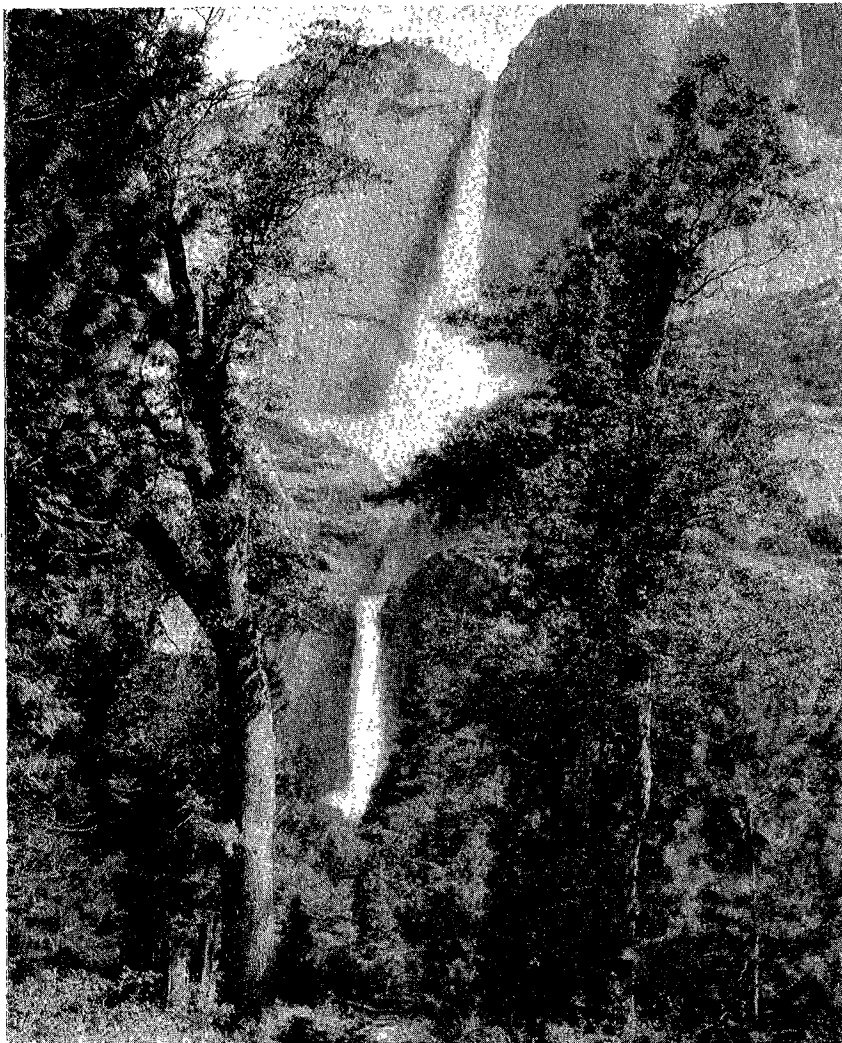


The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., March 30, 1911

No. 13



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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, MARCH 30, 1911

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General Articles

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

The Journey Triumphant

MRS. L. D. AVERY-STUTTLE

Tune: "Bonnie Doon"

HAIL, church of God! come list to me,
The while my tuneful harp I bring;
List while I raise loud notes of praise,
And sweetest songs of Zion sing.
Come, ye who weep 'mid sorrows deep,
And ye whose hearts are lone and sore,
Whose love is dead, whose hope is fled,
Who dream of earthly joys no more.

Have ye forgot, 'mid earth's dull grief,
That glorious country bright and fair,
That pearly gate where angels wait
To bid us loving welcome there?
Have ye forgot that day of days,—
That long, bright journey to the skies?
With angel guide close by our side,
On tireless pinions we shall rise!

Have ye forgot? Lift up your head!
That glad day hasteth on apace;
And escorts bright from realms of light
Like horsemen gather for the race.
Arise, ye dead, from dusty bed,
From desert waste and ocean cave;
'Mid trumpets' blare they cleave the air,
With shouts of victory o'er the grave.

Transporting thought! earth is forgot;
Up, up! on wings of rapture fly;
Away, away toward endless day
And endless glory in the sky,
Sweeping along, a glorious throng,
Past suns and systems blazing bright,
Celestial bars, and countless stars,
And dark, abysmal depths of night.

On, on! sweep on! the jasper walls
Are just ahead. O rapturous sight!
O wondrous train! O sweet refrain
From many mansions gleaming bright!
Open, ye gates! the cohort waits,—
The mighty army of the skies.
The tried and true shall enter through
The pearly gates of paradise.
Lansing, Mich.

Paul Enters Upon His Ministry

MRS. E. G. WHITE

AFTER his baptism, Paul broke his fast, and remained "certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God." Boldly he testified that Jesus of Nazareth was the long-looked-for Messiah, who "died for our sins according to the Scriptures, . . . was buried, and . . . rose again the third day," after which he was seen of the twelve, and of the brethren. "And last of all," added Paul, "he was seen of me also, as of one born out of due time." His arguments from prophecy were so conclusive, and his efforts were so attended by the power of God, that the opposing Jews were confounded and unable to answer him.

Paul had been known formerly as a zealous defender of the Jewish religion, and an untiring persecutor of the followers of Jesus. Courageous, independent, persevering, his talents and training would have enabled him to serve in almost any position. His reasoning powers were of no ordinary value. By his withering sarcasm he could place an opponent in no enviable position. And now the Jews saw this young man of unusual promise uniting with those whom he had formerly persecuted, and fearlessly preaching in the name of Jesus.

A general slain in battle is lost to his army, but his death gives no additional strength to the enemy. But when a man of integrity and sterling principle joins the opposing force, not only are his services lost, but those to whom he joins himself gain a decided advantage. Saul of Tarsus might easily have been struck dead by the Lord as he was on his way to Damascus, and much strength would have been withdrawn from the persecuting power. But his life was spared, and in the providence of God he was carried from the side of the enemy to the side of Christ. An eloquent speaker and a severe critic, Paul, with his stern purpose and undaunted courage, possessed the very qualifications needed in the Christian church.

The news of Paul's conversion came to the Jews as a great surprise. He who had journeyed to Damascus "with authority and commission from the chief priests," to apprehend and prosecute the believers, was now preaching the gos-

pel of a crucified and risen Saviour, strengthening the hands of those who were already its disciples, and continually bringing in new converts to the faith he had once so zealously opposed. All who heard him were amazed, and said, "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

To those who heard him, Paul demonstrated that his change of faith was not prompted by impulse or fanaticism, but had been brought about by overwhelming evidence. In his presentation of gospel truth, he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies had been literally fulfilled by Jesus of Nazareth. The foundation of his faith was based on the sure word of prophecy.

As Paul continued to appeal to his astonished hearers to "repent and turn to God, and do works meet for repentance," he "increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." But many hardened their hearts, refusing to respond to his message; and soon their astonishment at his conversion was changed into intense hatred, like unto that which they had manifested against Jesus.

Paul was not allowed to continue his labors long at Damascus, in the face of fierce opposition. A messenger from heaven bade him leave for a time; and so he "went into Arabia," where he found a safe retreat.

In the solitude of the desert, Paul had ample opportunity for quiet study and meditation. There he calmly reviewed his past experiences, and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted, and his great sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. During his sojourn in Arabia, he emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the Source of truth. Jesus communed with him, and established him in his faith, bestowing upon him a rich measure of divine wisdom and grace.

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development. "Acquaint now thyself with him," is his message to mankind.

The solemn charge that had been given Paul on the occasion of his interview with Ananias, rested with increasing

weight upon his heart. When, in response to the invitation, "Brother Saul, receive thy sight," Paul had for the first time looked upon the face of this devout man, Ananias under the inspiration of the Holy Spirit said to him: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

These words were in harmony with the words of Jesus himself, who, when he arrested Saul on the journey to Damascus, declared: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their 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 that is in me."

As he pondered these things in his heart, Paul understood more and more the meaning of his call "to be an apostle of Jesus Christ through the will of God." His call had come "not of men, neither by man, but by Jesus Christ, and God the Father." The greatness of the work before him led him to give much study to the Holy Scriptures, in order that he might preach the gospel "not with wisdom of words, lest the cross of Christ should be made of none effect," "but in demonstration of the Spirit and of power," that the faith of all who heard "should not stand in the wisdom of men, but in the power of God."

As Paul searched the Scriptures of truth, he learned that throughout the ages "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."

And so, viewing the wisdom of the world—wisdom in which he had formerly trusted—in the light of the cross, Paul "determined not to know anything, . . . save Jesus Christ, and him crucified." Throughout his later ministry, Paul never lost sight of the Source of his wisdom and strength. Hear him, years afterward, still declaring, "For me to live is Christ." And again: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, . . . that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but

that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings."

Paul now "returned again unto Damascus," and "preached boldly . . . in the name of Jesus." Unable to withstand the wisdom of his arguments, "the Jews took counsel to kill him." The gates of the city were diligently guarded, day and night, to cut off his escape. This crisis led the disciples to seek God earnestly; and finally they "took him by night, and let him down through the wall, lowering him in a basket."

About three years had passed since his conversion, when Paul returned to Jerusalem. His chief object in making this visit, as he himself declared afterward, was "to see Peter." When, upon arrival in the city where he had once been well known as "Saul the persecutor," "he assayed to join himself to the disciples," "they were all afraid of him, and believed not that he was a disciple." It was difficult for them to believe that so bigoted a Pharisee, and one who had done so much to destroy the church, could become a sincere follower of Jesus. "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus."

The disciples now received Paul as one of their number. Soon they had abundant evidence as to the genuineness of his Christian experience. The future apostle to the Gentiles was now in the city where many of his former associates lived; and to these Jewish leaders he longed to make plain the prophecies concerning the Messiah, which had been fulfilled by the advent of the Saviour. Paul felt sure that these teachers in Israel, with whom he had once been so well acquainted, were as sincere and honest as he had been. But Paul had miscalculated the spirit of his Jewish brethren, and in his hope of their speedy conversion he was doomed to bitter disappointment. Although "he spake boldly in the name of the Lord Jesus, and disputed against the Grecians," those who stood at the head of the Jewish church refused to believe, but "went about to slay him." Sorrow filled his heart. Willingly he would have yielded up his life, if by that means he might bring some to a knowledge of the truth. With shame he thought of the active part he had taken in the martyrdom of Stephen, and now in his anxiety to wipe out the stain resting upon one so falsely accused, he sought to vindicate the truth that had cost Stephen his life.

Burdened in behalf of those who refused to believe, Paul was praying in the temple, as he himself afterward testified, when he fell into a trance, whereupon a heavenly messenger appeared before him, and said: "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me."

Paul was inclined to remain at Jerusalem, where he could face the opposition. To him, it seemed an act of cowardice to attempt to flee, if by remaining he might be able to convince some of the obstinate Jews of the truthfulness of the gospel message,—even if to remain should cost him his life. And so he answered: "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." But it was not in harmony with the purpose of God that his servant should needlessly expose his life; and so the heavenly messenger replied: "Depart: for I will send thee far hence unto the Gentiles."

Upon learning of this vision of Paul, the brethren hastened his secret escape from Jerusalem, for fear of assassination. "They brought him down to Cæsarea, and sent him forth to Tarsus." The departure of Paul suspended for a time the violent opposition of the Jews, and the church had a period of rest, in which many were added to the number of believers.



A Forsaken Ordinance

H. W. CARR

"THE world is mine, and the fulness thereof," declares Jehovah; "the cattle upon a thousand hills." And again: "The silver is mine, and the gold is mine." These are his both by right of creation and by right of redemption.

In Eden, God reserved to himself the tree of knowledge of good and evil; and man's obedience to God's command on this point was to determine his fitness to dwell in that paradise. But our first parents did not stand the test; they disobeyed, and they were driven from Eden.

Again, very anciently, the Lord reserved to himself a tenth part of the goods in man's control, as a further test of his obedience. Tithing was an ordinance with Abraham, who recognized God's ownership, and gave to his representative "tithes of all." Gen. 14:20. From the record it is evident that this was not a new duty with Abraham. Paul tells us that if we are Christ's, then are we Abraham's seed (Gal. 3:29); and the Master declared, to those who claimed to be the children of Abraham: "If ye were the children of Abraham, ye would do the works of Abraham." John 8:39.

In Mal. 3:7 we read: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." The verses which follow tell plainly that the ordinances here mentioned are connected with the bringing of tithes and offerings to the Lord's house. The expression, "From the days of your fathers," seems to indicate that goods are in our possession upon which God's ownership is not recognized. He says: "Return unto me, and I will return unto you." But if we do not return unto the Lord, and bring to him that

which is his, in tithes and offerings, the conclusion is that he will not return unto us.

How sad would it be, if, after observing the other ordinances of the Lord, which give us a place among his chosen and peculiar people, it should be found at last that some of us had failed upon this one point!

Salamanca, N. Y.

Criticism

G. B. THOMPSON

It has been well said that the reason there are so many critics is because so much business can be done on a small capital. Any brainless, irresponsible person can criticize. Lucifer introduced the idea into the universe by criticizing the Creator. Notwithstanding the fact that he and all his sympathizers were cast out of heaven to save the universe, men refuse to be warned, and continue the evil practise.

The following anecdote and lesson from the *Christian Commonwealth* is to the point: "A dog, hitched to a lawnmower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said: 'Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull the machine.' It is easier to be critical than correct; easier to bark than to work; easier to burn a house than to build one; easier to hinder than to help; easier to destroy reputation than to construct character. Faultfinding is, as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly, and rise superior to outward circumstances and surroundings, as Jesus did."

Takoma Park, D. C.

A Study of Principles—No. 4

D. E. ROBINSON

As our brethren in various places are called upon to meet issues in which our religious freedom seems to be assailed, it is well to bear in mind the cautions found in "Testimonies for the Church," Vol. VI, pages 394-401. This instruction is taken from a letter written Oct. 13, 1895, to one who at that time stood with us as an advocate of religious liberty principles, and is entitled—

"Our Attitude Toward the Civil Authorities"

"By some of our brethren many things have been spoken and written that are interpreted as expressing antagonism to government and law. It is a mistake thus to lay ourselves open to misunderstanding. It is not wise to find fault continually with what is done by the rulers of government. It is not our work to attack individuals or institutions. We should exercise great care lest we be understood as putting ourselves in opposition to the civil authorities. It is true that our warfare is aggressive, but our weapons are to be those found in a plain 'Thus saith the

Lord.' Our work is to prepare a people to stand in the great day of God. We should not be turned aside to lines that will encourage controversy, or arouse antagonism in those not of our faith.

"We should not work in a manner that will mark us out as seeming to advocate treason. We should weed out from our writings and utterances every expression that, taken by itself, could be so misrepresented as to make it appear antagonistic to law and order. Everything should be carefully considered, lest we place ourselves on record as encouraging disloyalty to our country and its laws. We are not required to defy authorities. There will come a time when, *because of our advocacy of Bible truth*, we shall be treated as traitors; but let not this time be hastened by unadvised movements that stir up animosity and strife.

"The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those who made the statements, but will be charged upon the whole body of Adventists. Our accusers will say that on such and such a day one of our responsible men said thus and so against the administration of the laws of this government. Many will be astonished to see how many things have been cherished and remembered that will give point to the arguments of our adversaries. Many will be surprised to hear their own words strained into a meaning that they did not intend them to have. Then let our workers be careful to speak guardedly at all times and under all circumstances. Let all beware lest by reckless expressions they bring on a time of trouble before the great crisis which is to try men's souls.

"The less we make direct charges against authorities and powers, the greater work we shall be able to accomplish, both in America and in foreign countries. Foreign nations will follow the example set by the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.

"It is our work to magnify and exalt the law of God. The truth of God's holy Word is to be made manifest. We are to hold up the Scriptures as the rule of life. In all modesty, in the spirit of grace, and in the love of God, we are to point men to the fact that the Lord God is the Creator of the heavens and the earth, and that the seventh day is the Sabbath of the Lord.

"In the name of the Lord we are to go forward, unfurling his banner, advocating his Word. When the authorities command us not to do this work; when they forbid us to proclaim the commandments of God and the faith of Jesus, then it will be necessary for us to say, as did the apostles: 'Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we

have seen and heard.' Acts 4:19, 20.

"The truth is to be set forth in the power of the Holy Spirit. This alone can make our words effective. Only through the Spirit's power will victory be gained and held. The human agent must be worked by the Spirit of God. The workers must be kept by the power of God through faith unto salvation. They must have divine wisdom, that nothing may be uttered which would stir up men to close our way. Through the inculcation of spiritual truth we are to prepare a people who shall be able, in meekness and fear, to give a reason for their faith before the highest authorities in our world.

"We need to present the truth in its simplicity, to advocate practical godliness; and we should do this in the spirit of Christ. The manifestation of such a spirit will have the best influence upon our own souls, and it will have a convicting power upon others. Give the Lord opportunity to work through his own agents. Do not imagine that it will be possible for you to lay out plans for the future; let God be acknowledged as standing at the helm at all times and under every circumstance. He will work by means that will be suitable, and will maintain, increase, and build up his own people.

