



The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., June 8, 1911

No. 23



A Time for Everything

TO everything there is a season,
and a time to every purpose un-
der the heaven; a time to be
born, and a time to die; a time to plant,
and a time to pluck up that which
is planted; a time to kill, and a time
to heal; a time to break down, and
a time to build up; a time to weep,
and a time to laugh; a time to mourn,
and a time to dance; a time to cast
away stones, and a time to gather
stones together; a time to embrace,
and a time to refrain from em-
bracing; a time to get, and a time
to lose; a time to keep, and a time
to cast away; a time to rend, and a
time to sew; a time to keep silence,
and a time to speak; a time to love,
and a time to hate; a time of war,
and a time of peace.—Ecc. 3:1-8.

Why Are You A Protestant?

You are not a Protestant unless you are actually protesting against the principles and the practises of the Roman Catholic Church.

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

"There is not, there never was on this earth," said Lord Macaulay, "a work of human policy so well deserving of examination as the Roman Catholic Church. . . . It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom."—Essay on Von Ranke.

The Protestant Magazine

For the Second Quarter of 1911

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

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

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

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

Are You Aware

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

solved, That the Congress of the United States be earnestly requested to amend Section 3993 of the revised statutes . . . so that the same may include the mailing of books, papers, writings, and prints which outrage religious convictions of our citizens, and contain scurrilous and slanderous attacks upon Faith"?

5. That the chief justice and one associate justice of the United States Supreme Court are Roman Catholics? That an ex-president has predicted the election of a Roman Catholic for President of the United States?

6. That the plans of the Papacy with reference to our country are, as expressed in a letter from the Vatican (New York "Sun," July 11, 1892): "What the church has done in the past for others she will now do for the United States"?

Sold to Catholics and Protestants Alike

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

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

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Address Your Conference Tract Society, or

The Protestant Magazine

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Takoma Park
Washington, D. C.

The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 8, 1911

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REVIEW AND HERALD

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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.

Our Truest Friend

WILLIAM BRICKEY

THERE is not another friend
Like our Saviour, when in trouble;
He will comfort to the end,
Even though your grief be double.
When your sorrow is so deep
Words can not express your feeling,
If you humbly bow and weep,
He will comfort while you're kneeling.

When all other friends forsake,
He can understand your trouble;
Though your heart should melt and break,
Then his comfort will be double.
For a broken, contrite heart
He will not despise, when kneeling;
He has realized the smart,
And he has the balm for healing.

O the depths of Jesus' love!
Human words can not express it;
And that holy, heavenly Dove
Can but sanctify and bless it
To the good of every soul
Who will trust him when in trial.
He can understand the whole;
For he drank the bitter vial.

O the riches of his grace!
When his tender heart was broken,
When his Father hid his face,
His most gracious words were spoken.
Knowing how he'd been betrayed,
How he'd suffered in the garden,
For his enemies he prayed
To his Father for their pardon,
Kamiah, Idaho.

The Miracle at the Temple Gate

MRS. E. G. WHITE

BEFORE leaving his disciples, Christ told them that they were to be the executors of the will in which he bequeathed to the world the treasures of eternal life. To them he said: You have been witnesses of my life of self-sacrifice in behalf of the world. You have seen my labors for Israel. And although my people would not come unto me, that they might have life, although priests and rulers have done unto me as they listed, although they have rejected me, they are to have still another opportunity of receiving me as their Saviour. You have seen that all who came unto me confessing their sins, I have freely forgiven. To you, my disciples, I commit this message of mercy. It is to be given to all nations, tongues, and peoples. All who believe are to be gathered into one church.

The disciples were to carry their work forward in Christ's name. Their faith was to center in him as their source of power. In his name they were to present their petitions to the Father, and they would receive answer. Christ's name was to be their watchword, their badge of office, their bond of union, the authority for their actions, and the source of their success.

The men to whom this trust had been committed realized the greatness of their work. They knew that they held in their hands the bread of life for a famishing world. The love of Christ constrained them, and they could not forbear breaking the bread of life to all who were in need. The commission given them was constantly sounding in their ears.

A short time after the descent of the Holy Spirit, and immediately after a season of earnest prayer, Peter and John, going up to the temple to worship, saw at the gate of the temple a cripple, forty years of age, whose life, from his birth, had been one of pain and infirmity. This unfortunate man had long desired to see Jesus, that he might be healed; but he was almost helpless, and was far removed from the scene of the Great Physician's labors. His earnest pleadings at last induced some friends to bear him to the gate of the temple; but upon arriving there, he found that the One upon whom his hopes were centered had been put to a cruel death.

His disappointment excited the pity of those who knew how long he had eagerly hoped to be healed by Jesus, and they daily brought him to the temple, that the passers-by might be moved to give him a trifle to relieve his wants. As Peter and John passed, he asked an alms from them. The disciples looked on him compassionately, and Peter said: "Look on us. . . Silver and gold have I none."

The countenance of the cripple fell as Peter thus declared his own poverty, but it grew bright with hope and faith as the apostle continued, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

"And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened." They were astonished to think that the disciples could perform miracles similar to those performed by Jesus. Yet here was this man, for forty years a helpless cripple, now rejoicing in the full use of his limbs, free from pain, and happy in believing in Jesus.

The apostles saw the amazement of the people, and asked why they should be astonished at the miracle, or why they should regard them with awe, as if they had performed this miracle in their own power. Peter assured them that the cure had been wrought in the name and through the merits of Jesus of Nazareth, whom they had rejected and crucified, but whom God had raised from the dead. "His name through faith in his name," the apostle declared, "hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

Having spoken plainly of the great sin of the Jews in rejecting and putting to death the Prince of Life, the apostles were careful not to drive their hearers to despair. "And now, brethren," Peter said, "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." He declared that the Holy Spirit was calling upon them to repent and be converted, assuring them that there was no hope of salvation except through the mercy of the One whom they had crucified. Only through faith in him could their sins be forgiven.

"Repent ye therefore, and be converted," he cried, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

These words should come to us to-day with impelling force. "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea,

what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" This is genuine repentance. It will lead to a transformation in the life. It is the absence of this true sorrow for sin that makes many conversions superficial. Reformations are not made in the life. But when sin is viewed in the light of the law of God, and its true character is realized, it will be put away from the heart and life.

True sorrow for sin brings the penitent soul near to the side of Jesus. There he may effectually plead for pardon, and obtain grace to conquer. There his darkened understanding may be enlightened, and the stony heart transformed into a heart of flesh. "There the rebellious sinner is subdued, and his will is brought into conformity to the will of God.

"Ye are the children of the prophets," Peter continued, "and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Thus the disciples preached the resurrection of Christ. Many among those who listened were waiting for this testimony, and when they heard it, they believed. It brought to their minds the words that Christ had spoken, and they took their stand in the ranks of those who believed the gospel. The seed that the Saviour had sown sprang up and bore fruit.

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead."

After Christ rose from the dead, the priests spread far and near the lying report that his body had been stolen by the disciples while the Roman guard slept. We can not be surprised that they were grieved when they heard Peter and John preaching the resurrection of the One they had murdered, and when they saw that converts to the new faith were multiplying rapidly. The captain of the temple and some of the other officials were Sadducees. These were greatly roused by the preaching of the disciples. They felt that their favorite doctrine was in danger, and their reputation was at stake. The captain, with the help of a number of Sadducees, arrested Peter and John, and put them in prison, as it was too late that day for them to be examined.

The opponents of the disciples could not but believe that Christ had risen from the dead. The evidence was too convincing to be doubted. Nevertheless, many hardened their hearts, refusing to repent of the horrible deed they had committed in putting Jesus to death. When power from heaven came upon the apostles in so remarkable a manner, fear kept the Jewish leaders from violence,

but their bitterness and malice were unchanged.

Five thousand individuals had already accepted the truth proclaimed by the disciples, and both Pharisees and Sadducees agreed that if these teachers were suffered to go unchecked, their own influence would be in greater danger than when Jesus was upon the earth.

The Holy Spirit is often rejected because it comes in unexpected ways. Abundant evidence that the apostles were speaking and acting under divine inspiration had been given to the Jewish rulers, but they firmly resisted the message of truth. Christ had not come in the way they expected, and though at times they were convinced that he was the Son of God, yet they stifled conviction, and crucified him. In mercy God gave them still further evidence, and another opportunity to turn to him. He sent the disciples to tell them what they had done, and in the terrible charge that they had killed the Prince of Life, he gave them another call to repentance. But feeling secure in their own righteousness, the Jewish teachers were not prepared to admit that the men charging them with crucifying Christ were speaking by the direction of the Holy Spirit.

Having committed themselves to a course of opposition to Christ, every act of resistance became to the priests an additional incentive to pursue the same course. Irrespective of the fear or favor of men, the apostles proclaimed the truths which had been committed to them. But though the Jews could not fail to see their guilt in refusing the evidence sent by God, they would not cease their wicked strife. Their obstinacy became more and more determined. It was not that they could not yield; they could, but would not. It was not alone because they were guilty and deserving of death, not alone because they had put to death the Son of God, that they were cut off from salvation; it was because they armed themselves with the attributes of Satan, and determined to be opposed to God. They persistently rejected light, and stifled the convictions of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was working. The malignity of their rebellion was intensified by each successive act of resistance against God, and against the message he had given his servants to declare. Every day, in their refusal to repent, the Jewish leaders took up their rebellion afresh, preparing to reap that which they had sown.

The wrath of God is declared against unrepentant sinners not merely because of the sins they have committed, but because they choose to continue in resistance, repeating the sins of the past in defiance of the light given them. If the Jewish leaders had submitted to Christ, they would have been pardoned, but they were determined not to yield. In the same way, the sinner, by continued resistance, places himself where he knows nothing but resistance.

Faithfulness

H. I. MORSE-FARNUM

AMID a world of sorrow

The soul that fears the Lord,
Unworried by the morrow,
Rests safely on his Word.

Encompassed by his mercy,
Go humbly, fearless, forth,
Fulfilling every duty,
The chiefest thing of earth.

That One who guides all nature,
Suns, planets, all the years,
Sustaining every creature,
Hath balm for all our fears.

"Mine eyes shall watch the faithful,
And they shall dwell with me."
Though earth decay and pass away,
Thine eyes shall surely see
A far-off clime, unscathed by time,
Bright immortality.

Peterborough, Ontario.

Prophecy

L. D. SANTEE

"SEARCHING what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.

Many are afraid of prophecy, yet with how little reason! In it are locked up the secrets of futurity. The infidels of France placed over the gates of their cemeteries, "Death is an eternal sleep." We are wiser than they, but only because prophecy has opened to our view the life to come. By it friends, as they part on earth, promise one another that in the better land they will sing the eternal alleluiah together around the throne of God. The darkness of death is softened by the radiance of the star of hope. Well has the apostle said: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

"Holy men of God spake as they were moved by the Holy Ghost." In their writings, we see our friends, white-robed and glorified, visions of angel harpers, streets of gold, the throne of God, and the river of life, gleaming before our eyes in matchless beauty. Eternal hands have rolled back the curtains of blindness, and have shown us the home and the associations of the redeemed.

"Searching what, or what manner of time the Spirit of Christ which was in them did signify." The Spirit of Christ dictated all prophecy. Is it any wonder that it is unfailing when the same Spirit, clothed in flesh, fulfils what it has foretold? Well has Jesus said, "I am one that bear witness of myself." John 8:18. One sad thought connected with this is that every one who refuses to study the prophecies is ignoring the Spirit of Christ.

Prophecy is grouped into two grand

divisions,—first, “the sufferings of Christ,” or his first coming; and second, “the glory that should follow,” or his second coming. Of these two comings, and the events that attend them, prophets have written what the Spirit of Christ has revealed. From the manger in Bethlehem to the cross on Golgotha, every act has been a subject of prophecy. The first division of prophecy is a thing of the past. The Gospels record its fulfilment. As we read the fifty-third chapter of Isaiah and the twenty-second psalm, and then read carefully the closing acts in the Gospels, we say, as did the eunuch, “I believe that Jesus Christ is the Son of God.” Acts 8:37.

Every fulfilled prophecy is an evidence of the divinity of its Author and of the unfailing character of his Word. How natural that Jesus should remind us, “Heaven and earth shall pass away, but my words shall not pass away.” Matt. 24:35. No wonder the prophet exclaims: “The grass withereth, the flower fadeth, but the word of our God shall stand forever.” Isa. 40:8.

With unwavering faith, with unquestioning confidence, we come to the consideration of the second division of prophecy; namely, “the glory that should follow.” Here, as we study coming events in the light of eternity, language fails. We stand with uncovered head, and with hearts thrilled and awed, and think what no speech can ever tell. The spring-time of earth is cheerless, compared to the endless summer that smiles on us from the vistas of the future. The sunshine here is dark, compared to the everlasting sunshine that gilds with glory the gates of an endless day. All the gladness of earth is dull when we consider the rapture of heaven, which we by faith can feel, but which we can never express.

The great corner-stone of all the ages is the second coming of Christ. Here is the resurrection of the dead. Here the lives of men are tried, and their destiny is decided. Here the army of the lost, with pale faces, leave hope behind, while the white-robed throng, veterans in the conflict, and victors through the blood of the Lamb, ascend to the pearly gates, beyond which lie the glory-crowned hills of heaven.

Let us go back a little in considering this grand chain of prophecy that ends in paradise. Let us begin at Joseph's new tomb. What a nucleus with which to build a kingdom!—the King dead; a few fishermen, who had lost faith in him; a few grief-stricken women, who were kept from a too near approach by the spears of the Roman guard! Had we been there, we would perhaps have said, “The King is dead; his mission is a failure.” But a few days later the commission was given to these same fishermen, “Go ye into all the world, and preach the gospel to every creature;” and as a result of this, a multitude has been gathered that no man can number, dipped in the baptism of tribulation and washed in the blood of the Lamb.

“From desert waste and cities full,
From dungeons dark, they've come;
And now they claim their mansions fair;
They've found their long-sought home.”

The Spirit of Christ in the prophets has, with no uncertain tongue, made clear the signs of the times, and outlined the nations that should precede this wondrous consummation. In Daniel 2 we have a dream given to a barbaric king, revealing a chain of events reaching to the close of this world's present history. Step by step the centuries have chronicled their fulfilment. Amid the wild storm of human passions, Babylon, Medo-Persia, Grecia, and Rome have arisen, become world powers, and been overthrown. The record continues, in verse 35: “Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away.”

One writer has well said, as he considers this and similar prophecies: “We stand on the threshold of the millennium. Through what scenes the predicted day of a thousand years will be ushered in, we know not; but they are rapidly rising on our field of vision. We tremblingly expect the fulfilment of prophecy, and the explication of these symbols, to present which, heaven, earth, and hell were exhausted of their imagery. Relieved against the background of history, stands the great image of gold and silver and brass and iron, looming up between us and the sky, from which the sun has just descended. Right opposite, with beams of the morning reddening its summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its side a living Stone. It trembles on its poise, and in the pathway along which it must speedily rush, the monument of the empires is reared. Who can conceive or describe the terrors of the collision? The solid earth will shake. The sea will depart from its place and unwrap itself from its dead. The heavens will be rolled together as a scroll, and the stars will cease their shining. The beast and the false prophet will be thrust into the bottomless pit, and the angel will lock them in. And Christ will come! Already he makes ready for his coming. The chariots of salvation are gathering for their triumphal career. The attendant hosts are waiting for the signal. Christ is coming! In due time the earth will be purged by fire, swept with the besom of divine vengeance. No ark can ride that molten sea, no power can stay that terrible overthrow. Jehovah will be glorified in his enemies,—glorified in the old heavens and earth, which shall pass away,—glorified in the new heavens and earth, in which the lost harmony of the creation shall be restored.”

Daniel 7 contains the same prophecy under different symbols, closing with the fearful statement: “Ten thousand times ten thousand stood before him: the judgment was set, and the books were

opened.” Matthew 24 gives an outline of the events that must occur between “the sufferings of Christ, and the glory that should follow.” The Man of Sorrows named the stepping-stones that intervened between his humiliation and his coronation,—between Calvary and the marriage supper of the Lamb. If the antediluvians needed Noah, if Sodom needed Lot, if Nineveh needed Jonah, how much more do we need the prophecies to show us events that are appalling in their nature and eternal in their consequences!

When these prophecies are fulfilled, the Judge will stand at the door. James 5:9. Thank God for prophecy! By it we can see beyond the perils of earth to the eternal home of the blessed. Well has the prophet said that it is “as a light that shineth in a dark place.”

Shine on, O star of hope! Shine on, O prophecy of Jesus! Drive from our hearts the darkness of unbelief, and fill them with the glory of desire. Spirit of Christ, that spoke through the prophets, be with us to the end of the world!

