The effort is to gain your brother, to rescue him from his wrong. Be ready all the way to acknowledge that you, too, may have erred. It is the wrongdoing, the sin, that each should seek to put away. Pray much in secret; also pray together. Magnify your own failings rather than those of your brother. Forgive freely whenever confession is made. Count every confession sincere, and hold it sacred. When this is done, God has opportunity to bring about glorious victories.

It is worth something to gain a brother, and it also costs something. This is why it is so valuable an acquirement. It can not be accomplished without real sacrifice. But it pays. One thus gained will cause your heart much joy; and the reconciliation will bring great joy to the hearts of the angels.

It may be you will have, to gain some such converts within your own church before God will entrust you with the responsibility of gaining those without the church. Let each ask himself, "Am I ready to go to my brother, that this difficulty may be healed? Or, am I in a position to thrust away him who comes to me seeking reconciliation?" Unless you occupy this position of being ready and willing to adjust any matter involv-

ing the experience of another member, can you really say that your heart is right toward God?

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."

Takoma Park, D. C.

The Practical Life

G. W. WHITE

"Go home to thy friends, and tell them how great things the Lord hath done for thee." Mark 5:19.

These are simple words, but they become wonderfully remarkable when we consider the circumstances in which they were spoken. The one to whom they were spoken was a man who had been exceeding fierce, and "had his dwelling among the tombs," "neither could any man tame him." His cure was as remarkable as his malady. Jesus passed by; and with one irresistible word the devils were cast out, and the man was healed.

Now, surely, we might reason thus: "The Lord will make much of this case. He will label this man as proof of his mighty power, convert him into a living witness, and take him with him wherever he goes." The man himself seems to have thought so; for he prayed that he might be permitted to remain with Jesus. He seems to have thought that his experience had lifted him out of the plane of the common life. But instead, the Lord met him with the words: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

Underlying this simple and direct command is a divine philosophy. In our daily life, we are vitally joined to our fellow men; and if we are to do them any good by the experience of conversion, it must be at the point where we meet them in actual, practical life. This is our place and our opportunity to make our lives tell for God and for our fellows.

We can easily see that some of the early Christians thought that following their conversion something marvelous would occur—that they expected to have a complete translation from their practical life. But the great apostle meets them with these forceful words: "Let every man, wherein he is called, therein abide with God." 1 Cor. 7:24. Your relation to your fellow beings, whether in the shop, in the market, in the home, or in the state, is the very point at which your new life is to gain access to the life of this great world; therefore, "go home to thy friends," and "let every man, wherein he is called, therein abide with God."

Multitudes To-day Are Puzzled

concerning the boundaries of the religious and the practical life. They are asking: "What is the due proportion of time and thought and affection to give

to each? How shall the duties of these separate lives be regulated? If I give myself to the secular life, how will it affect the spiritual, and vice versa? Have I time for both? or must one be given up in proportion as I devote myself to the other? If I am to exert spiritual power upon my fellow men, can I do so and remain in the midst of the activities and interests of practical life?" Now, the fountain from which all such questions spring is a total misunderstanding of our life.

We Have Not Two Lives, but One

Neither have we two sides to our life any more than a ray of light or a current of electricity has two sides. *We live*; that is all. But multitudes are saying, in act if not in word, My secular life lies yonder in the world. I go down there among earthly things and worldly men, and do about as everybody else does. I adopt the same principles and conduct, the same methods of work and business, and expect the same results. But when I want to be spiritual, when I want to make my spiritual life tell, I withdraw from the world, read my Bible, go to church, and pray and sing hymns. They expect no spiritual results from that secular life in the practical world, but look for large spiritual results from those who are retired, who read, pray, sing, and go to church. One might as well say, I do not expect to accomplish much for my fellow men by my waking, active life, but I do expect to make a tremendous stir by my dreams.

What Is the World to You and to Me?

Is it some great, vague realm of sin outside our own life and experience, where we may go and be worldly, and come up again religious?—No, indeed. The world to you and me, so far as our actual life is concerned, is just our own small circle of daily life. Now, that small circle is our point of contact with the great, busy, bustling world; and so far as you and I are concerned, we must operate upon the world at that point. If we succeed here, we succeed altogether; if we fail here, we fail altogether.

To illustrate: here is a humble, honorable carpenter. Now, the average Christian carpenter says to himself, "My secular life is yonder in my shop. There I work, and make and sell about as others, and follow the same principles and practises as the world. But my spiritual life lies in another place. I must go apart to do my praying, and to receive or impart spiritual nourishment." So we find him in church, in Sabbath-school, and in prayer-meeting looking after his spiritual interests; then he goes to his so-called other world, and there works, and makes, and sells as other men do, no better and no worse. But the Lord Jesus Christ meets this man in his so-called spiritual realm, and orders him off, saying: "Go home to thy friends," and Paul follows with the injunction, "Let every man, wherein he is called, therein abide with God."

You Are Joined to the Great World

at the point of your daily life. The principal part of your thought, time, and labor is expended at that one point; and if you are not spiritual there, if you fail to tell for God and righteousness there, you are a failure. There, in your daily occupation, you meet your fellow men, you have opportunity to speak the kind, helpful word, to give the warm, sincere hand-clasp, to extend brotherly sympathy and encouragement, or, it may be, to lend financial aid; and if you fail there, in these things, you fail altogether, and any fine talk you may bring to your fellow men about praying and reading and churchgoing, will be to them as chaff and dust. They will say: "Away with your religion! I needed a kind word, and you had none to give. I needed sympathy and encouragement, and you locked it in your stony heart. I needed a strong arm to lean upon for a little time, but yours was so full of selfishness as to have no place for me. I needed a friend, but with your cloak of self-righteousness drawn closely about you, you shunned me. I needed money with which to buy bread for my little ones, but you had none for me. *I needed you.* I had a right to expect and to demand help of you at the point where your life touched mine; but at that point you proved false, and you have lost your chance with me."

And in losing that chance, you lose the opportunity of making a spiritual impression upon, and of wielding a godly influence over, the world.

O, be careful when your life touches another! Be kind, be true-hearted, be Christlike; for as God is true, he will not suffer spiritual power to pass over anything less than that. It was in the practical life that the power of Christ was felt. He never touched a man except to do him good. No one ever appealed to him in vain. His arm of helpfulness never fails.

O, let us faithfully represent Jesus to the world! "Wherever we may be, Christ bids us take up the duty that presents itself. If this is in the home, work willingly and earnestly to make home a pleasant place. If you are a mother, train your children for Christ. This is as verily a work for God as is that of the minister in the pulpit. If your duty is in the kitchen, seek to be a perfect cook. If it is your work to till the soil, or to engage in any other trade or occupation, make a success of the present duty. Let God's people 'put on Christ,' and 'let every man, wherein he is called, therein abide with God.'"

Omaha, Neb.

Tracings of the Prophetic Gift—No. 14

Its Caricature in the Christian Age

J. O. CORLISS

PAUL (the little) was a prophet after the ancient order. He spoke by authority, given through visions of revelation from God. Gal. 1:12. By virtue of these he could confidently predict that from among the elders, or leaders of the

church, men would arise and speak of church relations in a distorted fashion, in order to draw disciples to themselves. Acts 20: 28-30. Under the same inspired direction, the semi-apostasy of the church was foretold, which was to open the door for a "man of sin" to assume the place of God to the dark-minded religionists of the time.

It will be remembered that in previous studies, men were found upon whom God bestowed the prophetic gift, to fit them to unveil his shrouded will to benighted minds. These were men of God's own choice, and were daily prompted in their duties by the indwelling of God's representative, the Holy Spirit.

But the individual introduced in the prophecy under consideration, is a "man of sin," rather than a "man of God," as were the prophets of old, and is said to exalt himself to that pinnacle where he can represent himself to be God. More than this, the "Wicked" one here presented comes to the front, only after the removal of a hindering cause known as the "mystery of iniquity." Call the latter what we will, it was a form of iniquitous religion in the first century, out of which was to emerge the "embezzler of power," called the man of sin. It is well known that the popular form of false religion in the first century was paganism.

As stated in a former study on this subject, during the last half of the second century, as the church relaxed its guiding hold upon prophetic teaching, the prophetic gift was shortly replaced by the episcopal order, under which government the attempt was made to suppress the many schisms then troubling the church. But the first Jerome was careful to say that "the bishops would do well to bear in mind that their office, with its involved authority over presbyters, was to be regarded rather as the result of custom and tradition than of divine appointment."

In another place, however, Jerome recognizes for the church the expediency and value of a central supreme authority, vested in a single individual. This expressed opinion evidently had much influence to shape future affairs.

After the fall of Jerusalem in A. D. 70, much of the high regard for religious ceremonies which had belonged to Jerusalem was transferred to Rome. Here the episcopal functions underwent a gradual change, until everything yielded to the suggestion of Jerome, just referred to. Perhaps that which did the most to hasten the final result was the creation in the church of the office of metropolitan. This dignity was destined to lift Christianity above the station of an obscure sect, where it rested under the suspicion of political disaffection, and by political affiliation with the empire give it wide-spread recognition.

The metropolies, or chief cities of the Roman provinces, were Antioch, Corinth, Ephesus, and Thessalonica, and these were chosen as the seats of the principal Christian churches outside of Rome itself. By this move Syria, Achaia, Asia, and

Macedonia became chief ecclesiastical centers. Later, when Constantine and his successors distributed the civil authority among the four patriarchates, subdivided into twelve "dioceses," the church at once modified its organization to correspond with the civil arrangement.

The Roman bishop thus was enabled to assume the authority of a metropolitan within his jurisdiction, as early as the first half of the third century, and that of a patriarch early in the fourth century. The removal of the imperial court from Rome to Constantinople, in a way constituted the former city "Nova Roma," that is, New Rome, and resulted in the exaltation of its patriarch. Imperial power having been removed, it was but a step to make the now ecclesiastical city the center of orthodoxy. The Arian controversy added its influence to the positive trend, and gave the bishop of Rome boldness to assume the proud position of protector of the orthodox faith.

Athanasius having been officially vindicated in his controversy with Arius, he visited Rome, where he remained for three years. His presence and exhortations, it is said, confirmed the pontiff still further in his policy, and from that time he assumed the right to define doctrine, as well as the functions of maintaining the true standard of faith against all abounding heresies. This, of course, established the canonical method, which required that the Roman See (one who sees, as the ancient seer) should be consulted in all cases of ecclesiastical procedure.

This was the establishment of papal supremacy. But in order universally to maintain this position, another official decision was necessary. To give authority to papal edicts rendered, it must be made to appear that the occupant of the papal chair holds his position as the vicar, or substitute, of Christ on the earth. Many years, and even centuries, were employed in perfecting this belief generally, but at the council of Florence, in the early part of the fifteenth century (1439), the question was settled once and for all in these words: "We define the holy apostolic see and the Roman pontiff to have primacy over the whole earth, and the Roman pontiff to be himself the successor of the blessed Peter, chief of the apostles, and the true vicar of Christ, and to exist as head of the whole church, and father and teacher of all Christians; and that to him, in the blessed Peter, our Lord Jesus Christ has committed full power of feeding, governing, and directing the universal church, even as is (also) contained both in the acts of the ecumenical councils and in the sacred canons."

There is the acknowledged authority of the Roman See—all the authority it can claim. Its sole authority rests on a human definition rendered in a subservient council held under the auspices of a Roman Pope, and doubtless for the very purpose mentioned at the council, and the ambition of the Papacy to maintain that authority was well known.

Each Pope, too, while claiming the prerogative voted to him by human assent, receives it, not by a special call from God, as did the seers and prophets of old, who stood as God's mouthpiece to men, but is chosen in secret conclave by men, largely actuated by political considerations.

But do the doctrines of the Papacy really put the head of that organization in the place of God to men? Are the adherents of that faith taught that the Pope is so certainly in the place of God that he does not err in doctrine? Are they not taught that it is a sin to question any doctrine or syllabus sent out from the head of their church? If so, may we not conclude that this power has taken advantage of the error of the early church in slighting the prophetic gift, and has assumed to fill the place that inspiration teaches should be held in the Christian church? We reserve the evidence on this point for the subject-matter of our next study.

Mountain View, Cal.

A Tragedy in Russia

A. SMITH

MANY years ago a nobleman in Russia was traveling with his family in winter. Part of the way the road lay through a dense, extensive forest, soon after entering which the distant howl of a wolf was heard, then another, and another, from different directions. Soon the howls became more numerous and nearer.

The horses were urged to their utmost speed; but still the wolves gained on them, and soon could be seen following the sleigh. Article after article of wrappings was thrown out, each serving to check the wolves for a moment while they quarreled and fought over it.

Soon the ferocious animals drew very near, and it was seen that they were making an attempt to flank the horses, succeeding in which, all would have been lost. Quickly taking in the situation, the faithful driver handed the reins to his master, saying, "Take care of my wife and children," and plunged off the sleigh into the snow. While the wolves were fighting over and devouring his body, the team succeeded in reaching a farmhouse, and the family was saved.

Saved—but at what cost! Ever afterward that Russian lord, his wife, and his children owed, under God, every breath they drew, every blessing and joy of life, to the driver who had given his life to savage beasts for them.

Even so in Christ "we live, and move, and have our being." Acts 17: 28. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5: 8. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5: 15.

Grandville, Mich.

"No man with malice in his heart can enter the kingdom of heaven."



Paradise Restored

CALVIN GREEN

O PARADISE! Thou blest abode!
Within thy gates what joy awaits
The saints of God!
Life's crystal waters freely flow,
Celestial breezes gently blow,
While on thy plains of living green
Lions and playful lambs are seen.

O paradise! how sweet to rest
Within thy bowers, amid thy flowers,
With all the blest!
The lame shall leap, the deaf shall hear,
The dumb shall sing in anthems clear,
While lovely birds in sweetest lays
Prolong the notes of endless praise.

On thy fair plains, O paradise!
No drifting snow, no fierce winds blow,
Nor tempests rise.
No palsied limbs, no weary feet
Within thy sacred, calm retreat;
No sightless eye, no anxious care,
Since Eden blooms forever there.

O paradise! what joy sublime!
No grief, no fears, no cause for tears
In that fair clime;
For sin's dark curse shall be no more,
But truth shall reign from shore to shore.
Transporting thought—no death, no
tomb,
When paradise again shall bloom!

O paradise! thou home of God!
Thy vast domains, thy fertile plains
How wondrous broad!
Within thy spicy gardens rare
Ambrosial fruits of Canaan fair
Delight the senses, charm the soul,
Long as eternal ages roll.

Sweet paradise! thou blest abode!
Within thy gates what joy awaits
The saints of God!
For there, beyond the cold, dark tide,
The mighty host, the glorified,
With harp and tongue shall praise the
Lord
In blissful paradise restored.

Hebron, Wis.

True Foods and Emergency Foods

G. B. STARR

TRUE food, that provided by the Creator for all the creatures of his vast creation, contains just the elements essential for the supply of energy, waste, and repair; the complete and harmonious building up of all the body processes.

True food does not walk about and so expend energy, but it grows standing still, or waving only in the breeze, receiving from sun, and air, and earth, and storing up energy and heat for man and animal to break up and use.

Man and animal and all organized life are dependent upon the products of the earth—fruits, grains, nuts, vegetables, and grasses—for nourishment and all

energy supply; there is positively no other original supply; all foods must be made from this storehouse.

True food contains no poison. It is impossible to conceive of a loving and benevolent Creator providing for the sustenance of his children and other creatures anything that would harm them in any way, causing either sickness or pain. No true food substances, in their natural and healthy condition, contain anything that would in any way interfere with the delicate working of the intricate body machinery. Poisons could be introduced only by an enemy.

The flesh of animal or fowl, in the light of science, can be regarded only as emergency food, to be used only when true food is not obtainable. The flesh of animal or fowl contains only the remnant of energy and food elements and nutrition originally obtained from the grains, which the animal has not used up in its own vital functions. This remnant of energy amounts to twenty-eight per cent to the one hundred parts of flesh food eaten. In the grains the percentage is eighty-eight to the one hundred parts, with twelve parts of waste matter; thus it is seen that the animal has used up sixty per cent of the original energy stored. This is exactly as intended by the Creator. The animal was created to be the servant of man. His muscles were made for work, and not for food. When eating flesh, we are eating muscle and nerve-fiber, mingled with veins and arteries, broken-down tissue, carbonic acid, and uric acid. Thus remnants of food elements are mingled with seventy-two parts of waste matter, much of it decidedly poisonous and destructive to life, and positively injurious and obstructive to the delicate working of the body machinery. Certainly this is not true food.

It is an error to imagine that by eating the flesh of a strong ox, man may obtain strength. It is true that by eating the same grains that the ox eats, man may obtain strength.