"The Lord's agents should have a sanctified zeal, a zeal that is wholly under his control. Stormy times will come rapidly enough upon us, and we should take no course of our own that will hasten them. Tribulation will come of a character that will drive to God all who wish to be his, and his alone. Until tested and proved in the furnace of trial, we do not know ourselves, and it is not proper for us to measure the characters of others and to condemn those who have not yet had the light of the third angel's message.

"If we wish men to be convinced that the truth we believe sanctifies the soul and transforms the character, let us not be continually charging them with vehement accusations. In this way we shall force them to the conclusion that the doctrine we profess can not be the Christian doctrine, since it does not make us kind, courteous, and respectful. Christianity is not manifested in pugilistic accusation and condemnation. . . .

"We should remember that the world will judge us by what we appear to be. Let those who are seeking to represent Christ be careful not to exhibit inconsistent features of character. Before we come fully to the front, let us see to it that the Holy Spirit is poured upon us from on high. When this is the case, we shall give a decided message, but it will be of a far less condemnatory character than that which some have been giving; and all who believe will be far more earnest for the salvation of our opponents. Let God have the matter of condemning authorities and governments wholly in his own keeping. In meekness and love, let us as faithful sentinels defend the principles of truth as it is in Jesus."

Maintain the Affirmative

At times when there has been agitation over the question of enacting Sunday laws, our brethren have been counseled to improve the many opportunities presented for sowing the seeds of truth. On one occasion when the minds of men were dwelling on the Sabbath question, the following instruction was given to one who had long stood as a champion in religious liberty work:—

"Say to the people: Know yourselves of the doctrine. Let not your lips utter a sentence of doubt. Do not come before the people with an uncertain sound. Know what is truth, and proclaim truth. Christ's teaching was always positive in its nature. Never, never utter sentiments of doubt. Bear with a certain voice an affirmative message. Lift him up, the Man of Calvary, higher and still higher. There is power in the exaltation of the cross of Christ. . . .

"Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement, and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of salvation to all who receive and believe on Christ as a personal Saviour."

Exhortations to Diligence

The following extracts from Mrs. White's correspondence set forth the necessity and importance of prompt and energetic action to present the truth clearly before the people, when efforts are being made for the enforcement of Sunday laws. In a letter written from Cooranbong to Brethren E. R. Palmer and A. G. Daniells, June 28, 1897, she said:—

"I can not see light in your leaving at this special time for western Australia. You can see, in Saturday's *Daily Telegraph*, the notice of the meeting of the council of churches in Sydney, to bring about that which they have hitherto been unable to accomplish,—the recognition of God in the government of the nation.

"Now is our time to work. Leaflets and periodicals, giving plain warnings, should be scattered everywhere. I think meetings should be held in halls, to see if the matter can not be presented so as to let in light.

"I can not say much, but I can say, Now is not the time for you to leave for Western Australia, when there are important issues to be urged upon the people. I do not think that we are half awake. We are not doing one half what we ought to do, and should have been doing right along for months. True, something has been done, but much more is required to be done."

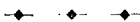
To Elder S. N. Haskell, Aug. 30, 1894, she wrote:—

"We are in the midst of stirring times just now. Brother Shannon, who lives in Sydney, has been arrested and prosecuted for working on Sunday. . . .

"We think that now is the time to take advantage of the circumstances, and proclaim the truth to the people. Magistrates, lawyers, and men in high positions, are anxious to know something of the Seventh-day Adventists. They desire to be enlightened as to our views and our principles. . . . Just now there is a wonderful stir in Sydney. This prosecution has awakened an intense interest. . . .

"We are expecting some brethren from Melbourne every day. . . . We all feel that Elder Corliss, Elder Colcord, or Elder Daniells should be here, to make as much as possible out of the interest created by this prosecution. We are expecting that some one will arrive to-day, and shall be disappointed if no one comes. . . . Some one should be on the ground just now."

Mountain View, Cal.

**Growth of the Catholic Church**

J. W. CHRISTIAN

VERY few of our Protestant friends realize the enormous growth of the Catholic Church. Only a few years ago the world was astonished to learn that the number of communicants in that church had reached the million mark. Since then the list has grown by leaps and bounds.

We are assured by Wiltzin's Official Catholic Directory, which is now on the press, that there are 14,618,761 Catholics in the United States. This does not include those of the island possessions; for with them, we are told, there would be over twenty-three million Catholics living under the stars and stripes. The report of the Religious Census Bureau for 1906 gave the Catholic Church credit for a membership of 12,790,142. This difference is accounted for partially because the Census Bureau deducted fifteen per cent for children, counting only the communicants, while the present figures give the number as reckoned by the church.

It is interesting to note, further, that there are now in the United States 17,084 Catholic priests, and 13,461 churches, 917 of which have resident pastors. Catholics also control 4,972 parochial schools, with an attendance of 1,210,131. In addition to this there are 225 colleges for boys, 696 academies for girls, and 82 ecclesiastical seminaries.

The following States in the Union have the largest number of Catholics: New York, 2,758,171; Pennsylvania, 1,527,239; Illinois, 1,446,400; Massachusetts, 1,380,921; Ohio, 694,271; Wisconsin, 540,956; Missouri, 452,703; Minnesota, 441,081; Iowa, 242,109; Nebraska, 122,710; Kansas, 102,108; Colorado, 99,485.

In whatever way we may seek to explain this wonderful increase, there can

be no question as to the steady growth of the Catholic Church. Nor can any unprejudiced observer fail to read the signs of the times. To see that Rome's power is felt in the political world, not only in the European countries but also in this country, one has but to follow the trend of politics, which show plainly that her influence is courted by men who seek positions of trust and honor in our national government. It is her aim to make herself felt, and her opportunities are many. Not only is the political situation influenced by her power, but the religious world is also catering to her in a marked manner. We are assured that "Rome never changes," and that what she has done for other countries she is anxious to do for the United States. What may we expect when she puts her hand to the task? Is it not time for the Protestant world to remonstrate against this coming foe? Never should Protestantism forget her heaven-born work. With one hand clasping the blessed Bible, and with the other laying hold of the throne of grace, let us stand firmly for the principles enunciated by our forefathers, which shook the world, and released it from the iron grasp of the Papacy.

Hastings, Neb.

**The Contrast**

WORTHIE HARRIS HOLDEN

OUT of the chill of the cold world's disdain
Into the warmth of Thy love,
Out of earth's fickle regard but for fame
To rank with princes above.

Homeless was I; now a mansion doth wait;
Friendless till Jesus was mine;
Hopeless I gazed till I viewed heaven's gate
Oped by a Shepherd divine.

Knowledge he grants for my vain ignorance,
Peace for a heart full of strife;
Guilty, he saves by his own innocence,—
Cancels my death with his life.

Wisdom he gives for my sad foolishness;
Might, for my weakness to sin;
For filthy rags, robes with his righteousness,
Sealed by his Spirit within.

Would I might lay priceless gifts at his feet!

All that I have is so small;
Losses are gain, and his service is sweet,—

Christ is my all and in all.

Portland, Ore.



GET the mind of Christ, and that will master your mind. His very soul is spread before you in his recorded words. Saturate yourself with them. Breathe them in. Drink deep and steady drafts of them. Learn to think in terms of them. Talk with him as you enter the day. Make withdrawal rooms in every task to talk with him. Efface yourself. Assume him. Become nothing. Make him your all.—*Wells.*



The First Singer

WE heard a bluebird singing; the song
was magic-sweet;
He swung upon the lilac, the snow was
round his feet,
The wind blew roughly o'er him, the sky
was steely gray;
But yet he perched there singing the
chilling gloom away.

Brave traveler from the southland, per-
haps you came too soon;
For ice still binds the streamlets, the
sun is wan at noon;
The violets are sleeping close in their
earthy bed,
And not a greening blade of grass has
dared to show its head.

But O, we're glad to greet you, sweet
harbinger of spring!
No sound was e'er so welcome as your
gay caroling,
Courageous little songster, upon the leaf-
less spray,
A-singing and a-singing our weariness
away!

—Farm Journal.

The Evening Hour With the Children

JOHN N. QUINN

EVENING family worship was over, and we had settled down for an enjoyable hour or two before retiring, when my nine-year-old girl climbed upon my knee. Throwing her arms around my neck, her face aglow with happiness, she said: "Papa, I can hardly wait until the last day comes."

"Why not, dear? Why do you want the last day to come?"

"O, I want so much to see those things Mrs. White tells about, the things which she saw in vision!"

"No doubt you will see that day."

"Papa, do you think I will be saved?"

A few moments were spent in making clear God's way of salvation,—that God has provided everything, we by faith accepting eternal life as a gift from God.

"But I do not understand the visions. How does God show things to Sister White?"

Opening my Bible, I read a number of passages from the book of Zechariah, especially the first verse of each chapter. Then I read Daniel's description of his experience when in vision, and told her this was the experience God gave to Sister White. It was difficult to make her understand how one could live without breathing; but she finally grasped the truth that the Spirit of God, being the source of life, became the very life of the prophet, and thus had control of every faculty.

The experience of answering questions regarding God's ways of revealing his will, was to me intensely interesting, and I felt grateful for the church-school, where the truths of the Word of God are kept before the minds of the children. Character is more than knowledge; it is the goal of every true church-school teacher.

After worship each evening at present, we spend half an hour with D'Aubigne's "History of the Reformation," questioning on each paragraph. The children are much interested. I mention this as it may help some other parent who may have difficulty in entertaining the children each evening. As Sister White says, "Become companions with your children," manifesting no spirit of superiority. If you do this, your children will find their chief delight in associating with papa and mama. Too many of us are on stilts, and here is where we fail. God makes himself one with us; and what a delightful relation exists between him and his children! No barriers exist, no secrets are withheld from him. To feel the clasp of his hand, and to hear the Word telling of his love toward us,—these are the blessings of him who has accepted the covenant of Mount Zion. May such be the experience of each reader of the REVIEW.

Out of the Mouth of Babes

EULALIA SISLEY-RICHARDS, M. D.

"HELLO, Jim!" said John. "I haven't seen you since that night nine or ten months ago when we journeyed together from babyland—you to Mrs. Smith's and I to Mrs. Brown's. How are you getting on, old fellow?"

"O, just middling, though I like Mrs. Smith better now than I did! I don't think she knew much about babies when I first came to live with her, though she thought she did, and that was really what made it so hard for me. I hadn't been with her many minutes before she had the nurse do me up in the tightest, stiffest, most uncomfortable thing imaginable,—a binder I think she called it. Well, I wasn't used to such things, and of course I didn't like it. So I cried; I didn't know what else to do. Nurse began jolting me up and down, said I had colic. I didn't know then what colic was, but I found out pretty quick; for as I didn't stop crying, she gave me some brandy and water—such dreadful, burning stuff it was. That gave me a real pain; so I cried and cried until I fell asleep from exhaustion.

"Well, that was just the beginning of

my troubles. When nurse went away, mother took charge of me herself; and for a while I thought it was a case of 'out of the frying-pan into the fire.' Every time I cried,—which was pretty often, I confess,—mother thought I was hungry, and offered me the breast, even though I had had a good meal just an hour before. So whether I was crying from cold, from colic, or from weariness, the remedy was always the same—the breast. I generally took it,—I was afraid I would hurt her feelings if I refused,—but I can tell you it used to hurt my feelings pretty badly sometimes. My! the pain I have suffered as a result of mother's policy of 'warm meals at all hours' no ten-month-old baby could tell!

"Then there's another thing I have always blamed mother for. She never seemed to credit me with having any nerves. The way she used to jolt me up and down every time she thought I had the colic was something cruel. And all the time she was jolting me, she was patting my back vigorously. Why, it's a wonder that all my vertebrae were not dislocated, and that my spinal cord wasn't shattered!

"If no one but mother had mistreated me, I wouldn't have minded it so much. I knew she didn't know a great deal about babies, and was only practising on me. But the worst part of it was she used to let other people practise on me too. Mother always had lots of visitors, and she used to pass me about, and let all the ladies kiss me and talk nonsense to me, and shake me up generally, when the only thing I wanted was to be let alone.

"But these troubles are pretty well in the past now, or else I am getting tougher, and don't mind them so much. My chief grievance just at present is this: Mother has the idea that babies don't need to wear shoes and stockings. I must say I don't understand her reasoning. It would seem to me that if anybody needed good warm clothing in cold weather, it is just such poor little helpless things as we are. I do know this, that whenever my feet get cold, I have an awful stomach-ache, and my nose gets all stuffed up, too, so that I can't breathe through it. I don't suppose that's right, do you?

"But dear me! I suppose we've no business discussing these things. We aren't supposed to know what is good for us, though sometimes I can't help thinking we know as much about it as some of the grown folks who have only learned baby-culture by hearsay.

"But say, John, I haven't given you a chance to say how it's fared with you, I suppose you've had troubles of your own?"

"Well, yes; I did experience some troubles, Jim, though not the same as yours. My mother seemed to know a lot about babies from the very start. Perhaps she had been reading some health books and magazines before I came. Everything went like clockwork, I can tell you. My bath, meals, exer-

cise, and sleep were all timed by the clock. I didn't like it very well at first, but soon I came to like it immensely; wouldn't have it any other way, you know.

"But say! I never shall forget one little experience I had. I was only a little chap, and didn't fancy the idea of being put to bed awake, and being left to go to sleep alone. I had heard that some babies are always rocked to sleep at night, and I thought that would be rather a pleasant arrangement. Mother evidently didn't think so; for after preparing me as usual for sleep, she put me in my little bed, turned the gas down very low, and then joined father in the sitting-room. I was perfectly comfortable, but quite unhappy; so after considering the matter a few moments, I began to cry lustily. I expected mother would come to see what was the trouble, and so she did. She examined me and my immediate surroundings carefully to see if anything was the matter. Finding nothing wrong, she at once laid me down gently, tucked me in snugly, and went away again.

"I didn't intend to be beaten, so I kept on crying and crying as loud as I could. I felt certain that mother would come back again soon; but she didn't. You can imagine what a shock it was to find that my crying didn't move her in the least. Well, I kept it up for a time, still hoping feebly that mother would come and take me up again. But hope deferred maketh the heart sick, and I finally gave it up. The next morning mother was just as sweet and loving as ever; in fact, I think a little more so; but I made up my mind it wasn't worth while trying that trick again—and I didn't.

"But this experience was only play compared to another one I had a few months later. Mother was called out of town on account of grandmother's illness; so she left me in charge of a nurse. She was supposed to be what they call a *trained* nurse; but I am sure her education must have been neglected, for she didn't even know that babies sometimes get thirsty. She gave me my food regularly, but never a drop of water for days and days. I didn't miss it much at first (though mother had always given me several drinks every day); but after a while I became terribly thirsty. I fretted and fussed and cried by turns, but nurse didn't appear to know what was the matter with me; in fact, I heard her tell the maid that she thought I was a very bad-tempered baby. I tried to tell the maid that I thought I had a very stupid nurse, but she didn't understand me. Well, I suffered on, until one night about a week after mother went away, things reached a climax. I felt I couldn't stand it any longer; in fact, I was half crazed with thirst. I screamed and screamed and screamed until I drove nurse nearly to distraction. She offered me food; she put a hot-water bottle on my stomach; she did everything that could possibly be done to a baby except to give it a drink of water! Needless

to say, I continued crying. Nurse concluded that either I was ill and required a doctor or else I was wicked and required punishment. How the case would have been decided I do not know; for just at this point (about 10 P. M.) mother appeared on the scene. She took me up in her arms while she asked nurse a few direct questions about the state of my health; and then to my infinite relief, she sent for a glass of water, saying, 'Perhaps the little chap is thirsty.' I drank what in my eagerness I didn't spill. Except that nurse looked a bit ashamed, I have no remembrance of anything further; for my head fell over on mother's shoulder, and I was fast asleep.

"But apart from these two experiences, Jim, I can't recall any trouble worth mentioning. In fact, I think I am one of the luckiest youngsters in town! And in spite of the bad character nurse gave me, mother declares that I am a wonderfully good baby! I suppose she knows."

Wahroonga, New South Wales.

Tom Never Left the Bars Down Again

A story comes from a New England home of years ago, told by one of the two boys concerned, grown to manhood.

Once I saved Tom from a promised whipping for leaving down the bars when he went after the cows at milking-time, thus giving the young cattle left in the pasture a chance to get out, which they always improved. If they were at the back of the lot when Tom got the cows, he thought it unnecessary to put up the bars, it would be so short a time before the cows would be driven back.

Father cautioned and reproved him several times, and finally he threatened to whip him if it happened again. Several weeks passed, and he left the bars down again. The young cattle got into the corn, doing much damage.

The next morning father said nothing, but went about his usual work. Tom was gloomy; there was an air of depression in the house, and I was greatly troubled. I couldn't bear to have Tom whipped, nor could I blame father. At last I resolved to go and speak to him.

The sun was shining brightly, and he was opening some tumblers of hay in the east meadow. I approached him slowly, for I did not feel sure of my ground, and stood still without saying a word. He looked up at me, and said: "Well, Joe, what is it?"

"I have come to you to speak about Tom, I don't want him whipped."