Moline, Ill.

A Worker's Prayer

“For I have received of the Lord that which also I delivered unto you.” 1 Cor. 2:23.

LORD, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in thee,
I may stretch out a loving hand
To toilers on life's troubled sea.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

—Selected.

Tracings of the Prophetic Gift—No. 5

Its Schools

J. O. CORLISS

It would seem from one explanatory expression found in 1 Sam. 9:9, that the term prophet was not at first applied to the man of God chosen to point out the ways of the Lord. The expression referred to is this: “Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a prophet was beforetime called a seer.” This would convey the idea that a seer (*roeh*), or gazer (*chozeh*), was not considered so exalted a personage as one chosen to be a prophet (*nabi*). The first-named title does not appear to cover so much latitude as the last. While the former was supposed to be able to *gaze*, or *see*, beyond ordinary mortals, the latter was reckoned at that time to be in such direct relation with God as to be

always able to make known his will in matters of importance to his people.

David, a man after God's own heart, ascended the throne as prophetic king of Israel during Samuel's prophetic administration. He had for a chief counselor, Nathan, a highly exalted prophet. The hand of Samuel transferred the crown from Saul to David. 1 Sam. 16:13. Nathan conferred the crown upon Solomon. 1 Kings 1:45. The influence of these two men of God had much to do with shaping the policy of Israel's government.

Toward the close of Solomon's reign, great confusion came in, making the need of the prophetic order greater than ever. Its work at that time gave it a more important standing in the state than it had before reached. Upon the death of Solomon the threatened rupture of the nation came, which created a new kingdom of ten tribes, leaving Judah, with a portion of Benjamin, as a remnant of the once united empire.

In the meantime, schools, or seats of prophetic instruction, had been established within the bounds of the ten tribes — at Bethel, Jericho, Gilgal, and Carmel. This gave the northern kingdom the monopoly of prophets, of which there were many. See 1 Kings 18:4; 19:18. The sanctuary being located in Judah, the priests naturally chose the southern kingdom as an abiding-place, but for at least two hundred years the prophets were mostly found in the northern kingdom, in which their schools were located. Prominent among these were Ahijah of Shiloh (2 Chron. 9:29), Jehu son of Hanani (1 Kings 16:7), Obadiah (1 Kings 18:3), Micaiah (1 Kings 22:8), and chiefest of all, Elijah and Elisha. Contemporary with these were a few in the southern kingdom, like Azariah (2 Chron. 15:1-8), Hanani (2 Chron. 16:7), and Eliezer (2 Chron. 20:37).

This distribution of prophetic talent seems quite providential when we consider the later tendency of both the northern and southern kingdoms to repudiate prophetic testimony. For a long time the free passage of these men of God between the rival kingdoms served to keep alive a general sentiment of national religion, and also to preserve a true history of the two kingdoms, as related to each other.

One name, however, was omitted from the list before made of the southern prophets, which should be mentioned in this connection, by way of illustrating the thought just expressed. This is "Iddo the seer," spoken of in 2 Chron. 9:29. He is there said to be the prophet who testified against Jeroboam the son of Nebat. It will be remembered that this Jeroboam was made king of Israel upon its separation from Judah, immediately following the death of Solomon. Very soon thereafter, we find Jeroboam standing at the altar in Bethel to offer incense, and an unnamed prophet from Judah withstanding him. 1 Kings 13:1, etc. Coupling this incident with the statement made in 2 Chron. 9:29, led

Josephus and Jerome to identify the Judean prophet as Iddo the seer.

At first it seems as if the prophets were satisfied with simply oracular deliverances of their messages. But in later times they were careful to commit the most of them to writing. This may be partially accounted for from the fact that they became chosen instruments to compile the history of their respective kingdoms, and so to record the lives of their principal actors. It is a matter of record that at least Samuel, Gad, and Nathan traced the life of David (2 Chron. 29:29, 30), and Nathan and Iddo described the lives of Solomon and Jeroboam. 2 Chron. 9:29.

Among the older written prophecies are the strong denunciations of Joel against sin. His statements are truly bold and unequivocal. They call for decided action in repentance on the part of the nation. He points out, briefly but clearly, the future of God's people, even to the final consummation, and reveals the design of Heaven in their varied experiences.

But according to Usher's chronology another prophecy dates back of the one bearing the name of Joel. That is the one attributed to Jonah. He was the son of Amittai, whose nativity was in Gath-hepher. 2 Kings 14:25. Gath-hepher was a city of Zebulun well toward the northern part of Israel, and not far from the border of the New Testament Syrophenecia. Instead of confining his work to the people of Israel, or even of Judah, he was sent to the heathen of Nineveh, to whom he became a "sign" of God's infinite mercy. Luke 11:29. When the Saviour was asked by the Jews to prove his mission from God by some sign from heaven, he said that he would give them no sign but that of the prophet Jonah. He, too, spent the most of his time among other people than his own, and completed the "sign" by being held three days and nights in the power of those who sought his death.

Following these notable prophetic characters come Hosea, Amos, and the great school of prophets which rose in the Judean kingdom under Uzziah, — Isaiah, Micah, Nahum, and Zechariah. This last-named prophet, who, it is distinctly said, "had understanding in the visions of God" (2 Chron. 26:5), evidently should not be confounded with that prophet of like name whose prophecy was written nearly three hundred years later. This one is probably identical with Zechariah, the "son of Jeberechiah," mentioned in Isa. 8:2, to whom many Bible expositors have ascribed most of the prophecies which are quoted by Matthew under the name of Jeremiah (particularly Matt. 27:9, 10), and which are found in the later Zechariah's writings. The mixing of names might have been easily done by carelessly transcribing the name in Isa. 8:2, given as the father of Zechariah.

Conspicuous among the later prophets are the names of Jeremiah, Ezekiel, Isaiah, and Daniel. It may have been

noticed by most people that while the titles to the books of Jeremiah, Ezekiel, and Isaiah distinguish them as prophetic, the book of Daniel receives no such acknowledgment in its title. This may have been through the influence of the Jewish canon, which refuses to acknowledge the prophetic character of the book.

Furthermore, it may be well to mention that most of the early manuscripts omit from Mark 13:14 any reference to Daniel as a prophet, and the Syriac Version does the same for Matt. 24:15. It can only be conjectured why this strong prejudice has existed among the Jews. Certainly the book of Daniel clearly and strongly points out the world's future as no other prophetic book does, and from no other source comes the almost exact date to the day for the appearance of the expected Messiah. Herein may lie the secret of the Jewish refusal to acknowledge the prophetic character of the book.

Mountain View, Cal.

What if It Were You?

E. W. FARNSWORTH

LOOK at this picture of conditions existing in our mission at Chang-sha, Hunan, China, as presented in a recent letter from Elder R. F. Cottrell. He says: —

"Chang-sha is not a little, insignificant village in some out-of-the-way corner. It is the proud capital of the province of Hunan; it has paved streets, magnificent temples, and large government schools, with tens of thousands of students. It has nearly as many inhabitants as Buffalo, N. Y.; and here are to be found thirteen missionary societies, carrying forward their work, the most of which have from five thousand dollars to fifty thousand dollars invested in land, buildings, and equipment.

"And what have Seventh-day Adventists in this city? — They have a rented compound about 30 x 70 feet in size. A 'compound' is an enclosure for dwelling purposes, surrounded by a high wall. Inside our compound are several small Chinese houses, very cheaply built. In the front about twenty Chinese make their home; these include our evangelist and family, canvassers, and helpers. Next comes our little dark chapel, which, because of its peculiar construction, is impossible to enclose on one side. It is what would be called a shed in the home land. As we have winter weather here, with snow-storms, you can imagine our little congregation does considerable shivering during four or five months of the year. To one side of the chapel is a Chinese guest-room, and on the other side is a room used as a school-room for the children of believers. Both of these are very dark. We are sure no American parent would desire to have his children sent to such a place to study. Above these three rooms are three others occupied by Brother and Sister Sparks, who came from Nebraska a year ago. Ten feet back of this stands

a little three-room house that we call home.

"A part of the windows are glass, and part of them are paper. The houses are enclosed by one thickness of cheap Chinese boards, which were nailed on in an upright position when the lumber was green. At present there are wide cracks between the boards. As the houses in our compound are huddled so closely together, the sun has little chance to shine in and dry things, hence the quarters are very damp and moldy. A physician says we run great risks in living here.

"Is it any wonder, then, that we are interested in the \$300,000 Fund? We had hoped ere this to have received sufficient on this fund to purchase land and begin building operations. But the word that comes to us is in no way assuring, as the money seems to be coming in very slowly. In order to purchase land, build suitably for school and chapel purposes, and erect dwellings for two families, we should have from \$3,500 to \$4,000. This is our situation; though, in common with photographs sent from China, the 'dirt and odor' are omitted."

Can we wonder that our missionaries in China and other countries are interested in the \$300,000 Fund? What would we expect them to do if *they* were living in the houses we occupy, and *we* were living in China? Think of "several houses," a "chapel," a "school-room," and twenty-four persons all on a small city lot! Think of the narrow, crowded, rented, unsanitary quarters! Think of our missionaries being compelled to hold their meetings in a "shed," where we would not house our cattle! Think of that little congregation shivering with cold, and trying to protect themselves from the drifting snow! Think of the three damp, moldy, dark rooms that our missionaries call "home," and then answer the question, How would you like to exchange places with them?

Brother and Sister Cottrell are young, educated, refined people. They were teachers in one of our academies, and were comfortably situated in a pleasant home. But they heard the call to China. They "forsook all" to go. They laid their lives on the altar of China's need, as many others have done. What obligation rested upon them that does not rest upon us? They do without the conveniences and comforts that even the very poor can enjoy in this favored land. We go on buying property, withholding our money from the Lord, hoarding treasure, buying things we could well do without and not suffer, and leave these and other missionaries to wonder if their brethren and sisters in the home land have forgotten them.

"Where your treasure is, there will your heart be also." Our affections may be centered in the work of God on earth, or they may be engrossed in farms, buildings, money, pleasures, and earthly things. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." What is our record in heaven

with reference to supporting our missionaries?

Read Elder Cottrell's statements again, as quoted above, and say what you would have him do if he were in your place, and you were in his.

Oakland, Cal.



His Infinite Care

WORTHIE HARRIS HOLDEN

THE breeze in passing whispered to the sprigs

That tasseled from the boughs of the lone tree

To vibrate to the music of the wood
In nature's symphony.

Anon the other trees afar and near

Were nodding to the mandate murmured low,

Until the mountain forest caught the strain,

And tingled, all aglow.

Ere long the breeze grew bold to beckon on

The north wind wild descending with its blast,

Till every bough upon the mountain range

Was quivering at last.

I watched the first slight tingle, but despaired

To note each vibrant twig on e'en one tree;

For only God discerns each tiny tone
Of forest harmony.

How like our life, this music of the firs!

We comprehend not e'en the ones most near;

Yet each vibrating sprig of every tree
By Him is counted dear.

So great our God, I can not understand

The breadth and depth and height of love divine;

But still I joy that in his hand he holds
This little life of mine.

Portland, Ore.



Negroes and the Catholic Church

M. C. STRACHAN

It is reported upon good authority that more than two hundred thousand colored people in the United States profess the Catholic religion. Rome is proud of these black sons and daughters, and she wishes to win to her ranks the remaining portion of the Negro race in the United States.

Rome boasts of her intimate knowledge of the race, and declares that she has the confidence of the Negro in a far greater measure than any other body of religionists. She has set out in a most remarkable manner to make the colored man and the colored woman feel that within her fold alone lies the spiritual and intellectual redemption of the race. In order to court and hold the confidence of the Negro, she is making great capital out of the apparent mistakes and prejudices of other religious bodies. There is no mission work in the United States of greater importance to the Catholic Church than the salva-

tion of the unbaptized millions of Negroes.

In order to carry this work forward effectually, the bishops and the archbishops of that church with the approval of Cardinal Gibbons, took Father Burke away from his church for colored people in New York City, and imposed upon him the burden of directing this great Catholic missionary movement. A national headquarters was opened in 1907, at 1 Madison Ave., New York City. Father Burke has had over twenty years' experience in practical missionary work among colored people, and it is hoped that as director-general of the Catholic board for mission work among the Negroes, the gathering of that race to the fold of the mother church will be assured. Says Rome: "The colored people are at our doors. We alone can uplift them. These are our cherished sons and daughters, and we must prosecute this work with earnestness and faithfulness, because the work is a part of our life."

It is proposed to raise one hundred thousand dollars every year for this movement; large gifts and legacies are solicited, and the widow's mite is also encouraged. Schools and churches will be built; priests, members of religious orders, and men and women who give their lives to this work, will be supported. Pope Pius X is particularly solicitous about this matter. He wishes his church in America to leave nothing undone that this work may be successfully prosecuted. Indeed, he seems to put this branch of missionary endeavor above all others of the present day. Here is an excerpt from a letter addressed to Bishop Byrne by the Pope's secretary:—

"His Holiness most earnestly wishes that this work of the apostolate to the colored people, worthy of being encouraged and applauded beyond any other undertaking of Christian civilization, may find numerous and generous contributors, to all of whom he imparts from this day his apostolic benediction."

Already promising mission stations have been started in the large cities of the South. Negro men are sought out, and encouraged to enter the priesthood. Several zealous colored men and women are now acting as missionaries. With intense earnestness this work is being pushed forward.

Let God's remnant people everywhere pray much now for the spread of the third angel's message among the Negroes of the United States; for this is the only movement in the earth that can successfully meet every advancing step of error, tear away her disguise, and reveal her true character and the principles of the blessed truth for this generation.

Atlanta, Ga.



"A WISE man has well reminded us that in any controversy the instant we feel anger, we have already ceased striving for the truth, and have begun striving for ourselves."



Gather the Children and Pray

STELLA COLE PUTNAM

O GATHER the children, mothers,
At the opening of the day!
Teach them a precious promise,
Teach their young lips to pray.

Before the burdens enthrong you,
And you're cumbered with cares of
the day,
You'll find it will strengthen and help
you
To gather the children and pray.

The snares for young feet are so many;
Would we keep them from going
astray
We must plead more for guidance from
Heaven,
And gather the children to pray.

When the shadows of evening enfold
you,
And the trials are o'er for the day,
It will rest you, O mother so weary!
To gather the children and pray.

How sweet, at the end of life's journey,
While some to the mountains shall
call,
To present to the Master our children—
Not a part of them only, but all.
Montavilla, Ore.

Godliness With Contentment Is Great Gain

MRS. L. D. AVERY-STUTTLE

FOR many years my life was blessed with the friendship and love of one of the dearest old ladies—one of the sweetest-tempered and calmest-browed Christians—that I have ever met. She had seen her share of the shadows of life,—sickness and poverty and anxiety,—and had brought up a large family; but I never remember seeing her give way to anger or discontent.

One day we were speaking about unfortunate people; some one had lost his property, and in sickness and poverty had been obliged, as a last resort, to accept the tardy charity of the public, and the unwelcome refuge of the poorhouse.

"What a dreadful thing it must be!" I exclaimed, drawing a mental picture of the county almshouse, with its unhome-like exterior and its ungarnished and unwholesome interior. "It seems to me almost the worst fate which could by any means befall any one," I continued, "to be obliged to end one's days in the poorhouse."

I had never heard of any one who could take an optimistic view of such a case; so what was my surprise at hearing her merry, good-natured laugh ring out in hearty protest.

"Why, no, my dear," she said; "there are some things much worse than being obliged to go to the poorhouse."

Of course I looked at her in open-eyed amazement. What had this paragon of contentment to offer in favor of this—to me—condition of supreme wretchedness?

"Pray tell me what can be worse?" I insisted.

"Why, not having any poorhouse to go to, of course!" and the dear, philosophical saint of the Lord smiled brightly and reassuringly into my gloomy face, until it caught and mirrored some of the sunshine of her own.

My sweet friend is laid away to rest; but the quiet influence of her calm, contented life and cheerful disposition will never die.

"Yes," says some tired sister, as she lifts a weary face, upon which deep lines of unhappiness and discontent have been graven,— "yes, but no one ever had just the peculiar trials and difficulties that I have always had. Hard luck and poverty have followed me from the cradle."

But, my sister, there has no temptation taken you but such as is common to man, and I verily believe there may be others worse off still.

"It may be; but that is poor consolation. I, for one, could never get any enjoyment out of the fact that some one else was worse off than myself."

Very well, then; get enjoyment out of the fact that some one is *better* off, can't you? Just try it, anyway.

O, if there were less time spent in envying others, and more in kindly ministrations to those who are in greater need than ourselves, there would be fewer ugly lines plowed by the fingers of discontent upon brow and cheek, which might be passing fair but for this.