People *feel* stronger after eating flesh because it is a rapidly burning fuel, and, like oil or pine, produces a quick and flashy fire, from which immediate but not lasting effects are obtained. Flesh is also stimulating because of the presence of the large amount of waste and poisonous matter, which the body recognizes and puts forth energy to expel rapidly. This effort on the part of nature to rid herself of poison is mistaken for real energy, the same as it is when tea, coffee, cocoa, and alcohol are taken. The body temperature is raised from 98½° to 99½° or 100° in ten or fifteen minutes after a meal of flesh.

True food is beautiful to the sight, is pleasant to handle, is inviting to the most delicate person, and when the taste is natural, is most agreeable to the taste-buds, as seen in the choice of foods made by children and most animals.

Flesh is unpleasant to the sight, disagreeable to handle, and repulsive to the unperverted taste or smell. Nature's storehouse furnishes an abundance for all the human family without the taking of a single life of bird or beast for food, except under emergency conditions.

Melrose, Mass.



The Duty of Forgetting

It is nearly as important to forget as it is to remember. The apostle says, "Forgetting those things which are behind." May we forget?—Yes; but as it requires an effort to remember, so it requires an honest effort to forget. We should dismiss from the mind all the vile things which have found lodgment there. Open the cage, and let the unclean birds fly away. But they will not go? Then give the cage away. Turn over the memory to the Lord Jesus, let him have his way, and he will make a clean sweep. Let the stronger man in, and he will bind the strong man, and cast him out. One may have his mind so full of Christ and his love and life that base things will take their departure.

We must not overstate a matter. The truth may suffer from exaggeration. Let us not claim more than the facts will warrant. But we may be well assured that our Lord can so charm any soul with his beauty and loveliness that all vile things will lose their hold. We all know that a man can easily forget one pleasure when he is introduced to another which is sweeter. You can forget one companion when you become thoroughly acquainted with another who fills your heart and mind. So we can forget the leeks and onions of Egypt when we have tasted the milk and honey of Canaan. Cast out the vile by making way for the pure.

Forget injuries. Forget the faults of neighbors, and the injustice they have inflicted on you. Forget old grudges and strifes. This is a national obligation. There is a national as well as an individual memory. What is memory?—A record of the past. What is history?—A record of the past. The one is national, the other individual. The one is written with a pen, the other on the tablet of memory. Writing history is a means of perpetuating the memory of the fathers and their patriotic and heroic deeds. By monuments and statues we seek to hand down to future generations, and keep fresh in our own minds, the lives and names of men who have done something for their generation. But it is also a national duty to forget.

In almost every war there is a favorite war-cry. "Remember the 'Maine,'" is still fresh in mind. Whatever good purpose that cry may have served at one time, awakening enthusiasm and patriotism, it is quite certain that this sort of

remembering may be overdone, and it has been overdone. Some people would continue to remember the "Maine" too long. It is well to forget the "Maine." Our country will do well to forget the strife between the States which raged fifty years ago. He is no true friend of his country who will fan the flames of hate. We have a great future before us; but if we are to realize it in all its fulness, we must have the courage and good sense to forget many things.

Bury all strife and hate so deep that they can never have a resurrection. Forget mistakes and blunders. One is weakened by brooding over his mistakes. If our errors have any place, let it be to inspire us to more heroic, intelligent, and thoughtful labors in the time to come.—*Selected.*

◆ ◆ ◆ Self-Control

It is impossible to say that one quality of character is more necessary than another, since all are independent. Self-respect, perseverance, individuality, trustfulness, patience, sympathy, self-control, judgment, all are dependent upon one another, and all are necessary attributes of a well-rounded character. Without self-control, however, the accomplishment of developing other qualities is impossible. Self-control is obedience of all the qualities, either mental, moral, or physical, to the supremacy of the will,—power of will over all inclinations, temptations, and impulses; intelligent superintendence of the spiritual over the animal nature.

Self-control, more than almost any other quality of character, is less likely to be a natural gift or to be acquired without long and grievous experience. It is, therefore, one that needs to be, above all others, developed in the child by judicious training.

Those children who are by nature or inheritance of a nervous temperament are less likely to be self-controlled than others, and will be hard to train. Also the child of keen sensibilities and sympathetic nature will be less easily controlled than the phlegmatic child.

Punishment is sometimes thought to be a highway to self-control, but it is more often a source of humiliation, lessening the child's respect for himself, and consequently his control of himself. The nervous, high-strung, strong-willed, temperamental child will need the strongest lessons in self-control, but he also needs most judicious and delicate handling. He must be dealt with calmly, cheerfully, and by a steady hand. Excitement, anger, scolding, will only increase his agitation, and lessen his control of his own nerves and will. He should be diverted instead of punished. He should be surrounded with a placid, restful, soothing atmosphere. A nervous, excitable, irritable parent, teacher, or guardian can never help an excitable, nervous child to gain control of himself.

Self-control, like self-respect, must be early inculcated into the childish character. He must be taught that to cry for whatever he wants is the surest way not to get it.

"Self-control," says Charlotte Perkins Gilman, in her excellent book "Concerning Children," "can be taught a child by gently graduated exercise, so that he shall come calmly into his first kingdom, and exercise this normal power without self-consciousness."

The child should be taught that there are better ways of acquiring an end than by direct opposition. And here, as in every other instance, the parent must first learn the lesson. A mother or a father who loses control of herself or himself, whose voice rises excitedly at the first encounter, can never hope to teach a child control of himself. It is example, example, example! What a man sows, that shall he also reap. Give, and it shall be given to you again, no matter what it is.

Control yourself, and you can control your child. "Keep your voice low," and your child will not shout. Never get nervous, or say nervous, and you will be far less likely to have nervous children.

Suggest control to all with whom you come in contact.

Controlling a child by the "don't" method will never teach him control of himself. You can restrict his will, but this is not the subject. Bend his will toward the right direction. Don't wet-blanket his efforts, no matter how ineffectual they may seem to you. So long as he is going to harm neither himself nor others, let him alone. When you see that he is, suggest other occupation and amusement—divert his attention from the wrong channel into the right.

Dissension in the home atmosphere, discord, quarreling, irritability, fretting, nagging, scolding, disputing, whether between adults or children, is bound to breed discord, discontent, impatience. Example! Example! Example! What you are, your children are bound to be; and this is true of the infant in its cradle as well as of the adult. It is susceptible to impression, and its plastic mind receives the imprint of your example only to breathe it forth again at the first occasion.—*Della T. Lutes, in American Motherhood.*

◆ ◆ ◆ Good Health and Good Sense

Is it not strange how little attention people pay to the greatest of all blessings—health?

Tell a man his house has a defective flue and is likely to catch fire and burn down, and off he rushes to get a man to fix it. But tell him he is drinking too much coffee at his meals, swallowing his food without chewing it, or using too much tobacco, and he will laugh at you, and say it has never hurt him yet, and he reckons it won't. But it will hurt him, sooner or later. Nature is sometimes very lenient in enforcing her laws; but there will come a time when the penalty for their violation must be paid.

The boy who carelessly forms the cigarette habit may not feel the ill effects for a while; but the day will come when the shattered nerves, the lusterless eye, and the "tobacco heart" will

convince him all too plainly of the awful mistake he has made.

The man who allows himself to become addicted to the use of spirituous liquors may think he is doing himself no harm, but the day finally dawns when he realizes what it means to have an inflamed stomach, a diseased liver, and a craving that can not be satisfied.

But liquor and tobacco are not the only evils one must shun in the preservation of health. Many ills are brought upon us by rapid eating; drinking tea, coffee, milk, iced tea, etc., with our meals; eating hurriedly; eating when excited, tired, or angry; loading our stomachs with useless and unnecessary pies, cakes, puddings, and other desserts; using milk and sugar at the same meal (causing fermentation), or milk upon acid fruits (producing hard curds); eating late at night or between meals. These and many other things are done; and when the pains come,—as come they must,—we wonder what causes us to suffer.

These things are not always the result of ignorance. People know better, but they don't like to deny themselves the things that tickle their palates. They go right ahead drinking two or three glasses of iced tea at a meal, when they know full well it means a visit of the family physician to their home.

Recently I heard two girls talking. One remarked: "I had seven ice-cream sodas this afternoon; how many have you had?" Her companion replied: "O, I beat you; I had eight."

Ice-cream soda is simply a palate-tickler; it contains nothing to replace worn-out tissue, supply nerve-force, or build up strength. If girls expect to build strong bodies on ice-cream soda, they will sooner or later realize their mistake. What girls and boys need is plenty of good, wholesome food, thoroughly masticated, plenty of pure water between meals, and lots of time outdoors, with head erect and shoulders thrown back.

Dr. Baker, of Baltimore, says physical weakness is a crime, either your own crime or that of your ancestors. The country to-day is in sore need of men and women of strength,—men and women with strong bodies, strong minds, well-developed muscles, and plenty of rich red blood,—individuals whose systems are so fortified with strength and energy that disease germs turn from them in disgust, finding no soil in which to breed, no place to start a colony.

Good health, clear eyes, a rosy complexion, steady nerves, and fine digestion are within your grasp—all you have to do is to observe a few of the laws of nature.—*F. R. Birdsall, in Yazoo Sentinel.*

◆ ◆ ◆
It is a stupid thing to go on doing anything after the inspiration and joy and human profit have quite gone out of the doing. Life is simply what we get out of it, and it is a great pity to cheapen so magnificent a gift.—*C. Hanford Henderson.*



WASHINGTON, D. C., AUGUST 10, 1911

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

Editorial

Be Ye Reconciled

THE ministry of Christ and his followers in this world is primarily a ministry of reconciliation. Satan's work misrepresented God before all his creatures, and they who harbored the misrepresentation were bound to become estranged from God. If angels in heaven went down into doubt and disloyalty under the fire of Satan's accusations, it is not surprising that human beings should fall before the same onslaught. Angels fell, and men fell; sin was born in earth as well as in heaven, and its progeny has peopled every corner of the globe.

Sin has so wrought upon the spiritual eyesight of mankind as to produce true spiritual myopia, and man sees God and his dealings and purposes as the near-sighted individual sees distant objects with the natural eye—blurred, indistinct, and distorted. When the eye distorts the image of the object looked at, the individual is unable rightly to judge the object, or to form a correct conception of its characteristics. A veil is virtually hung between the eye and the object, and the vision is never clear.

That is what sin has done for man. His vision of God and his character is a blurred and distorted one. It misrepresents God to him, and he misrepresents God to others. He sees things which he regards as unlovely and hateful. He feels that he can not love what he sees, and he turns from it to look upon something nearer at hand, something that is made to appear to him better than it is. That is self and its immediate interests; and Satan holds self so close to man's eyes that he can see nothing else that looks so beautiful, for he sees everything else distorted and out of proportion.

That spiritual myopia is the result of sin, and the misrepresentation of God and his attributes follows as a natural result; and the natural result of that again is alienation from God. That must

go on until the universe is wrecked, unless a remedy is found. The remedy was found—a ministry of reconciliation through humiliation and sacrifice. The principles in that warfare are sharply contrasted. On the one hand, it is self and its apparent interests against everything visible and invisible, even the perpetuity of the kingdom of the omnipotent and all-righteous One. On the other hand, it is the utter and complete forgetting and sacrificing of self for the good of that kingdom and each and all of its subjects. The one is the ministry of self, dissension, and hatred; the other is the ministry of sacrifice, reconciliation, and love. Jesus Christ came as that sacrifice, that minister of reconciliation, that exemplification of the love of God. To the eyes blurred by sin, he would give that divine eye-salve which would enable them to see the loveliness of the character of God. To those who had learned to hate and to distrust the purposes of God, he would bring a revelation of God that would win the hearts of many, and leave all without excuse for continuing to hate and distrust, for refusing to be reconciled to the Author of their being. And his life of sacrifice—sacrifice of all that could be sacrificed, even life itself—was to be a perpetual example to his followers in their ministry, and a perpetual object-lesson to the world of the contrast between the principles of the kingdom of light and the principles of the kingdom of darkness.

The principles of the kingdom of darkness brought in selfishness; selfishness engendered strife, hatred, murder, and every other evil thing. How appropriate, then, that when the angels announced the birth of the One who was to be the great Reconciler, they should also have announced, "On earth peace, good will to men"! The principles of the kingdom of light bring peace to displace the discords and strifes of this world; and it was the business of Christ, and is the business of the Christian, so to represent God to the world that men will understand that God's thoughts toward them are thoughts of good, and not of evil. "Good will to men" expresses the attitude of heaven toward humanity. That fact was demonstrated for all time when heaven sent its representative to earth to live a life of service for humanity, and to die in man's place that man might be freed from the condemnation of the broken law.

"Be ye reconciled to God," has been the message from the time of Adam to our time, and will be the major cord in the message to the last generation of men upon this earth. "Turn ye, turn ye from your evil ways; for why will ye die?"

c. m. s.

Proper Sabbath Observance

WE need continually to be on guard lest the spirit of the world enter the church. We must hold aloft the banner of truth, and let the light shine forth in clear, distinct rays. The church of God in the past has made shipwreck of its faith and experience because it has lowered its ideals and standards to meet the measure of the world's thought and action. By so doing it has become more popular, but the vital power of godliness has been lost, and the great Christian church to-day is weak in consequence of this spirit of compromise and worldly fellowship.

If the Seventh-day Adventist Church follows in the same path, it will reach the same unfortunate condition. But the standard of truth in the church can be held, and the power of vital godliness maintained, only as each individual member making up the church preserves his living connection with Heaven. The church drifts as the individual membership drifts. The source of spiritual power in the church is the power in individual experience; hence back of the church life must be considered the family life and the individual life. We as a church shall be able to hold forth the word of truth in the power and demonstration of its spirit to the extent, and to the extent only, that that truth works with power in our own lives.

To this church has been given, for all the world, a message of reform regarding the Sabbath of the Lord. The Bible arguments which we present can not be gainsaid nor refuted; but after all, these will fail largely in producing results unless by our own lives we demonstrate our faith in the perpetuity and sanctity of the Sabbath institution. If we observe the Sabbath of the Lord as a great many observe Sunday, making it merely a day of rest from physical labor, the effect on others can only be to deaden the power of the truth which we seek to represent.

The Sabbath should not be a day in which we seek our own pleasure, or follow our own ways, or speak our own words. Isa. 58:13. The Sabbath should not be made a day of gossiping, or even of social visiting. By too many its sacred hours are employed in such ways as these. It is proper to call on our brethren and sisters, provided we do it for the purpose of Christian conversation. Visits to the sick and suffering are certainly appropriate, but we should be careful that these occasions are employed in a way befitting the character of the day on which they are made. It is so easy to permit the standard to be lowered, to allow the conversation to be directed into channels not only of no value, but positively injurious to the

spiritual life, that we should be continually on our guard.

Every week, as God's rest day comes round, it should be hailed with delight, as a day in which may be found spiritual rest as well as physical rest. The affairs in the home and in the personal life should be so regulated that all work shall be accomplished, or unfinished work be laid aside, before the day begins. The Sabbath should be welcomed with songs of praise, with prayer, and with the study of the Word. What an influence goes forth from the home when the Sabbath is thus made an honored guest! With what pleasure does Heaven look down upon such a scene as this!

During the Sabbath hours the needs of the children should especially be borne in mind. It should not be required that they sit noiselessly all day in thought or study. The older members of the family should seek to enter into their experience. A walk through the green fields or in the woods, pointing their young minds through nature to nature's great God, and drawing lessons from the material universe which will direct the mind to the world to come; reading to them some helpful religious book, uniting in Bible study with them in new and unique ways suited to their capabilities, relating to them incidents in the experiences of God's people,—in these and many other ways which active minds may suggest, may the Sabbath of the Lord be made a day of delight to the younger members of the household of faith.

We need as a people to return to a simplicity of Sabbath observance. Without rigorness or austerity, but joyfully, we should return to the old-time carefulness which once characterized the experience of this people. Sabbath observance should not be a service of bondage, but a service of joy. Let us come so near to God, and enter so liberally into communion with him, that all his service shall be this to us.