"I don't see how you can help it, my son. I can not have my crops destroyed in this way, and I must keep my word."

"Father, didn't you read this morning in the lesson: 'He was wounded for our transgressions; he was bruised for our iniquities; . . . and with his stripes we are healed'?"

"Yes; what a boy you are to remember, Joe."

"Well, I will take the blows you intend to give Tom."

"I can't do that, Joe. Tom is the transgressor, not you," father answered, his face softening. Then looking at me keenly, he asked: "Did Tom send you to me?"

"No; he knows nothing of my coming."

My father stood leaning on his pitchfork, looking down on the ground. At length he said: "Go and bring Tom."

I found him on the front porch with a sober face, trying to study.

"Come with me, Tom; father wants you."

"I know what he wants," turning a little pale. After a moment's hesitation he arose, saying: "I might as well go now and have it done with."

As we walked along, I thought it best to give him a little advice, for he generally did as occasion served him. There was no knowing beforehand what he would do.

"Now, Tom, you mustn't flare up. You must be good, and answer father's questions in a pleasant, kind way. You mustn't talk any; only answer his questions. I don't think he will be hard with you."

Father stood as I had left him. I can see him now, after the lapse of so many years, with his back to the morning sun, leaning forward a little on the handle of his fork, looking down to the ground, one hand above the other and his chin on his hands, and some hay scattered about him.

He did not seem to see us. He was lost in reverie.

"Father," I ventured, timidly, "Tom is here."

He looked up at us quickly, then said: "Tom, do you remember these words in our Scripture reading this morning: 'He was wounded for our transgressions, he was bruised for our iniquities; . . . and with his stripes we are healed'?"

"Yes, sir," answered Tom, greatly surprised.

"What do you think these words mean?"

"That Christ suffered for us," replied Tom, his voice unsteady and his face flushing.

"Well, Joe offers to suffer for you."

Tom turned to me with a look on his face I shall never forget, and exclaimed: "No, Joe, you shall not do that!"

Then, flinging his arms around my neck, he kissed me, and, as quick as a flash, he stepped up to father, and held out his hand, saying: "The stripes be-long to me, father; I am ready."

Tears were falling down father's face, and for a moment he could not speak. Then he said: "No, Tom, I can not punish any one now. I do not think you'll ever forget this day. If you do, remember Joe's offer holds good. I love my children, and I want to do them all the good I can. But I must be obeyed, and this is one way of doing them good. You may go now."

Tom did not stir. He was evidently

waiting for me, and yet, for some reason I could not explain, I hesitated. Stepping closer, I said: "Father, I want to kiss you."

He caught me in his arms, saying, "O my boy!" and kissed me. Then taking Tom, he said, "God bless you, dear Tom," and kissed him, with swimming eyes.

Then with great awe upon us, we went to the house. Tom never left the bars down again.—From "Quiet Talks on Home Ideals."

Don't Be a Fretter

THERE is one sin which is everywhere underestimated, and quite too often overlooked in valuation of character. It is the sin of fretting. This sin is as common as air, as speech, so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statements of something or other which most probably every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment or ill cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every-day living, even at the simplest, if one only keeps a sharp eye out on that side of things. Fretting is all "time wasted on the road."—*Herald of Peace.*

Guard Your Weak Points

A GOOD general will discover the weak points in his fortress, and set a double guard to defend them in case of attack. If the enemy can discover these points, he hurls the brunt of his fight against them. This is good tactics for him, and many a fortress has fallen because the weak points were not carefully guarded. This principle is just as true with souls in the battle of life as in an army with the enemy at hand. Every one knows his own weak points, and he is a wise man who sets a double guard over them. He will fail at these if he fails at all. The enemy also knows them, and will make his hardest fight where we are most easily overcome. Let us carefully guard our own weak points.—*Sabbath Recorder.*

"Your body is the temple of the Holy Ghost. Return ever to the one great argument. In proportion as you honor the Spirit of the living God, you will come to honor your body. Build high its walls of health. Let them glisten white with purity. Cement them with firmness of will. Found them on obedience to law. Crown them with the pinnacles of a holy ambition."



South Central China Mission

R. F. COTTRELL

THIS field, together with the North Central China Mission, formerly composed what was known as the Central China Mission, the four provinces of which support a population of about one hundred ten millions. At a meeting of the China Union Committee held last August, it was decided to make two divisions of this territory, to be known respectively as the North Central China Mission and the South Central China Mission. In mentioning this, we call the reader's attention to the fact that in each of these mission fields there are approximately as many human beings as

Although the work had been largely without foreign supervision for about five months, we found that the native evangelist, Brother Huang, and others, had been doing faithful work. Three canvassers were selling our literature, two of whom had had exceptional success. The evangelist's wife, seeing the need of a church-school, had gathered in eight children, mostly from Sabbath-keeping homes, and was teaching them the best she could.

About four weeks after our arrival at Chang-sha, Mrs. Cottrell and I, with four of our native brethren, started on a trip by house-boat to visit some of the believers and interested ones farther south in the province. It had been about



GROUP OF BELIEVERS ATTENDING THE CHANG-SHA BIBLE INSTITUTE. EVANGELIST, AND TEACHER OF GIRLS' SCHOOL MARKED WITH AN X; CANVASSERS WITH A V

there are in the United States east of the Mississippi River.

The two provinces composing this field are Hunan and Kiang-si. In the latter province, the only work that has yet been done, to our knowledge, is a few weeks' canvassing by some of our native brethren. In the former, Brother and Sister P. J. Laird were pioneers of the message. For more than three years before the riots last spring, they were busily engaged in sowing the gospel seed, and in ministering to the sick and suffering. Soon after the Chang-sha disturbances, they found it necessary to go to America for rest and recuperation.

At the close of the summer season, Brother and Sister C. Sparks, Mrs. Cottrell, and the writer were requested to make this their field of labor. On our arrival here, about October 1, we found that the rubbish had been well cleared away, and the compound partly repaired. To finish repairing the compound and furniture, and to replace that which had been broken, lost, or stolen, were among our first duties.

revived. The Lord Evangelist Huang in making the truth clear and forceful. The colporteurs, also, had success in disposing of our papers and tracts; and on our return home, we left them in different places to continue their work. Thus, at the close of our visit of two and one-half weeks, it was felt by all that the good hand of our God had guided and prospered us.

December 2-9 had been appointed as the time for the first general meeting of our people in this province. In all, about sixty were in attendance. Aside from prayer and social meetings, women's meetings, and children's meetings, three preaching services were held each day. In these the principal subjects considered were the great pillars of our faith, which were presented in practically the same manner and with the same certain sound that characterize the preaching of the message in the home land.

Following the general meeting, a three weeks' Bible institute was held. About

a year since Brother Laird had made his last visit to these places, and the little flock had in several instances been severely tested. Hardship, opposition, and persecution had scattered the sheep. Nevertheless, some had remained faithful in their witness, and had encouraged a few of their friends to lay hold of the message. Others, who had given up, had their faith especially blessed

twenty-five were in attendance. The first week of the institute coincided with the week of prayer. This was the first time in the history of our work in China that we had had the readings in time to observe the same season as that set apart in America. As we each day translated these readings to our Chinese brethren and sisters, their hearts were cheered, and their faith was strengthened. At the close of the week of prayer, the native contribution to the annual offering was 11,200 cash, or about four dollars. Considering the circumstances of the believers here, we felt that this was most liberal. If the gifts of our people in more favored lands have been equally generous, there will be no lack of funds in the treasury of the Mission Board for many months to come.

During the institute, the most of our brethren spent some time each day selling papers and tracts. About 39,000 pages of literature were disposed of, and those who took part in the work gained a good experience. At noon on Christmas day our little company gathered on the banks of the Siang River. The day was clear and beautiful. After singing in Chinese, "I Will Follow Thee, My Saviour," thirteen dear brethren and sisters followed their Lord in baptism. A few weeks previously, four had been baptized. These, together with those baptized a year ago, give our Chang-sha church a native membership of twenty-one. Practically all of these first learned the message either directly or indirectly through the work of Brother and Sister Laird.

We have in this province more than thirty children of believers, who are anxious to have a Christian education; and as the customs of the people will not allow boys and girls to study together in the same school, it follows that two schools must be started soon. We are also adding to our force of native evangelists and colporteurs. In a city about one hundred fifty miles from here, our first regular out-station is being established. Hardly a week passes without bringing us good tidings from various other places. Day before yesterday, a man who had bought a tract of one of our canvassers a year ago, called upon us. His home is near the border of the Kiang-si province. He said that ever since reading the tract, he had not been at peace, and that three weeks ago he had begun the observance of the Sabbath. Last week a letter was received from a man who lives in this province, a hundred miles farther south than any Seventh-day Adventist missionary has yet penetrated. The letter said that Sabbath by Sabbath a company of fifteen meet together for the study of the Scriptures. They sent a strong appeal for us to come and start aggressive work in that place.

Our mission quarters in Chang-sha demand immediate attention. We have no place in which to start our schools. Our chapel is so small that in order to accommodate those who come, the back end of the building has been removed, and the

adjoining court provided with benches. For the summer months, this plan answers fairly well; but during the cold, damp winter and spring seasons, it is far from comfortable. Many, however, whose hearts are yearning to know of the Saviour, come and shiver through the meetings; while others who have less courage, or possibly less clothing, remain away. When the weather is good, there is barely standing-room for all who come.

From this report it will be seen that the third angel's message is winning its way in dark Hunan. But with opening doors, and a conquering message, there is an ever-increasing call for liberality. It is our earnest prayer that the prophetic words of the psalmist, "Thy people shall be willing in the day of thy power," may be fulfilled in the hearts and lives of all who love the hope of his appearing.

Chang-sha, Hunan.

West Africa's Appeal

T. M. FRENCH

FOR more than five years the Lord has signally blessed our work in West Africa, and it has seemed as if success would at last attend our efforts in this difficult field. The health of our workers has been miraculously preserved by our Heavenly Father. This blessing has resulted in steady progress of various lines of the third angel's message. Churches have been raised up in Sierra Leone and in the Gold Coast colonies, that reflect the light of this glorious message. Schools have been established, where the young are being trained to bear the banner of Prince Emmanuel. Books and tracts bearing the truth for this time have been scattered here and there. The Lord has signally blessed these means of extending his truth.

Our workers have labored untiringly to further the cause of this last gospel message to a perishing people, little realizing that their energy was almost spent in this unhealthful field. And, too, we have felt that our hands were being upheld by the prayers of our people in the home land, as in the experience of Moses in the wilderness conflict. This thought has encouraged us to press forward. But as I stood beside my dying companion a few days ago, and realized that my own strength was fast failing, in my perplexity my mind turned to my brethren and sisters at home, who have so nobly supported this cause by their prayers and by their means; and the thought came to me, "Have they let go the hands?" And again, as word came to me of our workers being stricken down with sickness in Sierra Leone, the question came forcibly to me, "What can this crisis mean? Have our dear people forgotten to hold up the hands over the armies of Israel?"

We appeal to our people at home to immediately support the languishing hands of our workers in this dark land, where the forces of evil are so strongly entrenched. Gladly would the arch-deceiver again baffle the efforts to plant

the banner of Christ in these heathen strongholds. Brethren and sisters, seek God earnestly in behalf of his cause in West Africa.



Evangelization of the Aborigines of South America

DAVID FOSTER WATKINS

THE most recent authors on missions show that little has been done to evangelize the native races of South America. The oldest Protestant mission was planted on the eastern side of the continent, and has been nurtured by godly men; but the result of its labor is as but a drop in the bucket, compared with the needs of the people and the ocean of opportunities.

Many Protestant Christians living in the Latin republics have neglected the Indians as if they had no claim to the glad tidings intended for all. The Welsh colonists, who went to Patagonia two generations ago to save their language, which they have so far successfully done, have gained the respect and confidence of the Patagonian Indians, because they have always been just and kind in their dealings with them. As a result, not a Welshman has met death at the hands of these Indians, while other nationalities have suffered much.

Protestantism has done little to give the gospel of Jesus Christ to the native races of South America; while that church nominally called Christian has but sent them to lower depths of degradation than they were in before.

What, therefore, can be done to fortify these people against the coming of the whites, who within a few years will be pouring into the marvelously rich country of South America by the tens of thousands?—They must be taught the religion of Jesus Christ. But they can neither read nor write; and only a few of the tribes have a written language. Evidently, the first thing must be to teach them to read and write. It is the purpose of this article to set forth how this may be easily, quickly, and inexpensively done, and mostly by the Indians themselves. It will be a simple matter to teach them the gospel after they know how to read and write. Another difficulty is that they do not all speak one language, but have almost as many languages and dialects as there are tribes. Some missionaries favor teaching them some one language, as Spanish or English, from the start; but Brazil requires that Portuguese be taught, and other republics require Spanish. None, however, would object to their being taught their native language, provided the official language was not entirely neglected.

To teach the Indians another language, for their immediate needs, is out of the question. But if we can teach them to read and write their own language in a short time, the first obstacle to bringing the gospel to them will have been overcome. That this can be done by a few weeks' study, seems clear to my mind from the following experiment:—

About a year ago, on my third trip to Peru, I went inland from the little port of Mollendo, some seven days' journey, carrying my Blickensderfer, with English and Spanish type-wheels, for the purpose of teaching the Indians to read and write their own language within a few weeks. I had confidence in my ultimate success, though I did not mention my purpose to my friends, lest I fail; for in that case I preferred to carry the burden of my defeat alone. I had been on the banks of the Rio Toro before, and had been much pleased with the people and the country. The Indians spoke Kechua only, and were not able to distinguish one letter of the alphabet from another.

After distributing some handkerchiefs among the older people, and some trinkets among the children, I was served with roasted corn and boiled potatoes, which were thoroughly enjoyed; for I had tasted no food for thirty-six hours. For good reasons, I had refused to sleep in a *jacal* that had been kindly offered me. By noon of the following day I had built myself a shelter with branches under the shade of a large tree, had fixed my typewriter on props, and was writing in the presence of more than a hundred Indians. Many were the remarks they were making, but I could not understand a word of their language.

One of the aged women spoke to me in broken Spanish; but as my business made it necessary that I should know no language known to them, I made no reply. I heard a man say *pirac*, and I wrote the word on a piece of paper, and read it over several times. This seemed to please them. There was a woman, apparently thirty-five years of age, standing near by with her child, which was caressing her affectionately, and the mother said to it, "*Cuyan hua naque.*" These words I also wrote and read several times. An old man present corrected the sound I tried to represent with the letter "q," for which I smiled my thanks. I learned that the sound I tried to represent by the letter "q" can not be properly represented by any letter in the English or the Spanish alphabet.

The children were talking loudly, I supposed about what was going on, and one little boy about seven years old did his best to recite after me every word I wrote and read to the people. One of the men, probably thinking the child too impertinent, took him by the ear, and said, "*Ama rimichucha ninim.*" I at once wrote the word, and soon was able to pronounce it correctly, when I found that it was three words and not one, as I had at first written it. After writing the words again on a slip of paper, and pronouncing them, I gave the slip to the little fellow who had been punished, and then the man who had taken him by the ear pushed him forward, motioning that I should give him some more words to be pronounced, which I gladly did. Others of my congregation also gave me words. These I wrote and read; and soon all were clamoring for written words.

I realized that such a hubbub would interfere with my plan; so, to divert their attention, I took up ten pebbles, and counted them in English, loudly enough for all to hear. The little fellow already mentioned, Pisco, pronounced every word after me, and to show my appreciation I gave him a piece of twine out of my saddle-bags, which pleased him highly. I then counted five on the ends of my fingers, and motioned to Pisco to tell me what "one" is in his language; but here he failed me. This seemed to disappoint him very much; but the old man said, "*Huc,*" and after that all was easy. He then counted my pebbles to ten,—*huc, iscay, quisma, tahua, pchca, sokta, kanchis, pusak, iscan, chunca.* From these words I took all the different sounds, and added the sounds of "f," "ll," and "pas," as in Spanish, which I had also heard. This gave me the sounds represented by the following letters and combinations: a, e, i, o, u, y, ch, k, ll, m, ny, p, q, r, s, and t. I noticed that c, k, p, m, s, t, and q were sounded at times as if they were doubled; at least it was evident that my English and Spanish wheels could not give characters that would represent all the sounds of the Kechua language.

However, the Spanish letters are sufficient to represent all the sounds in some of the native languages; and when a language is to be taught which has sounds that can not be represented by these letters, other signs may be used. This may be the best way to proceed, since it would aid the people if they ever tried to learn one of the European languages. All the native languages will not contain more than six such sounds, and in no one language will they all be found.

Having isolated these sounds, I determined to make a type-wheel which would have signs on it that would represent these sounds. I took a piece of soft wood and made a wheel, then cut a strip of leather from the top of one of my high boots, and fastened it to the wheel with gum, pins, and thread. This I thinned down, leaving raised signs to represent the sounds.