My dear sister, we are never to forget that we are commanded to give thanks "in everything;" not some things, not for the pleasant things alone, but everything.

"What! am I to thank God for the accident that befell me the other day? Can I be cheerful and happy when I know that the cruel tongue of slander is busy with my name? Can I be even-tempered, and keep sweet and gentle, when the children are cross and careless, and the servant is exasperating and heedless?"

Can you?—Yes. Says the Master: "My grace is sufficient for thee." This is the promise, and it is for you. O blessed grace! O precious promise! It remains for you and me to take it at its face value.

Can we imagine the godlike Nazarene Carpenter going about his homely duties with a frown upon his face or a jarring note in his voice? But were his tasks always pleasant ones? Did he not know and feel the sting of poverty? Was the hard toil of a common laborer congenial to him whose home was among the glory-gleaming mansions of paradise?

Yet he whose attendants were the royal ministers of heaven beautified the life of common toil by his own wonderful example. Even under the very shadow of the cross, misunderstood by his best-loved friends, and maligned and spit upon by those for whom he was willing to die, never a word of discontent passed those blessed lips or marred the record and sweetness of that wonderful life.

Next week we will perhaps have another little visit upon this important theme, and see if, peradventure, we may inspire each other with more real faith in the promises of God, and more confidence in his power and willingness to help us bear the petty trials of everyday life.

Lansing, Mich.

Blessed to Be Needed

"No, I can't go this vacation," said the young teacher. "I'm the eldest daughter, you know; and when I'm out of school, there are endless things to be done at home. Mother isn't very strong, help is hard to get and unreliable, and the children are always needing something."

Was there a touch of impatience in her tone? Her friend, older by many years, watched the healthy, capable girl as she turned from one task to another,—ready to help father with the gathering-up and arranging of his papers, deftly tying bows and managing refractory buttons for the little ones, then donning a big apron for the kitchen and "the gingerbread that nobody makes like Mollie." The whole household turned to her. "O you fortunate girl!" said the friend between a smile and a sigh. "I wonder if you realize that the most blessed thing in all this world is to be needed and be able to supply the need."

There are many who could understand the full meaning of her words better than Mollie did. It is not the busy days, the many demands, love's incessant calls, that bring the heartache, but the lonely days that come later. We often look forward to the thought of being "free to live our own life," and long for leisure; but it is only when years or change have brought the coveted gift, that we fully realize how blessed it was to be needed—to have eager eyes turn to us, trusting hearts depend on us, trembling hands seek ours for support. Life's busiest time is the very time of our human life that Christ chose for his own in this world, and there can be no greater mission than that on which he came—"not to be ministered unto, but to minister."—*Forward.*



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FRANCIS M. WILCOX - - - - EDITOR
 W. A. SPICER
 C. M. SNOW - - - - ASSOCIATE EDITORS
 W. W. PRESCOTT

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Editorial

The Thief on the Cross

"AND one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

A Great Faith

A GREAT faith possessed the thief who died in connection with Christ's crucifixion. Of his life experience in a general way we know but little, only what is indicated by his crime. In God's providence, not a mere coincidence, he and the Lord Jesus are crucified at the same hour. Perhaps the thief had heard of Christ before, had known something of his mighty works, but now he is brought in personal contact. He is enabled to witness for himself the spirit that possesses the Man of Calvary. He finds in him no hardened criminal, like himself and his companion. From Christ's lips escapes no word of curse or rebuff or murmuring. "As a sheep before her shearers is dumb, so he openeth not his mouth." Patiently, meekly, he speaks to his persecutors; and when reviled by the very men he came to save, who ask him in derision to prove his divinity by descending from the cross, the only word he utters is a prayer that the Father will forgive his enemies for their malicious hatred.

Christ's demeanor has its effect upon the thief who hangs by his side. He recognizes in Christ a spirit he has never before seen manifested. He queries if this is not indeed the long-looked-for Messiah, the Saviour of men.

Every moment as they hang there side by side strengthens the conviction. Faith takes possession of his soul. Receiving the just deserts for his evil deeds, forsaken of men, he sees in the throng before him no pitying eye; but in the One who hangs by his side, he sees a holy calmness, a face softened and subdued, an eye of pitying tenderness, a heart of love. He grasps the hope which the Spirit of God has created in his soul. He casts his eyes upon the Lord, and cries, in agony, "Lord, remember me when thou comest into thy kingdom."

O, what a faith was this! to see in the Crucified One the Majesty of heaven, to realize that he who now hangs upon the cross, classed by men among criminals, was sometime to possess a kingdom, was sometime to reign in triumphant glory! Peter could forsake his Lord and flee, the disciples could be scattered as sheep without a shepherd, crushing doubts filling their hearts as to the divine mission of their Master; but here was one whose faith pierced the gloom of the cross, and recognized in the Man of Sorrows his own divine Saviour.

And if the faith was marvelous, as truly marvelous was the confident answer returned: "And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in paradise." To human onlookers this appeared on the part of Christ a vain assumption of power. How could this man, despised and rejected of his own nation, forsaken by his own disciples, about whose cross the lightning of heaven played fitfully, surrounded by a darkness which seemed the frown of his Father's face, thus meet the request of the penitent thief? Here, too, in the promise of our blessed Lord was the manifestation of a mighty triumphant faith over the powers of darkness. He understood his position, if man did not. He knew the outcome of his sorrow and suffering, even if his disciples did not know. Across the abyss of death he saw the glorious resurrection day. As the culmination of his ministry of grace, he saw the establishment of his divine kingdom.

The request of the thief was that he might be remembered when Christ came into his kingdom. Into this glorious estate our Lord did not enter at his death, nor even at his resurrection. When the work of grace has been accomplished; when out of all nations have been gathered a people for his name; when from the east and the west, and the north and the south, the redeemed of the Lord shall come with songs of joy and rejoicing to Zion, and sit down with Abraham, Isaac, and Jacob,—then it is that Christ will fully enter upon the establishment of his kingdom. "For the Son of man shall come in the glory of his Father with his angels: and then

he shall reward every man according to his works." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

In full accord with this request of the thief was the promise of our blessed Lord. He promises the penitent believer that he shall be with him in paradise. Paradise is the dwelling-place of the Most High. "To him that overcometh," the Lord says, "will I give to eat of the tree of life, which is in the midst of the paradise of God." This tree of life, we learn from Revelation 22, is on the banks of the river of life, which flows from the throne of God.

Christ did not ascend to paradise the day he died; even three days after, the morning of his resurrection, we find him plainly stating that he had not yet ascended to the Father. In the garden of burial, where Mary is weeping for her Lord, Christ draws near. Mary mistakes him for the gardener, but in tones which she could not mistake, Christ calls her name. She turns herself, and with a cry of "Rabboni," she is about to cast herself at his feet in divine worship, but Christ restrains her. "Touch me not," he said; "for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Why did Christ decline the worship of Mary on this occasion? Was he not the divine Lord, and had he not shown by his triumph over death his right to Mary's worship?—Yea, verily, but evidently he had not yet received from the Father's own lips the assurance of the acceptance of his sacrifice. Before receiving worship, he must know from the Majesty of high heaven that the penalty for man's transgression had been fully met, and that he was man's accepted Substitute.

Nor is it probable that the thief died the day of his request. Frequently criminals hung on the cross for several days before death ended their suffering. The thieves, when taken from the cross, had their legs broken in order that they might not escape. That the thief expected salvation at the establishment of the kingdom, and that this was the time Christ promised that he would be with him, is the conclusion we are forced to accept.

This view of the dying request of the thief and of the promise of the Lord makes perfect harmony with the divine plan. The generally accepted view as indicated by the punctuation of Christ's promise, the placing of the comma before the word to-day instead of after it, only serves to bring in contradiction and confusion of the Scriptures of truth. The punctuation of the Scriptures is not a

matter of inspiration. By its use the translators expressed their conception of the meaning of the sacred record. Christ did not promise that the thief should be with him that day in paradise, but he did make the promise that day—"To-day." In that day of all others when it seemed that such a promise would be utterly fruitless, when any statement of his coming kingdom would seem sheer assumption, the great faith of the Lord Jesus in the triumph of his divine mission was positively asserted. The blessed realization of this promise will be made possible through the marvelous working of God's grace, and the sublime, childlike faith which actuated the humble penitent.

May such a faith be ours. May we look beyond the present darkness and gloom, and take hold upon the blessed fruition, the grand reality, of that hope in the everlasting kingdom of our God.

F. M. W.

Perversion of Spiritual Gifts

THERE is nothing more self-deceptive than spiritual pride. This was Lucifer's error. It is light and blessing turned to darkness; and then "how great is that darkness!"

Every power for service is the gift of God. "We have this treasure in earthen vessels," said the apostle, "that the excellency of the power may be of God, and not of us."

The apostle evidently sought never to forget that all that was accomplished by their labors was what God himself "had done with them." Acts 14:27.

The converted heart is humbled by the blessing of God that makes fruitful the effort to help others. In the presence of the manifest working of the power of God, the soul feels like crying out, as did Peter when he saw the miraculous draft of fishes: "Depart from me; for I am a sinful man, O Lord." Of David it is written: "And David perceived that Jehovah had established him king over Israel: for his kingdom was exalted on high, for his people Israel's sake." 1 Chron. 14:2, A. R. V.

It was for the sake of the people that God blessed and exalted David. And David's mistakes were made when he forgot that all the gifts for blessing and service that he possessed were from God.

It may be that God has blessed a man in service, and given strong gifts for the upbuilding of his cause. Then sometimes that man has become self-confident, spiritually proud, independent of counsel, has talked, perhaps, of "my message," with exaggerated ideas of his importance to the work, and his powers for good have been perverted. And then the strong becomes weak, and the counsel of the wise is turned to foolishness.

In the earlier days of our work, Elder

James White wrote as follows of this peril (REVIEW, Oct. 3, 1854):—

It is a lamentable fact that a great portion of those who have had any of the gifts of the Spirit of God bestowed upon them have soon become exalted, and have fallen. Such is the weakness of human nature that God has to bring his people through the furnace of affliction in order to save them. He often withholds his rich blessings from his people, lest they make a wrong use of them and perish. It was necessary that the apostle Paul should have a "thorn in the flesh," lest "through the abundance of the revelations" he "should be exalted." It has too often been the case that when the Lord has bestowed any great spiritual blessing or gift upon any of his humble children, the church, instead of carefully watching over them to see that they still keep humble, has heaped upon them compliments and flatteries, which in most cases have exalted and ruined the brightest lights set in the church.

If the apostle had not had such an abundance of "visions and revelations of the Lord," he would not have needed a "thorn in the flesh." This proves that those on whom Heaven bestows the greatest blessings are most in danger of being "exalted," and of falling; therefore they need to be exhorted to be humble, and watched over carefully. But how often have such been too apt to drink in the extremely dangerous idea that all their impressions were the direct promptings of the Spirit of the Lord. And how often has it been the case that such have become self-righteous, puffed up, denunciatory, and finally gross fanatics, and the most efficient agents of the devil to scatter wild-fire, and to divide the flock of God. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

A man may have strong gifts as a teacher or an evangelist; but he needs the grace of Christ for daily overcoming, just as much as any one. An apostle or a prophet must keep his sins forgiven and self out of the heart, the same as every other believer.

"Though I speak with the tongues of men and of angels," said Paul, "and have not charity [love], I am become as sounding brass, or a tinkling cymbal." The most conspicuous gifts are no substitute for the grace and spirit of Jesus.

"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

There is no basis for counting the gifts bestowed for the service of the cause of God as personal possessions. The treasure is in earthen vessels, and the excellency is of God.

W. A. S.

AND he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith."

A Notable Discussion in Congress

It is a cause of rejoicing to every lover of present truth when the principles for which we are contending are voiced in high places by men of renown. It is not because we feel the truths enunciated are any truer because of their promulgation by such ones in such places, but rather because the principles espoused, are, by such means, brought more prominently and forcefully to the attention of the world.

On May 26, in the Senate of the United States, the measure known as the Johnston Sunday Rest Bill for the District of Columbia was called up and read in full by the secretary. Senator Heyburn, of Idaho, asked that the consideration of the bill might be postponed. On this objection the vice-president ruled that the bill would "go over." The author of the measure objected to this disposition of his bill, and demanded to know why the senator from Idaho objected to having the bill considered then.

Senator Heyburn replied that the questions involved were of more than passing importance, and that such a measure could not be discussed under a five-minute rule. On a suggestion from Mr. Heyburn, to which the vice-president agreed, a motion was made by Senator Johnston to take up the measure at once. To this the Senate agreed, and this took it out from under the five-minute rule. Senator Heyburn then proceeded to discuss the measure on its merits. To furnish a basis for his remarks, Senator Heyburn proposed an amendment, striking out the greater portion of the bill. He said:—

I have always been opposed to this class of legislation. In the very early days of the settlement of this country we had a great deal of it, and on the statute-books of many of the States there are now provisions which are termed "blue laws," that are ignored. There are some now in existence relative to the District of Columbia that are not observed nor enforced.

We can not make people good by legislation. You can punish them for being bad. . . . I have a due regard for the observance of the sabbath, and I believe it should be observed, but I do not believe in legislation compelling one to do it. This measure is of more than passing importance. I have not thought it would pass without considerable discussion. I have heard it suggested that it was a delicate question upon which to speak. I do not feel it to be such. A man who can not discuss his religion has none; a man who is afraid to discuss it has none. I do not think this is an appropriate place in which to discuss religious questions, except so far as they may be relied upon as a basis of legislation, but I can not refrain from expressing my regret that it is proposed in Congress to deal with questions involved in this bill. I think I opposed a similar bill on a former occasion, and it was charged in certain places that I was an irreligious person, and that I did not be-

lieve in orderly conduct on the sabbath day. There is no foundation for that charge.

I have always been a person of strong religious convictions. My ancestors have always been largely interested in religious principle and the development of it. I have followed in their footsteps, and it is because of that, at least in part, that I do not approve of this class of legislation. It was such legislation as this that wrote the annals of bloodshed and oppression and intolerance in the religious history of the world, where a part of the people undertook to be sponsors for the consciences of another part.

The senator then went on to analyze the bill, phrase by phrase, showing its inconsistencies and inequalities. Concerning the clause by which it is proposed to exempt from the provisions of the measure "members of a religious society who observe as a sabbath any other day in the week than Sunday," he made this observation:—

In other words, this legislation grants special privileges to people who are members of religious societies. More than half the world and more than half the people in this city are not members of any religious society. It grants a special privilege to those who are, which is withheld from those who are not. The law in this land, general and local, was intended to insure perfect freedom and independence to the citizen in regard to the observance of religious principles. So, as a matter of principle, I am opposed to such legislation. . . .

No man has the right to set himself up as the moral standard of all the community, or of any part of the community except himself. As to the use of the sabbath day, every man, so far as personal acts that do not include any acts of lawlessness are concerned, should be the guardian of his own morals. It was never intended that the law should lay down the rules that should constitute a good man, and say that all men must live up to those rules. That never was the intention of the lawmakers, and we discovered it very soon after we became a nation, and had organized government, and we abandoned that kind of legislation.

It was the legislation that resulted in whipping people at the tail of the cart, placing them in the stocks, branding them upon the hands, and so forth. That was the kind of legislation under which some person, or coterie of persons, undertook to set themselves up as the censors of the morals of the people. I thought that age had passed. I never expected to see it revived, and I never expected to see an attempt made in the Congress of the United States to prescribe rules that are intended, I presume, to supplement the ten commandments; and I suppose every year, according to the temper of a part of the people, we shall have new prohibitions and restrictions. . . .

If you are going into this question, go into it to the limit, and compel the people to live as the old Puritans of New England did, when they were not allowed to have fire in their churches, and when they had to take their luncheons with them, and eat them in cold sheds or where they might. If you are going to

be erratic in legislation, be erratic according to some established rule, the rule of our ancestors. If you are going to recognize the rule that is recognized, or, at least, I thought it was, in all parts of this country, of religious freedom and freedom of personal action so long as it violates no law of the land, and no contractual right of any one,—if you are going to uphold that kind of religious freedom,—you can not pass this bill.

What authority have we, whence do we derive authority, under the Constitution, to enact legislation that will interfere with the personal action of a citizen that is in violation of no law applicable to the whole country?

At this point Senator Gallinger, of New Hampshire, made the statement that laws similar to this were in force in a large number of the States. In replying, Senator Heyburn asked whether Senator Gallinger would be in favor of a law similar to this for the whole United States. Senator Gallinger replied: "I would on this subject. I do not know that I would take the exact phraseology of this bill; but I would in a general way."