F. M. W.

The Biennial Council in Friedensau, Germany Third Report

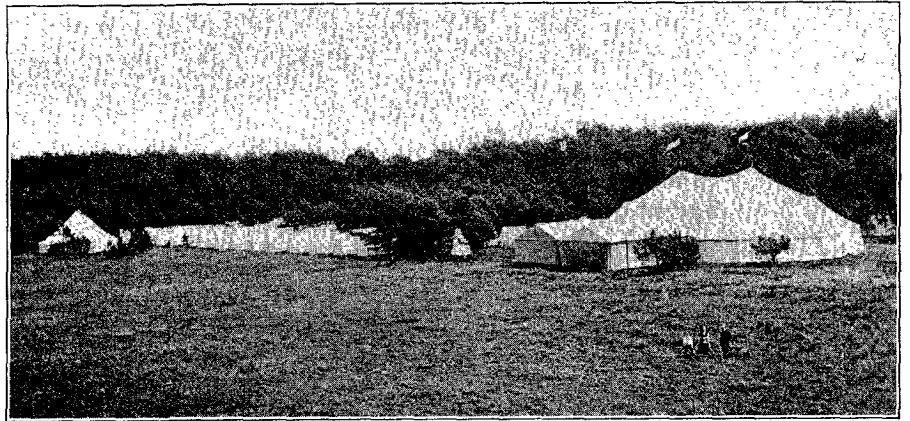
THE early morning workers' meetings, devoted to prayer and testimony or to Bible study, and the nine-o'clock Bible study hour have been occasions daily of rich blessings. The school chapel is crowded with workers at these hours.

One of the daily sessions of the council has been devoted to reports from the great field divisions, and in these the progress in the mission fields has been caused to pass before us like a panorama of the closing work of God in the earth.

In Russia

The Russian Union reported first. Elder J. T. Boettcher described the development of the work from the days

of 1887—when Brethren Conradi and Perk landed in the Crimea and in the prison—to the present, a wonderful testimony to the fact that when the sure word of prophecy declares that the message is to go to every nation, no power on earth can shut out the message. Elder Boettcher read to us the new law under which any general meeting must now come—a representative of the government to be present at every session, none but members of the church to be admitted, no one to vote in a business meeting except his name be registered at St. Petersburg and he be given permission by the government, and every question introduced to be first set before the government authority. Many other



THE CAMP AT FRIEDENSAU, GERMANY

restrictions are included; but the Russian Union reports 731 new members last year, and all the delegation from Russia are of abounding courage.

Elder J. Sprohge, from the Baltic, and Elder K. A. Reifschneider, from the Caucasus, reported progress. In the latter conference, in the land of Ararat, they have baptized 254 members in the last two years, mostly Russians. We have a church of thirty at the foot of Ararat. Elders D. Isaak, of the Crimea, and J. Perk, of Little Russia, followed. Little Russia, as it is called, is the very heart of Russia, its people thoroughly Orthodox and superstitious. Of its three ministerial workers, one is now serving a sentence of two years' imprisonment for turning members from the state church. But in the last two years, two hundred fifty souls have been baptized. The recital of the experiences of these brethren, who had come in from their oftentimes trying and perilous posts of duty, gave all hearts new courage, and firmer confidence in the delivering power of God.

Committee Actions

The following actions of the council may be reported here. It was recommended,—

That Miss Hermine Roth, of Switzerland, be invited to go to America to act as teacher in the newly established French department of the South Lancaster Academy.

That the North American Foreign Department be encouraged to raise an educational fund to aid students to attend the French department of South Lancaster Academy.

That Elders F. Kuempel and A. Rockel, of Germany, be invited to make the Brazilian Union Conference their field of labor.

These brethren, with their families, are in attendance at the council, and at its close they are to sail for South America. Brazil has so long waited that our hearts were made glad to see these strong and devoted ministers and their wives preparing to bring help to that destitute field. Elders Kuempel and Rockel came before the council and were commended to God in special

prayer as they accepted the call to their new work.

That the call for teachers in St. Thomas, West Indies, be referred to the Educational Department, to make such arrangements as may be possible in consultation with the president of the West Indian Union.

That the general topic of the next Week-of-Prayer Readings be "A Spiritual Awakening and Missionary Advance." [The writers of the various readings were selected.]

That great care be used in planning the expenditure of the \$300,000 Fund, for the erection of mission buildings in the fields, and that time be taken for the closest cooperation and counsel between the mission fields and the Mission Board, in order that every expenditure may be made to serve the present and future interests of the work in the fullest measure possible; and we urge that local stations be given counsel by the general mission committee in the field as to details of building plans, and that no local committee or company of workers proceed with building operations or expenditure of the money without such counsel.

That workers in mission fields occupying homes provided by mission funds, pay rent for the same at a reasonable rate, as may be arranged between the mission field committee and the Mission Board; and further,—

That any serious inequality in wage rates of workers of the same rating, due to the varying costs of living in different towns or districts, be equalized as far as possible by adjustment of allowance for rent.

Medical Department

Dr. D. H. Kress, secretary of the Medical Missionary Department, made a most cheering report of last year's work of our sanitariums. The year 1910 has been a good one. On the very lowest basis, much lower than the facts might warrant, he reported that our sanitariums had forged ahead financially during the year by over \$60,000. In many ways the sanitariums are being made the bases of much more active evangelistic and educational work than ever before. The discussion of the report emphasizes the evangelistic side of the medical missionary work and the important service which physicians and nurses may render in the evangelization of the great cities near which the institutions are located.

Brethren spoke of the active work in the ministry of the word of God which our physicians and nurses are doing in the mission fields while ministering to physical needs. Dr. Thomason, of South Africa, testified to blessed experiences, as he had determined to cultivate this gift of public ministry in work among the churches at the camp-meetings, and otherwise. He referred also to special experiences of spiritual blessing, as he yielded to the counsel of the brethren at the recent South African meeting, and accepted ordination to the gospel ministry. Dr. A. B. Olsen, of England, and Dr. N. P. Nelson, of Denmark, spoke of the close connection between the medical and the evangelistic work, and of the importance of the evangelistic spirit in the institutions. Sister Mackie, a nurse of India, spoke of experiences in that field. The following recommendations relating to special medical questions were adopted by the council:—

That Dr. V. Pampaian, now of Constantinople, be advised to secure suitable qualifications for legal medical practise in Turkey.

That a health home for missionaries be established at some suitable location in East Africa, to serve the growing missionary force in British and German East Africa, so that those who are attacked by fever or other illness may receive care in the field.

That qualified medical help be provided at the earliest possible date to assist Dr. P. A. DeForest in his work at the Gland sanitarium. [The Gland sanitarium, in French Switzerland, is receiving a splendid and increasing patronage; and in the councils of the European members of the committee, it was recommended that Brother L. E. Conradi, who this year will finish his medical course in Germany, visit Switzerland at once in order to investigate the steps necessary to qualify for medical practise in that field.]

That the starting of the proposed sanitarium quarterly, which has been under consideration, be deferred until the next meeting of the General Conference; in the meantime, that all those interested in the matter give it their earnest study and consideration.

India

Elder J. L. Shaw, superintendent of the India Union Mission, sent from India a very interesting report of progress and a fresh review of the crying needs of that great field. The first on the list is the call for evangelistic help to reach the long-neglected and populous English-speaking centers of India. Already Elder C. B. Haynes, of Baltimore, is under appointment to India for the English work, and it was recommended,—

That the officers of the General Conference plan to send a second evangelist to India in the coming autumn, to join in the English work.

That the Publishing Department be requested to hasten the selection of two canvassers to go this autumn to India.

It was agreed that these calls must be responded to without further delay, but that other urgent calls for reinforcements must await consideration at the close of the year, when it may be ascertained how far the increased mission gifts will allow of further help to be sent forward. Earnestly the council prays that the Lord may open fresh streams of liberality, so that these sore needs may be supplied.

The First Sunday

Just a word as to the first Sunday in the camp. During the time of the morning public service the members of the committee visited the school farm, about a mile and a half distant. By noon the public had begun to gather in from surrounding towns and villages, the newspapers having given much notice to the meeting. A little narrow-gauge railway, which runs within a mile of Friedensau, brought hundreds. The country roads were lined with cyclists—men, women, and children. The brethren who managed the wheel-check department (charging a ten-pfennig piece, 2½ cents) took care of 380 bicycles, and many other wheels were not placed in check. As the crowd was a moving one, the afternoon was occupied by various speakers, giving brief talks concerning mission fields and experiences in preaching the message in the far lands. The little children gave a missionary program,—arranged by Miss Creeper, of Hamburg,—which was most interesting and touching, their childish voices ringing out over the vast congregation in earnest appeal for souls dying in the darkness. Then the children gathered from the congregation \$135 for missions.

Further report must be deferred.

W. A. SPICER, *Secretary*.

Friedensau.

“THE Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

Note and Comment**A Destroyer of Girlhood**

THIS is the charge which Judge K. M. Landis, of Chicago, brings against theaters. In addition he says:—

Much has been said and written of the ways of these five-cent theaters, and of their dangers and demoralizing influences. But the wildest stuff that ever has been written or said has not got beyond the merest fringe of the real facts.

It is to be deplored that so many who pass as Christian people are found among the patrons of these playhouses. The theater, the ballroom, the card-party, the circus, and many other popular amusements contribute their full share of evil influence in lessening moral integrity and lowering the moral standard. Some of these amusements may occupy a different place in the scale than others, but together they form a connected series, a chain, the influence of which is to lead men to plunge into the mad whirl of sensuous pleasure and forget God. We may perhaps expect little else of the world. Surely to those who profess the joy of Christian life and service, these pleasures should make no appeal.

**Church Union and Federation**

ACCORDING to the *United Presbyterian* of July 6, there is very little disposition on the part of the various religious organizations to effect an organic union. Negotiations have been carried on for some time between the principal Methodist churches, also some of the different branches of the Presbyterian Church; but these negotiations have received a check, and “apparently the tide is set backward, although the bodies are so nearly alike.” However, “the trend everywhere appears to be toward federation.” The very spirit of church federation is a selfish one. It is contrary to the spirit of the free and open gospel. That it will succeed in the end, we have but little doubt. Its success will be accomplished on the same basis as the other great federations in the world. But this sort of union will not work for the betterment of the world or for the advancement of the gospel. In its federated capacity the great Christian church will turn its back upon the truth of God, set up a false standard of religious requirement, and compel its observance. Religion will be enforced by the law, and the principles of the church in the fourth century will again be put in operation. All this, according to the prophecy of Revelation 13 and other scriptures, will result from the present agitation of church federation. The only true federation and union which the church of God should know is that which has as a basis the spirit and power of the Lord Jesus.



The Message Among the Aymara Indians of Peru

J. W. WESTPHAL

ELDER A. N. ALLEN and the writer were met by Brother F. A. Stahl, of Bolivia, at Puno, Peru, May 20, on their way to visit our Indian brethren about eighteen miles from Puno. Brother Camacho, who was the first among them to accept the truth, and who has been the means in God's hands of teaching it to many others, secured horses from several of their number, and sent them for our use. The next morning we started for our destination, reaching the home of this brother in the afternoon. Six miles away some of the Indian brethren met us. Their numbers gradually increased until one hundred fifty or more were accompanying us. These, having twenty-five Peruvian flags, formed themselves into two lines, between which we rode. Men, women, and children seemed to have no difficulty in keeping up, whether our horses walked or trotted. They met us with hearty hand-shakes and embraces. From fields and houses along the way, they ran to meet and greet us. I had never experienced such a reception before; surely none more hearty. The scene made me think of pictures I had seen of Indians on the war-path, but here they were in the path of peace. Their heartiness and deep interest did not abate during our week's stay among them, and when we finally left, twenty-five or more accompanied us a distance of six miles.

Our brethren have recently heard a great deal about this people, and the good work that has been begun among them. I would say that the report has not been exaggerated. What I witnessed among these Indians, who have been kept in ignorance, been exploited and oppressed so many centuries, I shall not soon forget. In many respects they are like children, but in the independent stand they have taken to obey God, and in their firmness, they are men and women full grown. What a change has been wrought in their lives, not only in those who have been baptized, but in scores of others who have been affected by the saving gospel.

As we rode along the street, we met drunken men and women, their mouths foul with coca and blasphemy, their clothing unwashed, and their faces and hands unseemly. Of the hundreds who came to the meetings or to be treated for ailments, none were drunken; coca was seen in the mouth of only one; the faces and bodies of many had been washed; and when they came to meeting on the Sabbath, many were dressed in

clean or new clothes, while others were careful to tell us that they, too, would soon have new clothes, as they had not yet finished making them. While we heard of Indian brawls, these dear brethren were as orderly and kind as any company I have ever seen. Instead of carousing and blaspheming, they would gather in the meeting-place and sing (although still imperfectly) hymns of praise, long into the night. "This is

for Brother Stahl to get away. By day-break a horse was waiting to take him to see a patient far up the mountainside. On his return he was busy till he mounted his horse and tore himself away from others who desired his attention. As I saw this, I could not but wonder if there are not hundreds of places where people are suffering, and where, with similar methods, they would be helped, and best of all, scores of souls saved, as has been the case here already. It would be a less pretentious work than to have charge of a grand sanitarium, or be an employee in such an institution, in a country having hundreds of physicians and plenty of hospitals. But when we consider that an Indian's soul is worth as much as a white man's, the soul of an ignorant man worth as much as that of an educated man, the soul of a savage as much as that of a civilized man, how



TREATING INDIANS,—BROTHER STAHL AT LEFT ATTENDING TO A GANGRENEDED HAND; BROTHER ALLEN EXTRACTING TEETH

the Lord's doing; it is marvelous in our eyes."

A door for great usefulness is open here. Other denominations that have tried to do something for the Indians are surprised. For many miles the Indians come to receive help. Some of the cures wrought have been wonderful. The influence of the work is felt by friend and foe. The confidence of the otherwise suspicious Indian seems to be fully won.

To give some idea of the medical work that is being done for them, I will mention the experience of one afternoon, when I kept count of the patients and the character of their diseases. The total number of patients was thirty-five. All but three were really in need of medical care, many of the cases being serious ones. A few were as follows: Gangrene of the hand, broken arm that had been neglected, tumor of the neck, disuse of a finger (which was healed in five minutes with electricity), stiff neck of a year's standing, rheumatism of ankles, chronic headache, tumor in foot, ulcer of tongue, typhoid fever, constipation, stomach trouble, smallpox (sent for medicine), lumbago, etc. It was a busy afternoon, but not exceptionally so. The morning we left it was difficult

shall we compare the good that might be done with that which is done? As I have witnessed this work, I have wondered at our slowness to learn the methods of Christ, even in medical work, in proclaiming the third angel's message.

To lay aside pride and comfort and ease, to leave the great world and be swallowed up in some obscure work among an unknown and despised and ignorant people, to make one's self one of them and be recognized by them as a brother,—this is the great work of the missionary. This is what the Saviour did. This will bring glorious results.

The Sabbath was a day long to be remembered. A goodly number had requested baptism. After a discourse on our work and our duty to it, by the writer, a call was made for those who desired baptism to come forward. Over thirty responded. Several of these were advised not to take this step now. Twenty-nine were accepted. One, on account of sickness, could not be present. After a thorough examination of the candidates by Elder Allen, we repaired to a dam that the brethren had made the day before in a mountain valley, about a thousand feet above, and in plain

sight of, the beautiful Lake Titicaca, where it was my privilege to bury these precious ones with Christ by baptism. This lake, around which so many unrecorded historic events had crowded, which had witnessed so many centuries of pagan and papal idolatry, now saw the unpretentious, humble burial of twenty-nine of its dusky sons. It has witnessed also their resurrection, and may it witness the holy living of these and many others who shall be saved. More than three hundred were present at the meeting and at the baptism. The order maintained and the respect shown were perfect.

I have never baptized a large company that seemed better prepared. It was therefore a privilege to organize a church in the afternoon. Including the fifteen who had previously been baptized, and Brother and Sister Stahl, a church of forty-six members was organized. The only white members are Brother and Sister Stahl. There are one or two who have a little white blood. Brother Stahl was chosen elder, and Brother Camacho deacon.

We have tried to impress these people with the responsibility of helping sustain the work. They brought in a good supply of food while we were there,—potatoes, eggs, mutton, chicken, cheese, chuno, etc. One brought a bag of potatoes as tithe. For the treatments and medicine a charge is made,—twenty centavos, about eight cents in gold,—enough to meet the actual outlay, and they pay it gladly. Brother Stahl does not need to collect this, for one of the brethren always sees to it.

For the purpose of putting the work on a more solid basis, two small tracts of land have been purchased, located on opposite sides of the main road from Arequipa and Puno to La Paz, Bolivia. The one on the upper side of the road is about 115 x 130 feet. On this a small house will be built for Brother Stahl, and as soon as possible a school building. For the present, the school will be held in a room owned by Brother Camacho, who will act as teacher. The other piece is about 130 x 180 feet. At each front corner is a spring, one of which is good for domestic purposes, but the other is mineral water. On this land there will be erected a small dispensary and treatment-room, with a few rooms where the sick, when they come, may stay overnight. A bath-tub will be made, with the mineral water running through it. The land cost thirty dollars gold, which is very cheap, a favor of the interested Indians. The cost of the whole, not including school buildings, will probably not exceed five hundred dollars. It is felt that all our money must not be invested here, for there are other places that should have a similar work done for them.