Having arranged my wheel with euphonious signs, I again wrote hundreds of words for the people, such as the names of birds and animals, and of things both within and without the *jacals*. Little Pisco was able, after studying the signs one day, to put the sounds together, and read the words slowly. It did not take any of the boys more than a few days to learn to read some words. The next thing was to teach the boys to write on the machine. Pisco was able at once to strike the right key, on which, of course, I had put the new signs, and he wrote correctly word after word which his mother and others gave him. He wrote all the numbers up to ten, and of his own accord the word *mapa*, which he used when he spoke to an intruder, and which, I believe, means "be careful."

Never before were the Rio Toro people so rejoiced over the doings of their children as on that day a little over a year ago. I also was happy, because it

had been demonstrated that the Indians could be taught to read, and write their own language in a very short time, and that by one who knew nothing about it.

I gave the boys the free use of my machine while I was resting for a few days, preparatory to my trip back to the coast, and a visit to the cannibal Cachivo Indians, of Ecuador, in whom I had been interested for several years. One evening, on retiring, I noticed about a dozen Bolivian Indians enter the village, heavily laden with sacks of salt from the deposits near by. On awaking the following morning, the first thing I noticed was the click of the typewriter; but being indisposed I paid little attention to it. On the second day, being somewhat better of the coast fever with which I was suffering, I got about, and found that one of the Bolivians had stopped, and Pisco was attempting to teach him his native language, the Aymara. I found this Indian working away at the typewriter with the help of Pisco, and this suggested to me the thought that my theory was of much wider application than I had first thought,—that even an Indian, ignorant of the language of another, could teach him to read and write his native tongue.

Then I seemed to hear, as in a dream, the click of the machine among all the Indian tribes on the South American continent. I seemed to see Christian friends in Chile, Brazil, Paraguay, Uruguay, Bolivia, Peru, Ecuador, and in the Central American republics, learning in a few days the new system of teaching, and going forth to teach it among the Indians. Then I seemed to see the more intelligent Indians, having learned, going forth with zeal to teach their fellows. Yes, I was truly happy when Pisco made clear to me that the Indians could thus easily teach one another to read and write.

The day came when I must leave the poor Indians; and when I packed my typewriter, the world had come to an end for some of them, to judge from their weeping and sighs.

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WIDEN your interests, my brother, if you would flee the devil. I do not mean a diffused life; concentrate all you please, but concentrate upon the large concerns of the kingdom. Consider the healthfulness that flows from the single interest of missions,—the outlook over all the world, the insight into men and customs, the acquaintance with history, the knowledge of exalted biography, the development of the practical and the ideal, the enlargement of sympathies, the deepening of brotherhood, the verification of faith, the sense of being co-laborers with God. . . . It is a fresh, sweet broom of many fibers, sweeping the hidden corners of the soul.—*Wells.*

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"ONLY by submission to the Spirit of God can you control your own spirit."

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"THERE is no mastery for the finite, except as it is mastered by the Infinite."



WASHINGTON, D. C., MARCH 30, 1911

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Editorial

One of the Last Things

AGAIN and again Isaiah's prophecy speaks of the gathering out of the Lord's people from among the nations in the days of the final triumph of the gospel.

He tells how the feet of those bringing good tidings will press into the waste places, the long-neglected regions, and the voices of the watchmen will be lifted up. And as the messengers go among the nations, the Lord is to make bare his holy arm, and "all the ends of the earth shall see the salvation of our God."

In Isaiah 49 is one of the prophet's outlines of the finishing work. True, the work began in apostolic days; but the prophecy reaches to the end, and in it we see the progress of this advent message into every far corner of the earth until the shout of victory is heard:—

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. . . .

"And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." Isa. 49:8-13.

The suggestion is that when the Lord's children are gathered from north and west, and at last from the remotest of all peoples—those of "the land of Sinim"—the shout of victory will come. The greatest body of humanity is found to-day in the land of Sinim; for by that word is evidently indicated the peoples farthest eastward from Palestine, of the ancient land of Sina, or China.

And now the third angel's message is reaching into China, and we are face to face with this vast multitude of over four hundred millions. And true to the

prophet's words, though we have but touched the far fields as yet, we see that God is calling to his own with a loud voice in the dark and desolate places. "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all." Verse 18.

All who lift up their eyes and look on the fields may see it. Here is a word from the land of Sinim, written by Elder I. H. Evans in a personal letter to a member of his family, telling just the facts that press so forcefully upon the hearts of the few workers among China's millions. Writing after one of their council meetings at Shanghai, he says:—

This morning we had a blessed meeting, in which we felt the deep movings of the Holy Spirit. Our hearts were touched with love and devotion as we saw the whitening fields waiting for the sickles of the reapers. We have thirty companies of believers where a foreigner never spent a week. Think of it, thirty companies without the help and aid of a foreigner! Never have I seen such wonderful opportunities for service as here; never have I seen such possibilities for gathering in fruit as here. It stirs my heart to its depths to see what God is doing, and to realize what we could do with men and means. Surely, if the world ever saw golden opportunities for the reaper's hand, they are seen here in China. It is appalling to think of these multitudes, yet many are keeping the Sabbath, who never had a teacher for a day. What does it all mean? Surely, the Lord is at the head of this people, doing a mighty work in getting these people to keep his commandments. . . . Really, there never was such a prospect for success as for us now. We have such great opportunities for work, it is impossible to describe them. It seems as if in the whole world there is no place that holds such promise of a mighty ingathering of souls as China. The seed sown through our literature has ripened, and the harvest is now ready for the sickle. Truly if ever there was a time when effectual, fervent prayers should be offered that the Lord of the harvest would send forth reapers into the field, that time is now.

It is for such a time as this that the message comes:—

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged." Isa. 60:1-5.

Thus, with hearts enlarged, all believers of various nationalities united, the glory of God shining forth from lives surrendered, the last witness will be borne, the whole earth lightened, and Christ will come; and that right early.

These are wonderful times. Brethren in the churches, to you comes the privilege of "holding the ropes" at home, and of laboring to send the supplies of men and means to hasten the message through the waste places of earth, where God's providence is so mightily at work.

W. A. S.

Nothing to Say

TIME was when the doctrines held and advocated by Seventh-day Adventists were made the object of many bitter attacks from both press and pulpit. Many religious teachers fondly hoped that by Scriptural proof they could overthrow what they considered very unscriptural doctrines. However, there has come a change of late. Many are coming to realize that the views held by this people have a firm foundation in the Scriptures of truth, and that they can not be set aside by the same authority to which they plainly appeal for confirmation.

A writer in the *Way of Faith* of Jan. 26, 1911, refers to this, and asks why it is that such religionists as the "Plymouth Brethren people, Annihilationists, and Seventh-day Adventists," should be let alone to propagate their heresy on the doctrine of conditional immortality. He says:—

Strange to say, this dreary and hurtful heresy receives scant notice from preachers, whose business it is to banish all strange and erroneous doctrines from the land.

The *World's Crisis* of March 1, in quoting the above criticism, justly comments as follows:—

The fact is, many preachers and Bible scholars who have examined those doctrines with the intent to refute them, as the result of such examination, like honest men, were compelled to embrace them. Others, less bold, and less ardent in search for truth, have concluded that "discretion is the better part of valor," and are quite willing to allow conditional immortality to be presented to the people—realizing their own inability to meet that subject.

In speaking of the claims of inherent immortality, the editor of the *Crisis* concludes:—

Inherent immortality is simply taken for granted: Its premises are assumed; consequently its apologists can not feel sure of their position; hence they lack boldness in its defense. Those who have measured arguments against the Bible teachings of immortality through Christ and the resurrection, many of them, realize full well the weakness of their own cause.

Truth is never injured by investigation. The more it is assailed, the more its foundations are examined, the clearer grow its outlines. The Word of God is a Gibraltar of strength amid the sophistry of these last days.

F. M. W.

Easily Understood

MANY are asking to-day why it is that the Roman Catholic Church ostensibly adopts a different attitude toward questions of church and state in America than in the countries of the Old World, or in the states of South America. The *Independent* of February 2 raises this query:—

Among the things not easy to understand is this: Why some of our religious teachers who are so much pleased that in this country church and state are separated, should grieve when separation is decreed on the Continent of Europe. Thus the *Catholic World*, in its December issue, describing very fairly the changes in Portugal, says: "Other measures are proposed which in no way deserve the name of reforms: Church and state are to be separated," etc. We would like to be told why what is so much valued here would not be a reform there?

The answer is evident. The underlying policy of the Roman Church toward all state government is identically the same. Throughout her history the papal church has sought government control whenever that could be made possible. Its entire history has been one long series of political intrigue and maneuvering, as it has sought to the extent of its influence to shape governmental affairs, and to influence reigning kings and dynasties to favor its churchly designs. It has had the same purpose toward the government of the United States ever since that nation had birth. It has been tolerant and apparently liberal in its views, only because it was helpless; but it has fondly anticipated the expected time, and studiously worked to that end, when it would have in this government, the same as in the governments of Europe, sufficient influence to make its power felt. Current history and rapidly shaping events clearly indicate that Rome is doing this work. Silently and insidiously, but most adroitly, is she working, and waiting for the time when America, the same as the nations of the past, will bow the knee of homage at her shrine.

F. M. W.



Religion in the Public Schools

WHAT is known as the Religious Education Association held its annual meeting recently in Providence, R. I. William Lawrence, D. D., bishop of Massachusetts, delivered the opening address. In speaking of the founding of the American republic, according to the Boston *Evening Transcript* of February 15, he ascribes great wisdom to the framers of the Constitution, and shows how far removed they were from the bias of their age, and how great was their wisdom for the future, in enunciating the principles which they did as the foundation of the American state:—

Each decade in the history of this nation reveals more distinctly the wisdom of the men who framed our Constitution. So remarkable were some of their acts, and so prophetic, that we are sometimes forced to think that they builded better than they knew. In no subject is this more noteworthy than in the principle which they laid down in regard to the independence of church and state.

Bishop Lawrence considers this the more remarkable for the reason that these men did not represent various religious beliefs, but were for the most part of one common faith:—

Had the country been peopled with men of such varied races, faiths, and traditions as at present, this would not have been so remarkable. But with a population composed largely of one race, with sympathetic religious traditions, accustomed, most of them, to a close relation of church and state, we wonder at the clearness of their vision in recognizing that in the freedom of church from state, and state from church, was the secret of civic as well as religious liberty. For thereby the citizen and official were freed from religious tests, and the forces of religion were set free to do their work without the bondage and, what may be more dangerous, the patronage of the state. The story of the struggles of the nations of Europe, Italy, France, Portugal, Germany, and England toward this freedom during the past generation, fills us with gratitude for our happy heritage.

Turning to the present condition of religious faith in the United States:—

Now, however, that in most parts of our country we have all races and faiths and no faiths, there is a sensitiveness to the teaching of even the simplest elements of the Christian faith, which, if we are to uphold liberty of conscience, must be regarded. And so it has come about that through protests from many directions, religious teaching has been reduced to a vanishing-point in the public schools. Here, then, we have one acute phase of the American situation,—a people of nearly one hundred millions, who, on the whole, are a religious people, heartily supporting a great educational system in which they firmly believe, from which the positive teaching of religion is excluded.

Many are arguing to-day "that we are paying too high a price for our religious liberty in the loss of religion from our public schools." This situation, however, he believes can be met through the religious influence of the home, and through the personal religious awakening of those who stand as instructors and educators:—

You may shut out every word of Bible or God from the class-room; but while the teacher, a woman of faith, love, and prayer, teaches, you can not shut out religion. More, far more, you may call your schools godless, and harden your churches with formalism; but if the boy is going home every night to a home saturated with the spirit of religion, he is getting a religious education. This, then, is the thought that I want to emphasize: We may have in our public schools fuller and better teachings in

morals and ethics; we must have, so long as there are some religious teachers and some religious homes, a touch of religious atmosphere in the schools; but we can not have, and have no right to expect, any such definite or positive religious education in our day-schools as to sustain, or even give much aid to, the religious life of the children. We must keep this clearly in mind, if we want to rouse ourselves or to rouse others to a sense of duty and opportunity in discovering other means for the religious education of our children. Let this also be clear: Because there is no definite religious teaching or even religious atmosphere in the school, that is no reason why the child should not receive a rich religious training; the question of place and hour is of little importance. We have become so accustomed to the thought of religion in the public schools that we think that if the schools do not provide it, there must be no religion. One might almost as well say that because the public schools provide no breakfast, there is no breakfast.

Above all, Bishop Lawrence argues that in the conditions which exist in the world at the present time, the chief peril to be considered is that of the home and home life. He argues that it is time to cease repining, and go to work to redeem the home and upbuild the ideals in the family:—

Our conclusion, therefore, is this,—that as a power for personal religion, there is nothing equal to the influence or teaching of a spiritually minded, praying, and intelligently praying mother in the first few years of a child's life; then comes the opportunity of both parents, in simple, quiet leadership, carrying the son or daughter as far as is in their power toward an intelligent, thoughtful faith. The essence of true religion is in its touch upon the individual soul; but its results must be the development of the whole man, body, mind, and spirit, "into the measure of the stature of the fulness of Christ;" and while the church worships, preaches, and educates, she must have such interest in the improvement of conditions, especially in relation to the family, as will make her work effective.

As Bishop Lawrence truly says, the first and most important place for religious instruction is in the home. Our forefathers built wisely and well when they established the American state with the recognition of no religion, leaving the religious instruction where it properly belongs,—to the church, the home, and the individual. The strength of this government will be in conserving those high ideals which stood before the minds of its founders. A departure from them will corrupt the church, and wreck the ship of state upon the shoals and rocks of religious bigotry and intolerance, as European nations have been wrecked before it. The strength of the American state, and the strength of the Christian church in America, is in preserving inviolate the principles of state and church separation upon which this government was established.

F. M. W.

Close of the Knoxville Ministerial Institute

THOSE who have read the report of the beginning of the Knoxville Ministerial Institute, will be glad of a word regarding the closing part of that important meeting. A few who could not get to the institute at the beginning came later, so the total enrolment reached seventy-seven, nearly all of whom were ministers or Bible workers. Most of them remained to the close, and held steadily to the program of earnest study.

The following statement was presented at the closing meeting as an expression of the feelings of those in attendance:—

In this, the closing meeting of the Knoxville Ministerial Institute, we esteem it a pleasure to unitedly express our deep gratitude to God for granting us the privilege of attending this institute.

Our study of the third angel's message in its various phases has greatly enlarged our understanding of the meaning of this message, and strengthened our hold upon it.

Our study of the great field we are to work, and of the best methods to be pursued in doing the work, has encouraged us to press on with zeal and energy.

Our study of the Word regarding the Holy Spirit sent by our Lord to give efficiency to our labors, has brought to our hearts new inspiration and hope.

We would that all our workers throughout this country might be granted the privileges we have enjoyed, and we earnestly request the General Conference to arrange to hold another ministerial institute for the Southland within a reasonable time.

Personally, I feel sure that the Knoxville Ministerial Institute will prove to be a great blessing to our workers and our cause in the South. It brought us all together for Bible study, counsel, and prayer for three weeks. It brought the workers into closer touch with one another, and strengthened the bonds of Christian brotherhood. It gave us new and larger views of the message, and increased our desire to study the Word.

It is not too much to say that this meeting will mark a new era in the ministry of many who were present. In the testimonies that were borne from time to time, many expressed their determination to turn their minds and hearts to the more truly spiritual side of our great work, and to devote themselves as never before to earnest endeavors to win souls to Christ.

The work before us is great, and it will not be accomplished by force of numbers, but by the agency of the Holy Spirit working in and through the workers. The Lord has wrought in mighty power through humble men in the past, and he is just as willing to manifest himself through his servants to-day in the closing work of the gospel. The baptism of spiritual power awaits every laborer, and for this refreshing we shall most earnestly pray.

A. G. DANIELLS.

Note and Comment

Flattering Ministers

MANY forget that ministers of the gospel are still human, and as such are the prey of Satan's temptations. In consequence of this forgetfulness, many ministers have been ruined by unwise confidences, and by false praise and flattery. Speaking of this danger to which preachers are subject, the editor of the *Christian Advocate* of March 16 says:—

Hardly anything outside the line of immorality has done more evil to ministers than flattery. A young man is told by an admiring hearer that he can preach as well as Spurgeon or Beecher or Simpson. If he believes it, he is already half ruined. When such flattery increases vanity, he may be good-humored and happy, but it is a happiness that can be overthrown in a few minutes when some unquestionably able critic points out gross infelicities or errors. If actual pride is created by excess of adulation, he may become so imperious as to threaten to leave the congregation if his whims are not fed, or his plans immediately adopted.

The editor advises young preachers to find comfort in their ministry, in the consciousness that they have been a source of strength and help to some poor, struggling souls. This, after all, is the only real encouragement that life affords. Praise and adulation may bring a momentary selfish pleasure; but the consciousness that, when the day is done, we have helped some one in life's struggle, have made some lives purer, truer, and stronger through our influence, and that although unrecognized by our fellows, God has taken account of the spirit of love and faithfulness which prompted our service,—in this is sweet, abiding joy. This is true happiness, which comes as the result of unselfish Christian service.