The last question and its answer illustrate the possibility and the probability of the enactment of a law which many had supposed never could be enacted in this country—a law passed by the national government for the enforcement of a religious observance upon the people of the whole country. If it could be questioned—and who can question it?—that when the Congress of the United States passes a law enforcing the observance of Sunday upon the people of the District of Columbia, the nation has, by official act, voted a nullification of the fourth commandment of the decalogue, there certainly could be no question that, when Congress passes a law compelling the observance of Sunday by all the people of the nation, the nation has voted to nullify that divine precept. It is worth while to note that such a thing has been advocated in the Senate of the United States. But it is pleasant to know that there was even one man in the Senate brave enough to point out the injustice of such a measure, and protest against its enactment.

There are developments each year which point with unmistakable certainty to the culmination of the work.

C. M. S.

Articles for the "Review"

THE REVIEW cordially solicits from all its readers contributions to its columns. Especially shall we be glad to receive articles from our ministers and workers throughout the field. If God has given you a rich experience or a good thought, write it out for the benefit of others. Present some phase of the special message for this generation.

We have in our files at the present

time a number of excellent contributions. In some of these the subjects are well treated, and the thoughts concisely expressed. These will appear in due time. Many other articles are received which, while they contain some excellent things, are too long and prosy for use. As a rule, long articles are dull and tiresome. It is not for these we ask, but rather for the short, spicy ones, which come directly to the point, and are filled with sparkling thought and quickening life.

The REVIEW seeks each week to present a variety of topics. The publication of long articles makes this impossible; hence in the very nature of the case, short articles must be given the preference.

As a rule, no article should contain more than from one thousand to fifteen hundred words, and if the thoughts can be condensed within the limit of five hundred words, or even less, this is far preferable. Write plainly with pen and ink, on one side of the paper; send your manuscript in folded, not rolled. Do not seek to cover too many points in one article. Select one or two leading points in the subject, and clearly elucidate these. Later, if desired, write on other phases of the subject. "Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little,"—this is the Bible method of imparting truth and instruction, which all may profitably follow.

Write naturally; write for the paper as you would write a letter to a friend. Do not copy the style of another; be yourself. It is left, of course, for the editors to determine the merit of your production for publication; you, however, may be sure that it possesses the merit of conciseness and brevity.

SINCE 1804 the British and Foreign Bible Society has distributed 220,000,000 copies of the Holy Scriptures. Last year's output was 2,400 boxes, weighing 294 tons, from London alone, representing only one fourth of the whole production, the other three fourths having been printed abroad. The society is printing 424 different versions,—75 for Europe, 152 for Asia, 103 for Africa, 32 for America, and 62 for Australia and Polynesia.

ELDER W. A. WESTWORTH, who has recently arrived in California from China, brings word that thirty-two companies of Sabbath-keepers have been raised up in that heathen country simply through the reading of our literature. They have never had the opportunity of hearing or seeing a native or foreign Seventh-day Adventist.



Kolo, Basutoland

M. E. EMMERSON

DURING the past year, my time has been mostly taken up with work connected with the mission station. It has been necessary to do considerable repairing on the place. When we came to Kolo, the thousand yards of wall surrounding the mission grounds was much of it fallen down; and the first two years the sheep and goats, which run at large in Basutoland, ate most of our garden, besides doing damage to the vines and fruit-trees. The dwelling-house was in such poor repair that when it rained, the water ran down the walls, and everything that it would damage had to be moved away from them. This made housekeeping difficult. Two other houses were weak, and showed signs of falling.

The dwelling-house has been substantially repaired inside and out, and the barn has been built in new on the weak side. About six hundred yards of good wall has been built, and seven hundred more is being erected. When this is finished, the place will be quite securely protected against all stock.

The old church is so poor that it is not worth repairing, so a new one is to be built, all of stone. Enough stone is cut to build a barn large enough to stall over thirty cows and calves. We have been very fortunate in securing thirty head of good dairy cattle, to support a boarding-school; but last winter was one of the worst the country has experienced. The dry weather set in about midsummer, and kept up until it was too late for the grass to grow. In consequence, hundreds of cattle died in Basutoland. The mission lost over twelve head of good dairy animals. This is a heavy loss, and we feel it keenly. Being new in the country, we did not know the uncertainty of crops; a lesson has been learned, and, though it was expensive, we shall try to make it worth the expense this year. It looks now as if this year would be just as dry

as last; but we are prepared for it, as we have more than twenty-five tons of rough feed.

During the past year it has been necessary to enlarge the reservoir into which a spring from Kolo Mountain flows. The water-supply has not been strong enough to keep the garden fresh. The old reservoir held three hundred barrels of water; the new one holds approximately three thousand. This water-supply will enable us to grow enough green feed inside the mission wall to feed the cattle through the summer. It was a large task to undertake, as the reservoir had to be dug in solid



GIRLS OF THE HIGHER CLASS, BASUTOLAND

stone. We feel that these improvements will prove valuable in establishing the mission on a self-supporting basis.

Our cattle will support the school; and the school will raise up young men and women to carry the gospel of the soon-coming King to all Basutoland. It is not because we are engrossed in the affairs of this world that we are planning to place things on a self-supporting basis; our business is to preach the coming of Jesus; these other things we do to pay expenses. Our prospects for the school are good. During the past year, the number of students has increased from thirty to fifty-five.

The medical work has proved just as valuable as God's servant has told us it would. During the past year, over two hundred persons have come to the mission for treatment, and nearly all have been successfully treated. To God's name be all the glory. This work

has done more to convince the natives that we are interested in their souls than all the rest that we have done. One old man, suffering from a bad cold, which had settled in the chest, said, when we offered to give assistance, "Will this white man help me with his hands?"

We gave the treatment, which greatly relieved the suffering. The old man said: "You must surely be a Christian; I have never seen this kind of thing before."

Said another, after receiving help, "Well, we read in the Bible how that Christ did this kind of work, but we never saw it before." This native was a member of the church.

Still another heathen said, "You are the kindest man that I have ever seen." I replied, "It is not I; for I am doing only what God has told me."

Christian people, in doing acts of kindness, do them not on their own account, but obey orders from their great Leader. Not to be kind is not only ill-treating our fellow men, but also openly disobeying God's direct command. Pray that we may always carry out the instruction of our great Leader in this respect.

Caste in India

LOUISE M. SCHOLZ

THE caste system is one of the greatest evils in India; and it is indeed a miracle to save a soul from among the heathen. It can not be done by our own strength; it cost Heaven the experience of Calvary to win souls.

We are in a great battle, the powers of light are fighting against the powers of darkness; but we know Satan would not trouble to fight if he saw nothing worth attacking. The people believe that our religion is a good one, but they argue that its acceptance results in the destruction of caste.

What is caste?—It is not merely birth, nor class, nor a code of rules, though it includes all these; it is a great system of evil. Miss Amy Wilson Carmichael, a missionary in South India, speaking of caste, says:—

"A boy twelve years old resolved to be a Christian; his clan, eight thousand strong, were enraged. There was a riot in the streets; in the house the poison-cup was ready—better death than loss of caste. Another boy took his stand, and his caste men got hold of him afterward. The next time he was seen, he was a raving lunatic; the caste was avenged. These things are not confined to one part of the field.

"A poor low-caste woman and her husband learned the way of life in their home, and both thought of becoming Christians. The village soothsayer warned them that their father's god would be angry, but they did not heed him. Suddenly their baby died. This was too much for their faith then, and both went back to their idolatry. A few years afterward their eldest child began to learn to read; and the mother's faith revived. The soothsayer and her husband reminded her of the infant's

fate, but she was brave, and let her child learn. Then her cow suddenly died. 'Did we not tell you so?' they said. For a moment she was staggered, but she recovered, and became more earnest in her faith. So the soothsayer threatened more.

"A caste meeting was called to determine what could be done with this woman. The husband attended the meeting, and was treated to some rice and curry; before he reached home, he was taken violently ill, and in three days he died. The relatives denounced the woman as the cause of her husband's death, took her only son from her, and entreated her to return to her father's gods before they should all be annihilated. They gave her two weeks to fast and to mourn for her husband. Then, finding her mind as firmly fixed on Christ as before, they sent her to Burma, which meant as much to her, who had never been away from her native village, as to be sent to a foreign country. Remember, the caste was 'low;' and you can judge, perhaps, what the hate would have been had the caste been 'high.'"

Look at caste in the kitchen, and see how it rules there. The kitchen of every Indian household is a kind of sanctuary, or holy ground. The mere glance of a "holy ground" man of inferior caste makes the finest delicacies uneatable; and if such a glance happens to fall on the family supplies during cooking, when the ceremonial purity of the water used is a matter of almost life and death to every member of the household, the whole repast must be thrown away as if poisoned, and the family is for that day without dinner. According to their belief, food thus contaminated would, if eaten, communicate a taint to the souls as well as to the bodies of the eaters, — a taint which could be removed only by long and painful expiation. Sir Monier Williams, quoted as a great authority, says: "Think of the defilement which would be contracted if a member of the household who had broken caste took any part in the cooking; it would never be allowed. Such a woman could take no share in the family life. Her presence, her shadow, and above all, her touch, would be simply pollution. Therefore, and for many other reasons, her life at home is impossible."

In commercial life if a merchant becomes a Christian, no one will patronize him; for it must be remembered that every occupation in life represents a particular caste. A man, either a blacksmith or a carpenter, wants to become a Christian; he loves his trade, and he can not attempt to learn other work. "Let the Christians employ him," you might say. Some do; but this involves other questions far too complicated for discussion here.

I was once called to attend a baby who suffered from infection, a native barber having lanced an abscess. It was lying on dirty rags, with its wounds exposed to the dust, and moaning so piteously that it made my heart ache. I pleaded with the parents to let me

take the child to our dispensary, so that I could give it the necessary treatment. I offered them a room, and a place for cooking by themselves, if they would come with the child; but no, he might die away from home, and that would disgrace their caste. It was not that they were heartless, but they would rather see their baby die in torture than destroy their caste.

A low-caste man, who had only a little child and his brother left of all his relatives, was brought to our dispensary on a bullock-cart. He had suffered from dysentery and dropsy for more than a year; and, as he had no one to care for him, I succeeded in keeping him in one of our rooms, where he died fourteen days afterward. Because he died in a Christian compound, we could not get men to bury him, even those of his own caste refusing. At last they offered to bury him for six rubles, or about two dollars. I could not give this amount; so we put him on our gharry, and took him two miles from our bungalow, to the river, where we buried him.

A child of twelve may be legally held competent to undertake the responsibility of wifedom, but six years more must pass before she may be legally held free to obey her conscience; she is never really free. A widow in India may be legally free; a wife, never!

Do you wonder why the work goes so slowly in India, compared with other countries? This is one glimpse of one phase of a power which is only a name at home — caste. It does strange things, hard things, things most cruel. All who fight it are agreed that it is the strongest foe to the gospel of Christ on the fields of India. Sometimes it seems to me that if only the people at home could understand things as they really are, more prayers for the outpouring of the Holy Spirit would ascend to God.

Calcutta, India.



China Union Training-School

(Concluded)

H. W. MILLER

It was a source of considerable gratification to us to listen, on the closing day of school, while these four men from the western part of Honan read the essays they had prepared on present truth, giving in their own tongue explanations of the sanctuary, the little horn, the three messages, and other doctrines we hold as present truth, which they had prepared during their short stay of twelve weeks. Previously these men knew no history, being unlearned in their own language, yet they grasp this message and love it.

We allowed six weeks' vacation before the spring term began, and during this time the students were advised to sell our literature from village to village, and thus earn a scholarship for the spring term. They were anxious to improve this opportunity to get back into school. They had to go so far to reach their home village that they could not return for more literature when they had sold out; therefore we bought them

a wheelbarrow for forty-five cents, and they loaded on it all their literature and bedding, and pushed the wheelbarrow themselves. When all was in readiness for leaving, they came into my study, and wept that they must be separated from those of like precious faith and experience, but expressed strong confidence that God would help them to dispose of their literature, and that they would return to the school. They left their mother with us, as the expense of her going home would be considerable. On rainy days, when they could not sell literature, they planned to carry brick or saw wood.

Within two weeks from the date of opening the school, we had all the students we could conveniently accommodate; and even after this many applied for entrance, most of whom we had to advise to wait until the spring term, when they could start their work at the beginning of the classes.

Brother Han, our leading evangelist in Anhwei, said, after attending school a few weeks: "Before I learned this truth, I thought I had about mastered the doctrines of the Bible. I received compliments from foreigners and Chinese alike; but after these few weeks of study here, I do not feel I dare to preach a sermon, lest I get some error into it." This brother, whom we feel we can hardly spare from the field work in that section, is pleading at this time for the privilege of spending more time in school. Although he is about fifty years of age, he is a student, and has been used of God to bring many souls to this truth. While in attendance at the school, he and his wife held some Bible readings with his sister and her companion, both of whom were Bible women in another society. They took their stand for the Sabbath, and entered the training-school. They were both quite familiar with the phraseology of the New Testament; but now they freely confess they did not know the meaning of the Scriptures. They desire to stay in the school until we consider them prepared for service.

Our students have been missionaries, and have been doing active work for souls all through the school term. As a result of their missionary efforts, which were seconded by their teachers, six persons began the observance of the Sabbath. Four of these came from heathenism. Only one student, the son of one of our evangelists, made no profession of religion, but he gave his heart to the Lord before the close of the term. Four students were baptized, and taken into church fellowship. Seven others will, we think, be ready for baptism this spring. They are in harmony with us on all points of the truth; in their case baptism was delayed to give them further knowledge, and a little longer experience. Fourteen of the advanced students were baptized church-members when they entered the school.

Our Chinese brethren are hungering for more knowledge of this wonderful truth, and the prospects for the future of this school are very bright. We trust that we shall be able to meet this grow-

ing demand in an acceptable manner. To do so we shall have to have more room and suitable buildings. The teaching has been done in the cold, brick-floored, unheated, thatch-roofed, mud-walled houses. The climate is as cold as Michigan winters. In these rooms the shivering teachers stand, teaching the half-frozen students from two to three hours each day. The pupils are wonderfully patient. Such accommodations, however, are not conducive to the best results. We should have land and a dormitory, and have some class-rooms built.

The houses may be after the Chinese style, but well lighted, and built so that they can be heated. The greater part of Honan lies in the Great Plain of China. Its soil is one of the most fertile to be found in the world. Many of our students come from farms, and they would do good service in farm work, and thus be enabled to earn their tuition and board.

Two prominent lines of instruction will be given in connection with the school at present, and as our teaching force and facilities increase, we hope more may be given later. The course of study provides, first of all, for strong Biblical training. A four years' course is offered for evangelists and Bible workers.

A five years' medical course is also offered. The medical course includes all the branches of the Biblical course, except two years in Chinese literature; in other words, those desiring to fit themselves to work as medical-evangelists take, in addition to the Biblical course, six subjects, running an hour a day throughout the year, and for their four hours' daily industrial work during the five years of the course, they work either in the laboratory or in the dispensary or hospital. This arrangement cuts down the number of classes, gives the medical students the same Biblical training as the evangelists need, and their theoretical medical instruction is quite sufficient for China.

Our hope of carrying the message to China is centered in our Chinese brethren. We must develop them. Every one of talent, and giving promise of becoming a laborer, must be urged into the work of soul-saving. Schools must meet the great demand for their training.

Now that we have in China a rapidly increasing constituency of church-members, and a publishing plant issuing periodicals and tracts in the Chinese, we must exert ourselves to train an efficient native ministry, to be leaders of companies, which must be urged forward into unentered territory. These people give promise of being just as enthusiastic in carrying this message to the outskirts of this mighty empire as we are. We desire the prayers and support of our brethren at home, in the establishment of this central training-school for the many millions of needy China.

Cheo Chia K'o, Honan, China.



South Caribbean Conference

THE annual session of the South Caribbean Conference was held at Port of Spain, Trinidad, March 10-16. The meetings were well attended by our brethren from the different churches in the island of Trinidad, some coming also from Tobago and the Grenadines. The business of the conference and the election of officers passed off very harmoniously. The reports from the different laborers were listened to with great interest, as it was shown that the work is making advancement. The evening services were well attended by the citizens, a number took their stand for the truth, and some backsliders were reclaimed. We had several revival meetings, and a number came forward to seek the Lord. We feel sure that many gained victories, and returned home determined to be more faithful in their every-day life.

Elder J. B. Beckner was again elected president of the conference, with Elder C. E. Widgery as vice-president, Brother George Hingston as secretary and treasurer, and Brother P. C. Carrington as secretary of the Sabbath-school and Missionary Volunteer work.

The financial report was encouraging, showing that some ground had been gained. The aim of the brethren is to make the work self-supporting as soon as possible. Altogether, this was among the best meetings I have attended since coming to the West Indies.

