



The Advent Sabbath
Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., June 15, 1911

No. 24



A Song of Praise

O LORD of heaven, and earth, and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruits, Thy love declare;
Where harvests ripen, Thou art there,
Who givest all.

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

For souls redeemed, for sins forgiven,
For means of grace and hope of heaven,
O Lord, what can to Thee be given,
Who givest all?

We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

O Thou from whom we all derive
Our life, our gifts, our power to give,
May we forever with thee live,
Who givest all!

— Christopher Wordsworth.

July-August Issue

CHRISTIAN EDUCATION

The Sentiment of this number is ---
"I'll Find a Way, or Make It"

This sentiment pertains to the gaining of an education by the youth of the denomination. The July-August number reveals to the student how an education may be gained under all circumstances.

All parents who are face to face with the delicate work of laying educational foundations that will endure, and will be a strong support for subsequent work in our schools, will find some true principles and helpful suggestions in the July-August number of *Christian Education*.

All teachers will find material for meditation and reasons for encouragement in such subjects as —

"Called to Be a Teacher."

"The Teacher's Compensation."

"The Teacher's Dream."

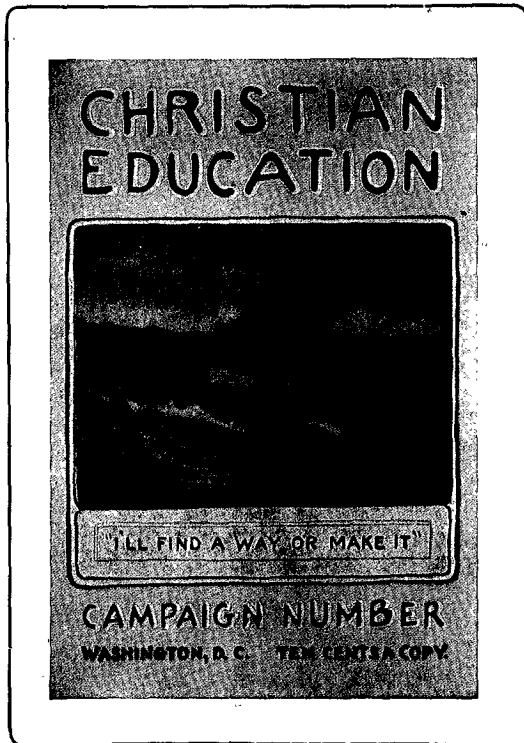
The youth will be enlightened, instructed, and encouraged in such parts of this issue as treat of —

"The Economy of Educating Ourselves."

"Openings for the Educated."

"The Educational Rights of Our Children."

One whole section is devoted to educational work, showing how the student may make ends meet financially while attending school, and some of the ways in which this is actually being



done. This is the most important lesson for the youth to learn.

In this number, testimonials are given from a large number of men and women, ripe in the experiences of life, concerning the estimate that they place upon the value of school training in their life-work. Many testimonials from students in schools at the present time, in which they give expression to their ideas of the value of what they are getting before putting it to the test in the field, are also given.

Why talk about, why think about, and why dream about educating ourselves? Why not read the last issue of *Christian Education*, and learn how to make it a reality? This issue of the magazine will tell you how to secure an education.

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The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 15, 1911

No. 24

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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.

With Jesus

WORTHIE HARRIS HOLDEN

HAS Jesus a place at your table,
When you lay care aside for the night?
If friends "happen in," or are bidden,
Do you witness for Jesus aright?

He waits by your dwelling to enter,
He stands by your counter to bless;
Is your ledger accounting with Jesus?
Does your day-book his entries attest?

His great heart of love is still yearning
A blessing unknown to bestow;
Would we live with our Jesus in heaven,
We must welcome his presence below.
Portland, Ore.

The Blessing of Turning Away From Iniquity

T. E. BOWEN

PETER, in pressing home to the elders and chief priests, after Jesus' ascension, their sin in having chosen Barabbas for release and Jesus for crucifixion, used this expression in appealing to them to turn to God: "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." Acts 3:26.

The silence of Jesus when abused by the mob was a wonder to all who beheld. Pilate marveled. Herod could not un-

derstand how Jesus could endure such treatment without a word of complaint. Over and over Pilate pronounced him innocent, and said he was a just person. When he heard the Jews state that Jesus had claimed to be the Son of God, he was all the more troubled; for he knew this man was different from any he had ever met. But because of the terrible, demon-like howling of the Jewish mob, which prevailed in the crisis, he permitted Jesus to be led away and crucified.

Marvelous love of God the Father for the murderers of his Son! Notwithstanding all they had done in so cruelly treating his beloved Son, through Peter this message was sent to the very men who led the cry, "Crucify him." "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."

We still pray for God to bless us, and we repeat the prayer over and over. But do we always sense what we are asking? God desires to bless us. He is more anxious to bless us than we are that he should. But in the text quoted it is pointed out that he sought to bless his people on this occasion by turning them away from their iniquities. Actually, this was the greatest blessing he could send them. To bestow this blessing, he sent his own Son; but somehow his chosen people so loved their iniquities that they "killed the Prince of Life," "denied the Holy One and the Just, and desired a murderer." All this they did while Jesus was gently yet earnestly trying to turn them away from their iniquities.

Is God less anxious to bless us to-day with this same blessing? Shall we likewise refuse it? At that time God desired to bless "every one," by turning him from sin; and he desires to do the same thing for "every one" to-day.

To be delivered from bondage—what a blessing! Suppose, after the war of the rebellion, when thousands shed their life-blood to free a nation of slaves, they had refused the freedom from bondage purchased at such tremendous cost! It has cost Heaven much to prepare the way to free us from bondage. Shall we refuse the terms of release? There is but one Name given under heaven by which this release can be obtained. The name "Jesus" implies all this: "And thou shalt call his name JESUS: for he shall save his people from their sins." For this purpose was he born; for this purpose was he raised up; and this is the one purpose before him as he ministers on high,—to bless us by turning every one of us away from our iniquities. Shall we, or shall we not, let him thus bless us?

Takoma Park, D. C.

Perfect Union Only in Christ

CLARENCE SANTEE

TO-DAY men are associating themselves together in unions of different types, with the hope of making economic conditions better. When one organization fails to accomplish its purpose, it seeks a stronger one, evidently believing that ultimately the combination will be so strong that all opposition will be overborne, and the goal will be attained.

But what is the goal sought? Is it to make men better? Is it to relieve the wants of a larger number of suffering men and women? Combinations and unions, actuated by the right spirit, could be a means of accomplishing these much-to-be-desired ends; but as long as self rules in the hearts of men, such combinations will but add to the distress that it is vainly hoped will be removed. The prophet, looking with the eye of inspiration down the ages, has said: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught. . . . Say ye not, A confederacy, to all them to whom this people shall say, A confederacy."

We do not need to seek far to find the reasons why unions and associations do not, and under present conditions can not, conduce to the permanent betterment of social relations. The object sought is to wield a greater power, a more successful warfare, against all who may oppose or obstruct their progress toward universal control.

The heart of the individual is the same, whether alone or associated with others of like ambitions. It cries out, as did Lucifer, "I will be like the Most High." Even if that object were attained, the craving spirit would not be at rest, but would weep that there were not other worlds to conquer. Self can never rest content.

Disguise the issue as we may, the desire to build up self upon the basis of other men's downfall and financial ruin,—though these men may be equally good, equally deserving, with helpless loved ones equally depending upon them,—enters into all the ambitions of sordid, money-loving, worldly hearts; and of such as these, unions are largely composed.

If some philanthropist, with a desire to accomplish some great achievement, associates with himself other men for counsel and additional means, it is but a short time before the element of life and growth for all is lost from this laudable enterprise, or association, and the self-centered principle of absorption becomes the ruling, controlling power that binds it together.

Legislation can not eliminate the dangerous element. One reason for this is that legislation — if "by the people" — is enacted by the same persons who form these unions, which exist for the different ends sought, and which are often directly opposed the one to the other. Another reason is that legislation can not change the human heart. If one leak is apparently stopped, another must break out. Unions and their aims are but the outgrowth of the sentiments and desires of human hearts; and these sentiments and desires, no laws, however wisely framed, can control or change. Only the acceptance of the spirit of the Man of Calvary can change the desires of the heart, and cause the spirit of the sacrifice of self for others' good to enter and reign.

While this spirit may obtain the mastery in willing individual hearts, by acceptance of the power of God in Christ, it is foreign to unions and confederations, to their aims, and to the causes for their existence. This being so, they can not but be a hindrance to the only power that can work permanent good and salvation to men.

Loma Linda, Cal.

Tracings of the Prophetic Gift — No. 6

The Nature of Its Teachings

J. O. CORLISS

It is positively affirmed by the writer of the letter to the Hebrews that God spoke unto the fathers "by [literally, in] the prophets." Just how this was done may be gathered from the statement of one of these prophets; namely, David. He says: "The Spirit of the Lord spake by men, and his word was *in my tongue*." 2 Sam. 23:2. In other words, the indwelling Spirit of God breathed the divine will through the prophet's lips, causing the expression of that will to be uttered in words from the tongue of the human instrument.

This placed the prophet above kings and priests, causing both to bow to the divine authority spoken through the fleshly organ of God's revealed will. For this reason the near-by counselors of the earlier kings of Israel were chosen from the ranks of the prophets. Thus Samuel was Saul's source of appeal in matters of importance (1 Sam. 15:1), as Nathan was to David (2 Sam. 7:1-3; 12:1, 7), and also to Solomon (1 Kings 1:45).

A careful study of the books of the Bible written by the ancient prophets reveals the fact that an important part of their teaching was historical, connecting past events with the present, thus giving a basic support for a connected view of God's dealings with his people from the very first. Without such historical connection, one could have no basis of faith for personal trust in God's helpful dealings with man in either the present or the future.

We may, therefore, believe that in the "schools of the prophets" many hours were occupied in the study of past

events, the recital of which was to form the groundwork of confidence in God to those whom they were yet to direct in the way of righteousness. Through this line of study the unity of God, or the simplicity of his eternal purpose, was established. This done, the superstitions among the people, who would set up idols, or false gods, in his place, could be attacked with withering energy and to a definite purpose, as by Elijah and Isaiah. 1 Kings 18:27; Isa. 44:16.

One remarkable feature of the positive teachings of the prophets, as contrasted with the negative, was the assertion of the divine spiritual essence, — his morality, justice, goodness, and love. This was the first burden of every prophet of the Old Testament, and was continually increased in the New Testament prophets. Thus Christ, the Prophet above all prophets, constantly called attention to the infinite attributes of Jehovah, as they had been taught by prophets of old, and said: "Ye believe in God, believe also in me." John 14:1. The reason for this appeal is apparent from another statement made by the Saviour: "No man cometh unto the Father, but by me." Verse 6. In other words, Jehovah, who at first called light out of darkness by his word, now gives to the darkened hearts of men the light of the knowledge of his own glory "in the face of Jesus Christ." 2 Cor. 4:6.

To reveal his divine attributes to men has ever been the purpose of God, not only through his "only begotten Son," but also through the "sons of the prophets." This was to destroy the common tendency of religious forms to ignore morality, and on this account form an inseparable unity between morality and religion. This was only possible by establishing the sense of morality above the mere ritual of speculative dogma, and was the work of all the prophets, as may be seen by reference to a few of their positive doctrines.

Thus Samuel said to Saul: "To obey is better than sacrifice, and to harken than the fat of rams." 1 Sam. 15:22. Repentant David said: "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:16, 17. Chiding Micah spoke thus to Israel: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. Isaiah's message to the same people is: "Your new moons and your appointed feasts my soul hateth: they are a trouble [burden] unto me. I am weary of bearing them. . . . Wash you, make you clean; put away the evil of your doings; . . . cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1:14-17.

The "weightier matters of the law," — judgment, mercy, faith, goodness, and truth, — rather than an endless round of hollow ceremonies, were the constant theme of the prophets. This assertion

of the supremacy of the moral and spiritual above the ceremonial, draws a decided contrast between the work of the prophets and that of the priests of the Old Testament. It was the same with the teachings of the Lord Jesus. His chief protests were directed against the ceremonials of his day on which the Jewish church rested for salvation. The writer of the book of Hebrews continued to teach that the sacrifice of animals was no longer available as service to God, but that men are to be sanctified by the will of God through the offering of the body of Christ. Heb. 10:4-10.

The same prophetic strain is heard throughout the epistles. *Love* is there raised above every other attainment. 1 Corinthians 13. The companionship of the Spirit is to be sought above miraculous signs (Eph. 3:9, 16-19), and thus the "fulness of God" is to be received. This is an apparent impossibility; but through the deep breathing of God's spirit through the person, this utmost degree may be reached.

It must come, however, in God's established way; that is, through communion and fellowship with God. The will of God must be known and followed. But as the natural darkness of one's heart is liable to becloud the intent of God's Word given by ancient speech, in his goodness and love God makes known his will through chosen instruments for each generation. Then, lest one should lean too strongly on his own mischievous judgment in spiritual things, God warns all not to quench the Spirit and so despise prophesyings. 1 Thess. 5:19, 20.

Archbishop Whately once said: "It makes all the difference in the world whether we put the duty of truth in the first place or in the second place." The spirit of the world in general first asks concerning a spiritual requirement, "Is it expedient?" and second, "Is it necessary?" Not so, however, with the spirit of the prophets. Its first consideration is whether a thing is right; and its second, how it may be accomplished.

It only needs that attention be directed to the prophetic gift to see that, as oracles of God and counselors to the people of their day, real prophets must be endowed with power of discernment to penetrate the human heart, in order to address themselves to the special emergencies of each particular and individual case. Oftentimes the prophet was and is consulted for wisdom to deal with special or perplexing cases. When Saul in his wanderings became anxious about his father, who was left at home, and went to inquire of Samuel about his welfare, the prophet was prepared to tell him more than he sought to know, because God had, on the previous day, given the prophet a quiet view of Saul and of his future. 1 Sam. 9:5, 15, 16. The Shunammite woman, also, went at new moons and on Sabbaths to consult the prophet at Mount Carmel. 2 Kings 4:23-25.

It was more usual, however, for the prophet to address himself *voluntarily* to the persons or situations needing cor-

rection or encouragement. Sometimes these utterances came suddenly, and without warning, as in the case of Elijah's meeting with Ahab in Naboth's vineyard, which he had seized after having killed the owner. 1 Kings 21: 17-20.

Great calamities were frequently turned to account by the prophets, and held before the people to move the national or individual conscience. Elijah used the long drought (1 Kings 17, 18), and Amos employed the earthquake (Amos 1: 1, 2), as a basis of spiritual education.

Mountain View, Cal.

The Holy Spirit

FLORENCE J. MORRISON

How comfortingly Christ talked to his disciples just before his ascension to heaven! He knew the experiences they would have in preaching the gospel to the world. He knew some would be persecuted, some would be cast into dark prisons, and some would suffer martyrdom. More than all, he knew how much they needed a special preparation for the gospel work. He knew how much they needed the Holy Spirit to strengthen them in times of greatest need.

How wonderfully was Peter sustained when he stood before that great throng of many nationalities, and by the aid of the Holy Spirit preached that powerful sermon on the day of Pentecost! He traced the gospel message all the way down through the prophecies, and proved beyond a doubt that Christ had been prophesied of; that he had come to this earth, and fulfilled his mission as the Son of God; that he had been crucified and laid in the tomb; and that he had arisen the third day.

Christ promised to give his disciples the Holy Spirit, which he knew they must have in order to go forth preaching the gospel message to the world. The scenes witnessed on the day of Pentecost were a demonstration of the power of the Holy Spirit. Peter's sermon was so convincing and forcible that it led the multitude to a conviction of sin, and they cried out, "Men and brethren, what shall we do?" Acts 2: 37. As a result of this sermon, three thousand persons were converted.

How deeply we are moved when we read of this wonderful experience! But do Christ's followers in these last days realize that the Holy Spirit is promised to them in no less degree, and will accompany them until he comes whose right it is to reign, and receives his faithful children unto himself?

Blessed thought! It is for those who labor in the last gospel message to realize fully the leadings of the Holy Spirit, even though their experiences may be altogether different from those recorded in the Book of God. It is the privilege of all to know and feel the full assurance of the divine leadings of the Holy Spirit in all things.

May the study of the Sabbath-school lessons this quarter inspire all fully to sense the power of the Holy Spirit. The

Lord is no respecter of persons. He gives his sympathy, his blessings, his love, his power, and his Holy Spirit to every one who desires these blessings, who lives and labors for them, and who has a receptive heart to receive them.

Ouray, Colo.

Blindness in Part

F. D. STARR

"BLINDNESS in part is happened to Israel." Rom. 11: 25. Partial blindness is a peculiar condition. Having had the misfortune to be in this physical state for a limited time, some reflections have come quite forcibly to my mind concerning the import of this scripture.

Those who are afflicted with spiritual blindness are not always completely deprived of sight. Peter says of some that they are "blind, and can not see afar off." 2 Peter 1: 9. If they were totally blind, they could not see either near or far off.

One of the most noticeable characteristics of this partial loss of eyesight is that the afflicted one is not able to discern between a substance and a shadow. He may stumble into a tree, thinking it to be nothing but a shadow; or he may lift his foot high to step over the shadow of a fallen tree, thinking it to be the tree itself.