Revising the Ten Commandments

To the early Christian church the Scriptural record appealed as the plain, unvarnished history of God's dealings with the human family. Subtly and insidiously Satan has sown through the ages the baneful seed of unbelief and skepticism, and it is reserved to the last generation to see the full fruitage of this terrible harvest. Side by side with the revival of the downtrodden truth of God respecting the claims of the Bible Sabbath, have counter-claims been put forth to meet and parry the plain, positive testimony of the Word of truth.

The theory of evolution has done service in casting doubt upon the creation record. In order to evade the claims of the Sabbath truth, many have found pleasure in the wild claims of false science, and the creature rises up and passes judgment upon the works of the Creator.

According to the *Beaver Valley News*, of New Brighton, Pa., Bishop Williams, of the Episcopal district of eastern Michigan, announces himself in favor of revising the ten commandments. The bishop says:—

I don't think there is any person nowadays who believes the Lord created heaven and earth in six days, and that is my reason for favoring an abridgment of the fourth commandment. If the American Episcopal Church should take up the matter of abridging the decalogue, I would be in favor of abridging the first, second, third, fourth, and tenth commandments. The others are short enough.

When God spoke his law from the blazing peaks of Mount Sinai, and wrote it with his own finger upon tables of stone, the record says, "And he added no more." The psalmist, speaking of this law, declares that "the law of the Lord is perfect." Weak, finite, fallible man may seek to juggle with it, may seek to evade its claims and deny its authority, but sometime he must stand before it in judgment. The psalmist says that to the froward man, God will show himself froward. Frowardness does not exist in God or in any of his dealings; but the froward man, judging God by his own standard, thinks he sees frowardness in his works, and believing that he sees this, he judges God by his own judgment and conception. God is the same yesterday, to-day, and forever. Instead of finding fault with his dealings, and seeking to pick flaws in his righteous requirements, let us rather labor to conform our lives to the standard of his Word.

Methodists and Tithing

By years of experience, Seventh-day Adventists have proved the blessing of the divinely ordained tithing system for the support of gospel work. There is a personal blessing in following the plan. In isolated cases, here and there, others have adopted it, to find also a blessing in the Lord's way of finance. The Methodist *World-Wide Missions* says that the tithing system was adopted in one district of India in 1909. Of the result we are told:—

With every preacher-in-charge an enthusiastic advocate of tithing, the district continues to be a worthy example to the Indian church of the practical value and spiritual benefit of thus dealing with the Lord. Our annual tithers' rally at the district conference was a meeting filled with enthusiasm and joyful testimony as each circuit reported the fruit of the grace of giving.

DURING the first six months of 1910, 14,002 persons emigrated from the Swedish and Norwegian harbors for different parts of the world. By far the largest portion of these have come to America.



West Russia

At the beginning of the new year, we of western Russia send brotherly greetings to all the believers. The Lord has blessed us during the year 1910. Slowly yet surely the work in our field has gone forward. We have a multitude of Jews and Poles in our territory. Twenty-five persons have been received into the church. The number of colporteurs has increased, and they have sold many books, tracts, and papers. The year 1911 opens with yet greater promise. We are pressing on the way of the commandments of God, and are seeking to lengthen the cords and strengthen the stakes. Pray for us.

H. J. LOEBSACK.

Wonsan, Korea

THE company of believers two hundred miles north of here is developing into a strong church. They are quite a substantial class of people, some of them being merchants, some farmers, and one a hotel keeper. The leader of the company is a merchant, and comes to this place to get his merchandise. As yet they have no church building, but use one of their own houses for a meeting-house. I have made them two visits, and our Korean worker is spending the winter with them.

Here in Wonsan, from time to time, our hearts are made glad by seeing some one accepting the message. Those who do accept it face much opposition. The natives around us have been under church influence for some time, but very few of them have ever professed to accept Christianity. We are trying to work for them through the children. Mrs. Smith has a class of ten girls, who come to our house and study five days each week. She teaches them Bible, arithmetic, and physiology. I trust that you will remember us in your prayers.

W. R. SMITH.

East Caribbean Mission

As the old year with its many blessings is past, I feel to praise the Lord because of his love and tender care, and for his protection through dangers seen and unseen. We have made some advancement in this field, and only wish that more had been accomplished. During the year a number have been added to our churches in the different islands. The latter part of the year Elder Philip Giddings labored some in Guadeloupe, one of the French islands; and while many of the people are indifferent to religion, he was well received, and was able to dispose of considerable of our literature, and also to read the Bible with many of the people. We are the only Protestants working there. I hope we may soon have a French canvasser for Martinique and Guadeloupe.

We are receiving urgent calls from other islands to bring them the message for this time, and we hope soon to start work in more of these unentered fields. Sabbath-keepers are springing up in some of these islands where nothing has been done so far. This shows that God is searching out honest hearts here and there, without the aid of the living preacher.

The other day, traveling on a steamer, I met a Methodist minister. When he learned that I was a Seventh-day Adventist minister, he told me that on the island where he lives is a young man, about sixteen years old, who in some way had received our literature, and had begun to keep the seventh day. He said that the boy's parents and himself had done their best to take this notion out of his head, but they had entirely failed. He said to me, "The boy stands as firm as a rock." Surely the Lord is going before us.

Two ladies here at St. Thomas have lately begun to observe the Sabbath, one of whom was a Catholic. Most of her own people have turned against her, and are doing their best to get her to turn back, but she is standing firm. She has heard the call, "Babylon the great is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," and she is casting her lot with those who have taken their stand on the commandments of God and the faith of Jesus. May many others quickly heed the same call.

H. C. J. WALLEKER.

First Graduation at Bethel Girls' School, Canton, China

TUESDAY afternoon, January 10, the boys and girls and friends of the school gathered in the chapel, and listened to the first baccalaureate sermon preached in connection with our school work in China. Dr. Lau made a very happy combination of Scripture texts, and spoke with freedom. The regular graduation exercises were held Wednesday afternoon. Our first class consisted of two young ladies, both of whom are to teach in our schools next year.

Our educational secretary of China, Elder B. L. Anderson, was present, and spoke to the class and audience, his remarks being interpreted. He said that when he first read the motto chosen by the class, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," he thought it a bit strange, and unlike any he had ever heard; but upon reflection, considering the name of the school, Bethel, and that it was here that these two graduates had found "the gate of heaven," it seemed indeed most fitting. About three hundred persons were present.

You who are in America, where you

can so readily turn to teachers who have come from Christian homes, and who are able to teach, can not appreciate what this day meant to us, who have watched, waited, and worked seven long years to see this, our first class, fitted in a very limited way to teach others. It means a truer consecration to this work, and a constant fresh experience in the things of God, so that in fact these students shall go forth with their chosen motto so exemplified in their lives that their efforts may truly become the "gate of heaven" to many in China.

IDA E. THOMPSON.

Off for the Mission Field

THE students' prayer and social meeting at the Foreign Mission Seminary on last Friday evening took the form of a farewell gathering for six members of the school family, who are now on their way to the regions beyond; namely, Brother and Sister F. S. Bolton, who are bound for the West Coast of Africa, and Brother and Sister J. D. Lorenz, Miss Nora Davis, and Miss Maud Carner, who sail for South America.

The meeting opened as usual with the singing of several stirring hymns, after which Elder A. G. Daniels offered prayer. Brief remarks were made by several speakers from the stand, and cheering testimonies were borne by teachers and students. The foreign mission atmosphere was marked.

The principal, Prof. M. E. Kern, struck the distinctive note of the Foreign Mission Seminary in his opening words. Other schools, he said, have their commencement exercises at the close of the school year; but the Seminary celebrates commencement when any members of its family, responding to the calls of the needy millions, start for a mission field.

Elder N. Z. Town rehearsed briefly the recent developments in South America, which has been rightly called the land of opportunity, and assured those who are going to that field that they would be warmly welcomed by the heavily burdened workers already in that field who have been calling for help. Elder T. M. French, who has just returned from the Gold Coast, after sustaining the loss of his companion, spoke feelingly of the conditions in that field, and the rich opportunities it offers the gospel worker. Elder W. A. Spicer, in a few pregnant words, brought the great world-mission field before our eyes, and put the question squarely before us: What are you going to do about it? Surely there can be but one answer. A people holding the solemn truths entrusted to us must be a world-missionary people. With open doors on every hand, and urgent calls from many of the darkest places, how can we do otherwise than carry to them the tidings of a soon-coming Saviour?

Following the remarks by Brother Spicer, the students who were leaving gave their personal testimonies. Angels of God hovered near, and there were few dry eyes in the room as these young men and women, in the prime of life, dedicated themselves to this service. And the scene was the more impressive because there were many others who knew that their turn would soon come, and who longed for it to come. It is one thing to be willing to go to a foreign

field. It is another thing to have the heart fixed upon a certain field, to be studying that field, praying for it, and earnestly fitting one's self to enter it. Any one present that evening must have been impressed with the advantage of having an educational institution where the one overmastering thought is a preparation for the mission field.

These young people have not been in the Seminary for a long time, but they have been here long enough to become acquainted with the leading members of the Foreign Mission Board and with their instructors, and to get a good start in the study of their field; also to review important Bible truths in the Bible and history classes, and in some cases to study the languages, customs, and religions of the peoples among whom they are to labor. Thus they go to their field at a great advantage, both in respect to the conditions they will meet there and in respect to the instructions that may be sent them from the headquarters here. Their acquaintance with conditions here, and the instruction they have received in the various lectures given by our leading brethren, will enable them in times of crisis to act far more intelligently and with greater confidence than they otherwise could.

As one of the instructors at the Seminary, I feel sure that many earnest prayers will follow these young people to their fields of labor. We have enjoyed having them in our classes for a time, and we hope that their places here will be filled by other young men and women, in all the strength and glory of young manhood and womanhood, who feel that they ought to carry this gospel to the millions who sit in darkness. May there be many of them! M. E. OLSEN.

Preparing for Service

IN this age of activity, there should be no excuse for any one saying, "There is nothing I can do." The world calls for workers, and men of the world are not slow to answer. It is only the mentally or physically incompetent who find no place. In the work of the church, an equal amount of activity should be found. There are various campaigns which should be completed soon. One definite call made to our people for years has come from the South.

Advantages of the South

1. It is a near-by field, easy of access, requiring no great outlay of time or of money to reach it, and no great change of customs or habits or manner of life.
2. There is no new language to learn; hence work can begin as soon as the field is reached.
3. There is a work for the well educated, for the professionally trained, and for the Christian whose training has been along practical lines rather than books. Farmers, mechanics, business men, teachers, ministers, canvassers,—all will find work awaiting them when they cross the border line.

Training for Work

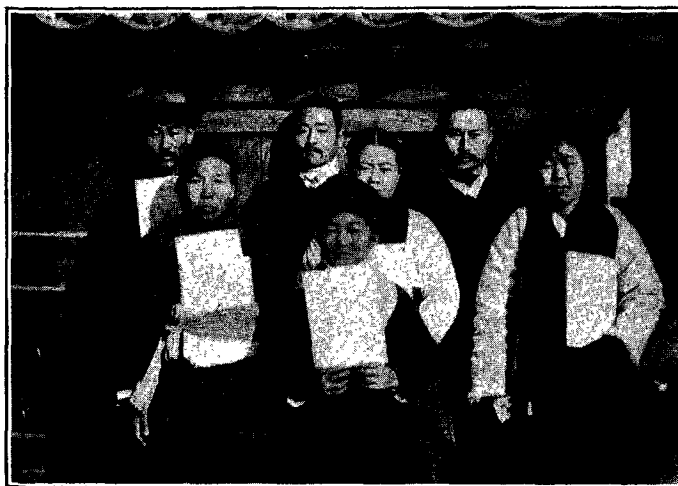
For six years the Nashville Agricultural and Normal Institute has been assisting men and women whom God has called to this field to prepare for a definite work. This summer the institute offers a special course for teachers and

other Southern workers. The summer term opens June 22, and closes with a convention of self-supporting Southern workers the last of August.

Information will be given freely if you are interested, and will write for it to E. A. Sutherland, Madison, Tenn.

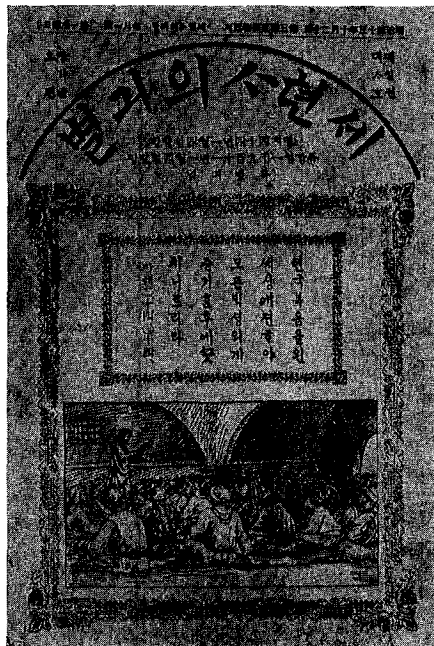
First Magazine Campaign in Korea

You will be interested to hear of the progress of our first magazine campaign in Korea. Our Korean brethren have always said that we could not sell papers in Korea; so we did not know



OUR MAGAZINE WORKERS IN SEOUL, KOREA

whether the paper would sell or not, but we believed that God was leading, and so went ahead and districted the whole field among the foreign workers, giving each worker a good company to work with. Dr. Riley Russell and Miss May Scott are in the north, with Soonan students; Brother R. C. Wangerin and Soonan students are in the south; Elder W. R. Smith and helpers are on the east



Special magazine number of our new Korean paper, *Sei Chyensa Eui Keuipyel* (Three Angels' Message), used in January campaign, issued by the Seventh-day Adventist Mission Press, Seoul, Korea. It contains twenty-eight pages, including cover. Same size as *Signs Monthly*. Subscription price, twenty-five cents a year. Regular issues contain eight pages.

coast; and the writer, with workers and believers of Seoul, is working Seoul and near-by places.

The different companies report to me each day, and I in turn report to them the total amount of sales. This helps wonderfully to keep up the interest, and the reports received are certainly inspiring. We began the work last week; and, according to reports, there had been sold, up to Sabbath, a total of 982 copies of our magazine, *Sei Chyensa Eui Keuipyel* (Three Angels' Message). This, however, is not the full amount sold; for several of our people in the country are selling, from whom I have not yet received reports. This effort has enlisted the sympathy and support of our people as nothing has ever done in the past.

Dr. Riley Russell reports as follows: "We can report the first-fruits. A man (heathen) in Nam San bought a paper last Monday, came here yesterday (the next Sunday), and told me that the words of that paper were very, very good, and that he, therefore, wanted to buy a Bible and a song-book, and said he would be here to church next Sabbath." Before receiving this report of first-fruits, I had received a report from Brother Wangerin, in which he tells of one of his boys finding a man who was exceedingly happy to meet an Adventist. Brother Wangerin went to see the man, and found that he had learned the truth in Japan several years ago, and had been baptized. After coming to Korea, he did not know where there were any Adventists, and had given up the Sabbath; but he promised Brother Wangerin that he would again keep the Sabbath, and be one with us.

Thus, at the end of the first week of our campaign, tangible results can be seen. The full results will not be known until the work is finished, and we meet the saved on the other shore. Dr. Russell writes further: "God is certainly blessing our feeble efforts. It seems to me almost like the beginning of the loud cry. We shall certainly see results from the campaign; and if it does not stir up the beast in his lair, I shall be surprised."

Our magazine, *Sei Chyensa Eui Keuipyel*, is issued on the first Wednesday of each month, the January issue being number four of volume one. Among the subjects treated are: "The Three Angels' Message;" "The Thousand Years in Revelation 20;" Bible readings on "The New Earth," "The Second Coming of Christ," "Events Taking Place Before Christ Comes," "The First Advent of Christ," and "The State of the Dead;" "The Sabbath in the Bible;" "What Does It Mean to Be a Christian?" "The Buried Bible;" "Canvassing Experiences in Japan;" etc. Thus, the principal subjects dwelt upon are the message, the signs of the

times, the second coming of Christ, and the Sabbath. Besides the ten thousand copies of this magazine that we are now selling, we have prepared thirty thousand pages of leaflets for free distribution. We are of good courage, and ask an interest in your prayers that this literature may not be distributed in vain, but that many souls may be saved as the result of our efforts. C. L. BUTTERFIELD.

Work Among the French

AFTER attending the Greater New York Conference, and the Western New York Conference at Burt, I took the opportunity to visit Montreal, Canada, in the interest of the work among the French. Elder O. K. Butler, who has been laboring in this city for some time, rendered me every assistance possible. Here I also met Elder G. Roth, our French laborer, and together we visited the French believers and such as were interested in the truth.

This was my first visit to Montreal, and I greatly appreciated the opportunity. We found quite a number of French believers, also a goodly number who are deeply interested, and on the way to accept the whole truth. Elder Butler informed us that the best interest at present is among the French. While a number of them can understand English, there are still a large proportion that can not. In view of the extended interest it was deemed necessary for Elder Roth to go there as soon as possible to spend some time and follow up this interest.

I felt much encouraged by seeing this favorable outlook for the work among the French in Canada, and again the need of French workers was emphasized. We also learned of two other small companies of French believers, but they were too far distant to visit at this time.