While this is to be the center of the work for the time being, it is not expected that Brother Stahl will labor exclusively at this place. Bolivia will also demand a part of his attention. We trust that from this center, which is on

a much frequented road, the truth will become known in distant parts, and that it may be a permanent beginning of the enlightening of the fifty thousand Aymara Indians, and a door to the millions of the Quichuas.

Each time when Brother Stahl has left them, some effort has been made against the Indians. Just before our arrival, three hundred, from the farm of a priest on a peninsula several leagues distant, incited by the latter, started out to kill Brother Camacho and burn his house. On the way they began talking about why they were going to kill him. They said he had never done them harm. As the result, the mob was broken up. When another attempt was made, only seventy-five of them assembled, and they dispersed in the same way as before. When they came together again, there were too few to do anything. In the meantime, friendly Indians, but strangers to Brother Camacho, spoke with his persecutors. The result was that they cheered him, crying: "*Viva Camacho! Viva la libertad de los cultos! Viva el evangelio!*"

When Brethren Allen and Stahl went to Chucuito to see about having the papers made for the property purchased, they were insulted by two men, one of whom hit Brother Stahl's horse over the head with a club.

Brother Stahl and the writer visited the subprefecto at Puno on our way to La Paz. He received us very coolly, and told us plainly that he would do all possible to hinder our work for the Indians. The large gatherings of the Indian brethren were characterized as Indian uprisings. He declared that they needed no new religion, notwithstanding the fact that the Catholic rule of four hundred years has not only not raised them either morally, spiritually, or as men and women, but has positively lowered them. Other authorities were favorable to us and our work.

We trust that nothing will hinder our work for them. Thus far every hindrance has been made a "favoring gale." Recently the priest went from house to house forbidding the Indians to attend the meetings. The attendance immediately increased, and it is now larger than ever. Pray for the work among this long-neglected people.

◆ ◆ ◆ New Guinea

S. W. CARR

WHAT is the meaning of "Bisiatabu," the name of our mission station? The land was dedicated to Bisia, a spirit; and the natives would not even drink of the waters of Bisiarogo, the little streamlet running through the property. Should they do so, they said, they would be sick.

As we employed laborers from other districts, the local natives told them this superstition, with the result that they, too, would not drink or use the water, but got what they wanted about a quarter of a mile away. This we allowed for some time till the boys had become acquainted with us; then we told them

that the time of darkness had passed, that the missionaries were bringing them light; that whereas in time past the land and water of Bisiatabu were Bisia's, now they belonged to the true God, and the water was good to drink, and would not make them sick. The boys, with fear and trembling, began to use the water, but it was at least twelve months before the local natives could overcome their fear.

There is no salutation in the local languages, neither are there expressions for "please" and "thank you." We have therefore to teach the boys to use the English words.

Government regulation provides for all employers to give weekly to their native laborers one stick of tobacco (there are twenty-six sticks to the pound, and a stick costs four cents). We told the boys that we were pledged not to use tobacco in any shape or form, but that they should receive instead six cents each week, with which they could buy what they liked. One month later they each had twenty-four cents, and being in Port Moresby, where there is a store, they went to spend it. We were glad to learn that not one bought tobacco, all purchasing something useful, or at least harmless. The boys like the plan, and later it was explained to a government officer, who heartily approved of it. At least seven tons of tobacco is used each year by the government alone in British New Guinea, and the amount sold by the stores must be considerably more. Surely the dark races of the earth suffer from many curses, some of which the white man will have to answer for in the judgment.

It is gratifying to see the progress of those boys who have been ten months with us. They now know quite a number of hymns in the Motuan, and are anxious to learn to read and write. This, however, is not the case with all, and recently when school opened, twelve of the boys were too superstitious and fearful to take part, nor could we prevail upon them to join with the others in making lines and circles and letters. We know it will not be easy to wean these children of the forest from their native villages, and induce them to stay long enough at the mission to learn sufficient to arouse in them a desire to teach their fellows the simple school studies and the way to life eternal.

The lads seem to recognize that the Lord is blessing us in things temporal; for when an extra large bunch of bananas or other fruit ripens, they say *Dirava sibona* (through God's blessing only); and last week, when a knife was missed, and it was suggested that some one must have stolen it, a boy replied that it could not be stolen, for no one would steal at Bisiatabu. May the Holy Spirit rest upon all who come here is our earnest desire.

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God does not cease to speak; but the noise of the creatures without and of our passions within confuses us, and prevents our hearing.—*Fenelon.*



West Michigan

SOME may think that in this old territory where so many efforts have been put forth, the people will not listen to the third angel's message. There is probably not a neighborhood in West Michigan that has not been visited by present truth. Some one has passed that way, and the people know Seventh-day Adventists. While there are a few who will not listen to the presentation of the word, yet the great majority of the people have come to know that Seventh-day Adventists have a message, and there are many who are willing to listen. The workers find but little prejudice compared with other fields. The canvassers, as they go from door to door, find that they can usually sell books as well when they tell the people it is a Seventh-day Adventist book as when they do not.

As a result of the effort put forth in West Michigan during the first six months of the present year, ninety-six persons have accepted the truth and united with our churches. The tithe receipts for this period have increased \$3,101.66 over the same period of 1910. The tract society has increased its business fourfold, and we look for greater developments as the Spirit of God leads men from the plow and the workshop to become light-bearers. In looking over the records of the conference, I find that there has been a steady increase in tithes ever since this conference was organized in 1902.

At the present time there are three tent companies in the field, all reporting excellent success. It gives us courage to know that some are accepting the truth in this old territory. God is certainly working upon hearts by his Holy Spirit.

S. E. WIGHT.

Amoy, China

I HAVE observed that where mission societies have conducted a school for some time in China, a church has been raised up, and the people living near the school are Christians. How did this come about?—Very naturally; the parents sent their children into the school, and the school, in turn, sent the gospel into the home. What has been done once can be done again. Why should we not take advantage of such a golden opportunity?

In one of the out-stations, a good mission school has been started, and about seventy pupils have been enrolled. The teacher in charge is very enthusiastic, and believes the school will bear a rich harvest of souls, young and old. The boys' school at this place is growing in numbers and also in efficiency. Twenty-three boys have been enrolled this year, and are doing good work in all their studies. They seem especially interested in the Bible studies that I am conducting with them. At present I am giving them special studies in the most

important phases of the message, in order to get some of the more advanced boys into the field at an early date. During our general meeting, one of the boys made this statement: "My heart is aching to preach the gospel. I have now been in the school for some time, continually filling in with good things till I can not hold any more; I must publish abroad what I have learned." We hope to put him into the field soon.

During the past winter a series of meetings was conducted in the Amoy chapel by the teacher of the boys' school and myself, assisted by the boys of the school. They were very much interested, assisting materially in the singing, and also taking part in the speaking. Not much fruit of the meetings has appeared as yet; but it has been a good training for the young men, and has given them some experience. The students have also been faithful in selling papers and tracts, and taking subscriptions for the *Signs of the Times*, when they have had spare time from their school work.

B. L. ANDERSON.

Work in Maranatha, Africa

ANOTHER month is in the past, and the friends will wish to know what we have done. Well, our meetings have been seasons of great blessing, and to see the heathen natives, grown old under the dark cloud of superstition, listening attentively to the gospel invitation with tears rolling down their cheeks, makes the words of Paul very dear to us. Acts 20: 35.

Our school has grown also, its membership now numbering thirty-seven. The night school, which is for adults, is attended by ten, some coming over two miles to learn to read.

We have been ordered away by the native chief of one district, and told to stop work; but I have been to see the magistrate about it, and am endeavoring to obtain government sanction for the school, and also a site. We trust that the Lord will open up the way, and grant our request.

I. B. BURTON.

Central American Conference

THIS meeting was held June 8-18, at French Harbor, on the island of Ruatan, Spanish Honduras. Elder N. V. Willess, president of the conference, and W. E. Hancock were the conference laborers.

The writer left Colon, Panama, June 1, to attend this meeting, but being hindered by poor connections and many calms, did not reach the place until June 12, four days after the meeting had begun. The conference business was then well advanced, and the spiritual interest was very encouraging, and continued to increase from day to day. This led to deep searching of heart, to

putting away those things that had grieved the Spirit of God, and to a new consecration of all to him. Especially was this the case among the young people, of whom there is in this conference a large number—bright, intelligent youth of from fifteen to twenty-five years of age. Had every one of them been my own children, I could scarcely have felt more deeply burdened for their salvation, and in this burden all the laborers and some of the parents had a part.

A tender heavenly Parent heard the prayers of his children, and sent conviction to the hearts of these youth, and they gave themselves to him. We pray that the Spirit of God may touch many other hearts, till all that company of young people are united in God's service.

All the business meetings were pleasant and harmonious. Among the subjects discussed in the resolutions were tithing, the Sabbath-school, the young people's missionary work, and the canvassing work. One man who speaks Spanish well decided to make canvassing his life-work, and I believe others will soon follow his example. There is a large Spanish field here, and we must depend on the canvasser to pioneer the work among these people.

In the discussion of the young people's work, the question was raised as to whether it should be a matter of religious entertainment for the church, or an earnest study of Bible truths that we may become workers together with God. In this discussion I believe a new view was obtained of the mission and work of our young people's society.

In the discussion of the Sabbath-school work, all the schools and every delegate, so far as is known to the writer, voted to give all the donations to missions, and I believe it will be done. The first Sabbath the donations were twenty-one dollars, the second Sabbath the thermometer on the blackboard was set to register forty dollars (\$16 gold), but the result was \$43.60, making a total of sixty-four dollars, or nearly twenty-six dollars gold, with an attendance of 118, every church in the conference being represented.

The burden of the preaching fell upon Elder Willess and the writer, while Brother Hancock took the young people's meeting and the afternoon Bible study. Sunday morning we had a baptism, when twelve candidates were buried with their Lord by Elder Willess. After the Sunday night meeting three others decided to obey their Lord, and were baptized Monday morning. All then separated to their several homes, praising God for the good meeting they had been permitted to enjoy.

Elder Willess was again elected president and secretary of the conference, and Mrs. W. E. Hancock, treasurer. Brother Hancock will work with the Spanish people in Guatemala City. Sister Perry, a pioneer in the work of this conference and now nearly seventy years of age, returns to take up Bible work in Belize.

It has been pleasant for me to attend this conference meeting in a field where I labored several years ago, and while I so greatly enjoy meeting with those whom I have known in the past, even for a few days only, how much more shall we enjoy that other meeting where partings never come!

H. C. GOODRICH.

Western Oregon

THE regular quarterly meeting of the Falls City church was held July 1. My wife and I had the privilege of attending this gathering, and a blessed privilege it was; for we were a part of the company that held a tent effort in that place and organized the church there.

Although we had not visited the place for several years, we found quite a number of the old friends still there, with a goodly number of new ones, who seem to love the truth as the others do. During the meeting, the sweet, subduing Spirit of God came in, melting hearts and cementing them more closely together, thus demonstrating that the Lord accepted the work of his people, and we all praised him. This church is a working church, and is respected by the community. There seems to be some interest among the people of the place to know more about the truth.

We also visited the Dallas church, where we had the privilege of burying some precious souls with the Lord Jesus Christ by baptism.

At Newburg we received a telegram to come to Vancouver, Wash., to attend the funeral of a dear old mother in Israel, who had fallen asleep in her eighty-ninth year. We truly felt, as we laid her to rest, "Blessed are the dead which die in the Lord."

R. D. BENHAM.

The South Carolina Camp-Meeting

THE South Carolina annual camp-meeting and conference was held at Woodruff, about twenty miles south of Spartansburg, July 20-30. Weather conditions were ideal throughout the meetings. Over one hundred were encamped on the ground, comprising more than one half the membership of the conference. Elders C. B. Stephenson, of Georgia, T. H. Jeys, of Alabama, J. N. Anderson and L. A. Hansen, of Washington, D. C., together with the officers and department workers of the Southeastern Union Conference, and the writer, constituted the force of laborers from outside the conference.

As a result of the conference deliberations, Elder W. H. Branson was chosen president; and Elder F. C. Webster, Brethren J. M. Swafford, R. M. Carter, and George Case were the remaining members of the executive committee. Miss Eliza Warner was reelected secretary and treasurer, and Brother R. M. Carter was chosen field agent, in place of A. L. Manous, who connects with the Southern Publishing Association.

The attendance on the part of the citizens of Woodruff was excellent, particularly at the evening meetings, the congregation numbering several hundred each night. The evening services were devoted to an exposition of doctrinal truth, while the day services were largely revival in character. From the first, an excellent spirit existed in the encampment. The people came with tender, receptive hearts, desirous of a greater fullness of the blessing of God. They therefore stood ready to respond to every effort made to bring in a deeper spirit of consecration to his service. They manifested their loyalty to the local work in that over five hundred dollars was quickly and heartily subscribed for the purchase of field and family tents for

the future prosecution of the work. Their interest in gospel work in the world-wide field was quite as manifest, so that altogether nearly one thousand dollars was given and pledged by this little meeting for the furtherance of the work at home and abroad.

This meeting marked also a revival of the interest in the circulation of our literature. A number dedicated their lives to this branch, and it is expected that eight or ten persons will engage in this department of the work in South Carolina during the coming year.

The last Sabbath of the meeting marked a deeper consecration to God, more than fifty going forward in an effort to find victory and overcoming power from sin in personal experience. The tender Spirit of the Lord was present in a marked manner, and the hearts of the entire congregation were melted in his presence. Twenty-three persons were baptized at the close of the meeting. Mr. Smith, superintendent of the Woodruff Cotton Mills, at considerable expense to himself, kindly provided a beautiful place for the baptism in an artificial lake owned by his corporation.

The laborers in this little conference are few in number, but we confidently believe that as they go forth in the power of the Spirit and with the earnest, united prayers of their brethren and sisters, God will abundantly bless their efforts to the salvation of souls, and the work in this State will be rapidly built up. Our brethren and sisters in South Carolina love God, and they are true and loyal to his work, and the Lord will honor this spirit of devotion on their part.

F. M. WILCOX.

In North Basutoland, Africa

HEARING that H. E. V. Pickstone had a large fruit farm near us, at Colocolan, I decided to visit it before planting fruit-trees on the Emmanuel Mission place. Accordingly, a bag was filled with "Christ's Object Lessons" and Sesuto books to sell on the way.

Reaching Colocolan at dusk, a room was secured; and the natives being off duty, a number of eager customers were found for my books. With a copy of "Christ's Object Lessons," I rapped at a door the next morning, and was met by an auctioneer who began scolding me because I came so early. He found fault with subscription books, with our object in selling them, with the price, and with everything I said. However, he could not let such a good book pass, so paid for a copy. Other business men and two gentlemen school-teachers also bought copies.

About two o'clock my stock of books began to get low, so I started for the farm, which was seven miles away. Here I was well received, shown over the large orchards (thirty-six thousand trees), and advised as to many varieties, marketing, prices, etc. I rode back to town in the manager's cart.

From Colocolan I went nine miles toward home, and visited an isolated Sabbath-keeper. We had a profitable season together. Leaving there, I went some twelve miles to Ficksburg, where I attended to considerable business. Finishing this and selling my last copy of "Christ's Object Lessons," I started for home, reaching there at 10 P. M.

I left home with a bag of books, a mind full of questions, and a trust in

a loving Father; I returned with no books, but with a pocketful of money, a fund of practical and valuable information, a new glimpse of God's love and care, and a heart full of praise. May God help us all to arouse and place hundreds of these message-filled books in the homes where they are so welcome and so greatly needed.

H. C. OLMSTEAD.

Fiji

SUVA VOU.—It is now some time since we reported our work in this field through the columns of the REVIEW. Since our council in May, we have effected some changes, which we hope will prove a benefit to the work. Among these are the locating of our native workers in places where there have been calls for help, and also the placing of a few new workers from our training-school in the field.

During the past year the European workers have been at Buresala, the present headquarters of this mission. But in counsel with Elder E. H. Gates, who recently spent over a month with us, we decided to complete the mission house at Suva Vou, which had been left unfinished; and it was also thought best that Mrs. Stewart and I should move to Suva Vou, and from there carry on our field work. That place has many advantages for one looking after the interests of the field work, as it is close to the chief port in Fiji, and from there one can reach, by either land or water, almost all the provinces in the group.