The poor, blind Pharisee brought to view in Matt. 23: 16-26, was in this very predicament. With him the external forms of religion were of supreme importance, while true moral obligations were of little account. He mistook the shadowy ritual for the eternal obligations of the divine code, and vice versa. "I have written to him the great things of my law, but they were counted as a strange thing." Hosea 8: 12.

So it is with the poor, blind antinomian of to-day: he can not discern between that which was merely a shadow of good things to come, and the substantial demands of the decalogue. A shadow is but an imperfect outline of what it represents, "and not the very image of the things." Heb. 10: 1. "Which stood only in meats and drinks, and divers washings, and carnal ordinances ["rites," or "ceremonies," margin], imposed on them until the time of reformation." Heb. 9: 10. This is the description of the ceremonial law, or law of ceremonies; it became extinct at the cross which cast that shadow.

A shadow has no weight, but the demands of the decalogue are very weighty. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23: 23.

Mercy is a matter of the decalogue—"Showing mercy unto thousands of them that love Me, and keep my commandments." Do we desire to obtain mercy? Then let us keep his commandments. Faith is also a matter of the law; for "whatsoever is not of faith

is sin," and "sin is the transgression of the law." Judgment is a matter of the law; for by that law all will be judged in the final day. James 2: 12.

It was because the shadows of the old dispensation were being substituted for the moral precepts of the law and true faith in Christ, that it became necessary to call the council of which such a lucid account is given in Acts 15. Many could not look to the end of that which is abolished, such as the carnal ordinances and shadowy sabbaths. But the sabbath of the decalogue, given in Eden (before the age of shadows), the memorial of Jehovah's rest, was the substance and not the shadow. "Open thine eyes that I may behold wondrous things out of thy law." Ps. 119: 18.

Forest, Idaho.

A Restless Age

C. H. BLISS

ALL observers who mingle more or less in society to-day, easily recognize the increasing nervous, restless disposition of the masses; it is not uncommon for one who distributes reading-matter among the people to be asked for new and startling literature. Old men, old ideas, and old beliefs are relegated to the rear. The churches are seeking young men, fresh from the colleges, to serve them as pastors. Many of these are entirely lacking in reverence for the Bible and for the God of the Bible; and the patriarchs and prophets of olden times are by them considered but a few degrees above the ape or baboon from which they say all men have ascended. One minister, a graduate of a theological school, remarked in my presence that "Solomon, if living to-day, would be considered an old fool."

Most of the old men are gone, at least from the churches. Occasionally one or two old, gray-haired veterans are seen sitting in the amen corner; but it is remarkable how quiet they keep. The hearty "amens" and expressions of approval, once heard, have largely gone. The sermons seem to have little effect, and one seldom hears the remark, "That sermon did me good." The old-fashioned class-meeting has also nearly passed away.

On Sunday afternoon, many church-members are seen at the theater or the ball game, or they are at home reading fictitious stories in the magazines. The Sunday shows, the parks, and a thousand other attractions in the cities satisfy the restless cravings of a restless age. Not long ago the pastor of a popular church was requested to deliver a series of up-to-date lectures for the Sunday morning services; but he preferred to give a few practical discourses, hoping thereby to give an uplift to the moral standard of his people. He was soon informed that his services were no longer desired by that church. Another minister told me that he had lost his pastorate because he spoke against the saloon; another failed because of his age and build, his congregation desiring

a tall, slender-appearing man for a pastor.

We are living in an age when men are deified, receiving the honor which should be given to God. Saul was great in the eyes of the people, but he proved a failure. So it was in the days of Christ. To the Jews he said, "How can ye believe, which receive honor one from another?" It is God who takes men and uses them to glorify himself. We are but clay in the hands of the potter. Even Christ glorified not himself. Only he who humbles himself will be exalted.

Peoria, Ill.

Higher Criticism

HARRY MATTHEW CARVILL

THIS is an age of enlightenment. We have empiricism in everything,—in medicine, in science, in politics, and even in religion. The empirics, who are the so-called New Theology ministers, and teachers of the theories of Higher Criticism, deal not only in quack medicines and in political legerdemain, but also in the once hallowed tenets of a holy religion. Our modern theologians feast us on New Thought, evolution, Higher Criticism, and Christian Science, to say nothing of a thousand and one other newfangled notions and isms.

While it is well known that there is a movement in the churches called Higher Criticism, or better known as the New Theology, many are unaware of its real nature, and imagine that because it is welcomed by many great theological scholars and noted divines of the present century, it must certainly be of great importance. In this they greatly err; and without examining its history, or even testing its fruit (for "ye shall know them by their fruits"), many, alas, have been blindly led headlong by its teaching to the very brink of infidelity.

The world is filled with infidelity and scoffing, most of which can be easily traced back to its fountainhead,—the teaching of Higher Criticism, which has so mutilated God's Word that the ministers themselves are slowly but surely losing faith in the divine compass, and thus beginning to preach without either faith or conviction.

These Higher Critics tell us, as an apology for their ever-changing theories, that this is an age of enlightenment and of progress. Is the heaping of absurdity on absurdity, and the adding of vagary to vagary, any evidence of enlightenment or of progress? They also tell us that this is the age of mental liberty and of free and open inquiry in everything,—from things in the most humble walks of life to those in the highest realms of philosophy and religion. Is there, then, no difference between rational liberty, trammelled only by the fetters of sober reason and by the golden bonds of obedience to a divinely constituted and clearly ascertained divine religion, and that licen-

tiousness of intellect which knows and acknowledges no restraint whatever, either human or divine? Must we be the sons of infidelity, and shake off all restraint of every kind, in order to be free and broad-minded? If liberty can be attained only on such conditions, and at such frightful cost to the human soul, then away with liberty.

If one takes the time to listen to one of the exponents of the so-called Higher Criticism speak on the Bible, he finds that these new and up-to-date ministers have absolutely nothing new to say on the subject. And I have often found a curious lack of originality among the so-called freethinkers in the theories of Higher Criticism; in fact, their thoughts can hardly be designated as "free" or "broad," when they all run in such narrow grooves of similitude. Their opinions differ scarcely a whit from those of the common infidel.

Nothing but a return to the old paths and the blessed Bible can ever heal the disorders of the present age, and give a wholesome impulse and direction to its tendencies. Higher Criticism has been tried, and it has failed; it has aggravated instead of healing, making infidels instead of saints, and has miserably failed to stop the crying evils of the times.

Globe, Ariz.

Faith in the Future Made Easy

ELIHU, JR.

LET us compare the transition which our Father promises to make in his faithful children in the morning of the resurrection, with some of the transformations that are taking place daily before our eyes. Of this change Paul says: "It is sown a natural body; it is raised a spiritual body." Again, speaking of the change that will take place in "our vile body" at the coming of "the Saviour, the Lord Jesus Christ," the apostle declares that it "shall be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

In nature, as we have often seen, sun-energy is transformed into material substances, including food. This food is again transformed into flesh, blood, and bones, and thought, feeling, and emotion. Further, thought is made dependent entirely on right relations to even so gross a substance as water. Let a human being be deprived of water (moisture) for ten days, and the mind will be totally deranged; or let fever germs get into the blood, and the same thing will occur. Again, let the nerves of the brain be thrown out of harmonious relationship, and the mind will soon be broken up.

As I look upon the body and its intricate mechanism, and consider the mighty and wonderful working of creative power that can thus transform material substances, and even go so far as to generate mind out of, and make it dependent on, material energy, I can not

conceive that the future change to a spiritual body is any more wonderful or mysterious than the changes we already see taking place.

None of these changes toward spiritual power and substance would be possible had not spiritual power, in the first acts of creation, been changed into what we call physical laws and material substances.

Who would for one moment believe that the block of coal could be changed into heat, and made to generate life in the egg, unless he had seen it done? Who would believe that oil could be changed into light and warmth, unless so taught by experience? Again, who would believe that the weight and motion of the water in the stream could be changed into electricity, and conveyed for miles, to appear again as power, and be changed into light and heat and motion? Every one of these and of a thousand other processes in nature is utterly beyond our comprehension. So, likewise, is the resurrection of the dead.

Where, then, is there room for unbelief in God's promises? There would be none if men were studying the works of God in nature, as they are developing on the right hand and on the left. There are, in our every-day lives, phenomena just as mysterious as any of the unseen phenomena of the kingdom of God in its most intricate workings. In the light of these facts, we can appreciate what the psalmist meant when he said: "Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up." Ps. 28: 5. If men knew God and his almighty power as revealed in his works, they would not seek excuses for not believing all his promises. Nothing would be too wonderful for them to believe.

And if human minds were taught to gratify their innate love of the marvelous by studying the deep things of God, as revealed in his works, there would be neither time nor disposition left to chase after the wild, imaginative literary fiction that is so popular with the mass of mankind to-day, and which, more than anything else, hinders faith, and makes it distasteful.

To know God through his works is to prepare to know him through his Word. To become thus acquainted with him is to be satisfied, rested, refreshed and strengthened, and prepared for life both here and hereafter. His works are to the revelations of his Word what the illustrations in a book are to the printed page, only they are living, moving pictures. If the pictures are attractive, one the sooner learns to love the text.

Let us, then, devoutly study and accept all those things which bring rest and peace, and place us in harmony with our environment, through filial obedience and resignation to the divine will.

Los Angeles, Cal.

THE one who did his best has no occasion to waste time on wishing he had done otherwise.—Walter A. Brooks.



Service

GEORGE E. TACK

I HAVE not wealth nor great estate
To offer thee, my Lord,
Nor servants that my call await,
And haste to do my word.

So poor am I that none of wealth
Care if I die or live;
And yet I have a priceless wealth
That I to them would give.—

The treasures of thy wondrous love,
The health thou dost impart,
The health of mind and soul, which
prove
Thy presence in the heart.

A pleasure deep I ever find,
As from fair nature's store
I bring her wealth, from sunbeams
mined,
To lavish on thy poor.

Then grant me of thine own free grace
The holy gifts I need,
To banish tears from every face,
And bind the hearts that bleed.
Baltimore, Md.



How to Keep Cool in Warm Weather

D. H. KRESS, M. D.

WARM weather is here. Many will consider it necessary to "go somewhere," in order to keep comfortable; however, it is entirely possible to be comfortable at home, provided one knows how, and is willing to put the knowledge into practise.

The human body is a wonderful piece of mechanism. It possesses the power of adapting itself to changes in external temperature in such a way that the temperature internally remains always practically the same.

Cooling the Body

The internal temperature is maintained by means of the circulatory system. The temperature of the liver and of some of the deeper muscles, in which the greatest amount of oxidation takes place, probably ranges from 102° to 105° F., while the mucous membrane of the mouth has a temperature of only 98.6° F., and the temperature of the skin is still lower.

The heated blood from the internal organs and muscles is constantly being brought to the surface of the body for the purpose of cooling. The cooled blood is then carried back again to keep cool the internal organs. When the weather is cold, impressions are made upon the sensory nerves of the skin to that effect, and these impressions are

conveyed to the blood-regulating centers. As a result, the surface vessels constrict, and less blood is permitted to be brought to the surface for the purpose of cooling. This accounts for the white-skin, or goose-flesh appearance noticeable on a cold day. It is nature's method in self-protection.

Some have imagined that alcohol has a warming influence in cold weather, because, when they are under its influence, a sensation of warmth is experienced. There may be a feeling of warmth when the internal temperature of the body is actually lower. Alcohol, by paralyzing the vasoconstrictor nerves, causes dilatation of the blood-vessels of the skin, thus permitting a greater flow of blood to the periphery, or outer surface. The increased amount of warm blood in the periphery produces a sensation of warmth to the nerves of sensation. While there exists a sensation of warmth, the blood is being too rapidly cooled. The internal temperature may be several degrees below normal, and the person be unconscious of it. Drunkards, when exposed to the cold, may be in danger of death by freezing, and yet not appreciate their danger.

While in cold weather the blood-supply to the surface is shut off to some extent, in warm weather the peripheral blood-vessels and capillaries dilate, and permit a larger flow of blood to the skin for the purpose of cooling. This accounts for the red, flushed face and the swollen hands. The cooling of the blood is brought about by the increased evaporation of moisture from the surface. On a warm day an adult may give off from two to four pints of moisture every twenty-four hours, and yet not perspire sensibly. If the weather becomes very hot, more moisture oozes out, and becomes visible on the skin. The moisture on the skin answers the same purpose as the moist cloth surrounding a pitcher of water on a warm day.

In tropical countries, drinking-water is usually kept in cloth bags, hung up where the breeze can reach them. No matter how warm the breeze may be, it will aid in cooling the contents of the bag. For the same reason, men and women who do a moderate amount of work, and, as a result, perspire some, suffer less from heat than do those who sit quiet, and are constantly trying to keep cool.

Seasonable Food

Diet is an important factor in keeping cool on a warm day. In cold weather we feed our furnaces or stoves, in order to keep our houses warm. In warm weather, less fuel is required.

The human body corresponds to a house. It has within it a furnace, with an automatic stoker, or fireman. When impressions of cold are made upon the skin, they are communicated to the heat-regulating centers in the brain; consequently a greater amount of fuel is automatically fed to the furnace of the body, and a corresponding amount of heat is produced. This calls for a greater amount of fuel.

In warm weather it is not uncommon for people to eat the same food, and in the same quantity, that they consume in cold weather; and then the fans have to be kept going to keep them from burning up. The lack of energy experienced during the summer months is frequently due to the clogging of the body-furnace with clinkers, or excess of fuel, and not, as is supposed, to too little food. In order to be in good physical condition and to feel comfortable, it is necessary to eat less.

In warm weather the digestive organs can not digest the same quantity or the same quality of food that they are capable of digesting in cold weather. Wisely, therefore, nature takes away the desire for many of the solid foods, and furnishes us with greens, vegetables, and fruits.

Dogs fed on the same amount of meat in warm weather as in cold weather become ill. The cat has epileptic fits if no change is made in her food in warm weather. Much of the common summer sickness is due to the absorption of poisons, resulting from the decay of unsuitable foods in the alimentary canal. Summer diarrhea is chiefly due to this cause. The free use of meat is, therefore, not only unsuitable, but dangerous, in hot weather. Highly albuminous foods, such as beans, lentils, and eggs, which readily undergo putrefactive changes, should be used sparingly. If possible, supply their place with ripe olives, nuts, or olive-oil, taken in moderation.

Fruits are the most desirable of all foods during the summer months. The food elements in fruit are served in a form to require very little effort on the part of the digestive organs to prepare them for absorption, while the acids prevent putrefaction, and are aids in the digestion of such albuminous food as it may be necessary to eat in addition to the fruit. They also contain liquid in the purest form obtainable to supply the needs of the body. Supercooked vegetables, such as cabbage, ferment readily, and should be used sparingly.

In warm weather the diet should be composed almost exclusively of cereals, breads, and fruits, with some additional wholesome relishes. Salads made of lettuce, celery, and tomatoes, with the addition of a little lemon-juice and olive-oil, will be found appetizing and healthful. It is best to eat these foods in as natural a state as possible. Should this diet be followed, there would be less summer sickness; sunstroke would be practically unheard of; and the outlay of money and time and strength required to go to a cooler climate in order to

keep comfortable, would not be necessary.

The Clothing

Linen or cotton underwear is preferable to any other during warm weather. Light, thin, and loosely woven inner and outer garments allow free access of air, and permit free evaporation of moisture from the skin.

Anger, anxiety, and nervousness intensify the feeling of heat. Self-control is a most important aid in keeping cool. By planning beforehand the work of each day, and then performing it in a quiet manner, comfort may be experienced even in warm weather. Periods of complete relaxation may be taken for a few minutes at intervals during the day. A few minutes of complete relaxation before meals will be found beneficial. To complain of the warmth encourages the mind to dwell upon the weather, and as a result the heat is felt much more.

The drinking of ice-water or other cold drinks should not be indulged in too freely. Many a case of sunstroke has been caused by the modern soda-fountain.

Takoma Park, D. C.



Godliness With Contentment — No. 2

MRS. L. D. AVERY-STUTTLE

"ON the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you."

I have heard some very good music, by masters of song,—music from those whom the world calls great. I have heard singing which almost lifted me from my seat, and made me quite forget that I was still an earth-dweller,—still amid the cares and sorrows and perplexities of a world of sin. But never have I heard music which affected me just as did the singing of the song quoted above, which I heard the other day on the street.

I was hurrying home, perhaps a little more depressed in spirit than usual, and, withal, perhaps a little more forgetful of the "exceeding and eternal weight of glory" which is the certain inheritance of the faithful, when suddenly the words rang out:—

"There is rest for the weary,
There is rest for you."

The voice was shrill and uncertain, lacking every quality which seems essential to good music; still there was something so reassuring and victorious in it, and in the good, old-fashioned words of the hymn, that I turned my head quickly. There was a poor old street-cleaner, shabby and feeble, trundling his cart before him. He looked tired and neglected, but still the words rang out:—

"There is rest for the weary,
There is rest for you."

I am not at all sure that I kept back the tears, even though upon the busy street; for I was profoundly touched.