Later I made a tour to our French churches in Michigan and Wisconsin. Sabbath and First-day, March 4 and 5, I had six interesting meetings with the church at Harris, Mich. This is our largest and strongest French church in North America. The church-membership is forty, and the Sabbath-school membership sixty. We found a large number of young people and children. They maintain a prosperous church-school numbering twenty-two. I was greatly pleased with my visit, and with the interest manifested by both old and young in the church.

After this I visited the French company at Little River, near Oconto, and the church at Robinson, both in Wisconsin. This last is the second largest, and as far as I know, the oldest French church in the States. The present membership is twenty-nine. A large number have gone from here to Harris, Mich.

All through the northern part of Wisconsin and Michigan, there are large numbers of French people, but no workers. The work among the French has been greatly neglected. According to government statistics, there are in the United States about one and one-half millions of French, and in Canada about two millions. While many among them can speak English, there is still a large number who do not speak English. Indeed, I have been surprised to find so large a proportion who understand so little English that one can not converse

with them except through an interpreter. For these three million five hundred thousand persons we have at present only one worker, Elder Roth, who devotes himself wholly to the French.

From all that one can learn, it is evident that in proportion to the labor bestowed, the French have responded to the truth as readily as any other nationality. Thus the French field among us is deserving of better treatment. In view of this destitution, we made a call last year for a French laborer from Europe, and this call was answered by the coming of Elder Roth, who with his family landed in Boston on July 28, 1910. But one laborer is not enough; still, we ought not to have to look to Europe to supply laborers for the French in this country. Has not the time come when an effort should be made to develop

hold the institute two days longer than had been announced, so that there might be time for actual field work under the personal instruction of those in charge. These two days were devoted to the sale of "Ministry of Healing," and all agreed that the experience gained during that effort was the best of the whole institute. The entire company present, including the preachers, went out together into the homes of the people with the "Ministry of Healing." The blessed experiences of those days will not soon be forgotten.

The prospect for the work in our State this year is good. We hope to be able to do even better than last year, when the average for all our canvassers in the entire State during the year was eighty-three cents' worth of books delivered for every hour spent by our canvassers in the field. With a population of over two



CANVASSERS ATTENDING THE NEW JERSEY INSTITUTE

laborers for the French field from among the French in this country? We feel that this is a question that deserves immediate attention.

We have schools for the development of workers in the German and the Scandinavian. Why should we not have a school, or at least a French department in one of our schools, in this country where our French youth could have an opportunity to familiarize themselves with the French language, and prepare themselves for work in their mother tongue? We say again that this question is deserving of careful study at the present time.

O. A. OLSEN.

New Jersey Canvassers' Institute

THOSE who had the privilege of attending the recent institute held at Elizabeth, N. J., greatly enjoyed the opportunity, and joined heartily in the effort to gain an experience that would make their work as canvassers effective. We were much pleased with the spirit shown by this little band of workers, who are to pioneer the way of the message in many places where the living preacher has never gone.

The instruction was given by Brother E. R. Numbers, and Elder I. G. Bigelow of the missionary department of the Columbia Union Conference, assisted by the New Jersey field agent, Brother C. E. Grey, and the writer. It was decided to

and one-half million, which is being increased at the rate of nearly one hundred thousand each year, there is still plenty of unworked territory. One of our resident canvassers is going over the same ground for the third time in three years, and reports that though he had good success on his previous trips, he is making his best sales this time. There are many opportunities here for the resident canvasser, where splendid missionary work can be done in places where souls are hungering for truth, but to which we are unable to send ministers. We pray earnestly that the blessing of God will be with our faithful band of canvassers.

B. F. KNEELAND.

Field Notes

FOUR persons were recently baptized by Elder Martin Stuckrath in Milwaukee, Wis., and received into the German church.

As the result of a series of meetings held at La Junta, Colo., three have been baptized. At Trinidad three have also accepted the message.

At the close of meetings at Stevensville, Mont., five new members were received into the church, subject to baptism, and two others are keeping the Sabbath. At Kalispell two have taken a stand for the truth.

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
C. M. SNOW Corresponding Secretary

Religious Liberty Notes

THE secretary of the Religious Liberty Department left Sunday, March 12, for a two weeks' trip in the New England States in the interest of a religious liberty campaign. While on his way, he visited New York City, and held services with the churches there on Sunday night.

THE week beginning April 23 and closing April 30 has been set apart by the National Reform Association as a week of prayer for the better observance of the sabbath, Sunday. We wish that while this body of men and women are thus engaged in praying for such results, the Lord might enlighten them regarding the claims of the true Sabbath and the principles of soul-freedom.

BROTHER L. A. SPRING, the religious liberty secretary of the Nebraska Conference, sends this good news:—

"We are glad to report that under the guiding hand of God we have been able to secure, during the winter campaign, nearly one thousand subscriptions to *Liberty* and the *Protestant*. Besides this, hundreds of subscriptions have been secured to the petition against the Johnston Sunday bill. About two thousand pages of religious liberty literature have been distributed in this State."

THE Young People's Missionary Volunteer Society of the Mount Vernon (Ohio) College has decided to take an active part in religious liberty work. We wish to thank this society for its co-operation. This is a work in which every young people's society could engage. The magazine *Liberty* should be in the hands of all men of prominence in this country,—principals of schools, judges, lawyers, doctors, city officials, and ministers. It would also be a good plan to have it placed in each public library and in all public reading-rooms.

A SUPPLY of sample copies of the newspaper insert to which reference was made last week, has been sent to each conference president, who will see that each church in his conference is furnished with a copy. We hope that our people throughout the entire country will respond to this new plan, and help in this way to disseminate the principles of religious liberty to thousands of the citizens of this country. All orders should be sent to the Foreign Mission Seminary, Takoma Park, Washington, D. C. When ordered in lots of less than two thousand, the price will be \$7.90 a thousand. If ordered in quantities over this amount, a slight reduction will be made.

RECENTLY Sunday bills have been introduced into the State legislatures of New York, West Virginia, Wisconsin, South Dakota, and California.

THE extra session of Congress will convene April 4. There are indications that the advocates of Sunday legislation will be on hand again, to secure the passage of a Sunday law for the District of Columbia.

THE president of the North Carolina Conference writes us that the Sunday bill which was recently introduced into the North Carolina Legislature was reported unfavorably by the committee, and the measure was laid on the table.

ONE of our brethren in Detroit, Mich., is planning to do a good work with the magazine *Liberty* in that city. He purposes advertising it through the medium of the street-cars, and also through the columns of the daily and weekly newspapers. We shall pray that the Lord will give this brother success, and inspire many others to take up this kind of work in their vicinity. C. M. S.

News and Miscellany

Notes and clippings from the daily
and weekly press

—Replying to Russia's ultimatum, China agrees to a complete acceptance of the points insisted upon by the latter. This involves the establishment of consulates at Kobdo, Haz, and Guchen, and other important concessions demanded by Russia.

—March 15 Judge Hazel, of the United States District Court at Buffalo, N. Y., fined the New York Central Railroad \$35,000, and the Pennsylvania Railroad \$20,000, for granting rebates to the Standard Oil Company. The rebates were on freight charges for oil shipments.

—According to recent advices, Athens and other Grecian towns in that part of the country are now suffering from a severe epidemic of cerebrospinal meningitis. Many deaths have occurred, and a very severe form of the disease is reported to exist. The Health Department of the United States is taking prompt measures to prevent its introduction into this country through Grecian immigrants.

—The report of the Italian Emigration Bureau shows that the character of emigration to America is changing. Only five years ago, emigrants settled permanently in America; but now they return to their native land when they have saved a minimum of \$200 or a maximum of \$2,000. It is estimated that twenty per cent return to Italy within a year, and the remainder, with a few exceptions, within five years. During the year 1910, Italians in North and South America sent back to relatives in the home land, through banks and post-office money-orders, \$100,000,000. It is estimated that the total amount returned to Italy from her sons in the two Americas aggregates \$250,000,000 annually.

—The claim is made that in consequence of the co-operation of the missionaries in the opium reform movement in China, the smoking of that drug has been reduced from forty to fifty per cent during the last three years.

—During the month of February, deaths from the plague in India numbered 88,498. It is claimed that the epidemic is particularly virulent this year, and the most persistent efforts to stamp it out have failed to effect a permanent improvement in the situation.

—Of what benefit the Norwegian fisheries are to that country may be seen from the fact that over 3,000 foreigners visited Christiansund alone during the past year in the interest of that industry. Most of these people came not to catch but to buy fish. The value of fish sold at this place amounts to over 1,000,000 crowns annually.

—March 18, by the pressing of an electric button by former President Theodore Roosevelt, the Roosevelt Storage Dam of Arizona was efficiently opened. This project is a part of the national irrigation policy which was begun under his administration, and it is claimed that it means much in the way of reclaiming thousands of arid acres in Arizona.

—The greatest "deep" of the sea is near Guam, the Challenger deep, measured by the expedition whose name it bears to be 5,000 fathoms, and by the *Nero* to be 5,269 fathoms, sixty-six feet less than six English miles. If Mount Everest were placed on the sea bottom here, there would be an ocean of 2,000 feet in depth above its top. There are three soundings in the Pacific of more than five miles, and nine above four miles. There is only one of four miles in the Atlantic, lying north of the Virgin Islands. To be termed a "deep," the soundings must show three miles or more. Altogether there are fifty-six known deeps. Recent soundings have shown great cones to be present in the Pacific, some miles in diameter at the base, and rising to within perhaps half a mile of the surface.

—The situation in Mexico remains practically unchanged. During the last week there have been several attacks and counter-attacks between the insurgents and the government troops, with some loss of life. Railroads in some sections have been torn up, and more or less general marauding and pillaging carried on. The Mexican government seems to consider it necessary to preserve a strong force of government soldiers at the capital for the protection of the general government. The work of mobilization of the United States troops on the Texas frontier has gone steadily forward during the last few days. The particular purpose of this mobilization seems to be to keep down the organization of filibustering movements and the furnishing of supplies from the United States to the insurgents, and doubtless also to be prepared for more decisive measures in the event of greatly increased disturbances in the neighboring republic. It is expected that this extra policing of the border line will serve very materially to shorten the period of disturbance, in that it will cut off the supplies of insurgent parties.

—March 18 a Japanese steamer was sunk in a collision in the Inland Sea, carrying twenty-eight men to a watery grave.

—A despatch from Fez says the situation in Morocco is exceedingly grave. All the tribes are discontented at the abuses of the government, and are arising and preaching a holy war. France has decided to grant further aid to the sultan in furnishing an increase of troops for the purpose of assisting in keeping the turbulent tribes in order.

—The Russian premier and minister of the interior, P. A. Stolypin, resigned on March 20. His resignation was promptly accepted by the emperor. V. N. Kokovsoff, minister of finance in the Stolypin cabinet, will be the new premier. This is considered by many as a victory for the liberal element of the Russian Duma, who have long sought Stolypin's downfall. What effect the change of premiers will have on the liberal government movement, remains to be seen.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER - Secretary
N. Z. TOWN - Assistant Secretary
A. J. S. BOURDEAU - Missionary Secretary

A Call From Porto Rico

ON his return from the West Indian Union Conference meeting, held in Jamaica in January, Prof. H. R. Salisbury reported that there are about one hundred Sabbath-keepers in Porto Rico, and that these have been brought to the truth almost wholly through the efforts of the canvassers.

At the beginning of last year, Brethren Raff and Cochran were sent to that island from the Southeastern Union Conference. After spending a short time in the study of the language, they began work, and have been self-supporting almost from the start. In a recent letter, Brother William Steele says:—

“Brother Raff has done very well. He will have taken orders for and delivered over two hundred dollars' worth of books during December and January. He has delivered almost one hundred per cent of his orders. He is also improving in his Spanish. Brother Cochran is working with the paper. At our union meeting it was voted to ask for one more canvasser for Porto Rico. I hope that you will be able to find the right man at once. As the canvassers can easily make their work self-supporting, after two or three months' study, and as we have three large countries unentered as yet by our canvassers, Venezuela, Colombia, and Nicaragua, the brethren thought it well to have some one in training for these fields. I hope you can find, at once, a young man of the same kind as the two you sent us last year.”

Where is the young man who is willing to respond to this call from Porto Rico?

N. Z. T.

Two Interesting Pictures

WE present this week two pictures which, owing to their relation the one to the other, are of special interest. One is a group of canvassers, taken at an institute recently conducted by Brother Max Trummer in Buenos Aires, Argentina, the headquarters of the South American Union Conference. In this group are natives from Argentina, Chile, Brazil, Germany, North America, Russia, Scandinavia, Spain, and Uruguay.

The other is a picture of the work done by these canvassers during the month of December, 1910. Brother H. S. Prener, a North American, who had been in Argentina only nine months, shows the best record of time. The one who heads the list with such a splendid record of orders is a young German-Russian student from the mission school in

AGENTS	HOURS	ORDERS	VALUE
Hansen, N.	34	67	\$407.10
Foley, P.	39	39	185.70
Organbedez, N.	114	86	457.00
Totals	1,518	1,303	\$7,607.10
Argentine paper, \$7,607.10; North American currency, \$3,228.21.			

Northern Luzon, Philippines

USING such modern facilities as the railroad as far as it is operated, I began my longest and hardest trip yet experienced in the Philippines. As vehicles are few and costly, I repaired my old bicycle for covering the two hundred miles of highroad. Many rivers were crossed, usually on rafts, sometimes on pony-back, and occasionally by man-back. In some places there was a well-formed



CANVASSERS' CONVENTION, BUENOS AIRES, ARGENTINA

Argentina, who is just beginning in the canvassing work. It is he who sits on the ground in the right-hand front corner of the picture. In 106 hours this young man took 162 orders for Spanish “Home and Health,” with a total value of \$391.26, North American currency.

The readers of the REVIEW will rejoice with us to see such a splendid report from the canvassers in that Spanish-Catholic field. One encouraging feature is that this work was done almost entirely by young men who have accepted the truth in that country.

N. Z. T.

Canvassers' Monthly Summary Argentina, December, 1910

AGENTS	HOURS	ORDERS	VALUE
Dalinger, D.	106	162	\$921.70
Dalinger, J.	110	119	705.00
Weis, J.	107	111	650.50
Da Silva, M.	75	94	558.00
Gordon, J.	61	93	471.90
Gordon, F.	122	81	425.30
Heyde, O.	126	84	507.10
Prener, H. S.	149	72	346.00
Bernhardt, S.	142	60	342.80
Acosta, B.	52	34	219.00
Novak, J. P.	..	..	200.00
Oris, J.	68	27	162.00
Mangold, F.	111	93	521.00
Block, G.	102	81	497.00

road; in a few parts, sand and stones prevailed.

Many of the towns are poor, as they are near the ocean, and the available land for cultivation is narrowed down by the mountains. These reach in most places almost to the water's edge. As little could be carried on my bicycle, I fared poorly when there was no American in town. The Filipino teachers are accommodating, as they all are, and will give you their best with apologies, showing they realize that their fare is poor for the foreigners. The worst feature is the lack of good drinking-water.

Several provinces were covered where the dialect is Ilocano. The United Brethren and the Campbellites have the district portioned off by the Evangelical Union, and many churches are in evidence. In the larger towns they have structures of cement and iron. These people are more industrious than those of the south, and they have a better reputation. We hope a worker will soon be provided for this portion of the island of Luzon, so that we can direct our efforts to the populous islands of the south. When shall this be?

R. A. CALDWELL.

“STUDY to show thyself approved unto God.”

North Pacific Union

PERHAPS some such experience as the following, which is related in a recent letter from Brother W. R. Beatty, is responsible for the non-arrival of the report from the North Pacific Union this month:—

"Starting for the canvassers' institute at the Gravel Ford (Ore.) Academy, Elder T. G. Bunch, Brother Loop, and the writer left Roseburg, Ore., Sunday morning, the nineteenth, about six o'clock. Among other interesting experiences on the Myrtle Point mail-stage, we got stuck in the mud during the night away up in the Coast Range Mountains, and remained there nearly four hours. Unloading fifteen hundred pounds of mail, and prying up wheels, are no joke; but we finally got freed from the mud, and soon went on our way rejoicing. This mishap necessarily delayed our supper till 3 A. M. Being nearly frozen ourselves, we were not very appreciative of the supper, which consisted of cold beans, bread and butter, and cold apple pie. The night was very cold, and after giving our supper an opportunity to thaw a few minutes by the stove, we felt a little better, and started on the last stretch of our journey."

Progress in the Levant

WE have just received a summary of the canvassing work done in the Levant Union during 1910. They had about four canvassers at work, on an average, during the year, and their total sales amounted to 15,853 piasters. Speaking of this report, Brother C. Voight says:—

"Enclosed you will find a summary for our field for 1910. The amounts in American money are not high, it is true; but we had, in general, only tracts or papers which could be sold, it was our first year of regular canvassing, so far as we know, in the history of our work in the Levant, and money in Oriental lands is not so easily obtained as in other countries. The canvassing work in the Levant has now a good foothold, and we hope it will continue on this basis. For 1911 we shall be able to report also the number of days, number of hours, and number of books and tracts sold, thus having a clearer picture of the work of our agents. We have sold in general, until now, only tracts and a few English or French pamphlets; but one of our canvassers has made an excellent start with 'Steps to Christ' in Armenian, and as 'Matthew Twenty-four' in Greek is now in print, we hope to report for 1911 a good sale of books."