Elder Beckner and I had to leave on the fourteenth, in order to reach Demerara in time for the annual meeting there, but Elder Widgery continued the meetings in the Port of Spain church until Wednesday evening.

In British Guiana the general meeting was held March 24-26. Meetings were held both at Georgetown and at New Amsterdam. A number of the brethren and sisters came in from the different churches and companies, and there was an earnest desire on the part of all to know more of God and his revealed will. The Lord blessed greatly in these meetings. The work in British Guiana is in a better condition than it has been for some time, and we hope it may continue to prosper.

Leaving British Guiana, March 31, by the Canadian steamer "Sobo," I reached Antigua, April 10; and our general meeting there was held from the twelfth to the sixteenth. It had been planned that Elder W. J. Tanner, of Haiti, should attend this meeting; but on account of the poor health of his wife, he was not able to come. This left us without any outside help, but the Master was with us by his presence.

One very sad thing occurred during the meeting, which threw a cloud over all, and that was the death of the wife of Elder J. H. Matthews. When we arrived, we found her sick; and while everything was done for her, she grew

worse, and finally died April 16, leaving four little children. Our prayer is that God will sustain his servant in this hour of trial.

I reached home, April 24, after two months' absence. Truly, the Lord has been good to me amid the dangers of travel and disease. All praise is due to his name.
H. C. J. WALLEKER.

Postgraduate Course for Nurses at the Washington (D. C.) Sanitarium

ALL who realize the times in which we are living appreciate the need of preparing workers to carry this message to earth's remotest bounds as speedily as possible. Millions in heathen darkness must be reached. The heathen mind is quite satisfied with its condition; the people are content to live and die as did their ancestors. They say, "What was good enough for my father and grandfather is good enough for me." Extraordinary means are required to reach these people. The medical missionary has in these heathen lands more than ordinary power for breaking down the barrier which centuries of heathenism have reared. The internal life is touched effectually by attention to one's physical needs; and the latch-string of the soul's door being pulled, the way is open for the gospel to enter.

The medical missionary requires a dual education. He must develop ability to deal with the physical as well as the spiritual condition of individuals. Having in mind the greater efficiency of this balance between the medical and evangelistic sides of the medical missionary, the Foreign Mission Seminary and the Washington (D. C.) Sanitarium have seriously considered the necessity of a more complete education for the students in both institutions, and have concluded to combine their educational interests.

Realizing the need of training nurses who have a superior qualification and fitness for responsible positions, the medical men and women in attendance at the General Conference in 1909 advocated that certain of our sanitariums conduct a fourth year in the regular nurses' course. This was intended to qualify nurses for various positions of responsibility. This work was to be given in some of our institutions which, on account of location or other advantages, could effectually conduct such a course.

Having spent eight years in one of the most needy mission fields in the world, I have learned to appreciate very much a school which will give to nurses the ability, without requiring of them the legal qualifications, of the physician. The first is the necessary requisite; the latter is the expensive qualification needed by a certain number, but not necessary for the large majority of mis-

sionaries in such countries as India, China, Africa, and South America.

What is wanted in these lands of darkness is many little lights scattered all about, so that all can come closely enough in contact with them to realize what they are. The people need not simply to see a great light, but to come close, and learn what makes the light. The personal touch that healed the woman in the crowd is needed now. The Saviour's representatives must be touched, and must touch, in order to be effective.

The education of these many light-bearers is going on all over our land. However, a special final preparation is necessary, and this is what the Foreign Mission Seminary aims to give. The Washington (D. C.) Sanitarium is so situated that it can cooperate with the Seminary in this work. This is what it is seeking to do in arranging for a practical postgraduate medical missionary course. This course is to give the student such advanced work in different branches as may be needed. It does not limit itself to the worker who is going to the mission field, but aims to prepare missionaries for work in our large cities as well as for positions of responsibility in our various institutions.

In order to make room for, and give experience to, those who come for this course, we are not taking any more undergraduates, and are concentrating our educational efforts upon the postgraduate course. The study of the Bible will receive special attention, the students having daily recitations therein.

Missionary plans and methods and the study of special mission fields will be taught by men who have been on the ground, and have had practical experience. This can not but awaken and deepen an interest. The man who has been in the field, and who is willing to say, "Come," inspires more confidence than he who merely says, "Go."

In strictly medical ways, due attention will be given to subjects which will help the worker in the field. A knowledge of applied anatomy, minor surgery, and anesthetics will enable the worker to care for the majority of surgical conditions which come to a mission dispensary in the form of boils, abscesses, wounds, bruises, etc.

Physical diagnosis will enable the student to examine the patient, and determine what is the trouble with the lungs and other internal organs.

The poor, helpless natives of India, for example, look to the missionary for help physically, and are disappointed if they do not receive it. Their idea is that the power to heal and destroy is with the gods; and why should not the one telling them of the great new God be able to heal them?

The missionary who has the interests of the people at heart will seek a medical book ere he has been in his station long, and strive to learn something that will enable him to relieve the many who come. A study of skin diseases, tropical hygiene, tropical diseases, diseases of the eye, ear, nose, and throat, obstetrics and gynecology, special diseases, and accidents and emergencies will give the foreign missionary an efficient and practical preparation for his work. These subjects will receive due attention in this course.

Besides these, there will be advanced work in electricity and hydrotherapy,

Swedish and medical gymnastics, the chemistry and microscopy of foods and excretions, dietetics, principles of hygienic dress, and mental diseases, all of which will be of value to the missionary, as well as to those who are to hold responsible positions in our various institutions or to work in the cities of our own country.

It is a part of our plan to have a dispensary in the city of Washington, where the students can gain an experience in dealing with conditions such as they will meet in their future fields of labor. The students will spend a part of their time in this dispensary work, helping the poor and needy in any way they can.

This cooperative plan comprehends the idea of shifting our nurses from their present home to the Foreign Mission Seminary dormitories, thus releasing the building at present occupied by them for use as a hospital. This will be a great blessing, not only to the students, but also to many of our people who can not afford the rates we are obliged to charge for care in the Sanitarium. A rate of one dollar a day will be given in the wards of this hospital. Prices in private rooms will range from \$9 to \$15 a week, depending upon the room chosen, and whether one person occupies the same, or whether it has two occupants. We hope to have the hospital in readiness in the course of four or five weeks.

Those who consider entering this course should write to the president of the Foreign Mission Seminary for application blanks. The writer solicits correspondence with any who may desire to avail themselves of the advantages of the Sanitarium or the Sanitarium Hospital. Be on the outlook, and send us a postal card with the address of some one in your vicinity who needs treatment. Tell us a word about their condition and circumstances. We shall be glad to send literature to such as might become Sanitarium patients.

We solicit your interest and cooperation with us in this great work. These, united with prayer and diligence on our part, will bring success.

R. S. INGERSOLL, M. D.,
Medical Superintendent.



Basutoland, Africa

ABOUT a fortnight ago some of our brethren, when returning from the Emmanuel Mission, came to a certain village where they spent a full day discussing the Sabbath question with the inhabitants. They seemed much pleased to hear that there is a church on earth that believes and teaches nothing but the inspired Word of God. "We perish!" they said to our brethren. "Come to help us. We will listen to the voice of the Great Shepherd, and obey his commandments."

Pastor M. E. Emerson has gone to see them, and I believe he will spend the Sabbath with them. I wonder how many thirsty souls there are who have not yet heard of the remnant church and its doctrine? We hope the pastor will bring us good news.

Z. P. MAREANE,

Native school-teacher at Kolo Mission.



At Tangier, Okla., five persons were recently baptized and taken into the church.

Christian Liberty

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

Conducted by the Religious Liberty Department

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

Another Mass-Meeting

FRIDAY, May 26, the Johnston Sunday bill came up in the Senate for consideration, and was vigorously opposed in a speech by Senator Heyburn, of Idaho. After devoting about forty-five minutes to its consideration, it was decided to let the bill go over until the following Monday, when it would again be taken up.

Believing that the postponement of the measure for several days was in the providence of God, in order that we might further protest against the bill, we proceeded to call a mass-meeting for Sunday, May 28. Accordingly, we secured the use of the Pythian Temple for that evening, and began to advertise the meeting as best we could in the limited time at our disposal. We also prepared a formal protest, and had it printed for use at the meeting, besides preparing reports for the use of the public press of the city.

Owing to the limited time we had to advertise the meeting, we feared as to the results in securing an audience, but were gratified to see a good attendance. Excellent music for the occasion was furnished by the Seventh-day Adventist orchestra of Takoma Park.

After a short introductory address by the writer, Prof. W. W. Prescott delivered a convincing and enthusiastic address, in which he made use of fresh, up-to-date matter and arguments.

He examined the provisions of the bill, and the report of the District Senate Committee on the same, emphasizing the religious character of the proposed legislation. He also made reference in a complimentary way to the arguments presented by Senator Heyburn in the Senate in opposition to the bill.

Elder W. A. Hennig presented the formal protest, and moved its adoption. The motion was seconded by Elder W. A. Colcord, who presented in writing his reasons for seconding the resolution. After a few remarks by one in the audience, the protest was unanimously adopted by a rising vote.

All the daily papers gave good reports of the meeting, and we believe that the protest against the bill, as the result of this meeting, will be brought again to the attention of many thousands of people both within and without the District of Columbia.

The bill was not discussed Monday, the 29th; for when it was called up on the calendar, Senator Heyburn asked that it might go over. At this writing it has not been acted upon.

We can not say what the outcome of the measure will be. Let none cease from sending in their protests against the bill, by both letters and resolutions, until Congress has acted upon the measure.

The following is the protest that was made and adopted at the mass-meeting:—

"We, citizens of the District of Columbia, in mass-meeting assembled, de-

sire to place ourselves on record as being opposed to the passage of the Johnston Sunday bill (S. 237) now before the Senate, and for this opposition we give the following reasons:—

"1. While believing in and professing the Christian religion, we are not in favor of any attempt to enforce this religion upon others. The compulsory performance of religious exercises is contrary to the very genius of Christianity. We recognize the principle so clearly stated by the Author of our religion, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's,' and therefore protest against any interference in religious affairs on the part of the state.

"2. The principle of complete religious freedom was plainly interpreted by the Author of Christianity himself, who inculcated loyalty to civil government in its proper sphere, but refused to countenance compulsion of any kind in matters of religion. He declared, 'If any man hear my words, and believe not, I judge him not;' and to the suggestion of two of his disciples that fire should be brought down from heaven to consume those who would not receive him, he replied, 'Ye know not what manner of spirit ye are of.'

"3. The founders of this government recognized the value of these divine principles in the fundamental law of the land by prohibiting Congress from making any law establishing religion or prohibiting the free exercise thereof. This provision against any compulsion in matters of religion was inspired by the highest regard for the welfare both of the church and of the state, as is witnessed by the words of Bancroft: 'Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom, and purity, and power.'—*History of the United States*, Vol. VI, page 444, edition of 1888. After a full consideration of the principles involved, Congress in 1829-30 refused to enact legislation of a religious character, and has consistently maintained this position by refraining from the enactment of any compulsory legislation relating to Sunday observance until the present time. A departure from this principle would be injurious both to the Christian religion and to good government.

"4. This bill violates the principles already set forth, in that it is an attempt to unite the things that are Cæsar's and the things that are God's, by using the civil power to compel the proper observance of a religious institution. That the passing of this bill would be religious legislation, is evident from these plain considerations:—

"(a) It distinguishes Sunday from other days of the week by requiring altogether different conduct from citizens on that day than is required on other days, making honorable employment and legitimate business a crime on Sunday,

punishable by fine and imprisonment. It must be evident that this is done on purely religious grounds.

"(b) By its proposal to exempt from its provisions 'persons who are members of a religious society who observe as a sabbath any other day in the week than Sunday.'

"(c) By prohibiting 'any circus, show, or theatrical performance' on Sunday, but expressly permitting 'sacred concerts' as being appropriate to the supposedly sacred character of the day.

"(d) The author of this bill clearly indicated its religious character in a public address in this city when he deplored the fact that the fourth commandment had been repealed in the District of Columbia, and pledged himself to the effort to secure a Sunday law which would remedy this defect. Furthermore, in his report (No. 33) to the Senate accompanying the bill, he justifies the 'attempt to enact into law the injunction of the fourth commandment' by appealing to the belief that 'an all-wise God and loving Father was the author of that commandment.' And in arguing further for the passage of this measure, he uses in the report such strictly religious expressions as 'reverence for the ten commandments,' 'sense of obligation or duty to carry out the divine law,' and 'faith in the existence of a Supreme Being.'

"5. The language employed in the Sunday Mail Report, communicated to the House of Representatives, March 4 and 5, 1830, in opposition to Sunday legislation then proposed, seems equally applicable to this bill: 'If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political, and not for religious purposes.'

"6. The consistent record of Congress in maintaining for more than a century the principles enunciated by the founders of this government, and in refusing to pass any religious legislation contravening them, has served as an example to other nations, and has exerted a world-wide influence in favor of religious freedom. Any departure from this record, which would drag down into the arena of politics purely religious questions, is greatly to be deplored as a denial of that principle of religious liberty which has been both the boast and the glory of this nation, a step toward intolerance, and such an example of the disregard of the rights of conscience as would encourage all other nations to return to their old-time program of religious intolerance and oppression.

"For these and other reasons we protest against the passage of this bill (S. 237) or any similar legislation."

K. C. R.

A STATE should not interfere in matters of conscience; for be a man pagan or Christian, Protestant or Roman Catholic, Brahman or Mussulman, his religious beliefs or ignorance of religion should not bias a government, nor debar a citizen from the enjoyment of his rights and privileges.—*Henry M. Stanley.*

Sanitarium Relief Campaign

How to Sell "Ministry of Healing"

THE writer submits the following, after twelve months' field experience in house-to-house work in connection with churches in four conferences. We have the plea of the relief work, which may be used in getting the order; but, in the mind of the writer, there is a stronger factor in selling the book, one that commends itself to the public, and leaves a better influence after the worker has gone, as it really sells the book more upon its merits.

As we start out, we may consider that a book may be the remotest thing in the thoughts of those upon whom we are about to call; that they now possess all the books they want, and perhaps have not been reading even these. Because of these common excuses, we must point to the great need of the book that we are about to present, and show how it meets that need.

Introduce yourself at the door always as in the interest of a Christian work, and, after stating that you have called to see the person with whom you are speaking for a few moments, step right forward; nine times out of ten the door swings open, and you are invited in. After being seated, mention may again be made of the nature of your work before introducing your book.

Call the attention of your prospective customer to the great spread of disease in the world, especially mentioning the great white plague, cancer, and various epidemics, calling attention to the fatality of la grippe and pneumonia, and to the great increase of stomach trouble. State that this spread of disease has caused a demand for sanitariums, in which to care for the suffering and afflicted, and that you represent a system of about sixty such institutions in this country and about twenty in foreign fields; these are Christian institutions, doing a great deal of philanthropic work. Explain the plan of securing help to place these institutions on a basis where they can do more for the sick and suffering, not by soliciting donations, but by the sale of a book which presents some of the latest researches on scientific principles of protection against disease, and gives helpful suggestions on their cure. Though not a doctor-book, it presents health principles clearly, and combines spiritual healing with physical. Mention that you are giving a few hours of your time to this work without remuneration, and that no one derives any financial benefit from it, but that its sale is altogether in behalf of the suffering.

Now present the book, calling attention to the second paragraph on page 8, "It is a dedicated book," etc. Show some of the beautiful illustrations. Read, or let the individual read, some beautiful paragraph, such as that at the bottom of page 94, or one of many others that might be selected. Refer to the poetry on page 258, and call attention to the index, both Scriptural and topical, showing how easily the comment on the text and the different topics can be found.

In closing, say: "Now you can see,

Mrs. — (or Mr.), that the book is really worth more than the price asked for it, \$1.50; and besides making a good book for your home, you are, by its purchase, helping along a worthy cause. We sell the books for cash, or deliver them any time you may designate. As I stated, Mrs. —, I do not receive a penny from the profits on this book, but the entire profit is devoted to the benefit of suffering humanity."

One of the best selling-points on the book is the two chapters, "The Mother" and "The Child," pages 371 and 379. Pointing to the picture on page 377, read, or ask the person to read, the paragraph beginning under the picture "The Mother's Opportunity." Don't be afraid to call upon, and present the book to, the different merchants, especially those with whom you are dealing. Hundreds of these books have been sold in this way, and many have thanked the worker for the visit.

I. G. BIGELOW,

Field Miss. Sec., Col. Union Conf.

News and Miscellany

— Wheat sold at wholesale in Chicago, May 29, for \$27 a ton. This is declared to be the highest price ever reached for this staple in that city.