Then I thought how many there are, even of those who not only profess to

believe, but who really do believe, that the "sweet fields of Eden" are very near, who go mournfully along the way, discontented and miserable.

Brother, sister, friend, be of good cheer. Hath not the Master himself said, "Peace I leave with you, my peace I give unto you"?

What! should we go whimpering and mourning along the path which leads to the glory-lit mansions that we know our Lord is surely preparing for us? Besides this, we must not forget that he has placed us just where we are, and where he evidently wants us to be. Do we forget that he has said, "The steps of a good man are ordered by the Lord"?

"But," you protest, "I am far from 'good.' Does the Lord still direct my path?"

Surely he does. "It is not in man that walketh to direct his steps." This includes us all.

Well, then, what are we repining and sighing about? But we are all of us likely to think that our trials and sorrows are not like those of other people. We are like the old woman who always insisted that she felt her sorrows much more keenly than other people felt theirs. But "there hath no temptation taken you but such as is common to man."

"Ah, but," some one says, "it's easier to preach than to practise, and I guess the best of us worry sometimes,—though perhaps these moralizers never have anything to trouble them, or they wouldn't be preaching and writing so glibly about the sin of worry and discontent."

Ah, my friend, how little we know of each other! One day as I was struggling under very deep and perplexing trial, unable to see any light ahead, and not knowing which way to turn, this thought suddenly came to me: "If only we could fully realize the truth that always there is an angel by our side, that he *never* leaves us alone, how much care and worry it would spare us!"

Well, he is there,—there can be no doubt about it,—the angel who has been with us ever since, weak and helpless, we were laid by loving hands in our mother's arms. The angel who heard our first infant wailing has never left our side—never. He knows us better than we know ourselves. He is perfectly acquainted with us. He has been with us through all the hard places, and held us up by his invisible but mighty hand many, many times. He knows the trouble which presses so sorely upon heart and brain, even this very hour; and when we have been sufficiently tried,—when the dross has all been burned out of our character, when we have become perfectly pliable and submissive,—then the word will go forth from the great Master Builder, "It is enough!" Then the tangles which have so perplexed us will straighten out, and the dark places will become light and the rough places smooth.

It is only because we are so slow in learning our lessons that we continue to be tried. Did you ever notice that when

we fail to learn one lesson of patience, it will be repeated—almost the same lesson—again and again? This is because of the loving-kindness of our God.

I once heard of a great singer, who had a very ambitious pupil. To this pupil, the master assigned a lesson. After a few weeks' study, the student presented himself before his teacher, and asked for another lesson. The master said nothing, but assigned him the same music. Again he returned, and again received the same. At last he protested, but in vain. "Can you not trust me to do the very best by you, my son?" Again he accepted the same lesson until at last he asked for no other, and patiently labored to perform it perfectly. At last there came a day when the thoroughly trained singer stood before his master. He had at length perfected his task.

"Will you kindly give me a new lesson now, sire?"

"You need none; *you have finished.* My son, you are now the first singer of Italy—and the world!"

O let us learn the lessons of contentment and patience! They are well worth learning. They give beauty and symmetry—aye, they give sublimity—to the character which they are allowed to mold, and help to fit us for the "many mansions" where we shall forget these things which vex us now so sorely; for the "exceeding weight" of glory will be ours.

Lansing, Mich.



Seeing Ourselves

A MAN was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, greedy of gain, selfish, and careless of the needs of others. Worst of all, they are forever speaking evil of one another."

"Is it really so?" asked an angel, who was walking with him.

"It is indeed," said the man. "Why, only look at this fellow coming toward us. I know his face, though I can not just remember his name. See his shark-like, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you do not perceive."

"What is that?" asked the man.

"Why, that it is a looking-glass we are approaching," said the angel.—*Laura E. Richards.*



To be strong in dull and dreary duty is about the hardest task a man can face. It is a noble thing to be brave in tragic moments; but it is even nobler to be brave and glad and strong and tender when the sky is gray, and when the road is dreary. It is in such seasons—and they form nine tenths of life—that he who waits on God will show his strength.—*George H. Morrison.*



WASHINGTON, D. C., JUNE 15, 1911

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Editorial

ELIJAH'S challenge to the people of Israel was: "How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him." 1 Kings 18: 21, A. R. V.

"AND the people answered him not a word." Human nature is prone to indecision. Christ ever challenged his hearers to decide things: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon."

A Deciding Message.— This message of the coming of Christ and of Sabbath reform has been a challenge to all who hear it to decide, in the fear of God, which way they will take,— whether the way of tradition and the Papacy, which leads to death; or the way of God and his commandments, which leads to eternal life. It is a clear-cut, deciding message that is committed to us.

Danger in Indecision.— Writing of the importance of decision of character, Elder R. F. Cottrell (in the REVIEW, June 7, 1870) said:—

How important to have a plain question of duty decided at once and forever! It is dangerous to delay obedience under the excuse of waiting for more light. It is dangerous to do as Balaam did—to ask God again concerning that which he has plainly and expressly spoken. We need no sign from Heaven, and we shall have none, to convince us that we ought to obey the written Word. Has God spoken? Is it his Word? Then obey. Do not insult Heaven with the question whether it is right to obey. If one gets an answer to such prayers, it will be more than likely to be a permission to have his own chosen way, and continue in the way of disobedience, the end of which is death.

Do you believe God? Then you have no occasion to hesitate. Do what he says. He will not revoke it, nor grant you a special dispensation or indulgence. And the sooner you decide to believe and obey his Word, the better.

This Year's Midsummer Offering—July 1

THE distant fields have received the word that few new workers and few new mission enterprises can be authorized by the Mission Board this year, on account of insufficient income to meet the growing work.

Our brethren abroad reply with courageous words; but they will look toward the midsummer offering for signs of relief, as earnestly as ever a farmer watched the clouds for rain in time of drought.

Elder J. L. Shaw, of India, writes:—

While I must confess the action of the spring council breathed a more conservative tendency on the part of the Mission Board the coming year than I hoped would be necessary, yet we are not complaining. It is a fact that the Mission Board must cut its garments according to the cloth, and shape its policy in harmony with its income; otherwise, we should get into a hopeless condition in mission finance. . . . But we shall pray, and hope even against hope, for help immediately for India.

Elder J. W. Westphal, of the South American Union, writes regarding the cutting down of South America's call:—

I confess it rather took my breath away when I read it, and ever since my mind has been running trying to think what we can do. . . . But if the burden falls equally on all fields, we can not complain. I am one who believes in working within the limits of our income. We want to be told plainly each year whether the situation will admit of enlargement, or whether we must hold back.

Now, nearly a hundred thousand Seventh-day Adventists can this very midsummer send the word to all the mission fields that the coming autumn shall see new missionary recruits moving forward again. The inflow of gifts for missions must decide it. And on Sabbath, July 1, is the time for the special gifts.

Workers are under appointment for India, for South America, and for China and other parts. Week by week the reports from our brethren show the pressing need. Surely the Lord will enable his people to respond with the largest midsummer offering ever laid on the altar of missions.

In India there are millions who can understand the message in English, in the populous cities of the empire, and not an English evangelist to give his time to the work.

In Brazil, a country the size of the United States, our staff of ordained ministers is not sufficient to place one minister in charge of two states.

In China—what can be said! We hear of companies keeping the Sabbath, calling for the missionary to visit them, and calling in vain; because the workers are so few. We hear of meetings away in the interior, with heathen men and

women coming forward in scores to seek the Lord, as our missionaries present the deciding message.

God is himself at work away beyond our efforts, preparing for the quick finishing of this work. We have not to wait weary years in the dark lands for results. The fruitage is appearing so rapidly that the laborers are crying to God, and appealing to their brethren, for help in gathering the harvest.

The situation is the fulfilment of prophecy. May the consecration of means to missions on Sabbath, July 1, be also in accordance with the prophecy: "Thy people shall be willing in the day of thy power." W. A. S.

Doctrines and Deeds

It is quite the fashion now to belittle the value of what are called "the doctrines." The effort to preserve in their purity the fundamental teachings of the gospel, as against the inroads of modern infidelity, is slurringly referred to as merely disputing about theories and dogmas. The people are encouraged to think that it makes little difference what views they hold about the incarnation, or the atonement, or the inspiration of the Bible, or the coming of the Lord; but that the main thing is to be engaged in some definite effort for the benefit of humanity. The inference, of course, is that it is no special benefit to humanity to establish faith in the Bible as a personal revelation from God, and to impart a clear and correct view of the whole work of our Saviour.

This matter needs to be understood clearly. It is granted without argument that there is much so-called teaching of religion which is merely a cold argument to maintain a creed, and that there are those who interpret the exhortation to contend earnestly "for the faith which was once delivered unto the saints" to mean that they should hurl their theological darts against all who differ from them; but it does not follow from this that God's method of saving men by faith in the gospel can be lightly set aside, and some method of the professional philanthropist substituted for it. Because in some cases the ministry of the living and life-giving Word has degenerated into a mere wordy warfare over the interpretations of the Word, which have been accepted in place of the Word, we are not warranted in concluding that the teaching of saving truth is of little importance. Salvation is wholly of God. It is what God in Christ has done for man, not what man can do for himself or for humanity, that rescues the lost. And in the acceptance of this salvation, believing precedes doing. We believe for salvation, and we do so because we are saved, and not in order to be saved.

In the time of Christ the professed people of God had reversed this order, and were working in order to purchase salvation instead of working out a salvation which had already been paid for, and would be implanted within them through their faith in the indwelling life. When they saw some of the wonderful works of Jesus, and asked him, "What must we do, that we may work the works of God?" Jesus answered them, "This is the work of God, that ye believe on him whom he hath sent." Believing and working are inseparably connected; but the working is the fruit of the believing. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." That plan of working which dispenses with faith in Christ and his teaching as its essential element, is simply self-righteousness.

Much is made in these days of what is called the practical side of religion. A human method is substituted for the divine. An effort is made to uplift humanity by working from without rather than from within. The golden rule is emphasized, but its interpretation is earthly and external. This view is clearly set forth in an editorial in a recent issue of a leading journal, as follows: "The New Experience cares less about the book of Revelation than about the sermon on the mount. Discussions about heaven and hell, purgatory and second probation, interest it less than discussions about child labor, tenement-house life, civic corruption, divorce, and the causes which lead to it. It regards life less as a preparation for a celestial kingdom of God; it works more for a terrestrial kingdom of God as the true consummation of earthly life. It pays less attention to individual salvation than the fathers did; it pays a great deal more to social redemption. . . . There are fewer religious excitements and more moral and civic reform conventions, fewer prayer-meetings and more college settlements."

With this compare the following instruction given through the spirit of prophecy: "Man's way is to devise and scheme; God implants a principle. . . . Circumstances can not work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan with you is to begin at the seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward."

In these two quotations we can see the difference between humanitarianism

and Christianity. The one uses earthly methods and earthly power through which to establish an earthly kingdom in society, which it calls a "terrestrial kingdom of God." The other uses heavenly means and a heavenly power through which to establish a heavenly kingdom in the heart of the individual. The one deals with society; the other with the individual. The one is of sight; the other of faith. The one chases after principles in the mirage of circumstances; the other establishes correct principles as a means of correcting wrong circumstances.

It is a false issue which has been created between the doctrinal and the practical in religion. The doctrinal is the practical, and the practical is the doctrinal. Doctrine is simply teaching, and the teaching of the Bible is the basis of all righteous practise. The sermon on the mount is just as much doctrinal as are the visions of John the revelator. And the teaching of the whole Bible is needed as the foundation of that righteousness which is of faith. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for discipline [margin] which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

Do not accept man's way of establishing God's kingdom. [It is simply Satan's way of overthrowing God's kingdom. Let your doing grow out of your believing. Let your works be the works of faith. Follow the example of Christ in going about doing good; but let your doing good, as in his case, be the fruit of being good. "He that doeth righteousness is righteous, even as He is righteous." The tree good first, the fruit good as a consequence,—this is the divine order; this is the only way of salvation.

W. W. P.



Which Is the Gloomy Doctrine?

THE great majority of the Christian world believe that with the righteous, death is the gate to endless joy. Some of these believers tell us that the view held by Seventh-day Adventists, that man is unconscious between death and the resurrection, is a gloomy doctrine, devoid of hope and comfort. Aside from all question of sentiment, the point to be determined, of course, is the teaching of the Scriptures. The Bible forms the only true basis of religious belief. What does the Bible teach regarding this question? Is there in man an inherent, immortal element, which after death lives on, independently of the body? The teaching of the Scriptures with reference to this matter is plain and unequivocal. It declares that God "only hath immortality" (1 Tim. 6:16); that

in the experience of the human family Christ "hath brought life and immortality to light through the gospel" (2 Tim. 1:10); and that in obtaining this immortal existence it is necessary for the human family "by patient continuance in well-doing [to] seek for glory and honor and immortality, eternal life." Rom. 2:7.

If God only possesses immortality, and if that immortality is revealed through the gospel, and is bestowed only upon those who seek for it, then the conclusion is inevitable that man does not by nature possess it. The question arises, When will the seeking for it be rewarded? When will those who "by patient continuance in well-doing" strive to conform their lives to the divine requirements, have bestowed upon them the priceless boon of immortal existence? To this question, also, the Scriptures of truth afford a clear solution. Immortality is bestowed at the close of earth's history, at the second coming of Christ. Many scriptures might be cited as proof of this statement. The plain declaration of the apostle Paul, however, will suffice. He says:—

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

It is of this occasion and of this time in the history of the human family that the Lord himself declares:—

"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." Matt. 16:27.

It is most reasonable that the last great day should be a day of awards. The judgment of the human family comes in connection with the close of earth's history. God does not assign man at death to heaven or to hell, and then at the end of the world determine the merits of his award; but the determination of man's eternal destiny is first settled in the Judgment of the last great day, and by the findings of this heavenly tribunal every case is fixed. Proof of this may be found in Dan. 7:9, 10, Rev. 20:12, 13, and other scriptures.

We come now to a consideration of the condition of the dead between the close of earthly life and the resurrection, or day of final awards. The patriarch Job declares that the dead are in a sleep:—

"So man lieth down, and riseth not:

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till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Job, 14: 12, 13.

Of man's condition during this sleep, the patriarch states in the same chapter, verse 21:—

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

Similar testimony as to the condition of the dead is borne by the psalmist:—

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

One more scripture will suffice for our inquiry regarding man's condition in death:—

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

Those who teach that the righteous enter heaven at death must also concede the passing of the wicked at death to some place of torment. If, indeed, it be pleasant to contemplate that the righteous who have died are enjoying the pleasures of heaven, it is equally unpleasant to contemplate the wicked, who constitute the vast majority of the human family, as enduring the torments of hell fire. If the first view be true, we are inevitably driven to the acceptance of the second position. This, therefore, reverses the gloomy aspect of the two opposing doctrines referred to at the opening of this article.

But there is still another consideration which materially affects the Bible teaching. In view of the fact that the dead can not realize the passage of time, it might be said that so far as the knowledge and consciousness of the righteous are concerned, they are ushered at death into the glories of the eternal world. On the occasion when the martyr Stephen closed his earthly account, the glories of heaven were opened to his vision. He said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7: 56. With this scene before him he fell asleep in Jesus. The first object he will behold on awakening in the resurrection will be the same tender, sympathizing face of the Saviour in whose cause he suffered death. It will seem to Stephen that the scene was continuous; and that on the day of his martyrdom, Christ received him unto himself.

Two thousand years have dragged their weary length along. Kingdoms

have arisen and fallen. Under the burden of sin the human family has lived and labored on, oftentimes in darkness and despair. To the living the road has seemed long, and the days weary; but to the one quietly sleeping in the Lord, it has seemed as but a moment of time, a flash of light. The scene is immediately changed from that of earth to that of heaven. This is the blessedness of the provision of God's grace. The toiler on life's battle-field becomes weary. The Father with tender hands lays him aside to rest for a little season; but at the end of the harvest-day, when the rewards of toil are gathered in, he who has fallen by the way shares equally with him who has labored on; together they rejoice in the glad harvest-home.

Whether we live until the coming of the Lord, or whether we die, and sleep in him until the resurrection morn, may we have a part in this glad rejoicing!

F. M. W.

Modern Salvation

THE *Christian Register* of May 25, in an editorial under the above heading, deals with the old-time religion and gospel in a very free-handed manner, and furnishes its own substitute for both. We quote some expressions from the editorial, in order that our readers may judge of the wide gulf fixed between religion and salvation as the advocates of the Higher Criticism see it, and the same things as they are set forth in the Word of God:—

We may justly speak of the present opinions concerning the duty of a church or a minister or any Christian as modern. The old idea of salvation from an eternal hell has dropped out of every field of calculation, unless it be that of a few professed revivalists. Many of these, even, are preaching a more rational view of duty as it touches our common business, our social life, and our home life,—and these as constituting the chief end of man. Salvation consists in doing those things which bear upon the present life and the present world.

Speaking of the sermon on the mount, and its lack of application to the people and conditions of our day, the editor says:—

We are surely not compelled to perpetuate the conception of God as a king, nor are we compelled to pray for a seat at the right hand of the King. This is a republican age, and there is nothing whatever in our religious nature to forbid us conceiving the future society as a democracy. With this change goes out the whole thought of judgment days and eternal torment; that is, the torment inflicted by a monarch on his rebellious subjects.