N. Z. T.

The Summary

WE are glad to be able to report progress again this month. Our summary for February shows a gain over the same month last year of \$3,000, while the two months of January and February are nearly \$5,000 ahead of the corresponding months last year.

We are especially glad to see such a full report from the foreign fields. Next month we hope to be able to publish the yearly report of sales for 1910. Judging from the reports already received from the publishing-houses, the 1910 summary of literature sales will, we believe, pass the million and a half mark by nearly \$50,000.

N. Z. T.

Canvassers' Summary for February, 1911

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Atlantic Union Conference						
Maine	4	199	21	\$ 206.60	....	\$ 54.50
Northern New England...	2	128	12	65.70	\$ 201.50	6.00
Massachusetts	4	167	26	89.45	601.90	1003.10
Southern New England...	7	330	128	439.60	35.75	454.25
New York	5	141	47	139.75	143.10	375.20
Western New York	5	317	35	128.50	55.20	392.50
Greater New York	11	392	81	319.90	39.75	740.85
Totals	38	1674	350	1389.50	1077.20	3026.40
Columbia Union Conference						
Ohio	12	1120	629	1222.20	1383.85	1526.50
West Virginia	8	692	207	699.25	78.05	362.00
Virginia	5	426	300	703.50	502.10	129.95
Chesapeake	3	139	35	100.70	139.15	318.05
Eastern Pennsylvania	5	285	91	132.74	122.35	950.90
West Pennsylvania	10	647	382	1011.90	1038.20	1255.70
New Jersey	5	183	72	145.50	182.50	1044.75
District of Columbia	2	184	157	309.10	....	....
Totals	50	3676	1873	4324.89	3446.20	5587.85
Lake Union Conference						
East Michigan	11	850	263	802.00	508.20	371.10
West Michigan	4	61	23	44.50	....	....
North Michigan	5	501	190	405.70	267.75	608.35
Wisconsin	5	450	184	507.05	683.15	387.65
Northern Illinois	8	678	195	730.90	199.35	178.75
Southern Illinois	15	951	287	849.35	470.60	684.15
Indiana	3	270	89	297.80	100.30	32.00
Totals	51	3761	1231	3637.30	2229.35	2262.00
Canadian Union Conference						
Ontario .....	....	....	....	....	421.70	377.50
Quebec .....	....	....	....	....	42.50	57.60
Maritime .....	....	....	....	....	....	....
Newfoundland .....	....	....	....	....	....	....
Totals .....	....	....	....	....	464.20	435.10
Southern Union Conference						
Louisiana	12	726	355	659.85	191.85	695.95
Alabama	12	668	261	486.65	212.10	407.65
Kentucky	2	154	28	38.42	305.25	179.90
Mississippi	13	686	350	453.80	1109.25	599.15
Tennessee River	8	660	355	500.40	366.60	522.90
Totals	47	2894	1349	2139.12	2185.05	2405.55
Southeastern Union Conference						
Cumberland	8	230	67	164.85	97.45	357.40
Georgia	12	629	337	521.15	523.10	1232.15
North Carolina	7	698	527	777.75	373.55	473.25
South Carolina	3	256	36	188.50	252.00	418.40
Florida	18	405	420	841.15	2715.15	223.40
Totals	48	2218	1387	2493.40	3961.25	2704.60
Southwestern Union Conference						
Arkansas	8	650	293	506.45	130.25	714.95
Oklahoma	6	151	66	231.70	297.50	389.40
West Texas .....	....	....	....	....	69.75	77.25
South Texas	6	537	185	689.70	1675.85	315.50
North Texas	14	962	551	1556.15	....	....
New Mexico	1	30	13	50.35	30.35	161.00
Totals	35	2330	1108	3034.35	2203.70	1658.10
Central Union Conference						
North Missouri	1	51	14	63.15	36.75	364.45
Southern Missouri	5	303	243	525.95	69.50	161.40
East Colorado	2	56	16	55.15	69.00	....
West Colorado	2	55	38	....	179.05	167.13
Nebraska	3	154	101	341.80	378.65	....
Wyoming .....	....	....	....	....	....	....
East Kansas	1	43	27	100.00	617.75	366.85
West Kansas	6	348	98	385.15	....	....
St. Louis Mission .....	....	....	....	39.00	....	....
Totals	20	1010	537	1510.20	1350.70	1059.83

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Northern Union Conference						
Iowa	2	53	17	\$ 53.35	\$ 395.50	\$ 215.50
Minnesota	2	52	34	80.90	....	....
North Dakota .....	....	....	....	....	....	....
South Dakota .....	....	....	....	....	....	....
Totals	4	105	51	134.25	395.50	215.50
Pacific Union Conference						
California-Nevada	6	353	163	353.50	129.00	....
Arizona	2	71	64	225.30	177.75	93.25
Southern California	2	241	106	390.05	463.95	554.05
Utah	2	132	52	229.05	....	....
Totals	12	797	385	1197.90	770.70	647.30
North Pacific Union Conference						
Western Washington .....	....	....	....	....	....	305.55
Upper Columbia .....	....	....	....	....	453.25	142.60
Western Oregon .....	....	....	....	....	78.00	....
Southern Idaho .....	....	....	....	....	....	31.75
Montana .....	....	....	....	....	139.20	10.50
Southern Oregon .....	....	....	....	....	....	....
Totals .....	....	....	....	....	670.45	490.40
Western Canadian Union Conference						
Alberta	2	121	31	156.45	....	....
Manitoba .....	....	....	....	....	....	....
British Columbia	1	106	33	157.00	....	....
Saskatchewan .....	....	....	....	....	....	....
Totals	3	227	64	313.45	....	....
Foreign Union Conferences and Missions						
British	66	4194	1923	5513.98	....	4646.80
Australasian	59	3168	1602	7240.42	4828.74	6455.18
South Africa	14	869	313	1279.92	2089.76	1394.17
India Mission	3	534	304	319.18	....	....
West German	105	10200	....	3058.00	10618.00	8311.10
East German	99	7727	....	2100.00	6347.72	....
Scandinavian	56	4938	4217	3448.47	3236.01	5965.56
Russian	28	....	....	2226.26	1272.44	970.20
Latin	9	1114	2827	341.38	762.48	185.40
West Indian .....	....	....	....	....	1120.50	....
Brazil .....	....	....	....	....	....	....
South America	35	346	3507	5483.81	884.64	....
Mexican Mis. (2 months) ..	10	646	471	1775.95	1047.25	327.17
Philippines	1	330	295	503.00	....	....
Levant Union	11	....	....	133.49	....	....
Siberian	6	....	....	325.35	....	....
Korean .....	....	....	....	....	28.50	....
Totals, North American union conferences				\$20174.36	\$18754.30	\$20492.63
Totals, foreign union conferences and mission fields				33749.21	32236.04	28255.58
Grand totals				\$53923.57	\$50999.34	\$48748.21

Comparative Summary

	1906	1907	1908	1909	1910	1911
Jan.	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65
Feb.	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57
March ..	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	....
April ...	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39	....
May	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58	....
June	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	....
July	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	....
August..	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73	....
Sept. ...	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	....
Oct.	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58	....
Nov.	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	....
Dec.	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	....
Totals, \$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	\$848,690.83	\$98,419.22	

Camp-Meetings for 1911			SOUTHWESTERN UNION CONFERENCE		
SOUTHERN UNION CONFERENCE			Texas		
Louisiana	July 20-30		West Texas	Aug. 3-13	
Alabama	Aug. 3-13		New Mexico	Aug. 17-27	
Kentucky	Aug. 17-27		Oklahoma	Aug. 24 to Sept. 3	
Mississippi	Aug. 31 to Sept. 10		Arkansas	Sept. 7-17	
Tennessee River	Sept. 7-17		South Texas	Nov. 2-12	

NORTHERN UNION CONFERENCE	
South Dakota	May 30 to June 5
Minnesota	June 8-18
North Dakota	June 20-25

Washington Foreign Mission Seminary

NOTICE is hereby given that the next annual meeting of the constituency of the Washington Foreign Mission Seminary will be held in connection with the institute for the Columbia and Atlantic union conferences, in the First Philadelphia church, corner Fifty-first and Locust streets, Philadelphia, Pa., the first meeting to convene April 17, 1911, at 9 A. M., for the election of a board of nine trustees, and the transaction of such other business as may come before the meeting.

The constituency of this corporation consists of the members of the General Conference Committee and the president of each local conference in the United States.

By order of the trustees.
A. G. DANIELLS, *President.*

Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held in connection with the ministerial institute for the Atlantic and Columbia union conferences, in the First Philadelphia church, corner Fifty-first and Locust streets, Philadelphia, Pa., April 17, 1911, at 10 A. M., for the election of seven trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists, the board of management of the evangelical work of the Seventh-day Adventists of the District of Columbia and Takoma Park, Md., and the board of trustees of the Washington (D. C.) Association.

By order of the trustees.
W. D. SALISBURY, *President;*
H. N. SISCO, *Secretary.*

Review and Herald Publishing Association

NOTICE is hereby given that the eighth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in connection with the ministerial institute for the Atlantic and Columbia union conferences, in the First Philadelphia church, corner Fifty-first and Locust streets, April 17, 1911, at 11 A. M., for the election of four trustees for the coming year, to take the places of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of the corporation: Those comprising the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the trustees.
F. M. WILCOX, *President.*

Announcement

As in previous years, our canvassers' institute will be held this spring at the Sheyenne River Academy, Harvey, N. D., March 28 to April 6. Conjointly with this there will be a missionary convention during the first six days. It is hoped that many of our brethren in the conference will avail themselves of this opportunity to become better acquainted with the ways and means of carrying the good tidings of salvation to those who are ready to perish.

W. B. PAYNE.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—Seventh-day Adventist watch-repairer and optometrist to take charge of jewelry and optical business. References given and required. H. J. Sevy, Charlotte, Mich.

FOR SALE.—Cooking Oil, best grade; 5-gallon can, \$4.50, freight prepaid east of Denver, Colo., to Ohio and north of Ohio River. Shipped from Kansas City, Mo. Address R. H. Brock, Box 629, Kissimmee, Fla.

WANTED.—A Sabbath-keeper desires a position as tracer or junior draftsman in an architect's office, or as clerk or estimator. Has had complete course in architecture. Address Axel Webster, 579 Union St., Milwaukee, Wis.

WANTED.—Young, single man to work in bicycle and repair shop. Must furnish references of mechanical ability, and be consecrated Seventh-day Adventist; no other need apply. Address E. P. Bossard, Box 324, Calgary, Alberta, Canada.

WANTED.—Man to work in market-garden. Experienced hand preferred, but would consider any capable person. None but good workmen need apply. Must be thorough in detail and quick in light work. Church privileges. S. F. McCully, Sheridan, Wyo.

WANTED.—Home in the country, with church-school privileges, for a girl eleven years old; good looking, very musical; a German by birth. A German home preferred. Parents must be well recommended. Address Maria W. Hayden, Box 414, Richmond, Cal.

FOR SALE.—Eight acres, half grapes, balance in grove; good stone fence, on county road. Adapted to fruit and hay; near Union Pacific College; four miles from St. Helena Sanitarium. Good neighbors. Healthful climate. Price, \$400. G. W. Mann, Sanitarium, Cal.

WHITE PLYMOUTH ROCKS.—Fishel's premium birds, thoroughbred, highest class. Eggs, \$2, \$3, and \$5 for fifteen; 50 eggs, \$5.50; 100, \$10. Shipped safely anywhere. Unfertilized eggs replaced free. Beautiful illustrated price-list free. Address Forrest Washburn, 665 Decatur St., Memphis, Tenn.

WANTED.—A competent gentleman nurse to work in treatment-rooms. Give salary required and references. Address Nebraska Sanitarium, College View, Neb.

WANTED.—Adventist man and wife to work on ranch near Gillette, Wyo., at farm- and housework. Good wages paid year round. Chance to obtain government land in vicinity. Recommendations required and given. Address R. A. Wright, Wright, Wyo.

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; 1/2 bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

HYGIENIC VEGETABLE COOKING OIL.—Best grade. 5-gallon can, \$4.50; two cans, \$8.50; 1/2 bbl. (about 32 gallons), 76 cents a gallon. By freight from Louisville or Chattanooga. 16-gallon keg, \$12.50, from Chattanooga only. Address O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—Quantity of ripe olives in five-gallon cans. I desire to hear from responsible persons who can sell olives in their own neighborhoods or churches. It is necessary to order 20 gallons or more, in order to get the lowest freight rates. W. S. Ritchie, Corona, Cal.

WANTED.—Lady graduate nurse who thoroughly understands massage and treatment-room work. Good salary to right person. In applying give references, and state age, height, weight, and experience. Address T. O. McCutchan, Suite 1001, Keenan Building, Pittsburg, Pa.

HOME CANNING FACTORIES.—Most delicious fruits and vegetables canned with our Royal Cannery. Easy to learn; complete instructions. Splendid paying health food business. Complete equipments, \$8.50 up. Write for illustrated circulars to Home Supply Manufacturing Company, Department A, Chattanooga, Tenn.

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

FOR SALE.—"Temperance Torchlights," by Matilda Erickson. A book of studies, stories, songs, poems, and useful information on temperance topics; for the use of individuals, churches, schools, temperance and young people's societies. Every one interested in the cause of temperance will find many helpful suggestions in this book. It should be placed in the hands of every temperance worker. Cloth, 256 pages, fifty cents. Order of the tract societies.

BEAUTIES! BEAUTIES! 12 x 16 Bible Mottoes. Beautiful flowers of all kinds pleasing to the eye. In order to reduce our stock of almost one-half million Mottoes, we are making a very low price: 200, \$6; 350, \$10. "Father" and "Mother" mottoes included in this offer. We have a fine line of mottoes, and make them ourselves. The more you buy, the less they cost. We also have a fine line of Post-Cards at 60 cents a hundred. Our Mottoes are varnished with the highest grade of varnish, and the work is done by one of the best lithographing houses in the United States. Order of the Hampton Art Company, Lock Box 257, Hampton, Iowa.

MALTSUGAR FREE.—Our special offer of 6 pounds Malt sugar free, and extra foods to pay the freight on \$10 shipments east of Colorado, is extended to April 17. Three pounds and half freight on \$5 shipments. Cooking Oil and 45-pound cans Nut Butter can not apply to this offer. Don't fail to take advantage of this exceedingly liberal offer, and use the best of foods. Our entire line of good, substantial, wholesome foods is made from clean, fresh, high-grade materials, and only Kokofat, our pure cocoanut oil, is used for shortening. No animal fat, not even butter, is used in our foods. Address the Nashville Sanitarium-Food Factory, Nashville, Tenn.

Obituaries

ESKEW.—Brother Samuel Eskew, born Jan. 25, 1834, died at his home near Leach, Tenn., Dec. 12, 1910. When the third angel's message was first preached in Tennessee, about twenty-five years ago, he and his companion accepted it, and became members of the first church organized in this State. They have both been faithful. The aged wife is left to mourn the loss of a devoted husband. Brother Eskew was buried in the new church cemetery. Funeral services were conducted by Elder C. F. Parmele.

WM. J. KEELE.

KING.—Died at his home near Williamsfield, Ill., Brother James King, in the eighty-third year of his age. Nearly forty years ago Brother and Sister King accepted present truth. He is survived by his wife and four children. During the Civil War, Brother King served his country faithfully, and the same faithfulness that he manifested in following the flag was shown in his later life. The funeral, which was largely attended, was held in the Methodist Episcopal church in Williamsfield, and was conducted by the writer, assisted by the Methodist minister. Text, Rev. 14:13. He was buried by his comrades of the G. A. R.

L. D. SANTEE.

WEST.—Margaret Everett, born at New Lisbon, Ohio, March 21, 1831, died at the home of her granddaughter in Blue Mound, Kan., March 2, 1911, aged 79 years, 11 months, and 19 days. She was married to George S. West, March 27, 1852, and to this union six children were born. The husband and five sons having departed this life, only one child survives, together with other relatives and many friends, to mourn. Sister West was converted when about twenty-two years old, and later accepted the truth of the third angel's message, to which she has strictly adhered. Isa. 3:10 was selected by her as the text to be used at her funeral, which was held in the Baptist church at Blue Mound, Kan.

S. S. ODELL.

MORTENSEN.—Brother Jens Mortensen was born in Denmark, Feb. 27, 1827, and died at Monitor, Ore., March 7, 1911, in the eighty-fifth year of his age. In 1858 he was united in marriage to Miss Karn Olsen. To this union twelve children were born, ten of whom, with his wife, survive him. Brother Mortensen left Denmark with his family in 1865, settling in Racine County, Wisconsin. Four years later he went to Minnesota, where he resided until 1897, when he moved to Oregon. In 1872 he heard and accepted present truth. On his arrival in Oregon he joined the Monitor church, where he continued as a member until his death. Our brother loved the message of the soon-coming Saviour, and fell asleep in the hope given thereby. We laid him to rest to await the call of the Archangel.