In making this change we found our launch very serviceable. This vessel, which is twenty-six feet long, with a seven-foot beam, was donated to the mission by Brother and Sister B. J. Cady, who spent about nine months in this field before they connected with the work in Australia. We now have it driven by an eight-horsepower kerosene engine, and can travel at the rate of from six to seven miles an hour. Only those who have used sailing vessels in traveling among these islands, as some of our pioneer workers have done, can appreciate the convenience of a motor-boat like this.

Pauliasi, our aged native minister, has again gone back to Lau, the most eastern part of the group, to look after the work in that district. Four or five brethren have been awaiting baptism there for some time.

We also decided at the late council to reduce the price of the Fijian "Great Controversy," and to make a special effort to dispose of the remainder of this edition. We find the book is now selling more readily than ever, and we hope soon to have all these books in the hands of the people. One teacher sold about thirty copies during the past two weeks, having worked only a few days.

In making this short report we wish to express our gratitude to our Heavenly Father for his continual care over his work and workers in this field. In times of danger we have seen his direct interposition, and many times when we have not realized it, his angels have been fulfilling their commission on our behalf. May the Lord help us to be as faithful in fulfilling our sacred trust of warning the people of these islands concerning the great day of the Lord.

A. G. STEWART.

(Department concluded on page twenty)

Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

The Gospel Ministry — No. 4

(A synopsis of Bible studies given at the Philadelphia ministerial institute.)

FOR what purpose should a man enter the ministry?—There is only one true motive that should prompt him to do this, and that is to save souls, to give his life for the redemption of men and women who are lost in their sins. He can not rightly enter this work merely to follow a vocation that is pleasant and agreeable to his nature. He should not do it for the salary he may receive, nor even to build up the denomination he favors. He must enter the ministry because he feels that he is called to devote his life to the saving of souls. That must be the great compelling motive.

Jesus was the model minister, the chief shepherd, and of him we read: "The Son of man is come to seek and to save that which was lost." Luke 19:10. Again, we read: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. It was to save men that God gave his dear Son to die. Christ gave himself a sacrifice for the world that he might save men from eternal ruin. And that is the great motive that should lead a man to become a minister of Jesus Christ.

The apostle Paul tells us much about his personal experience; the change that was wrought in him, and the great purpose for which all this was done; namely, "to open the eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith." Acts 26:18. That is the work to which every minister of Christ is called.

Now that is a great work. It is so great and so important that it demands all there is of every one who engages in it. It demands the whole man and all his time; and when we have devoted all our thought, and strength, and talents to this work, we shall then fail fully to comprehend it, and to do all that we should like to do, and that ought to be done.

I do not believe a minister can do his full duty in the cause with which we are connected, and spend part of his time speculating in business affairs. The greatness of this cause should so press upon the hearts of our ministers that its interests will occupy their whole time and attention, and that they will be on the stretch to do all that is possible for this work. As ministers, we should go into this work so earnestly that we shall have just this one great burden upon our hearts.

Paul said to Timothy: "Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4:13, 15. This is the program we should

follow to-day. We should give ourselves wholly to this work. We should not divert our minds from this one great problem. This cause is so great that it calls for the full measure of every man's ability who gives his life to it.

The minister must continually study to do his work in a way that will win souls. That must be constantly before his mind. He can not perform his work in a formal, mechanical way. While he pitches his tent, advertises his meetings, studies his subjects, and delivers his message, he must do it with the greatest care and burden that all his labors may make a favorable impression upon the people and lead them to obey the truth. If we accomplish what we should in this work, we shall have to pray much, and study the people and their conditions, so that we shall know how to reach their hearts.

We are taught by the Saviour that in our labor for souls we must be as "wise as serpents, and harmless as doves." In his epistle to the Corinthians the apostle Paul tells how he endeavored to apply the Master's counsel. He said: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:19, 22, 23.

Paul was no dissembler, no hypocrite. He did not misrepresent things in order to deceive the people. He got close to the people, that he might reason with them from their view-point. He entered into their condition as far as possible, that he might be the better able to appeal to them and win them to the truth. He said: "Who is weak, and I am not weak? who is offended, and I burn not?" 2 Cor. 11:29. He became so well acquainted with them that he understood them, and sympathized with them in their struggles and in their sorrows. This placed him on vantage-ground, and helped him to raise up so many large churches in Asia.

But Paul did more than to get close to the people and secure their confidence; he put forth his highest endeavors to win them to Christ, "whom we preach," said he, "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:28. To those for whom he labored, he said: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." "By the space of three years I ceased not to warn every one night and day with tears." Acts 20:20, 31.

This is faithfulness in the ministry. And this is the kind of labor that counts. It appeals to the hearts of the people. It impresses them that the messenger has a message of great importance, and that it will be a perilous thing to reject it. Just such faithfulness in ministerial labor is needed to-day, and that kind will be fruitful now, as it was in Paul's day.

Paul was a house-to-house worker. Although a great preacher, he understood the value of private, personal effort, and made it. Here is a most important lesson for all gospel laborers.

We must take the time and make the effort to meet men and women personally in their homes, where we can get close to them and earnestly entreat them to make a full surrender to God while there

is opportunity. This personal work in the homes of the people will do more to impress them and lead them to obedience than the public effort can do. Many ministers fail at this point, and lose much that might otherwise be gained.

A. G. DANIELLS.



A Spirit-Filled Ministry

LUKE tells us, in Acts 1:1, that his former treatise (the Gospel according to Luke) is a record of how Jesus began both to do and to teach. Then the Gospels are the record of how Jesus began and closed his work, and surely his was a Spirit-filled ministry. The Acts of the Apostles, which might be truly said to be the acts of the Holy Ghost, is a record of how the disciples continued that ministry. It is left for us to finish the work that Jesus began, and that was continued by those who succeeded him.

What is being recorded in the books of heaven respecting his followers to-day? Are we seeking as earnestly for the outpouring of the Holy Spirit as the disciples did on the day of Pentecost? If not, why not? Are not the needs as great, and the promises just as sure?

"Before giving us the Holy Ghost our Father will certainly try us to see if we will live without him. If we will we may; and it is only when we give signs of a resolution which will take no denial, but detains the angel with its imperative importunity, and vows its unalterable determination to be blessed,—it is only then that God, who has never been really reluctant, and had only been testing us, turns to us with a smile and says, 'O child, great is thy importunity! be it unto thee even as thou wilt.'" "The kingdom of heaven suffereth violence, and the violent take it by force."

But if we may have the Spirit, then we *must* have it. Is not the positive command in Eph. 5:18, "Be filled with the Spirit," as authoritative as the negative, "Be not drunk with wine"? To be Spirit-filled is the normal condition of the truly converted and surrendered man. If we find a barrenness and lack of the Spirit in our lives and labors, we can trace it to but one thing,—sin and an unwillingness to pay the price and fulfil the conditions. May God help us to find our way back to the upper chamber, and there, by confessing and forsaking sin, by earnest prayer and consecration of our lives to God, to prepare for the outpouring of the Spirit in pentecostal power for victory over sin and for the conversion of men.

R. D. QUINN.



I WAS once standing with a friend on Staten Island, and he called my attention to a great storm-cloud gathering in its fury. When the lightnings began to flash, and the thunders began to roll, we watched every little sailboat and rowboat and fishing-smack come hurrying to the shore; and just as the storm was bursting in its fury, we saw a great old ocean steamer move out from the shore, and, right in the face of the storm, ride out to sea in safety. When the storms of life come upon us, the little fellows seek earthly shelters; but the Christian goes out on the bosom of God's love and mercy. The storms we can safely face are determined by the strength of our Christian character.—*Sam Jones.*

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Young People's Work at Camp-Meeting

THE readers of the REVIEW will be interested to know that many young people have been converted on the camp-grounds this year. In a letter recently received from Miss May Bell, Missionary Volunteer secretary of Southern Idaho, she says:—

"Last night I returned from our camp-meeting at Ontario, Ore. It was indeed a feast of good things. I thank the Lord over and over for the victories that were gained on that camp-ground. It was our great pleasure to have Elder Luther Warren with us during the latter part of the meeting, and his talks and sermons were 'meat in due season.' I am sure there are many of our young people who have gone to their homes to live different lives. Even among those who previously made a profession, a reformation will be made. There were twenty-eight baptized; with two or three exceptions, all were young people."

A letter from Miss Nellie B. Underwood, Missionary Volunteer secretary of South Dakota, also contains an interesting report. She writes:—

"The young people's meetings were well attended from the first early morning meeting. We had over one hundred fifty young people on the ground (not counting those who would attend the children's meetings), and of course among these were a large number who were unconverted. Elder Ruble stood right by us, and bore a large share of the burden of the meetings. The Lord did not disappoint us in blessings, if they did come through some other channel than we had planned.

"Elder R. D. Quinn bore much of the responsibility of the spiritual services in the English tent, and he also gave us some valuable aid in our young people's tent. As early as Thursday the Spirit of the Lord worked mightily upon hearts, and there was a beginning of the revival at the forenoon service. In the afternoon meeting in the youth's tent we had a continuation of the same blessing, and again on Friday evening at the youth's meeting. These meetings continued until seven o'clock, or after, making them two or more hours in length, but no one seemed to be restless, and the Lord gave us mighty victories. Then on Sabbath all hearts seemed touched, and there was much joy in the camp. Sunday we had baptism; and out of forty-nine candidates, forty-one were young people and children, taking their first stand for God and his truth. We felt that much of this was due to the faithful work done by our prayer bands, and I think that some had such a good experience in this work that we shall have no difficulty in getting them to continue the work in their home churches. You will be interested in the resolution we passed:—

"Recognizing the direct call of God to our young people to organize for prayer and service, that the gospel of the kingdom may go to all the world in this generation; therefore,—

"Resolved, (a) That the youth in

every church who really love Jesus be encouraged to organize themselves as Missionary Volunteers, making the prayer and personal workers' bands the basis of their effort.

"(b) That our young people be encouraged to cooperate in every aggressive movement adopted by the conference.

"(c) That the Morning Watch be observed in every home.

"(d) That the *Youth's Instructor* be introduced into every home.

"(e) That the parents encourage their young people to take at least one of the Reading Courses each year, and to strive to secure the Standard of Attainment certificate.

"(f) That every conference laborer become intelligent in regard to the Missionary Volunteer movement, and give it his hearty cooperation."

Miss Lida M. Ackley, Missionary Volunteer secretary of the Northern California-Nevada Conference, has a good report in her union conference paper. She says:—

"The first Sabbath of the camp-meeting found about one hundred twenty-five intelligent young people in attendance. The numbers increased daily. Each meeting found the tent full to overflowing. Although the Spirit of God was felt many times, yet there seemed to be a cloud hanging over the work, and in some ways it looked discouraging until the last Sabbath, when there were nearly one hundred seventy-five young people present. At the close of the eleven o'clock meeting a call was given to all who wished to consecrate themselves wholly to the Lord. The young people were the first to press to the front, until it was necessary to call them to a separate tent. The Spirit of the Lord was present in a marked degree. The cloud seemed to rise, and we enjoyed such a manifestation of God's presence as had not been felt before.

"The meeting continued for more than three hours. Nearly fifty young persons presented themselves as candidates for baptism. The greater number of these were baptized the following day. Some desired to wait until they returned to their home church.

"Eighty individuals pledged themselves to avoid all literature that tends to separate one from God, and to give themselves more fully to the reading and study of the Bible and the writings of the spirit of prophecy, and to such other good works as will aid in giving the third angel's message to the world. Surely our youth, if thoroughly converted, will be a mighty power for good in the world."

A copy of the pledge used on the camp-ground has just reached this office, and we give its contents below:—

"Knowing that, as Christians, we should jealously guard our minds against all thoughts that tend to corrupt morals and to undermine and destroy faith and hope in God,—

"We, the undersigned, hereby pledge ourselves against the reading of novels and all other literature which will unfit us to do the work of the third angel's message,—

"And we hereby further pledge ourselves to a faithful reading of the Bible, the writings of the spirit of prophecy, and such other works as will directly strengthen and prepare us for service in God's cause."

Elder J. J. Reiswig, Missionary Volunteer secretary of North Dakota, writes:—

"Our camp-meeting this year was one of the best ever held in this conference. There were about sixty persons baptized, nearly all of whom were young people. In all, there were about two hundred fifty young people on the grounds. Many of these came unconverted, but those that were on the Lord's side came with the determination to be a help to others. It did not take long to organize our prayer bands, and I believe the success we enjoyed is largely due to them. Some of the societies that did not have prayer bands, have written that such bands were organized when they returned home."

An excellent resolution, very similar to the one found in the South Dakota report, was passed.

M. E.



A Word to Parents

In a recent letter a Missionary Volunteer secretary relates the following experiences:—

"When we as secretaries get the true spirit of service, and can inspire those under our watch-care with the thought that the aim is 'Every one won for Christ,' we shall see of the salvation of God. 'Tis a noble work, and how my heart aches as I see the children of Sabbath-keepers drifting into the world! A few days ago I was in the station waiting for my train, when in came a crowd of children, and many of them had their parents with them. They proved to be the public-school children in a place where we have a good church-school, and they had been on a picnic. After the picnic, the teacher had taken them to the theater, and among the number I counted three mothers who had been members of our church, and one was for years the most enthusiastic librarian and deaconess. All the children were below the eighth grade, and most of them still going to our Sabbath-school. Some of these parents would not allow their children to come to the church-school for fear they would not keep up in their grades with the public school. It was a picture to make angels weep.

"I am so thankful for some strength to work still for the youth in my conference, and am praying for grace to be wise in winning souls.

"Someway it seems as if we were too late; for what can we expect of the children when the parents pursue such a course as one mother, who is a member of our church, did recently? When her girl said, 'I am going to learn my Sabbath-school lesson, and go to Sabbath-school to-morrow,' the mother replied, 'Won't you be too tired to go there and attend the grange in the evening?' The daughter attended the grange.

"Well, I am comforted to-night with the text, 'Is anything too hard for the Lord?' And I know there is not, and the Lord is strong to save to the uttermost."

Will not the parents who read the experiences just related renew their covenant to cooperate with God for the salvation of their children? Will you not ask yourselves the question, "Lord, is it I? is it I who am responsible for the waywardness of my children?"

M. E.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Sanitarium News Items

SOME changes have been made in the managing force of the Nashville (Tenn.) Sanitarium. Drs. W. A. George and Lyra H. George have resigned their positions, in order that he may connect with the Loma Linda College of Medical Evangelists, in which he has been appointed an instructor. Dr. R. M. Clarke takes the superintendency of the institution. With previous sanitarium experience, as well as considerable private practise, Dr. Clarke is meeting with favorable reception by patients and workers. A new nurses' class begins with bright outlook.

C. H. Moyers, of Graysville, Tenn., is now business manager of the Nashville Sanitarium. Having had a successful personal business career and more or less sanitarium experience, formerly as nurse and later as an active member of the board, Brother Moyers may be expected to manage wisely the business affairs of his new position.

B. W. Spire, former business manager of the Nashville Sanitarium, is now connected with the Florida Sanitarium, at Orlando, and with the Florida Conference, in various official positions, with plenty to do.

At the Graysville (Tenn.) Sanitarium, T. S. Dock assumes the business management, in place of R. L. Williams, who finds it necessary to devote his entire time to increasing outside business interests, and resigns after a year and a half of service to the institution. Brother Dock comes with a long sanitarium experience, lately with the Wichita (Kan.) institution. His place there is now filled by L. C. Christofferson, who has before served in that position.

Dr. O. C. Godsmark and wife have connected with the Atlanta (Ga.) Sanitarium, he as a general worker, and she as matron. Thus is fulfilled a long-cherished wish of Dr. Godsmark's, to be again connected with the cause in an active capacity. He has disposed of his dental practise and business interests, and is devoting himself fully to his present work.

With the appointment of W. H. Williams, former business manager of Oakwood School (Huntsville, Ala.), to the office of secretary and treasurer of the Southeastern Union Conference, his assistance is secured to the Atlanta Sanitarium, thus filling the vacancy made by the leaving of R. T. Dowsett to connect with the Washington (D. C.) Sanitarium, as manager.

The Washington Sanitarium and the Washington Foreign Mission Seminary have recently united their educational and business interests so as to give nurses better opportunities for Bible and history training, and Seminary students the opportunity of some medical instruction, before they go to their foreign fields. A thorough medical missionary postgraduate course, to begin soon, will greatly strengthen the educational fea-

ture. It is arranged for the nurses to receive special training at one of the hospitals in the city of Washington.

The patronage of the Washington Sanitarium has been excellent for the last nine months, and constant. Just now there are more patients in the institution than at any other time in its history, every room in the building with one or more occupants, and a dozen or more patients in the hospital building. What was formerly the nurses' dormitory has been converted into a hospital, with full and modern equipment. This was made necessary by an increasing patronage and an urgent need for special hospital facilities. The friends of this institution will be glad to know that its four years' existence gives promise of such positive success.