— A destructive wind- and rain-storm swept over northern Ohio on May 30. Several persons were killed and a large number injured. Much property also was destroyed.

— May 29 fourteen persons were killed and twenty-one injured at McCook, Neb., in a head-on collision of two passenger-trains on the Chicago, Burlington, and Quincy Railroad.

— Henry L. Stimson, of New York, has been appointed Secretary of War in place of Jacob N. Dickinson, of Tennessee, who voluntarily resigned in order to look after his own business interests.

— One of the worst fires seen for many years in Quebec, Canada, swept through the business section of that city on May 27, wiping out two large factories, several dwellings, and entailing a property loss of \$250,000.

— Ten acres of burned territory in the center of Coney Island, where "Dreamland" stood, resulted from a fire which swept over that section, May 27. Losses to property-owners will amount to \$3,000,000. It is thought that the fire was of incendiary origin.

— May 23 the New York Public Library was dedicated, and passed into the hands of the public. The building cost \$9,000,000. The merging of several book collections furnishes a large collection of books for the reading public. President Taft spoke at the dedication of the building.

— The Hukwang loan for the construction of railroads in China was signed at Peking, May 20, by the representatives of American, British, French, and German groups of bankers. Thirty million dollars is provided for the enterprise. Twenty million dollars more is provided as an additional sum in case of emergency.

— The capital of Oklahoma will remain Oklahoma City, according to the decision of the United States Supreme Court, rendered May 29. The tribunal declared constitutional the Oklahoma statute enacted last December to remove the capital from Guthrie to Oklahoma City.

— The United States Weather Bureau Service states that this year has seen the hottest and driest weather during the month of May which has existed for forty years. It is feared that great damage to crops will result from the prolonged drought. The heat, especially in Eastern cities, has been very oppressive, and many prostrations, with a number of deaths, have resulted.

— In a decision rendered May 29, the Supreme Court of the United States sustains in all vital points the contention of the government for the dissolution of the Tobacco combine. Six months is allowed in which to effect the dissolution. The trust is held to be a combination in restraint of trade, and a monopoly in violation of law. The decision is regarded as a most comprehensive and sweeping victory for the government.

— According to the budget presented by Chancellor Lloyd-George in the House of Commons, the estimated expenditures for the current year for Great Britain amount to \$906,170,000. This is \$38,000,000 more than last year. Of the increased expenditure, the navy, civil service, and old-age pensions account for the greater part. Pay for the members of the House of Commons will absorb \$1,750,000, while the coronation will add \$1,500,000.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference
M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

An Appeal to Our Young People

A Pressing Need

I AM now on the steamship "Baltic," nearing the coast of England. We have had an ideal voyage in every respect. As I have been cut off from the volume of work that presses upon me when on land, I have had time to do some serious thinking about this great advent movement with which we are connected. I have been reviewing its history, and studying its present position, with the result that I have been very deeply impressed with our great need of thoroughly qualified, efficient workers. We need money, and much of it, but we need strong, able, consecrated ministers and Bible workers much more. Thoroughly trained, Spirit-filled workers can render our cause to-day infinitely greater service than can money alone. Efficient, successful ministers, Bible workers, and medical missionaries will win souls to Christ; and that will bring the money required to extend the cause to the uttermost parts of the earth.

Development of Our Work

At different periods in the history of our cause its pressing needs have been different. In the early days there was

great need of literature—tracts, pamphlets, books, and papers. The pioneers not only saw this need, but felt a great burden pressing upon them to write and publish. Now we have a large variety of excellent literature, and we are surely making good use of it.

At another period we were in sore need of organization, in order to carry forward a rapidly growing work. This burden was laid upon the hearts of the leaders, and they studied and struggled with this problem until they succeeded in developing a plan of organization that enables us to carry our work forward with great despatch and in necessary harmony in all parts of the world.

Then came our great need of schools, and of a suitable, well-developed system of education for our young people. God has greatly blessed us in our endeavors to supply this need. To-day nearly twenty thousand of our children and young people are receiving their education in our schools.

The Call to Evangelize the Cities

Now, after producing a good variety of literature, and developing a successful plan of organization, and providing excellent educational facilities, a most urgent call comes to us to give our message to the great masses congregated in the cities throughout the world. The instruction that has come to us through the spirit of prophecy to work these cities just now is truly solemn and impressive. It seems like a final summons to God's people to arise and finish his work. It is surely a great undertaking—one to which we shall have to devote our energies while probation lasts.

It is this work in behalf of our cities which we are now called to carry forward everywhere that makes such a demand for specially qualified, efficient workers. These cities present to our workers obstacles which do not exist in the smaller towns and rural districts. In our endeavors to carry out the instruction regarding the city work, we find ourselves unprepared for it. And our greatest lack is suitable workers—men and women trained for, and adapted to, the conditions we are obliged to meet.

The call is now coming from conference officers and the ministers located in these cities for young men and women of good education and address who can readily adapt themselves to the varied conditions that exist, and who can stand the strain of the strenuous work they will have to do. Preachers are in great demand—preachers who are able, clear, and forceful in public work. Young women are wanted for Bible work who are educated, refined, tactful, and persevering. Competent missionary nurses are wanted, who can go into the highways and hedges, and minister to those who are sick, physically and spiritually. The demand for able workers is so great and pressing that it is really painful. It is necessary that we hasten the preparation and training of this class of workers.

Consecration and Preparation

In view of these considerations, I most earnestly appeal to our young men and women immediately to consecrate their lives to God for this service. Make a full surrender of all to him, and without delay take the first steps necessary to place yourselves where you can help

to supply the great, pressing need of this hour. You are wanted, and will be recognized and located as soon as you are ready for work. No one can tell just when, where, and how all this will be worked out; but no one needs to know this now. The preparation is the first and most essential thing. When that is made, the providence of God will guide. That is the experience of hundreds of workers who are now rendering the cause valuable service.

Our colleges and academies are making strenuous efforts to give our young people the education they must have for the foundation of their life-work; but it rests with our young men and women who attend these schools to address themselves to the task of building wisely upon this foundation.

The Foreign Mission Seminary

I find many who, having finished their regular school work, are making little use of what they have acquired in the direct work of our message. In our search for missionaries for foreign fields we have found many of these who have responded to the call, and, after taking special work at our Foreign Mission Seminary, have entered upon active work in either the home or foreign fields. The calls for these Seminary students this year can not all be filled. We must now gather another company for next year.

I hope every young man and young woman who reads this will take it as a personal appeal to begin immediately to prepare for the work the Lord is now calling upon us to do for lost souls, whose destiny must soon be forever fixed. If you have finished your regular school work, turn your face toward the Foreign Mission Seminary. Correspond with Prof. M. E. Kern about the plans and terms for next year. Watch for the announcements that will appear in the REVIEW and other papers. And may a large number of our young people whom the Lord wants just now, consecrate their lives this year to his service.

A. G. DANIELLS.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Western Sanitariums

ON account of the important meetings in connection with the Loma Linda Medical College and the Paradise Valley Sanitarium, I was detained in California longer than I had planned. In order to meet some previous appointments, I found it necessary to limit my stay at the sanitariums on my homeward trip.

The same prosperity which has attended the sanitariums in California has been with the institutions all through the West. At Portland, Ore., Dr. W. B. Holden and his coworkers had a successful year during 1910, and the prospects for the year 1911 are encouraging. I was pleased to note that the same harmony prevailed among the workers here as elsewhere. When there is unity and harmony among the members of the faculty and board, harmony usually exists throughout the entire family.

At Walla Walla the sanitarium has had the best year of its existence. The workers are all of good courage. The splendid supply of good artesian water is a great help to this institution. At Boulder the outlook is very promising. Improvements and repairs, which will add greatly to the appearance of the institution, are now being made. It pays to keep everything orderly and neat, even if to do so entails some expense. The impressions made upon the sick by well-kept, clean dining-rooms, kitchens, treatment-rooms, halls, and bedrooms, go a long way toward satisfying them, and also aid in their restoration. A badly kept place has a depressing effect upon workers and patients. The surroundings at Boulder are certainly all that could be desired. So far Boulder has been known chiefly as a summer resort; in the future it will gain a reputation as a winter resort as well. The winters are invigorating yet pleasant. There are probably as many sunshiny days to be enjoyed here during the year as in any part of the United States.

I also called upon the Drs. Shively, who are located in Denver. They are doing a good work. Recently they found it necessary to move into larger and better quarters. Dr. Richards is also located here. He has been greatly blessed in his work as a private practitioner.

During the past six years Dr. J. E. Froom and wife, of Boise, Idaho, have built up an excellent practise. Their treatment-rooms and offices are located in one of the best blocks in the city. Everything is neatly kept. We are glad that in so many places representative centers of this great message are building up.

I neglected to make mention of the excellent work done by the sanitarium at Long Beach, Cal., conducted by Dr. Winegar-Simpson and her husband. They have a desirable location and building, and have met with success.

Dr. L. J. Belknap, of San Jose; the Drs. W. H. Maxson, of Oakland; and Dr. A. J. Sanderson, of Berkeley, are all doing well, and have a good patronage.

Thus it will be seen that in the West, where most of our sanitariums are, we have none too many. There is plenty of room for more. When conducted in harmony with the third angel's message, each helps to build up the other. The more sanitariums we have, the more prominence will be given to the reforms they advocate, and to the truths for which they stand. The more prominence is given to the principles which brought them into existence, the more numerous will be the converts. The greater the constituency, the greater will be the demand for more sanitariums. On the other hand, "There is that withholdeth more than is meet, but it tendeth to poverty."

The vegetarian cafeterias conducted by Brother Fulton in Los Angeles are a credit to the cause, and are accomplishing much good. Brother M. A. Hollister is conducting a neat vegetarian cafeteria at San Diego, and is meeting with success. It has been demonstrated that these places can be conducted in such a way that favorable impressions may be made upon those who come to them as patrons, and that thus prejudice may be removed, and the way paved for helpful spiritual truths. The St. Helena Sanitarium has also opened up a splen-

did cafeteria at San Francisco. The place is hardly able to accommodate its numerous patrons. We ought to have these restaurants and cafeterias in every city of the West and East. Never, in the history of our medical work in the West, have there been so many omens of good.

D. H. K.

Camp-Meeting Suggestions

To his chosen people anciently God gave definite instruction in regard to their encampment while in the wilderness. Everything pertaining to it was to be kept in order and scrupulously clean. Principles pertaining to their well-being physically and morally were also urged upon them through Moses. Through cheerful obedience to these, God purposed to make of them the cleanest and healthiest, and morally the best, people in the world. Through the favorable impressions made by such a people upon the nations about them, prejudice was to be removed, and the way prepared for the impartation of divine truths by priests and teachers.

In speaking to the people, Moses said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." The Lord is no less particular to-day. He designs that these yearly encampments should be regarded as places where he in a special sense and manner will meet with his people.

Anciently, personal cleanliness was demanded, and the people were required to clean their garments, to meet with God. To Moses the instruction was given: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes." God's demands are the same to-day. Those who come to these yearly convocations should be clean in person, and their clothing should be appropriate for the occasion. This cleanliness should extend to individual tents and to the entire encampment.

The sanitary arrangements in the camp of Israel were perfect. Garbage and other refuse were not permitted to accumulate within the sacred enclosure. The water-supply was above suspicion. The food and drink were simple and wholesome.

In all these wise arrangements, we have before us an object-lesson of what God demands of his people for all time.

In the past there has at times been much sickness in our camps, and many coming at a great expense have been deprived of the benefit of the meetings. This need not be. If we would follow out the instruction which God has given us, sickness would seldom be seen at our camp-meetings.

There have been some things about our encampments which have also tended to make an unfavorable impression upon visitors. In fact, in some instances, health officers have threatened to close the camp because of the unsanitary arrangements. Thus a reproach has been brought upon the cause of God; for his people should be the light of the world. The sanitary arrangements and the order maintained at

our camps, should appeal not only to the health officials, but also to persons of refinement. In order that this may be so, I will offer a few suggestions which, if followed, will aid in the attainment of the desired end:—

1. In the first place, the camp should not be located near a low or damp, marshy place, where mosquitoes breed. Mosquitoes are carriers of disease. Some very serious diseases are definitely known to be conveyed by them. It should not be located near barn-yards or manure heaps, where flies breed.

2. The water-supply should be above suspicion. If it is not, the people should be instructed, at the beginning of the camp, to boil all the water they drink. The life of many a Seventh-day Adventist has been sacrificed by ignoring this simple precaution.

3. Many diseases are conveyed through the medium of the fly. Flies should, therefore, be shut out of the dining-tent, the kitchen, and the grocery-tent, as far as possible. This is best done by a fly-netting. The garbage from the camp should be covered with a wire screen, so that flies can not enter it to breed.

4. Toilets should especially be kept clean. If possible, they should be connected with the city sewer. They should be a good distance from the camp, and located on the opposite side of the camp from the dining-tent and kitchen. A toilet naturally attracts flies; but by exercising a little precaution in its construction and afterward, flies may be practically excluded. Have the pit deep. The boards above the pit should be close-fitting, and the cracks well covered. The bottom boards should be banked with earth. Have each seat covered with a hinged door. This will effectually shut out flies, and the additional expense connected with providing such a toilet is a mere trifle. The cooperation of all in the camp is needed to keep these places clean. As a matter of modesty and respect, the seats should be separated from each other by a wall of board or canvas.

5. In the past there has been a tendency to crowd together too many in the various tents. By doing so, it is impossible to keep the tents neat and clean, or even to supply good, pure air. From the view-point of health, therefore, it is wise to discourage overcrowding as far as possible.

6. In these large gatherings, campers should have considerable privacy. They need time for seasons of secret devotion; and they should have a place where they can be alone, or where they can take, for prayer, those upon whom personal labor should be bestowed.

7. The foods best adapted for camp-meeting purposes are the well-baked cereals and breads, fresh fruits, and, in moderation, nuts or nut preparations. Crackers, zwieback, shredded wheat and granose biscuits, puffed wheat, puffed rice, and fruit crackers are wholesome foods to use. To make these crisp and palatable, they should be heated or exposed to the sun. Raw celery, raw cabbage, lettuce, and tomatoes are good relishes. Beans, lentils, and boiled cabbage should be avoided if the weather is hot, or, at most, used sparingly. If butter is desired, it should be used sparingly. Caramel coffees may be used occasionally. If milk is used, it should be sterilized.

D. H. K.

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

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

Clinton (Mo.) German Seminary Institute

PROMPTLY at 5 P. M., April 28, about sixty enthusiastic students and members of the faculty assembled in the large, pleasant chapel of the Clinton German Seminary for the opening meeting of the canvassers' institute. The great problem as to how the work is to be done seemed to have at least a partial answer as we looked into the earnest faces of these sturdy young men and women. Bookmen and faculty had prayed that the Lord of the harvest would "send forth laborers into his harvest;" and here was the answer.

The classes were quickly organized, and grew every day. Not only were

the entire school. We are sure many will be in the book work during the vacation who would not have entered it if these meetings had not been held. The pointed talks given by the president of the school, from time to time during the school year, also created a desire in the hearts of the students to take up the work of circulating our literature during vacation.

The spirit of consecration was marked; and the fact that about ninety-five per cent of the book workers are taking "Great Controversy" and "Thoughts on Daniel and the Revelation," is an index of the spiritual condition of the seminary. I never saw young men and women with higher aims in what they expect to do for God. They are impelled by a burning purpose to accomplish much during vacation.

As we looked into the faces of these bright German youth, with their strength of mind and muscle, and their willingness to spend and be spent, we felt that many sin-darkened souls would have the light of the third angel's message brought to their doors before vacation was over. These young workers are expecting much from God, and intend to labor earnestly in his service.

As bookmen we have pledged ourselves to give these students all the help



CANVASSERS AT THE CLINTON (MO.) INSTITUTE

those present who had never canvassed before, but the old pioneers also attended almost every meeting. The first session was good; but as the feast progressed, the Lord gave us better wine.

After counsel with Prof. G. A. Grauer, a regular time each day was set apart for the institute, and no other meetings were allowed to encroach. This was appreciated very much. Besides the regular session each day, several evening meetings were held, that the brethren living outside the school home might attend. The chapel periods were also thrown open to us, and occupied by Elder E. T. Russell, and Brethren Cochran, Limerick, Wilson, and the writer.

We attribute the excellent interest largely to the splendid cooperation of the faculty, not only during the institute, but throughout the entire year. A band of forty-one was organized in January, and held regular meetings each week. These exercises were conducted during the chapel period, thus keeping the importance of the work constantly before

possible in the field; and when they return to the Seminary, it will doubtless be with greater strength of muscle, mind, and heart, and with a consciousness of having done much to place present truth in the homes of the people.