Of the same order is the following:—

We have no call to vision our eternity in a New Jerusalem.

The modern means of salvation, as invented by human beings, naturally ele-

vates the human to an important place in the work of accomplishing man's salvation, and so we read again:—

When we turn to Christian activities, we need not be surprised to find these also modernized. It must not alarm us in this active age to find less praying to God to help us to do the right thing, and to make us over with new hearts and an increased decision to help God,—an enlarged appreciation of man's ability.

Of course there is in the above an entire misrepresentation of the purpose of gospel work. Nowhere does the Word teach that the business of our Lord's commissioned representatives is to teach men how to escape an eternal hell, or that eternal torment is the portion of the unsaved. It does teach that eternal *death* will be the portion of all who persist in disobedience and disloyalty to the government of Heaven. True it is that many who are to-day attempting "revival" work are basing it on socialism, economics, and home life, so that the "salvation" which they preach "consists in doing those things which bear upon the present life and the present world." While helpfulness and a proper regard for one another's rights is good, yet that is not salvation in any legitimate meaning of the term. If that were salvation, we would be saved by our own works and in our own name; but the Word declares that "there is none other name under heaven given among men, whereby we must be saved." And, do the best we can, handicapped by sin and sinful flesh, we know that "there is none that doeth good, no, not one;" we are still "unprofitable servants." There is some meaning to salvation as set forth in the Bible. "Thou shalt call his name Jesus: for he shall save his people from their sins." But "salvation," as interpreted by the modernizer of religion, may mean anything which he desires it to mean; and through the multitudinous applications that are made of the word, it comes to mean nothing at all. Salvation takes hold of the idea of being saved from something; but the Protestant modernist does not admit that there has been any "fall of man," and therefore sees no necessity for a Saviour. It necessarily follows that salvation, to him, can not mean being saved from the consequences of the fall; so he gives it a meaning that will harmonize with his disbelief.

The inability of the modernizer of religion to comprehend the gospel and the plan of the divine government is perhaps nowhere better illustrated than in the second quotation above. It is impossible to find words to express adequately one's astonishment while reading such utterances. Can men who believe in God, in a divine government, really believe that the government of the universe must be altered to harmonize with the changing

political views of men and with the evanescent forms of human government? What does it matter if this is "a republican age"? That can not alter God's government, nor change the purpose of Heaven toward man. Is it true that "there is nothing whatever in our religious nature to forbid us conceiving the future society as a democracy"? Our belief in the Word of God ought to forbid it. There is no uncertainty about the declarations of Inspiration upon that point. One of the last statements of the Bible should settle that matter for every loyal Christian. Speaking of the earth after sin and sinners have been cleansed out of it, and "the future society" has been established upon it, the revelator says: "And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him." Rev. 22: 3.

More than that, we read the Saviour's own words to this effect: "Ye shall see the Son of man sitting at the right hand of power." Mark 14: 62. Luke records it: "From henceforth shall the Son of man be seated at the right hand of the power of God." Luke 22: 69. "Christ Jesus, . . . who is at the right hand of God." Rom. 8: 34. "Seek the things that are above, where Christ is, seated on the right hand of God." Col. 3: 1. Now, concerning those who are saved (in the sense in which salvation is used in the Bible), our Lord himself says: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." Rev. 3: 21. Of course, we are not "compelled to pray for a seat at the right hand of the King." We are not compelled to be there at all. The gospel of Christ has no compulsion in it. But there will be those who will love their King so much that they will be inexpressibly glad to sit in any place he may appoint for them. And those who are there finally will be those who accepted the salvation which he proffered, who were with him much in prayer on the earth, and who were glad to make their being there a subject of prayer.

Says the editor again, in the same extract: "With this change goes out the whole thought of judgment days," etc. But the Word declares that "he hath appointed a day in which he will judge the world in righteousness." Acts 17: 31. Again: "It is appointed unto men once to die, and after this cometh judgment." Heb. 9: 27. Then whom shall we believe, the divine Word or the modernizer of religion? Which shall we accept, religion as God-given and exemplified in the life and teachings of Jesus, or religion as modernized, socialized, and devitalized?

The possessor of modernized religion has "no call to vision his eternity in a

New Jerusalem." Why not? Surely there is nothing better. Concerning that we read: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." Rev. 21: 1-5. Can man imagine a more delectable place in which to spend an eternity? a better place for "future society"? or better society than will be there? It will be better than any of us deserve.

The editorial says, however, that "we have no call to vision our eternity in a New Jerusalem." We certainly will "have no call to" if we refuse to accept Jesus Christ as our full and complete Saviour. There will be many, very many, who will "have no call" to spend eternity there. But they will be unable to say that they never had a call; for we read: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24: 14. It is a sad and terrible truth that, although the last gospel call goes to all the world, millions will find, when the tragedy of sin closes, that their refusal of the call puts them finally in the place where it can be said they "have no call" to be inside the New Jerusalem. That is, it is not their place; they have chosen to spend eternity elsewhere, and definite assignments have been made. Those adjudged righteous, through the blood of the Lamb, inherit the place prepared for them; and those who have refused Jesus Christ as their Saviour from sin and all its consequences go down into the blackness of everlasting death.

Our Saviour was our pattern in prayer as well as in labor. He spent much time in prayer. What was wise and necessary for him can not be foolish and unessential for us. He declared also, "I can of mine own self do nothing." Yet the editorial in question says it must not alarm us if we find less praying to God to help us in this active age and an enlarged appreciation of man's ability. But there is the real danger; there is where the trouble lies. Christ prayed much—man is praying little and will pray less. Christ did not set himself up as one who could do great things of himself—man

is coming to have "an enlarged appreciation" of his own ability.

This whole program of the modernizers of religion is out of joint with God's plan and with true religion. It is another gospel, even such a gospel as the apostle Paul anathematized. It is one of those delusions of death, which leave despairing and ruined souls in the wake of its progress, and in its own progress is fulfilling the prophecies of the Book which it would modernize and discard.

C. M. S.

Help Appreciated

THE following words of appreciation from Elder J. L. Shaw, superintendent of the India Mission Field, show how the help furnished by the \$300,000 Fund is regarded:—

We very much appreciate the remittances which we have received from the \$300,000 Fund. We have been able to pay back the money borrowed from Brother J. S. James for a church and school building at Tinneveli. We have also provided a bungalow for our missionary in East Bengal, with a place for a church and one or two houses for native people to live in. We have now obtained the deed for land granted to us for mission purposes at Karmatar, and Elder W. R. French and Brother Leech are now drawing up plans for the building. In Garhwal, Brother L. J. Burgess is getting on with the buildings in that station. He already had a small house to live in and a small dormitory for his native boys. They have been carrying on school work there in a straw shed, but they are now able to go ahead with their building. Brother Burgess has already sent in his plan. These are some of the ways in which the money from the \$300,000 Fund is being used. The brethren are endeavoring to make every rupee go as far as possible.

Statement of the \$300,000 Fund to June 1, 1911

| | |
|----------------------------------|------------|
| Atlantic Union Conference | |
| Central New England | \$ 3075.46 |
| Greater New York | 2516.76 |
| Maine | 274.80 |
| New York | 1381.72 |
| Northern New England | 976.98 |
| Southern New England | 443.94 |
| Western New York | 1202.68 |
| Total | 9872.34 |
| Canadian Union Conference | |
| Maritime | 246.47 |
| Ontario | 1460.68 |
| Quebec | 500.80 |
| Newfoundland | |
| Total | 2207.95 |
| Central Union Conference | |
| Colorado | 720.53 |
| East Kansas | 1875.54 |
| Nebraska | 7635.58 |
| North Missouri | 712.92 |
| South Missouri | 412.84 |
| Western Colorado | 651.31 |
| West Kansas | 532.89 |
| Wyoming | 1126.89 |
| St. Louis Mission | 77.00 |
| Total | 13745.50 |

| | |
|----------------------------------|-----------|
| Columbia Union Conference | |
| Chesapeake | \$ 692.79 |
| District of Columbia | 1214.82 |
| Eastern Pennsylvania | 825.52 |
| New Jersey | 1550.00 |
| Ohio | 2266.74 |
| Virginia | 362.55 |
| West Pennsylvania | 580.26 |
| West Virginia | 337.00 |

Total 7829.68

| | |
|------------------------------|---------|
| Lake Union Conference | |
| East Michigan | 4181.81 |
| Indiana | 3237.69 |
| Northern Illinois | 4491.86 |
| North Michigan | 567.45 |
| Southern Illinois | 1005.90 |
| West Michigan | 3862.52 |
| Wisconsin | 1883.85 |

Total 16231.08

| | |
|----------------------------------|---------|
| Northern Union Conference | |
| Iowa | 3462.05 |
| Minnesota | 4286.94 |
| North Dakota | 2069.13 |
| South Dakota | 1523.50 |

Total 11341.62

| | |
|---------------------------------------|---------|
| North Pacific Union Conference | |
| Montana | 1564.31 |
| Southern Idaho | 1678.40 |
| Southern Oregon | 858.46 |
| Upper Columbia | 2938.25 |
| Western Oregon | 2941.59 |
| Western Washington | 2774.48 |
| Alaska | 2.15 |

Total 12757.64

| | |
|----------------------------------|---------|
| Pacific Union Conference | |
| Arizona | 520.21 |
| California | 3187.76 |
| Central California | 5.00 |
| Northern California-Nevada | 12.59 |
| Southern California | 5793.75 |
| Utah | 130.30 |

Total 9559.61

| | |
|--------------------------------------|---------|
| Southeastern Union Conference | |
| Cumberland | 1306.73 |
| Florida | 1695.87 |
| Georgia | 636.05 |
| North Carolina | 428.64 |
| South Carolina | 279.35 |
| Bahama Mission | |

Total 4346.64

| | |
|----------------------------------|--------|
| Southern Union Conference | |
| Alabama | 174.81 |
| Kentucky | 225.50 |
| Louisiana | 214.75 |
| Mississippi | 318.03 |
| Tennessee River | 458.22 |
| Southern Union Mission | 5.00 |

Total 1396.31

| | |
|--------------------------------------|---------|
| Southwestern Union Conference | |
| Arkansas | 189.31 |
| New Mexico | 94.18 |
| North Texas | 441.27 |
| Oklahoma | 1887.06 |
| South Texas | 156.43 |
| West Texas | 77.90 |
| Southwestern Union Mission | |

Total 2846.15

| | |
|------------------------------------------|--------|
| Western Canadian Union Conference | |
| Alberta | 515.20 |
| British Columbia | 345.55 |
| Manitoba | 630.10 |
| Saskatchewan | 859.25 |

Total 2350.10

| | |
|-----------------------------------|---------|
| Miscellaneous | |
| Australian Union Conference | 3618.25 |

| | |
|-------------------------|------------|
| Various countries | \$ 648.42 |
| Miscellaneous | 409.99 |
| Total | 4676.66 |
| Grand total | \$99161.28 |

Note and Comment

Prepare War

THE Washington *Herald* of May 30 contains two editorials, whose synchronous publication does in itself illustrate the very conditions against which one of these editorials protests. One of these editorials is titled "A Lesson for British Jingoism." It commends the speech of King George of England on the occasion of the unveiling of the memorial to Queen Victoria, because of the sentiments of peace and friendliness expressed by the king toward the German emperor and nation. The emperor was present on the occasion. The editorial calls attention also to the utterance of the German emperor at the Guildhall meeting in London in 1907, when he declared that peace between Germany and England would be his unswerving purpose. The editorial closes with this remark:—

It is surprising that Germanophobia continues in England in the face of such utterances. The declarations of two such men as the Kaiser and his first cousin, the king of England, ought to be sufficient for any one but mischief-makers, who thrive upon sensation, or who wish to further their own selfish interests, no matter at what terrible cost.

Such utterances ought to be sufficient for peace between the nations, thinks the editorial writer, and we wish they might prove so in spite of the fact that these same two nations are spending money as never before, and building ships as never before, whose prows are pointing toward each other, and whose deadly guns are trained in the same direction. The anomaly of talking peace while preparing for war with such feverish haste was never before so strikingly manifest in the history of the world. The second editorial mentioned is headed "In Peace, Prepare War," and reads:—

The "Wyoming," launched a few days ago, and her sister ship, the "Arkansas," are the largest battle-ships ever designed by any nation, and carry the greatest destructive power with which any vessels have been equipped. This is not all. At the naval parade in the English Channel next month, on the occasion of the coronation exercises, the United States battle-ship "Delaware" will be the largest war-vessel present, even out-rivaling the "Neptune," the boast of the British navy. . . . Nor is this all. Only last week announcement was made of the results of the gunnery practise and tests in our navy, showing that the gun crew of the "Michigan" had made a new world's record for gun-fire at sea, and that the average of the fleet

indicates an approach to perfection that challenges any navy of the world. And yet despite all this, the United States is offering the nations of the world a far-reaching plan for international peace. It stands ready to negotiate treaties of arbitration that should reduce the possibility of war to a minimum.

At the same time it does not fail to realize the fact that it is worth while to be prepared if trouble comes.

How clearly does the Word of Inspiration picture such a time as this and such conditions as these! They shall cry, Peace, Peace, when there is no peace—talk peace, and at the same time lay the most ingenious plans to hurl each other's navies to the bottom of the sea; talk peace, and invent the most ingenious and terrible instruments with which to shoot each other's armies to pieces, or drop death and destruction out of the sky upon armies, cities, forts, and ships. The preparations for universal peace and universal war go on side by side, if not almost hand in hand, and the climax of each of these plans of operation is near at hand. This synchronous movement of these antagonistic ideas makes possible the fulfilment of that scripture: "When they shall say, Peace and safety, then sudden destruction cometh upon them; . . . and they shall not escape."

At the present moment, treaties of universal arbitration are under consideration between the United States and England and the United States and France, while Germany and Japan have both signified their readiness to consider the ratification of similar treaties with this country. This all looks toward the establishment of universal peace; and the great Hague Peace Palace—a standing invitation to a supreme court of the nations of the world—looks toward the same felicitous consummation. At the Grand Army memorial services at the United States National Cemetery at Arlington, Va., on May 30, President Taft, while eulogizing the bravery and self-sacrifice of the country's soldier dead, deprecated war in the strongest terms, and expressed the hope that ere long the nations would refuse to go to war, and would settle all their disputes by arbitration. He looked for the time when duels between nations would cease as truly as duels between individuals in our country have ceased. The hope is a commendable one; but when the machinery for the establishment of such a condition has been perfected and placed, we may expect to see the quick and certain fulfilment of the Scripture prophecy previously quoted. Then will the world have, as never before, cause to cry "peace and safety," and then, too, as never before, will the world have perfected its engines of ruinous, sudden, and terrible war. We are moving toward that culmination with rapid pace.



THE WORLD-WIDE FIELD

Married to a Stone

EDITH E. BRUCE

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24: 11, 12.

I tremble when I think of the awful responsibility resting upon me in the face of these words from the Word of God. I feel heavily the responsibility of trying to make known to others the little I have learned of the conditions of the people in this country. There are so many of the helpless little ones who are being drawn into Satan's net—drawn into sin and shame and death. I shrink from writing all this. I do not like dark, gloomy pictures, much preferring to give only the bright side. Thank God, there is a ray of light piercing the dark cloud of superstition that has settled down upon the women of India,—a cloud so thick and black that it seems almost impregnable. But the blessed gospel of Jesus can dispel the thickest cloud, and break the strongest chain that can be forged by satanic power. Some chains have been broken, and some—a few—of India's women are witnessing to the whole world the wonderful saving power of our Lord.

But the cloud lingers; and it is still black and threatening. Still there is work to be done. There are still greater sacrifices to be made. From among the throngs there are some precious souls to be saved for Christ's kingdom. Some one will bring these little ones and lay them at Jesus' feet, and hear the sweet words spoken, "Well done, thou good and faithful servant." Shall it be you? Shall it be I? God help us to be true to the command, "Go ye into all the world, and preach the gospel to every creature."

A few weeks ago we told something of child marriage in India and its evil results, but we did not tell all. There is so much woven into this fabric of superstition, so much that can not be told. Dreadful as may seem the custom that gives a little girl to an old man of sixty, yet there is one other marriage ceremony in India which is infinitely worse, and which is carried on under the guise of religion. This is the diabolical ceremony whereby a sweet, innocent little girl is united forever to a Hindu god, and becomes a prey to the lusts of vile priests. India is rightly called the "land of temples;" for all over the land, from

north to south, from east to west, one finds the Hindu temple. It may be a structure no more than 8 x 10 feet, where there is just room enough for the image, and the officiating priest, or it may be a stone daubed with red paint, set up under a tree; nevertheless it is sacred to the devout Hindu villager, who worships, offers his gifts of flowers and



A MODEL HINDU BEAUTY

fruits, makes his vows, and then circles around it according to the ardor of his zeal. In addition to these local temples set up throughout India, there are many large temples at the so-called sacred places, which are visited every year by thousands of pilgrims, who suppose that they will receive special blessings therefor. Many come from long distances, hoping to be cured of some dreadful disease (many die on their way), some come in the hope of gaining a greater degree of salvation and eternal happiness. The most famous temples are found at Benares, Calcutta, Puri, etc.