Dr. R. S. Ingersoll, superintendent of the Washington Sanitarium, has just returned from a few weeks' postgraduate course with the Mayo Brothers, in Minnesota. Dr. H. N. Sisco is taking a two months' postgraduate course in New York City.

Dr. A. L. Gregory, recently from Guadalajara, Mexico, is spending a few weeks at the Florida Sanitarium, attending to the duties that belong to the medical superintendent, Dr. J. E. Caldwell, during his absence in the North. Dr. Gregory has identified himself permanently with Florida to the extent of purchasing a home there. Dr. Lydia Parmele is improving the opportunity of taking some special advanced work in the north.

Dr. W. E. Bliss, of the New England (Melrose, Mass.) Sanitarium, has just spent some time visiting various sanitariums in the West, receiving and giving benefit and pleasure by these visits. He was accompanied by Mrs. Bliss.

Dr. and Mrs. David Paulson, of Hinsdale, Ill., recently received a brief rest from pressing institutional duties by a trip West, attending the meeting of the American Medical Association and the medical council at Loma Linda.

Dr. A. B. Dunn, superintendent of the Kansas (Wichita) Sanitarium, accompanied by Mrs. Dunn, also attended the medical meetings in the West.

L. A. H.

A Gospel-Medical Missionary Tent Effort

WE recently gave a report of a gospel-medical winter campaign at Hartford City, Ind., carried on by Brethren J. H. N. Tindall and C. E. Garnsey. The friends of the work at Hartford City gave a large tent worth three hundred dollars to these brethren, who are now conducting a gospel-medical missionary tent effort at Indianapolis, under the direction of the Indiana Conference. It is too early to speak of final results, but the present developments are such as to be of interest. Especially may it be well to give some information concerning the methods used in this kind of tent effort; for they help to solve a problem of long standing, and one that has confronted many who have been anxious to follow urgent and oft-repeated instruction on the importance of combining the medical work with the evangelical. In many respects this work follows the general plan of holding tent-meetings. The usual subjects are presented, beginning with those that are non-antagonistic, such as the following:

Existence of a Personal God; Authenticity of the Bible; Philosophy of the Plan of Salvation; Who Is Satan? and Why Did Not God Destroy Him? etc. Printed announcements, in circular and card form, are distributed each week, giving the program for the following week. A special music and song service of fifteen minutes is held before each meeting. The tent is well located, is lighted by electricity, and is neatly decorated. It is known as the Gospel-Medical Missionary Tent, being thus announced on the printed programs.

Health lectures are advertised along with Bible subjects, on programs and in the evening announcements. At the health lectures the gospel services are freely spoken of, and attendance thereon is urged. The gospel service and the health lecture are opened in the same way and conducted in like manner, with prayer and song and use of the Bible. The one carrying the health work is known as the medical evangelist.

Two nights in the week are given to health topics,—Monday and Wednesday nights. These nights are not so good for attendance as others, so the brethren, looking upon the health work as the "right arm" and not the body itself, give the best nights to the message proper. The attendance is very good, however, though not quite so large as that at the other meetings. The same people largely attend both meetings. A different class of people attend the health lectures at first, and later they become interested in other phases of the truth. The plan of work appeals to W. C. T. U. people and others interested in temperance.

Among the topics of the health lectures are these: Diseases and Their Causes; Foods and Their Relation to Health; How to Live; Foods—Healthful and Unhealthful; Diseases and Results From Overeating; What Foods Cause Disease; How to Replace Harmful Foods With Good; The Meat Question and Economy; Simple Treatments Versus Poisonous Drugs; Demonstration of Simple Treatments.

The first printed announcement of this work states that it is its purpose to teach the people how to live temperately and healthfully; instructing them how to obey the laws of nature, and helping them to know the true causes of disease. The entire tent effort is announced as "a school of learning, set down in your neighborhood to teach you the way of life,—physical, mental, spiritual."

An announcement is made at the first, of special cooking classes to be held later, and from time to time invitation is given to those interested to send in their names and addresses. It is stated that this is not in the interest of any health food establishment, but is a practical, curative, missionary work. Those forming the cooking classes furnish the material used in demonstrations, and the prepared dishes are divided among them. No admission fee is charged. The equipment is not elaborate, costing but seven dollars. The classes are held at different homes each week, so that the hostess may invite in her own circle of friends. This brings the work before a large number of people, and constantly multiplies the attendance. Meeting announcements are given out at the classes. As the attendance increases, the cooking class is held in sections, with about fifteen members to each. There were eighteen

in attendance at the first one held in Indianapolis. At Hartford City it became necessary to hold the class in three sections. Just one different lesson is given each week.

Another feature of special interest is the practical work for the sick that is done in connection with the visiting work. Several Bible workers, who are receiving daily instruction in the treatment of the sick, are working in connection with the effort, inviting the people to the tent, and treating and praying with those who are sick. Services are given free of charge. The patient is especially instructed and impressed with the principles of right living. In taking treatment, the individual assumes the responsibility relative to the physician's attitude. Almost no antagonism has been met with from physicians. The workers do not pose as doctors.

A good stereopticon lantern is used almost every evening, to good advantage, for illustrating salient points of both features of the message, especially the health work.

This combination of gospel and medical work appeals to people as consistent missionary effort. Expressions of hearty appreciation are heard from many, especially business men and the better class of people. All classes are reached, and prejudice is allayed.

The expense of the effort is borne by the conference, the same as for any other tent effort. This method may offer suggestion to other conferences as to how medical workers may be employed to advantage. It also offers to this class of workers a wide field of usefulness, and, with a willingness to share and fare with evangelical workers, opens the way for the exercise of talents and abilities for the fullest advancement of the message.

The printed programs and announcements referred to may be desirable to others, offering, as they do, good suggestions and hints for arrangement and attractiveness. Brethren Tindall and Garnsey will be pleased to supply such of these as they can, and will gladly answer questions or give detailed information concerning their work and plans. Address them at 606 East Nineteenth St., Indianapolis, Ind.

L. A. H.

ANDREW FULLER once asked an old friend for money for foreign missions. The friend said: "I will give you five pounds, Andrew, seeing it is you."

Fuller handed it back. "I will take nothing," he said, "seeing it is I."

The man saw the point, and replied: "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus!" — *Home Herald*.

We shall never understand others until we are friendly toward them. This is why we so often fail to see the good in people around us. We do not see them through the clear atmosphere of love, but through the clouded glass of distrust. In the memoir of Tennyson by his son we are told that the poet once said: "You must love Wordsworth before he will seem worthy of your love." How many lives we misjudge because we do not have a sympathetic knowledge of them! It is hard to be misunderstood, but it is infinitely worse to misunderstand.— *Selected*.

Christian Liberty

Reports, notes, and comments pertaining to the current history of the rights of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
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Seventy-Two Arrested for a Violation of the Maryland Sunday Law

Hundreds of Dollars in Fines

WHOLESALE arrests for the violation of the Sunday law of Maryland took place at Glen Echo, July 24. Glen Echo is located just beyond the boundary of Washington, D. C.

From the published accounts of the affair, it appears that on Sunday, July 23, the mayor of Glen Echo thought that the meager and fast-diminishing water-supply must be conserved; so he attempted to shut off the water-supply from the amusement park. This enraged the amusement park people, two or three of whom were councilmen, and they demanded that the mayor resign because of his alleged disorderly conduct in attempting to shut off the water-supply, and threatened to have him indicted if he did not comply with their demand. The mayor refused to resign, but instead proceeded to have the people connected with the amusement park arrested for violating the Maryland Sunday law. It is reported that upward of seventy persons were arrested, and that fines have been received amounting to hundreds of dollars.

There is one fact we wish to note in connection with this incident. Wherever Sunday laws are in force, trouble, discord, and strife among the citizens are always in evidence. They are the certain fruit of the enactment of these wicked and un-American laws.

The *Pittsburg Despatch* of Aug. 31, 1904, gives the following account of the enforcement of the Sunday laws in that city, which points the same moral:—

"Following the hearing before Alderman Walter Wadsworth, of Allegheny, in which Harry W. Starkey, and his brother, Nelson C. Starkey, detectives of the Allegheny County Sabbath Observance Association, were held for court on charges of perjury and conspiracy to indict, the former shot and killed one man, and injured another. The shooting took place [Aug. 30, 1904] while a hooting, howling mob of nearly one thousand people was following Power Torrence Gamble, chief detective for the association, and his two detectives from the alderman's office, along East Ohio Street, near Middle Street."

From the reports concerning the Glen Echo affair, it seems evident that the mayor was more concerned in wreaking vengeance on his alleged enemies than in the enforcement of the Sunday law. No one will believe for a moment that the mayor was seriously burdened over the desecration (?) of the day. This conclusion is borne out by the fact that for years Glen Echo has been a "wide open" resort. But the Sunday law was a convenient weapon to employ to personal advantage against those who had threatened him with an indictment. This is precisely the use which has been

made of Sunday laws in the past in various States of this Union. They have been used in communities against citizens who observe the seventh day of the week as the Sabbath, contrary to the custom of the majority, because they performed labor on Sunday, although done quietly so as not to interfere with any one's observance of Sunday. This iniquitous tool, the Sunday law, may be used thus by any person having a real or a fancied grievance against a seventh-day observer, even though he himself cares nothing for religion or Sunday-keeping. He would, thus, flee to the Sunday law as a sure weapon against his neighbor who observed another day.

This Glen Echo incident will teach the citizens of the District of Columbia what they may expect should Congress provide them with a Sunday law. Do such laws produce "domestic tranquillity," which the preamble to the Constitution of the United States declares to be one of the ends to be secured by the establishment of the Constitution?

It is rumored that this Glen Echo event may grow into a State-wide campaign on the Sunday-closing issue. The liberty-loving citizens of Maryland should take warning from the incident.

K. C. R.

Religion in the Public Schools

ONE of the panaceas suggested by so-called "reformers" for the unrighteous condition of the body politic is to teach a modicum of religion in the public schools of our country. It does not seem to occur to them that in this suggestion they are asking for a union of church and state to that extent. In an address before the Paterson (N. J.) high school teachers and graduates recently, Judge Francis Scott said, among other things:—

"The United States surpasses all other nations in the opportunity it affords to its children of getting an education. . . . In our State, education is compulsory. The constitution provides that there shall be a thorough and efficient system of free public schools for all children between the ages of five and eighteen years.

"Besides the public schools, we have private schools, and unfortunately in my judgment, we have religious schools. Religion should be taught in the church and Sunday-school, but not in the public school. If there is any one thing that has helped to make this country great, it is the fact that there is no religious creed in the school calendar. Our forefathers were wise enough to keep religion out of the Constitution. Education is compulsory, but religion is voluntary; and that is the way it should be. Each individual should be permitted to worship God according to the dictates of his own conscience. The combination of church and state is accountable for a great many ills of the past, and has soiled the historical records of many nations. The public school in the United States is the place where all creeds and where all nationalities may assemble without reference to their religious faith. The most intelligent thought in this country at the present time is clear that there must be no religious distinction, so far as the public schools are concerned, and no instruction upon this important subject in the public schools."

With the exception of his observation on the question of religious schools,

we take pleasure in commending Judge Scott's speech, together with the following from the *Detroit Free Press* (quoted in the *Washington Herald* of July 21), to those who would intrude upon the public-school system with their false ideas of reform:—

"The very essence of religious differences is often, if not always, found in different views of the historical events that brought them about, and each different view is inoffensive only to those whose particular denomination it favors. To all others it seems biased, unfair, or untruthful. This is only one of the thousand difficulties that arise inevitably in the management of schools to whose support all denominations contribute, to which children of all denominations go for the rudiments of education, and which can please all only by a negative attitude on all questions that are contentious religiously in history or dogma."

S. B. H.

(Concluded from Field Department)

A Postgraduate Course for Nurses

"I WANT to advance in my work," said a graduate nurse recently, "and I think the postgraduate course offered at Washington is just the thing for me." Doubtless this expresses the sentiment of many others. Arrangements have been made whereby graduate nurses can work their way while doing this advanced work, thus making it possible for any one to take it.

Dispensary and Hospital Work

In our study of the needs of the foreign fields, and of the great centers of population at home as well, we have seen the urgent need of medical missionary nurses who have had dispensary and hospital training. So a part of the plan for the opening of a postgraduate course was the establishment of a hospital in connection with the Sanitarium here. We were also planning to start a small dispensary in Washington when there were offered to us facilities for this training which we, with our limited means, could probably never have procured. The Central Dispensary and Emergency Hospital of the city of Washington has asked us to furnish nurses for their work, and we have arranged to have our postgraduate students spend a definite time there. These nurses will room in a well-regulated dormitory adjacent to the hospital, and will have the privilege of doing some class work even while engaged in the work there. Last year more than twenty-one thousand cases were treated at the Emergency Hospital, over three thousand of which were surgical. This excellent practical experience, together with the advanced study in minor surgery, electricity, physical diagnosis, obstetrics, special diseases, and various other subjects, will equip the nurse for more independent work in our foreign mission stations, where the direction of a physician can rarely be obtained, and for responsibilities in our sanitariums at home.

An Urgent Need

"Medical missionary work is to be carried forward with an earnestness with which it has never yet been done." "In our medical missionary schools, many workers are to be qualified with the ability of physicians to labor as medical missionary evangelists." The postgraduate work in nursing, with the practical courses in evangelical

work offered at the Foreign Mission Seminary, are designed to give this training. "Medical missionary work is the pioneer work of the gospel," and there is a great demand to-day from the home and foreign fields for well-qualified workers. The nurses who desire to enter the postgraduate nurses' course at Washington should apply at once. Write for full information and application blanks to the undersigned at Takoma Park, Washington, D. C.

M. E. KERN,

President Washington Foreign Mission Seminary.

News and Miscellany

Notes and clippings from the daily and weekly press

—A Missouri boy has made \$800 growing sweet peas on one third of an acre.

—A floating dock 950 feet long, with a lifting capacity of 25,000 tons, is to be built in England and towed to Montreal, where the Vickers' interests are establishing a shipbuilding plant. It will be brought over by three powerful tugs.

—From Ireland last year 32,923 persons emigrated to other lands; 18,113 were males and 14,810 females. The United States of America was the destination of 24,905 of these emigrants. The Irish have wonderfully prospered in the United States, and as a whole have been of great service to their new home.

—At Worcester, Mass., the inhabitants have been carrying on an anti-fly crusade, which began June 22. Over ten barrels of flies have been caught by 232 contestants. The winner turned in 95 quarts, or a total of 1,219,000 flies, captured in traps of his own construction. For this he received a prize of \$100.

—A colossal statue of Black Hawk, Indian chief, was recently dedicated at Oregon, Ill. The statue, which is the work of Lorado Taft, is forty-seven feet high, and stands on a bluff overlooking Rock River. It symbolizes the vanishing of the red man from the country where once his freedom was unvexed by white intruders. The great figure of the chief shows him taking farewell of the valley of his council grounds.

—Sherman Thorp, a well-known artist, who has painted the portraits of many famous men, claims that by an embankment system the growth of trees can be forced, so that at the end of seventeen years a tree may appear to be fifty years old. He says the embankments keep the surface water from running off into streams, thereby nourishing the trunks and limbs, with the result stated.

—The population of Great Britain and Ireland is now well over 45,000,000, a gain for the United Kingdom of nearly eleven per cent since the census of 1901. Ireland, however, is still losing population, the loss in the last decade being 77,000. London has 7,250,000 people. As in the United States, increase of population is largely in and near the cities; the rural population is decreasing in some places, and in all others the rate of increase is much less than in the towns and cities.

—There are nine men by the name of Smith in the United States Congress. Four occupy seats in the Senate, and five are members of the House.

—Vacuum cleaners were recently used with great success in a New York office building which had been visited by fire, in the removal of the water which had accumulated as the result of the presence of the firemen. The janitor was instructed to make every effort to have the offices in readiness for the occupants next morning, so that their business would not suffer any interruption; and in order to get rid of the water in the carpets and on the floors a number of vacuum cleaners were secured and put to work, with the result that things were in perfect order for business the following morning.