C. G. BELLAH.

Recanvassing Territory

THAT there is success in the method of recanvassing territory time after time, is fully attested by the experience of C. J. Tolf, one of our canvassers in Saratoga Springs, N. Y. He writes:—

"I sold and delivered books in many homes here last December. Afterward I recanvassed them in January, taking orders for deliveries the seventh of March, and delivering books to the value of three dollars to four dollars and a half in each one. One day I visited five homes where I had previously sold books. I took one order in each of four of these, and two in the fifth, for 'Practical Guide.'"

Suggestive Program for Fourth Sabbath Service

(June 24, 1911)

OPENING SONG: No. 543, "Christ in Song."

PRAYER.

SECOND SONG: No. 576, "Christ in Song" (old edition, No. 449).

FIRST READING: "Why We Should Read Our General Church Paper."

SECOND READING: "If I Knew," and "The Effect of the Canvassing Work Upon Our Christian Experience."

SOCIAL MEETING.

MONTHLY REPORT OF MISSIONARY WORK DONE.

PASSING REPORT BLANKS.

TAKING COLLECTION.

CONSIDERATION of the Matter of Encouraging and Assisting Members of the Church to Enter the Canvassing Work.

CLOSING SONG: No. 474, "Christ in Song" (old edition, No. 431).

Why We Should Read Our General Church Paper

(First Reading)

As a denomination we are engaged in a great and mighty work. God has made us the conservators of the special truths for the last generation of men. He has brought into existence an organization, with means and agencies, for the carrying forward of this work in the world. Through the evangelical, educational, publishing, and medical departments of the work, much is being accomplished. The success which has attended each of these branches is truly phenomenal.

With the growth of our denominational work during the last few decades there has been a corresponding growth in our denominational literature. Starting with one church journal, the REVIEW AND HERALD, our denominational papers have now increased till we have nearly a score of general denominational publications in English, and nearly double that number of union and local conference papers, to say nothing of the continually growing list in the various languages of the world. Added to these messengers of truth, we have a large number of excellent books, pamphlets, and tracts on various phases of the message for this generation. Of our general church papers, nearly all are designed for missionary purposes. While every one can be read with great benefit by Seventh-day Adventists, and as far as possible should be found in every home, their primary purpose is to carry the principles of truth to those outside the church.

There is one journal, however, the ADVENT REVIEW AND SABBATH HERALD, the oldest general church paper of the denomination, which is designed particularly for the instruction and edification of the members of the church. The instruction it contains is peculiarly adapted to Seventh-day Adventists rather than to those not connected with this movement. It has stood from the earliest days of our work to the present time as a weekly news-bulletin and compendium of information of the onward march of this movement in all parts of the world. It designs, as far as possible, to gather the best from every source, and present it before the church of God as an incentive to deepening

consecration, growing faith, brightening hope, and increasing activity. Its scope is not confined to any special field or interest, but it represents all fields and all the interests of the church. It requires but a cursory glance through its pages from week to week to convince all of this fact.

In the department of General Articles are found the best thoughts of some of the best writers of the denomination. What a valuable symposium of religious instruction and Scriptural exposition and comment may be found in this department! The Home and Health department endeavors to meet in a practical way the physical needs of every reader. Many have expressed themselves as having received untold benefit health-wise from following the plain, simple instruction given in this department from week to week. The Editorial department aims to deal with the living questions of the day, and to keep before the readers of the paper the progress of events, in fulfillment of divine prediction, which indicates the times in which we are living and the work we are required to accomplish. In the Field and World-Wide Field departments the progress of the work throughout the whole earth, showing the leadings of God's wonderful providence, and the blessed opportunity afforded us of assisting that work, is given in weekly cycle. Added to these general departments are those of the Church, the Medical Missionary, Christian Education, the Young People's Work, Christian Liberty, Publishing, and the Sanitarium Relief Campaign. These place before us the work that is being done by each great general department of the church, and the manner in which we should relate ourselves to these various branches of the organization.

In a special sense the officers of the General Conference speak through the columns of the REVIEW AND HERALD. The broad general plans of operation for the carrying forward of the message in different parts of the field are here discussed and explained.

Added to these departments, which have been a weekly feature of the REVIEW AND HERALD in the past, a new department will be added in the near future. For some time there has been a demand for a department in the REVIEW to be particularly devoted to the needs of our ministers, Bible workers, etc. Elder A. G. Daniells, the president of the General Conference, has consented to conduct a department of this character. He has in hand a large amount of valuable matter relating to the equipment and preparation of workers, methods of labor, preparation of sermons, ministerial deportment, etc. This instruction will be of inestimable value to every one now engaged in denominational work, and to the general reader as well. Principles will be taught which may profitably be applied to every heart and every home.

What a great and valuable compendium of information and instruction relating to the general church work is to be found in our pioneer church paper! Who can afford to be without this instruction? We may be subscribers to our conference or union conference paper. This is well and good. We surely should keep in touch with the details of our local work. But this can compensate only in a very small degree

for the loss we shall sustain without a knowledge of the general work which will come to us through the columns of our general church paper. No one who does not obtain from time to time, either directly or indirectly, the information which the REVIEW imparts, can keep in his heart the spirit of this great movement. He will fall behind the rapid onward march of the message. There will be accomplished among the nations of men a great and mighty work, and he will know but little of it, because he has not provided himself with the means whereby this knowledge is obtainable.

Much may be learned of the great world-wide harvest-field by travel, but comparatively few will ever enjoy extensive privileges of this character. Valuable information may be obtained from returned missionaries, but opportunities for acquiring information in this way are also comparatively meager. We may learn from general gatherings, and from reading books, journals, etc. In the words of another: "All these agencies are good. They are most excellent means in a great propaganda. But they are only beads on a string. The unifying thread is the church paper. Break the string, and the pearls fall. But the paper holds the shining beads together. It uses every one of them. It gathers up what is good everywhere,—by travel, by books, by addresses of missionaries and sermons of pastors, by letters, and circulars, and conferences, and conventions, periodicals and magazines,—collates it, condenses it, and carries it right into the home, to instruct, to edify, and to entertain. It uses letter and telegraph and telephone, photograph and phonograph, etching and cartoon, cablegram and marconigram, and all the agencies known to modern newspaperdom to bring to the fireside of every family all the news and all the needs and all the varied activities of the entire Christian world, and also of the opaque, dull, sullen world lying starless in Christless night. And especially does our denominational paper bring before the denominational reader the record of the events transpiring within our own particular field. That is the province of the denominational paper."

Speaking of the circulation which should be given to the REVIEW, the spirit of prophecy says:—

"The REVIEW is a valuable paper; it contains matter of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing-house or the tract and missionary society. . . .

"Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness, and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these fre-

quently contain love stories and exciting tales of villainy and murder, which injure the minds of all who read them. Those who consent to do without the REVIEW AND HERALD lose much.

"Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."—*Testimonies for the Church*, Vol. IV, pages 598, 599.

Our general church paper should have a place in every Seventh-day Adventist home; may this not be made possible during the present year? Will not every member of the church see to it that there are no families of the church-membership who are without this help? Particularly should the officers of the church interest themselves in this matter. A little time devoted to this will accomplish more than many exhortations. Let us rally to the support of our general church paper, and extend its circulation as far as possible. We shall find in this effort one of the most effective ways of increasing the power of this movement, and of maintaining in it an active interest and cooperation on the part of all our people.

[WE are glad to be able to present the two following articles together for consideration in this fourth Sabbath program. We believe there are many, especially among our young people, who have felt like those mentioned in the first paragraph of Elder R. A. Underwood's article. The answer to this "if" is very clearly stated by Elder Underwood. This, together with the good article from Dr. J. E. Froom, written when he was an active leader in the book work, ought to be sufficient to convince any doubting ones who may listen to this reading. Now, during the long summer days, is a very opportune time to put away the "ifs" and doubts, and enter this work. May the reading of these two articles be the means of leading a large number to do this.—N. Z. T.]

If I Knew

(Second Reading—Part 1)

I HAVE heard some say: "If I knew that I could succeed in selling books, or that God would bless me in selling them, I would enter the canvassing work. If I knew that some soul would be saved in the kingdom of God as a result of such labor, I would not hesitate to enter the field."

Let me quote a few lines from a recent news-letter sent out by the Pacific Press. Brother F. E. Painter is quoted in this letter as saying:—

"Some of the workers who attended our institute at Nevada, Iowa, have made a very good beginning. I had a letter from one of them last week, and he had sold \$103 worth of books his second week out; another sold \$71 worth his first week out."

In a report from Utah it is stated that the agents in that field sold an average of \$1.54 worth of books for every hour's work in the three previous weeks. In California and Nevada the agents sold \$1.45 worth of books during the same time. In Southern California they had sold \$1.79 worth of books for each hour's work during three weeks. In Arizona the agents averaged, during this time, \$2.55 for every hour of labor.

Now, on the basis of even the eight-

hour plan of labor, and taking the smallest average of these reports, which is \$1.45 an hour, the agent would sell \$11.60 worth of books each day. This would certainly give him five dollars a day for his work, and that is a better average than a man usually gets in mechanical work, and certainly about three times as much as one would make working on a farm. You will notice others sold \$1.79 worth of books each hour for the given period, and others as high as \$2.55 worth on the average.

When the canvassing work is undertaken with the determination to work as faithfully and diligently as one must work to succeed in other business, there is no failure if the individual is at all adapted to the work; and there are very few who can not, with proper training, become splendid canvassers. Most of the agents who are selling *Life and Health*, *Liberty*, the *Signs Monthly*, and the *Watchman* are making from three dollars to ten dollars a day. A little girl only thirteen years old, told me some time ago that she had made five dollars a day clear, selling the *Signs Monthly*, and had made enough in three months to take her through one of our academies for a year, besides assisting other members of her father's family. What a little girl can do, others can certainly do.

And then "if I knew" that as a result of faithful canvassing, I could meet some dear soul in the kingdom of God, who had been saved as a result of faithful service on my part, that would be a hundredfold, yea, a thousandfold more than all else besides. This is the privilege and assurance held out as an investment for many to enter this noble, God-appointed work. Who will say: "Here am I; help me and send me; I am ready to enter the work?"

R. A. UNDERWOOD.

The Effect of the Canvassing Work Upon Our Christian Experience

(Second Reading—Part 2)

THOSE who can enter the canvassing work, but do not, are restrained by a fear of the financial prospects, or else they do not realize the importance of the third angel's message. A candid examination of the case would show these very considerations to be reason for dropping other professions, and engaging in this department of the message. The entire history of our canvassing work shows that the faithful, energetic canvasser can support himself. Of the importance of this work, enough can be said to cause every true-hearted follower of Christ to review his own case, and see whether he is in the line of duty; and although the canvassing work is everywhere recognized as a grand educational factor, I wish to speak of what I regard as the most important consideration; namely, its effect upon our Christian experience. The more I think of it, the more I regard this calling as a blessing from the hand of our Heavenly Father.

The successful Christian canvasser will necessarily have a genuine experience that will develop his character, and better fit him to represent Christ in any position where he may afterward be placed.

Let us notice his experience from the beginning, and see if it is not only intensely practical, but one that brings

him into a close relationship with Christ.

A young brother hears the call for laborers. He has a real interest in the work of God; but being associated with those who are absorbed in their preparation for worldly employment, he has heretofore supposed that the Lord's work was mostly to be done by others, and has felt unworthy of the name "missionary;" but as he listens to the appeal for workers, and hears how the Lord works through and for those who go out in answer to duty's call, he is impressed by the Holy Spirit that where his treasure is, there will his heart be also, and that bending all his energies to succeed in secular business is not conducive to a growth in Christian experience. So he talks with the church elder and the Sabbath-school superintendent, who are both pleased to see the young people interested in the progress of the cause, but are so anxious to have them in the school and meeting that they are loath to urge any of the young into the canvassing work. At home the parents are counseled with. They have always desired to see their children zealous in the Lord's service; yet they dislike to say that it would not be best to wait a year longer before going out into the world. Thus our young friends are left to decide for themselves.

After viewing the question from many different standpoints, thinking how much help they can be to their parents, and how they would like to work more directly than ever before for some of their schoolmates, they go to their closet, and on their knees tell the Saviour that if he will make the path of duty plain before them, they will walk in it. Then as they think of the text in 2 Cor. 10:12, they determine not to measure themselves by others, and they are able to launch out even while others continue to wait for the Lord of the harvest to repeat the call for laborers.

As they come from the place of prayer, what a flood of joy and peace fills their soul, which is not only yielded to Christ, but is eagerly saying, "Lord, what wilt thou have me to do?" This victory will affect the entire life of the canvasser, and he knows that it was gained by yielding his will to Christ.

As the canvasser starts out, relying on the promises of God, success is sure to come. Many times a day his heart is filled with gratitude, as he sees evidences that Christ is assisting him in his work, and he rejoices that it is the Christian's privilege not merely to reign with Jesus in heaven, but also to live with him on earth. O blessed privilege! He loves the Saviour as a friend, and so his love increases for those whom Christ died to save. As the canvasser enters a house, and tries to interest the people in the teachings of God's Word, he feels that it is God's will that he should succeed in interesting them; and he concentrates all his powers on the case in hand. How earnest he becomes as he realizes that the words of his mouth will either draw souls toward Christ or drive them from him! As he senses his responsibility, how it humbles him! He feels that he must have wisdom from above, that even in his intercourse with the neighbors, and in his business transactions, his influence may be to gather with Christ. Under such circumstances, success is the sure and legitimate result.

J. E. FROOM.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Connecticut, Norwich June 1-10
New York, Rome June 8-18
Massachusetts June 15-25
Maine June 22 to July 2
Western New York, Dunkirk, June 22 to July 2
Northern New England.... Aug. 24 to Sept. 3

CENTRAL UNION CONFERENCE

Wyoming, Crawford, Neb. June 8-18
Nebraska (local), Palmer..... July 24-30
South Missouri, Springfield Aug. 3-13
Colorado Aug. 17-27
Nebraska (local), Norfolk Aug. 21-27
West Kansas Aug. 31 to Sept. 10
East Kansas Aug. 10-21
North Missouri, Hamilton .. Aug. 24 to Sept. 3
West Colorado Sept. 14-24
St. Louis Mission Field Sept. 6-13

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Allentown... June 7-18
West Pennsylvania, Ford City.... Aug. 10-20
Ohio Aug. 17-27
Virginia, Richmond..... Aug. 24 to Sept. 2
Chesapeake, Dover, Del. Sept. 14-24
New Jersey, Trenton Sept. 7-17
West Virginia Sept. 28 to Oct. 8

LAKE UNION CONFERENCE

Wisconsin, Portage June 8-18
North Michigan, Gladstone..... June 19-25
Indiana, Indianapolis Aug. 3-13
Southern Illinois Aug. 10-20
West Michigan, Muskegon..... Aug. 17-27
North Michigan, Traverse City..... Aug. 25 to Sept. 3
East Michigan Sept. 7-17

NORTHERN UNION CONFERENCE

Minnesota, Hutchinson June 8-18
North Dakota, Harvey..... June 20-27
Iowa Aug. 23 to Sept. 3

NORTH PACIFIC UNION CONFERENCE

Western Oregon, Forest Grove... June 8-18
Montana, Bozeman June 15-25

SOUTHEASTERN UNION CONFERENCE

South Carolina, Woodruff July 20-30
North Carolina, High Point..... Aug. 3-13
Georgia Aug. 10-20
Cumberland Aug. 24 to Sept. 3
Florida Sept. 21 to Oct. 2

SOUTHERN UNION CONFERENCE

Louisiana, Baton Rouge.... July 27 to Aug. 6
Alabama Aug. 3-13
Kentucky Aug. 17-27
Mississippi Aug. 31 to Sept. 10
Tennessee River Sept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas Aug. 3-13
West Texas Aug. 10-20
New Mexico Aug. 17-27
Oklahoma Aug. 24 to Sept. 3
Arkansas Sept. 7-17
South Texas Nov. 2-12

WESTERN CANADIAN UNION CONFERENCE

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

European Division

WEST GERMAN UNION CONFERENCE

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

GENERAL CONFERENCE COMMITTEE BIENNIAL COUNCIL
Friedensau, Germany July 4-16

EAST GERMAN UNION MEETINGS

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

LATIN UNION CONFERENCE

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

BRITISH UNION CONFERENCE

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

Opportunity to Work for Schooling

THE Washington Sanitarium and the Washington Foreign Mission Seminary will be glad to employ several young women and a few young men this summer who desire to work for school credit. Mature young people preferred. No one should apply who has not finished the common school. Write at once to the president of the Foreign Mission Seminary, Takoma Park, Washington, D. C.