Dr. Murdock thus describes the temple at Puri, called the Jagannatha, or Juggernaut, the lord of the world: "The temple is composed of four distinct buildings, opening one into another. The first is about eighty feet square and one hundred twenty feet in height. This is the cook-room, where the food is cooked

before the god, and sold to the pilgrims as holy. This building opens into another, called the dancing-hall, where the musicians and dancing-girls amuse the gods. This opens, in turn, into the next building, called the audience-chamber, from which the people look into the last building, the shrine where sits the idol himself."

A few days ago I visited the famous temple at Kali Ghat, Calcutta. There I saw many sights that made me heart-sick. Although it was early in the morning, hundreds of people thronged the place, pushing and jostling one another, and all clamoring in loud tones; priests called for pice, and bartered their goods to the pilgrims. There were many goats slain to be offered before the goddess Kali, one of the vilest of the Hindu objects of worship. All these sights were sickening to behold; but the thing that touched me most, that made me more determined than ever to do something for this people, was a group of little girls who, I suspected, were temple-girls. Drawing near and making some inquiries, I found this to be true. I knew what that meant, and turned away with an aching heart. I knew that they had been married to the god; that their doom was sealed; that the chains that had been forged by Satan in his darkest hours were bound about them, and they were bound to the god of stone forever. They were just like other little Hindu girls, with their pretty brown eyes and olive skin. The evil stamp of sin was not yet upon their faces, but it will come; it is inevitable! O, could we only deliver these little ones from this awful life! I felt like taking them in my arms, and bearing them away beyond this deadly influence. I wonder, mothers, how you would feel to leave your little daughter in the clutches of a merciless, licentious priest. Do you cover your eyes, and shrink in horror from the very thought? I am sure you do; and yet these little ones have been bought with a price, the blood of our Saviour, which was shed for them. He has asked us to gather them in. We need strong, godly women to do this work. Is there one who will say, "Lord, send me"?

I do not mean to infer that all the little girls of India are victims to the gods. Although carried on to some extent all over India, under different names, the custom is most prevalent in south India. But wherever it is allowed, it means ruin, not only to the girls, but to many homes as well.

I quote the following from the "Wrongs of Indian Womanhood:" "The gods of the Hindu heaven are not satisfied with having one or more wives of their own; they also have a number of public women, called *asparas*, who dance and sing and add to the comfort of the gods. According to Hindu belief, men who have performed meritorious deeds go to heaven, and their chief happiness consists in their enjoyment of the society of the *asparas*. The *devadāsies*, or temple-girls, are the counterpart of the *asparas* on earth." Whether the practise came into use by this doc-

trine of the Hindu faith or in some other way, it is blighting in its effect upon the innocent, and again the blow falls heaviest upon the women. All over India, thousands of these little girls, under one pretext or another, are offered in marriage to these gods. A few sweets, a few jewels, the promise of a big *tamasha* (show), and the little ones are ensnared in the net of Satan by the wicked priest. Their lives are easily ruined. Nothing is sin if sanctioned or ordered by the priest, and so their lives are lost—lost to pure womanhood, lost to the kingdom of heaven. Not only do they become the prey of the priests, but many pilgrims visit these famous places, and not merely to worship. Through the enticement of these temple-women, who are no longer innocent girls, many unsuspecting youth, with young wives at home, visit these places for the first time with an honest purpose of worshipping, but return to their homes ruined. These are some facts, but all can not be written; they are unprintable. In view of these things we are led to exclaim:—

"My God! can such things be?
Hast thou not said that whatsoever is done
Unto thy weakest and thy humblest one,
Is even done to thee?"

"Hoarse, horrible, and strong,
Rises to heaven that agonizing cry,—
Filling the arches of the hollow sky,—
'How long, O Lord! how long?'"
Calcutta, India.

The Levant Union Conference

Z. G. BAHARIAN

"THE Levant" is in reality a term to express the idea of the rising sun. From this part of the earth began to shine, two thousand years ago, the bright light of the gospel, which became the blessing and the salvation of all the world. Mohammedanism has darkened this light. Moslemism never displayed such an organized activity as now. Only with untiring efforts and much patience can the light of the gospel make its way through this Mohammedan kingdom.

Our direct work of evangelizing, which began sixteen years ago, produced up to the end of 1909 a membership of 225 souls, who were scattered in fifteen churches and companies over Bithynia, Galatia, Pontus, Cappadocia, Cilicia, Lydia, Macedonia, and Albania. While the past shows an increase of scarcely twenty members a year, the year 1910 resulted in four new churches and companies, and an increase of more than fifty members, bringing the list up to 275. Tithes and offerings grew from 18,000 to 29,694 piasters. In this line we could give a still better report for the first quarter of 1911, as the donations this quarter have already reached an amount higher than the tithe in all the year 1908. The visits, instruction, and the correspondence with the churches have proved a great blessing to our field.

The Canvassing Work

This branch of the work was not entered before we came to this field. In-

side and outside the church there was prejudice against the system of selling books and tracts, as it was the general idea that if people would take literature when it was presented free to them, it was a wonderful thing. But trusting in the Lord, with confidence we began this part of the work. We had the help of a young Italian brother, who spoke Italian, German, and French, and who desired to accompany me at his own expense to this field. While we were encouraging the brethren with our words, he, a foreigner, showed them by his action what could be done in their own country, by one who did not even know the language of the people. His example encouraged others; and to the astonishment of the brethren we sold during the last quarter of 1909, 1,625 piasters' worth of literature, and in the year 1910, 15,853 piasters' worth.

The brethren experienced many hardships; they were even beaten till the blood came; the people also spit into their faces. It was a new thing in the Orient for canvassers to enter the houses of the people; for strangers are never allowed to enter Turkish homes. Week after week our workers were arrested. We presented a petition to the Sublime Porte, and after many visits, obtained permission to offer our literature, but were restrained from entering Turkish houses. Nevertheless, we are allowed to sell not only in French, German, English, Italian, Spanish, Rumanian, Bulgarian, Russian, Armenian, Greek, and Turkish, but also in Turkish with Arabic characters.

We are now selling the second edition of "Who Is Jesus?" We are the first Christian denomination to print real Turkish literature and obtain such sales. It is easy to understand that, from the beginning, political as well as religious papers have published warnings against our activity. In religious circles our success is a wonder before their eyes.

Constantinople.

In the South Pacific

A. H. PIPER

ON the fifteenth of August, while our steamer loaded oranges and pineapples, we had the privilege of spending the whole day ashore at Aitutaki. It was on this island that John Williams first landed native workers from Raiatea. Those familiar with the way the gospel reached these islands will remember that, upon the first visit of John Williams, who planned on leaving two native workers and their wives here, their treatment was so bad at the hands of the Rarotongans that the next morning they all went on board ship again, it being deemed advisable to postpone working here until some more favorable time. When about to sail away, Papeiha, one of the workers who had been ashore overnight, said to Williams: "Take my wife to her people, but let me return to the shore of this heathen land, and preach the gospel to its needy inhabitants."

They tried to persuade him to remain

on the ship, but he was determined to go ashore; and, binding his Tahitian Scriptures to the back of his head, he jumped into the sea and swam ashore. The effect upon the Rarotongans was marvelous. They greatly wondered at a man who was so willing to risk his life to give them the gospel; and before many months had passed, he was busy building a large meeting-house to accommodate the first-fruits of the gospel on this island. In this work he was assisted by those who had so recently desired to kill him.

While waiting for our boat, we visited a young native man and his wife, who have charge of a large school here. We had known the wife ten years before. When she was a girl, she was adopted into the family of one of our workers on Rarotonga, and there partly learned the truth. She was separated from us, and returned to her island, Aitutaki. Although forced to give up the Sabbath, she had never forgotten it. Being far above the average native girl, she attracted the attention of two white Christian women, and was invited to join them. This she did, and has since been connected with the school, being now in charge of it.

Both she and her husband seemed glad to see us, and talked for three hours about the message. The remarkable part of this visit was the fact that the night before we reached the islands, she had dreamed that the Lord was coming, and that she could see him coming through the sky. She awoke, and then fell asleep again, dreaming the same dream. This dream made such an impression on her mind that she got out of bed, and went out upon the veranda, in order to look up into the sky at the place where she had dreamed that she saw the Lord descending. When she had finished telling her dream to us, she said: "Can there be any connection between my dream and your visit to me? I dreamed about his coming last night, and you come here this morning, and talk about his coming. Surely there must be some connection."

Tears filled this native woman's eyes; and as we knelt to pray, all felt the tender, softening influence of God's Holy Spirit. It seemed hard to leave these poor children, groping in darkness toward the light. Oh, how can we long delay sending more workers to these needy fields, to gather out such as we have described!

Wahroonga, Australia.

THEOPHILO WALDMEIER, a Swiss missionary, who has had long experience in Moslem territory in the East, and who is greatly revered in his advanced age as he still labors among the people there, says: "The best way of winning their [the fanatics'] hearts is to let them strike you. Afterward they repent; for they realize that you love them." This was the way the Master conducted himself among such people. It is always safe to follow Jesus.



The West Australian Camp-Meeting

OUR West Australian camp-meeting was held March 9-19, at Fremantle, near Perth. The West Australian Conference is quite far removed from our other conferences in the union, there being a large stretch of country, which is mostly desert and uninhabited, between the eastern states and this section. West Australia is a state of immense size, comprising almost one third of the area of the entire continent. The United Kingdom, Germany, France, Italy, and a few other countries could be neatly tucked within the borders of West Australia, so far as area is concerned; yet the population is only about three hundred thousand. But considering that about ten years ago there were only forty-six thousand people, it will be readily seen that the population of the state is growing. Perth, the chief city, contains a population of about sixty thousand, and is in every sense an up-to-date city. The gold-fields, some three hundred miles or more in the interior, have attracted a great many people; and Kalgoorlie, which has grown up quickly, is an up-to-date town of about thirty thousand people.

If it had not been for the great water-scheme, whereby the people are supplied with water, few would be able to live in the district. When the sparsely settled conditions of the country are considered, such a water-scheme seems all the more wonderful. A thirty-one-inch pipe has been laid for a distance of about four hundred miles, carrying water from the coast into this dry, sandy country. There are some twenty-six other towns off the track of this pipe, which also draw their water from the same supply, the pipe being tapped, so that the entire mileage of water-pipe is said to be about eight hundred miles; 2,607,000 gallons of water are used daily. Some of the towns supplied are fifty miles distant from the main.

West Australia has been much maligned by travelers who have simply skirted the coast, and have seen little more than the dry, barren appearance near the ports of call. They have become used to the proverbial alliteration applied to West Australia,—“Sun, sin, sand, sorrow, and sore eyes.” But, notwithstanding the bad name which the state has received, there is much to attract; and the fact that it is steadily going ahead proves the untruthfulness of these reports. While there is much land that is worthless, there is still much that is very valuable, and in many sections the rainfall is quite abundant. Gold is not the only product; there are some excellent farming districts, and the fruit grown is as fine as any that is found elsewhere on the continent.

We had an excellent camp-meeting.

All the business moved off harmoniously. God's presence was realized by all, and at the close of the meeting there were many testimonies of praise to him for blessings received.

Each department of the conference showed God's prospering hand, and substantial gains were made. Some new Sabbath-keepers were present at the meeting, and these thoroughly enjoyed the instruction given. The attendance was quite good. Plans were laid for aggressive work in the different departments.

The West Australian intermediate school at Darling Range has had a prosperous year, having made a gain of about \$3,500. An excellent class of students has been in attendance, and our people are counting much on the school to supply future laborers for the harvest-field.

The foreign field came in for its share of consideration. The conference voted a second title to the union conference on behalf of the island field, and besides this a donation of about \$575 was given in cash and pledges, at the close of the meeting. A large sum was also raised at the same time for the tent fund and the students' aid fund.

Pastors W. L. H. Baker and E. Hilliard are president and vice-president of the West Australian Conference.

Twenty-four hundred miles from Sydney seems a long distance to go to attend a camp-meeting; but after meeting our brethren and sisters in West Australia, and sharing with them in such a good feast, it does not now seem too great a distance. The immense distances to be covered in these sparsely settled states certainly present a difficulty to our general workers. The long and tiresome sea trips, which seem to become more and more monotonous as the years go by, make us long for the time spoken of by the prophet, when “there shall be no more sea.” Then all these great desert lands will blossom as the rose. May the Lord hasten that day, and may a goodly number of souls be gathered out for his coming from the West Australian Conference.

J. E. FULTON.

Good Tidings From Chang-sha, China

WE have just received an encouraging letter from Brother Cush Sparks, telling of a revival at Chang-sha, Hunan. The Lord knows how my wife and I have longed for this, and now we praise him that the answer seems to have come. Brother Sparks tells us that Elder I. H. Evans and Dr. A. C. Selmon have visited Chang-sha, attending the semiannual workers' meeting. Their joy and surprise must have been great when they found an average of about seventy-five persons gathering daily to study the Word of God and its application to ex-

isting problems. On the Sabbath, so many sought admission that it was necessary to remove the partition which separated the reception-room from the chapel, in order to provide seats for the people.

But not only at Chang-sha is the blessing coming. Two of the book-sellers, who were absent about a month, related that their sales had risen to 46,000 cash (about forty-six dollars in American money). Another, of whom it seems much less was expected, was gone two weeks, and his sales amounted to 11,000 cash (about eleven dollars). To those unacquainted with China, these totals may appear insignificant; but my experience is that such totals have been rarely exceeded even by foreign workers. Moreover, it should be remembered that Hunan is one of the well-worked fields in regard to Christian literature. Truly this is the Lord's doing, and it is marvelous in our eyes. O for greater faith to expect great things from God, and to attempt great things for God!

PERCIVAL J. LAIRD.

Progress in Indiana

ARRANGEMENTS have been made to hold six tent efforts in Indiana preceding our camp-meeting in Indianapolis, August 3-13. The tents will be located at Marietta, Indianapolis, Newcastle, Kendallville, Greensburg, and Carbon.

Reports received from the laborers during the first five months of this year show many additions to the faith. Elder W. A. Young reports eight new Sabbath-keepers at Rochester. Elder A. L. Miller, who has been holding meetings in Indianapolis, reports additions to the churches each month as a result of the efforts of himself and the faithful Bible workers in this city.

Elder U. S. Anderson, who has held meetings at Muncie and Elora, reports about twelve new Sabbath-keepers this year. Elders J. M. Ellis and E. R. Lauda just closed a series of meetings near Medaryville, at which place six or eight have taken their stand for the truth. Elder O. S. Hadley's efforts on the West Side, Indianapolis, have also been blessed by the addition of some to the church.

Brethren Hubbard and Allen, who are now holding a tent-meeting at Marietta, report a number of new Sabbath-keepers at Waldron and Salem, where they have held meetings. Five of the sanitarium family were baptized recently by N. H. Pool. Five have accepted the truth at Carbon and New Harmony, as a result of efforts by Elder H. M. Kelley.

After our good camp-meeting last fall, Brethren J. H. N. Tindall and C. E. Garnsey, who came to this conference from Loma Linda, began meetings at Hartford City. The Lord blessed the efforts of these brethren. Brother Tindall's parents, one brother, and two sisters were living at Hartford City; and before the meetings closed, he had the privilege of seeing his mother, his brother and wife, and his two sisters and their husbands, accept the message for this time. It was the writer's privilege to visit the Hartford City church on January 1, and baptize twenty-four who had taken their stand for the truth as a result of the efforts of these brethren.

Later in the spring, meetings were held in a church about two miles from

Hartford City, at which time fourteen others began the observance of the Sabbath, eleven of them being baptized on Sunday, May 28. Not only are these all thoroughly grounded in all points of doctrine, but, to show their appreciation of the work that has been done for them in bringing the light of truth to them, they have faithfully paid their tithes and given liberally to the support of other branches of the work, and have purchased a new tent, 52 x 72 feet, in which to hold meetings this summer in Indianapolis.

We are also pleased to state that, in addition to the growth in membership, there has been a substantial increase in the tithe, each of the past twenty months showing an encouraging increase over the corresponding month of the preceding year. Following is a comparative statement of the tithe sent to the Indiana Conference treasury for the first five months of the years 1909, 1910, and 1911:—

| | 1909 | 1910 | 1911 |
|-----------|------------|------------|------------|
| January, | \$1,272.23 | \$1,414.91 | \$1,576.18 |
| February, | 1,020.08 | 1,668.94 | 1,670.79 |
| March, | 1,460.54 | 2,137.44 | 2,482.56 |
| April, | 1,729.53 | 1,816.47 | 2,305.22 |
| May, | 1,007.22 | 1,473.69 | 1,828.20 |

Totals, \$6,489.60 \$8,511.45 \$9,862.95

We are deeply grateful for the Lord's guidance, and thank him for his constant blessings upon the efforts made to advance the cause of truth in Indiana.

MORRIS LUKENS.

Emmanuel Missionary College

WHEN a young person asks for admission to one of our schools, the questions arise: What is his past record? what is his present standing and character? what is his desire? what is his purpose for the future? are his qualifications, physically, intellectually, and morally, such as to fit him for a place in the school? And just as naturally, on the other hand, and just as rightfully, too, the young man or young woman may inquire: What is the history of this institution? what is its character? what is it doing for the physical, intellectual, and moral uplift of those who come to it? how well is it filling its mission? and what product is it sending forth? If the ideals and work of the institution are in harmony with the ideals and purpose of the individual, the question of entrance is settled.