—There are towns in Old England which take their vacation every summer. Oldham, the center of cotton industry, for instance, shuts up shop for a week or two, and goes to the seashore or to the mountains in Scotland or Wales. Everybody is expected to leave town; nobody stays home but the policemen. Every year the mayor collects from each pater familias a contribution to the summer fund—it amounts to a million dollars!—and every one gives according to his means. The town treasury bears the whole expense of the town's outing. Last year 700 people from Burnley went as far as Paris, and paid their respects to President Fallieres. Nearly all the towns observing this pleasant custom are found in Lancashire.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Northern New England....Aug. 24 to Sept. 3
Maine, NorridgewockSept. 1-10

CANADIAN UNION CONFERENCE

Quebec, South Stukely....Aug. 25 to Sept. 3
Maritime, Williamsdale Academy, Sept. 11-18

CENTRAL UNION CONFERENCE

South Missouri, SpringfieldAug. 3-13
East Kansas, Fort ScottAug. 10-20
Colorado, DenverAug. 17-27
Nebraska, College View ...Aug. 28 to Sept. 3
Nebraska (local), NorfolkSept. 11-18
North Missouri, Hamilton..Aug. 24 to Sept. 3
West Kansas, Wichita....Aug. 31 to Sept. 10
St. Louis Mission FieldSept. 6-13
West ColoradoSept. 14-24

COLUMBIA UNION CONFERENCE

West Pennsylvania, Ford City....Aug. 10-20
Ohio, WoosterAug. 17-27
Virginia, RichmondAug. 24 to Sept. 3
New Jersey, TrentonSept. 7-17
Chesapeake, Dover, Del.Sept. 14-24
West Virginia, Parkersburg, Sept. 28 to Oct. 8

LAKE UNION CONFERENCE

Indiana, IndianapolisAug. 3-13
West Michigan, MuskegonAug. 17-27
Northern Illinois, Phillips Park, Aurora
.....Aug. 22 to Sept. 3
North Michigan, Traverse City
.....Aug. 24 to Sept. 3
Southern Illinois, Shelbyville
.....Aug. 31 to Sept. 10
East Michigan, OxfordSept. 7-17

NORTHERN UNION CONFERENCE

Iowa, NevadaAug. 23 to Sept. 3

PACIFIC UNION CONFERENCE

Southern California, Long Beach . . . Aug. 7-21

SOUTHEASTERN UNION CONFERENCE

North Carolina, High Point Aug. 3-13
 Georgia, Forysth Aug. 10-20
 Cumberland, Lenoir City, Tenn.
 Aug. 24 to Sept. 3
 Florida, Sanford Sept. 28 to Oct. 9

SOUTHERN UNION CONFERENCE

Alabama, Decatur Aug. 3-13
 Kentucky, Pleasureville Aug. 17-27
 Mississippi, Jackson Aug. 31 to Sept. 10
 Mississippi (colored), Meridian
 Aug. 24 to Sept. 3
 Tennessee River Sept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas, Dallas Aug. 3-13
 West Texas, Ocala Aug. 10-20
 New Mexico, Corona Aug. 17-27
 Oklahoma, Enid Aug. 24 to Sept. 3
 Arkansas (colored), Pine Bluff Aug. 10-20
 Arkansas, Fort Smith Sept. 7-17
 South Texas, San Antonio, Oct. 26 to Nov. 5

European Division

BRITISH UNION CONFERENCE

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

Address

THE address of Otto H. Schulz is Cochabamba (not La Paz), Bolivia, South America. All letters addressed to him require five cents postage.

Publications Wanted

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

E. G. Hayes, 2222 N. Seventh Ave., Birmingham, Ala.

Mrs. R. H. Gilman, Leatherman, N. C., *Youth's Instructor* and *Our Little Friend*.

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

J. F. McIntyre, Box 67, Inland, Neb., *Signs of the Times*, *Watchman*. Desires a supply until September 1.

Miss Clara McLellan, 2708 Tenth St., Tampa, Fla., *Signs of the Times*, *Watchman*, *Youth's Instructor*, and *Life and Health*.

Harold Roberts, Pollock, Idaho Co., Idaho, large supply of denominational papers and tracts. Also any books in English or foreign languages.

Addie Hawkins Carroll, Afton, Okla., *Signs of the Times*, weekly and monthly, *Watchman*, *Life and Health*, *Liberty*, *Youth's Instructor*, and tracts.

Young People's Missionary Society, Box 247, Salem, Ore., large supply of *Signs of the Times*, *Youth's Instructor*, *Little Friend*, *Life and Health*, *Liberty*.

Arno Follett, 706 Jones Ave., Garden City, Kan., *Signs of the Times*, weekly and monthly, *Watchman*, *Life and Health*, *Liberty*, and *Protestant Magazine*.

Lizzie Symons, R. F. D. 1, Sterling, Mich., *Signs of the Times*, *Watchman*, *Liberty*, *Life and Health*, *Youth's Instructor*, *Life Boat*, tracts on the Sabbath.

Mrs. M. R. Bollman, R. F. D. 1, Madison, Tenn., monthly and weekly *Signs of the Times*, *Life and Health*, *Youth's Instructor*, *Life Boat*, *Gospel Sentinel*, *Watchman*, tracts. REVIEW not desired.

Lillian Heiner, 1049 Mulberry St., Rockford, Ill., *Signs of the Times*, *Watchman*, *Liberty*, *Protestant Magazine*, *Youth's Instructor*, tracts, etc. REVIEW and local conference papers not desired.

Colorado Conference Association

THE regular annual meeting of the constituency of the Seventh-day Adventist Association of Colorado will be held at Denver, Colo., Aug. 21, 1911, at 9 A. M., for the election of trustees, and for the transaction of such other business as may properly come before this meeting.

C. R. KITE, *President*;
 W. D. EMERY, *Secretary*.

Quebec Conference

NOTICE is hereby given that the annual session of the Quebec Conference of Seventh-day Adventists will be held at South Stukely, Quebec, in connection with the annual camp-meeting, Aug. 25 to Sept. 3, 1911. The first meeting will be called August 25, at 11 A. M., for the purpose of transacting such business as belongs to said conference.

GEO. H. SKINNER, *President*;
 D. DINGMAN, *Secretary*.

Virginia Conference Agency

THE seventh annual session of the Virginia Conference Agency of Seventh-day Adventists (incorporated) will meet in Richmond, Va., in connection with the annual camp-meeting, Aug. 24 to Sept. 3, 1911. The first meeting of the session will be held Monday, August 28, at 4 P. M. The delegates of the Virginia Conference in session compose the constituency of the agency.

A. C. NEFF, *President*;
 R. D. HOTTEL, *Secretary*.

Colorado Conference

THE next annual session of the Colorado Conference will be held in connection with the camp-meeting at Denver, Colo., Aug. 17-27, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting of the association will be held Friday, August 18, at 9 A. M.

C. R. KITE, *President*;
 W. D. EMERY, *Secretary*.

North Michigan Conference Association

NOTICE is hereby given that the ninth annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Traverse City, Mich., in connection with the annual camp-meeting, Aug. 24 to Sept. 3, 1911. The first meeting will be called August 25, at 10 A. M., for the purpose of electing officers and transacting any other business that may come before the association.

J. J. IRWIN, *President*;
 H. W. JOHNSON, *Secretary*.

Southern Illinois Conference Association

THE Southern Illinois Conference Association of Seventh-day Adventists (a corporation of Illinois) will hold its annual meeting at Shelbyville, Ill., in connection with the camp-meeting, Aug. 31 to Sept. 10, 1911. The first meeting will be held at 10 A. M., Friday, Sept. 1, 1911. A board of trustees will be elected, and such other business transacted as may properly come before this meeting. All accredited delegates to the Southern Illinois Conference are delegates to this association.

E. A. BRISTOL, *President*;
 R. B. CRAIG, *Secretary*.

West Michigan Conference Association

THE first meeting of the ninth annual session of the West Michigan Conference Association of Seventh-day Adventists, a corporation of the State of Michigan, will be held in the pavilion on the camp-ground in Muskegon, Mich., at 10 A. M., Aug. 18, 1911. The delegates to the conference (unincorporated) are delegates to this association. This meeting is called for the purpose of electing officers and transacting such business as may be required at that time.

S. E. WIGHT, *President*;
 E. L. RICHMOND, *Secretary*.

East Michigan Conference Association

THE East Michigan Conference Association of Seventh-day Adventists will hold its ninth annual meeting at Oxford, Mich., Sept. 7-17, 1911. The first meeting of the association will be called Friday, September 8, at 10:30 A. M.

All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the association. The election of trustees and the transaction of such other business as may come before the association will be taken up at this meeting.

E. K. SLADE, *President*;
 A. R. SANDBORN, *Secretary*.

The Madison (Wis.) Sanitarium Training-School for Nurses

THE Madison (Wis.) Sanitarium Training-School for Nurses begins a class September 6. An especially strong effort is being made to make this a training for city missionary work and for medical evangelistic work as outlined in the Testimonies. The course covers the three years' work required by the nurses' State registration board.

We shall be glad to correspond with young people twenty years old and over who desire a training for medical missionary work. All wishing to enter this class should make arrangements to begin September 6, if possible. Address Superintendent of Nurses, Madison Sanitarium, Madison, Wis.

West Kansas Conference Association

THE West Kansas Seventh-day Adventist Conference Association (a corporation of the State of Kansas) will hold its first annual meeting in connection with the annual camp-meeting at Wichita, Kan., Aug. 31 to Sept. 10, 1911. The first meeting of the association will be held Monday, September 4, at 11 A. M. The purpose of this meeting is to elect officers and a board of trustees for the ensuing year, and to transact such other business as may properly pertain to the association. All duly accredited delegates to the annual conference of Seventh-day Adventists of West Kansas are entitled to participate in the business of this association.

N. T. SUTTON, *President*;
 E. HARRIS, *Secretary*.

Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists will be held on the camp-ground in Norridgewock, Maine, Monday, Sept. 4, 1911, at 10 A. M., in connection with the Maine camp-meeting. At this meeting members of the board of trustees will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may properly come before the association. The legal voters of this association are the members of the corporation and the accredited delegates to the regular session of the Maine Conference of Seventh-day Adventists.

O. MONTGOMERY, *President*;
 W. O. HOWE, *Clerk*.

Northern Illinois Medical Missionary and Sanitarium Association

NOTICE is hereby given that the first meeting of the sixth annual session of the Northern Illinois Medical Missionary and Sanitarium Association will be called at 9 A. M., Thursday, Aug. 24, 1911, in connection with the annual conference and camp-meeting to be held in the city park in Aurora, Ill. At this meeting, three trustees will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may properly come before this meeting. The legal voters of this association are the regularly elected delegates from the different churches of the Northern Illinois Conference.

WM. COVERT, *President*;
 W. C. FOREMAN, *Secretary*.

College of Medical Evangelists of Loma Linda

NOTICE is hereby given that the annual meeting of the members of the College of Medical Evangelists will be held at Loma Linda, Cal., on the third Tuesday in August, at 10 A. M. It is hoped all members will be present.

G. A. IRWIN, *President*;
W. A. RUBLE, *Secretary*.

Illinois Conference Association

THE twenty-first annual session of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting at Aurora, Ill., Aug. 22 to Sept. 3, 1911. The first meeting will be held at 9 A. M., Thursday, August 24. The association officers will be elected, and such other business transacted as may properly come before the constituency.

WM. COVERT, *President*;
H. E. MOON, *Secretary*.

The New Jersey Camp-Meeting

THE annual camp-meeting of the New Jersey Seventh-day Adventist Conference will be held at Hamilton and Fairmont avenues, Villa Park, Trenton, N. J., Sept. 7-17, 1911. The grounds are easily accessible, as the Hamilton Avenue cars and the New Brunswick trolley run directly to the camp-ground.

We are promised the help of Elder A. G. Daniells, Prof. H. R. Salisbury, and other excellent laborers from the General and Columbia Union conferences. We especially urge a full attendance of our people at this meeting. The forces of evil and rebellion against God's commandments are daily gathering fresh strength, and massing for the final struggle. Now is the time when we must arouse for a decided forward movement. The Testimonies say: "It is important that the members of our churches should attend our camp-meetings." "Strengthen the meeting all you can by being present with your families. Put forth extra exertion to attend the gathering of God's people. . . . You can not afford to lose one such privilege."

Tents will rent at the following prices: 10 x 14, \$2.75; 12 x 16, \$3.25. Orders for tents, furniture, or rooms, must be sent to the conference office at once, 1635 South Broad St., Trenton, N. J., as we shall secure only what are ordered. Charges will be made as low as possible.

This is the most important meeting ever held in the State. The destiny of some soul may be decided by your attitude toward it. Will you not pray daily that the Lord will make this meeting a special season of spiritual refreshment, and that many will be converted to God?

B. F. KNEELAND,
President.

The Self-Supporting Missionary Convention

THE regular annual self-supporting missionary convention will be held at the Nashville Agricultural and Normal Institute, Madison, Tenn., from August 25 to August 29. In the past this meeting has been attended by a large number of persons who are doing self-supporting missionary work. The purpose in coming together is to study the principles upon which self-supporting missionary work that God can prosper should rest. Much time will be given to the study of methods that are to be employed by those who are carrying forward this kind of work on right principles.

The benefit derived from the exchange of ideas and experiences will strengthen and encourage all who attend. The value of the inspiration and enthusiasm caught in such a meeting can not be estimated. We have reached a place in the message that compels this kind of work. Many are being moved upon by the Spirit of the Lord to enter active service in the Lord's cause on a self-supporting basis. When Satan sees that he can not prevent individuals from entering this kind of work, he then tries to have them do foolish and unwise things in order that he may bring

a reproach upon the genuine self-supporting missionary work. Those who are honestly interested in self-supporting missionary work that will be a blessing to the Lord's cause will be interested in the convention.

Drs. David and Mary Paulson, of the Hinsdale (Ill.) Sanitarium, with some of their city mission workers, will take an active part in the convention. A number of teachers who are conducting self-supporting schools will be present. There will also be present those who are engaged in medical missionary, canvassing, and other lines of work. A number of our leading brethren who are engaged in the regular conference work are deeply interested in this movement, and will be present to help make the convention a benefit to all in attendance.

Those who desire to attend this convention should correspond with the writer. It will be necessary for visitors to bring bedding.

E. A. SUTHERLAND.

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 two dollars 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 five cents.

No discount for several insertions.

WANTED.—A woman to do housework on farm, five miles from town. Address J. E. Williams, Box 67, Lucerne, Colo.

COOKING OIL direct from refinery. Purely vegetable; healthful, odorless. Save middleman's profit. Five-gallon can, \$3.65; bbl., 60 cents a gallon; ½ bbl., 62 cents a gallon. Lookout Cooking Oil Co., Chattanooga, Tenn.

SPECIAL OFFER.—Bible Mottoes—Beauties; 12 x 16; express prepaid; 500,000 on sale,—English, German, Spanish, Swedish, 200, \$7. Post-cards free with Mottoes. Father and Mother lead. Hampton Art Company, Nevada, Iowa.

FOR SALE.—Our delicately flavored California honey, at 7½ cents in 60-lb. cans. Also ripe olives at 50 cents, 70 cents, and 90 cents a gallon, in 5-gallon cans. Better order now for approaching cool weather. W. S. Ritchie, Corona, Cal.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—In College View, Neb., modern, 8-room house in fine condition,—bath, pantry, five closets, furnace, cistern in kitchen, fine well, barn, buggy and chicken house; one to five lots. Near church, college, post-office, street-car lines; convenient for renting rooms. Time given. J. C. Fraser, College View, Neb.

FOR SALE.—California Bungalow—five large rooms, bath, toilet; gas and electricity. Porches front and rear. Pergola and fern house, all vine covered. Lot 50 x 150. Cement walks. Trees, fruits, berries, flowers, lawn, palms. Near Glendale Sanitarium and church-school. This is a fine home, and reasonable at \$2,600. \$800 down, balance easy terms. Particulars of R. W. Hammond, 1509 Ivy St., Glendale, Cal.

Obituaries

MUFF.—Mrs. Elizabeth Muff, who was a native of Berne, Switzerland, died at Petaluma, Cal., June 18, 1911, aged seventy-four years and nine months. She accepted present truth eighteen years ago. Her husband and three daughters are left to mourn the loss of a noble wife and mother. Elder H. A. St. John preached the funeral sermon, speaking from Job 14:14. A. G. WILBUR.

HENRICKSEN.—Marguerite Henricksen, infant daughter of Martin and Mattie Henricksen, was born Jan. 9, 1911, and fell asleep July 8, 1911. Funeral services were held at the Christian Union church in Pleasanton, after which we laid her to rest to await the call of the Life-giver in the resurrection morning. A large audience of neighbors and friends listened to words of comfort, spoken from John 14:1-3 by the writer.

C. V. STARR.

OSBORNE.—Dr. J. H. Osborne died June 24, 1911, aged 66 years, 6 months, and 23 days. For twenty-six years Dr. Osborne was a resident of Saline County, Missouri. One year ago he was compelled to give up the practise of medicine, and go to Colorado for a rest. Finding no relief there, he came to Omaha, and spent his last days with his son. He lived and now rests in the blessed hope. Words of comfort were spoken by the writer.