Teacher of Dressmaking Wanted

THE Washington Foreign Mission Seminary is in need of a dressmaker who is capable of conducting a dressmaking department, and of teaching a class the art of making healthful clothing. Must possess some executive, financial, and teaching ability, as well as consecration to the Lord's work. Address the president of the Washington Foreign Mission Seminary, Takoma Park, Washington, D. C.

Northern California-Nevada Conference

NOTICE is hereby given that a special session of the Northern California-Nevada Conference will be held in connection with the camp-meeting in Stockton, June 1-11, for the purpose of considering the advisability of holding our annual conference session in connection with the camp-meeting, and such other business as may come before the conference. The first meeting will convene Monday, June 5, at 9 A. M. The constituents of this conference consist of the members of churches in this territory; each church is entitled to one delegate, and one for each additional twenty members.
C. L. TAGGART, President;
VERAH MCPHERSON, Secretary.

Our Educational Journal

THE Summer Campaign number of *Christian Education* is now ready. It is filled from cover to cover, and on the covers, too, with matter specially prepared to aid in filling our schools next autumn, and to help make clear the reasons for conducting denominational schools, the need of greater diligence in educational activities, the responsibilities of parenthood, and the sacredness of the teacher's office.

This number should go into the hands of every Seventh-day Adventist in the United States this summer. Let us all make a serious study of the problems it deals with; for they are very fundamental to the progress of this message. Our schools hardly need to be urged to order liberally. But let all, teacher and student, officer and layman, send in as large orders as they can afford when they think of the importance of our educational work. Not only so, but let each one seek to obtain as many permanent subscriptions as possible before the summer closes.

Subscription Terms

Single copy, one year, 50 cents; in clubs of 5, one year, each, 35 cents.

Terms on This Issue

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

Address Christian Education, Takoma Park, D. C.

Chinese Literature

We have made new and better arrangements for the circulation of our Chinese tracts and pamphlets in America. We have asked the Pacific Press, Mountain View, Cal., to act as our distributing agents; and all tract societies and individuals will find it more convenient to order from them, as they have a good stock of our literature on hand.

We have reduced the price on clubs of the Chinese *Signs of the Times*, and have allowed a discount to agents, in the hope that we may increase the circulation of this paper in America. The prices now stand as follows: Subscriptions, 50 cents a year. To all regular agents, we allow twenty per cent discount. Clubs of 5 to 25 copies, 3½ cents a copy; clubs of 25 or more copies, 3 cents a copy. Each month we shall place a supply of these papers with the Pacific Press, so that any one wishing them on short notice may order from that office.

SEVENTH-DAY ADVENTIST MISSION PRESS.

Manitoba Conference

THE eighth annual session of the Manitoba Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Portage la Prairie, Manitoba, June 22 to July 2, 1911, for the purpose of electing the officers of the conference for the coming year, and transacting any other business that may come before the meeting. The first business meeting will be called at 9 A. M., Friday, June 23. Delegates should be elected by the churches at once, and their names forwarded to the conference secretary. All who purchase railway tickets should secure a properly signed certificate showing that they have paid full fare to the place of the meeting. If one hundred of these certificates are secured, the holders will be entitled to free passage to their homes. This meeting ought to be the best camp-meeting ever held in the province. Let every one plan definitely to attend.

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

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.

VEGETABLE COOKING OIL.—Best sanitary shortening. Five-gallon can, \$4.50; two cans, \$8.50; eight one-gallon cans, \$7.75; one-half barrel (about 32 gallons), 76 cents a gallon. By freight from Louisville or New Orleans. Dr. O. C. Godsmark, Chattanooga, Tenn.

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

WANTED.—To correspond with a man who can manage a well-digging machine. Should be strong and mechanical. Would hire, or sell one-half interest. Machine works by small gas-engine. Address W. S. Ritchie, Corona, Cal.

MAKE a good living on a small piece of ground with a Royal Fruit and Vegetable Canning Machine. Prices, \$8.50 up. Supply your home market. Full instructions, cans, labels, etc. Circulars free. Address Home Supply and Manufacturing Company, Chattanooga, Tenn.

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

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

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

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

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

Obituaries

CUDNEY.—Died April 27, 1911, at the home of his daughter, Mrs. Clara Carr, at Bellaire, Mich., Brother Cudney, in the eighty-ninth year of his age. He was born near Brantford, Canada, and came to Michigan in 1862. He accepted present truth about twenty years ago. His wife died four years ago last November. **MRS. E. R. BROWN.**

WESTERMAN.—Minnie Westerman was born near Mankato, Minn., and died at Minneapolis, May 15, 1911, aged 22 years, 10 months, and 14 days. She was the youngest of a family of eleven children. The father and mother and the ten brothers and sisters were present at the funeral, which was held in the Adventist church at Mankato. Words of comfort were spoken from Isa. 45: 18, to a well-filled house. **A. O. BURRILL.**

OWEN.—Thomas A. Owen was born in Tennessee, March 4, 1825, and died at Healdsburg, Cal., Jan. 11, 1911. With his wife, Brother Owen accepted the faith of the third angel's message in 1885, and ever after was a devoted and faithful member of the Healdsburg church. He died with a bright hope of life beyond the tomb. His companion and seven children survive him. Funeral services were held by the writer at the home, interment taking place in the Healdsburg cemetery. **C. L. TAYLOR.**

BLOW.—Died at his home in La Cygne, Kan., Jan. 21, 1911, Brother Peter Blow, aged seventy-three years. He was born at Lusby, near London, England, and came with his parents to Ohio at the age of sixteen, serving in the Union army through the civil war. After his marriage to Louisa C. Bartram, they moved to Franklin County, Kansas, in 1870. Here they accepted the third angel's message in November, 1877. He has lived at La Cygne since 1895. His companion, five children, and many friends are left to mourn. **DAN E. HUFFMAN.**

STAINES.—Died at the St. Thomas Hospital, Nashville, Tenn., May 17, 1911, Ward Ora Staines. He was born March 18, 1910, and was thus fourteen months old, lacking one day, at the time of his death. Little Ward was the second and only surviving son of Prof. and Mrs. Ora Staines, of the Hillcrest School, near Nashville. Brother and Sister Staines have been deeply afflicted in the loss of their children, both having died as infants. The funeral was held at the Hillcrest School, May 18, the writer speaking words of comfort from Job 1: 21. **PERCY T. MAGAN.**

SPENCER.—Edna Ramsdale was born in Denver, Colo., May 6, 1886, and died May 8, 1911, aged twenty-five years and three days. In early youth, she gave her heart to God, united with the church, and lived a consistent Christian life until her death. On March 28, 1905, Miss Ramsdale was joined in marriage to Mr. Frank I. Spencer. To them was born one son. The grief of the husband and child, and also of her mother, sister, and brother, is assuaged by the Christian's hope. Words of comfort were spoken at the funeral from Rev. 1: 18 and 21: 5. **F. M. BURG.**

ALBORG.—Christian J. Alborg was born near Alborg, Denmark, Aug. 24, 1833, and died at his home in Viborg, S. D., Feb. 9, 1911, aged 77 years, 5 months, and 16 days. At the age of twenty-eight he was married to Sophia Holgerson, who died seven years ago. They left Europe for America in 1866, and located in Racine, Wis. They came to Dakota early in the seventies, and were among the first settlers here. In 1875 they accepted the advent message, to which they ever remained faithful. Eight children are left to mourn. Words of comfort were spoken by the writer, from 2 Tim. 6: 8. **O. M. KITTLE.**

WOLF.—Angelina D. Wolf (*née* Dawson) was born in Clarksboro, N. J., Jan. 30, 1840, and died at the home of her daughter, May 12, 1911, in the seventy-second year of her age. She was united in marriage to James Albert Wolf, Jan. 21, 1864, in the town in which she was born. One of three daughters born to this union, as well as the husband, died before the wife and mother. Sister Wolf was a great sufferer during the later years of her life, but she found joy in present truth, which she accepted years ago. Words of comfort were spoken by the writer, from Rev. 14: 13. Our sister was laid to rest in Clarksboro, N. J. **GEORGE W. SPIES.**

FORD.—Augustus Ford was born in Courhessen Laudenburg, Germany, April 27, 1835, and died at his home in Hillsdale, Mich., April 23, 1911, aged 75 years, 11 months, and 27 days. At the age of eighteen he came to America. When twenty-five years old, he was married to Lydia E. Bitgood, who survives him. To this union were born a daughter and three sons, one of whom fell asleep twenty-nine years ago. Two sons and the daughter survive him.—G. D. Ford, of Galesburg, Mich.; I. A. Ford, of Washington, D. C.; and Mrs. S. M. Vosburg, of Augusta, Mich. Jan. 5, 1863, he enlisted in the United States army, and marched under General Sherman through Tennessee, Georgia, and North and South Carolina to Washington, returning home June 25, 1865. In January, 1874, he, with his companion, accepted the teachings of the Seventh-day Adventists, and remained a consistent and faithful member till his death. Brother Ford was a kind husband, a good neighbor, and a

true Christian. He fell asleep with a bright hope, and will hear from the Saviour's lips the words, "Well done." The funeral was held at the home in Hillsdale, and was attended by a large number of sympathizing friends and neighbors. The services were conducted by the writer, from 2 Tim. 4: 7, assisted by Elder Lawback, of the Free Methodist church, and Elder Clarence Cummings, of Oregon. The remains were taken to Augusta for burial. **L. F. WESTFALL.**

MULLENEX.—John Sherman Mullenex was born in Correctionville, Iowa, May 19, 1894, and was killed by lightning near Crawford, Neb., April 21, 1911, aged 16 years, 11 months, and 2 days. About six years ago, John, with his parents, became a Christian, and at the time of his death he was a member of the Crawford (Neb.) church. Less than a month before his death, our young brother was present at, and took an earnest part in, our quarterly meeting. Father, mother, three sisters, and two brothers are left to mourn. The funeral services were conducted by the writer, and our brother was laid to rest in the Crow Butte Cemetery. **L. E. CURTIS.**

JUDD.—Florence Victoria Kilburn was born in Waterloo, Ontario, Canada, May 24, 1840, and died in Idaho, April 20, 1911, aged 70 years, 10 months, and 26 days. While in young womanhood, her parents moved to Illinois, where she met Geo. H. Judd, to whom she was married Jan. 9, 1864. They moved to Kansas, where six children were born to them. Later they went to California. Here Mrs. Judd heard and accepted the third angel's message. They finally came to Newton, Kan., to spend their remaining days. She united with the church there, which membership was retained until her death. The Methodist minister, Mr. Woodward, conducted the funeral service. **MRS. M. L. LAWRY.**

MASON.—David Elliot Mason was born in Rensselaer County, New York, Dec. 31, 1842, and was killed by accident, May 11, 1911. He had lived near Willis for many years. The truths of the third angel's message were brought to his attention about twenty years ago, and he accepted them, and became a member of the Willis church, retaining his membership there until the time of his death. His wife, two sons, and a large circle of more distant relatives mourn their loss. Brother Mason was held in high esteem by all who knew him. The funeral services were conducted by the writer at the Seventh-day Adventist church in Willis. Text, 1 John 4: 9. **E. K. SLADE.**

KINNEY.—Died at Carlingford, N. B., May 16, 1911, Sister Annie Alice Kinney, wife of Brother Clarence J. Kinney. The deceased was in the thirtieth year of her age. She accepted present truth three years ago, and since that time has been an earnest and consistent Christian. She fell asleep confident of awakening at the coming of the Lord, and of entering the eternal kingdom with the redeemed. She leaves four little children. The funeral took place at Florenceville, N. B., the girlhood home of Sister Kinney, and was attended by a large company of relatives and friends. Words of comfort were spoken by the writer, assisted by the resident Presbyterian minister. **J. A. STRICKLAND.**

WEAVERLING.—Died in Aledo, Ill., April 30, 1911, Henry H. Weaverling, aged seventy-six years. His sufferings were borne with patience, and he died with a bright hope of a part in the first resurrection. Brother Weaverling was a soldier in the Federal army, and was buried by his comrades of the G. A. R. Words of comfort were spoken by the writer, from 1 Cor. 15: 49. The Methodist minister assisted in the services. A profusion of flowers, as well as a large attendance of friends and neighbors, testified to the regard in which he was held. Besides his companion, he is survived by three sons and one daughter. The services were held in the Aledo court-house. * * *



WASHINGTON, D. C., JUNE 8, 1911

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THE stock of damaged books from the recent Review and Herald fire has been entirely exhausted, and no more orders can be filled from this stock.

WE have omitted to mention that the last week in May, Brother F. Hermann Piotrowski and wife, of the Foreign Mission Seminary, sailed from New York for Europe, in response to a call to enter the work in one of the Arabic-speaking fields of the Levant Union Mission.

LAST week Prof. W. E. Howell, principal of the Fireside Correspondence School, returned from a visit to the Mount Vernon and Emmanuel Missionary colleges. At Mount Vernon he gave the baccalaureate sermon, taking for his subject, "The Abundant Life." He delivered the graduating address at Berrien Springs on the theme, "The Dominance of Character in the Life Career." He reports both of these schools as doing excellent work.

OUR attention is called by Elder N. Z. Town to a mistake in the Publishers' department last week, of the total value of literature sold during the month of April. In the canvassers' summary, the figures should have been \$92,800, instead of \$265,000, as stated in the note.

FROM the schools just closed, hundreds of our young people have gone into the evangelistic field, to aid in tent-meetings or Bible work, or to engage in selling books and periodicals that will bring the truth for this time to the attention of many thousands. May the blessing of the Lord attend them.

THE question propounded by Elder E. W. Farnsworth in his article on page 6 is well worth the personal consideration of every reader. Let us consider how we would feel were we in the place of the brethren and sisters in the foreign field, and then let us relate ourselves to the great foreign mission problem as we should wish them to do.

ATTENTION is directed to the statement of Dr. R. S. Ingersoll, medical superintendent of the Washington (D. C.) Sanitarium, regarding the work for postgraduate nurses in connection with the institution. Many young men and women who have finished the nurses' course in other sanitariums would find it greatly to their advantage to avail themselves of the postgraduate work offered in connection with the Sanitarium and the Seminary.

FROM Elder A. R. Ogden, president of the North Missouri Conference, we have received copies of the Palmyra (Mo.) *Spectacle* and *Herald*, giving excellent accounts of the dedication of the new Seventh-day Adventist church building in that city. In connection with the account of the dedication is given a brief but clear presentation of the general work of Seventh-day Adventists, with some of the leading doctrines held by us.

AT Portland, Maine, Sunday, May 28, the White Memorial Church was dedicated to the service of the Lord. The dedicatory sermon was preached by Prof. C. S. Longacre, principal of South Lancaster Academy. Several days' meetings were held in connection with the dedication, in which Elders W. B. White, J. F. Piper, and Daniel Nettleton took part. We hope all will bear in mind the appeal which has been made in behalf of this church building, and will desire to have some part in the building of this memorial for the truth in this important city.

LAST week Elder W. T. Knox, treasurer of the General Conference, left Washington for Europe. He will visit some of the centers of our work there just before the July biennial council, returning in August.

SHORTLY after Elder S. B. Horton's appointment to the assistant secretaryship of the Religious Liberty Department of the General Conference, he was taken with an acute attack of inflammatory rheumatism, and for the past three weeks he has been sick at the Washington Sanitarium. We are glad to report that he is now improving. During Elder Horton's illness, Elder C. B. Haynes has been assisting in the department as much as he could in connection with his other responsibilities.

FOLLOWING the agreement between the insurgents and representatives of the federal government, President Diaz and Vice-President Corral resigned their offices in the Mexican republic, and Señor de la Barra was chosen temporary president, pending the general election, which will be held in six months. Shortly after his resignation, General Diaz sailed for Spain. Upon the resignation of President Diaz, General Madero resigned as president of the provisional government. President de la Barra is making every effort to pacify the country. Important reforms are being instituted, and the better classes of all parties in the republic are heartily uniting to secure a stable government and restore the equilibrium of business and commercial conditions.

Looking to Us

ON another page is a message to our South African brethren, sent from a Basutoland village: "We perish! Come to help us. We will listen to the voice of the Great Shepherd, and obey his commandments." This is a type of the calls that are now coming to us from every continent. A tribe of Indians, that has never been visited by a white man, is calling to us from north of the Amazon, in South America, reporting that many of its members are keeping the Sabbath.

It is a pitifully urgent and yet a most thrilling situation in Asia and Africa and all the world. The fields are white unto harvest, and there is such a call for workers and for advance into yet untouched regions as we have never before known. The next great hope for missions, under the blessing of the Lord, is the coming midsummer offering, to be made in all the churches on Sabbath, July 1. It is none too early to begin to plan for it and pray for it. The fields will watch anxiously for reports of that day's service.