P. A. HANSON.

WAITE.—The many friends of Mr. and Mrs. Clarence Waite, as well as the entire community, were inexpressibly shocked and saddened by the terrible accident which resulted in the death, by drowning, of the husband and father, together with his only son, near their home in Gobleville, Mich. The father lost his life in endeavoring to rescue his son. Clarence W. Waite was born in Bloomingdale, Mich., Aug. 28, 1878, and was therefore 32 years, 6 months, and 5 days old at the time of his death. Little Clyde was seven years and two months old. The stricken wife and mother is left with one child. Her comfort in this great bereavement is found in the promises of God. An aged mother, one brother, and five sisters, the father, mother, and brother of the stricken wife, and a wide circle of relatives and friends, feel most keenly their loss. The funeral, which was largely attended, was held from the Methodist Episcopal church, the pastor, Rev. J. T. Cavers, kindly assisting. Words of comfort were spoken from Rev. 21:3, 4, and father and son were laid side by side in the same grave to await the call of the Life-giver.

CLIFFORD A. RUSSELL.

KNIGHT.—Rhoda Coate was born near Greenville, Ohio, Nov. 28, 1835, and fell asleep Jan. 31, 1911, at the home of her daughter at Snyder, Tex. She united with the Seventh-day Adventist Church about thirty-five years ago. She lived a faithful life, and died with a bright hope of a part in the first resurrection. Four children and other relatives are left to mourn. Words of comfort were spoken from John 14.

MRS. A. R. COOL.

PALMER.—Sister Addie B. Palmer was born in Jacksonville, Fla., and died in Boles, Cal., Feb. 3, 1911, aged forty-two years. She had been a Christian since childhood. Not often do we meet those who have greater faith and trust in God than she had. How much she was loved was shown by the profusion of flowers that covered the casket, and the many friends who followed her to her last resting-place. Every Christian who knew her hopes to meet her when the Life-giver claims his own.

C. L. TAGGART.

CONOVER.—Mrs. Minnie Conover, wife of S. W. Conover, died March 7, 1911, at her home in Tillamook, Ore., aged 32 years, 10 months, and 11 days. For a number of years she has been a firm believer in the message and an active worker in the church. Sister Conover fell asleep with a steadfast hope, leaving a companion, a son, three sisters, one brother, and a father and mother to mourn their loss. These were comforted in this trying hour by the assurance that she sleeps in Jesus. Words of comfort were spoken by the writer.

G. W. PETTIT.

KEELE.—The father of Brother W. J. Keele died at Leach, Tenn., Dec. 17, 1910, being a little over eighty-five years of age. For over two years he had been so paralyzed as to be almost helpless. By a good example, earnest prayers, and sincere exhortations he was led to surrender his heart to God in his last days, and in word and deportment gave evidence of the change that had come into his life. The funeral service, which was conducted by Elder C. F. Parmele and the writer, was held in the new Leach church building, which was well filled.

H. C. BALSBAUGH.

LOVEJOY.—Louise R. Wood was born at Blue Hill, Me., July 7, 1826, and died at Belvidere, Ill., March 6, 1911, in the eighty-fifth year of her age. In 1850 she removed with her parents to Illinois. In 1876 she became a Seventh-day Adventist, and united with the church at Rockford, of which she continued a faithful member until her death. Sept. 24, 1867, she was married to Nathan J. Lovejoy, who died Feb. 22, 1897. Sister Lovejoy was a devoted Christian. Ps. 116:15 was used by the writer as a basis for his remarks in conducting the funeral service in the Methodist church at Rasco, Ill.

F. J. HARRIS.

GIBBS.—Sarah Dove was born in Petham, England, March 26, 1826, and died Feb. 26, 1911, aged eighty-four years and eleven months. She was married to Knowler Gibbs, Dec. 1, 1846, and to this union eight children were born. They came to America in 1850, first settling in Sandusky, Ohio, and later removing to Ingham County, Michigan, and from there to Gratiot County, in 1857, settling on the farm where she resided at the time of her death. Sister Gibbs was a Christian woman, and was loved by all who knew her. We believe she will come forth from the tomb at the resurrection of the just.

C. L. WHITE.

NELSON.—Died at Granger, Wash., Feb. 28, 1911, Mrs. Pearl Stewart Nelson, aged 34 years, 3 months, and 24 days. She was born in Butler County, Iowa, Nov. 4, 1876, and accompanied her parents to Nebraska at the age of ten. She was converted when about fifteen years old, and united with the church at Crawford, Neb. Oct. 9, 1898, she was married to Oscar Nelson. Three children were born to them. Sister Nelson became a charter member of the Granger church about six years ago, and has lived a consistent Christian life. She will be greatly missed by all who knew her. Words of comfort were spoken by the writer.

F. A. DETAMORE.

ELLIS.—Died at the home of Mr. and Mrs. Fisherick, on the Laplata River, San Juan County, New Mexico, Miss Elva Ellis. Elva was the daughter of Brother and Sister J. M. Ellis, and lacked three days of being thirteen years of age at the time of her death. A short service was held at the house, and also at the grave, by the writer. We believe Elva will be called from the "land of the enemy" when Jesus comes.

W. A. T. MILLER.

FREEMAN.—Died at her home in Fredonia, N. Y., Feb. 21, 1911, Caroline Freeman, aged 78 years, 9 months, and 11 days. Sister Freeman accepted present truth about eleven years ago, and rejoiced in the Lord from that time to the end. After an illness of only four days she fell asleep in Jesus, and was buried in the little cemetery at Fredonia, there to await the coming of the great Life-giver. She leaves one brother, who resides in California, besides many friends, to mourn.

T. B. WESTBROOK.

MCDONALD.—Fell asleep at South Milford, Ind., Dec. 23, 1910, Mrs. Elizabeth J. McDonald, in the ninety-third year of her age. In her youth she gave her heart to God, and has ever remained faithful. Nearly twenty years ago she heard the third angel's message. Since then she has lived in patient waiting for her Lord. Eight of her thirteen children still live, besides a host of other relatives and friends. The funeral service was held in the Baptist church, and conducted by Elder T. J. Mawhorter.

W. A. YOUNG.

WINSTON.—Nancy Jane Winston (*née* Simons) was born Oct. 6, 1867, and fell asleep at West Scio, Ore., Feb. 1, 1911, aged 43 years, 3 months, and 26 days. She was married to J. C. Winston in 1886. To them were born two sons, both of whom, with the husband, were with her in her last illness. In 1891, at Joseph, Ore., she accepted the truths of the third angel's message, and united with the Seventh-day Adventist Church, of which she remained a faithful member to the last. The funeral services were conducted by W. J. Burden. The great sorrow of family and friends is tempered by the comforting faith that she sleeps in Jesus.

MRS. IDA BURDEN.

CHRISTENSEN.—Died at Irene, S. D., March 1, 1911, aged 73 years, 9 months, and 25 days, Brother Ever Christensen, formerly of Wessington Springs, S. D. Brother Christensen was born in Norway, May 6, 1837. He came to this country at the age of twenty-three, and located at Boscobel, Wis. At the age of twenty-eight he was married to Nelia Brecka, also of Boscobel. Here they accepted the truths of the third angel's message. They continued to make their home at this place until the spring of 1907, when they removed to Wessington Springs, S. D., living there until about two months ago, when Sister Christensen died. A brief service was held at the home of his daughter at Irene, S. D. The remains were then taken to Pipestone, Minn., and placed beside those of his faithful wife. Funeral services were conducted from the church at Pipestone, by the writer.

C. M. BABCOCK.

BEAN.—Sophia R. Bean died at the home of her daughter in Bedford, Mich., Jan. 31, 1911, and was laid in the Oak Hill Cemetery, Battle Creek, Mich., by the side of her husband, Elder Lewis Bean, whom she survived nearly twenty-three years. She was born in Williamstown, Vt., Feb. 16, 1823. Brother and Sister Bean were united in marriage, Jan. 26, 1843. They experienced the disappointment in 1844, and were among the pioneers of the Seventh-day Adventist faith. Sister Bean was a faithful wife and mother, and her kindness and gentle, loving spirit won her many friends. She continued a devoted Christian to the last, manifesting a fortitude and confiding trust during her last hours which will be a source of consolation to the sorrowing family. Sister Bean is laid away in bright hope of a part in the first resurrection. The funeral services were held in Battle Creek. Discourse by the writer, from 2 Cor. 4:17, 18.

R. S. OWEN.

CHEW.—Thomas Gilbert Chew was born Oct. 23, 1895, at Glenwood, Ind., and died Feb. 28, 1911, in an explosion which wrecked the building containing the lighting plant of the Beechwood Academy, near Fairland, Ind. At the age of thirteen he was converted and baptized. Very soon after this he entered the academy. Last summer he canvassed to earn a scholarship, entering the academy again at the opening of school last September. Three weeks before his death, Elder Morris Lukens held revival services at the academy, and Gilbert was among the first to respond to the call for unreserved consecration to God. His influence for good in the school was strongly felt; and in his death the school, as well as his father, brothers, and sisters, is bereaved. Memorial services, conducted by the president of the conference, assisted by the principal of the school, were held in the Academy, March 1. March 2, services were conducted in the Methodist church of Glenwood, by Elder Morris Lukens, assisted by the writer and the Methodist pastor.

CLIFTON L. TAYLOR.

FRENCH.—Lucina Katherine Peabody was born July 23, 1887, at Milton, Ore. Her parents removed to Walla Walla, Wash., where she attended school until she was thirteen years old. Her parents then removed to Louisiana. While living there, she was sent to Keene (Tex.) Academy, to attend school. Oct. 19, 1905, we were married at Keene. Having accepted an invitation the following year to teach in Union College, College View, Neb., she accompanied me there, where we remained two years. In May, 1908, in answer to a call for a man and his wife to enter school work in Sierra Leone, West Africa, she willingly and gladly consecrated her life to that dark land. About two and one-half years were spent in self-sacrificing labor here in school and church work. She accompanied me to Axim, Gold Coast, at the beginning of 1911. Having contracted malaria, she was taken ill with a severe attack of black-water fever, January 17. All that skilled medical aid could do was done to save her life, but she died suddenly of heart failure, Jan. 18, 1911. She leaves her husband, a father, two brothers, a sister, and many friends to mourn their great loss.

T. M. FRENCH.

SMITH.—Harriet N. Stevens was born at Paris, Maine, Oct. 21, 1831. At this place she passed the early years of her life. Her parents, Cyprian and Almira Stevens, were among those who looked for the coming of the Lord in 1844; and though but a child, the scenes and experiences of that time were indelibly impressed upon her mind. At the age of twenty-three she became connected with the publishing work at the Review and Herald Office in Rochester, N. Y.; and after its removal to Michigan in 1855, she again connected with the office at Battle Creek in the spring of 1857. On June 7 of that year, she was united in marriage to Uriah Smith. From this time until her death, mother remained a resident of Battle Creek, and a member of the Seventh-day Adventist church in that place. She had a wide circle of acquaintances, which extended beyond her church community, and will be remembered by many for her interest in charitable work in her church and city. March 6, 1903, she was deprived by death of the companionship of her husband, the separation from whom was very keenly felt. Her last illness, which was due to carcinoma, was of several months' duration, terminating Feb. 28, 1911. Her experience during the last days of her sickness was bright, and she rests in hope. She retained her mental faculties unimpaired to the last, and calmly bade her children good-by as they stood around her bedside waiting for the end. Her death takes one more from the rapidly diminishing number of those whose memory goes back to the scenes of the first advent message. She was the mother of four sons and one daughter, all of whom are living. Funeral services were held at the Tabernacle, in Battle Creek, Mich., March 2, conducted by Elder E. W. Farnsworth, assisted by Elder G. W. Amadon.

L. A. SMITH.



WASHINGTON, D. C., MARCH 30, 1911

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WE learn that Elder S. N. Haskell and wife have come eastward from California, and are now for a time in Madison, Tenn., visiting the work there.

A MINISTERIAL institute for colored workers in the South is being held at the Oakwood School, Huntsville, Ala. Elder K. C. Russell is assisting the Southern brethren in the work of the institute.

WE learn that Brethren L. R. Conradi and G. Dail have just returned to Germany from meetings in Russia. They report most interesting sessions. Brother Dail says he has never attended meetings in which the representatives from the different fields made more earnest efforts to secure laborers to enter doors of opportunity.

THIS week Brother F. S. Bolton and wife are leaving Washington, to sail for West Africa. They were invited to the Foreign Mission Seminary from North Dakota, with a view to accepting appointment to West African school work. They go forward to that field, so greatly in need of help, with the confidence of all. They have greatly appreciated the privilege of meeting Elder T. M. French, just returned from West Africa, who has been able to give them full information as to the work and the conditions in Sierra Leone.

FROM Honolulu, Elder C. D. M. Williams reports that outbreaks of cholera have been interfering somewhat with evangelistic work. He says the board of health has been doing excellent work in fighting the scourge.

A CHANGE of date and place of meeting made necessary the omission of the notice of the Review and Herald constituency meeting last week. Attention is called to the notice in this number, found on page 21, also notice of the constituency meetings of the Foreign Mission Seminary and the Washington (D. C.) Sanitarium.

ONE needs only to read the interesting report of our first magazine campaign in Korea, from Brother C. L. Butterfield, to see the wonderful manner in which God is using the printed page for the spread of this message. A few years ago it was felt by some that our magazines could not be sold even in the United States. It is being demonstrated now that they can be sold in every reading community in the world. The earnest company of magazine workers shown in Brother Butterfield's article, the faithful company pushing the work in Argentina, as brought to view on page 19, and the picture of the New Jersey workers, constitute an inspiring threefold picture which should lead others to give themselves to this noble work.

AGAIN we are reminded that the missionary advance is indeed a conflict. The last year has been a hard one in many of the tropical fields. The China Mission brethren have been sorely tried by having to recommend two of their workers to return to this country,—Elder W. A. Westworth, the superintendent of the field, and Dr. H. W. Miller, one of our pioneers in Chinese missions. These brethren have fought long against being invalidated from the field, but have been compelled to yield. Elder Westworth is advised to give up thought of returning to labor again under the trying conditions and climate met with in the general China work. It is hoped in Dr. Miller's case that he will surely return to China after a season in this country. Others must press forward to reinforce the field.

BEGINNING March 22, the General Conference Committee has been in special session to finish auditing of mission field accounts, left over from the last autumn council, and to pass on estimates and appropriations for 1911. Elders W. B. White, O. A. Olsen, B. F. Kneeland, W. H. Heckman, R. T. Baer, F. C. Gilbert, and R. T. Dowsett are present from outside Takoma Park. The work is not yet completed as we go to press. It is sadly evident that mission funds must be greatly increased if a tithe of the calls for additional work are to be responded to. From every continent come reports of openings and of sore needs. But the Mission Board can go only as far as the Lord's people supply the men and the means. Let us pray the Lord of the harvest for the yet deeper consecration of life and means, which will come in these days when the work is to be finished.

THE Mission Board has invited Germany to supply two ministers for Brazil. There are two self-supporting conferences in Brazil calling for presidents.

The Circle Nearly Completed

REPORTS have come from the Wisconsin and Virginia conferences, signifying the adoption by their committees of the Sustentation Fund, and the voting of ten per cent by Wisconsin and five per cent by Virginia from their tithe to the support of foreign mission work. The only other conferences reporting to us are those that had previously been reported by the union conferences in which they are located.

We are hoping to receive, during the next few days, reports from the few remaining conferences that have not yet taken action; we shall then be able to give a full report of the entire North American field.

W. T. KNOX, Treasurer.

IN a large city, a business man who was also a prominent churchman, had a copy of the *Protestant* on his library table one evening when thirty of his friends came to his home for a Bible study on Christian Science. The *Protestant Magazine* was noticed by some, and finally the whole company became so much interested in it that the entire evening was spent in reading the magazine, different members of the company taking turns in reading aloud. At the close of the meeting the thirty present subscribed for the *Protestant*, and each desired sample copies and subscription blanks, that he in turn might secure subscriptions from his friends and associates. A physician has just written us that he visited another physician, and saw on his table a copy of the *Protestant Magazine*. He had only a few moments to examine it, but desired the publishers to send him all the back numbers that have been published up to the present time, and to enter his subscription for a year in advance. If all our people would take as much interest in the *Protestant Magazine* as the Protestant people, outside of our ranks manifest in it, it would be necessary for one hundred thousand copies of each issue of the magazine to be printed. Many of our own people are not interested in the *Protestant* simply because they do not know what it contains. We suggest that all who are not familiar with it, send at once for a sample copy.

What Says the Wrapper?

If you find underneath your name on the paper wrapper which you took off from this copy of the "Review," Apr.-1-11, then your time expires with this number, and you must renew quickly or your paper will be stopped. You must have received before this time a notification of date of expiration from your tract society secretary, and your remittance should be sent to your conference office at once, if it has not already been mailed. Don't forget that the rates are:—
 One year, \$1.75.
 Six months, \$.90.
 Three months, \$.50.
 No subscription accepted for less than three months.