It is the purpose of this article briefly to mention some of the things Emmanuel Missionary College stands for, what it has done and is doing. As is well known, it is the successor of the Battle Creek College; and it is now about ten years since the General Conference of 1901 unanimously decided to dispose of the buildings of that institution, and locate in the country. This action was taken as being necessary to the proper giving and receiving of a balanced education.

The college stands for the maintenance and development of the physical powers. This is accomplished by the performance of domestic duties by all the students, and by work in the cooking and sewing departments, in the broom-shop, in the carpentry department, in the printing-office, and in the agricultural, horticultural, and gardening departments of the farm. In every depart-

ment the work is of an educative character, looking toward the promotion of habits of promptness, neatness, thoroughness, accuracy, and rapidity of execution; as also toward the strengthening of the attributes of faith, hope, courage, patience, and perseverance, all of which are necessary to the triumphs of success. Indeed, a proper amount of physical exercise is demonstrated to be conducive to the healthful growth not only of the physical powers, but also of all the mental faculties and the spiritual graces. In every department a certain number of hours' work is required of each student as an apprentice, for which he receives no pay. When he reaches that degree of proficiency which makes his work remunerative, he receives a reasonable wage, which enables him, in part, to defray his expenses while obtaining an education.

Industrial Departments

Cooking, sewing, and the cultivation of flowers are provided especially for the young ladies; but to learn how to do plain sewing, and how to prepare a good, substantial meal, is the privilege of every student in the school.

The broom-making department furnishes material financial aid to several students.

In the carpentry shop the student is taught how to saw, plane, make a joint, and, if it should become necessary, how to erect an entire building.

Students in printing learn typesetting, in connection with proof-reading and composition in the English department. Some also learn to do presswork. The volume of work in this department has more than doubled during the past two years, and it is crowded to its utmost capacity.

The college farm consists of 264 acres, about seventy acres of which is in fruit, 120 acres in cultivation for farm and garden products, and the remainder in wood and pasture. The soil is being brought up by the raising of leguminous crops, such as clovers and peas. In the dairy herd there are twelve cows, which produce an average of about two hundred pounds of milk a day throughout the year. The herd, which consists of Guernsey and Jersey grades, is run for quality and quantity of milk, "and there is not a single star boarder in the herd." The average test of the milk is above five; that is, five pounds of butter fat to one hundred pounds of milk. This is considered a high test. Instruction is given to students in connection with the work done. Poultry-raising also constitutes a part of the work of this department. At present buff and white leghorns are the predominating breeds. An accurate record is kept of each farm crop, of each cow in the herd, and of the poultry department, showing the amount of outlay and of income, so as readily to determine the sources of losses and gains.

While the spirit of commercialism is avoided, yet the principles of thrift and economy are carried out in every part of the work in each department. This is illustrated in the keeping of bees for gathering the nectar and fertilizing the flowers of the orchards and certain farm crops, and also by the manufacture of maple-sirup. On the farm there are about five hundred maple-trees large enough for tapping. A steam-evaporator is in use, and a superior article is pro-

duced. When Baum's scale reads 32°, the temperature of the liquid being 60° F., a gallon of sirup weighs eleven pounds, and is ready to be taken off. At this time, the boiling-point of the sirup is 219° F. When the boiling-point registers 238° F., it is ready to sugar.

Opportunities for Summer Employment

In the fruit department the student who takes a special interest in his work, and becomes expert, is urged to remain in the employ of the department for the summer season, after which he may be asked to take charge of portions of the work, thus gaining experience as an instructor. In this way, he is prepared to take the direction of similar work in other of our institutions. The cannery, which is a branch of this department, has proved a success, as is evident from the fact that it has supplied practically all the fruits and vegetables for the college dining-room, besides making large shipments of canned fruit to some of our sanitariums, both in the Lake Union Conference and in other conferences. Large quantities of natural fertilizer are being purchased for the gardening department this spring. Intensive rather than extensive methods are followed, as being more successful, from both a financial and an educational point of view.

This department is using a sprayer equipped with a three-horsepower gasoline engine, a two-hundred-gallon tank, and a ten-foot tower, so that the spray can be thrown to a sufficient height to reach the top of the tallest trees. Spraying has become an absolute necessity for San Jose scale, for fungus growths, and for insect pests. Spraying for the scale is begun before the buds open in the spring; for fungus growths and insect pests, during the spring and summer months, with repetitions from time to time, until within a few weeks before the picking of the fruit.

Thorough Class Work Required

The intellectual work is strong and thorough in every department. Bible study stands first, there being one distinctive Bible class in either the English Bible or ancient language department for every year of the course. The preparation of Bible readings is a part of the work of the advanced class in Bible doctrines. Some of the members of this class are holding a series of Sunday-evening meetings, giving a course of lectures in a country school-house a few miles from the college. Quite an interest is being awakened, the attendance increasing from week to week. Prof. W. E. Videto, who is in charge of the Bible department, has in preparation a series of lessons on Isaiah, Jeremiah, Ezekiel, and the minor prophets, for use in Bible classes.

The work of the English department is thorough and efficient in every way, and is sufficient for the needs of workers in any part of the Lord's vineyard. In every recitation, in every class, it is endeavored to emphasize the fundamentals recommended by the General Conference, Educational Convention,—spelling, grammar, and punctuation.

In the mathematical department, the work is intended to give all that is necessary for use in the study of the sciences, as taught in our schools.

In the modern language department, strong work is being done in German. Next year we hope to give Spanish.

The music department is well equipped with instruments, having five pianos, four of which are new, and a large vocalion.

In the ancient languages, Latin is offered for its special use in the study of English, in the study of the sciences, for medical students, and for its help to those who expect to enter foreign fields. Greek and Hebrew are taught for the purpose of enabling the student to do critical reading of the Holy Scriptures in the original, as well as for their help in laying a foundation for the study of other languages.

The library contains about thirty-four hundred volumes, and is used for original research by many students in almost all classes.

The commercial department gives not only the principles of bookkeeping, but also business practise. The head of this department has collated about seventy-five typewritten pages of passages in the Bible and Testimonies, with quotations from other influential sources, setting forth Christian business principles. This is used in connection with the regular drills in the commercial classes. It is well classified, and would make good reading for any one who is, or ever may be, engaged in any line of business.

The shorthand department is growing steadily, showing a good increase in enrolment over last year. Besides being a mental drill without a superior, the mastery of shorthand is one of the best stepping-stones to positions of responsibility in such lines as reporting, teaching, and editorial work. The openings and opportunities for well-educated, well-qualified shorthand writers are almost unlimited. More strong, bright, Christian young people should take up this work.

Financial Condition

Financially, the school has prospered during the past three years. For 1909 the ledger showed a gain of \$1,500; for 1910, of \$2,700. This year it is expected that there will be no loss, although since the reincorporation the operating department has taken over the indebtedness of the old Seventh-day Adventist Educational Association, and has assumed the payment of interest on these debts. This, together with the loss of nearly all the fruit on account of the freeze during the spring of 1910, has made the year an especially hard one.

The attendance is gradually increasing from year to year, the enrolment for the year just closed being 160.

The Higher Interests

But the spiritual interests in the school stand uppermost in the minds of all the workers. On Tuesday morning of each week the chapel service is given to the school for meetings of the canvassers', foreign missionary, and Missionary Volunteer bands, while on each Thursday morning the chapel service is given to the special seeking of the Lord in prayer divisions, the faculty meeting apart from the students every alternate week. Both the band meetings and the social services are attended by practically all the students. On other mornings, chapel talks are given not only on topics of interest in the general work of the school, but on instructive topics, such as the lives of great missionaries, like Carey and Morrison; of Reformers, like Luther and Melancthon; and of statesmen, like Washington and Lincoln,

as well as on other topics of general interest in the religious, social, and political worlds. These are given by both teachers and students.

The church-school has been turned over to the college, and is under the supervision of the head of the normal department. In it the normal students are getting practical experience.

The Friday evening social service is perhaps the most interesting and profitable of the week. The Young People's Missionary Volunteer meetings are held Sabbath afternoons, and are one means of developing consecrated workers for the field.

Much benefit also comes to the school from the visits of our leading brethren who come to the institution from time to time to attend institutes, conventions, and other general meetings, or who stop a few days as they pass through these parts. Their earnest talks stir up the missionary spirit among students and teachers, and lead them to renewed consecration to the great work of giving the gospel to the world in this generation.

Each summer there is held a summer school of six weeks' duration. The time for opening this school the coming summer is set for June 14. Those who attend receive credit on the college records for all work successfully completed. Any desiring further information as to the work of the college may obtain it by corresponding with the president, Prof. O. J. Graf, Berrien Springs, Mich.
J. H. HAUGHEY.

Sowing the Seed

ONE day last fall a lady was visiting St. Louis for a few days, leaving her home at Orchardville, Ill., on Tuesday and returning the next Saturday. While there, she saw the Adventist tent, and attended a meeting one night. She secured a few leaflets, and one of the workers sent her more reading-matter. She began keeping the Sabbath, and sent to our conference (Southern Illinois) for help. The president requested me to visit the place a few weeks ago, and the result was that we decided to hold a course of meetings. We held the first meeting, May 8; about seventy-five persons were at the service. The number now reaches over one hundred every night. Four persons are keeping the Sabbath. We have organized a Sabbath-school, and hope to see the work grow and develop till others unite with us. Brother E. F. Ferris is assisting me in the work here. W. WOODFORD.

Praise the Lord for Victory and for His Keeping Power

"It is Satan's plan to weaken the faith of God's people in the Testimonies."

"If you lose confidence in the Testimonies, you will drift away from Bible truth, and skepticism in regard to vital points of our faith will follow."

"I have been shown that unbelief in the Testimonies of warning, encouragement, and reproof is shutting away the light from God's people."

Several years ago, while in the trying climate of Egypt, I had a sunstroke; and while under a terrible nervous depression, I came back to this country. While in this weakened condition, Satan filled my heart with doubts, discouragement,

and unbelief. Time and again, death would have been welcome, if I had had the assurance that I was prepared for it. During my illness at times it seemed as if I should be crushed under the power of the enemy. Darkness and despair filled my soul, and the most trying experience of my life followed.

In my distress I cried unto the Lord, and I can truly say that my heart is full of gratitude that he heard and delivered me. With Isaiah I can say: "And in that day thou shalt say, O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedest me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."

My companion was ever strong in faith and confidence that God would raise me up to health and strength, and her prayers as well as those of others who have prayed in my behalf have been answered. The invigorating air among the hills of New Hampshire has been very beneficial, and I have regained my physical health and strength. Best of all, the prayers of those who have remembered me at the throne of grace have been answered, and the past year has been one of increasing faith in God, in his Word and works, and in the spirit of prophecy. LOUIS F. PASSEBOIS.

Kumamoto, Japan

KUMAMOTO is a city of one hundred thousand population, and is situated near the center of Kiushiu Island. We opened tent-meetings here April 28, and are having a good attendance, which is increasing each evening. Already quite a number are coming for special Bible studies, and each evening some remain to ask questions; some also come an hour before meeting opens, and wait through the children's meeting and the song service.

We have a very small company of workers for so large a city. Before our tent efforts, we visit all the houses with printed invitations; thirty thousand of these have been used at this place. We hope soon to organize a good church here. As we get more help in Japan, more young people trained for service, and more faith that something can be done, we shall see greater results from our work.

Not much is accomplished, however, by carrying the message into unentered provinces and cities, unless the new believers can be properly cared for. The companies in Kiushiu have suffered somewhat the past winter from poverty, death, and other causes common to all lands; but at the same time there has been a decided growth. Since January, thirteen have taken their stand for the commandments in this island, and quite a number are still considering taking this step. This was the result of Bible work alone; but during the next four months, while the tent will be kept busy, we hope for more.

A health number of our Japanese paper is being prepared; and while we find ourselves very busy with evangelistic work in this part of Japan, it is my hope that the Lord will at this time give our people such a desire to work that no fewer than five thousand copies of this number may be sold in Kiushiu. In Nagasaki we have been, and still are,

training every member to canvass and give Bible readings. The people are extremely poor, and it might seem too bad to ask so much of them, but we believe that this is the way to establish them in the faith. In giving the message to others they must know it for themselves; and in doing such work they become attentive and stronger Christians. It makes them happy to know they have helped some one else. No doubt some of you can remember how happy you were to receive this message that has united us as a people; but the Lord himself says, "It is more blessed to give than to receive."

So, dear friends, as long as the cry of fifty million Japanese can be heard from across the waters, you have the blessed opportunity of giving. In the third century a "woolen shirt and a white garment" is said to have been given to each convert; in Japan other churches than ours often serve tea and cakes after meeting, and give new converts some little gift; but we have a message that will help the people to break their evil habits and win a home in heaven. Popular ministers in Japan tell the people there is a "lot of good in Buddhism;" but unless they bear the name (and that is all many do bear) of Christ, they can not be saved. "Bring along your tobacco and sake" (rice wine), they say; "a little is all right at first, but after a while you will learn how harmful such things are." It is a rare thing to find a person in Japan who does not drink or smoke; some children learn to smoke before they learn to feed themselves. Let us be up and doing; for "the night cometh, when no man can work."

W. L. FOSTER.

New Mexico

EAST LAS VEGAS.—We began house-to-house work with literature in this place about the first of February; also held some public services in the Baptist church, which we had the privilege of using free of charge while they had no pastor.

Some who had once loved the truth, but had become discouraged by the way, have returned to obedience. On April 22 we organized a church of twelve members. Since then two more have united, one by profession of faith and one by letter. Next Sabbath some who have found the joy of the Saviour will follow him in the blessed ordinance of baptism.

We have a few interested Bible readers, and some are reading the tracts that are being distributed on the envelope plan. This is an excellent way to obtain Bible readers. I have employed that method at different times in the last fifteen years, and find that excellent results are obtained.

About May 12 we started a training-class for Bible workers. The conference is helping to support the sisters who have come to take the studies and drill, and they spend a portion of their time in selling papers to cover the remaining expenses. We are having an interesting time, and regret that more are not here to share the benefits of the class. We are carrying three lines of work, one of which is the preparation of Bible studies, the members of the class giving these studies to their readers. A drill in reading is also being conducted in connection with our history study. This class

will continue its work till camp-meeting, August 17. It is not too late for others to come in.

For the last six weeks we have been going eighteen miles into the country each Sunday, and presenting the message to a community of intelligent farmers who are trying the merits of dry-farming. Two services have been held each time. We are now presenting the Sabbath truth, and a deep interest is manifested. While they desire to hear the word of God, some men from the city are doing a work similar to that of Elymas the sorcerer. Acts 13:6-9. Thus far the people are with us, and we are earnestly praying for a harvest of souls. Pray for us and for the work here.

C. AND MARY C. McREYNOLDS.

Williamsdale (N. S.) Academy

We are glad to report a prosperous season for the Williamsdale Academy the past year. The school closed with its full number of students, with the exception of three who were called home. Sabbath, May 6, seven of the students went forward in baptism, and united with the church. These, with three who had previously been baptized and joined the church, make ten who have given themselves to the Lord and his work this year.

While at times the work in this northern field seems to move slowly, God has some precious souls here. Two of our graduates, Mr. R. A. Hubley and his wife, started for their new field of labor in Newfoundland, May 29. We are glad that the time has come when we can begin to help supply the needy fields near us.

Our prospects are bright for a full school next year. We have added to our force of teachers, and Miss Therese Barrett, of Cape Britton, and Miss O. M. Russell, of South Lancaster, Mass., will connect with the school next year. Both are teachers of some experience. We urge all parents in the Maritime field to see that their boys and girls are sent to the academy next winter. Any who may desire a calendar will receive the same by writing to Prof. J. L. Stansbury, Williamsdale, East, Nova Scotia.

Brethren, remember the Maritime Conference in your prayers. We need your support in this way very much.

J. O. MILLER.

Eastern Cuba

NINE months have passed since we landed in Cuba. Three months of this time we spent with Elder E. W. Snyder and his fellow laborers in Havana, where we received valuable help and experience in the study of the language and the customs of the people. It was decided by the West Indian Union Committee that we make eastern Cuba our field of labor; so we are living in Camaguey, a city of about thirty thousand population.

Missionaries of other denominations tell us that this is the hardest place on the island to labor, on account of the strong Catholic element here. There are fourteen Catholic churches in this place, and another is in course of construction.

We have two self-supporting schools and one church company in eastern Cuba. The church is located at Omaja, and the schools are at Las Minas and

Las Tunas respectively. We also have three canvassers who are actively engaged in the book work. I just received word from Brethren C. L. and H. C. Bond that they had reached the city of Santiago de Cuba safely, were centrally located, and had begun to make a few sales. Our other canvasser, Brother Emmeneger, is working on the north coast near Puerto Padre, and is finding some interest there.

Our schools are doing good work, and the church at Omaja is in a good spiritual condition. Recently we took into church fellowship two sisters who were baptized last quarter. About fifty persons gathered beside a stream that flows through one of our beautiful tropical forests, to witness this solemn rite.