P. A. FIELD.

PARKER.—Gertrude Parker, daughter of Geo. K. and Mary Parker, was born in Clinton County, Illinois, Sept. 22, 1872, and died at College View, Neb., July 9, 1911, aged 38 years, 9 months, and 17 days. Gertrude was converted in early youth, and united with the Seventh-day Adventist Church. Her father, three sisters, and one brother survive her. Funeral services, which were conducted by the writer, assisted by Elder J. W. Dorcas, were held at her home at Glenwood, Iowa, July 12. Words of comfort were spoken from Job 14:12-14. C. V. STARR.

MIDKIFF.—Died at the home of her parents in Clarksburg, W. Va., July 10, 1911, Sarah A. Midkiff, aged 22 years, 4 months, and 4 days. Sister Midkiff was planning to attend Mount Vernon College next year, and was canvassing for our religious books to earn a scholarship when she was taken ill. She was born in Jackson County, West Virginia. Early in life she accepted Christ, and became a member of the Seventh-day Adventist Church. Father, mother, five brothers, and two sisters are left to mourn. Words of comfort were spoken at the funeral from 1 Thess. 4:13. F. H. ROBBINS.

SNOW.—Jennie Snow was born in Leon, Monroe Co., Wis., Aug. 11, 1867, and died in Madison, Wis., July 4, 1911, aged 43 years, 10 months, and 23 days. From childhood she was religiously inclined, and at the age of thirteen was baptized. When sixteen years old, she began teaching public school, and continued teaching for ten years. She was one of our pioneer church-school teachers, and taught the first church-school in Bethel. Miss Snow was faithful in her work, and was highly esteemed as a Christian. She has finished her course, and now awaits the resurrection of the just. The funeral services were conducted by the writer, assisted by Elder C. L. Stone and C. G. Allen. W. H. THURSTON.

DICKIE.—Died June 1, 1911, at the home of his parents, in Middle Musquodoboit, Nova Scotia, Harrie B. Dickie, aged 25 years, 3 months, and 19 days. After two years' residence in Vancouver, British Columbia, he returned to his home. His death was a severe blow to Brother and Sister Dickie, who have been keeping the Sabbath alone in that valley for sixteen years; but in this sad bereavement they recognize the love of God. Rev. Mr. Wright (Methodist) kindly assisted in the funeral services, which were held at the house, where about one hundred friends gathered. The discourse, based on 1 Cor. 15:21, was delivered by the writer.

M. ENOCH.

HENDRICKSON.—Died in Clarksburg, W. Va., June 21, 1911, Mabel Margaret Hendrickson, aged fourteen months and twelve days. She was a patient little sufferer through her short illness, and she rests to await the voice of the Saviour at the first resurrection. The parents, who recently accepted the third angel's message, bore this bereavement with much fortitude. Words of comfort were spoken by the writer, from 1 Peter 1: 24.

F. H. ROBBINS.

RASMUSSEN.—Died at Oakville, Wash., June 29, 1911, Eva Marie Rasmussen, aged six years. Little Eva was a great sufferer most of her life. She was a lovely child, and often spoke of the coming of the Lord, in which she was a firm believer. She was born in Brainerd, Minn., where her mother, Sister Rasmussen, was better known as Florence Borden. Words of comfort and cheer were spoken by the writer to the bereaved parents and many friends, from 1 Thess. 4: 13-18.

(Minnesota papers, please copy.)

NELSON.—Died at Johns Hopkins Hospital, Baltimore, Md., June 20, 1911, Brother N. P. Nelson. Brother Nelson was born at Marlby, Sweden, July 7, 1852; hence in a few days more he would have been fifty-nine years of age. He came to this country thirty years ago, settling in Minnesota, in 1900 he moved to Ashboro, N. C., where he engaged in farming. For the past twenty years he has been a consistent member of the Seventh-day Adventist Church. He leaves a wife and two children to mourn. He was laid to rest near Ashboro, N. C., to await the coming of our Lord. Words of comfort were spoken by the writer.

W. L. KILLEN.

STILES.—Sister Emma Stiles, wife of L. I. Stiles, of Seattle, Wash., fell asleep July 7, 1911, aged forty-four years and four months. She has been a faithful, earnest Christian from youth. She became convinced of the principles of truth held by the Seventh-day Adventists, and with her husband, became a member of that church. She was a faithful Christian worker, standing by her husband's side in the educational work for a number of years. She leaves her husband, a son, three sisters, and two brothers to mourn; but their sorrow in hope, knowing that the Life-giver will soon bid her arise from her resting-place. Words of hope and comfort were spoken by the writer to a church filled with sorrowing friends.

S. W. NELLIS.

NELSON.—Lottie Edith Nelson, daughter of Stanton and Pheba Sponsler, was born Nov. 21, 1874, and died July 3, 1911, aged 36 years, 7 months, and 12 days. Dec. 3, 1895, she was married to Emery Nelson. Four children were born to this union. At the age of fifteen Sister Nelson became a member of the Seventh-day Adventist church of Troy, Ohio, remaining a member of the same till her death. Her husband, children, parents, two sisters, and one brother remain to mourn. The funeral services were held in the United Brethren church at Nova, Ohio, words of comfort and hope being addressed by the writer to a large company of sympathizing relatives and friends. We laid Sister Nelson to rest in the Nova cemetery with the hope of meeting her again on the resurrection morning.

W. C. MOFFETT.

HUTCHINSON.—Died in Elliott Hospital at Manchester, N. H., June 1, 1911, Lester W. Hutchinson, aged 42 years, 11 months, and 20 days. Brother Hutchinson was brought up in an unbelieving family. He became greatly interested in the study of the Bible when we pitched our tent in Concord two years ago, and the fruits began to appear in his life in the overcoming of evil, although he did not begin the observance of the Sabbath until seven months before his death. His wife and three children accepted the faith and united with the church. His hope was bright, and the blessed hope of the Saviour's coming, when he might be reunited to his loved ones, was his comfort and stay. The funeral was largely attended, words of comfort being spoken by the writer, from Rom. 1: 16.

F. W. STRAY.

DAVIS.—Died at Fort Fairfield, Maine, July 19, 1911, Sister Ada J. Davis, wife of Dr. J. W. Davis, aged 56 years, 1 month, and 20 days. Sister Davis had been a Sabbath-keeper for about thirty-nine years. She was a consistent Christian, and died in the triumphs of faith, leaving a husband, three children, and a large circle of relatives and friends to mourn. The funeral was conducted by the writer, assisted by Elder Kewley, a Methodist minister. She was laid to rest in the cemetery at South Paris, Maine, there to await the call of her Saviour. Words of comfort were spoken from Isa. 40: 1.

S. J. HERSUM.

(Atlantic Union Gleaner, please copy.)

GALUTIA.—Almira P. Howe was born in Ulysses, Pa., Jan. 23, 1840, and died June 29, 1911, at her home near Osage City, Kan. Nov. 23, 1856, she was married to Abiram D. Galutia. To this union five children were born, the eldest dying in infancy. The other four, with the aged husband, are left to mourn. In 1869 she united with the Seventh-day Adventist church at Ulysses, and continued faithful until death. In January, 1883, the family moved to Osage City, Kan., and two years later settled on the farm which has since been their home. Hers was a beautiful Christian life. Funeral services were conducted by Rev. Cowling (Presbyterian), after which we laid her to rest until Jesus comes.

MRS. ALLIE CULBERTSON.

ALLEN.—Polly Youngs was born in Columbia County, New York, June 10, 1820, and died June 20, 1911, in Windsor Township, Eaton Co., Mich., in the advanced age of ninety-one years and ten days. June 19, 1845, she was married to Henry Allen. To them three children were born, two of whom still survive. About fifty years ago Brother and Sister Allen accepted the third angel's message, and united with the Seventh-day Adventist church at Charlotte, Mich., of which they have been members since. Her faithful and consistent life was ever a guide to others. "Father Allen," though ninety years old, still survives, with two children and other relatives and friends. Comforting words were spoken from Titus 2: 12-14 to the family and friends, after which we laid our sister to rest in the Dimondale cemetery.

E. W. WEBSTER.

HUMPHRIES.—William Humphries was born in England, March 23, 1840, and died in Snohomish, Wash., July 16, 1911, aged 71 years, 3 months, and 23 days. At the age of twelve years he came to the United States. Jan. 22, 1876, he was married to Miss Frances St. John, by whom he had four children, only one of whom is living. In early youth he was converted and united with the Disciples Church; later he accepted present truth, and for over fifty years has been a faithful observer of the Sabbath. For thirty-one years Brother and Sister Humphries lived in Battle Creek, Mich., until failing health compelled him to seek a change of climate; for the past two years he has lived in Snohomish, Wash. He was of good courage and strong in faith till the end. Words of comfort were spoken by the writer, from Rev. 14: 12-15.

J. W. BOYNTON.

CHRISTENSON.—Sister Mary Christenson, wife of Brother Martin Christenson, was born in Denmark, June 14, 1862, and died at Glendale, Cal., June 28, 1911. Brother and Sister Christenson were united in marriage Jan. 1, 1886. To this union were born eight children, one of whom was laid to rest early in life. In company with her husband, Sister Christenson came to this country in the spring of 1891, settling near Ragan, where they made their home until about two and one-half years ago, when they moved to Hastings, Neb. Before her death Sister Christenson requested that she be buried in the little country cemetery near Ragan, Neb. Her immediate relatives keenly feel their loss. Her husband and all the children, with nearly three hundred neighbors and friends, were present at the funeral service, which was conducted by the writer, in the Seventh-day Adventist church, of which she was a charter member. Text, John 17: 24.

J. W. CHRISTIAN.

ANDERSON.—Elin Anderson was born in Los Angeles, Cal., March 16, 1896, and died June 12, 1911, aged 15 years, 2 months, and 26 days. She was baptized by the writer three years ago, and united with the church. She leaves father, mother, two sisters, and a brother-in-law to mourn. Words of comfort were spoken by the writer.

J. W. ADAMS.

WAGNER.—Gracie Belle, daughter of Brother and Sister D. L. Wagner, was born at Fairmont, Neb., May 15, 1894. At the age of nine years she was baptized by Elder Felix Conway. Her unaffected simplicity of manner greatly endeared her to her acquaintances. After an illness of four weeks she died at Roswell, N. M., June 19, 1911, aged 17 years, 1 month, and 4 days. Her father, mother, sister, and three brothers feel their loss keenly. She fell asleep trusting in Jesus. The funeral service was conducted by the writer, assisted by Brother M. A. Winchell. Text, Rev. 21: 7.

W. A. T. MILLER.

BURR.—F. L. T. Burr was born of English parentage on the island of Haiti, July 6, 1882, and fell asleep June 22, 1911, at the Colon Hospital, Panama. As a result of his acquaintance with Elder H. C. Goodrich and family, at whose home he became a frequent visitor, he was led to accept Christ as his Saviour about three years ago, and became a faithful and much loved member of the Cristobal (Colon) church, in which he was serving as Sabbath-school superintendent at the time of his death. He died as the result of heart injuries received in a bicycle accident, April 15, last, when he was forced into collision with an iron telegraph-pole to avoid being run down by a heavy wagon. Not realizing that he was seriously injured, he continued his work in the Panama Railroad office until forced by failing strength to stop for a few days' rest. As he did not improve, he returned to the office to try to arrange his work so that he could go to the sanitarium at Loma Linda, Cal., for treatment; but completely collapsed, and was taken to the hospital, where he fell asleep. Assisted by Elder B. E. Connerly, the writer conducted a short funeral service in one of the hospital rooms, where, in spite of the rainy weather, many of his friends and brethren were gathered. He was then laid to rest in a beautiful spot in Mount Hope Cemetery, to await the voice of the Life-giver. He leaves an invalid mother in Jamaica, and many friends and brethren in Colon, who will deeply feel the loss of his presence and help in the cause of truth.

J. B. STUYVESANT.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

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

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

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

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

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



WASHINGTON, D. C., AUGUST 10, 1911

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W. A. SPICER arrived in Washington last Thursday on his return from Europe.

G. B. THOMPSON left Washington Sunday night for the Texas camp-meeting, at Dallas.

READ carefully the announcement of the current issue of the *Protestant Magazine*, on page 2. Brother A. J. S. Bourdeau, the circulation manager, reports a growing interest on the part of the public in this excellent journal. The number now being mailed should be read by all, and circulated widely.

C. M. SNOW, editor of *Liberty*, with Mrs. Snow, is in attendance at the National Reform Institute at Winona, Ind. We understand that L. A. Smith, of the *Watchman*, and his wife are also attending the meeting. These brethren will have reports of interest regarding the plans and policies of this association for their respective journals.

WE are glad to greet Dr. George Thomason and his wife, of South Africa, who spent last Sabbath in Washington, en route for the West. At the recent council meeting in Friedensau, Dr. Thomason was chosen secretary of the Medical Department of the General Conference, and will soon enter upon the duties of his office. Further announcement regarding this change will be made next week.

THE name of the school at Avondale, Australia, has been changed to that of Australasian Missionary College. The passing years have greatly enlarged the scope and influence of this educational and purely missionary training-center, and its management felt that this new name would more correctly represent the work of the institution.

WE gladly welcome Elder I. H. Evans, after his year of earnest and arduous labor as general superintendent of the great Oriental mission field. Brother Evans comes from the Friedensau Council for a short time to close up his personal affairs, preparatory to his return to the Orient, in company with Mrs. Evans, sometime this fall. Several camp-meetings in the Central West will be visited by him this summer.

THE truths of this message are making their way even among the untutored aborigines of South America, and finding glad recipients there. Not long ago we reported the fact that one of our workers was on his way into the almost trackless wilderness of the northern part of South America to teach this message more fully to a company of Indians far in the interior, who were already keeping the Sabbath. The report of Elder J. W. Westphal, in this issue of the *REVIEW*, shows what is being accomplished by one worker alone among the Indians of Bolivia. Truly, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Acts 10: 34, 35.

The Harvest Ingathering

WRITING to the brethren and sisters in the Central Union Conference, from Friedensau, July 9, Elder E. T. Russell speaks of the Harvest Ingathering as follows:—

The time for launching the Harvest Ingathering Campaign will soon be upon us, and all should sense the importance of this movement. The net results to the mission treasury from this source during the past two years, after all incidentals in connection with the campaign had been met, were about thirty thousand dollars each year. It is earnestly hoped that this year fully fifty thousand dollars will be realized. Every individual, every family, and every church should plan definitely to do more than they did last year.

The Pacific Press will issue a well-prepared number of the *Signs of the Times* to be used in the campaign this year. Instruction and data in regard to the campaign will be sent forth from headquarters at Washington, D. C. Let every one be prepared to spring into action when the time comes for the campaign to open.

While the friends in the Central Union Conference are getting ready for work with this Missions Number of the *Signs*, we feel sure the brethren and sisters in all the other unions will begin to plan for the best effort yet put forth for missions. With united effort we can easily reach the fifty-thousand-dollar mark, as a net gain to missions. The fall camp-meetings will furnish a good opportunity to study the needs of the mission fields, as well as exchange experiences gained in our previous campaign efforts.

By the time this reaches the reader, the large perfecting press at the *Signs* office will doubtless be turning out the papers at the rate of several thousand an hour, and then after a few swiftly passing weeks it will be our turn to hustle.

Soon the message to earth's waiting millions will have been given, and the general harvest ingathering of souls, as the result of the united efforts of the family in heaven and the family on earth, proclaimed, as Jesus sends forth his angels to reap the harvest of the earth. We shall then count nothing as a hardship that has resulted in the saving of a soul. T. E. BOWEN.

Work for Earnest Young People

FROM time to time we have an opening in some department of the office for a young man or a young woman. Usually these openings are in the manufacturing departments, where opportunity is given to learn a useful trade.

But we want the right kind of young people for these positions. We need young people who are active members of some Seventh-day Adventist church, who have a heart interest in the work of the Lord, and are "of good repute" at home; young people who have a good education, are bright, strong, of good health, not afraid of hard work, not grumblers. We should be glad to have a "waiting list" of a dozen or more young men and women of this kind, from whom we may draw when occasion requires. No one under sixteen should apply, and we prefer those who are eighteen or more.

On receipt of request, an application blank will be mailed. Address Manager *Review and Herald* Publishing Association, Takoma Park, Washington, D. C. S. N. CURTISS.

Business Notices

WILL those who wish to make use of our Business Notice column please read carefully and comply with all the conditions under which such notices are accepted? See page 23. Note the price and the other requirements, and thus save yourself annoyance and prevent delay in publishing your advertisement.