Here in Camaguey our work has consisted largely of selling papers and holding cottage meetings, the latter being held mostly among American families who were interested in our work and wished to know what we teach. We are glad to report that one family has decided to accept the message. The members of this family returned to the home land this week. Before leaving, they declared that their sojourn in Cuba had not been in vain. Our Spanish papers are selling well, and many are studying the message.

We ask the prayers of God's people that we make no mistakes in the work which he has entrusted to us.

I. P. DILLON.

The Marine Bible Society

THE Marine Bible Society, known as the San Francisco Ship Mission, wishes to inform our people how they can assist in a far-reaching missionary work.

Before the earthquake and fire, we had an office and a mission room in the shipping center for our work. Since then and up to last September we have been operating from our home office. We are now established in a new building opposite the large union ferry depot, and near the great shipping interests of this famous city and harbor.

It is needless to speak of the three quarters of a million people who live on the shores of this bay, or of the multitudes who visit the metropolis every year. In the future this host will be increased by the international exposition, which will be an attraction to the world.

We wish to supply each of the fifty important steamships that enter this harbor with two paper binders. These will be stamped with the name of the paper or magazine each contains, and the name of the ship on which it is placed. This will take about one hundred binders, each costing from \$1.50 to \$2 in half morocco.—We wish a club of one hundred copies of the weekly *Signs*, and clubs of each of our various magazines, to place in each binder fresh from the press. When you consider that the better classes of people travel on these boats, and they sail north, south, to the far East, to the islands of the sea, and to European ports, you will wish to have a part in this good work.

In order to reach the ships lying at anchor here, and to visit points on the bay that are now hard of access from shore, we have purchased a gasoline launch. This is owned by the conference, and about half enough money has been raised to purchase an engine for it. We need the boat this fine weather, and

ask for gifts to complete the payments on it. The boat will be called the "Glad Tidings."

One of the chiefs of a Pacific Mail steamship has become greatly interested in the truth, and is now selling books to his companions. Another employee of the same company has stated his intention of fully joining us; and a steward for another company said, recently, "My sister is an Adventist, and I am going that way. I am glad to get the Signs." I meet young men in the navy from Seventh-day Adventist families, and from various parts of the United States, also young men in the army who are on their way to the island possessions. These are supplied with literature on the various phases of our message.

Contributions for the purpose specified above may be sent to Marine Bible Society, Room 19, No. 10 East St., San Francisco, Cal. CHAS. W. PETER, Secretary.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

Progress in Haiti

THE third angel's message was first proclaimed in the republic of Haiti by a barrel of papers and tracts which was sent out from England about thirty-five years ago. As a result of the influence of this literature, Elder W. J. Tanner found, on his arrival at this island about five years ago, a number of Sabbath-keepers; and since that time he has baptized more than 150 persons. All these have come out of Catholicism. This work has so stirred the Roman Catholic Church, that they have begun publishing a paper for the express purpose of refuting the doctrines of Seventh-day Adventists. This is probably the first paper ever published which devotes its entire space to opposing the third angel's message.

Streams of Light That Encircle the World

As we review the growth of our publishing work, it seems very appropriate to recall the following prediction concerning this branch of the work, made in November, 1848:—

"I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; and as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning, it was shown to me it would be like streams of light that went clear around the world."

This message was given to Sister White while she and a few others were making the publishing of the message a special subject of prayer. Notwithstanding that at that time the workers were penniless, and had no constituency upon which to depend, their faith was strong in the truth and in the assur-

ance of success. In July, 1849, they started the "little paper."

Following on from that small beginning, it is interesting and inspiring to see how the prediction made in 1848 has been fulfilled. The following table shows the value, by decades, of literature circulated:—

Sales From 1845-1904

| | |
|-----------|-----------|
| 1845-1854 | \$ 2,500 |
| 1855-1864 | 17,500 |
| 1865-1874 | 73,000 |
| 1875-1884 | 371,000 |
| 1885-1894 | 3,969,000 |
| 1895-1904 | 3,144,000 |

Total for sixty years....\$7,577,000

The reports thus far during the present decade, show a steady advance as will be seen by the following figures:—

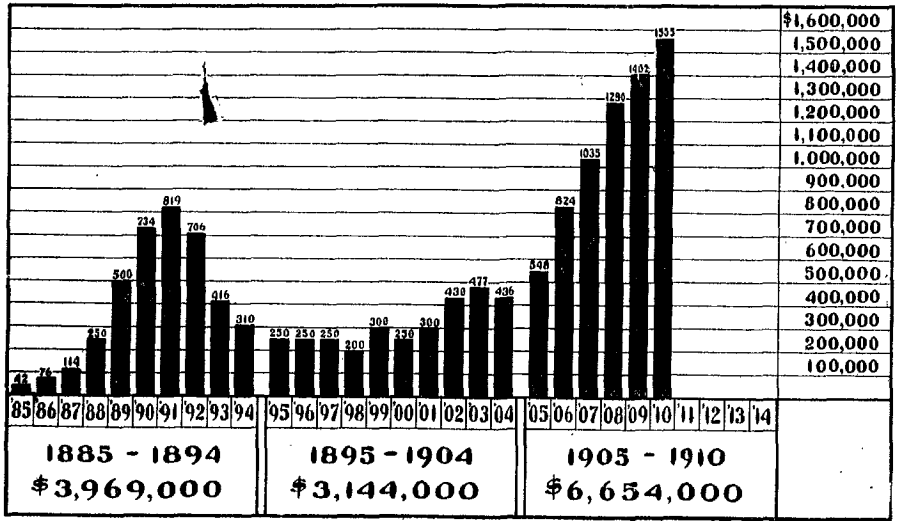
Yearly Sales 1905-1910

| | |
|------|------------|
| 1905 | \$ 548,000 |
| 1906 | 824,000 |
| 1907 | 1,035,000 |
| 1908 | 1,290,000 |
| 1909 | 1,402,000 |
| 1910 | 1,555,000 |

Total for six years.....\$6,654,000

Grand total.....\$14,231,000

THE PUBLISHING WORK GRAPHIC OUTLINE - - - 1885-1910



The growth during this decade is also illustrated in the accompanying cut.

The literature represented by these figures is issued in sixty-seven different languages, and consists of 336 books, 292 pamphlets, 1108 tracts, and 126 periodicals. To obtain a copy of each, with the periodicals, for one year, would require over \$500.

This literature is printed in twenty-seven denominational publishing-houses, located in twenty-one countries and islands of the world.

As we consider these figures, and the fields and languages which they represent, we thank God for the progress made. But the end is not yet. The Testimonies say that "in a large degree, through our publishing-houses, is to be accomplished the work of that other angel, who comes down from heaven with great power, and who lightens the earth with his glory." We confidently expect to see this work increase from year to year until the Master shall say, "It is finished." N. Z. T.

A Great Demand for Religious Literature

THE following recently appeared in one of Washington's daily papers:—

"The American Tract Society, just completing eighty-six years, reports very great demand for religious literature, at home in English, Italian, and Polish, and on the foreign mission fields in almost all languages. Millions of copies of tracts and periodicals were issued by it last year, and since its organization it has reached a total of not less than 776,000,000 copies. Imperative demands upon the society are made by workers in China, who declare that twice before has the opportunity come for Western civilization to change and modernize China, and failed for lack of literature. The opportunity coming a third time, leaders there are appealing to England and America for Christian tracts. Thirty tract societies have been set up in the far East, and presses to print Christian literature are run night and day. Some time ago the society declared that not less than \$1,000,000 is needed to supply even a part of the demand. In its latest report, issued last week, it declares another million ought to be used in America, in part among immigrants, or \$2,000,000 in all. Missionary societies are

joining in the appeal, the purpose being to issue in larger measure than heretofore literature that can be used by all."

We feel that this call for literature from the various nations of earth ought to be a signal to those who are giving the last warning message to the world to step in and meet the demand.

The call must necessarily include colporteurs and canvassers, that the literature may be placed in the hands of the people of these nations. Who will respond to the call? K. C. RUSSELL.

THE present population of Africa is estimated at 175,000,000. Among these masses some 2,500 missionaries are at work, assisted by about 13,000 natives. There are 100 hospitals ministering to the afflicted; 16 printing-presses are kept busy; while 203,500 pupils attend the 4,000 schools in their efforts to become enlightened. Yet in the face of all this, Moslem adherents are steadily gaining ground each year in the Dark Continent.

Sanitarium Relief Campaign

Experiences in Southern California

SOME of our workers have had intensely interesting experiences with "Ministry of Healing," and we wish to pass some of these on to our friends. Brother L. C. Nelson, of the Loma Linda Sanitarium, has sent us the following encouraging report:—

"Elder J. A. Burden requested me to help start the 'Ministry of Healing' campaign in Redlands and the towns around Loma Linda. Starting at Redlands, the first man I met was the manager of a restaurant company. We talked about our school at Loma Linda. I told him of its foreign mission work, the number we had sent out to fields beyond, and the plan whereby this book is dedicated to assist in this great work. After showing him some of its special features, I received this response: 'Mr. Nelson, I think that would be a fine book for me in my cafeterias. I will take a book for each of them, one for my wife, and one for the foreman in the store.' This was encouraging.

"From there I went over to one of the banks, and talked with the manager, outlining the same idea regarding our school, and especially the foreign mission phase. I find this a good point. He listened kindly, and finally looked up and said: 'Mr. Nelson, I have been in business ever since I was a boy, and I find that everybody stands ready to get the best of me if I don't look out; but I find the people at Loma Linda are people that I can trust. I have workers and others connected with the bank, and you may bring me twelve books.'

"The First National Bank was the next place. I introduced myself, and talked with the president regarding our work. When I had outlined the plan, he said, 'Mr. Nelson, what shall I do with the books?' 'Well,' I said, 'you have a number of workers; and if you knew the contents and value of the book, you would be glad to give a copy to each of your employees.' I again turned to some of the special items of the work, and at once he looked up and said, 'That is certainly a beautiful book.' One of his clerks stepped in, and took out \$1.50, saying, 'I want that book for my wife.' 'Well,' said the banker, 'how many shall I take?' I told him the other bank took twelve, and I thought he could take as many. 'I will take twelve,' said he, and he gave me a check for eighteen dollars.

"The manager of an electric-supply house to whom I next presented the work said: 'This is a beautifully written book. How many do you suppose I should take?' 'You ought to take twenty-five.' He replied that he would talk the matter over with the directors, and let me know in a few days. The house took fifteen books, and paid for them.

"At Redlands Junction the following day, failing to sell one to the railway agent, I presented the book to several who came into the office, and sold six books in about ten minutes. At a store I sold five to one man. In all, this made the sale of ninety-two books in fourteen hours."

Brother Fred Payne, of the Glendale Sanitarium, has had considerable experience in placing "Ministry of Healing" in the homes about Glendale, and sends in the following interesting items:—

"One afternoon I met an old gentleman who bought a copy of *Life and Health*, but did not seem interested in the book. As he looked through the magazine, he told me about his experience with rheumatism, from which he suffered considerably. I tried to explain the causes of this disease, and suggested the diet that would relieve it. He remarked, 'You are a pretty good sort of fellow, and I will take one of your books.' When I came to deliver his 'Ministry of Healing,' I made an appointment to give him a treatment. It seemed a novel experience for the man, but it had splendid effect. Later I met him again, and he seemed pleased to see me. He said the book had helped him very much, and that the treatment had banished his rheumatism.

"At another time I called at a home where a poor woman lived with her one child. When shown the book, she wanted it very much; but she had no money at the time, and thought she would not have when the delivery came. I suggested that she make this a matter of prayer, and that I, too, would ask the Lord to provide a way for her. She agreed, and gave the order on that condition. When I came to deliver the book, the little girl ran out to meet me, saying, 'Mama can take the book.' And so I find that we may have success in getting strangers to pray for the work."

Brother Payne says: "If you want a good experience, one that will stay with you, just go to work with 'Ministry of Healing.' The people are touched with the messages contained in our literature."

Some one is waiting to know your Lord,
Hungry to-day for the living Word,
And blindly is groping his way unto
God—

Some one is waiting for you.

—Ernest Lloyd, in *Pacific Union Recorder*.

In South Dakota

THE "Ministry of Healing" campaign is progressing satisfactorily in South Dakota. In many cases the full number of books has been taken, and the churches in general are responding in a very encouraging manner. It is indeed cheering to see the willingness of individuals and churches to do their whole duty as the various kinds of work in the Master's vineyard are offered them. It is evident that these calls to service that we have received in the last few years have been a valuable preparation for active and effective labor in the home field. Many blessed experiences have come to us through these providences of God while enlisting the active cooperation of his people in the salvation of souls. Eternity alone will reveal the results of this unselfish effort on the part of his church.

We may be assured that the blessing of God attends the faithful followers of the meek and lowly One, who went about doing good, for the Lord is with them. He who says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart," also says, "And ye shall find rest unto your souls. For my yoke is easy, and my burden

is light." Experience alone can express the blessedness of being yoked up with Jesus. In such a union one learns that it is more blessed to give than to receive.

JASPER WAYNE.

News and Miscellany

—By the capsizing of a boat in Utah Lake on June 4, six persons were drowned.

—Announcement was made at Mexico City on June 4, to the effect that Gilberto Crespo y Martinez, of Mexico, has been appointed by the new government as ambassador to the United States.

—The squadron of American battleships, which has been for some time paying visits at European ports, is now at Copenhagen, where a hospitable reception is being given to the sailors and officers of the vessels.

—On May 31, a severe wind- and rain-storm swept over northern Ohio, wrecking buildings in the vicinity of Cleveland, and overturning boats in Lake Erie. Seven persons lost their lives as the result of the storm on the lake.

—The battle-ship "Wyoming" was launched at Philadelphia, May 25. This is one of the largest battle-ships afloat. When completed, it will have a displacement of 26,000 tons. This is the sixth vessel of the American dreadnaught type.

—Figures returned by the census officers give the population of England and Wales as 36,075,269, and the population of greater London as 7,252,963. As the present population of the city of New York is 6,395,719, London still has a lead of 857,244.

—It is claimed that the civil war in Mexico has thus far cost the republic \$20,000,000. Of this sum, \$2,000,000 is due foreigners on property owned by them. President de la Barra proposes to take immediate steps to adjudicate the claims of foreign residents.

—Secretary of State Knox, and Minister Castrillo, of Nicaragua, have signed a treaty by the provisions of which the United States will superintend the re-funding of the public debt of Nicaragua. It is hoped by this means to eliminate some of the danger of foreign intervention in the affairs of this Central American state.

—A report from Rome, Italy, dated June 4, states that nearly 1,000,000 persons witnessed the inauguration on that day of the magnificent monument to King Victor Emmanuel II. This monument is 500 feet in length, 450 feet in width, and rises to a height of 250 feet. The cost of this tribute to Italy's unifier is about \$20,000,000, and represents thirty years' work.

—The great coffer-dam around the wreck of the battle-ship "Maine" in Havana harbor has been completed, and the work of pumping out the water from around the ship has begun. The water inside the coffer-dam has been lowered five feet, but pumping operations will be suspended until the fifteenth of June, in order to test the ability of the coffer-dam to withstand the strain of the water-pressure from the outside.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

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

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

COLUMBIA UNION CONFERENCE

West Pennsylvania, Ford City.... Aug. 10-20
 Ohio Aug. 17-27
 Virginia, Richmond Aug. 24 to Sept. 3
 New Jersey, Trenton Sept. 7-17
 Chesapeake, Sept. 14-24
 West Virginia Sept. 28 to Oct. 8

LAKE UNION CONFERENCE

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

North Dakota, Harvey..... June 20-27
 Iowa Aug. 23 to Sept. 3

NORTH PACIFIC UNION CONFERENCE

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, Sanford Sept. 28 to Oct. 9

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

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

The Nurses' Training-School at Loma Linda, Cal.

THERE are still a few vacancies for students wishing a training in the Nurses' Training-School of the College of Medical Evangelists, Loma Linda, Cal. Beginning with September, 1912, ten grades of preliminary education will be required for entrance to this course, instead of nine grades, as at present. The course opens Sept. 4, 1911. Students may be received earlier by special previous arrangement. Address all correspondence to Dr. Julia A. White, Superintendent of Nurses' Training-School, Loma Linda, Cal.

South Carolina Conference

THE fifth annual session of the South Carolina Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Woodruff, S. C., July 20-30, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference at that time. The first business meeting of the session will be called at 9 A. M., July 21.

All members, in good standing, of the Seventh-day Adventist churches in this conference, are entitled to act as delegates in the conference proceedings.

W. H. BRANSON, *President*;
 ELIZA WARNER, *Secretary*.

Glendale Sanitarium Training-School for Missionary Nurses

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

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

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

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

The July "Signs Monthly" Magazine

Is unusually strong. With its beautifully colored, appropriate cover and important contents, it will prove a very popular issue.

Dr. D. H. Kress contributes a valuable article on "An Unclean Mouth and Tooth Decay as Related to the General Health."

The editor shows, in his interesting way, and by good authority, the exact day of creation. This article is headed "All Past Time."

Liberty-loving Americans will enjoy "The Rights of the Individual," by Elder M. C. Wilcox. Frank S. Weston writes on "The Stimulant in Modern Society;" and A. O. Tait contributes to the religious liberty feature in "Freedom for the Other Man." There is also a regular Independence day special,—"Era of Liberty and Why,"—by the editor.

Other Interesting Articles

"When Were the Stars Created?" by the editor.

"Creation and Evolution," by George McCready Price.

"Can We Know?" by the editor. Some striking inconsistencies are considered in this article.

"Geneva and the Reformation," by Mrs. E. G. White.

"The Gospel in the Promises to Abraham," by Elder Wm. Covert.

There are other articles, too, all good.

This is a good, strong number: it is the message through and through. Why not circulate a few copies among your townspeople? The time and the money expended in the effort will be well spent.

Rates: 5 to 40 copies, one address, 5 cents each; 50 or more copies, one address, 4 cents each.

Address your tract society.

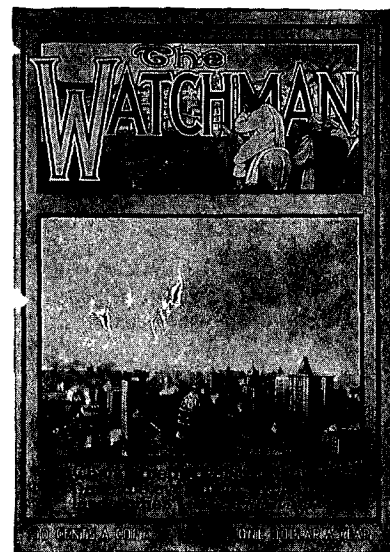
The "Watchman"

The Present Truth Evangelizer

ABOUNDING crime and wickedness in our large cities.

The haughtiness of the present age.

The spirit of prophecy has told us to work the cities. In view of this obligation which rests upon us, the subjects noted above will



be the burden of the Watchman's message for July. Notice the leading articles:—

"The Fate of Our Large Cities," by the editor. A striking pen picture of the wickedness of our large cities, and of the judgments of God to be visited upon them.

"They Shall Not Cleave One to Another," a continuation of the Eastern Question series, by Prof. P. T. Magan.

"Mohammedanism," by R. W. Munson.

"A Prophetic Picture of Modern Europe," by C. P. Bollman. The remarkable picture of modern Europe, drawn by the prophet Daniel nearly twenty-five hundred years ago.

"The Law of Ten Commandments," by Walter Read.

Many other timely articles will also appear in this number.

Rates to agents: 5 to 40 copies, 5 cents each; 50 or more copies, one address, 4 cents each.

Order early through your tract society.

Publications Wanted

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

- M. W. Moss, Gravette, Ark.
- Leslie Littell, Bentonville, Ark.
- Mattie Hamilton Welch, Lynchburg, Va.
- James P. Burton, R. F. D. 1, Cleveland, N. C.

Mrs. Lelia Ray, Laurens, S. C., continuous supply of papers and tracts.

Eugene A. Brown, 605 E. Ninth St., Tucson, Ariz., papers and tracts. REVIEW not desired.

Mrs. A. L. Gallion, Arapaho, Okla., *Signs of the Times, Watchman, Youth's Instructor.*
Charles Downey, Box 35, Rock Hall, Md.,
Signs of the Times, REVIEW, Youth's In-
structor, Life Boat, Little Friend, Life and
Health.

J. H. Downes, Y. M. C. A., Cornhill, Lon-
don, E. C., continuous supply of tracts, also
Little Friend, Youth's Instructor, Signs of
the Times, REVIEW, Life and Health.

Addresses

THE present address of J. C. Harris is 825
W. Main St., Ottawa, Ill.

THE headquarters of the Ecuador Mission
is now located at Quito, Ecuador, South
America, instead of Ambato, Ecuador.

Notice

WE have received notice from the Societe
Internationale de Traités, Gland, Ct. Vaud,
Switzerland, that they frequently receive mail
from the United States with insufficient post-
age. All letters to that country require five
cents postage for the first ounce, and three
cents for each additional ounce or fraction
thereof.

Business Notices

THIS department is conducted especially for
the accommodation of the Seventh-day Ad-
ventist 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 fol-
lowing—

Condition

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 neces-
sarily 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 rec-
ommendation 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 addi-
tional word, initial, or group of figures in
excess of forty, will cost three cents.

No discount for several insertions.

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 Sanita-
rium Cooking Oil Co., Louisville, Ky.

WANTED.—An Adventist lady (middle-aged
preferred) to assist with housework and act
as companion to elderly lady of same denomi-
nation. Family of four. Permanent position
to right party. Answer immediately, stating
terms wanted. Address Mrs. A. G. Potter,
Laporte, Minn.

New, inspiring Scripture Post-Cards, beau-
tifully 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.—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 mar-
kets. New house; good barns; fine spring
of soft water. Stock and implements for sale.
Immediate sale desired, as I am called to con-
nect with our publishing work. Address, for
full particulars, J. B. Greenwood, Greensboro,
N. C.

WANTED.—Position as engineer to take
charge of machinery of any kind, also bells,
telephones, gas or electric lighting. A thor-
ough, all-round man. Reply at once. Position
in England preferred. Address W. C. Mantyn,
51 Hale St., Beverly, Mass.

FOR SALE.—Twenty acres. Good house;
water system; barn. One half raisin grapes;
balance alfalfa, peaches, apricots, berries, nut-
trees. Two railroad stations; church and
school within ½ mile. Reasonable terms.
Address Mrs. N. E. Gee, Lemoore, Cal.

WANTED.—Strong, consecrated young peo-
ple to take a training for medical missionary
work. Should be twenty years of age, or
more, and have completed at least the equal of
tenth-grade school work. Apply at once.
New England Sanitarium, Melrose, Mass.

NOTICE.—Will all those who have read the
story, "Shiloh, the Man of Sorrows," as pub-
lished 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 ad-
dresses to the author, Mrs. L. D. Avery-
Stuttlet, 1215 Vermont Ave., Lansing, Mich.

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

WANTED.—A Seventh-day Adventist man
for general farm work; also a woman to as-
sist in housework at our mission farm. Man
and wife preferred,—some one having a hard
time to find employment and keep the Sab-
bath. Church privileges and a comfortable
home; a good opportunity for some one. Ad-
dress E. B. Van Horn, R. F. D. 2, care Life
Boat Mission Farm, La Grange, Ill.

TEACHERS WANTED.—The Nashville church
school board wishes to secure experienced
teachers to take charge of school the coming
year. Should be capable of carrying tenth-
grade work. An assistant may also be re-
quired. Address promptly the undersigned,
stating experience and wages desired. Name
two well-known persons as references. Ad-
dress D. L. Dortch, Twenty-third and Mc-
Daniel Sts., Nashville, Tenn.

Obituaries

LITTLE.—Died at Minneapolis, Minn., May
26, 1911, Jeanette E. Little, aged 65 years, 8
months, and 26 days. She was born at Gor-
ham, Maine, Aug. 30, 1845, and was married
Aug. 30, 1863, to Brother J. M. Little. She
died with a hope of having a part in the first
resurrection. Her husband, four children, and
many friends are left to mourn. Words of
comfort were spoken by the writer, after
which our sister was laid to rest in the Lake
Wood Cemetery. A. W. KUEHL.

KILTZ.—Mrs. Lucinda Parker Kiltz was
born in Allen County, Indiana, April 13, 1850,
and died May 26, 1911. She came with other
members of her family to Sand Lake, Mich.,
in the fall of 1870, and was married to Will-
iam H. Kiltz, Feb. 22, 1871. To this union
seven children were born, four of whom are
now living. Sister Kiltz united with the Sev-
enth-day Adventist church at Sand Lake about
twenty years ago. She had a bright experi-
ence, and died with a full hope of a part in
the first resurrection. She leaves a husband,
four children, and other relatives to mourn.
Words of comfort were spoken by the writer.
Text, John 14:1-3. JOHN W. COVERT.

OXLEY.—Ella T. Rees was born May 4,
1862, near Plainfield, Wis.; and died at Col-
lege View, Neb., April 15, 1911, aged 48 years,
11 months, and 11 days. In 1887 she was
married to David K. Oxley, who, with their
only son, survives her, together with six
brothers and two sisters. Her faith and trust

in God were unshaken, and she died in tri-
umph. Sister Oxley's life was an exemplary
one. She enjoyed the fullest confidence of all
who knew her. The husband and son are sus-
tained by the blessed hope, and look forward
to the time when the parted shall meet again.
Services were held in the College View
church, April 17, conducted by the writer, and
the remains were taken to Battle Creek,
Mich., where a service was held by Elder
Meade MacGuire. Interment was made in
Oak Hill Cemetery, April 19.

F. M. BURG.

KENISTON.—John Wesley Keniston died
May 28, 1911, aged 73 years, 4 months, and 8
days. He was born in Exeter, Maine, June 20,
1838, and was the eldest of a family of seven
children born to George and Charlotte Kenis-
ton. He was also the last of these to be called
to rest. In June, 1860, he married Elvira Kim-
ball, also of Exeter, and though not yet hav-
ing made a profession of faith, he set up the
family altar with her. In 1861 he and his
young wife were both converted. In 1882
his entire family accepted the third angel's
message. He was ever zealous for the work
of God, and spent all his spare time in active
service. He was a kind and loving husband
and father, and was highly esteemed by his
neighbors. His wife and son survive him.
Words of comfort were spoken by the
writer, the funeral being held May 30, at the
old Chamberlain meeting-house of 1844 in
Exeter. M. B. BUTTERFIELD.

HAGBERG.—E. G. A. Hagberg died at his
home at Frederic, Wis., May 6, 1911, aged
74 years, 5 months, and 22 days. He was a
native of Sweden. Mr. Hagberg was a de-
vout Christian, a member of the Seventh-day
Adventist Church, which faith he professed
until the end of life. He was married to Al-
bertina W. Quarfordt in 1860, and immigrated
to America in 1868. They settled in Chicago,
and lived there until 1875, when they moved
to Grantsburg, Wis. From there they moved
to Minneapolis in 1886, where they resided
until 1900. They then returned to the farm at
Grantsburg, and lived there until 1905, when
they moved to Frederic. Five children were
born to Mr. Hagberg and his wife, three of
whom, with their mother, are left to mourn.
The funeral was held from the Methodist
church, and interment was made in Ma-
ple Grove Cemetery.

MRS. E. G. A. HAGBERG.
(Swedish papers, please copy.)

BRITAIN.—Robert Brittain was born May
11, 1844, and was thrown from a load of lum-
ber and instantly killed at Harris, Mo.,
May 8, 1911. In the death of Brother Brit-
tain the church has lost a faithful and honored
member, and the community a patriotic and
useful citizen. Not only will he be missed in
his home church, but also at our annual con-
ferences and camp-meetings, where he was
always present, and ready to do faithfully any
part that he could for the success of the
meeting. In 1861, when Abraham Lincoln
made his call for three hundred thousand
volunteers, Robert Brittain enlisted. He
was wounded in the battle of Shiloh, and
afterward received an honorable discharge
from the army. In young manhood Brother
Brittain enlisted in the service of Jesus Christ,
and at the hour of his death was carrying the
flag of Prince Immanuel. He first united with
the Baptist Church, but after hearing the doc-
trines and views of Seventh-day Adventists
presented in 1874, he accepted the same, and
united with the Half Rock church, identifying
himself with the remnant who keep the com-
mandments of God and have the faith of
Jesus. Brother Brittain gave liberally of his
earthly substance for the advancement of the
message which he loved. We have every reason
to believe that he will come forth in the
first resurrection, and that faithfulness and
victory will crown his life's efforts. In 1863
he was married to Martha J. Hill, and to-
gether they traveled the journey of life until
the morning of his death. To this union were
born eight children, six of whom with the
wife remain to mourn. A. R. OGDEN.



WASHINGTON, D. C., JUNE 15, 1911

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THE editor left Washington last week to attend the camp-meetings in the New York and Western New York conferences. He will be absent until about June 30.

THE churches in Greater New York met on a recent Sabbath in union session, and launched their summer campaign in the great city by a new consecration to the Lord for service, and the raising of a fund of a thousand dollars to strengthen the conference resources.

LAST week Elders G. A. Irwin, R. A. Underwood, E. T. Russell, G. F. Watson, C. F. McVagh, Chas. Thompson, and Morris Lukens sailed from New York for Europe, to attend the biennial council of the General Conference Committee. This week Elder B. G. Wilkinson will leave for the same meeting.

AT last workers have crossed the Persian border. A post-card from Brethren Dirksen and Oster, dated May 18, says: "This morning we crossed the Persian border, en route to Tabriz. We shall proceed by automobile in a day or two. The distance is eighty miles, and our destination is reached in seven or eight hours. We spent five very

profitable days with our people in Tiflis. The Lord blessed our work, and hearts were melted by the Holy Spirit. We are of good courage in the Lord." All will thank the Lord for this good news from the ancient land of Persia. Pray that the labors of these brethren may be blessed of God.

EVERY Seventh-day Adventist will rejoice over the excellent report of Elder Morris Lukens concerning the progress of the work in Indiana. This report will be found in the department of Field Work. The Lord has truly added his blessing to the efforts put forth for the advancement of his work in Indiana.

THE brethren of our Swedish school in the West have called for Elder J. M. Erikson, of Sweden, to come to this country, to connect with the school work. We learn from Europe that the Swedish Conference has released Elder Erikson, and the General Conference Committee has taken action recommending him to come to America.

THE program of readings for the midsummer offering day, Sabbath, July 1, is being sent out from the Mission Board office to the churches and isolated members. So much depends upon a strong effort in giving for missions on this occasion that it is hoped announcement will be made of the service the previous Sabbath. Last year's midsummer offering was \$16,400. Let us lift it to \$25,000 this year.

WHILE public debates upon the different points of this message are not encouraged by our people, it sometimes appears necessary to accept an invitation to such discussions. Such a situation was found recently at Franklin Centre, Ontario, where Elder William Guthrie stood for the truths held by Seventh-day Adventists. The debate continued two evenings, occupying over five hours in all. The point of interest is in the effect which the debate produced upon Brother Guthrie's opponent, who, after the more than five hours' discussion, admitted on the following day, according to the *Canadian Union Messenger*, that "we could not do without a decalogue, if the old one was done away we would need another; that Sunday could not be in the new covenant; and that the seventh day, corresponding to our Saturday, was the day of rest from creation down." He has promised to study still further the question of the right Sabbath.

IT may not be known, or if known, may have been forgotten, that the issue of the magazine *Liberty* for the second quarter of this year is an Educators' number, especially designed for use among the teachers of the United States. No expense was spared in the effort to make it the best number ever gotten out. A study of the contents and illustrations contained in that number will convince most people that the effort was a successful one. The topics that American educators ought to be familiar with are thoroughly and forcefully discussed in that issue. Of course, the effort and the expense will largely go for naught unless the people take hold in this mis-

sionary endeavor for the enlightenment of American teachers upon the principles of religious liberty. That class of individuals is in a position to exert a tremendous influence in this country, and it need hardly be said that this influence ought to be on the right side rather than on the wrong. This issue of *Liberty* will help in molding that influence aright. This is a work for individuals and for conferences. The North Carolina Conference has the honor of being the first conference to send in an order for the magazine *Liberty* to be sent to the leading educators in that State. Mississippi stands second. We learn that other conferences are planning to do the same. This is well; but it should be done soon, before the issue is out of date. A copy of that magazine in the hands of every educator in the country would mean a great deal for the cause of truth; but with every conference helping, the task will not be a great one. It is to be hoped that there may be a general taking hold of this important work at once; for delay will weaken the effect of the work.

ONE of the most significant events in the history of this country occurred at Baltimore, Md., June 6. The occasion was the fiftieth anniversary of the elevation of James Cardinal Gibbons, of the Roman Catholic Church, to priesthood in that church, and the twenty-fifth anniversary of his elevation to the office of cardinal, or, as it is termed, "the elevation to the rank of prince in the Roman Catholic hierarchy." There were present on this occasion President Taft, Vice-President Sherman, former president Roosevelt, Chief Justice White of the Supreme Court, Speaker Champ Clark of the House of Representatives, Ambassador James Bryce of Great Britain, and members of both houses of Congress, besides the governor of Maryland and the mayor of Baltimore. Speeches were made by the President, the vice-president, Mr. Roosevelt, and Speaker Champ Clark. In one of the reports of this gathering there is this significant statement: "The business of the United States government, superficially at least, was at a standstill for four hours yesterday on account of the exodus of public men to attend the anniversary ceremonies in honor of Cardinal Gibbons at Baltimore. The Senate adjourned shortly after two, so that most of the members could get away early. Assistant secretaries held down the lid in most of the government departments, most of the cabinet officers going to Baltimore on the President's special train." It appears then that the government of the United States for a period of four hours was doing homage to a prince of the Roman Catholic Church, while its highest officials, both executive and judicial, were present to take part in these sectarian felicitations. The President himself recognized the occasion as being one very far out of the ordinary, but seems to have given a partial apology for his presence when he stated that those who were present were there as citizens and not in any official capacity. This incident marks another long step forward in the church's program, and ought to be a striking contradiction of the statement—often made by uninformed Protestants—that the influence of Roman Catholicism is waning in the United States.